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I. AND FATHER ONE IN ESSENCE FAITH

THE LIFE

HOPE PEACE LIFE ELOHIM LLLL OOOO VVVV EEEE

BEAUTY·OF HOLINESS. ELOHIM EXPRESSES LIFE·TRUTH LOVE·WISDOM EXPRESSION·FORMULATES.

"The Life is more than meat, and the body, than raiment."

VOL. 7. KANSAS CITY, MO., WEDNESDAY, APRIL 4, 1900. NO. 1

BREATHING

III.

ITS RELATION TO INSPIRATION AND ASPIRATION.

INSPIRATION is, literally, breathing in. Aspiration is breathing toward.

Popularly understood and theologically applied, inspiration is an influence of wisdom direct from God to man. It has been believed to be information given to certain favored ones of the past which they could not get from any other source but God in the silence.

It was believed that God spoke to the prophets and priests of ancient Israel, giving them wisdom, fore knowledge, intelligence and information that had been denied ordinary mortals. It was supposed that the doors of inspiration were closed when those worthies died, and God went back into his walled city to hold no more direct communication with men.

We have held, and do yet hold—many of us unconsciously—a foolish superstition about the privileges and powers of the ancient Hebrews. Mr. Ingersoll well illustrated this weakness once in this way: "If I should say to a man, 'Last week in New York a man who had been dead four days was raised, made alive, by the word of another man who stood by his tomb and called him forth,' he would say, "I don't believe a word of it. But if I tell him it occurred almost two thousand years ago in Bethany, he will believe it without a word."

We have thought of inspired men as being only those who wrote the Bible, and that their inspiration consisted only in direct communications from a personal God to personal men.

Now some of us know that this was all a mistake. If men were ever inspired, there are more inspired men in this age than there ever has been in any previous age; for there are more good and wise men.

And we know, too, that inspiration is not what it was once believed to be.

It is not a god speaking to men by vision or dream, or whispering out of the caves of a mountain.

It is the awakening of the inner wisdom of the divine self; and this comes by communion in the silence with the Wisdom and Life of the Everywhere—the Father Source of our being.

Emerson, Tennyson, Longfellow, Dickens, Hawthorne, Edison, Beecher, were truly inspired. Every one who has found in the silence and uttered or revealed a great new truth, new to the gaze and comprehension of the world, has been inspired.

Another great mistake has been that we have supposed that only a few favored ones, a rare exception dropped down at long intervals upon Earth from a sacred corner in heaven, have been susceptible to the divine influence called inspiration. We have believed that our access to God has been intercepted by the "inspired writers" so that we could reach him only through their intercession.

Even to-day there is a new sect whose devotees hold that inspiration has come to their leader for the world, and that only through her and her writings can the people gain admission through the narrow gate opening into the realms of Truth.

This is a harmful delusion. We have manifested weakness and coldness and confusion much too long already by attempting to grow and unfold under reflected light. In it there is no warmth, and the process of reflection robs it of the principle of growth. The sunlight reaching us by reflection from the moon is a fair illustration. Let us have no more of it. No modern substitute for the ancient "inspired" ones will bring the light to men any more directly or less altered from its Source than they did.

While it is true that some have been inspired far above the race's attainment, it is not true that we must hide behind these and peep at God through them. They give the world the benefit of their light, or the light of their inspiration; but this does not constitute them in any sense mediators between man and God.

Your access, reader, to the fount of inspiration is as direct as was that of Elijah and Paul. You do not have to come to that fountain by proxy, nor to drink of its sparkling waters through a sponge dipped into it by another. Come in your own proper

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person, direct and free from personal domination or interference.

The way Jesus came is a good example. He appealed to no authority, no intercessor, no mediator. In the silence he went to the great Source of Being and thus manifested greater power than any other who had approached through prophet and priest. His way is our way.

Mrs. Eddy went in a degree, in the same manner. She threw aside authority and mediators. Now, even her book, *Science and Health*, has greater healing power in it than have any of her disciples who look to the source through her. They are constantly appealing to "The Book," and will sometimes read it to infants, who cannot comprehend a word of it, for healing. A lady came to me last week and said, "I was treated for nine months by an Eddyite, every day, often twice a day, present treatment, and was not helped a particle. I then stopped treatments and began to read *Science and Health* and apply the principles for myself, and was healed in a few weeks."

The church people have not done the healing Jesus did because they have tried to approach the Source of healing through the "inspired writers," through mediators and intercessors and drugs. They must come directly to the Source of Power in order to speak the words of power, as having authority.

The coming alluded to here is by and through aspiration. I have given you the literal meaning of this word; now I will give you its deeper meaning. To aspire is to reach up above the attained to higher, better, greater, ideals; to long, wish for and grasp mentally or spiritually the fruits of the Spirit. Thus you gain admission to the courts of the inner temple of God and *breathe in*—inspire the breath of life and power.

This aspiration, in order to be effectual, must be of the soul and without fear or misgiving. It must be with exultant confidence like that of the birds when they rise from the ground to soar aloft above the reach of man and the beasts of the field.

Did you ever imagine the thrill of buoyant aspiration that fills a lark when he rises from his lowly perch early in the morning as the sun begins to gild the east, and goes forth to meet his first flashing beams? That is the way you feel when you truly aspire to the Source of inspiration.

Almost all have dreamed of flying aloft without wings. The writer has often had those dreams, all along through his life. And the power by which I fly is an aspiration, a buoyant will, a confidence, together with a deep breathing. I believe these dreams indicate a possibility, and that fear alone prevents its realization. Birds fly in the same way when they sail along through many leagues of space often without a single stroke of the wings. Many bugs fly when it would be impossible to do so mechanically, taking into calculation the size of their wings, the weight of the body and the power, scope and rapidity of the stroke.

So we may lift ourselves by aspiration and at the same time be lifted by inspiration.

And here, before I proceed further, let me give you another insight into the Spiritual significance of inspiration. It is a response received through recognition of Truth. It is not a voice from without telling you something. It is the wise man within recognizing wisdom.

Now let us have a little practical application of this lesson.

While you practice the spiritual breathing recommended in our last lesson, aspire toward ideals of Life, Health, Strength, Wisdom, Truth, etc., recognizing the presence of the Spirit of these Aspire and become inspired.

Have you ever read biogrephies of great men and felt new courage and confidence arise within you as you realize how they met difficulties, overcame and achieved powerful things? The first act was recognition of their elements of greatness, the second was aspiration to do like great deeds; the third was inspiration, or the answer from the realms of Truth, saying, "All things are possible to him who believes."

In the silence your ideal is that which arouses aspiration and inspiration is your answer saying the same thing.

Now I believe, and think I have demonstrated my belief in a degree, that this exercise can be helped by joining it with the act of breathing. Try it. Physical breathing is not a crime, nor is it wrong to join it with that which it symbolizes for development of power. The proper use of a physical function will develop the spiritual function which it symbolizes. This is a well known law of use, long ago recognized by the mystics.

With the act of inhalation invite and receive inspiration; with that of exhalation, aspire. And let the rhythmic action of thought and breathing create harmony; and harmony is agreement with and response to the law of Being. Thus you unfold power.

This action is illustrated inversely in dancing to music. The rhythm of motion and melody is the result of harmony entering the animal soul.

Even dancing properly conducted although upon a much lower plane than the aspirations of the silence, is conducive to grace and ease in manner and movements indicating consciousness of freedom and self poise. It is the rhythm responding to the harmony that does this.

I know you will find the rhythmic breathing vastly helpful while in the silence aspiring and receiving inspiration. It is not lowering spiritual things to a physical plane; it is lifting your conception and use of a divine physical function to a spiritual plane. All that really is, is divine.

Meditations
By Kaxton

ALL DOCTRINES traced to their ultimate significance, and shorn of their errors of misconception, show themselves as parts of a united and harmonious whole whos vital power is none other than the spirit of truth. This all-pervading spirit of truth has never been formulated, and does not need to be. If all truth were reduced to formula, the world would thereby be none the wiser. The formula, instead of assisting the mind in its never ending search for truth, frequently obscures or misrepresents what it was intended to make plain.

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To get truth, go not to formulas of doctrines, but rather to life itself. Every life is in a sense a fuller embodiment and clearer expression of truth than can be found in words. The

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deeds of every life spring from the heart of nature as a sincere expression of the forces hidden there. But sermons, poems, creeds, dogmas, litanies, and prophecies are nothing but more or less imperfect attempts to put into conventional form what, to some souls, has seemed to be good or true or beautiful.

***

When David had compassed the death of Uriah, and had been roused to penitence by the rebuke of the prophet Nathan, he gave vent to his penitential grief in that fervid effusion which has come down to us in the twelfth Psalm. Here is a significant stanza:

"Against thee, thee only have I sinned,
And done that which is evil in thy sight
That thou mayest be justified when thou speakest,
And be clear when thou judgest."

In order to interpret this rather doubtful statement, it is of importance to take into consideration the life, character, and circumstances of the writer. The doctrine of God's arbitrary control of men's lives has by some been based upon this passage. God is conceived as so controlling David's life as to justify certain predetermined facts that were to follow. Casting aside all such crude notions as unworthy our attention, let us scan the life of the writer for the central truth it has shed upon the world.

***

From the facts at our command, we can safely say of David, that he was a pious, reverential man, endowed with great moral and physical courage; that he was a true and loving friend; that his soul was susceptible to the refined and refining influences of poetry and music; that, like many another, he combined with the poetic and religious temperaments a certain warmth, strength and fullness of the sensuous elements of animal virility whch brought his soul many stormy periods, and his life many reverses. Although his lower nature seems to have been for the most part kept within the bounds of the Jewish law and custom, we seem to find in the character of his son Absalom an embodiment of the voluptuous sensuality which led him into the foul act which was the occasion of the penitential Psalm. The voluptuous sensuality, which David struggled to keep within bounds, broke loose in Absalom with wild unrestrained license. If David had never sinned openly, Absalom probably would have been no better; and the world then would have wondered why God had sent so good a man as David such a son as Absalom.

***

David saw this in his penitence. He saw that, in an age and amongst a people who looked upon every extreme of life as a direct visitation of an arbitrary Providence, it was important that his calamities should be justified. He saw his own character in a truer light than he had ever seen it before. He saw that he had in his soul strong elements of the lower self which had drawn him into crime and which were sure to attract to him the hardships foretold by the prophet Nathan. He saw that now his character was not only revealed to himself, but to the world as well, and that in the years to come no blind moralist could charge God with injustice in sending him trouble. If David did see these things he must have found consolation in the lines quoted above.

***

What these lines are to you, depends upon your attitude. You can find in them an intimation of the doctrine that justice means nothing more than the arbitrary wish of an all-powerful Ruler, or you can find in them a faint reflection of the great truth underlying individual being, that whatever happens in the life of any human being has been fashioned and attracted to that life by character.

***

If you have reached that freedom in which you are able to deny the possibility that any fate can be forced upon you, and affirm for yourself the exclusive right, privilege, and power of attracting to yourself whatever conditions the elements of your being demand, then these lines of David will simply show you that perhaps David, too, had caught the same chain of truth. The same is true of all formulas of truth. Their meaning is determined not so much by the formulas themselves as by the attitude of soul in which you view them.

THE LIFE begins its seventh year with this number, with a new heading.

The Life is yet very much alive and has an increasing army of friends and readers upon whom it can rely.

Let this Peace army increase during this seventh year more rapidly than ever before. You will all help us.

We are soul and body in the work. It increases. The cause grows more and more popular. The old lines of limitation give way, the old walls of prejudice are crumbling. The snarls of those who would persecute are harmless. Forge ahead, beloved; all is well here. The Life is with you and will continue to keep *right in front*. You may depend upon us while you stand by us.



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KEY-NOTE.

I, *THE SPIRIT EGO, COMMAND THE FORCES PERSONIFIED IN ME, TO THE ENDS OF RIGHTEOUSNESS AND VICTORY.*

TELL us about your troubles. We will help you to overcome.

THE New Thought grows in popular favor rapidly, the free, unsectarian New Thought.

COMPULSORY vaccination will not work in this country now. The day of such a possibility is long past.

YOURSELF A new-born bard of the Holy Ghost, cast behind you all conformity, and acquaint men at first hand with Deity.—Emerson.

Healing Thoughts

THIS WORLD was made to be the arena of earnest thought and action. Until the race is lifted above the plane of sickness and sorrow, into the Light and Liberty of the Sons of Elohim, there will continue an imperative demand for wide awake sincerity and purposive effort for mankind. This world is not a joke. The funny climaxes of the jester are the ragged edges where hope and faith in life break off into doubt and desperation. Slang is desperation at language-failure and recklessness in default of euphony.

Unsystematized thoughts that have heedlessly followed upon each other, feelings that at one moment are drunken with slang and jesting and at another time full of surging cares and disappointments, may, by earnest attention, be adjusted and turned into channels of faithful account and noble service. Like the kaleidoscope these thoughts when thrown together in the proper Alchemy will unite in their proper places and work out beautiful pictures both in color and design.

While I recognize the humorous side in many human phases, and have quite a natural vein of this characteristic myself, I look upon humor as honest and pleasing criticism, and an index pointing toward improvement and progress: While the joker, for good reasons, rarely if ever likes to be made the subject of jokes.

The student of Truth and of the ways of Being and its laws, may stand superior to sickness and care, and know that in his inherent power and wisdom he has dominion over such conditions, but until he can send out his Light to the relief of the suffering and the uplifting of the weak everywhere, he is not justifiable in being jolly, much less in the indulgence of jokes or jesting. His thought is power; let him send it forth for the healing of the nations, for the enlightenment of all who do not yet know the way of Harmony in life. To look at the matter reasonsably, is it not madness for one of the race to jest while another is meeting tragedy and while with earnest thought and effort the first might have saved the last from sorrow? It is somewhat like the churches' heaven, with some singing the hallelujahs of redemption while others are howling for their woes. Never can there be perfect happiness in the race until knowledge of Truth covers the earth as the waters do the sea, and until all know their Lord, and understand the way of wisdom.

Tangled threads of thought make tangled lines in the body. Since man is a thinking animal, and cannot cease from the exercise of thought, it is important to think with good purpose and to think scientifically. Under mental war every atom is influenced. Fear is friction and fever.

Some unscientific thinker announces that unscientific Mr. A. is feverish. Mr. A. is not consciously surrounded by protection and does not know of the immanence of the Elohim. He is helpless. The victim of random fears that float in to feed the fires of his own fears. Under such conditions when you hear that a certain man who is sick has suddenly grown very much worse, it is because several such people have found out about it all at once, and have thrown the tangled web of apprehension all about him.

It has not been common with the race, under such circumstances, to make the least effort to try to imagine the case better than is reported even if they wish ever so much that he might recover.

Jesus taught us the doctrine that tragedy must be overcome. When people spoke to him of death, he would not admit it, but urged that it was only sleep. When his followers were excited about an "awful storm" at sea, their imaginations ran on unto the thought of all perishing; but Jesus took the matter differently; instead of admitting, "yes, there is seemingly a storm, let us quell it," he looked forth and said only, "Peace, be still."

Nature itself will have the perfect adjustment of disturbed elements. But man must rise to the plane of self-poise and know how to *prevent* the disturbance of the natural elements.

This earth will yet show forth harmony in every movement and peace in all its ways. There is a Way of Peaceful Progress wherein if one en-

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ter there is no sickness, no sorrow nor clouds of doubt or of gloom, but every soul is earnestly and duly investigating the great new truths as they are attained to by every one.

C. J. B.

The Bible Lesson

SECOND QUARTER.

Lesson III.—April 15.

THE DAUGHTER OF JAIRUS RAISED.—Mark 5:22-24 and 35-43.

AN EASTER LESSON.

Central Thought:—"He is risen, as he said."

THE LESSON TEXT.

22. And one of the Synagogue Rulers, named Jairus, came and seeing him, he fell at his feet,

23. and earnestly entreated him, saying, My little daughter is at the point of death; come and lay thy hands on her that she may be restored, and she will live.

24. And he went with him, and a great crowd followed him and pressed on him.

35. While he was still speaking, some one came from the Synagogue Ruler's house and said, Thy daughter is dead; why trouble the teacher?

36. But Jesus hearing the word that was spoken, immediately said to the Synagogue Ruler, Fear not; only believe.

37. And he permitted no one to accompany him, except Peter, James and John the brother of James.

38. And they came to the house of the Synagogue Ruler, and he sees the confusion and much weeping and lamenting.

39. And entering, he says to them, Why do you weep and make this confusion? The child is not dead, but sleeps.

40. And they derided him. But putting them all out, he takes the father and mother of the child, and those with him, and goes in where the child was;

41. and having taken the hand of the child, he says to her, *Talitha cumi*, which being translated, signifies, Maiden, I say to thee, Arise.

42. And immediately the girl arose and walked about, for she was twelve years old. And they were exceedingly astonished.

43. And he strictly charged them that no one should know this thing, and ordered food given her.

This event took place in the autumn of A. D. 28, about six months before the Crucifixion, in Capernaum.

It was while Jesus was at the house of Matthew attending the feast given him by Matthew that the synagogue ruler came to get him to heal his daughter.

While on the way to Jairus' house, surrounded by a great throng, the woman with a hemorrhage came and touched the border of his mantle and was healed.

This is used as an Easter lesson by the church because it records an act of resurrection and is supposed to give promise of a future resurrection of all the dead.

22, 23, 24. *Faith and Entreaty.*

Jairus was one of the church elders, or what the Methodists would call a presiding elder.

He showed his confidence in Jesus' ability to heal his little girl by his attitude, earnestness and words. He believed, or was in an excellent attitude to allow or permit the healing to be done.

Matthew says that he announced on first coming to Jesus that his daughter was already dead.

The two announcements, of her sickness and her death, were made so close together that it is not strange that two records of the occurrence should vary somewhat.

Jesus saw the man's faith and knew at once it could be done. So he hesitated not to go with him to his house.

35, 36, 37. *Faith Brooks no Limitation.*

While Jesus was saying to the woman who had touched the hem of his garment, "Thy faith hath made thee whole," some one came running and said to Jairus, "Your child is dead; why bring the Master to your house?"

This statement implied that she had passed beyond the reach of Jesus' word. And the poor father began to waver in his confidence.

Notice the language: Jesus "immediately" said to Jairus, "Fear not; only believe." He probably said this in a low tone, close to the man's ear, to avoid the scoffs of unbelievers.

And Jesus spoke quickly before the man could give way under the announcement. He felt the need of the man's belief to sustain him in the work. He also felt strong and confident, but knew that the father's confidence must be maintained.

It is tacitly implied that his words had the desired effect.

How hard it is to heal a child while its parents or other attendants are despairing of its recovery and hanging over it in despair! It is almost impossible.

Notice another thing: He permitted no one to accompany him on the way but the three disciples who believed in him most. He cut off the curious, unbelieving crowd. He had an exact and definite purpose in it all. The Master never did a thing without an exact purpose in it.

38, 39, 40. *The Preparation.*

There were the hired mourners in and about the house whose business was to make as much noise as they could with their howling and pretended weeping. It was the fashion. There must be a great show of sorrow when a member of one's family died. So they hired professional mourners to howl and wail for them. What a mockery is perfunctory mourning and mourning apparel!

Jesus sharply denied the death of the girl. This caused derision from the hired mourners; but it did not shake Jesus' faith.

He then put them all out of the house except the father and mother of the child with their great love and yearning for their darling's resurrection, and the three disciples who believed their teacher could do anything. This was to sustain the power of his word. The Master had a purpose in it all. He was a Master of Metaphysics and knew exactly what was needed for success in each case.

There is a great deal in this full of suggestion to modern healers. See that the conditions are right before you proceed.

41, 42. *The Resurrection.*

Jesus used an Aramaic term when he spoke to the girl. It was neither the language of the learned (the Greek) nor that of the Roman conquerors. Nor yet was it the language of the synagogue and temple. It was the language used by the country people, the despised Gentiles and scattered Jews of the provinces.

The child heard, understood and obeyed.

There was a deep purpose even in the Master's choice of the words used.

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Talitha is a term of endearment, as "my child." *Cumi* means 'arise." Being a verb requiring a first person pronoun as subject and in the imperative mood, the translation given, "I say unto you, arise," is allowable. Literally it means, "My child, arise."

This was spoken with great, tender tremulous accents; for Jesus' sympathy was deep in the presence of sorrow.

The girl arose and walked and partook of food.

43. *Tell no One.*

Why did Jesus give this charge?

There were three reasons:

1. Jesus was very meek and modest and avoided notoriety. His was a quiet, unobtrusive, spiritual work and such as this was comparatively unimportant, only as a sign of power. He knew the people would be inclined to give this the first place and lose sight of the spiritual power it stood for.

2. He could not afford to give all of his time to healing the sick and raising the dead, a merely temporal and temporary matter. A great notoriety would result in thronging him with people who sought only bodily effects.

3. He knew it would be told that he did it, and he knew that the Father did it and should have the glory.

ANSWERS TO CORRESPONDENTS

A LADY in Denver asks about the healing of rupture, if it can be done without an operation; and about the use of coffee.

Answer:—Yes; rupture can be healed by mental treatments, as many cases, some of them in the writer's own experience, will testify. The process is usually gradual, as the lesion must be overcome through the growth of new tissue.

I do not regard the moderate use of good coffee, properly prepared, as harmful, per se. It may not agree with some people, and these need not use it, since it is not one of the necessary articles of food.

But I believe one cup of good coffee for breakfast is not in itself an agent of bad effects to any one; but on the contrary, a gentle appetizer and nourisher when taken with other food.

A number of years ago an order was issued to the army in France that coffee should be substituted for beer among the soldiers. The change was reported to have been quite marked in the results for the better. The soldiers were not only healthier, more alert and good natured, but the power of endurance was increased to a very considerable extent.

But this only goes to indicate the superiority of coffee over beer. The substitution of pure water for coffee might show a like improvement.

But, it cannot be disputed that, with people ordinarily, "mortal mind" people, a cup of coffee does no harm when it straightens out the nerve kinks and stimulates—not above normal, but just up to the natural—the vital action in the body which has been allowed to lag and fag through work and worry. While Scientists should not need this stimulation, yet, it is their right to take a nice, harmless cup of coffee for breakfast, just because they like it, as they would other nonessential delicacies.

There is entirely too much fuss made about what you should or should not eat. Eat what a healthy appetite calls for; that is what your body needs, and this is the true guide in this matter for you. It is nature's guide, and nature never blunders. If you try to force upon you self all the rules about eating, dieting, etc., you read or hear, you will soon be ready for the bone yard; for there is no article of food which has not been condemned by some crank as very deleterious to your health or spiritual growth. Be free; let the spiritual within guide and control your desires, and then *do as you please.*

What is the sub-conscious mind?

Martin Dobbs.

Answer:—The term 'sub-conscious mind" is misleading. It would indicate that there are two minds in a man, conscious and sub-conscious. It would probably be more correct to say the sub-conscious state, or action, or region, of mind.

There is but one Mind. This we sometimes call Spirit.

This Mind is both Universal and individual, but the same Mind Essence.

The Universal is unexpressed. We sometimes call it God, sometimes Father, sometimes Principle, or Substance.

The individual is expressed from the Universal, of the same essence and nature as its Source.

The individual is organized and embodied. The embodiment is symbolical and its functions are but manifestations of spiritual or mind functions. For example, the function of sight is not physical in its origin. It is of the mind. You may gaze directly at an object, "absent-mindedly," with perfect eyes, and yet not see it. Why? Because your mind is otherwise engaged.

So you see external objects with the mind, through the eyes and optic nerve.

The body is built by mind. It is an embodiment of the individual mind. The two combined are called the "personal self."

The body, being built by mind, is established in and acts by mind. Its so-called functions are carried on without your taking thought or directly willing it to be so. The secretions are made, the circulation and breathing go on, conversion and assimilation of foods take place and vitality is sustained without your conscious thought being exercised about it.

This we call the sub-conscious action of mind. Upon this subconscious region of mind the physical body is founded and upon its states depend the physical conditions.

The states of this sub-conscious region are determined by the conscious thinking, or habit of thought.

Through the action of conscious thought by suggestion of ideals of life, strength, health, etc., the subconscious region is changed, and the body healed.

ALMOST EVERY day for a long time now the mails have brought to our office a new venture, a "Vol. 1. No 1.," in the Mental, Divine, Occult, New Thought, Psychic line of paper or periodical. Every man and woman who can start a paper, it would seem, is hurrying to do so. The law of the "survival of the fittest" will be very active after a little. We thought to notice them all in The Life, but their name is legion, and we cannot spare the space.

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PROF. W. H. WATSON.

PROF. WATSON is from Paris, France, and is a member of the faculty of the "Universal Metaphysical College," of Washington, D. C. He represents the "Reform Christian Science Church," of which movement the *Washington News Letter*, Col. Sabin, Editor, is the organ.

This is in the nature of a revolt from the Eddyite monopoly, is a move in the right direction and will doubtless result in much good.

Prof. Watson is a teacher and lecturer in this movement, and is highly recommended by the press of both Europe and America.

He is author of "The Count de Latour, a Tale of Mystery," and himself made the 189 illustrations in the book. He is also author, or compiler, of the Reform Christian Science hymn book.

He has taught classes in Boston, Salem and Lynn, Maas., and established churches at these places. He expects to visit Kansas City soon for the same purpose.

He claims to have mastered many lines of learning and culture through his psychological and Christian Science studies.

As a dramatist we have a proof of his attainments in "Reincarnation," a play that has received many encomiums.

He is said to be an elocutionist and painter of more than ordinary excellence.

Some one has said that he is master of everything he touches.

He studied Christian Science in Paris and is connected with a psychological Society there.

We shall welcome his coming to Kansas City and do what we can to help him secure a large class, if we find that he is true to Truth and meets the expectation his fame would justify us in forming.

We do not believe in sects and denominational lines of distinction. But a gospel of Truth which is good for all and broad enough for all truth seekers cannot be bound by imaginary lines, even though the preachers of it may attempt to so bind it. We have been led to believe that Prof. Watson is not one of those little, hidebound sect formers who go about inclosing people in little rings and cliques. We sincerely trust we shall not be disappointed in him.

We will make due announcement when we know the date of his coming here and give an outline of his proposed work.

SUN'S RAYS GIVE LIFE.

Andrew Joseph Thompson Expects to Live 200 Years. He is Now 113 Years Old. "Don't Worry About Anything and Let the Lord's Rays Get into Your Bones," is His Recipe.

ST. PAUL, Minn., March 3.—Andrew Joseph Thompson of Santa Rosa, Cal., aged 113 years, passed through St. Paul this week on his way to Weyerhauser, Wis., where he is going to attend the marriage of his great-grand-daughter, Irene Tibbils, who lives near that town. Mr. Thompson has false teeth and his hair is gone, with the exception of a few scattered gray wisps, but he is as active as a kitten and bright eyed as a lad of 15. His companions are Vardon Thompson of Santa Rosa and Elmer Thompson of the same town. These gentlemen are Mr. Thompson's grandsons. One is 62 years old and the other 59. They say the old man can run a mile in six minutes flat on a sandy road and that he expects to live another hundred years. The aged Californian is wealthy, having made a large fortune in California gold properties in the early days. He is well educated, having been trained as a doctor in Edinburgh, from which city he took his departure for the United States with several others, now all dead, in 1809.

It is not stretching the truth to assert that Mr. Thompson appears about 65 years of age. He stands as straight as a pine, has square shoulders, and his face is full and round. There is nothing in the man's walk to suggest his great age and he tossed off a bottle of Bass' ale with great nonchalance. Later he expressed the opinion that it was about breakfast time and one of the dutiful grandsons was dispatched to order a beefsteak.

"None of your giblets, now," the old man shouted after him. "I want a porterhouse cooked rare, with a baked potato and some coffee."

"The fact of the matter is," said Mr. Thompson, as he lit a cigar and puffed it with evident enjoyment, "that I am so old and so healthy because I have discovered the secret if not of eternal life at least of living a couple of hundred years in comparative comfort. In my opinion the dread of death is what causes death in innumerable cases. Of course I do not think that all the deaths that occur from what we characterize as general collapse' could be averted. My plan is simple enough. In the first place, I refuse to be worried about anything. I never did worry. It must, of course, be taken into consideration that I have really nothing in particular to worry about, and that there has been nothing to cause me to worry for the last sixty years or more. Since I ceased active business about sixty years ago I have never let a day pass when the sun shone without baring my body to its rays for one or two hours.

"There is no crankiness in my method," concluded the aged traveler. —"It is simply giving the Lord's own medicine a chance to do its work, and I can assure you that one hour of bright sunlight pouring down on the bare human body is more beneficial to the health of that body than a whole dispensary full of drugs."—St. Louis Post-Dispatch.

TESTIMONIALS.

(We vouch for the genuineness of these reports. The name of the healer can be obtained by applying at this office, with stamp for reply.)

FOLLOWING IS an extract from a letter written by a father in Arizona who had had absent treatments given his son for gravel:—

"Your favor of the 26th inst. to

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hand; contents noted. In reply will state that a favorable change occurred in our son about 2 p. m. of the day I wired you, and by 4 p. m. the change was so pronounced that he admitted it of his own accord. From that time he steadily improved to such extent that he went to his ranch, three miles away, on Sunday the 28th, since which time we have not heard from him.

"We are very grateful and joyful over this new and very strong evidence to us of the right way of realizing the Father's power and way of everlasting life."

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THE SPHINX.—The only astrological magazine; edited by Catherine H. Thompson; $3.00 per year, 30c a copy. Issued by the Sphinx Pub. Co., 480 Mass. ave., Boston, Mass. Make all money orders payable to the editor. Sample copy, 15 cents.

THE HEALER.—A monthly periodical which vindicates its name. Francis Edgar Mason, editor. $1 a year. Sample copy 2 cent stamp. Type written lectures on healing, 25c each. Address, 424 Greene ave., Brooklyn, N. Y.

DAS WORT.—A German magazine, devoted to Divine Healing and practical Christianity. $1 per year. H. H. Schroeder, editor and publisher, 2622 south 12th street, St. Louis, Mo.

HARMONY.—A monthly magazine devoted to Divine Science, the Christ method of healing. C. L. aud M. E. Cramer, editors and publishers. 3360 17th St., San Francisco, Cal. Send stamps for sample copy.

THE NEW MAN.—Devoted to the mastery of sin, sickness and poverty, through the development of forces latent in man, $1 a year; sample copy 2c. The New Man Pub. Co., 3857 Seward street, Omaha, Neb.

UNITY.—A monthly metaphysical paper, $1 a year. Published by Unity Tract Society, 1315 McGee street, Kansas City, Mo.

TRUTH'S TESTIMONY.—An interesting pamphlet of 24 pages, dainty cover gold title, with special offer to the sick; free for stamp. C. W. Close, 124 Birch st., (L) Bangor, Me.

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"The Life is more than meat, and the body, than raiment."

VOL. 7. KANSAS CITY, MO., WEDNESDAY, APRIL 11, 1900. No. 2

Living Versus Making a Living.

ALMOST ALL the people are spending the chief part of their time and energy in the business of what they term "making a living." They must "make a living" for self and family, and they are incessantly engaged about this seemingly all important matter. They devote time and thought and energy, and often sacrifice their lives, in their effort to "make a living."

What do they commonly mean by this term? They mean the providing of food, raiment and shelter for the body. Some go further and add some luxuries and pleasures. But the great mass of mankind are content to get the bare necessities of animal life.

This should not be so. It is not right to allow the body and its feelings to monopolize the thought and the energy of action. It is all right to properly care for bodily needs; but there is "a screw loose" somewhere in the moral and intellectual economy when the physical necessities demand all or most of a man's time and attention. Man ought to *live* and not be forever making a living only.

Where is the wrong? And how may we right it?

Politicians have long been telling us that the cause of all the trouble is that the wrong party is in possession of the offices, and promising us that when the "outs" get to be "ins" it will all be rectified through good laws and a faithful administration of them.

It is needless for me to say here that this is only silly twaddle, humbug partisan vaporing; for every man of sense knows it already. Votes and laws and office seekers cannot correct the troubles among men, nor banish poverty. An unregenerate humanity will never either make or enforce laws for the amelioration of its own hard conditions. It is in its present state because it has not been wise enough to keep out. How hopeless it is, then, that it should ever legislate itself out while it remains unwise enough to keep on getting into the same old ruts generation after generation, and is so busy making a living that it gains no saving wisdom?

Just such laws are made as legislators deem it expedient or profitable to themselves to pass. And after they are enacted and signed by the executive, only such of them can be enforced as receive the endorsement of public sentiment. If public sentiment is depraved, it will not correct itself by making and enforcing upon itself wholesome laws.

In the ordinary interpretation and practice of religion we find no remedy. The church does not heal poverty, nor claim to do so. It is too much concerned about a "better world" beyond the grave to give much attention to this one. In fact, it makes a virtue of poverty and suffering. Its symbol is yet the cross, and it does not seem to be getting very close to the place of advancement where the crown would appropriately take the place of that sign of sorrow and persecution. It seems to me that it is high time we should replace the cross with the diadem of victory and peace.

I believe we now have a teaching, rapidly spreading among men, that will show them how to *live* and to make the business of taking care of the body a secondary matter, or a matter of course.

Jesus Christ gave the true rule of this life when he said, "Seek ye first (chiefly) the Kingdom of God and his righteousness, and all these (temporal) things will be added."

I believe this statement to be literally true, and my belief is founded upon what appears to me to be sufficient evidence, the evidence of trial, or practical application.

But this rule has not been observed, even by the best church people. Every professed Christian who is striving and worrying and planning continually in his efforts to "make a living," is belying his profession by disregarding this precept of the Master's, and another one about taking anxious thought as to the eating and clothing of the future.

Many theologians have not understood the rule about seeking the kingdom of God, and many more have purposely misconstrued and misapplied it.

In a conversation with the pastor of

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one of the Baptist churches of this city once I quoted this rule of life and remarked, "You know that means to not seek temporal things at all, directly, or for their own sake." He looked thoughtful for a minute and then confessed, "I never thought of that in that light before. I always interpreted it as meaning to seek God's kingdom first—that is, make your salvation sure—and then seek the temporal things next."

And they have interpreted this saying so full of deep meaning thus: The kingdom of God is a place, a city, far away in the skies where God and the angels and saints dwell. To seek this place is to get ready for it and secure admission into it by becoming a worthy church member. Then live a righteous life and seek a living, the worldly things, afterward.

This is a fair statement of the theological application of the lines under consideration.

Now, this is not correct. Let me tell you what it means and how it works when put into practice:—

"Kingdom" does not mean a locality; it means dominion, ruling sway.

"Kingdom of God" means the dominion of Good. It is the condition described by the words, "Love God with all your heart, soul, mind and strength." Let the love of goodness, virtue and holiness absorb your entire being and have dominion over both thought and conduct, and the eye be "single," seeing only the good.

The place of this dominion is within, or the spiritual realm. The thought of the Master was, then, that in the spirit or mind—the basis of thought—let the Good have dominion, seek to put this mind power of Truth into absolute control of all intellectual action and conduct, and to have your righteousness emanate from this center of impulsion—not from the basis of commercial reasons, policy, imitation or fear—and then the matters of bodily or temporal supply would follow naturally and easily without worry or strenuous effort. The developed opulence of the within will attract, irresistibly, the opulence of the without.

The cultivation of mind power, the unfolding of spiritual individuality, should be the chief end and aim of existence—not the winning of bread and raiment for the body, nor the hoarding of useless dollars.

You say there are many who must strive incessantly to "keep the wolf away from the door."

This is true, without a doubt, and will continue to be so as long as men continue to be slaves to the task-master, Necessity, and afraid of the world, believing that they will "come to want" if they do not "hustle" early and late.

I would emancipate the race from the thraldom of Necessity in external matters, from Fear of the world and Belief in poverty. How would I do it? By teaching them the principles and practice of Christian Mental Science.

These principles, briefly stated, are:—

The dominion of mind or spirit over all things external or manifest.

Entire eradication from the imagination of all belief in evil as a power, law or entity, and the resultant freedom from all fear—fear of God, devil, man or the world.

The seeking chiefly of the dominion of the Good and the righteousness which has for its motive and impulsion the love of Truth only.

The use of the word of Truth for the soul of all action and the accomplishment of many things which the hand cannot reach.

The maintaining of a serene mental supremacy over all seemingly adverse conditions and occurrences, refusing to give way to discouragement and depression, making it a rule to arouse new courage and rejoice the more as the trials increase.

The faithful practice of going into the silence daily, for an hour at least, for concentration and the embodying of higher ideals, and to practice the spiritual breathing.

The consecration of thought, conduct and life to the work of bettering the condition of humanity and the lifting of the shadow of fear and death from the hearts of mankind.

If all the people, or even a majority of them, would learn these principles and practice them, the business of making a living would be replaced by that of actual living, and the disease of poverty would be healed away from the world; for the things needed would be added.

I am not theorizing when I say this is practicable; for many persons are actually putting it into practice today.

And I think I am warranted in promising results by two things: The logic of the argument is unanswerable—it is eminently reasonable—and the results which have already followed are a vindication of the doctrine—those who have faithfully learned and practiced the teaching find that it works. We are beginning to *live* in the true sense of the word and to know that life is worth living.

ANSWERS TO CORRESPONDENTS

MY VERY Dear Friend:

I must acknowledge to you that your letter has very much helped to clear my *thinking* grounds, and I feel now to work better in mentality. Now I want you to please tell me if you send out thoughts, treatment or anything of that kind when *you write to me* or when you read my letter to you. Do you hold them in your hand, lap, or have near you and start vibrations, etc? Please tell me all for *this* is what *I* am greatly desirous to know. *What* is it that goes from one person to another to heal and lift them into clearer understanding? Do you know? Any way, I am *lifted*. O, yes, it came from *within*, and as my *very own* thoughts it is *mine*; but I am not sufficiently established to stop then, instead I reason how and where this comes from! this that causes me to see and think so differently. Tell me, dear Mrs. Barton, whether consciously or unconsciously you do these things?

Yours aff. ——

Ans.—Mind is never unconscious. The things that Mind does are always thoroughly understood and reasonably intended by mind. Only undeveloped sense, acting through defective sense-organs, may be classed as unconscious.

It is sometimes difficult to get people to *continue* in the knowledge that abstract Mind is subject to nothing, is always supreme. That while

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form is legitimate and right, it is but the effect of universal Mind or Cause.

Outside or material things are subject to *change*, and this alone is sufficient to make the materialist know that matter will not do as basic Principle.

I do not try to send out vibrations when I give treatment.

I do not heal by vibrations but by the holy, healing *word*. To understand what this means it is necessary to understand the nature of the abstract, (universal, unmanifest Being or Principle.) The Hebrews called this Principle of Being "Elohim." Elohim means "*The Invisible Powers*," Life, Truth, Love.

Since life includes all Being in the abstract, Truth includes all wisdom, Love all Power; the word *Holy* means all these powers taken together.

Drop the idea of material substance altogether: consider Mind, unrelated to phenomena or things, and since Mind is universal, to speak the word of Life, Truth and Love for any patient simply gives these characteristics possession in him.

Try it yourself, you who have been dwelling in thought upon sorrow or hard conditions, and who cannot see Heaven in the unmanifest all about you ("spiritual things are spiritually discerned") and you will find that you can in some degree prove this truth for yourself.

Find a quiet, restful position, sit erect, and be still.

Then say, very calmly but firmly, "I love all people and every creature, and they love me. Perfect Love is everywhere, and Love is Power. Therefore I am safe and protected in Love."

Say it, and you will feel the Power.

You may vibrate as the power takes effect in your consciousness. But the thought of Love, because one with universal substance, does not vibrate. There is no space in abstract Mind for vibrations. The universe is not a pendulum to swing to and fro.

Abstract Mind is the Power, the Life the Truth. Thoughts do not go and come.

A place or thing may be named, and that instant your thought is there. It does not get aboard here and ship at New York and land at Liverpool. It is there already. The reason why you seem to have gone there instead of to San Francisco is, you are called upon there to do some work. But you are as much in San Francisco as in London. For Mind is *one*, and you are one with it, and where it is you are.

It is things, that have been represented in form, that are here and there. Let us not get the two confounded. Let *cause* have its perfect office and then will every atom of effect fulfill its mission perfectly and without tragedy.

Thought is a mighty Power. Its strength is boundless because Thought is universal. If you are receptive and I speak holy words to you, words abstracted from things that change, there is no power in heaven or earth that can prevent their perfect fulfillment.

I do not send anything to you. I am already there. Not personally, not magnetically, not impressively as mesmeric or hypnotic or psychic agency, but *wholly*, (holy) entirely in solid or real Substance.

You know these inner thoughts are yours because *holy* thoughts awaken you to a knowledge of your True Self. Hypnotism or magnetism or any other personal influence might impress you for awhile with my power. But your own would suffer neglect.

TESTIMONIALS.

(We vouch for the genuineness of these reports. The name of the healer can be obtained by applying at this office, with stamp for reply.)

FROM A father: "The boy's gravel seems to have disappeared. In fact, he had very little symptoms of it on the day after your treatment began, and in a few days it was entirely gone. His recovery was marvelous and we cannot express our gratitude to you for speaking in so positive a manner the word of health to him."

From a lady in Worcester, Mass., who had applied for help in very hard circumstances:—

"I will write you a few lines to tell you of the progress I am making. I am much happier than when I last wrote you, and I cannot help being surprised at the power of the word and ashamed of my own little faith.

"For the first great blessing, my husband is greatly changed. He told me the other day that he had spent years enough of his life swearing and that he had decided to quit; and I have not heard him use a rough or profane word for more than a month, and he has not yielded to his temper but once, and then not very much, and not to me.

"I have persuaded him to read some; but he says he does not see how he can be a Scientist and follow his present business—optician.

"His business has grown much better, and his office rent was cut down fifteen dollars the first of February, and during the past month he has paid about thirty dollars on his old bills. I am so glad and thankful. May God bless you. You are manifesting so much grandeur and nobility of character."

(Besides the treatments given in this case, instructions were given the lady as to her own mental attitude and some suggestions of thoughts to repeat. She faithfully followed them, and the results justified the fullest expectations.)

WHEN MRS. Potter Palmer gave a "quality party" to some 2500 working girls of Chicago, the society leaders who helped her wore "plain clothes," as they say in detective circles, and walked to the Palmer residence so as not to hurt the feelings of the girls. Many of the latter, however, went in full dress with flowers and even diamonds, and were driven to the house in carriages. Some of those invited would not go at all because they want "neither the patronage nor the charity of society." —Philadelphia Times.

I admire and commend the independent, self-respecting spirit of those girls who refused to attend. They are right in refusing both the charity and the condescending patronage of society. "Fashionable society" is an abomination upon the earth, and when it "condescends" to dress and walk like honest working people, in order to not make them feel bad, while it gives them a charity dinner, it renders itself most ridiculous. It is really an insult to honest labor.

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KEY-NOTE.

I AND THE FATHER ARE ONE, NOR HEIGHT NOR DEPTH NOR ANY CREATURE, SHALL BE ABLE TO SEPARATE US FROM THE LOVE OF LIFE, TRUTH AND POWER WHICH IS IN THE CHRIST SELF.

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IF THE little children love you, you have great reason to rejoice; for that is a sure sign that there is good in you.

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Healing Thoughts

MAN IS a thinker. This fact is proof that there is something unknown, something yet to be discovered. So long as man continues a thinking animal so long will it be true that just ahead of him there is a new problem for him to work out. If in solving any of these problems false figures are employed, the product is not right and the work must be done over before right results can be reached.

Suppose we liken the thinker to a soldier. If the soldier be undisciplined and know nothing of the military, he may use much ammunition and make a hard fight, but the most of his shots will be at random or he will be as likely to injure his own men as those of the enemy.

If one be undisciplined in the right way of thinking, he is more likely to injure himself and other innocent but negative people in general, in this way than in any other.

The one who rises in the morning with a complaint of the day, expressive of a general unhappy feeling or mistrust of the good that is always immanent, he is likely to continue in a state of disquietude if not in utter unrest and mental dissatisfaction, for the rest of the day, and, perhaps until he is forced through unpleasant experience to voluntarily take up such thoughts as will lift him above the plane of the unscientific thinking that occasioned the trouble. The one who sees gloom in a cloudy morning will discover it in the clearest sky and look for it in rain or in drouth. I admire the spirit that, from love of the day and its morning glories, will say at greeting,—"*Beautiful* morning, isn't it?" But I pity the one who will say in response,—"Yes; but I don't think it will continue so long!" One is only required to act in the living *present*. He should not anticipate any unpleasant thing for the time to come.

While thousands of thoughts may rush into the mentality of the average thinker, it is his privilege to systematize his thoughts and marshal them at his command and utilize them for splendid purposes. In the morning remember to exercise wholesome thoughts of the Good, the True, the Beautiful:—

Morning is here to bless the world, and to make men happy in the accomplishment of good work.

The aurora blush, the friendly sun ablaze with incomparable splendors, the sweet, pure light and hallowed quiet makes the morning voice the words, "Peace on earth, good will among men."

I will begin this day in calm thoughtfulness and quiet joy: I will now set my mark high, and I will press forward toward it diligently. Life, Truth and Love are my Source, and I will live truly, lovingly. All people are my brethren and the Love I send forth shall redeem the earth from wars and the people from slaughter; and they all shall say, "Know the Lord, whom to know is Life and Peace," and they shall not look back unto beliefs in sin and sickness until all the earth shall hear and saving Grace shall lift all the people from the shadow of evil and from the valley of calamity. Then will all the people have health and perfect vitality; for they will be good and wise. Then he that has named disease will discard the name for ever, and he that has believed in evil will know that only the Good is true, and will speak only the words of health and wisdom. And when all people speak only the words of Truth and Wisdom, then will the very appearance of error and failure cease from the earth.

The ways and means of health will not have to be discussed, but profound and beautiful new mental attitudes will be arrived at and the real joy of life will be found.

The wilderness of the earth shall blossom as the rose-garden, and all its fields will be suitable places for the perfect man.

And in the evening withold not thy thoughts of the Invisible Powers.

C. J. B.

I AM not personally with you when I treat you at a distance, but I send you thought messages of health and life. You may call the process vibration if you wish.

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The Bible Lesson

SECOND QUARTER.

Lesson IV.—April 22.

THE CENTURION'S SERVANT HEALED.—Luke 7: 1-10.

Central Thought:—"As a father pitieth his child, so the Lord pitieth them that fear him."

THE LESSON TEXT.

1. Now when he had finished all his words in the hearing of the people, he entered Capernaum.

2. And a certain centurion's servant, who was dear to him, was sick and ready to die.

3. And when he heard of Jesus he sent to him the elders of the Jews beseeching him that he would come and heal his servant.

4. And when they came to Jesus, they besought him earnestly, saying that he for whom he should do this was worthy;

5. "For he loved our nation, and he has built us a synagogue."

6. Then Jesus went with them. And when he was not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself; for I am not worthy that you should enter under my roof;

7. neither thought I myself worthy to come to thee; but say only a word and my servant shall be healed.

8. I am a man having authority, with soldiers under me, and I say to one, Go, and he goes, and to another, Come, and he comes, and to my servant, Do this, and he does it.

9. When Jesus heard these things, he wondered at him, and turning round, said to the people that followed him, I say to you, I have not found so great faith, not even in Israel.

10. And they that were sent, returning to the house, found the servant that had been sick healed.

This occurrence took place in the Summer of A. D. 28, immediately after Jesus had finished what has been called the "Sermon on the Mount," but according to Luke, the "Sermon on the plain."

As we have seen, Matthew gives but a small, disconnected collection of statements from this discourse. Luke gives but a few sentences of it. I wish we had it all.

I wish to say that the sentiment expressed in what is commonly called the "Golden-Text" is not a very worthy one. If the Lord pities only those who fear him, he is not as kind hearted as are human beings. They are better than that.

Moreover, if the Lord personally hears the piteous cries for help that are sent up to him in times of trouble and bereavement, he is most pitiless, according to appearances; for he does not respond.

This is regarding "the Lord" as a personal being. Of course when we put away personal appeals and begging and know that God is Principle and the way to get help is to adjust ourselves to Principle, the difficulty it removed.

Besides, ordinary pity is a poor thing.

1, 2. A centurion was a captain over a hundred men. This centurion was a Roman soldier. All Palestine was under Roman rule.

This Roman officer's servant was sick. The servant was dear to him and the physicians had failed to heal him. The centurion did not wish him to die. So he began to look out for some other healing method. That is the way people do these days. Almost all the cases we get have tried and failed on all the old methods before appealing to us. I like to get cases where every other known remedy has been tried and found wanting if the drugs, etc., have left enough of the body to serve as a basis to build upon. There is not then any danger of their "trying" this method for a short time and then running off after some other sort of treatment. It becomes a sort of last chance grasp, a sink or swim appeal.

3, 4, 5. The Roman officer thought Jesus was a bigoted Jew and held the Gentiles as unworthy their attention. So he procured the intervention of the elders, they being friends of his. These elders came pleading the merits of the centurion and telling how he had been a Jewish sympathizer and had built them a church.

This was assuming that the Master would be unwilling to help him unless he were a Jew or a good friend to them.

They did not understand that Jesus had come, not to the Jews, but to the world of mankind, and, like God, was no respecter of persons.

6, 7, 8. Jesus did not go to the man because he heard what a friend he had been o the Jews. If those people thought so, they were mistaken. He went because the centurion was in need of him and seemed to be sincere and in earnest.

The centurion had an exalted idea of the Master's greatness and felt himself unworthy to receive a visit from him.

But the reasons he seems to assign for his unworthiness, that he was a man having authority, were no reasons at all. I think there is an ellipsis in the report. I believe the man mentioned these facts because he had power to command Jesus to come to him and compel him, and he did not wish Jesus to look upon his request in this light, but to regard it as a humble, beseeching petition from one who greatly admired his power as being vastly grander than that exercised by himself. I am sure this is the true explanation. It was a manifestation of the true spirit of humility, that is, the subordination of all temporal power and authority to the powe of spirit or mind.

The statement of confidence in the Master's absent word of healing shows the centurion's faith. It was sufficient to heal his servant.

9, 10. That faith seemed to be sufficient without Jesus' direct treatment for when the messengers went back to the centurion's house they found the sick man well. And we have no record here that Jesus said any healing word. He only spoke admiringly of the Roman captain's faith, saying that it was greater than any he had found among the Jews,

Such faith in the true source of healing will bring health now, as then. The absent word spoken for one who believes will be effectual, as we are proving every day.

A WORD spoken here cannot affect you there, unless there is some sort of transmission of influence or power. When we say there is no space in mind we mean that there is no vacuum. But Mind does fill all extension and extension is measured by our conception of personality. But personality is not evil. So the concept of space is not to be condemned.

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ANIMALS AND GHOSTS.

THERE IS a widespread belief in South Germany, in Ireland, in Scotland, and I know not how many countries, that horses and dogs have "an instinct" for uncanny realities. In Germany the popular notion is that no horse will pass by the place where the body of a suicide lies, or even by the spot where some one has committed suicide, or where an execution has taken place. This is something different from the repugnance that all horses have to the neighborhood of a slaughter house. Only two days ago a Tyrolese horse of very docile disposition, driven carefully by his Italian owner, was greatly upset at having to pass two widely separated government shambles, used for supplying meat to the crews of Italian warships. He was also greatly disgusted at having to go near a scavenger's cart. His protests, however, were mild compared with the behavior of horses under "uncanny" influences. "The Moro's" owner aid: "A horse has a keener nose than any dog," and he talked soothingly to him; "didn't know why that dirt cart was always in the same place," "well-welled" him, and told him "the slaughter house was fifty yards off his road," and so forth. In "haunted" quarters, on the other hand, the horse refuses with determination; he trembles, snorts, is covered from head to heels, in time, with a white foam, his eyes roll and shoot fire, and the end is sometimes a bad accident, sometimes a hard-bought victory for the driver, sometimes his ignominious defeat.

I could name Irish crossroads past which almost every horse in the county refused to go quietly after dark. The last purchase, from, maybe, the other end of the island might be taken to the spot without any (possibly indoctrinated) equine companion to frighten him, but he unfailingly "turned rusty" as soon as he trod the unhallowed ground. The local explanations were various; that the land on one side was "cursed," that formerly criminals were executed and then buried at many cross roads, and possibly here, and that the fir trees and a castellated lodge in one angle of the intersecting ways made the spot terribly dark, and so on.—London News.

THE BETTER DAY.

Written for The Life.

I WAS much interested the other day during a conversation, when one present spoke of God as the Life of the world. His presence in the world making that life, as also in us, for "in Him we live and move and have our being." Another present spoke of the wondrous diversity in unity among faces, as we see them in the street-cars. How differently God manifests Himself in the various persons, sometimes even hiding Himself away in a deformed body; as we conceal a rare jewel in an ugly box.

"So I think God hides some souls away
Sweetly to surprise us at the last day."

And I thought that some people are like the geode, all rough and ugly outside, but inside filled with radiant crystals. Others are like the chestnut burrs,—covered with bristles that sting, yet lined with the softest and loveliest satin. And there are others like the Night Blooming Cereus, a plant of no beauty, which grows in the dry hot sand, and yet having a blossom the most pure and fragrant—like a star.

So do some souls bloom out when we come to know them, and like this plant—in the night. Their surroundings, too, are like its, barren and sandy, and we wonder how anything can bloom under such conditions.

What a beautiful thought, that out of isolation and barrenness we may bring forth a soul flower that will fill our night with beauty and fragrance!

Oh that we, too, like the cereus and the pond lily, may bring from our darkness and isolation only beauty, purity and sweet perfume!

The Bible says: "Thou givest songs in the night." So if we trust in God, we shall out of the night of sorrow, trial and pain, be able to bring fragrance, beauty and song.

"He that goeth forth weeping bearing precious seed, shall doubtless come again bringing his sheaves with him."

What a "harvest home" that will be! What rejoicing as we see the golden grain heaped high, and the lucious fruits of the spirit gathered into the storehouse of the 'Home of the Soul."

I think every kind word or deed, every sympathetic act, sows its seed in our immortal garden, and we shall find flowers as well as fruits and grain in that final harvest home. Truly that will be our "year of jubilee."

"To halls of heavenly truth
Admittance would thou win?
Oft knowledge stands without,
While love may enter in."

Let us, then, cultivate love; for "love is the fulfilling of the law," and we are then on the right road to our "inheritance that fadeth not away."

Christ also said, "A new commandment I give unto you, That ye love one another."

Before that it had been said, "An eye for an eye and a tooth for a tooth," and men were revengeful and cruel, but He came to show a better way, as is taught in the parables of the Prodigal Son and the Good Samaritan. Both teach the lesson of help and love. So should we be willing to give aid and comfort to any who need it. As St. Paul wrote, "As we have opportunity let us do good unto all men."

There is no favoritism in Divine Love. It shines on all alike. But as the light of the sun causes thistles and weeds to grow as well as lilies, roses and violets, so love shining into our hearts may cause very ugly dispositions to show themselves.

We must have the soil well ploughed up, the weeds and thistles rooted out, that only the flowers of hope and trust and love may grow and bloom therein. So will they be,

"Celestial gardens where angels walk.
And seraphs are the wardens."

Then indeed shall the earth be the garden of the Lord and "His glory shall cover it as the waters cover the sea."

"Old things will then have passed away and all things will have become new." "Neither shall there be any more pain; for the former things have passed away."

Let us each help to hasten that Better Day, for to each one is given the privilege of aiding the coming of that glorious time of Truth and Light and Knowledge. Olive.

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BATTLE COURAGE.

AT HOME, in a progressive community, a man may be a coal heaver or a bank clerk, but, whatever his station, the environments of civilizing influence is strong upon him, and most of his chances for the display of courage come to the moral side of his nature. But out in the open, with most of the trammels cast off and the men in front, with the ripple of the colors about him, and, more than all, that comes from companionship in a common danger with many of his fellows, it is the animal that gains supremacy. And man, being by nature a brave and fearless animal—the most fearless of all the animal species—simply remains true to his birthright and goes through the ordeal in the natural way.

What can be the deduction? There is only one. It is that battle gallantry and battle brutality, springing as they both do from the same source, must necessarily be allied. You can not slip the leash of a bloodhound and stop him half way to his scent. If any proof were needed to make the fact of inherent bravery and—the other thing—certain it is to be found in the marvelous change in face, manner and even speech that comes over nearly every man when he is engaged in battle.

It may be urged that the excitement of being under fire would be sufficient reason for his callousness, but such an explanation will not account for the entire subversion of a man's whole life training. The real reason is that at such times it is the animal nature that takes full and complete possession of the human body.—Chicago Times-Herald.

KIND WORDS.

ALL OF our subscribers are now pleased with our new type. We get many letters expressing high approval. And those who thought they did not like it at first have changed their notion about it now. Here is a specimen of many letters from these:

"I think the new type is very nice. I did not like it at first; but now it seems nicer every week. It is an improvement certainly. I think The Life is the very best paper I have ever read."

Mrs. Jessie B. Van Heusen.

I HAVE HAD your paper, The Life, now about seven months and you and your people seem like old friends. I received your card and was glad to have a few words from you. Your "Happy New Year" was like a benediction to me. It seemed to make my burdens lighter. Everything seems to work so nicely and the blessing stays with me yet. You and Mrs. Barton have such a cheery way of expressing your thoughts that it is a delight to read The Life.

J. M. Straight.

I AS I HAVE stated before, want The Life for life. Please keep it coming my way, and your "dollar per year" will get to you some time.

Trusting your useful lives may be long on this earth, knowing your happiness, I wish you every success in conformity with your wishes.

Very respectfully,

Edwin O. Dunham.

I DO NOT WISH to miss one single number of The Life. I look forward to Wednesday of each week for The Life, as it *helps* through till the week following. It is so helpful and comforting. One feels so happy after reading its pages.

Mrs. L. E. Patten.

WE ENJOY The Life very much. May the paper increase in circulation as it deserves, through your able and honest work. L. G. Corbin.

STOP ALL that foolishness about abstract and concrete mind. There is no division. All is mind, and there is but one kind. Call nothing common or unclean that is filling its place truly.

WHILE THE Infinite Ego is everywhere at all times, the individual ego is not. Nor is it wrong or to be regretted that it is not.

AN ABOMINATION.

THE FOLLOWING able article from the pen of Prof. James of Harvard was first printed in The Life in 1894, but we reprint it by request this week because the evil alluded to is still obviously prevalent:

"We buy our newspapers, and find every alternate column beginning with a 'scare-head' that suggests momentous news; and we presently discover, co-ordinated with perhaps a change of ministry in England, the annexation of Hawaii, or the passage of a tariff bill, accounts of Mr. Mingo's kidneys, Mr. Hawkshaw's bronchi, or Mrs. Hecla's skin. Like Ulysses, these worthies have become a part of all they have met; and all experience is an arch where-through their entrails gleam, as it were, iridescently upon us, until the world looms to our imagination in a sort of catarrhal vapor or as if bathed in a cancerous mist. Such is the education of our young people, and such the indecency of the background, or rather, the foreground, in the full sight of which we are all forced to live. The essays, the anecdotes, the elaborate accounts of symptoms, the portraits of sufferers, are a direct attack of the most efficacious kind upon the public health. They must be meant to be such an attack. They have no other conceivable aim or intention than to produce panic, to beget in susceptible readers, by their incessant repetition, the fixed idea and apprehension of disease. Such fixed ideas and apprehensions are among the most potent morbific agents known; and the amount of hypochondriacal misery and actual disease caused by these suggestions would certainly, if it could be measured, prove almost incredibly great."

LADY SMITH, after whom the town in South Africa is named, held out against the besieger Death until she was ninety-four years old. —Philadelphia Times.

MRS. BARTON designed and sketched our new heading.

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THE IDEA of vibration originated with physical scientists. It is now held by many wise men that all physical things and phenomena are the results of Ether vibrations. Iron and wool differ only in the degree and nature of these vibrations. But "Ether," so-called, is spirit or mind. So physical Scientists are not far from being metaphysicians.



VIBRATION DOES not indicate vacancy, but quite the contrary. It is only life movement, and life ever moves—it cannot be still.

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VOL. 7. KANSAS CITY, MO., WEDNESDAY, APRIL 18, 1900. NO. 3

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TESTS OF VALUE

A FRIEND writes of the demise of a gentleman who had studied Mental Science and fully endorsed its teaching, evincing a great spiritual illumination, but failing to save the body from the results of a disease that had gotten a hold upon it earlier. He adds that this is another proof of the value of this Science as a spiritual help, while it fails to heal the body.

It is no proof at all of anything contrary to what we have claimed for this Science. The principle is well established by a vast accumulation of human evidence as a healing, life prolonging agency, as well as a matter of religion. There cannot be the slightest doubt about this, however badly some people may miss the application of the principles.

But it is very hard for those who have been born and bred and educated to look upon all religion as a mere preparation for death and the future, to admit that there can be anything more in any teaching about God and man's spiritual welfare. They will witness and hear of case after case of healing and physical strengthening, and then, when someone fails to apply the teaching in this way, will at once wipe out all that evidence and pronounce it all failure.

I find many people who profess to be Scientists ready to resort to doctors and their material appliances upon the slightest appearance of sickness. I have often been astonished to find people who have read much and studied widely and talked enthusiastically of this Science of Life, using medicines, calling in doctors and talking of and praying to a personal God, after the old failing, orthodox way. Of course it is not to be wondered at when they fail to manifest the full fruits of the Science.

We must be absolute, one thing or the other—not mixed and contradictory—in our lives, if we would enjoy the full value of any teaching or course in this earth experience.

I have known some very pious people who got sick and died. I have known some who had the theories of the Science clearly tabulated in their intellectual understanding and yet seemed to not be able to enter into it spiritually so as to profit by the knowledge. And there have been a few who were spiritually illuminated and happy in the knowledge of the Truth, even able to do good healing work for others, and yet have left their own bodies behind as they have progressed spiritually.

This has been because they have either despised and condemned the body, or have *aspired* away from it, out of it, making a separation between the soul and its symbol in their thought and conduct.

But for every one of these who have failed for any one of these reasons to heal and rejuvenate the body, there are a thousand who have succeeded, in varying degrees.

This proves the value of the teaching on this plane, sustains its unanswerable logic. It is hardly to be expected that this generation will at once make the very best practical use of this great New Thought. It is really surprising that so many have made such rapid progress in the application of the principles of Mental Science to the betterment of their conditions. We find many manifesting good health instead of a state of wretched invalidism which before seemed hopeless, many prolonging life ten, twenty, fifty years by the application of this teaching, many overcoming poverty and all true Scientists happy and helpful to others. Then if one fails to make a practical use of it, am I wise to take that as the gauge of value instead of the vast weight of evidence on the other side? I think not.

We have discovered a principle in life that is capable of a much greater unfoldment than we have yet been able to give it. The value and integrity of this principle are established in both logic and practice. Wherever the principle has been truly applied the results have vindicated the logic. Wherever there has been a blunder in application, the results have shown the mistake and not a failure of the principle.

We must trust the principle and attribute the failures to the non-application of it. If the school boy fails to get the right answer to his problem, we do not say the principle of mathematics is wrong, but that the boy failed to apply it. This Science

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teaching is no empty theory about life to be proven or disproven beyond the death line. It is to be and has been proven by practical application here and now. The proof of its value, its trueness, is most overwhelming, if we may accept human testimony. If we do not, then we must reject the evidence of all that Jesus did or taught, for it all rests with us entirely on human testimony.

Let us be reasonable and rise above the race skepticism about spirit power.

Meditations
By Kaxton

THAT THE world has not yet accepted Christianity in its fullness and power, and that practical Christianity is only a crude beginning of what is foreshadowed by the sublime truths enunciated by Jesus, is evident from the fact that nominal Christians have hitherto practically nullified some of the fundamental axioms of the higher life in Christ.

***

Those who claim the name of Jesus spend their lives in work and worry to supply their physical wants, while a fundamental principle of the kingdom which Jesus came to establish is that every desirable thing can be had by asking for it. Thousands, who profess Christianity, who hold the doctrine of the literal inspiration of the Bible, who would deem it an unjust reflection upon them to question their faith in any portion of the Bible, reading the words of Jesus, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you," will hail the words as a blessed utterance of sacred truth, and then by their acts shut out of their lives all its sweet influences. They go on in the same old way, taking thought for the things of the body, worrying about them and spending all their energies for them, and while they may pray for them in a half hearted way, they do not expect them to come without work and worry.

***

Stonewall Jackson has been admired for telling his soldiers to pray and also to keep their powder dry. This is the prevailing sentiment of the Christian world to-day. Christian fathers and mothers may advise their sons to pray, but they will also tell them to work early and late for the main chance. If to any fair representative of modern Christianity, you should propose to take Jesus at his word, and cease caring for the morrow, seek spiritual culture first, and wait for the physical wants to be met in any way that circumstances may permit, how would the proposition be received? They would reject your proposition and would do so wisely. Some from a mere whim have tried to live by faith when they had not the faith. Peter thought he could walk upon the waves, but found that he had mistaken for faith a certain impetuous enthusiasm.

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Faith as used in this connection is spiritual power. It is not belief, although it includes belief. The idea has become prevalent that if one can only persuade himself to believe that he can do certain things, the power of performance will come with the belief. This is not true. A belief in one's ability is necessary to the full exercise of the actual powers, and also presents the condition most favorable for the development of the latent powers; but sheer belief can not render actual and active a power which is only latent. Many a boy persuades himself that he has the ability to leave home and win a fortune in a hand to hand struggle with the world. This belief does not give him the necessary power, but if persistent it may furnish the conditions favorable for the development of such powers. In like manner some Christians have thought to take Jesus at his word and spent their time in prayer and thanksgiving and such spiritual occupations as they were prepared to appreciate. So far as I know these attempts have all proved disastrous. They believed that they could live by the spirit; but only starved. They had a belief in a thing unreal, an imaginary power; but faith, actual spirit-power, they did not have.

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Jesus taught a possibility of spiritual attainments which the world has not yet realized. We are only beginners in the great doctrine of practical spirituality. The most of us think of faith as some vague, imaginary possession which may be picked up between the rising and setting of the sun, if only things as they are may be so far forgotten as to permit the mind to imagine them as they are not. The faith that Jesus contemplated for the children of the kingdom who might ask and receive whatsoever they would, is a power attained only through years of spiritual growth and development. No single life is sufficient for its attainment. Only the spiritual heirs of the ages past can hope to possess that faith which has power to attract to itself all things needful.

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It is a remark of the late Robt. Ingersoll that this world is poorly adapted to the propagation of the human species. When we view the millions of crude forms claiming to be men and women, and consider the hard conditions under which they pass their term of earthly existence, there seems to be ample ground for the remark. But the physical conditions of life must keep pace with the spiritual development of man. There is no doubt that all physical hardships will be taken from human life with the coming of man's spiritual majority. There are boundless resources for the physical sustenance and comfort of life all around us which we do not know how to utilize. Higher spirituality will bring knowledge, knowledge will bring power, power will remove all hardships one by one.

ANSWERS TO CORRESPONDENTS

A CORRESPONDENT in Alabama sends me a circular announcing a "School of Psychology" and asks my opinion of it.

The method taught at this so-called school is thus stated on the circular:

"The celebrated Weltmer Pitzer Method, including Hypnotism, Vital Magnetism, Suggestive Therapeutics,

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Absent Treatment, Telepathy and Clairvoyance Taught and Demonstrated."

Mr. Weltmer started a magnetic healing business at Nevada, Mo., some two years ago and by vigorous advertising developed it into a vast center for the treatment of disease by almost any and every method known to this age. Then they opened a school in which the claim is made that all of the things named above are taught.

While Mr. Weltmer is in the mountains for his health his clerks, secretaries and assistants attend to the business, teaching and giving treatments magnetically, hypnotically, mentally, vitapathically, telepathically, presently, absently—any way to suit the taste or convenience of the patient.

Whatever results, imaginary or real, may have followed in curing disease, one very harmful thing has grown out of it: Thousands of ignorant, unscrupulous men and women have flocked in there, staid long enough to get a smattering of hypnotism and the use of personal, physical magnetism, and have then gone out to victimize trusting people for their selfish ends.

I have met some of them and heard of the dastardly doings of many more. They are, as a rule, a sad, sorry and usually dirty, set.

I am not saying that Mr. Weltmer intends this to follow. I do not think he does. His aim is to make money and in this he succeeds. But he sends out a temptation to such people when he advertises that his teaching will give his pupils power, personal power, over people, and that this power can be taught to any one for a small consideration.

There is really no true Mental Science in the entire curriculum of lectures. They claim to teach healing by mental treatment and ideal suggestion, along with other methods. But, mark you, they do not go any further than the mere curing of disease. This marks not the scope nor the main purpose of Mental Science, as all of our readers know.

And the result of the application of what is taught is, at best, only a curing. Unless the man is spiritually lifted in his consciousness and habit of thought above the plane of sickness and failure and above the belief in and fear of evil, he is not healed. His ailments, although they may be met temporarily in their effects, come back again surely. The cause in mentality must be removed before the man is healed.

There is a vast difference between curing an ache and healing the one who has the ache so that he has it no more.

Besides, Mental Science, or Christian Mental Science, is a great system of life, leading mankind out of darkness into light and victory over the conditions of existence. The light is spiritual, intellectual and bodily. It renders men not only healthy and strong physically, but brighter, better, freer, less selfish and more useful to the world.

To degrade this great teaching to a mere system of curing aches and pains, you can see, is to rob it of all that makes it what it is as a Science of Life.

And it should be remembered that hypnotism and animal magnetism are not on the same level with Christian Mental Science. Those who attempt to class them together cannot do so except by lowering the standard of Mind Science to the plane of the physical influence of one body over another; for hypnotism and animal magnetism cannot be elevated to the plane of spiritual science.

Do not understand me as objecting to any one's investigating any and all subjects that appear to be worthy investigation. But let us not fall in with a delusive attempt to level the great to the grade of the low, and let us maintain the dignity of this Science of Life above all sorts of mere pain-killers. If it can do no more for man than alleviate his physical sufferings for a time, then it is no better than a liniment.

A TRUE STORY.

(For the Children.)

A LADY of our acquaintance had three little girls, one her own daughter and two her nieces.

One day these little girls were out playing and discovered some nice apples under a neighbor's trees and joyfully filled their little aprons with them, taking them home as a great find.

The mother and aunt of the little girls was shocked that her children should be guilty of stealing apples, and gave them a solemn lecture on stealing, so solemn that they all wept, both the lecturer and audience.

Then she said, "You must go right back to the lady who owns the trees, give her the apples and ask her to forgive you for taking them."

So the conscience-stricken little ones started back, still weeping, with the forbidden fruit in their laps.

But before they got there they forgot what it was they were to say to the lady who owned the apples. The word "forgive" had completely escaped all their minds. They stopped a nd held a serious consultation over it, but could not remember it.

So the oldest little girl said, "It was something like saying prayers, I know, and we will just go and say our prayers to the lady."

They marched in, a very sad looking procession, with aprons full of apples, and all knelt down before the lady, who was a cripple. The oldest girl began, "Our Father who art in heaven," the second chimed in, "Now I lay me down to sleep," etc. But little Lizzie broke down crying and said to one of the other girls, "You say mine; I can't."

The lady was startled almost out of her wits. She called an attendant and said, "Do pray come here and see what on earth is the matter with these children."

Then the oldest girl stopped her prayer and told the lady why they had come, how they had forgotten the words they were to say, etc.

The good woman then said, "Why, bless your little hearts! You are welcome to the apples. Take them on home, with you, and go into the orchard whenever you like and get all the apples you want."

The little innocents did not relish those apples very much; but they never forgot that lesson on stealing.

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KEY-NOTE.

I AND THE FATHER ARE ONE, NOR HEIGHT NOR DEPTH NOR ANY CREATURE, SHALL BE ABLE TO SEPARATE US FROM THE LOVE OF LIFE, TRUTH AND POWER WHICH IS IN THE CHRIST SELF.

LOOK UP that Oxford Bible premium offer. $2.00 will secure an elegant, complete Oxford Bible and The Life for one year, *for a new subscriber.* This is a rare opportunit .

"THE PATH of the just is a shining light, that shineth more and more unto the perfect day."

"LET US put on the armor of light."

Healing Thoughts

THE SHAKERS and the Quaker are good old sects. The Vibrators are new.

All formed or limited things are subject to vibrations. The great harmonichord of Life is sounded in matter, for only matter can vibrate. The Manifestor of matter and musical Performer is the I, the Lord of all formation. Every personality is a note through which the I gives forth its harmony.

Discord is possible only when the will of the self (limitation) separates its self from the will of the I and attempts to work under limited laws When this is the case, the limited will soon finds its resources limited, and instead of returning to the I, it looks afar for a strange god that may hear and help.

How slowly have people learned the plain sweet truth of Being to apply and live it. All the sick would get well, the lame would walk, the deaf would hear, the imprisoned would be free, if every men-made doctrine and tradition were put away and the *truth* about our lives and our relation to being were understood and accepted.

Fearlessly drop the notion of a man-shaped god. If you cannot utterly set aside the thought of shape to the Universal, but find yourself thinking of the Infinite as "he" or "him," or as the "Father-Mother," then drop even the term "God" until you can use it and mean only the unlimited Powers without theshadow of imagery. The Hebrew word *Elohim* is a far better name, for it makes no pretensions to personality and always means "The Invisible Powers."

Then, when we have learned enough about being and its laws to be able to comprehend that Creative Energy is not a man nor a woman, but unlimited First Cause, we are ready to perceive the truth about manifestation and to know that it is the *natural* result that must follow the divine Expression of that Cause.

There is not a God who makes plans and issues decrees. It is "unhealthy" to think there is. If you do believe that God would or would not do certain things according to the way you persuade [in your prayers, then you cannot believe in having a definite and changeless Power at the foundation of your salvation.

The material universe is new every moment. Change is perpetual in every formed thing. The Invisible Powers change not. Universal Perfection cannot cahnge. It is naturally impossible that the universal can change. This is self-evident to any thinking mind. That which we call God is fixed Principle, changeless, unmovable. And herein rests the glorious possibility of the soul,—to be forever and ever partaking of the substantial nature. It is a beautiful growth in grace and wisdom and health, onward and upward, ever into purer, clearer light and unto dearer, higher joy. In ascending a mountain summit in Colorado we passed through a dense cloud of falling snow on our way into the clear sunshine above; and I thought of the present phase of man's existence where sickness and sorrow appear, and of that of better understanding and clearer conceptions of the real Life, the border of whose Glory land now shines before our enraptured vision.

Since it is the natural way in being, that all manifestation shows forth in perfection so long as the natural is followed, the question arises:—"What causes the imperfect manifestation?"

The answer again is:—Because the will of the self, full of limited ideas and unnatural beliefs, undertakes to manage affairs according to appearances, when it should submit them to its own unlimited Self—the I—the Self of inherent Power. This I is the divine Expression of First Cause or Principle. God is universal Principle. We use Principle in our work of manifesting. It is spiritual man, or divine Expression, that the soul must look to for direction. God does not form things nor make conditions except through Expression or Spiritual man. Therefore the *Lord* is your Shepherd, not God.

The will of the self is the author of vibrations. The alternating of belief in good and then in evil is outpictured in vibrations. The reason why people say, such a thing raised their vibrations or lowered their vibrations, is because the preponderance of good raises, while the opposite of

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good lowers the vibrations of the flesh. The perfect work of the I is even and all growth inspired by that work is evenly continuous in unfoldment into higher states, and vibration is impossible. So long as the body is under the dominion of the belief in two powers, vibration is natural to it, and not to be condemned. But the truth about being and our whole relation to it should be found and sustained, for it is this truth that, when *known*, makes free. Then which shall rule in us, the will of the self that has believed in its own limited powers, or the will of the I that is the Expressed Image of The Invisible Powers, and that knows no limitation and is circumscribed by naught.

"Be *still*," if you would know the I Am God. Be still, and grow into the perfect knowledge. Be still, and have all power in Heaven and in Earth, in the place of power and also in the region of vibrations. For the outer is always *becoming*.

A lady who had formed the habit of having chills told me that she thought she was going in to one, and had actually begun to vibrate, when I said very promptly,—"You are not going to have a chill. I will see that you do not. You are not afraid that you are going to do any such thing. Only the I now governs in your life. You are free."

It was to-day this occurred, and she did not have a chill. I did not heal her, I simply took the reigns of government out of her divided mentality and placed them in the hands of the overruling I, which is her Lord-self. In Biblical words, I pointed her to the Lamb of God that taketh away the sin and sickness of the flesh. Every one who perceives this truth of being receives Health and Peace perfect conditions come along with this knowledge. They are its ushers.

C. J. B.

A HALF way Scientist is never a success. One who clings to the old sinking raft with one hand while he reaches out after the life-boat with the other, usually drops into the billows between.

"HE THAT doeth truth cometh to the light".

The Bible Lesson

SECOND QUARTER.

Lesson V.—April 29.

JESUS AND JOHN THE BAPTIST.—Luke 7: 18-28.

Central Thought:—"He hath done all things well."

THE LESSON TEXT.

18. And John's disciples told him of all these things.

19. And summoning two of his disciples, John sent to the Lord, saying, Art thou the coming one? or are we to expect another?

20. And having come to him, the men said, John the Baptist sent us to thee, saying, Art thou the coming one? or are we to expect another?

21. And in that hour he delivered many from diseases and plagues and error spirits, and he gave sight to many blind persons.

22. And Jesus answering said to them, Go, tell John what you have seen and heard; the blind are made to see, the lame to walk, lepers are cleansed, the deaf hear, the dead are raised, the gospel is preached to the poor;

23 and happy is he who shall not stumble at me.

24. And John's messengers having departed he began to say to the crowds concerning John, Why went you out into the desert? To see a reed shaken by the wind?

25. But why went you out? To see a man clothed in soft garments? Behold, those robed in splendid apparel and living in luxury are in royal palaces.

26. But why went you out? To see a prophet? Yes, I tell you, and one much more than a prophet.

27. This is he concerning whom it is written, Behold, I send my messenger before thy face, who will prepare thy way before thee.

28. I say to you, Among those born of women, there is not a greater than John, yet the least in the kingdom of God is superior to him.

This event occurred soon after those of our last lesson.

Jesus was somewhere in Galilee. The first recorded event of this Galilee tour was the raising of the widow's son at Nain.

John the Baptist was still in prison at Castle Macherus, beyond the Jordan.

18. "These things" here refers to the raising of the widow's son at Nain and other wonderful works which Jesus did. John's disciples witnessed these things, and would sometimes go to John in prison and tell him about them.

19, 20. John wondered at what he heard, but was not satisfied that Jesus was the promised Messiah. His display of power was not just what John had imagined it would be. John heard of a despised, humble wanderer going about the dusty roads and streets of Palestine and Galilee, afoot, with a few humble followers, saying strange, heretical, revolutionary things, healing the sick and raising the dead. It was not what he had expected of the promised deliverer. He looked for a grander display of power and dominion, a much larger following and a speedier deliverance of Israel from bondage.

Besides, he had been in prison now several months and Jesus seemed to make no effort to get him released, nor did he seem to be concerned at all about it.

So it was not strange that John became doubtful and discouraged about the course of events. He had once proclaimed very positively that Jesus was the Christ, the promised deliverer. Now he wavered and sent two messengers to find out what Jesus himself had to say about it.

It was a skeptic's inquiry. Skepticism of the old ideals leads to new. I condemn not honest doubt; for it leads to higher knowledge. An honest doubter will not be content to sit down and pass his time in doubting. He investigates and advances in knowledge. Honest doubt is vastly better than contented ignorance.

21, 22, 23. The only answer Jesus gave John was the report of the works he was performing. From this he could form his own conclusion. These were given only as signs of the power of the life he lived and gave to the world. The healing miracles were not the puprose and end of his mission and ministry.

Think how meagre a work this of itself was. How few were the healed in comparison with the sick that were not healed! How very small the number of the resurrected compared with the dying, even of one single day in the City of Jerusalem alone! And the healed and raised died not long after. No; that was not the purpose of his

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coming. It was only a slight sign to awaken the attention of a matter-blind, hypnotized race of time servers.

One of the chief signs was that the gospel, glad tidings, was preached to the poor. It was not a temple service, a worship of tithes and smoking incense for the rich; but a message of joy and salvation from sin to all, rich and poor, Jew and Gentile, bound and free.

Many stumbled at his gospel and did not profit by it. Those who accepted it fully were blessed.

So it is now. Truth makes an appeal to the world with many signs of power. Those who accept it fully are fully blessed. They who stumble and doubt and waver and half accept and half reject it, are not blessed.

24-28. In the 24th, 25th, and 26th verses, Jesus draws a comparison between the priests of the temple and the princes in the palaces, and the rough, shaggy prophet of the desert.

John was a recluse, a wanderer, a rugged proclaimer of a new dispensation. He came out of the wilds dressed in the hairy skins of animals and a great crowd went out to see him and hear his strange message.

John was not like a reed which bends to every breeze that strikes it.

He yielded not a particle to the winds of public opinion. He stood erect in the face of persecution and sought not to aggrandize himself.

When Jesus came John said to his disciples, Behold! a much greater than I; follow him.

John was more than a prophet. He not only proclaimed the beginning of the new era, but prepared the way for the coming of the Messiah.

The reference in verse 27 is to Mal. 3: 1,—"Behold, I send my messenger and he shall see the way before my face; and God whom ye seek shall suddenly come to his temple, and the messenger of the covenant whom ye delight in; behold him coming, saith the Lord of hosts."

John was greater than Malachi who uttered this prophecy, but he was not as great as those who entered in with Jesus, who became actual children of the kingdom.

The children of the new light are greater than the heralds who announce the coming of the king of peace. Happy is he who is in possession, who actually understands and demonstrates.

The herald days are past. The work of the forerunner is done. We now demonstrate the actual presence of power and the light of Truth. We are children of the kingdom of God on earth, princes and princesses of the Most High. Rejoice and exult and be exceeding glad. Put away mourning and the signs of sorrow, for the bridegroom is returned in power and great glory.

OUR DIVINE NATURE AND POSSIBILITIES.

IT HAS been with deep thought and increased interest that I have noted The Life's broad, cordial sympathetic and intelligent expressions in recent issues upon Spirit communication, more scientifically termed telepathic mind exchange.

Although not a Spiritualist myself, I admit the subject claims a just consideration free from condemnation, by all conscientious seekers after truth for truth's sake.

It can no longer be disregarded or shelved as merely unsatisfactory, unaccountable phenomena.

Science has clothed all substance in a garment of vitalizing intelligence. All substance being known and accepted as Spirit or mind essence, that is quickly responsive to every thought, great or small, expressed or unexpressed.

With this present comprehensible understanding of the substance of all things, the former supernatural aspect of spiritual demonstration is delegated to the superstitions of an ignorant past. With a more broadened and quickened intelligence we are now beginning to meet all thought upon all subjects in the brotherly spirit of truth seekers, with an intense desire to behold "the evidences of things not seen." This knowledge comes through the only true avenue of conscious communication, i. e.: Faith in our own substance, as containing the seed germs of all knowledge.

Man being the expression of Universal Mind or Cause, his activity in this world is the manifestation of his inherent powers of Mind substance upon a visible plane.

This verification of the truth that we have already received and that in this Omnipresent Spirit of All Intelligence, all Life, we live, and move and have our being.

This Infinite Mind as our Source of Being is indestructible and inseparable, having limitless diversity of expression.

We cannot exist apart from it, and our dear ones, though invisible, live and move and have their being in this same Spirit substance.

Then it seems right to conclude that we are in their presence and they are not banished from ours, but are often near in the sweet, peaceful vale of Silence.

Our inner, individual perceptive Faith discerns their nearness, and tender companionship, "the invisible hosts" of guardian angels that Jesus was so conscious of.

All substance being Spirit, Mind, Intelligence can only be spiritually discerned or telepathically received or sent forth by conscious recognition of the qualities of substance.

It would be detrimental to progress and true growth, and a denial of our divine powers of mind to condemn and refuse to accept the inspiration of thought that comes from the realms of Spirit silence. They are loving assurances, the whispered sanction attendant upon a rightly projected effort, the sympathetic union and the gentle, soothing caress of invisible hands. The consciously intense attractiveness which all things unseen have for the awakened soul, outweighs any material influence, and the impress of a true presence is productive of good. The veil that obscures their spiritualized forms is a very thin, almost transparent, one, that will still less conceal them as our power of spiritual discernment unfolds.

All expressed vision is good, and must unfold to divine, consummate perfection when "all things hidden will be revealed."

The receptivity of a true seeker has all barriers removed by the altitude of his belief and willingness to receive. To such an one the actually felt or conscious presence of dear ones is most manifest. In my own ex-

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perience there are often moments of conscious communion, when in the space close about me I am sensible of their presence, and their responsive telephatic messages bring to me sweet peace and added strength for effort. It is really a combined effort with deeper insight and significance of the beauties and power of unseen things. Being free from material obstructions in the pure atmosphere of spiritual intelligent thought life, their perception is unshadowed and their love, being the magnetic essence of Universal Love, is the unfailing current of communication with us from their plane of higher spiritual knowing. "O, ye of little Faith," our great Teacher said when they demanded of Him a sign. This can be rightly applied now as then, to skeptics of all things spiritual.

Why linger in the valley of doubt? Lift up your eyes and view the present realities that encourage a greater unfoldment of Man's divine powers.

A resurrection from the depths of non recognition, into the glad conscious knowledge of individualized oneness with the Infinite is needed in this age. We must have emancipation from long accepted limitations, into the bracing atmosphere of free, self-generated thought, ruled by one's own conscience.

Not long since while in conversation with a stranger of strong spiritualistic tendencies and power, and without any previous knowledge of facts, the names, personal characteristics and expressions of my dear ones were correctly given me. Their state of existence was described as a very active and happy one.

One who passed beyond suddenly, in the vigor of youth, was described as being engaged in projecting the dominant desire and thought of life begun while upon this plane, and seemed to be surrounded by innumerable fine wires, appliances, and instruments of measurement.

Could I, in justice, pronounce these spoken evidences of the unfolded and utilized power a delusion of my sense of hearing?

The facts in detail were perfectly true, and advice was given as to a future transaction that only the spirit communicator knew the particulars of.

It may have been my own intense thought that was so easily defined and read by the person. If this be true, then this unfolded power and its successful applications is worthy of deep study as it surely enfolds a more subtle power capable of still better results. It is a proof of an inherent quality of our substance that opportunities and individual tendencies have developed, strengthened and perfected in some particular person, an added evidence of Man's capability for a fuller manifestation upon this plane.

Thought being the natural function of Man, must have constant interchange with Universal Mind. We know the magnetic power of our thoughts, and that it is creative, and that intelligent desire attracts a supply for every need. In this attitude of mental progress and investigation I rest, believing the truth of the subject will soon be solved.

Spiritualistic power, like all the attributes of substance, is apt to be rejected or accepted according to the individual grade of unfolded inner intelligence in the man and the earnestness of his desire for more knowledge. Then a truly charitable spirit of consideration and investigation will always attract the good that is latent in every expressed or visible effect, in Cause and in unseen things, and if the silvery thread of truth is traced to its source, a bountiful supply of intrinsic value is the sure reward.

Scientists prize the minutest evidence of truth as a basis upon which they may build a mighty structure, or as an adjunct that perfects some incomplete statement or discovery.

Were we more observant of the details and faithful sequence of cause and effect in our every day lives, we would more rapidly advance to the point of being good thinkers and disclosers of the seeming mysteries of Being.

Self-centered thought condenses the energy of the mind, focalizes the diffusive tendency of the mentality and is conducive to perfect at-one-ment with unseen things.

Concentration of thought developed the power that controls the electric flash in telegraphy, and made audible in the telephone the voice of man.

Concentrated thought now vibrates spirit ether by telepathy, and yet, this is not the climax of thought power.

Who will proclaim the next higher intelligence? We wait, we listen, and with faith believe. "To him that hath, more shall be given."

"Ellebard."

TESTIMONIALS.

(We vouch for the genuineness of these reports. The name of the healer can be obtained by applying at this office, with stamp for reply.)

THE LADY who wrote the following applied for treatment for her husband who had become demented, at a time when the neighbors were clamoring to have him sent to an asylum and actually had the papers made out. Treaments began Feby. 13 last and the letter from which we take the following extract is dated March 12. Improvement began at once.

"Your letter received, finds Mr.— doing quite well. Mentally he is all right again. He feels so very thankful for the good you have done him. He knows if it had not been for the truth of being he would not be with his family now. You may discontinue treatment."

A gentleman in California writes eight months after taking two weeks, treatment for rheumatism, "The rheumatism has never troubled me since you treated me."

A VISION.

AN OLD man, about 95 years of age, was once an exile on a lonely isle. One day he went into a trance. When he came out he told what he had seen thus:—

"I saw death and hades cast into a lake of fire. This is the death of death. And all that was not written in the book of life was cast into the lake of fire, cleansed away. And I saw a new heaven and a new earth; for the former heaven and former earth had passed away, and the sea is no more. And I heard a voice out of the Everywhere saying, Behold! the tabernacle of God is with men, and he will dwell with them and they shall be his people and God himself will be with them—their God. And he will wipe away every tear from their eyes; and death will be no more, nor mourning, nor crying; neither will there be any more pain; because the former things are passed away."

I verily believe the fulfillment of this vision is now upon us. Proclaim it.

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KIND WORDS.

Marion, Ind., March 26, 1900.

Dear Mr. Barton:—

Permit me to express great pleasure in your suggestive thought on Breathing in last Life.

Yes, undoubtedly the Infinite Life is the essence of air and food and drink—He dwells in the atom as well as in its most complex combination. Matter is not an enemy to Spirit—it is the sense side of Spirit; why not?

"The Life" grows, I think, as well in thought as in appearance,

Yours Very Truly.

L. D. Ratliff.

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VOL. 7. KANSAS CITY, MO., WEDNESDAY, APRIL 25, 1900. NO. 4

This World and I

IT HAS been a fashion among religious fanatics to condemn and profess to despise this world. Among these whose business it is to prepare souls for another reputed world not found within the range of telescopic view, existing only on the map of human imagination, it has seemed best for their business that they should hold this sphere of our existence up in a most unholy light, to make it appear as unlovely and undesirable as possible. If they did not do this, they feared that people would love this world too well to seek another one.

So they have talked about "the present evil world," "and this vile world," and "this vale of tears," and "this wicked world", etc., and tried to contrast it most unfavorably with the "sweet fields of Eden, where the tree of life is blooming." But they have never located that fancy world anywhere in the Universe of suns and planets surrounding this unjustly calumniated wanderer among the systems, called Earth.

Yet they said that God made it and pronounced it all "very good." The reason why it did not continue very good, they have supposed, was that one of God's highest and best angels fell from grace and became an archfiend, a terrible dragon of evil, and then, just for spite against God for banishing him, came and spoiled his nice little world and enticed his children away to destruction.

I heard a noted evangelist once say that he had been all over this country, had preached and held revival meetings in every city and principal town in it, and he was ready to assert in the light of knowledge that this nation is in the undisputed possession of the Devil. (He spells it with a big D.) I thought, Then you had better be raising potatoes to feed the hungry, if that is the best you can report after all the effort you and your army of co-workers have put forth to dispossess the devil.

A pastor of a church scored his people severely in one of his sermons for living at so low a spiritual ebb. He said the prayer meeting was the pulse of the church and that, since there were only about an average of six persons in attendance at their weekly prayer meetings, he thought his church's pulse had almost stopped beating. In the same sermon he spoke sneeringly and condemningly of Christian Science.

One of his members took him to task about it and he grew angry and used unbecoming language, the last argument of defeated weakness.

It has become a fashion to condemn this world. I have just read the preface to a little pamphlet in which the author proposes to tell a waiting world "the honest truth about healing." He calls all the other attempts along this line "voices crying in the wilderness," and asserts that "they only increase the tangle in the skein," and that "there has never been so much suffering and disease."

We are all delighted to learn that he is going to lead us out of darkness into light. But I do not believe for a moment that there are more disease and suffering in the world than ever before. In fact, I am sure it is not true. There are now several millions of persons who believe in and practice mental healing. The most of these are entirely well, many of them having been resurrected from a wretched state of invalidism, and almost all of them are at least very much improved in health. Besides this, these millions are helping other tens of millions to be well and happy. This has certainly greatly improved the sanitary condition of the race, and lengthened its average earth life.

And we must not forget or ignore the fact that the sanitary pre autions and methods now in force in all our large cities have made a very great decrease in the mortuary rates and hospital population. A pestilence of disease, or even an epidemic, is well nigh impossible now in our American cities. Something like a thousand people had small-pox in this city during the past winter; but not one died of the disease.

We cannot say as much, however, for those who were vaccinated and did not have small-pox. Vaccine poison is much more fatal than small-pox.

Now, I want to tell you that this

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world is, in itself, a very good world. It has everything in it and on it to supply every need of all the people to such a fullness as to permit all to be happy, other things being equal.

The one bane of human existence is selfishness. If all the people were unselfish, would live practically up to the "Sermon on the Mount" ideal, this would be a veritable paradise. It is really the selfishness of man kind that causes the most of our business and social troubles. If every one would work and think and affirm for the welfare of the whole, rather than cringe and snarl within the narrow bounds of one little selfhood, then would the most of our sorrows, privations and vexations be lifted and swept away. We can trace almost every trial of this life back to the selfishness of some one or more persons.

While we may excuse the people for being seifish on the ground of ignorance pertaining to the infant stage of their development, yet this does not excuse any for not advancing out of that stage. The early fight for existence amid most adverse environments and conditions on the lower animal plane, has developed a disposition of selfishness that will be difficult and slow to heal away. The times of prey and pillage have bequeathed even to this age a legacy of chilly, heartless selfishness that we all deplore.

War is another legacy of the same uncultured times. Even to-day there is still lingering in many breasts a savage tinge of blood-thirst and cruelty that leads to the practice of standing up lines of young men to shoot at and kill one another for a mere faction or to foster a low ambition. It is a shame, a burning disgrace that the leaders of any people of this advanced age would encourage, or even countenance and tolerate, such a savage, revolting, dark-ages' practice.

But we unquestionably grow. We get more and more unselfish. The teaching of the Christ becomes more and more popular. Altruism and brotherly love increase and spread upon the face of the earth.

Optimists multiply and pessimists are being converted to the other side. The law of Good is being acknowledged in he world by a rapidly increasing number of persons. The kingdom of God is becoming the kingdom of men.

I know this is all true. So do you, if you will only think and confess the truth.

God is here. The Christ reigns in the hearts of a vast and augmenting multitude. It is the time of the second coming.

Why, God's throne is on this world and the crystal river which issues therefrom waters the tree of life which stands in groves upon its banks right here in this world. "The great day of the Lord" is now upon us. "Let every heart prepare him room, and heaven and nature sing."

Let everybody stop condemning this world. Let us all praise and bless it awhile, and see how it will smile up and reflect our blessings back, in full measure, pressed down, running over.

It is really all the world we know much about as yet. And we do not know half as much as we might about it.

The pure in heart see God—now and here. The eye that is single sees only God or Infinite Truth, and the body is full of light. The eye that is not single sees good and evil both, and the body is full of darkness.

This is God's world, and every day we appear before Infinite Wisdom for judgment. This is the judgment day. Love is the law.

If no one believed in evil there would be no fear. And if no fear, then there would be no sickness, failure or death.

There are three steps downward which we would abolish:

Belief in Evil,
Fear,
Sickness, failure, Death.

The lower stratum is that upon which mankind have been condemned to exist by the hell-howlers of the past ages. Now we heed them no more and their voices die away. Tender consciences are being set free from that dark shadow of death. Not many children now lie awake of nights scared with visions of a world conflagration and the loss of souls. The old scarecrow of an angry God clothed in flames has lost its terrors to most people. The devil is only a joke now, as he was with Robt. Burns when he wrote,

"O thou! whatever title suit thee,
Auld Hornie, Satan, Nick, or Clootie,
Wha in yon cavern grin and sootie,
Closed under hatches,
Spairges about the burnstane cootie,
To scaud poor wretches,
"Hear me auld Haugie, for a wee,
And let poor damned bodies be;
I'm sure small pleasure it can gie,
Ev'n to a deil,
To skelp and scaud poor dogs like me,
And hear us squeal."

And near the close of the same poem:—

"And now, auld Cloots, I ken you'r thinkin,
A certain Bardie's rantin, drinkin,
Some luckless hour will send him linkin,
To your black pit;
But, faith he'll turn a corner jinkin,
And cheat you yet."

The old far-away myth called God, full of wrath and vengeance, has been abandoned and the immanent Spirit and Essence of Power and Love is recognized and worshipped instead. We will all unite in the loving, trusting, joyful recognition of this Presence and be healthy, happy, prosperous and deathless. We will bless, and curse not.

This is my attitude to toward the world. What is yours?

THE REV. PARKHURST HITS THE WESTMINSTER CONFESSION HARD.

NEW YORK, April 16.—The Rev. Dr. Charles H. Parkhurst attacked the Westminster confession of faith from the pulpit in Madison Square Presbyterian church yesterday. He said:

"We ought to have a new confession of faith. It is surprising that the Presbyterian church is able to do as much as it is doing with such an incubus strapped upon us as we are tottering under in our present confession. In the first place, the thing needed is not a system of theology, for that is what our present confession is, but a simple, brief, Saxon statement of a half dozen or so of the vital ingredients of Jesus Christ's message to the world. I could get along with a confession of faith containing but the little Jesus said when He was trying to make a Christian of Nicodemus:

" 'God so loved the world that He gave His only begotten Son, that

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whosoever believeth in Him should not perish, but have eternal life.'

"That gives to us the doctrine of God's unlimited love, human guilt, the divinity of Christ, salvation through Christ, faith in Christ, immortality; every word Saxon, three-quarters of the words monosyllables, profound enough for any elder, simple enough for any 4-year-old.

"At any rate, we want a new creed. Amending this one will not meet the necessities of the case. Better give it a dignified place in the museum for what it is, than hack it to pieces and revamp it for what it is not.

"If we are thorough Presbyterians and believe what our doctrinal prospectus advertises us as believing, we believe it probable that some of the children in our homes, little children, perhaps the babe of your bosom, is damned, already damned, damned before it was born, damned from everlasting to everlasting, and then you are invited to come into church and say, 'Our Father,' Why, any man who should become a father for the sake of the joy and 'glory' he would receive in burning and racking his own offspring, deliberately creating a child with a view to the agony into which he was going to torture it, would be chased from the earth as a fiend.

"It does not meet the case to say that it is only in 'the book' and that nobody believes it, nevertheless it is printed on the flag beneath which the Presbyterian army is marching, and it hurts us as a denomination. Men are staying out because it is there, and men are going out because it is there."

A GOOD BEGINNING.

A PUPIL, who is pastor of a Congregational church in a Kansas town, and is now only half through the elementary course by correspondence, writes, "We" (himself and wife) "have derived great benefit from the study of the Lesson on Manifestation. And we have had several cases of healing this week. On of them was a boy with a belief of inflammatory rheumatism. The left arm was drawn up on his chest and the left leg was drawn up and his feet swollen. I treated him as he lay there, and a few minutes after I had gone he stretched out his arm, all the pain gone, and got up. Two days later I went to see him. He was well, but still going on crutches, with his left leg drawn up. I told him to stand up. After quite an effort, he did so, leaning on both crutches. I told him to straighten the limb, and he did so, to stand on it, and then to draw up the 'well limb' and stand on the other leg. He then threw away the crutches, walked across the floor and back, and is O. K. now."

A GOOD SIGN OF OUR TIMES.

(We clip the following from the K. C. Star of April, 17, 1900:)

OPPOSITION TO capital punishment seems to be growing in this county. Judge Wofford of the criminal court says that the growth of feeling against the infliction of the death penalty is very marked. He draws his conclusions from the opinion expressed by men who are drawn on juries in the criminal court in murder cases. Ten or fifteen years ago out of a venire of fifty jurors not more than one or two would say they were opposed to the infliction of the death penalty where the law and evidence warranted the infliction of it. But this feeling has steadily grown till now fully 30 per cent of the men summoned to serve on juries in murder cases make oath that they are opposed emphatically to the legal hanging of a man for any crime.

Owing to this prejudice against hanging it has taken a day and a half in the criminal court to get a panel of 47 jurors in the murder trial of Thomas Westlake. To get this panel of 47 there were summoned into court 93 men and of these 28 had to be excused from service because they said they would not, under any circumstances, vote to hang a man. The question asked of each of these 28 men was:

"Have you conscientious scruples against the infliction of the death penalty in cases where the law and the evidence would warrant its infliction?"

To this question each of the 28 answered yes.

Then the court asked:

"Are your conscientious scruples of such a decided nature that you would not concur in a verdict of guilty even if the law and the evidence warranted it? In such a case would you be governed by the law and evidence or by your conscientious scruples against the death penalty?"

The answer of each was that in no case would he vote to hang a man, and that disqualified him from serving as a juror.

Judge Wofford said to-day: "The growth of popular prejudice against hanging is very marked. Fully 50 per cent of the people living in this city who are summoned into court as jurors are opposed to the death penalty, and among the business men and more intelligent men the percentage is even greater than that. People who live in the country are not so generally opposed to the hanging of a man guilty of murder."

At this we all rejoice, and the good work goes on. We will, ere long, render both legal murder and wholesale murder, called war, impossible.

KIND WORDS.

THE LIFE is a wonderful paper to me.

It seems to me the very best treatment I can give myself for success is to wish success for you. I do it.

Yours J. H. W.

MAN IS not a reflection of God. Man is God expressed and partially manifested. Man is. He is Essence organized. A reflection is nothing.

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KEY-NOTE.

I AND THE FATHER ARE ONE, NOR HEIGHT NOR DEPTH NOR ANY CREATURE, SHALL BE ABLE TO SEPARATE US FROM THE LOVE OF LIFE, TRUTH AND POWER WHICH IS IN THE CHRIST SELF.

IF ALL the people were honest, there would be much less trouble in this world than there is. A religious teaching which has encouraged insincerity is responsible for most of the dishonesty among men.

A CREED is a formulated statement of beliefs. A belief is founded on evidence and is not a matter of choice. Evidence may be added to or invalidated by conflicting proofs. A belief is always attended by doubt. Then how can I consistently subscribe to a creed and label myself by it?

Healing Thoughts

IT TAKES the accumulation of a good many atoms to make matter appear. One atom is not matter. Every atom alone is pure mind in its essence. It takes many thoughts, conscious and latent-conscious, to form an idea. But in their formation of an idea each thought moves duly into its place as if prompted by perfect intelligence just as the particles of the crystal do when they are forming into a rock. In this wonderful process of the formation, and natural precipitation of ideas, material shapes appear as promptly as do crystals when their particles rush together.

The body is built out of ideas constructed by thoughts. Every thought is a brick. Every wall, or column, or turret, is an idea made out of bricks. If in any part of the whole building of the temple, there be found one brick that is of unprepared sand unseasoned by the fires of Truth, it will prove as a mathematical problem in which *one wrong* figure was written in its statement, wrong results will appear! All the bricks that are made in the understanding of true masonry; every brick that is amalgamated in all its parts by the fires of the true process, will be as the right figure in the mathematical problem, and the whole temple, with the exception of the one brick will be properly constructed. But in order to maintain uniform solidity and firm endurance the one brick must be removed and a perfect one substituted before the temple can be called sound and whole in every part.

The prophets and teachers of old talked much about holiness. A person who is good in every way but one is not holy. So long as there is one defective thought in the mentality one cannot be truly called holy. Holy is taken from the same original word that whole is taken from. A house with a flaw in it is not a holy house. If the flaw be removed then the house is holy.

Holy means "is whole."

A holy man is one who has no thought in him but Elohim-thoughts. (Remember, Elohim means Life, Truth, Love, and all that they stand for in their spiritual purity.)

All the imperfect bricks that are at first found in our building are thrown in by some one outside with whom we come in contact. We do not perceive them because we do not at first know about them, and since they are invisible it is quite natural for the young soul anxious to build and to acquire, to appropriate them without much discrimination. That is why Jesus urged us to become as little children, as the ones who are fresh from the Infinite mind and have not begun to acquire from the promiscuous outer. The idea presents itself in glowing thought to older children. It is the serpent of the Garden of Innocence, and the first disturber of peace. The first idea of evil is a subtle thing crawling in from the outside. If it come in the guise of an angel, it is usually admitted as a thing of beauty that is to be a joy forever. But the command is soon heard, "Your act belongs to the without. The gates of Innocence close upon you, and the sword of impossible return is at the entrance." (This is the legitimate way in which the law of nature pushes man out into the deeps, so that he may go to work for himself.)

Man must re-make himself. Man must regenerate himself. He must work like That after which he is imaged, because That is the only power he has to use, and the only thing there is for him to be like.

Then, since every thought must be like That perfect power, of Life, Truth, Love, or of some of their perfect parts, and since the soul must save itself through its own appropriation of That perfect Power, let every soul be diligent in the limination of imperfect thoughts, and in the substitution of holy thoughts in their stead.

The one who will do this will soon be holy, and this does not mean will become pious. Some of the frauds of earth have worn the garb of the pious. Think only thoughts of Life and Truth and you will have to take no thought for your manner or outward appearance, you will unfold like the rose with every quality perfect and nothing lacking. Superior to the rose in conscious power you will know how to continue your perfect unfoldment, which, for you, means evolution in the perfect Life according to perfect Truth after the pattern of Infin-

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ite Love.

Will you do this? Your opportunities are many in this world. Watch your thoughts. In the morning sow thy good thoughts. At noon withold not thy hand from sowing. At evening persevere in right thinking, and even command thy dreams to serve only in holiness true to Elohim.

"Be instant in season and out of season." When error appears is the time to deny it a place in your thought. Then you may look out, for angel ministers, for they are always there and will appear when the mist of error departs.

There is no disease that cannot be healed. But constancy to Principle is required.

Never tell about past sicknesses. Do not look back. Growth is forward forever. *Never dwell upon any thought that is not* prompted by Health, Life, Truth. C. J. B.

BEAUTY.

WOULD'ST thou be beautiful?—be pure!
The beautiful bends ever o'er the heart
Of our humanity, and if our hearts be pure,
They mirror it as does the crystal lake
Bear back the color of the ethereal blue
That arches over it. We are the lakes
Over which Eternal skies of cloudless
Spotless truth forever bend.
Wherein all beauty may reflect itself.
Let, thern, thy waters be so clear
That not one smile of God be lost.
Thus in thy heart It image shall be held;
For it is thine to hold. It is not the sky
That keepeth back its light—it is not the sun
That hoards its sunshine—but 'tis you
Who harbor darkness, and create it.
All foul thoughts stagnate the well-springs
Of the soul.
All ill desire becomes the scum that lies
Upon the bosom of life's stream:
Look to this;—search thy inmost thought,
Casting from thee all dross, and low desire;
For he who searches in and in—not out,
Finds the sought image of the God
Whom he had traversed east and west to find,
Thus found, the very firmament shall bud, and bloom,
And all life's forces bend to the one end
Of vast accomplishment.

Annie J. C. Norris.

The Bible Lesson

SECOND QUARTER.

Lesson VI.—May 6.

JESUS WARNING AND INVITING. Matt. 11: 20-30.

Central Thought: "Come to me, all you laboring and burdened ones, and I will cause you to rest."

THE LESSON TEXT.

20. Then he began to reproach the cities in which most of his miracles had been performed, because they did not reform.

21. Woe to thee, Chorazni! Woe to thee, Bethsaida! For if the miracles which are being performed in you had been done in Tyre and Sidon, they would long ago have repented in sackcloth and ashes.

22. Therefore, I say to you, it will be more tolerable for Tyre and Sidon in a day of trial than for you.

23. And thou Capernaum, thou which art exalted to heaven, wilt be brought down to hades; for if the miracles which are being performed in thee, had been done in Sodom, it would have continued until this day.

24. But I say to you, that it will be more tolerable for the land of Sodom in a day of trial than for thee.

25. On that occasion Jesus said, I adore thee, O Father, Lord of the heavens and the earth, because thou hast concealed these things from the wise and learned and hast revealed them to babes.

26. Yea, Father; for thus it was well pleasing in thy sight.

27. All things are given to me by my Father; and no one but the Father knows the son; nor does any one know the Father except the son and him to whom the son is pleased to reveal him.

28. Come to me, all you laboring and burdened ones, and I will cause you to rest.

29. Take my yoke on you and be taught of me; for I am meek and lowly in heart; and your lives will find a resting place.

30. For my yoke is easy and my burden is light.

The time of this lesson is the latter part of the summer of A. D. 28, immediately after the messengers from John the Baptist had come and gone.

Jesus was at this time in Galilee, probably in or near some of the lake shore cities.

20-24. The cities reproached by name were Chorazin, Bethsaida and Capernaum. They had witnessed many wonderful works performed by Jesus and had given them no heed, had rejected them and gone on in their old erring, failing ways.

It is significant that the very place where these three cities then stood is now unknown. Their day of trial came and they withstood it not, but sank away into nothingness and oblivion.

Jesus did not curse these cities, nor wish any calamity to befall them. He only saw what would be the result of their course and worded it. It was the law, independent of Jesus, and he only stated its terms and penalties as he saw them. Jesus never cursed anything, not even a barren fig tree.

It is believed by explorers that Tel Hum stands where Capernaum once stood, while Chorazin was where Kesareth stands, two miles toward the sea. Bethsaida was probably, but not certainly, on both sides of the mouth of the Jordan where it runs into the Sea of Galilee. It was the birthplace of Peter, Andrew and Philip.

Capernaum had been especially favored, since it was the home of Jesus during his years of work as teacher and healer. Hence it was said that it was "exalted to heaven."

Tyre and Sidon were two large and wealthy Gentile cities of Phoenicia on the coast of the Mediterranean Sea. They were said to be very wicked cities, as the most of our large cities of to-day are pronounced to be by the church people.

But Jesus says they would have repented had they been favored as the Jewish cities had been.

People who have been called wicked, nor have not been creed-bound church members, accept the Truth much more readily than do the bigoted sectarians.

Sodom sank out of view because of her wickedness. Jesus said Capernaum should suffer the same fate, should be brought down to hades. This means sunk out of sight. The word *hades* is a Greek word made up of *a* with the Greek aspirate which we represent by the letter h, meaning not, and *idein*, to see, the word literally meaning *not to see*, or, hidden, obscure, invisible.

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Wilson says of this word, "It is found eleven times in the New Testament. In the common version it is rendered 'grave' at 1 Cor. 15:55, and in all other places, 'hell;' but the latter is now universally admitted to be an incorrect translation." It never meant a place of torment.

And, sure enough, when the day of trial came, Capernaum sank out of view, was "brought down to hades."

"A day of trial" is the correct rendering of that which was translated by the King James translators, "the day of judgment."

25, 26. Spiritual things are, spiritually discerned, and a babe or a simple-minded, innocent person is more spiritual than a haughty learned person. Among the simple, unlearned fishermen Jesus found the readiest acceptance of his gospel and the teachers who were to take up the work after him. That the "babes" accepted Jesus' gospel first was a sign of its genuineness, and Jesus was thankful and rejoiced for this assurance.

27. The son is the Christ. There is a mutual recognition between Father and son. All things are given the son by the Father. All things are yours O son of God! Enter into thy inheritance. Dominion is yours in the earth and in the heavens, the everywhere.

28. The son, the Christ, the Truth, gives the possibility of rest from toil. When you realize your dominion over things and the powers of the air, you will then cease to toil for a mere competence, a mere bread and butter supply.

29 30. "Yoke" is a symbol of work; "burden" is a symbol of the world's opposition.

The work which is taught by the son, the Christ, secures a haven of rest. The work is easy and the world's persecution light, harmless. It grows less daily. The time is not far distant when they will all be on our side. This cause of Truth grows more and more popular.

To be "meek and lowly in heart" is to not be arrogant or proud, nor force opinions and creeds upon others.

The conquest of Jesus was a conquest of love, and not of force, like that of Mohamet. He claimed nothing and did nothing for himself. He did not advertise his healing and puff and blow about his cases.

I wish to avoid in The Life the obtrusion of the personality of the healer into testimonials of healing and statements about what is being done in this line. It is un-Christlike and immodest, and I shall still endeavor to keep The Life as free from it as possible. It is always done for advertising purposes solely, and not for the glory of the Good or for the love and help of mankind. We can let people know what is being done for the sick and unfortunate and put them into a way to ascertain where they can find help without so much puffing of the big I as some indulge in. I have noticed that those who use the I so much in accounts of healing are awful exaggerators of facts. Jesus' example in this matter is a good one to follow. The God power shines easily and freely through the unselfish soul.

ANSWERS TO CORRESPONDENTS

A CORRESPONDENT sends me a clipping from *The Oracle*, a paper edited by Chas. H. Mackay, Boston, in wihch the editor attacks absent treatments for success, and asks our opinion of both the article and the editor of *The Oracle*.

The article in question condemns the practice upon three grounds:

1. It is impossible for one person to help another in this way.

2. It is an effort upon the part of the one who applies for such treatments to get something for nothing, or much for little.

3. That the applicant by making the application acknowledges his or her inferiority to the person whose assistance in this line they seek.

1. The evidence is strong that the first objection is not sustained. Many have experienced help in this direction through the treatments and instruction given by others.

If poverty is a disease, why may it not be healed as well as any other disease? It is certainly a shortcoming, a weakness, a sign of undeveloped power that one does not seem to be able to procure the comforts, or even the necessities, of life, while another gets them easily.

The treatments and teaching of one who has discovered the law of opulence and the cause of lack, will help those who have not attained, and often have done so. The intelligent demonstrator will know how to direct the thought attitude of the one who seeks help of him so as to change enivronment and unfold the powers of the within. This is done both by treatments and instruction.

Mr. Mackay says of *The Oracle*, "This journal is published in the interests of all people who are struggling with environments." How in their interests, if not to help them to have the mastery over environments. And how can the mastery be demonstrated except by the control of supply?

Those who have gained this mastery and know the law, are in a position to help others, and are actually doing so. There can be no question of this, I think.

2. There is no attempt on the part of the sincere seeker after success to get something for nothing, nor on the part of the demonstrator to give what is not earned or deserved. The editor of *The Oracle* says it is like offering $1.00 for $10.00. Suppose a person subscribes for *The Oracle* and pays his 50 cents a year, and it so greatly helps him in his struggle with environment that he is better off financially by $100.00 at the end of the year than he would have been without this aid, and the gain has come through success in legitimate, intelligent action where failure would have resulted without the knowledge gained by reading *The Oracle* Would the editor think he had done wrong in helping this person into a state of prosperity in consideration of the outlay of a paltry half-dollar? Would he call it getting something for nothing? I think not.

You see, the idea is not to help people to over reach any one, to cheat any one, nor to get what is not deserved. It is true that most people do not enjoy the opulence which is by right their own. They shut it off by self-limitation, self condemnation, self-humiliation and lack of intelligence in action. They do not come

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into possession of their own by reason of their belief in poverty and hard times. He who helps them to rise above this state or condition, does them a worthy service, and is not guilty of attempting to give something for nothing. And this is what the honest, intelligent teacher who treats and instructs others for success attempts to do, and only this. He does not claim that he can help others to get dollars out of the air; nor change $5.00 gold pieces to $10.00, nor cause them to get more than their labor is worth; nor to find money that some one has lost and keep it. He only attempts to lift them up above the admission of poverty as a necessity or birthright; to give them a proper estimate of themselves and the value of their work; to help them to secure adequate wages or returns in value equal to what they give—there are many laborers who do not get this;—to so unfold the opulence of the within as to attract the opulence of the without; to make the best and wisest use of the means at hand and properly direct effort so as to secure the fullest returns. All of this is legitimate, and there are those who are able to help others along these lines; and they are doing it, as the testimony of many will assert and prove.

3. Under this head the article in question says, "By sending your dollar to these would-be teachers, who themselves may not have reached the first steps leading upward, you admit that you are of a smaller caliber than they. You look up to them as to a superior being."

If you do send your dollar to one who has not yet taken the first steps upward, you, of course, are cheated, and are looking for help where it is not to be found. And there are some advertising to do this service for mankind, who have not themselves taken the first steps. This is a fraud.

If I employ a carpenter to build a house for me, I am acknowledging his superior knowledge in that line of work. If it turns out that he knows no more about it than I do, then I am cheated. If I go to a school, or employ a tutor, I acknowledge attainments in the teacher superior to my own. But I do not thereby acknowledge that he is naturally of larger caliber than I, or that the possibilities of his attainment are greater than my own. I only acknowledge that he has advanced along some desirable lines of attainment beyond my own present acquirements and ask him to show me the way to progress as he did. I really thereby deny his superiority to me.

If a man subscribes for Mr. Mackey's paper, he thereby acknowledges that he may teach him something, help him to comprehend his earth mission and to overcome in his struggles with environment. And went he editor of *The Oracle* advertises that his paper is published for this purpose, he assumes that he has advanced beyond his patrons so as to be able to so help them. But he does not assume to be greater than they are or to stand upon an eminence which they cannot reach.

Nor does the true teacher who offers to help others demonstrate over poverty claim to be superior to or beyond the reach of those he helps. He has found out a way to be successful and to so direct desire as to draw to it satisfaction (not always gratification) and proposes to show others that way. There is nothing wrong or presumptious about this, I am sure. When the editor of *The Oracle* advertises that his paper is intended to help those "who are striving to know the scope and the right uses of the dormant powers of the 'temple of the Holy Ghost,' namely, the human body," he offers to help people to overcome poverty and other obstacles to happiness through the unfoldment of their own powers, the manner of procuring such unfoldment being shown by his teaching, for 50 cents a year. This is surely offering a great deal for a little and assuming to be able to help others do better than they have been doing This is all the honest healer claims to do for his patients, through both teaching and direct treatments; for both methods should be united and used for the desired ends. As to my opinion of the editor of *The Oracle* and his work, I will say that am not personally acquainted with him and have not read his paper enough to form an opinion of his teaching. What I have read of his paper has in the main been pleasing to me. As to what he calls "The West Gate Philosophy," I will say that there are many good things in it, while there are some that do not meet my approval. I have not here room to specify. But if any of our readers would like for me to give my objections and points of endorsement, they will let me know and I will do so at some future time, after making a fuller investigation.



TESTIMONIALS.

(We vouch for the genuineness of these reports.)

THE FOLLOWING extract is from a letter dated April 2, 1900, written by a lady who had telegraphed for treatment under a very severe attack of lagrippe:—

"Some days have passed since the telegram requesting your application of Truth to the error condition I was manifesting was sent you, and now I know you must be waiting to hear from me.

"Well, it was about five o'clock Thursday, Mar. 29, when by my request a lad was dispatched to the office, and then, when about time, as I thought, for the message to reach you, I lay quietly listening and fell asleep—awoke about eleven and had a fairly good night. Friday all day by times I seemed to be lifted in a *huge* pair of such strong arms and my head rested against such a broad bosom of love—I felt the caress, the tenderness and was as childlike in my absolute trustfulness as possible.

"But of Friday night I wish to tell you in particular. I do not know just the hour, but early in the evening I felt you lead me to a couch in your office, and you placed me there. (How crowded your office seemed with furniture—is it?) You did not put any pillow beneath my head, at which I wondered at first; but after I was comfortably placed Mrs.—— stood by near the foot, and over, under, around, above she just enveloped me in such a clear, soft light! It was very thick, yet soft and bright; and I heard her say, so softly, so assuringly, "*Rest;* nothing can get at you, nothing harm you, in the white light of harmony in which you are immersed.' And then you both seemed to sit down ne r me and realize that One Presence until I floated away in unconscious rest. Smile if you will, but

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I shall always feel that my soul slept that night in Kansas City. I awoke twice through the night,. but always found myself there, and was so content.

"I think now the error is laid low. I only feel I need to realize my God strength, which in the seeming, is partially absent.

"My hand has grown steady while I write; but this is my first effort.

"I have every hope from to-day's improvement that to-morrow will find me away ahead."

(A letter written a few days later told of entire healing.)

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"Guessing At The Great Riddle"

(Extracts from the Easter sermon, by Dr. J. E. Roberts, Minister of the Church of This World, Kansas City, Mo., April 15, 1900.)

"TO BE, or not to be,—that is the question:
Whether 'tis nobler in the mind to suffer
The slings and arrows of outrageous fortune,
Or to take arms against a sea of troubles,
And by opposing end them? To die,—to sleep,—
No more: and by a sleep to say we end
The heart-ache and the thousand natural shocks
That flesh is heir to,—'tis a consummation
Devoutly to be wished. To die,—to sleep,—
To sleep! perchance to dream! ay, there's the rub;
For in that sleep of death what dreams may come
When we have shuffled off this mortal coil,
Must give us pause: there's the respect
That makes calamity of so long life;
For who would bear the whips and scorns of time,
The oppressor's wrong, the proud man's contumely,
The pangs of despised love, the law's delay,
The insolence of office, and the spurns
That patient merit of the unworthy takes,
When he himself might his quietus make
With a bare bodkin? Who would fardels bear,
To grunt and sweat under a weary life,
But that the dread of something after death,
The undiscover'd country from whose bourn
No traveller returns, puzzles the will,
And makes us rather bear those ills we have
Than to fly to others that we know not of.
Thus conscience does make cowards of us all;
And thus the native hue of resolution
Is sicklied o'er with the pale cast of thought,
And enterprises of great pith and moment
With this regard their currents turn awry,
And lose the name of action."

And thus is asked and asked again the question while the world continues and while man is man. Where generations pass the old riddle stands mute and moveless as the sphynx. We speculate and guess, we philosophize and argue, reason, dream and doubt, and sink at last to silence with the unanswered question on our lips.

In philosophic mood we reason, that because we are we must continue to be. In nature there is change, but no extinction. The atom passes indefinitely from form to form. It cannot stop nor cease. It swims in the scale of the fish, or soars in the feather of the bird; it crawls with the worm or glitters in the jewel that adorns a crown. It comes to perfection in the fullness of a flower, or falls upon it as frost; it rounds completeness and it leads forward decay. In the pathway of existence it journeys on, it cannot cease to be. Is not life as much as the atom? If, then, the atom lives, is it not fair to conclude that life will always be? If the atom made life, could it not confer its own immortality on what it made? If life made the atom, does it not possess as much dignity as the thing it created? Did Nature dignify matter and degrade mind? Did the great mother confer everlasting life upon the atom and doom to everlasting death the soul? Is the lamp more than the light? Is the garment greater than the wearer? Is the tool more noble than the toiler? Is the instrument more than the workman who wields it?

In stoical mood we cease to care. Nature may keep her secrets. She can neither excite our desires nor awaken our alarm, we are indifferent. The problem of the future is not for us. We resign it cheerfully to philosophers and fools. We are strangers to both hope and fear. We are living here and living now. For the present, let the present suffice. If we live hereafter we shall endeavor to continue to be gentlemen—to enjoy life as we enjoy life now and to look out for ourselves. We did not choose this life. It was thrust upon us. On the whole it is rather pleasant. But we decline to vex ourselves about another one. Death is a sleep; if an eternal sleep, then it is free from any sense of inconvenience. If there is an awakening, then when it comes let us wish you "good morning."

The mood changes. "Life is real,

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life is earnest." The moral ideal widens and expands until the whole world seems its servant. Nature becomes ethical and sane. All that is, is but the fulfillment of prophesies whispered long ago in the nature of things. All that is whispered now in the nature of things is but the prophetic hint of fulfillments yet to be. We are within the keeping of great and faithful nature. She keeps faith with all her children. Upon her stainless lips there never yet has curved the mocking smile of falsehood. She keeps faith with the turtle that leaves its eggs in the sand and joins with the sun in the divine partnership of motherhood. She forgets not the worm that weaves its winding sheet, and wrapped in sleep dreams of wings and summer skies. She will not forget nor disappoint the dreams that visit the wondering heart of man. Those furtive dreams, those fugitive hints, those intimations and instinctive longings of a life beyond are whisperings in the nature of things to the rapt and eager soul of man of the fulfillment that is to be.

Again the mood changes. It is almost madness now. The soul is stricken. Love lies dead. The mystery, like a pall, enshrouds. Imperious passion demands and will not be denied. What is life and destiny? What is man? And what art Thou Whom men call God, Thou silent, vast and unreplying One? Art Thou all-powerful, and sufferest the reign of death? Must lovers part and mothers bury babes and children weep and wander fatherless, and Thou omnipotent? Then ask not homage of us. Let the fortunate fawn and the weak cower and cringe, let the happy sing Thy praises and the unbereft bow down. The stricken and the desolate ask, "What is God that man should be mindful of Him?" Oh, Death, thou art King! Great Death, blind and deaf, blind to grief, deaf to pleading and untouched by tears. Merciless, malevolent, unpitying, and the kingdoms of this world are all thine own!

The mood changes again. The storm has passed. It sinks through muffled sobs to moveless calm. Death, great Death, seems the servant of life and love. Cool, all-embracing Death, hovering ever near, giving to the weary rest, riches to the poor, and ebundant life to all. Without thee life would be unbearable, and to remain here forever a doom most terrible. Wrongly man has named thee "the King of Terrors," the last enemy to be destroyed. Thou art the universal mother, giving thy beloved sleep and wooing thy tired, earth-children to realms of blessedness and peace.....

We conjure up many unnecessary obstacles as to the possibility of immortality. As a matter of fact, there are no obstacles nor difficulties to be encountered that have not already been met and mastered by life in its present form. The world beyond seems unreal because it is a world unknown. It could not be any more unknown to us than this one was when we entered it. We came as strangers. Moreover, we came helpless and weak, but the providences of love had provided for our coming. There was not one want left unsatisfied nor one longing unfulfilled. If we could manage the problem of existence entering this world weak and naked and poor and helpless, with no language but a cry, may we not, after the experience of these few years, be better equipped to progress in another life than we were when we began this one? We do not know how the soul can exist without the body, but we do not know how the soul can exist with the body. It is less wonderful that it should be able to get along without the obstruction of the flesh than it is that it can get along with the flesh. This flesh is a mask, a chain, a clog. The spirit is forever kept from the perfect and complete utterance of itself. Lips were never formed of flesh that could adequately convey the language or passion that the brain conceives. The hand of fidelity, or the foot that runs errands, or the body that gave itself a sacrifice to be burned, never yet was able to put into complete and full measure of outward expression the glory and intensity of the love which the heart feels. So much is this body a mask that we never yet have seen one another. Besides we do know that there are times when this fugitive, furtive, strange, mysterious thing that we call the soul seems to leave the body and goes away and pursues quests of its own choosing. There are times of dream when, with all the exactness and with all the intensity of awakening experience, the soul visits places while the body lies in slumberous unconsciousness. And besides, there are moments of exaltation when the body seems to be quiescent and almost left behind; there are times of thought and feeling, of fancy, of passion, when the soul seems fetterless in ethereal space. Such moments the body cannot make nor account for.

If we assume the existence of a Supreme Intelligence, then the postulate of immortality becomes imperative. The sovereign Wisdom, the Infinite Will once assumed, upon that we may rest secure the argument of an endless life. If there is a Wisdom supreme over all, that has made all things that are, then that Wisdom, in order to be such, must carry to completeness every experiment that He has begun.....

But if we assume the Infinite Wisdom and the sovereign will, then there must be an infinite responsibility that is under obligations to the world, to the flower that the frost falls upon or that the worm destroys. No thought of a just God can relieve Him from responsibility before everything that is. It is not arrogance, nor presumption, nor daring for the human soul to stand before the Infinite, if there be an Infinite, and demand of Him immortality. Having given this life, what right has He to extinguish it? Because He created it, is He satisfied, under no obligations, no more a Creator? If God is just and if a man has strayed and erred, if his life is broken, diseased, degraded and abandoned, then the Infinite, instead of casting it as rubbish to the void, is under all the more obligation to be patient, to instruct and to wait and at last, out of what seemed a hopeless life, a failure, to produce another masterpiece.

Having assumed the infinite Wisdom and sovereign will, then every longing whispered into the human soul must be satisfied; every life completed; every hope fulfilled. The conspicuous thing about the arguments for immortality is this: They do not satisfy. Man reasons and returns to his reason again, his heart and his longing never quite sure. Man longs for evidence that his senses may weigh and judge. The re-

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turn of one single person to this living world from that returnless bourn would be worth more than ten thousand arguments. It is upon such an alleged return that the whole Christian world confesses, with unwavering confidence, its belief in a life beyond: (The resurrection and return of Jesus Christ.).....

Perhaps all that was said of that Prophet showing himself after his death is true. Why should it not be true? Why should the dead, if they live again, not return and persuade us that they are not dead?

"I would tell you, darling, if I were dead,
And 'twere your hot tears upon my brow shed,
I would say, though the Angel of Death had laid
His sword on my lips to keep it unsaid,
Thou shouldst not ask vainly, with streaming tears,
Which in Death's touch is the chiefest surprise."

Perhaps the most conclusive argument against immortality is that the dead are silent. We cannot understand why there is no answer to the pleading soul. The Christian world, in assuming a veritable return of a spirit, is probably upon the only line on which immortality can ever be demonstrated to be a fact. Why do not such returns happen now? If we assume that the Prophet did return, why may not others and why have they not? The return of that Prophet was good enough for those who saw him; but we cannot base our faith upon their reports. We have need to see and know for ourselves, as had the doubting disciple. Let some one whom we have known with scarred hands come back, and let us see and hold in our living palm the scarred hand and know that we knew that friend before he died, then all those questions would be forever settled so far as we are concerned. One reason that they have not been is this: The church had no sooner assumed as its foundation this manifestation of the spirit of its dead Prophet, than it set about to condemn, to anathematize and to and send to hell everyone that ever should again attempt communion with the spirit world. From the time when the Marys went weeping to the sepulchre until now, the universal church has said that any attempted communion with the dead is superstition, base and gross and the work of the devil. But if it was possible for the Galilean to show himself after death, if it could happen in Judea, why may it not happen now? As a result of the teachings of the church for the last nineteen hundred years we are not fitted to see the unseen world. If a spirit should manifest itself to-day there is not one in a thousand who would be capable of knowing it. If a spirit should manifest itself here at my side this moment, hundreds would faint with terror, others would scream, and still others would say that I had an accomplice behind the scenes. I for one am content to believe that the apparition of the Galilean spirit was as alleged; and when we have been trained and fitted, other apparitions may be seen as wasthat of the Prophet.

Another reason for the fact that we do not know the unseen world is, We are not willing to pay the price of preparation. Men will toil for three score years and ten for gold; men will sacrifice all their lives, the happiness of their families and children for greed of pelf or place or power, but where is the man that ever spent any considerable time or toil or energy in preparing himself for communion with the world beyond?.....

The great forces of nature are jealous forces. The great truths are guarded and open their secrets only to those who are prepared to enter in and know their mystery.....

Evolution is the process, development is the law of the world and of man. Maybe the time will come when these enormous energies that have produced physical man and brought material achievement well nigh to perfection, will impel man on lines of psychic and spiritual development, and maybe then we shall find that the old material world is and has been always immersed in the spiritual world. Maybe then we shall find that ideal and desire, dream and thought, courage and resolution, faith and fortitude are but the impact upon the living, thinking, breathing world of the world that is unseen. Perhaps then we shall find that the lives that have been blent and mingled in love's divine passion, remain blent and mingled forever, and that death, even death, only seemed, but was not separation.

TESTIMONIALS.

(We vouch for the genuineness of these reports.)

A LADY who engaged treatments for her husband to heal him of the drink habit, writes,

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THE PERSON who is half a Mental Scienist and half-way adheres to the old ways, the old remedies, the old god and the old fears, is not a success, does not demonstrate the principles of the teaching.

Healing Thoughts

IN THE city of Rome many years ago—at the time when the Catacombs of the great capital were being adorned and filled with the early works in Christian painting—there lived a very wise and learned man who taught the people the principles of Christian Science. He said, "To be carnally minded is death; but to be spiritually minded is Life and Peace."

Paulus did not mean that to think about material things was sin. He meant that to deal constantly with matter as Cause, forgetful of the Real Source of Life and Power, would naturally cause failure of the flesh, because of the lack of Substance in the mental consciousness, just as the flower that would bloom after being cut off from the root. The only difference between the man and the flower is, the latter lives by the word of God spoken in it, and the former by the same word he himself speaks. Man is the maker of all things. Spiritual man is the divine *means*, and the Word is his implement. The word is Spirit and Life, and therefore Substance and Power.

So Paulus did not mean his remark as a threat, but as a statement for what is true. He wished the thoughtless people to know that to be entirely engrossed with the matter of how to get a living and clothing through cunning or extortion, was far more hurtful to their welfare than helpful. He wished them to look, to pereive the true way of success, the true Source of their power.

Spirit does not mean an ethereal something, thin and mystical, but it is the solid and universal and only substance. Spirit is Power universal. It differs from the other names given to infinite Being in being the most abstract and therefore the most unlimitedly allpowerful. Universal *Mind* is full of words that are consantly precipitating into material forms, as man calls them out or speaks them. *Life* is full of the living. *Love* of the loving, *Truth* of the sums of all numbers, and even *Wisdom* is beautifully suggestive of the wise, as reflected in mankind. But spirit is the Holy Essence and Source and Everlasting Principle in and throughout and back of and before and Everywhere Unchangeable Substance universal,—intact, absolute, limitless. Life is one of the characteristics of Spirit; Truth and Love and Wisdom are also characteristics of Spirit, for Spirit is the sum of all the Invisible Powers. That is why it is called Holy Spirit. It is the whole, the universe. It is all-inclusive.

This is why to be spiritually minded is Life and Peace. It is imbibing the very essence of Life to think spiritual thoughts and speak spiritual words. This is the way to make the flesh healthful, this is the way to be holy. The mentality cannot be relieved of sadness by giving the body pills. The brain may be stupefied and rendered unfit for the mind's instrument, but if the man has a course to complete in life he must be improving every moment, he has no time to throw away in stupefactions.

Bodily imperfections are signs thrown out that call attention to the fact of the neglect of spiritual thinking. And here it is difficult to hold the thought upon the true import of the term spirit. To be spiritual meant, in the church, to be sad and religious. To look down or up and never sideways. To make "able prayers" and take sacraments. To go to church and despise the theater, and to consider your own forms and ceremonies sacred and orthodox and every other creed and article of faith as secular and heterodox.

But that isn't it at all. To those who instituted Sunday Schools and placed as teachers for innocent children men and women whom they wished to flatter into good church-service, Jesus said: "Except *ye* be converted and become as little children, ye shall not enter into the kindgom of Heaven."

They had not yet become. They were not spiritually minded, and did not have that Life and Peace. Any one can have peace by being spiritual: to live spiritually, to love spiritually, to be wise spiritually, to think and act spiritually.

Spirit is the perfect Life and Love and Wisdom in all things.

Have you a trade to make? be guid-

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ed by your spiritual Wisdom. Do not employ carnal cunning, but do the best you know in a fair, square, open deal, using your beautiful spiritual powers, and you will have the Peace of perfect confidence in the successful fulfillment of your work and word. Do not let the thought of gaining on your neighbor be mentally suggested. There is greater blessing in giving than in receiving. This is because when you give, the infinite Life flows in more abundantly and this is always more blessed than giving.

Are you poor and wish to succeed? Do whatever work it seems right for you to do, with your spiritual might, and with the consciousness that boundless wealth is all about you, and that you are the lawful heir, and have only to make your claim in the spirit of Truth and you will receive it. Do not waver from the mental attitude and abundance will follow as surely as harvest follows the springtime. Be anxious for nothing, knowing that all things are yours, and you belong to your True, Spiritual Self, and your True Self to Principle.

Are you sick? Deny every false appearance steadfastly, and clothe every atom with the halo of glowing spiritual words of Health and so let every imperfection fall away from the Perfect Self. C. J. B.

The Bible Lesson

SECOND QUARTER.

Lesson VII.—May 13.

JESUS AT THE PHARISEE'S HOUSE.—Luke 7: 36-50.

Central Thought: "Thy faith has saved thee."

THE LESSON TEXT.

36. And one of the Pharisees invited him to eat with him. And entering the house of the Pharisee, he reclined.

37. And behold, a woman who was of the city, a sinner, knowing that he reclined in the Pharisee's house, brought an alabaster box of balsam,

38. and standing behind at his feet weeping, she began to wet his feet with tears, and wiped them with the hair of her head, and repeatedly kissed his feet, and anointed them with the balsam.

39. But the Pharisee who had invited him seeing this, spoke within himself, saying, This man, if he were a prophet, would know who and what the woman is that touches him; for she is a sinner.

40. And Jesus answering said to him, Simon, I have something to say to thee. And he said, Teacher, say it.

41. A certain creditor had two debtors; one owed five hundred denarii, and the other fifty.

42. But not having the means to pay, he forgave both. Which of them, therefore, will love him most?

43. And Simon answering, said, He, I suppose, to whom he forgave most. And he said to him, Thou hast judged correctly.

44. And turning to the woman, he said to Simon, Thou seest this woman; I came into thy house, thou gavest me no water for my feet; but she wet my feet with tears, and wiped them with her hair.

45. Thou gavest me no kiss; but she, since she came in, has not ceased kissing my feet.

46. Thou didst not anoint my head with oil; but she anointed my feet with balsam.

47. Therefore, I say to thee, her many sins have been forgiven; on this account she loved much; but he to whom little is forgiven, also loves little.

48. And he said to her, Thy sins have been forgiven.

49. And the guests began to say, among themselves, Who is this that even forgives sins?

50. And he said to the woman, Thy faith has saved thee, go in peace.

This event took place soon after those of the last lesson, late in the summer of A. D. 28.

The Pharisee with whom Jesus dined lived in some town in Galilee, probably Capernaum.

There is some similarity between this story and that found in the 26th chapter of Matthew. The two women performed almost the same act, and the name of the host was Simon in both cases.

But the woman in Matthew's story was Mary the sister of Lazarus, and the Simon was called The Leper and lived in Bethany. Besides, the event of our lesson to-day took place almost a year and a half earlier than the Bethany episode. Mary performed her service just before the crucifixion.

Nor was this woman Mary Magdalene out of whom Jesus cast seven demons, as artists and the founders of "Magdalene" societies have assumed.

Neither could this woman be the one we read about in the 8th chapter of John, whom the Pharisees were about to stone to death. This occurred long after the time of our lesson. What we have here about this woman is all we know.

There are fifteen Simons mentioned in the New Testament.

36. This Pharisee seems to have been half persuaded of Jesus' value as a teacher. He at least was friendly toward him.

People in those days and in that country reclined on couches at meals, their feet extending off the couch backward, resting the weight of the body on the left arm, and conveying the food to the mouth with the right hand Thus the woman approached his feet rom behind.

The Pharisees were the most numerous of the three Jewish sects in the time of Christ, the other two being the Essenes and the Sadducees. They were the orthodox sect of the Jews, being distinguished from the other two sects by their strict adherence to the Mosaic law as given them by Ezra, their abstaining from the meats forbidden by Moses, their keeping aloof from the Gentiles and their strict ritualistic forms and ceremonies.

The Essenes practiced self-denial and purity of life. Their religion was tinged with the teaching of the Egyptian Therapeutical and the Graeco-Alexandrians. Nearly all the early Christians were Essenes.

The Sadducees were the Protestants of the Jews. They did not believe in the resurrection of the dead, simply because the written law of Moses makes no allusion to a future state of being beyond the grave. They denied the authority of the oral, traditional law claimed by the Pharisees to sustain their belief in a resurrection. They said Moses may have given it, but not Jehovah.

37, 38. Here was an act of both penitence and love. The woman was known to be a public prostitute. She found in Jesus, not the hard, cruel, relentless condemnation of the Pharisees, but a gentle, pure, merciful, forgiving spirit. This met her need and attracted her to him.

Her conduct was an act of humility and acknowledgement of power.

The tears denoted penitence. The

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ointment denoted veneration, sacrifice and worship. The kisses showered on his feet denoted love and humble obeisance. The wiping with the hair was tender hope and obedience. All was founded in faith.

This faith saved her from sin. She had turned and was purified and uplifted in the presence of a great soul which never had known an impure thought.

The balsam was a costly ointment with a sweet perfume.

39-43. The Pharisee saw the body; Jesus saw the soul. The Pharisee condemned; Jesus blessed and saved. The Pharisee wanted to reject the sinner; Jesus drew her to him to forgive and lift up.

The church claims to save sinners; yet they exclude and drive out from among them those who need salvation most, those who sin openly.

The woman loved much because much was forgiven, much guilt cleansed away. Her faith brought healing; the healing unfolded love.

44-47. The Pharisee had not extended to Jesus the courtesies due to an honored guest, and Jesus reminded him of it, contrasting the conduct of the woman with his. The sinner supplied the omission of the self-styled saint in a most marked way. It was a deeply striking object lesson. The common oil that was omitted for the head by the Pharisee, was supplied by costly balsam on the feet by the sinner. The water omitted for the feet by the host, was supplied by the penitent in tears of joy and love. The towel the Pharisee refused, was supplied by the womans' hair and his formal kiss on the cheek by many fervent kisses on the feet. It was a most poetic, romantic occurrence, a striking lesson.

48, 49, 50. The son of man has power on earth to forgive sins. You, reader, may thus release some from the bonds of sin. Forgive and love freely. Bless and curse not.

One said in my hearing of a noted teacher and healer, "Why has he so many disreputable people about him?" I said, "He is that much like Jesus. The need is drawn to the remedy. He has great reason to rejoice that it is so." If you draw only the respectable and the moral to you, you are not doing much good, there is not much in you.

Meditations
By Kaxton

THE STRUGGLE of the ages is the battle for liberty. Men rise up against established forms of government, because they want more liberty. We care very little for any thing else. Virginius chose to bury a knife in the heart of his beloved daughter rather than to allow her to become a slave to the will of his enemies. "Give me liberty, or give me death," is the natural expression of the irrepressible love of liberty implanted in the human soul. Men who would barter away their liberties are not true men. They are still children, and are really incapable of grasping the deep meaning of human liberty.

***

These crude people are sometimes bound hand and foot by some form of heartless oppression before they are capable of knowing the extent of their loss. The old story of the unsuspecting and ignorant Esau selling his birth-right to the shrewd and politic Jacob has been repeated many times in the history of the human race. Whenever sleeping manhood has aroused itself, it has always demanded more liberty; and this has been attained by the spilling of blood and the wreck of empires. The struggles of mankind for a greater share of liberty has marked the upward progress of the race.

***

The progress of any nation, as well as the advancement of any individual, is marked by the estimate of liberty which prevails. Liberty has a very deep and vital meaning to some souls; to others it means little more than a mere absence of outward restraint. But the soul that has risen to the dignity of its rightful estate demands something more than freedom from the restraint of prison walls.

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At first we are as birds unfledged and know not the glory of the free ocean of air about us. We lie bandaged and crave not the freedom which is our birthright. Then as young fledglings we begin to try with the unsteady wings of expanding thought the freer air of independence. We err greatly in our initial flights, and beat harshly against many bars that are intended to check the ever expanding sweep of the wings of free thought. These bars still exist in every land on the face of the earth. But they are not strong enough to restrain the flight of the soul that rises with the buoyant spirit of true liberty.

***

Strife for wealth is only another form in which the old battle for liberty is being waged to-day. Accumulated wealth brings accumulated power; the distribution of wealth carries with it the distribution of power. In a just distribution of power, no man need be fearful of his liberty. We rise up and fight creeds, not so much because we hate the creeds in themselves, but we are persuaded all the time that our neighbor's creed is only awaiting an opportunity to take away our liberties and oppress us. The human race has been taught that lesson continually from the earliest dawn of thought to the present moment.

***

Creeds have ever misused power, and it is not without a reason that the human heart to-day hates with its bitterest hatred every encroachment upon its liberty by hostile creeds. Our creeds take possession of us and compel us to do battle for them. When we enter the arena with sword and buckler to fight for favored notions, we are not so much actuated by a desire to serve our creed as we are by an ever present apprehension that unless we fight for our tenets we shall be oppressed by the tenets of others.

***

The insidious encroachment of the power of wealth upon the liberties of our people is the great octopus of oppression of modern times. We need not dread the rack of the inquisition; we need not fear foreign bayonets; but the great foe to the liberties of the American people, which all true statesmen justly dread, and upon which every friend of truth and liberty must look with concern, is the giant incubus of corruption that exists among us by reason of the use of money for corruption. The outright sale of votes does not measure the extent of the evil. Thousands of men

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who would recoil at the thought of vending their right of suffrage as a commodity in the market, yet go to the polls effectually bound by the fear of combined wealth and cast their votes as slaves to those who hold their wages in their hands. The churches are under the same baleful influence. Men are not hired communicants of this or that chucrh, but thousands affiliate here or there according to the pressure of the power of wealth, rather than in accordance with beliefs formed in the light of free thought.

***

This great evil, from a psychological point of view, arises from the undue influence of one personality over another. One man finds himself on an eminence of advantage, and sees his brother man standing on the lower ground of disadvantage, holding up his hands and asking to be shackled and led captive into slavery, only on the sole condition that the bands that confine him shall be lined with gold. The few thus bind and control the many. This is destructive both to the enslaver and to the enslaved.

***

It is a law of the soul that it can neither enslave nor be enslaved and yet live its true life and attain its true heritage of power. Slaves have ever been weaklings in soul, but the tyrants of oppression run swiftly to their own destruction. The supreme wisdom that shapes the destinies of man has ordained that the many should bow beneath the rod of the oppressor and thus learn the lessons of a better and nobler life; but the power to oppress man with the chains of slavery has been given sparingly to the few; and the end of these few has been marked with swift and terrible ruin.

ANSWERS TO CORRESPONDENTS

A CORRESPONDENT referring to my answer to Mrs. A. G. Potts' question about dentistry, in the Jan. 24 issue, stumbles somewhat at my saying I have "not much use" for dentistry, inferring therefrom that I have some use for it. He also asks me to state positively if I believe or have proof positive that a third set of teeth can be or ever has been grown by Mental Science treatment, or hollow teeth thus filled.

Yes; I have had some use for dentistry, and may have more in the future. For instance, teeth sometimes need a thorough cleaning, such as only a skilful dentist can give them. Then, not long ago my parents came to see me. My father had lost all his teeth, I took him to a good dentist here, a good Scientist, he and his wife having taken my course of lectures, and had a full set of teeth put in as a present to my good father. They have been a great help and comfort to him, improving his health greatly through helping mastication. If I had a hollow or broken tooth and it gave me trouble, and I were unable to mend it by mental treatment, I would seek the aid of a dentist. I am speaking personally now; but have not encountered the necessity named.

I have read about people having teeth filled and new ones grown through mental treatment, but have personally known of no case of this kind. One man who lives here once told me that he had thus grown one new tooth; but I did not believe it, knowing his proclivities for prevarication. As to my belief about the possibility, I have no doubt whatever that it can be done, whether it has ever yet been done or not. There are many cases on record where a third set of teeth has naturally grown. This proves the possibility, or at least that the conditions precedent sometimes exist in some people. If so, said conditions are founded on mental peculiarities existent in the persons thus favored. Then mental treatment may create such prerequisite conditions and secure the desired result in any susceptible and responsive person. I have never had a case in my experience, have never treated one to either grow or fill teeth. But I believe I could do it successfully, if I had the full and faithful co-operation of the patient.

It is claimed that the subjective mind is the higher self and never makes mistakes. Then why is it that murder and all sorts of crimes are committed while the subjective mind is in full control? Olive C. Hawley.

Answer:—All mind is subjective. There is no objective mind, in reality.

While the two terms subjective and objective are relative and refer only to points of view and not to essence or kind, we may speak of all mind, viewed as mind and not as matter, as being subjective—that is, pertaining to the within or view point of life. That which views, or observes, the self, is subjective; that which is viewed or observed, the not self, is objective.

We recognize conscious and subconscious states of mind—not two minds. There is only one mind essence.

The responsibility for crime rests upon the soul of the perpetrator, laboring under a delusion of ignorance. But the responsibility is not a blight or a curse. We must get rid of this old error. It is one of necessity for regeneration. "The soul that sinneth, *it* must die." The state of consciousness that errs must pass away and give place to a higher state of consciousness.

Murder is a mistake arising out of ignorance. Ignorance is a concomitant of infancy and a result of false teaching. Even a willful wrong is a result of ignorance. The man who steals a horse has a choice of doing or not doing it set before him before the deed is done. He chooses the present gratification of possession under the hope of escaping the penalty rather than the final good. This choice is an unwise one. The hope indulged is a delusive one. If he knew that escape or avoidance of the penalty is impossible, he would choose differently.

But the penalty is not destruction, and is not inflicted as vengeance. It is only remedial and retributive.

So the soul that commits murder is preparing its own retribution through severe experience. It has not chosen wisely in that it has blindly, ignorantly elected to accumulate the hard results of error through the overcoming of which it must become wiser, rather than wisdom's direct way of peace and pleasantness.

And, furthermore, we must remember that the murderer cannot hurt his seeming victim. He cannot inflict even a small wound upon the soul. He can cause only a little inconvenience and this only to those who ex-

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ist upon the plane of such inconveniences, who are not abiding in the secret place of the most High. He could not hurt even the body of those who are thus abiding.

The murderer hurts himself worse than all, very much more than the victim of his deed. But in the meeting of the remorse, the castigation, the harvest, he is saved. And in the meeting of the inconvenience caused to the victim and those close to him, they, too, are enabled to rise above the plane upon which such things are possible.

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"The Life is more than meat, and the body, than raiment."

VOL. 7. KANSAS CITY, MO., WEDNESDAY, MAY 9, 1900. No. 6

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IS THERE A GOD? IS THERE A DEVIL?

I QUOTE from a discussion between Helen Wilmans, editor of *Freedom*, and Kate Atkinson Boehme, editor of *The Radiant Centre*, conducted recently through their respective papers:

"The personal 'I' is the only God there is, or ever will be."—Helen Wilmans.

"The personal 'I' is the only devil there is, and the impersonal "I" the only God."—Kate Atkinson Boehme.

These two ladies are honest and sincere and intelligent and love one another, and both aspire to be leaders in the New Thought renaissance, directors and lights of the way out of the old and erroneous ideals into the new and true. But, how widely they differ upon the essentials! What can the seeker get from these two diametrically contradictory statements of fundamental principles?

If one is right the other is wrong. They cannot both be right; for they directly contradict one another. They may both be wrong; for two positive statements may deny error in each other and yet each assert another error.

Mrs. Eddy claims that "animal magnetism; the lust of the flesh" is the devil, and that the Ego is God. But by the Ego she does not mean the personal self.

The Church has always said that both God and the devil are personal beings and heaven and hell far-away places.

These ideals have been so long and so deeply drilled and implanted in the human mind and consciousness that the confusion of thought apparent even among those who have risen above the old materialistic conceptions is not to be wondered at. It is difficult to use the old terms with new meanings. It is almost impossible for many to distinguish between God and *a* God, between Universal Essence and a deity.

And how loose we are in the use of terms! How vague are our notions of the meaning of words! Almost all orthodox church people will confidently assert that those who deny the deity of Jesus deny the divinity of Christ. The Unitarian church teachers deny the deity of Jesus, that is, that he should be worshipped, prayed to and lauded as a god; yet they have a most profound and reverent belief in his divinity—in the divinity of all men, in fact, but in his as showing forth more of God than the others.

Robert G. Ingersoll, grand, noble liberator of the human conscience as he was, never got rid of that old personal idea of God. With him to the end it was either *a* God, or no God at all. He would say, "If there is a God, I have as much respect for him as anybody; but I don't know whether there is or not," and, "If there is a God, why don't he show himself to his worshippers sometime? Why does he stay away from the earth all the time?"

And that would be a most rational attitude upon the theory of a personal deity. If there is such a being holding the destiny of human souls in his power and making belief in his existence one condition to salvation from everlasting death, he certainly ought to come among men occasionally and let them see him so that there would be no doubt about his existence. I believe he would if there were such a god.

There is no such a god. The law and destiny of this universe are not subject to the caprices of any personality, either deity or devil.

When the editor of *Freedom* rebukes the editor of *The Radiant Centre* for using the term "God," she adds, "If you mean Eternal Energy, why don't you say so? What is the use of saying one thing and meaning another?"

She wrote to the editor of *The Life* once, "You have undertaken an impossible task when you attempt to change the meaning of the word 'God' in the minds of the people. I will teach the world that there is no God."

And an attempt has been made to substitute "Eternal Energy" and "Law" for the name we have always applied to Infinite Being. But these words are limited by a definition which utterly spoils them for that use. Energy is an attribute, a quality, an emanation. It is not essence. While it may manifest life, it is not life; while it may prove the presence of power, it is not Power itself. Nor

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does the term include in its significance love, goodness, truth or beneficence.

And "Law" is subject to the same limitations and objections. The word implies a law-giver and has no essence of being in its significance.

While law does pervade and direct all things, it is not the substance of them.

It is true that law and eternal energy abide in and pertain to the Substance of Being. But it is also true that Love, Truth, Wisdom, Goodness, Life and innumerable other names for particular phases of the activity of the Essence of Being, may be used in describing it, as well as the words energy and law.

If I were to undertake to find or define *a* god, I could get no farther than what Helen Wilmans calls "the personal I," and others "the individual," or the "spiritual ego;" for that is the highest individual or personal intelligence we know. But, if I were to undertake to find a name for the Universal Essence which every thinker feels and recognizes, the impersonal, omnipresent, all-inclusive Substance of Being, I do not believe I could find a better one than the old Saxon word for good: God.

I believe it cannot be disputed that there are now very few leading thinkers who attach to their thought of God any shape or form of man or beast. The best writers among those who produced the collection called The Bible did not think of God as personal. For instance I refer you to Paul with his, "In him we live and move and have our being," to Jesus who constantly appealed to the "Father in the heavens" (not heaven) meaningin the everywhere, to David who conceived of such an omnipresence that we could not think of a place where God is not, and to the writer of the allegory of creation who used the term "Elohim," meaning the Invisible Powers, as the name for the creative Intelligence. The personal man-shaped idea is fast passing away, and The Life claims to have had a large part in effecting this change.

But it is not true that the "impersonal I," whatever that may mean, is the only God there is. By "I" here Mrs. Boehme seems to mean the same thing that Mrs. Eddy means by the "Ego", or the "I Am." Yet, all personality is included in the Universal Being. Mrs. Eddy gives man no place at all in Being; he is only a reflection. So she might say that the impersonal "I" is the only Being. We find, however, that individual man, a personal being, is organized expression of Universal Essence and cannot be excluded from the God idea, under any appellation. As a spiritual individual, he is God expressed; as a personal being he is God manifest. Even in error he is God becoming manifest. No part or aspect of him is devil.

There is no devil about it all. When one admits the existence of a devil, or a not God, in any way, by any name, he or she in so far denies the perfect integrity of Infinite Being, detracts from God by whatever name known and disputes the existence of absolute Law.

The adverse things of this stage of our being, whose use is education and the unfoldment of power, were once, in the earlier era of our infancy, thought to be bad and to come from some power of evil. We now know that to have been a mistake. The Church translated the Hebrew "Satan" and the Greek "diabolos," *devil*, and then clothed the ideal in attributes which never belonged to the originals. Theologians fitted up a place of torment for bad and unbelieving people and called it "hell," claiming that this was what the Bible writers meant by *sheol* and *hades*. We now know that this is not true, that neither *sheol* nor *hades* ever meant a place of torment, or of punishment for the souls of mankind. To this they added the tormentor which they called the devil. Neither had this ideal any support or foundation in the Bible. But they tried to make it out so.

But it is hard for us to get rid of the old error. There is no personal being of evil; there is no law or power of error; there is no devil of any kind in God and God is everywhere.

I would exclude from our beautiful doctrine the ideal of a devil by this or any other name. There is only God. And if there is a better name than God, it is Infinite Being. But this is definition. We might even come nearer fully defining the ideal commonly called God by a circumlocution of greater length than these five syllables. But that would be using the definition instead of the word. It would be like saying, "an affection excited by beauty or whatever is pleasing," instead of "love." Why not say "God" and mean it all, the fullest, highest and best ideal of Being we are capable of, instead of avoiding the word and using part of its meaning?

You need not say we must have uniformity in our definition or the thought embodied in our terms. That is impossible. No two persons have the same ideal of Supreme Being, or God. Each one thinks out the best concept he can for the time grasp or comprehend, when he idealizes God, or Absolute Good. You can readily understand how differently a pig, a tramp and a philosopher would define the highest good.

So there is no more room to quarrel about God than there is to dispute about taste. God is; Being is; Man is; Eternal Energy is; the personal "I" is; but "whatever is is right," and there is no devil or spirit of evil anywhere. There is but one Spirit and that is the Spirit of Truth. The Bible does not say that God is a Spirit; it says, "God is Spirit," meaning the universal omnipresent, all-inclusive Essence of Being. When Moses asked the Intelligence which addressed him out of the Everywhere, to tell him who or what it was, to give a name that he might have authority behind his message, no name was given. The answer came back, "I AM THAT I AM," leaving men in all ages to name it the best they knew, according to their own ideals of Absolute Good. Our "God" is vastly superior to the ancient Hebrew "Jehovah." Generations to come will rise closer yet to the Absolute with a truer ideal than ours.

NEW LESSONS.

I HAVE THOROUGHLY revised and enlarged my course of Elementary Lessons and have a fresh supply ready in type-written form with neat backs.

These are my lectures in full as given to my classes, covering all the

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principles of Mind Science, with healing. These lessons are not for sale. They are given with instructions by correspondence as follows: The first Lesson with 20 questions on same are sent to the pupil. He studies the Lesson, writes his answers to the questions and sends questions and answers to me with such questions as he may desire to ask. The Lesson he keeps. These answers are criticised and graded by me and the pupil's questions answered and all returned to the pupil with second Lesson and questions on it; and so on until the course of 12 Lessons has been given. Two weeks' treatments are given each pupil, if desired, without extra charge.

The price of the course including Lessons, treatments, etc., is $25.00, payable $2.00 on application for each Lesson, $3.00 being sent for the last one, or all at once, or by installments otherwise during the time the Lessons are in progress, as may suit the convenience of the student.

A handsome certificate is given to each one completing the course. Address,

A. P. Barton,
Editor The Life.

KIND WORDS.

I READ your letter yesterday and was glad to get it. I am always glad to hear from you for your words cheer and inspire me with new energy. I love your articles on all subjects.

"Yes; Wood's *Ideal Suggestion* is far ahead of the Weltmer School. I took the Weltmer course and never got higher than Hypnotic Suggestions."

After the writer here mentions a number of metaphysical courses he has taken and books he has studied he continues:— "I then began to get some light; but it was *The Life* (the soul of papers) that finally brought me to *understand* the Law.

"Your splendid logical and bracing articles inspire me beyond any other I have ever read." J. B. P.

(From a lady at Sprague, Wash.)

IT IS a year now since I subscribed for The Life, and I have made rapid strides in the New Thought. I am so glad and thankful that I ever heard of it. I have gotten so I very seldom ever have the sick headache, and very slight then. I used to have it often, very severely.

The other day I fell and scratched the skin off of a place where there is an enlarged vein on my leg. At first I feared it would give me trouble the rest of my days; but I took up the true words, "There is no evil; all is good; all is life and health;" and I read over that heading of The Life that "I am one with the Father in essence," and now the place is healed.

THE STATE of Kansas proposes to send one million bushels of corn to starving India. And what Kansas undertakes to do you are safe in betting on being done. Her people are able to do it and their hearts are large enough for any work of love and mercy. This immense collection of corn will load 40 trains of 30 cars each, making an aggregate length of 20 miles. One million bushels of corn is the product of about 31,000 acres for a single season, and will feed 167,000 people one year.

The Governor of the State is the chairman of the relief committee and has issued a proclamation to the people requesting donations of corn, and it is coming into the capital so rapidly that they have no place to store it. If every State in the Union were to do as much in proportion to the population, there would be no starvation or scarcity of food in India.

SOMETIMES PEOPLE who oppose the vibration idea get their terms mixed. They confuse vibration with oscillation and wavering. They are not the same by any means. Vibration as used by Mental Scientists is not a movement up and down nor from side to side. It is no stimulation and depression. It is simply a thrill of life activity and truth responding to trueness. A true word or deed will receive a responsive approval in the element of things. This is felt or sensed by living things. We may call this vibration, I think, without violating any of the rules of spiritual etiquette. Who has not felt this response within and throughout every atom and nerve of the body? This part of it is physical, but the cause is not physical. It is thought action and response, a perfectly natural and lawful process. If some people choose to call it vibration, I am sure I shall not object or criticise them for it. But when they come to extol and exalt what they term "sex-vibration," I must enter a demurrer, as the lawyers say. That is degrading a holy principle to a very sensual plane.

SOME MORE YOUNGUNS.

GREENUP, KY., April 16.—"Mrs. Maude Savage died on the little Fork yesterday a little over 100 years of age. She claimed to have been born January 1, 1800, and remembered distinctly the stirring times of the second war with Great Britain, the Mexican war and the Spanish-American war. She lost her father in 1813 in the army, her husband in the Mexican trouble, two sons in the rebellion, and two grandsons in the late unpleasantness with Spain."

Cincinnati, April 14.—"The oldest colored woman in the West and the oldest who ever appeared as a witness in the local courts, was in Judge Spiegel's court in the divorce case of Jane Tate against Isaac Tate.

"Mrs. Mahala Moore of 1708 Hughes street, a neighbor who testified, said her own age "was 120 last January," for she was born in the year that Washington was fightin' on the James River. Where she was born was 10 miles below Fredericksburg, Md.

"She lost four sons in the civil war, but only draws $5 pension or relief every three months. The old lady is a rapid talker and her remarkable appearance attracted a large attendance in the court room. She answered readily questions asked her about herself by Judge Spiegel."

As the veteran editor of the *Kansas City Journal*, now hale and happy at 76, said a few days ago, "It is better to be seventy years young than twenty years old."

BOOKS RECEIVED.

THE MARY and Martha Consciousness and condensed Recipes For Soul Growth, by Bessie Pennington Umstot.

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THE LIFE *is not discontinued at the expiration of time paid for unless we are requested to do so.*

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KEY-NOTE.

THE SPIRIT OF TRUTH AND HOLINESS NOW FILLS ALL HEARTS AND MANKIND BECOME TRUE SONS AND DAUGHTERS OF GOD.

TO *be what you are* is to manifest what is expressed within you. Expression is full and true; but manifestation falls short. Our work is to secure a fuller manifestation of the within.

Lansing, Mich., Apr. 21, 1900.

"PLEASE SEND me another copy Healing Thoughts. I have bought six copies and this will make the seventh one. But some way I cannot keep them—somebody always wants it when they see it, and I cannot refuse them, for, I know that I was cured through reading that little book. May the best blessings ever be yours." M. A. B.

Healing Thoughts

THE UNIVERSE in every point is "made up" of perfect Intelligence. This Intelligence or universally uniform Wisdom is always in full force in every point of extension everywhere. Otherwise the stars could not keep in their places, but would drop from their orbits and clash upon each other; the flowers could not bloom save at intervals, but would droop, and their beauty and fragrance could not be sustained; a grain of wheat aspiring to grow might fail to find oxygen, and the gems of earth that gather from the rough soil and vegetation whiteness for the diamond, and for the opal that whiteness made apparent in rich colors would fail to form into crystals and their plan would be defeated. Men do not bloom the flowers and form the gems and grow the vegetables. The flowers and gems do not grow themselves. Universal Intelligence, working through divine Expression grows them. Design is back of them—perfect fashioning, as they build atom upon atom, and nothing is left incomplete.

This perfect law of Life in all manifest things would leave nothing deformed or inharmonious. Even human flesh would manifest perfectly if conducted by divine Law alone: At the point where the personal will departs from the Universal, departures from perfection appear in human beliefs.

It is the pictures of these beliefs or ideas of difference that we call disease. There can be no difference since there is but one Will, and this is the reason why the false belief of difference will outpicture in disease, and this is why the wisest of prophets taught that the wisest thing for man to claim was unity with the One Will:—"I and the Universe are one in Essence."

For a conscious mentality to claim unity with the unversal powers naturally places him above the plane of the things that are moved by this Intelligence independent of any personal will of their own. It places the claimant in power—in league with that Intelligence,—so that he becomes through the intelligent use of that power, not merely a thing moved by that Power, but also a co-worker with it, a maker of things and framer of conditions novel and unique according to the design of the maker and demand of the thing to be made.

Health, and every good and perfect gift, wait in the unseen ready to spring forth when called for. But its name must be called. The one who has been saying "pain" and "sickness" has been calling out the fakirs of Peace and Health instead of "speaking the word only" of the things that are desired.

The reason why all good things in the Infinite are not brought forth into the world literally and without invitation, is, there is not room for them. One inch square column of air weighs fifteen pounds. If it were to unfold its contents into visibility the world would be enveloped.

But Principle attends strictly to its business and never for a moment steps out of the realms of the unseen. Man (not visible man,) here takes up the work. If he is true to Principle he will also attend to his own business which is that of outlining things by naming the things that Principle has already imaged and that are in everlasting readiness for man's formulation.

In naming the things that are desired one thing should be borne in mind: in the entire realm of the Unseen no unhealth has ever been imaged. Principle, therefore, has created only perfect, healthful, pleasant and harmonious things. No one gets a disease through *faith*, for faith is the substance of things unseen. It comes through belief—through this avenue of the separate will. Belief about disease is conjecture that disease may be in the unseen, and fear that it may come forth into manifestation. This is the chief origin of disease. Since disease never comes from the Infinite it is called a false belief. There is another way in which disease may appear.

Innocent people may become the victims of disease. Little babies that know no guile are often distressed with unrelenting sickness. This is because the little one has not yet learned its lesson of overcoming inherent weaknesses. It has yet to cul-

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tivate out the groove in its brain it inherited direct from one who held beliefs in separateness from the law and order of the universe. The one who never had a natural sickness that we know of urged his followers not to call men Father; He said, "One is your Father, 'even Elohim. —Life, Truth, Love, Wisdom"—this is your Origin. Here is a good thought: "I will not inherit from flesh. I know my origin, and I will inherit from that only; I now claim the inheritance of Eternal Life, Infinite Wisdom, everlasting Love."

It is well to look forward to higher and richer blessings. Do not be deceived by the old humilities and the proxy atonement. There is no blind side to Infinite Justice. There is no disease or sickness in the Truth of Being. Therefore let us *press* forward towards the everlasting; toward the Life that is free from sickness; toward the Love that is pure and changeless; the Wisdom that hath all understanding forever; Faith that will remove mountains and unformulate disease, and let us turn even belief and all the hosts of the powers of the soul, toward the service of the Perfect and True.

How are we to do this? By directing all our thought-forces that way. By searching out and coming into the understanding of that which is eternally saving and reliable, by knowing the Truth whose very *knowledge* makes free. C. J. B.

GREATNESS.

IF YOU be great be great to toleration,
For of intolerance spring a hundred roots
To hedge you in, and be you high or low
So scant a foot-hold will your portion be
That all your seeming greatness melts away
To insignificance. The bigots' ground
Is measured by himself—and every bigot
Is of dwarfish stature; but the broad-shouldered
Greatness that can bare its forehead to the sky,
Measures its vast foundation by the minds
Of nobles, the extent of which,
In all the countless ages since mankind
Crept upward to the Eternal soul of things,
Has never been discovered. As you are great
You are indifferent to earth's verdict on your greatness:
He who is well aware of his estate asks not
Humanity's opinion, nor its praise.
True greatness owns its opportunity *to be*,
And in its *being* crowns itself.
It is existent
With the forces of the Universe, and draws
Its power from knowledge, not from homage.

Annie J. C. Norris.

The Bible Lesson

SECOND QUARTER.

Lesson VIII.—May 20.

PARABLE OF THE SOWER.—Matt. 13:1-8 and 18-23.

Central Thought: "The seed is the word of God."

THE LESSON TEXT.

1. On that day Jesus, having gone out of the house, sat by the side of the sea;
2. but so many people gathered around him that he entered a boat and sat down; and all the people stood on the shore.
3. Then he spoke many things to them in parables, saying, Behold, the sower went forth to sow.
4. And in sowing, some (seeds) fell by the road, and the birds came and picked them up.
5. And others fell on rocky ground where they had not much soil, and immediately sprung up, through not having a depth of earth;
6. And when the sun had risen, they were scorched, and having no root, they withered.
7. And others fell among thorns, and the thorns choked them.
8. But others fell on good ground and yielded increase, one a hundred, one sixty and one thirty (fold.)
18. Understand you, therefore, the parable of the sower:
19. When any one hears the word of dominion, but accepts it not, wrong thoughts come and snatch away that which was sown in the heart. This is that which was sown by the road.
20. That which was sown on rocky ground represents him, who, hearing the word, receives it at once joyfully;
21. but, it having no root in his mind, he retains it only a short time; for when affliction or persecution arises on account of the word, he immediately stumbles.
22. That which was sown among thorns represent the hearer in whom the cares of the age and the deceptiveness of riches choke the word and render it unfruitful.
23. But that which was sown on good soil represents those who hearing and understanding the word, bear fruit. one a hundred, another sixty, and another thirty (fold.)

Jesus spoke this parable from a fisherman's boat tied near the shore on the Sea of Galilee not far from Capernaum, in the autumn of A. D. 28.

It was the last quarter of Jesus' second year of public teaching.

So far as we know he on this day began the use of parables in his lessons.

A parable is an illustration of an abstract truth by the use of a familiar story or event or process of nature in order to make it clear to those who are not accustomed to think analytically. From this time on Jesus used parables largely in his discourses.

1, 2. If you will read the 12th and 13th chapters of Matthew, you will find that the day upon which Jesus spoke this parable from the fisherman's boat was a very busy day. He taught the throngs about him almost all day long.

He got into the boat so that the people who crowded around him eager to drink in his wonderful, new, refreshing words, could not press upon him or so surround him that he could not speak to them all. As he sat in the boat they could range themselves along the shore, sloping up and back amphitheatre-like, probably many of them sitting on the grass and stones so that all could see and hear.

We are not to think that the few words recorded in this chapter are all that Jesus said on that occasion. This parable was probably the closing part of his discourse, setting out to his auditors the manner in which they would receive his teaching. This parable was presumably, all the writer of the event remembered connectedly enough to write it out.

3-8. It was a familiar figure he used.

They could all comprehend this. He had given them a great lesson. From early morning to late in the af-

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ternoon he had been speaking to a great throng of people, hungry for the Truth, and he now warns them as to the different ways in which they would receive his gospel of truth.

18-23. This writer here gives what he remembers of Jesus' explanation of the parable. It is not very clear nor well expressed in the original Greek, but we get enough hint of the Master's meaning to work it out fully.

Notice the expression in the 19th verse, "the word of dominion," or it may be translated "the word of the kingdom."

It is the word of supremacy of mind over its environments, of the man over the earth, of the soul over the body, of Truth over error, of life over death. These were the kinds of words Jesus spoke, the kinds of words we must speak. They are the healing, uplifting, strengthening words, spoken audibly sometimes, often silently. Send them forth. Sow beside all waters. Sow the good seed in the morning, and in the evening withhold not thy hand.

Some did not heed or accept the beautiful teaching at all. The words, the good seed, did not reach the soil of the soul, but fell by the road-side, outside the field, and the race idle, error thought atmosphere carried them away, as a flock of birds would scatter grains of wheat.

They were not lost. If the birds eat the wheat that falls in sowing outside the field, it is not sowed in vain.

So the good words or thoughts go out to make the race thought atmosphere better, although the one in whose hearing or for whom they are directly uttered does not profit immediately by them. No true word or thought can ever be lost or in vain. The rocky soil souls are a numerous class. They are sunshine saints, conformers to church requirements in the letter, but with no depth of comprehension of Truth. They are Mental Scientists in health, but send for the doctor when they get sick. They cannot endure persecution. They cleave to that which is popular. If Mental Science were a popular fad, or fashionable, they would be formal Mental Scientists; but their hearts would not be any the less stony and scant of soil. The direct beams of heat and light from the real sun of Truth dry up the sprouts because they have not much root, not much foundation and sustenance in the soul of the fickle and time-serving person. The sprout is not rooted in principle, but starts loosely in the loose and scant foundation of desire to please, fear of the world and conformity.

The thorny soil is the heart which is full of bad, wayward and lustful tendencies, not cleansed and made ready for the seed, but receiving it through good resolutions, fear of punishment and hope of reward. Thus the man tries to be good and fights an imaginary devil all his life. He forgets first principles and must be propped and bolstered constantly. He is one of those fellows who are furnishing paving for the lower regions. You have heard that "hell is paved with good resolutions."

If these battling people would only begin within by being right, thinking right, seeing and acknowledging only the good, they would soon belong to the last class mentioned in the parable. The good word would find clear, deep, rich soil and grow and bear much fruit.

No devil would sow tares. No wrong thoughts would choke the tender scions out. There would be no fear or acknowledgment of evil. There would be no fighting down of wayward tendencies, in this parable represented by thorns.

The true gospel does not condemn man as a naturally depraved dependent and try to reform him by rule and threat and hiring, through grace, or an undeserved gift of God. It begins by recognizing his divinity, his intrinsic goodness, and thus, by the word, unfolding that power so that there is no effort required to do right. Such a soul is here symbolized by the good soil in which the good seed found deep and lasting root and abundant fruition.

ANSWERS TO CORRESPONDENTS

MRS. LOUISE Donnel writes a letter presenting some questions and speculative theories formed upon, or suggested by, one of my answers to a correspondent in which I expressed the opinion that the destiny of a man cannot be foreknown by any intelligence; that there is no fate, no events fixed beforehand that cannot be changed or avoided.

I may put her inquiries under three heads:

1. The feats of "mind readers," dealing with future events.

2. Intuitions and premonitions which come true. Dreams may be treated under the same head.

3. The prognostications of palmists and fortune tellers.

1. Mind readers can read only what is in the mind that is read. They can predict nothing that is not already in being as cause. They guess and make pretenses and sometimes hit it. And, as our correspondent suggests, the statement of a prediction to a person who believing it and is impressed by it, helps to cause it to come to pass. Deaths, failures marriages, etc., have been thus brought about many times, without a question, events that would not have occurred if the impression and expectancy had not been created by the prediction of the fortune teller.

I have witnessed many efforts in this line. One of the most noted mind readers living gave exhibitions here a few years ago to great audiences in Music Hall. He was a wonder. He told people's thoughts, what they had said and done in the past, where they had lived and in what kind of houses, etc., with great accuracy, never missing. I witnessed many severe tests. But when he undertook to tell the future, the occurence of a coming event or the location of persons, papers, etc. that no one present knew about he missed it in every instance that I followed up. One was the location of some papers of value left by a man who had died.

He told the widow where she could find them; but they were not there. And he told a lady where she would find a long lost relative. Investigation proved that he was not there. He also told a friend of mine all about a law suit that was pending against him very accurately, but assured him that it would be decided in my friend's favor. It went against him. I once made a test myself, not with the mind reader alluded to above. I would ask the "spirits pres-

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ent" at a sitting to give me the first word of a particular verse and chapter in the Bible, not knowing it myself and no one in the room knowing it. A word would be given promptly, but never the right one. I would chide the "spirit" for telling me a falsehood, and try it again.

The result was always the same; a word would be given without hesitation, at my request, but never the right one. Then I handed the Bible to my daughter who was sitting at one side, not in the circle, and asked her to look and see what the word was after I would name the verse, chapter and book, keeping it in her mind but not revealing it to any one. Then the "spirits" would name the right word every time, never missing.

Our destiny is in our own hands and we are working it out. The will is free. It cannot be tampered with lawfully. I may set a causative movement into action to-day that would lead to certain undesirable results if allowed to go on. To-morrow I may come to know this trend of my former conduct and change the cause in action so as to avoid the result. It is my privilege. It is a sovereign prerogative of mankind. We would not be free otherwise. Fate could not be where law is supreme, and responsibility a royal prerogative of a free-willing humanity. Fate would take away responsibility and with it both retribution and incentive to right living. If what is to be is already a fixed and unavoidable fact, what difference could it make as to what sort of a life one leads? If there is an intelligence which knows that I am to be lost, and that my neighbor is to be saved we had just as well throw down our oars and float with the tide; for one current will bear him to a haven of peace and happiness and another will dash me to ruin, paddle or not paddle as we may.

It is false. There is no God that knows a future event which is not in being in any form of cause or effect. Besides, only a fiend would bring into being a soul, that loves life and happiness and love and know at the time that that soul is doomed to an unhappy destiny, unavoidable by any possible effort on its part. There cannot be any such foreknowledge. Virtue and integrity bring their sure reward, while error leads into unpleasant conditions the overcoming of which works out salvation. This is the law. But fate would nullify it all, if fate were. The foreknowledge of God which people have unwisely believed in would-be such a fate.

2. Intuitions, premonitions, dreams, etc., about events that are going to be, are suggestions from the inner self of causes which are combining to bring to pass such events. They sometimes come as warnings so that you may take action to avoid that which is pending.

It is true, also, that such a deep impression is often made on one by such forewarnings that the event comes as a result of fear and expectancy, where it could have been avoided or would never have been but for the fear and apprehension of the person.

3. Palmists, by close study of human peculiarities and long and extensive practice, may become skilled in their art so that they are able to tell pretty accurately the disposition of people, the trend of their minds and what they are at the time best fitted for in business. But it is not true that certain lines in the hand indicate long life and others short life. A man's business has more to do with these lines than anything else, how he uses his hands.

There is much in phrenology, combined with physiognomy. A person who has studied the human head and face, peculiarities of attitude, walk, speech and manner, can tell very closely the characteristics of people by examining the cranium and keeping a sharp eye upon the rest at the same time. Knowing this, they can indicate the channels in which one's life is running. There is much more in it than there is in palmistry.

But it is a serious question whether or not it is best for one to do what one of these chart makers tells you you are best fitted to do. If I am confined to a rut which would never lead me out of the business of mending shoes or horse trading, and the examiner sees that I am at present fitted best for such a business, ought I not to take that as a hint that I must come out of that rut, broaden out, make something more of myself than present indications would mark out for me? I must not be tied by what a man sees me to be to-day. To-morrow I must be broader, capable of better things. I must and may change the lines and wrinkles which denote the narrow path of the past. I will allow no one to foretell my future. I am foolish to submit to such presumption. The phrenologist or palmist may tell me, in a general way, what the present indications are; but he cannot fix or perpetuate them. To-morrow I will change all that to my liking. I am sovereign in my own domain.

A friend in New York asks: "What is your meaning of the word 'Spiritual'. Spirit, to me, means *breath*, or life; but what is the real meaning?"

Ans:—Spiritual means *that quality in you that is of the nature of Spirit.* Breath, the definition the ancients gave to spirit, is misleading. Spirit cannot be defined by use of a physical term. But the ancients knew that spirit was invisible life, and so they called it breath, or a word which meant to breathe. The Hebrew *ruach*, the Greek *pneuma*, and the Latin spiritus means the same as the modern English word "Spirit." It would seem from this that the ancients believed that the sustaining principle of oxygen in the air was spirit, and while the atmosphere is more positive substance than the visible material, still air itself is physical like every other thing else that is cognizable by the senses. The one who expects to win Eternal Life by the simple exercise of systematic breathing will be as far off from grasping the real, spiritual substance as he who grapples after the cross of Jesus to relieve his own burdens; for both are material methods. Jesus did not intend that any one should hang on his cross; he only meant to show them how to hang on their own crosses in case they should have any. As Mr. Barton said in his article on breathing, oxygen is a "a manifestation of that essence". All things are signs or indications of the substance from which they spring. That is what they are for. The marvelous beauty and matchless grace of the rose is a flag nature throws out, a word silently spoken from the depths of mind, and formulated, to call attention to the redundant joy and glory and wonderful wisdom of immanent Truth that fashions, Life that

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pushes and Love that adorns and accompanies the advent and unfoldment of its odorous delicatude.

Every thing that is directly of spirit is spiritual. The rose is a sign of the spiritual in idea. Every infinite a tribute is spiritual because of spirit. People who are pure and natural are spiritual. The little child that laughs and plays and joys is spiritual. Just so long as every shadow of impurity, ill-will and fear are left out the heart is spiritual. C. J. B.

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THE WILL.

I.

COERCED action is action in which the will is subdued. Such action is deindividualizing in its effect. It amounts to the use of one's brain and bodily, or personal, faculties by and under the will of another.

While it is true that the human will directed as it is through erroneous judgment and ignorance in very many persons, needs to be curbed or restrained, it is also true that coercive or forced restraint is not conducive to the best development of human character. If it could be accomplished otherwise than through fear, the result would be far better.

For example: A burglar wills to rob your house. If he could be taught and convinced that nothing would be gained by it, but that it would only result in loss to both of us, so that he would cease to desire such a thing, that would be a great deal better than to prevent the deed by force or fear of punishment. It would render him a better man through cleansing him from the propensity to rob and steal. But, if he chooses to refuse the teaching and elevation through reason, making this will to refuse the lesson dominant, then it would be the next best thing to prevent the deed by the force or the fear of the law.

The will is not the man, although it shows forth what the man is, or in how far he has advanced. It is an utterance of the judgment and desire. If these are wrong, then the will is misdirected.

The will denotes active tendency, and is an expression of the love of freedom. To be free is to have your will carried out and executed. Any curtailing of freedom is a blow at the will, a shackle upon the arms of untrammeled action.

But freedom of will becomes license to do hurtful things when the education is defective. No one has a right to do wrong, and if he wills to do wrong, then something must be done to check or change the bent of the will. Education is the best thing, and the thing that must and will finally result from all experience. But, if the child would go into dangers and erroneous ways for want of this education, it is best that the parent assert his restraining authority for the time being while the educating influence is doing its work.

This should not be done by brute force nor without reason. Such a course excites resentment and a desire for revenge, both unwholesome for a child's moral nature.

Hence, whipping a child is almost always wrong. I believe it always denotes a lack of wisdom or self control on the part of the parent or teacher. The child attempts to assert its will, to declare its freedom. That is a perfectly natural thing for it to do, denoting the presence of the greatest and best faculties of humanity: the love of liberty and the tendency to be outwardly what the within consciousness has grasped of Being.

The original impulsion must not be interfered with, or crushed out. If the want of understanding has misdirected the action of the will, then it is not the will that needs the discipline; it is the understanding that needs improvement, education.

Then the rod is not the right instrument to use. I know many parents find it the only thing that will serve the immediate purpose. When they do, let them use it, but not while they are angry. It is like checking the progress of a fire by dipping water onto it with a cup because you do not know how to use your Babcock extinguisher, and because you are ignorant of the source of the flames. It may be the best you can do at the time; if so, do it. It is certainly better than no restraint at all, as every sensible person will admit.

But the talk about breaking a child's will is folly. If it could be done, the child would be ruined in so far as his usefulness and manly or womanly dignity of life in this world are concerned. If the little fellow is stubborn, that only means that he is tenacious to that which he believes to be right, has large continuity. This should not be broken or crushed out. Don't apply your corrective there. That is not the right place. If he contends for what your better judgment tells you he ought not to have,

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re use compliance, gently, but firmly; and if he is not willing to substitute your judgment for his, reason with him, show him wherein you believe him to be wrong. If he meets you with better reasons to show wherein you are wrong, yield gracefully and let him have his way. If he becomes stubborn and unreasoning and demands compliance, then treat him mentally for wisdom and love of the right and peace. But if all else that you know how to do fails, then it would be better to spank him, or switch him, without irritation or anger on your part, than to allow him to go on in a course that you know will end disastrously.

The difference between will and desire is that one is the asserting, or activizing, of the other. While desire does not create the will, it appeals to the will for the carrying out of its behests.

The origin of the will is one with the origin of the individuality. It is essential in the mind and inseparable from free agency and responsibility. Without a will, no one would be responsible for conduct. Without the power of choice, fate, in place of destiny, would determine the ends of the human career.

Infinite Being does not force the will of individual being. "O Jerusalem! Jerusalem! how often would I have gathered together your children as a hen gathers her brood; but you would not." "Behold, I stand at the door" (of man's heart) "and knock! If any man hear me and will open, I will come in"—not otherwise.

Truth neither forces nor hires trueness of man. Both fear of punishment and hope of reward are unworthy motives to righteousness. Righteousness must be voluntary and prompted only by love of Truth and virtue.

The will of the patient must be consulted even in healing, as well as his belief. When a woman asks me to treat her husband or son for the drink habit, I ask, "Is he willing to quit? Does he try to overcome the habit?" If he does, then I can act with him, even though he usually does not know I am giving the treatments. I strengthen his will and discourage the false taste. If I should ascertain that he did not wish to quit, I would consider it a hard case to deal with.

I treated one young man in this city at the request of his father. The father told me that Jim was always "swearing off" at the wind-up of every lapse. He would be very sure he would quit this time. But the habit had become stronger than his will, and he would fall again.

I told him, silently, that he was stronger than any habit or taste; that he did not really desire intoxicating liquors; that he was too much a man to yield to a false taste or the allurements of companions, etc. He quit, and staid quit, and he thought he did it all. I was glad he did. It gave him confidence in his will power. And, in fact, it was himself that did it. I only convinced him that he could do it and help satisfy the real desires so that the false taste was weakened, and finally cleansed away.

Should every one assert his will? I think so, although if every one should have his way, the result would be a sad state of affairs indeed. The will is supposed to be backed by the best intentions. If so, then these same intentions will easily change when convinced that they are wrong. If not, then the man is not true to himself; he needs a lesson; there is a dark place in his conscience that sustains the misdirected will. So, it follows, that the only way of correction is through the check that must be given to his wrong willing, or the argument that will be provoked by it, the reasoning either of another or within himself, or both. If he did not act out what was in him how could the remedy be applied?

Next week I will treat of the power of the will and how to apply it scientifically.

AFTER TWENTY-FIVE YEARS

National City, Calif.

MY DEAR Mrs. Barton:

So long I have desired to write you a sort of friendship, real acquaintance letter, but hesitated, feeling that it might be an intrusion upon your valuable time.

You can imagine my surprise when I read your biographical sketch and saw your picture in The Life, to find that, while I had been reading your writings with such interest all these years and wishing for a personal acquaintance with you, I really had seen you and known you years ago.

Now I am sure you are not guessing at all who I am, so I shall have to take you back to old Mt. Pleasant college, and see if you can recall me. You will no doubt remember boarding at the college with Mr. and Mrs. B.—and may recall having painted the portrait of Georgia and Cella B. about 18 and 16 years of age? Well I am Cella. Now I am going to tell you something funny in connection with the painting of those two portraits:—In the first place, my rather long nose had been a source of considerable annoyance to me as a child, as it called forth comments from my relations and friends. And being a very sensitive child, I did not properly appreciate it. I felt very grateful to you one day for redeeming my nose. You sat at the table long after the rest of the boarders had gone, and looked at us with that penetrating look of an artist. (You had two pictures of us to copy). Once, after looking at me for a long time, you addressed some remarks to my Mother, from the artist standpoint as though I had been a mere picture or other piece of art you were studying. I don't remember anything you said except about my nose, and that it was of a fine Grecian type. As you went on to read that type of nose, I saw my poor offending member redeemed and I hastened to thank you for it. I didn't know much about types of noses just then, but I did know there was a realm beyond where the average people I met had reached, and oh how I longed to reach it! I knew not what it was, but there was something hidden away within myself—all locked up—that I must find. I tried to get the teachers and preachers to unlock it, but they couldn't. I used to look at you and I knew you didn't live where the rest of the folks did, and I wished I could know what it was that was so different about you. I could feel that you were not thinking along the old, beaten paths altogether, and I wanted to get out on your road, but was too bound to ask you any questions. Mrs. Beauchamp, (a Baptist preacher's wife) your most ardent friend and admirer, was considerably concerned about "Josie's

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peculiar way of thinking on religious points."

Well, it was quite interesting to me, to say the least, as I recalled all this to find that you and I have come out into the same broad, open field and met again, to truly know each other this time.....

It may interest you to know something of the people of that time. Prof. Utermoehlen, who had charge of the music department, (and who was a pupil in the painting and drawing class) married my sister Georgia. .....My Mother and Father live in Camon, Tenn. They were here for a visit just a year ago, and were struck with the wonderful things they learned while here..... For years my house has been open to free thinkers. Have had almost all the lines of thought expressed here. One friend names it the "assayer's office". Of course, while this has broadened me very much, I have had to look well that I remained centered so that I might help hose who came. One astrologer, a lovely character, called me a teacher of teachers. My Mother said she saw I did those things that were claimed by the scientists. My Father said when he did not go to hear some preacher Cella preached to him. They thought the preaching they had been hearing at home would seem very tame to them when they went back. They made a wonderful growth while here. When any of the folks are sick they send to me for treatment. My Father was much pleased with The Life. If you have a spare copy of that paper your picture was in with your article, '*Why I am That I am*,' he would enjoy it very much and I think would subscribe for The Life. I sent some of them to Georgia and she, too, is leaning toward the New Thought and was pleased to hear from you.

I wish so much I could talk with you along these lines of unfoldment.

I think I have had some very interesting experiences. I feel such an impulse sometimes to answer, or, I should say comment, on some of those excellent articles of yours and Mr. Barton's.

NowI feel that I have taken as much of your time as I have a right to. We do not want to be without The Life. I'll be pleased to hear from you when you can spare the time, as there is much I would like to say to you.

The All Good ever bless you and yours, Lovingly, Cella B. S.

Answer:—I have answered this good letter, but I wish to say that Mrs. Beauchamp,—though very much opposed to my New Thought ideas at that time, and though she was the wife of one of the foremost Baptist preacher of the State,—was a thinker, and it was but a few years until she herself had broadened out of the old ecclesiastical ruts.

I do remember all the old incidents as if it were but yesterday (almost). Those were pleasant days. My recollections of Mr. and Mrs. B— my host and hostess, are of the most genial and kindly imaginable.

But Truth revealing makes all days like the sweet memories of young womanhood, and I look forth upon the present face of nature with as loving eyes as then, and with greater joy because of better understanding. Then I knew not the Law of the Universe nor my true relation to the Infinite. I was upon the trail of Truth, searching for broader Light. Now I know that I am a Messenger—not from Mr. Spurgeon's God—but from the Elohim, the Infinite Principle of this whole universe. I know that my business is to give forth of the Invisible Powers, and so perpetually receive from the Infinite and give forth the Word of Elohim for the healing and uplifting of all that are still in need of Light.

HOW FUTILE!

THE "REGULAR" medicine men of Atlanta, Ga., have organized a crusade against all who shall attempt to heal the sick, with or without drugs, except just themselves. It is an effort to establish by legislation and court restrictions a medical monopoly.

In pursuance of their aim they have secured the indictment of some psychologists and hypnotists of that city. And the tax committee of the council of Atlanta have reported and recommended an ordinance fixing the yearly license tax on the practitioners of Scientific hypnotism at $500.00. One doctor wanted to make it $500 a month.

It matters not whether we approve of the methods of psychologists and hypnotists or not, any effort to compel people to call a medicine man and swallow drugs when sick is an attempt to encroach upon the personal rights and liberties of the people. Since it has been proven and demonstrated time and again that drugs do not heal and are often dangerous and that medicine is not a science, and since it is true that both the theory and practice of the two leading schools of medicine are diametrically opposed and contradictory to one another, it is certainly a most ridiculous thing that they should unite to make an effort to compel people to chose one of these two ways for treatment when sick. It is an attempt to save a failing business by compulsory means. The millions of people in this country who no longer believe in nor use drugs of any kind have made a big difference in the practice of the rapidly increasing army of drug doctors. They feel it sorely and don't know what else to do about it but to appeal to courts and legislatures to force the people to patronize them.

I certainly have a right to have a hoo-doo doctor, or a Catholic priest or a faith healer, or no treatment at all, when I am sick, and no law or court can infringe upon that right.

A strong organization has been formed in Atlanta among the people to fight this most presumptuous effort to curtail personal liberty for the support of a monopoly, and the cases will be taken to the Supreme Court, with the aid of the best legal talent. If you wish to help in any way, address A. H. Merrill, P. O. Box 221, Atlanta, Ga.

KIND WORDS.

A GENTLEMAN at Applegate, Calif., who has been taking The Life for four and a half years, was given access to the exchanges received atthe "Esoteric" office. He writes,

"Mr. Barton, I truly say to you, the little "Life" came along every week as I was reading the great pile of literature, all kinds of stuff, good, bad, and indifferent; but, ah! what a difference! The clear bugle note of inspiration— the cream, indeed— and more original than them all, dealing with this world, with cause and effect. And I was impressed with the lawyer-like ability to defend and explain what you teach."

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THE LIFE.

A NEW WEEKLY JOURNAL OF CHRISTIAN METAPHYSICS AND HEALING.

$1.00 PER YEAR IN N. AMERICA.
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NOTICE.

Our Silent Hours are 6 to 7 a. m. and 7 to 8 p. m., K. C. time. All, especially patients, are requested to observe at least a part of one or both of those hours in the silence with us.

KEY-NOTE.

THE RIGHT PREVAILS. NO WRONG SHALL EVEN MOMENTARILY STAND AGAINST THE TRUTH.

INDIVIDUALIZATION IS the greatest need of the race. There is too much reflection and not enough radiation. The moon reflects what is not its own. The sun radiates itself. Be suns. There are too many changing moons.

NOW IS the time of cleansing. Stand firm and fear not while fraud is meeting its reward. Truth, righteousness and honest effort cannot be hurt.

THERE IS a divine Hand on the lever, and a new era is shining.

Emma Curtis Hopkins.

Healing Thoughts

"MY HUSBAND is better, he is very much improved in every way. Indeed it seems exactly as if he were healed. But I am in constant fear that he will fall again. It seems too good to last," writes one whose husband was, but is not, a drunkard.

If the masculine in him has quit drink, let the feminine not clothe itself in the fever of fear. Is it more difficult for you to obliterate your fears than for your husband to overcome the masculine thirst for Green tree upas and Val Blasted brewing-trouble! Now is your time to overcome. Now is your opportunity to awaken in him the feminine quality through your faith. Put away your hindering fears, and soon see him look with disgust upon the beautiful corners in every city that are spoiled by buildings that every day shock the olfactory nerves of honesty and purity! He will wonder at the bloated man, who because he is ashamed of his trade, swings a shutter across the door-way and makes access and egress to suit the convenience of a coward and a sneak! He will be amazed at the element in men that has encouraged vice, wasted fortunes, beggared families and degraded homes! *He is healed.* He is in his right mind. The knowledge of Truth awakened in his mental consciousness has power over every loathsome habit. He is free; "know the Truth and the Truth will make you free."

The genuine, feminine quality in mankind differs so widely from the masculine that in a discourse upon Healing it would be well to give separate instruction for its application in both cases. In the perfect sensorium these two qualities are equally distributed, and there is no magnetic call for other bodies for lack of complement. Even gravitation here loses its power when the balanced will is in control. If mankind is more positive than the earth, then we stay, by the earth because our positive pole is less powerful than the negative pole of the earth. And, since comparative size must be considered so long as physical magnetism is looked to, the sooner man has recourse to the occult in himself, the better; for, it is therein his power of freedom rests. For Mind is might and matter is only weight.

"The power to bind and loose from
Truth is given,
The tongue that speaks it is the
Tongue of Heaven.
The power, which unto sense belongs to none,
Thus understood, belongs to every one."

The trail of the Perfect Way has been pointed out to him and as surely as you live his face is set that way.

He will not look back. It is the questioning feminine in the race that is inclined to "look back."

Truly, as spoken by Emerson, "*Women, as the most susceptible, are the best index of the coming hour,*" but her susceptibility must not turn her head. The comment by R. Frances Swiney in that inimitable and unique though plain and unpretentious journal, "*The Woman's Tribune*:"—"Women feel that the time of their probation is passing, that the dawn is at last breaking that will light the world to a better and a fairer day, to juster systems and purer codes. They know that the irresistible powers of evolution are with them; and that the spiritual forces accompanying them, of love and justice and mercy, are the true conquerors of the earth, and in subduing it, will place it under their feet. Then will commence the predestined, unretarded development of the race, the continuous growth of spiritual faculties; of the physical and psychological construction in the human frame of the highest and purest natural forces.....For strength will be protection, liberty will be service, courage will be conquest of evil, self-sacrifice will be eternal gain, abnegation be victory. Peace will reign through comunity of interests, not by the annihilation of an enemy; and Law will be Love"—is a hint of the truly feminine that should be characteristic of every soul.

Looking backward, unless indeed, as did Edward Bellamy, you run ahead first, is most disastrous.

Thought running backward is like a rugged torrent trying to rush up hill. Such fear thoughts are like troubled waters that wear away the soil that forms their bed. A word of peace is like oil upon troubled waters.

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Troubled thoughts make discord and discord is disease. The word of Peace dispels discord and removes disease. "Blessed are the peace-makers, for they shall be called the children of God." So acted the word of Peace upon the troubled waters of Galilee. The disciples had been making it worse. They had been expressing their fears. They had been looking backward until the stream of their thoughts had become uncontrolably turbulent, and they called for one who slept to such tumult, one who recognized only the power of peace when his best friends were declaring to the contrary. He does not acknowledge it even after he is awakened, after his attention is called to it. He at once pours on the olive oil of Peace, and the troubled thoughts become peaceful.

"Olive" means peace, and so does "oil". Olive oil symbolizes the idea of "peace," "be still."

I do not herein speak of the masculine as pertaining to sex in any degree, but to the natural charateristics that have, through the exigencies of tradition in various way, either been warped to one side or neglected upon the one hand and cultivated upon the other.

For instance, war is an abomination, a thing utterly intolerable, a monstrosity, and a civilized nation whose sons are encouraged to go to war upon any account does not deserve one word of praise, one throb of patriotism from any truly feminine heart. We give to it in tears, only our word of Peace. C. J. B.

The Bible Lesson

SECOND QUARTER.

Lesson VIII.—May 20.

PARABLES OF THE KINGDOM.—Matt. 13: 24-33.

Central Thought:—"The field is the world."

LESSON TEXT.

24. He proposed to them another parable, saying, The kingdom of the heavens may be compared to the field in which the owner sowed good grain:

25. but while the men slept, his enemy came and sowed darnel among the wheat, and went away.

26. When the blade sprung up and put forth the ear, then appeared also the darnel.

27. And the servants of the householder coming said to him, Master, thou didst sow good seed in thy field; whence, then, has it darnel?

28. He replied, An enemy has done this. And they say to him, Dost thou wish, then, that we should weed them out?

29. And he said, No; lest in weeding out the darnel, you also tear up the wheat.

30. Let both grow together till the harvest; and in the time of harvest, I will say to the reapers, First gather the darnel and bind it in bundles for burning; then gather together the wheat into my granary.

31. Another parable he proposed to them, saying, The kingdom of the heavens is like to a grain of mustard, which a man planted in his field;

32. which, indeed, is one of the least of all seeds; but when grown it is larger than any herb, and becomes a tree, so that the birds of heaven come and build their nests on its branches.

33. Another parable he spoke to them: The kingdom of the heavens is like leaven, which a woman taking, mixed in three measures of meal, till the whole was leavened.

In this lesson we have evidently only a fragment of three parables given by Jesus in an effort to make the people understand what he meant by the kingdom of the heavens. It was in the Autumn of A D. 28. Jesus, now almost 32 years of age, was teaching on the shore of the sea of Galilee, near Capernaum.

24-30. These verses present the parable of the wheat and darnels.

The Master almost invariably used the expression, "The kingdom of the heavens," as he does throughout these parables, and "Our Father in the heavens."

It was not quite accurate for our English translators, in their effort to sustain their teaching that heaven is a place, to translate *toon ouranoon* "of heaven," as they did uniformly throughout the N. T.

"The kingdom of the heavens" can not mean a place, can it? It means the dominion, or law, of the Everywhere, the Universal, just as "Our Father in the heavens" means our universal, omnipresent Father Principle.

In the 38th and 39th verses of this chapter, Jesus is reported to have explained to the disciples after they went into the house, this parable:

"The field is the world; the good seed are the offspring (or product) of the kingdom; the darnel are the offspring (or product) of the wicked; the enemy who sowed them is the adversary; the harvest is the end of the age; and the reapers are messengers."

Reader, this is a fair, undoctored translation of those two verses, and is a good explanation of the parable we are studying if we understand it aright.

Darnel is a plant that looks very much like wheat; until after it heads out the two cannot be distinguished without a close examination.

The right things, the true deeds and thoughts, the holy purposes, the mercy and tenderness, the courage, the love, the virtue, are the offspring of the kingdom of the heavens, of the Father heart.

The erroneous things, or those which oppose the good, are the product of those people who do not will or choose to be good and true, here called "the wicked," ("Evil one" is a forced translation. There is no word for "one" in the original.)

The word here translated "adversary" is *diabolos*, a Greek word meaning exactly the same that the Hebrew *Sathan* meant—that is, *any person or thing that is adverse or opposes.*

The adverse things, the difficulties, the things to be met and overcome, cause the seeds of sorrow, sickness and inharmony in our lives, if we allow them to be sown while we sleep. "The end of the age" is the end of material things, the beginning of the kingdom of the Spirit of Truth.

"The Messengers" are angels of Truth, true thoughts and true persons, both in and out of the body. The owner and householder is the Christ.

The adverse things exist with the true until the end of materiality, for they belong to the material stage of being and must necessarily coexist with the children of the kingdom so long as they deal with material bodies and material interests. It is best for the development of the child in this world that it is so. A plucking away of the adverse things now would uproot the tender plants of virtue

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growing with and through the material, strengthened by the exercise of overcoming.

31, 32. This parable likens the ruling sway of the good, both in the word and in the heart, to a mustard seed and its stalk.

The start Jesus made in Galilee was very small, weak and apparently uncertain. But it grew and still grows, and will continue to grow until it will cover and subdue the earth. So is it with a spark of Truth in the soul. Nothing can quench it. It remains through all sorts of adversity and quietly grows and spreads until the conflagration burns out all the dross of error in the person.

33. The parable of the leaven is to the same effect as that of the mustard seed. The three measures of meal may be the body, the intellect and the soul. The leaven is the spirit of the Infinite, or the breath of life; beginning in a small way, it finally imbues all with its quality of power and life. This is the way the ruling power of the Universal asserts its dominion in the earth and in the heart of man.

ANSWERS TO CORRESPONDENTS

A CORRESPONDENT, referring to our treatment of the subject of magnetic healing and hypnotism, under this department of The Life in a recent issue, writes,

"You seem to convey the idea that because of the system advocated by Weltmer and his schools, the healers he and his students turn out are necessarily frauds; in fact, it would seem to be the old idea of 'I alone have the magic key to the kingdom.'

"Now then, cannot the suggestion of health be received by a sick person as readily while the healer uses his passes, or even applies his individual magnetic forces to a stiff joint, or a seated pain, as he could by just sitting silent?"

Answer:—I give this question and my answer in The Life because two other persons have written me on the subject and shown a misunderstanding of what I wrote before, and there may be others.

When I spoke of some cheap hypnotists who had gone out from the Weltmer school with unscrupulous, selfish aims, I did not intend to convey the idea that all who have gone out from there are of that character. That is not by any means the case. But there are many unprincipled persons ready to take advantage of every opportunity to work upon the credulity of the people for unworthy ends. Many of these learn hypnotism for that purpose and not a few, it would seem, judging from their after conduct, have attended the Weltmer school for that purpose.

I have never said any thing like the statement quoted about my being the only one having the key. I know there are many as good healers as I am, and maybe better. But I must claim, if our teaching is to be sustained at all, that the purely mental method of treatment is the only true way to heal, to remove the cause of the trouble, to regenerate and place the patient above the plane of disease and sickness.

I do not believe there is any healing potency in hypnotism alone. I have studied its effects closely and seen many tests, and feel satisfied I am right in this conclusion.

Curing of aches, pains, swellings, etc, is possible by magnetism. But that is not true healing. A cathartic may relieve the effects of constipation, but it never heals the person of the disease.

I am not ready to say that that sort of curing for the temporary alleviation of human suffering is not desirable or needful. But I am ready to say that it is not healing in the highest sense.

As to the use of mental suggestion at the same time the "passes" are being made, I am ready to admit that the mental suggestion will be the chief agency employed. Even the "passes" are much more effective if the patient sees and knows about them.

But I believe the strongest and best treatments are given without mixing the methods. The uplifting, regenerating, unfolding of the within for the manifestation of a fuller wholeness, or health, is brought about through mental or spiritual methods alone.

But I do not wish you to think that I condemn any one who is making an honest effort to reduce the sum total of human woe and suffering by whatever method he may employ. Yet I must be permitted to say what I believe to be the best way, and to most positively disapprove of fraudulent practices, under whatever guise they may be carried on.

Meditations
By Kaxton

THE human unit, like the unit of language, bears a significance which is more profound and far-reaching in its relations than the careless observer suspects. If we would study words, we may have recourse to the conventional meanings found in lexicons, for we may search the treasures of literature to see their actual use as the means of evolving gems of thought. In like manner, as we meet men and women, we may class them in our minds according to the conventional labels which society has fastened upon them, or we may go further and follow them into their actual relations with other souls and with the deep-laid forces of life which control human destiny.

***

In the first instance, we will find the lexicon with its lifeless, formal, limitations, entirely inadequate to the task of conferring upon us a knowledge of the actual power of words in language. In the second instance, we shall find that when society has labeled a man as a democrat, a Baptist, a scholar, a man of honor, an aristocrat, and a free thinker, these labels stand for very little in the real character of the man. Words are many-sided in their relations in language and cannot be defined out of their relations. Human life is infinitely more complex and multifarious in its relations, and the labels which society is ever ready to confer on its members are not only insufficient as marks of character, but are generally false and misleading.

***

"Tell me not in mournful numbers," wrote Longfellow as the in-

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itial line of his grand Psalm of Life. Take the simple words of this good line and go to any lexicon, and transcribe the meaning of the line according to the authorized meanings of the words there given. Fairly treated by the dictionary, the line may be rendered, "Give an account of myself not in sad figures." This jargon falls no further short of the significance of Longfellow's line than do conventional labels of the characters they are intended to represent.

***

Words have only a semblance of life which they borrow from the living, moving, growing thought of the minds that use them. By reason of this semblance of life, the lids of the lexicon can not confine them. Their real power lies in their relations. When severed from these relations their powers are lost and can not be adequately described. To invent new combinations by which common words may become radiant with new power, is the work of genius. Emerson does not inspire us by the use of new and unusual words, but by old familiar words put into new relations and thereby clothed with new power. The same is true of every genius that shines as a star in the galaxy of writers.

***

Every human unit embodies in some degree the life, the thought, the force of the spirit-essence from which it springs, and is in a measure an expression of its significance. But who can read the significance of this flesh and blood expression of spirit? The labels of conventional society come from without, and can have only a slight connection with the actual and potential elements of power within. But to probe the profound significance of the human being as an expression of creative spirit, the life of that being must be viewed in its relations with other similar units. As a word taken out of its relation with other words is shorn of its vital power and significance, so the human unit taken out of its true relations with its fellow units can not express to the world the deep whisperings of truth which the creative spirit has breathed into it from the beginning.

***

The great problem for each soul is to find its true relations. Thousands of human souls pass their term of earthly existence, and disappear from the earth, without an opportunity of teaching to their fellowmen the true significance of their being. In the words of a well-written poem, men and women ornament and supplement each other by standing in their true relations with each other. Out of the relations for which nature has fitted us, like the jargon of disarranged sentences, we grate upon each other and produce discord and nonsense. Many a life, in itself beautiful, has failed to shed its loveliness upon the world by reason of its being misplaced in the phraseology of lives.

***

As the grandest expression of truth, by a changed order of words and phrases may become false or blasphemous, so the false phrasing of human lives, good in themselves, has given to the world many a dark tale of infamy and shame. Men err and proclaim to the world that they are base, because they have permitted themselves to be crowded out of their true relations. For the same reason capable men fail and proclaim to the world that they are worthless. These are libels upon humanity, and are to be attributed to the false, capricious, haphazard, and unnatural relations into which the present order of things tends continually to drive men.

***

It is the highest work of genius to martial words into sentences and sentences into phalanxes of unified thought; but it requires something more than this to marshal men and women into such an organic unity as will give to each individual full freedom an opportunity to exercise his highest powers. With this order upon earth, each human life would become a line, a stanza, or a canto in the great universal poem whose theme shall be, "The earth is the Lord's and the fullness thereof."

***

But whence shall come the power and wisdom to set each man in right relations with his fellowmen, and thus give birth to the universal poesy of human life? The answer is not uncertain. Every thing good in human life has come to us as a spotaneous outgrowth of humanity itself. The highest form of government rests upon the spontaneous expression of the governed, and the highest adjustment of human affairs must spring automatically form the promptings of the human soul untrammeled by false imitations of any kind.

***

We naturally gravitate to our true place, if we are not hindered by false barriers. It is the force of the spirit in man that must draw him to his true moorings. But as long as men are led by avarice, pride, selfish ambition, or any of the lower motives, they are certain to go into false positions, and curse the world with discord and make of their lives a lie.



FOUR BEAUTIFUL MOTTOES.

IT IS true that all of us need more reminding of what we already know than teaching of what we do not know. The value of ideal suggestion is far greater than the world has ever dreamed of. A beautiful, true, inspiring thought, held constantly before one creates harmony in the mentality, and, as a result, health in the body. An expectant mother can do more for her child in nine months before it is born by holding true, happy, holy joy thoughts and keeping beautiful pictures and ideals before her, than she can in nine years by precept and rebuke after it is born.

The Universal Truth Pub. Co. have gotten out four very handsome mottoes in colors and gold, suitable for framing. I cannot here describe adequately the beauty and harmony and soft peace embodied in the combined coloring. I can only give you the words of the mottoes:

1. WELCOME: INFINITE LOVE ATTENDS THEE.

2. LOVE IS THE GLORY OF THY DAY: PEACE IS THE BOUNTY OF THY NIGHT.

3. THE SPOKEN WORD IS A GIFT FROM GOD.

4. SILENCE IS THE CHAMBER OF ETERNAL TRUTH.

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THE READERS of The Life are all interested in the progress of the proposed College or University at Seabreeze, Fla., in which Mental Science is to be taught and Mental Science methods used throughout. The following, clipped from a recent issue of *Freedom*, indicates excel lent advancement in the work so far:

"The college fund grows apace and gloriously.

"Since last report Mrs. Louisa Southworth of Cleveland, Ohio, has sent one thousand dollars for the purchase of lots, and we have received besides, from Mrs. Elizabeth Marsden, Pawtucket, R I. $1.00; R. T. Butler, Sea Breeze, Fla., $25.00; Chas. F. Wentworth, Washington, D. C., $20.00; making a total of $46.00 as contributions since last report; or a total of contributions received of $96.00, and for contributions and the sale of lots combined of $1,796.00, with $800 to come on deferred payments on lots. Several others have written that they will purchase lots soon, and many others are making inquiries that may lead to purchases while every mail brings words of cheer and encouragement.

"The work of clearing the campus grounds is progressing with considerable speed. We now have seven men at work grubbing, and two chopping into stove wood such of the trees as it is not desirable to leave standing.

"We are now supplied with maps of the college property showing campus, and relation of the same to college lots and our own property. These maps cost one dollar. We will sell them at that or will send one to be returned after examination on receipt of five cents postage."

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VOL. 7. KANSAS CITY, MO., WEDNESDAY, MAY 23, 1900. NO. 8

CHA Bjerregaard, Astor library

THE WILL.

II.

I HAVE not quoted from other writers on the will for the reason that not many of them have said anything of value to my present purpose on the subject.

But I will take the liberty to examine what one distinguished author has said about the will, because he gives us a hint upon which we can proceed to build a thought germane to our aim.

Haven in his Mental Philosophy, p. 420, says, 'I understand by the will, that power which the mind has of determining or deciding what it will do, and of putting forth volitions accordingly. The will is the *power* of doing this; willing is the exercise of the power; volition is the deed, the thing done. The will is but another name for the executive power of the mind.''

"It must be borne in mind, of course, as we proceed, that the will is nothing but the mind itself willing, or having power to will, and not something distinct from the mind, or even a part of the mind, as the handle and the blade are distinct parts of the knife.''

In short, Bishop Haven recognized the will as the power of the mind to will; in other words, the will is the will!

It is true that the will is a power of mind, and that the act of willing is the exercise of this power; but it is not true that the volition is the deed, the thing done. Volition and the act of willing are identical.

While it may be admitted that the will is the executive power of the mind, yet we can clearly see that it is more than that; it is the integral, inhering and inalienable prerogative of choice among actions, things and courses, belonging to the individual consciousness, and the power to enforce it.

It is not infallible, as it is directed by the understanding, or the desire, or an impulse of the individual, all of which may be at fault.

But I see something of value in Haven's analysis of an act of the will. He finds, in it four elements, or stages:--

1. Something to be done.
2. A motive, or reason, impelling the act.
3. Choice, or the prerogative of doing or not doing the act, or of doing some other act, in its place.
4. The act itself, or the consummation of the other three stages.

Let us illustrate: My lawn needs mowing and I have a mower in good condition to mow it with. This may exist without my taking cognizance of it at all, or even knowing it. This is all ready to be used in forming my motive, but has not yet become part of it.

Then I take notice of this fact; it is called up for my attention by observation or the word of some member of my family. I acquiesce, or agree that there is something needed to be done. There is beside the need, a motive. I desire exercise; I like to do such things. Here is a reason why I should do it.

Next, I am in an attitude now where I can ignore need, motive and reason and refuse to do it, let it go unmown or hire a man to do it for me. Here is where the act of willing, or volition, is exercised. At this point I appeal to my understanding. I have the prerogative to act even against reason and need and the desire of my wife. Here is where the sovereignty of will is asserted, and here is where responsibility attaches. If I am lazy and refuse to do it myself, or stingy and begrudge the price of hiring it done, or stubborn so as to disregard my wife's wishes about it, I exercise my power of volition, but am not wise in my choice. A penalty follows.

If I choose to hire it done, I may not choose wisely, for it may be better for me that I do it myself. Or, if I choose to do it myself, I may choose wrongly; for there may be appealing to me a poor man who is out of work and whose family is in need of the price of the job, and I would do better to give him the work and take a walk for my needed exercise.

You see, I must appeal to both my desire and reason, or the sense of right, for a motive. And in this I may be misguided.

Lastly, comes the act itself. I do it, hire it done, or leave it undone, ac-

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cording to my choice, or will. If my wife were to compel me to do it, it would be a case of "not my will, but thine, be done."

By this homely illustration or parable, you can readily see the nature of a simple act of the will.

Now let us go a step further. Suppose there is a difficulty in the way of my performance of the deed. Suppose I am told that I must not do it, or my lawn mower is out of repair, or I have none and cannot borrow one, or the grass is full of stumps or stones. Then I must draw my simple act of volition out into determination, force of purpose and courage.

This is the attitude of will that makes a way. It reaches down and brings up by the hair of the head the hidden resources of human nature. These are inexhaustible. Hence it is almost literally true that where there is a will, there is a way—if not ready made, then to be made.

The "I can'ts" of humanity have set the limits to our achievements. They are slaps in the face of will; they deny power and yield, almost always, to what is not invincible.

When the will is backed by sound judgment and righteous motives, it should be invincible, and I believe may be so.

In the study and application of the principles of Mental Science we have developed something new about the will. It is this: At the crucial points in life where most men become discouraged, we find the stronger reason and motive for greater courage and stronger force of action. When these crises come, instead of saying with the majority, "Things have grown so bad that I am utterly cast down and discouraged," we, like Massena when the battle began to go against him, arouse ourselves, stir up new courage and power and "put on victory as a robe."

It is really the right time to do it. When the enemy is the nearest is the time to strike the most effective blows.

So I say to those who are being healed, when others would say, "I am worse; I will give up," you must say, "This is my opportunity. I will now arise in the power of my spiritual might and overcome. I now use the seeming stumbling-block as a stepping stone and upon it rise to a plane of higher attainment and greater immunity from trouble."

"There are men," says Emerson, "who rise refreshed upon hearing a threat; men to whom a crisis which intimidates and paralyzes the majority, comes graceful and beloved as a bride."

What constitutes the difference between such men and women—for women have greater fortitude, if not courage, than men—and the majority? It is what has been called courage of conviction joined with an indomitable will.

Are such heroes born? or can they be made? Can you take a coward and make a brave man out of him?

It is all very pleasant to talk about the will, and what it may do, and how lovely it is to be brave and immovable in advocacy of what we believe to be the right. "But," you say, "suppose I am a born coward and have naturally developed no force of will at all, and, in fact, very little power of choice. What can you do for me? It is not very profitable for me to sit down and admire and extol those who were born brave and forceful, when I know I was not, and cannot help myself."

That is a very sensible thing for you to say. I must give you credit, at least, for having good common sense; so I believe you can and will profit by my next lesson, which will be on, How to Develop the Power of Will, and, with it, courage, or the courage of your convictions. I believe it can be done. Else, how will you account for the fa t that the veriest craven in seeming will become a ferocious combatant when you hem him so that he cannot run? Why is it that a weakling naturally will be brave and daring and forcible in will for a short time upon hearing a stirring piece of music, listening to a great speech or reading the history of a daring, forcible genius? If daring and force can be aroused impulsively in one who is habitually the contrary, why may they not be educated and developed permanently in the person? Does not the fact of the capacity of temporary bravery and force of will prove that there is a seed, a germ, there which may be made to sprout and grow until it is the dominant characteristic of the person? Let us learn how.

I shall, in my next article on The Will, endeavor to give a lesson on this subject that will be practical and of vast value to our readers.

In order to understand and make a practical application of my next lesson, you should thoroughly understand this one and the one preceding it—especially this one.

It will do you all good to study abstract subjects, such as this lesson deals with. It is an excellent mental discipline for the mind to study itself. It enables one to control his thinking and gives him power and skill in both analysis and synthesis, the foundation stones of logic. I shall, however, endeavor to make the next lesson so simple that a little child can understand it.

ANSWERS TO CORRESPONDENTS

PLEASE EXPLAIN through the columns of *The Life* the meaning of Acts 1:9. We also find reference to the same subject at Luke 24:51, and Mark 16:19. C. L. Dewey.

Answers:—In the first place, let us give a fair and clear translation of the verses inquired about.

Acts 1:9:—"And having said these things, as they were looking on he was lifted up; and a cloud withdrew him from their eyes."

Luke 24: 51:—"And it occurred, while he was blessing them, he stood apart from them, and was carried up in the heaven."

Mark 16:19:—"Then, indeed, after the Lord had spoken to them, he was taken up into the heaven and sat down at the right hand of God."

Luke is supposed to have written both the gospel which bears his name and The Acts of the Apostles.

It is difficult to tell from the record just who witnessed the ascension. According to The Acts it occurred from the Mount of Olives, which was about three miles out of Jerusalem. The 12 and 13 verses of this chapter say: "Then they returned to Jerusalem from the mount called the Mount of Olives; and when they came into the city, they went up into the upper

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room where were remaining Peter and John and James and Andrew and Philip and Thomas and Bartholomew and Matthew and James the son of Alpheus, and Simon the Zealot and Judas the brother of James." Then who were with him on the occasion of the ascension, if all these remained behind?

But the conclusion is sustained by both Mark and Luke that the eleven all witnessed the ascension, all the disciples but Judas Iscariot.

In the verse from Acts "a cloud withdrew him from their eyes," means simply, a cloud obscured him, or shut him off from their view.

The resurrection of Jesus, his spiritualization and withdrawal from the view of physical eyes, seem to be well established historical events. In fact, this story has greater integrity as history than has the story of the battle of Thermopylae in Greek history. Briefly related, the story is this:

Jesus of Nazareth was crucified on a Roman cross by the Roman authorities at the instigation of his own people, the Jews, because he was a heretic, on a Friday in April, A. D. 30. The crucifixion took place about noon, and he expired at 3 p.m., and his body was soon after wrapped in a white sheet, with linen towels about the head and loins, and laid in a stone vault which had been hewn out of the solid rock by Joseph of Aramathea for his own use.

Sunday morning before it was day, we do not know how long before, he was raised by both the resuscitation and spiritualization of the same body, and, leaving all the linens behind, he went forth naked. He then had the power to appear to the people dressed as they remembered him and scarred as they thought the body to be, and did so appear on several occasions. Once he came into a room whose doors and windows were closed fast, without opening a place of entrance, and stood among his astonished disciples.

But he objectivized their memory and thought about him by an act of his will, so that they saw him as they remembered him.

Through the holy, consecrated life he had lived and the overcoming of death, he had lifted the body above the plane of ordinary matter. In fact, even before the crucifixion he had almost done so. You remember the forty days' fast during all of which time he did not feel hunger. It was after the spiritual exaltation had been finished for the purposes of this sphere of action that he began to be hungry. During all that time the body was absolutely sustained from the Everywhere present supply. Then you remember that he often spoke of a hidden food which sustained his body so that he did not get hungry as others did. And once when the good church people of Nazareth were about to throw him over a bluff because he dared to tell the truth, he slipped through their fingers and was not there when they got ready for the toss.

So now, after the overcoming of the claims of death, it was not difficult for him to become invisible to physical eyes. It seemed to those who witnessed it that a cloud came between them and him.

It was expedient that he withdraw so that his pupils would not longer lean on his personality, but would begin themselves to spread his gospel. So he did withdraw from their sight.

I believe it was an object lesson showing what is possible to all men; the overcoming of the tragedy of dying and the spiritualizing of the body onto a pane where it becomes superior to material props, subject to the will fully, becoming so little akin to the mass we call Earth, through the process of mentalization, that gravity does not hold it in bondage.

I believe Jesus was an Exemplar, saying to mankind, "I show what is possible to you, what you may and ought to do, and will yet do with and for yourselves, and how Live the life and receive the meed, the power, the exemption."

Yes; I think the tragedy of death is a falling short. Let us overcome it. Jesus encountered it, as he did all the difficult things in life, in order to overcome and thus prepare the way for us. So we need not grapple the form, lie down with it and rise victorious, as he did. We have the way already opened by him in his encounter and triumph.

Listen: "Since, then, the children have one common nature of flesh and blood, he, in like manner, partook of them, so that, through death, he might render powerless that which had power of death, that is, the adversary" (that which opposes ease and must be overcome in growth) "and might set free those who, on account of the fear of death, were all their life held in bondage."—Heb. 2: 14, 15.

I believe this, and shall do all I can to learn how to make the service and the example of Jesus practical, in operation among men, and to teach what I learn to others. I promise nothing more on this line. I may do much, I may do little; but I will do something toward the overcoming of the shadow of death in the earth.

The verse in Luke says, "he stood apart from them." He walked a little distance away from those who accompanied him, and then rose up and disappeared.

The words rendered "up in the heaven" mean simply above, toward the blue vault. The Greek *ouranos* used here means the concave arch over us, and nothing more.

"Sat down at the right hand of God," in the Mark verse, is of doubtful origin. The best originals omit all of this chapter of Mark from the 9th verse to the end. At any rate, it was only an ideal of the writer. No one could know that he sat down anywhere.

FUNNY.

A LADY of our acquaintance whose health was broken many years ago, by the ignorant use of drugs in the hands of a physician, and who has been an invalid a long time and suffered many things of many doctors, was recently called up on by a medicine salesman who desired to sell her an assorted lot of family medicines. Without realizing what a grim joke she was perpetrating, or what a truly scientific thing she was saying, she told him very gravely that she used to take a great deal of medicine, but that in the last few years her health had been so poor she could not take any more. The man looked at her curiously and another lady present laughed before she saw what a funny but true thing she had said; then she laughed too, and the medicine man joined them and soon left without trying further to make a sale.

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REVELATION is the soul's unfolding recogniton of the truth of universal Principles.—C. J. B.

"HE THAT dwelleth in the Secret Place of the Most High shall abide under the shadow of the Almighty."—Ps. XCI, 1.

Healing Thoughts

I HAVE often taken up one member after another of a family until all have been helped into a realization of health and success. The way to accomplish this is to illumine each one—even after his perfect healing—with the word of established health and strength whenever he is remembered. The following letter is from one of these:—"I thank you so much, for your kind letter. It came as a ray of God's sunshine into my life. I feel much stronger and quite brave since its reception. We have had so much sickness, but D—is looking so well, I never saw such an improvement in any one. One of my greatest blessings is what you have done for me and mine."

To understand a law makes us acquainted with its perfect ways and shows us how to proceed to bring forth all its perfections. To know the Law of Life in an orderly way removes from one's consciousness the error about flesh inheritance and makes him know that the one who seems to have inherited physical inharmony is under a false impression and needs only to have the Light of understanding thrown upon him to make him free.

Thus are two periods of growth passed; namely, the first in which the belief in flesh origin has been outgrown, and the second, in which is overcome the belief in and fear of inherent disease and trouble. And the third, that depravity is a part of man's nature, that he must continue to suffer for the sins of Adam and Eve, when this old shadowy error only has to have light poured upon it and it loses its identity and disappears.

To the one who would find out what error he has committed so that he may correct it, I would say, that Omnipreesnt Love—like a tender Mother—finds no fault with its children. John Ruskin said in his great work "The Ethics of The Dust," "Nothing is ever done so as really to please our Father, unless we would also have done it, though we had had no Father to know of it." And if you would so live as to do what is right, Father or no Father, you would not only do the best and highest you know but you would without reserve freely forgive yourself of all past imperfections, and thus not only be doing what is well-pleasing to Infinite Love and justice, but, best of all, you would be doing the very best thing that could be done, under the circumstances, for all that are concerned. How unwise it would be for a man to neglect the business of doing good every moment, by spending his time in repenting year after year over the crime of killing innocent butterflies, when a boy! Truly, a man's own word is his burden. Aside from this there are no burdens.

The way to heal is to awaken the patient's mentality from a state of race-hypnotism and show him the Light of Truth, and he will discover for himself that he is the offspring of Freedom and Health; the messenger of Peace and Harmony. He knows himself his Real Self and finds that instead of under the law of Adam he is born with dominion and naturally has inherent, power and wisdom.

We talk of freedom of thought in the use of its power. Of all the agencies the world has known, it is most important to Systematize and so use the thinking powers as to engage them only in words that are eternally true. The *knowledge* of good and evil is kindergarten, and man is now ready to launch out into the deeps of Thought and study Being in all its truth and beauty and with all the powers marshalled in a systematic and scientific way.

Every great society has its established by-laws. The laws of Being are naturally scientific and one who would be powerful must exclude from his mental hosts every appearance of imperfection and establish in himself the Words of Eternal Life and Power.

C. J. B.

DO NOT forget to impress it upon your orthodox friends that in the original languages there is not in all the Bible from the first of Genesis to the last of Revelation a word that can rightly be translated "damn", or "damnation," or "hell" as a place of punishment. The doctrine of the damnation of souls has absolutely no support in the Bible.

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The Bible Lesson

SECOND QUARTER.

Lesson VIII.—May 20.

THE TWELVE SENT FORTH. —Matt. 9: 35 to 10: 8.

Central Thought:—"For the words are not of you but (it is) the Spirit of your Father that is speaking in you."

LESSON TEXT.

9:35. And Jesus went through all the cities and villages teaching in their synagogues, and publishing the glad tidings of the kingdom, and healing every disease and every malady.

36. And beholding the crowds, he deeply pitied them, because they were jaded and scattered like sheep having no shepherd.

37. Then he says to his disciples, The harvest indeed is great, but the reapers are few.

38. Beseech, therefore, the Lord of the harvest that he send laborers to reap it.

10:1. And having called to him his twelve disciples, he gave them authority to cast out unclean spirits, and to heal diseases and maladies of every kind.

2. Now these are the names of the twelve Apostles: First, Simon, called Peter, and Andrew his brother; James the son of Zebidee, and John his brother;

3. Philip and Bartholomew; Thomas, and Matthew the tax collector; James the son of Alpheus, and Thadeus;

4. Simon the Canaanite, and Judas the Iscariot, who even delivered him up.

5. These twelve Jesus commissioned, instructing them, saying, Go not away to the Gentiles, and enter not any city of the Samaritans;

6. but go rather to the perishing sheep of the house of Israel.

7. And as you go, preach, saying, The Kingdom of the Heavens has come nigh.

8. Heal the sick, raise the dead, cleanse lepers, cast out demons; freely you have received, freely give.

This occurred in the Autumn of A. D. 28 and the Winter of 28 and 29.

Jesus sent out the disciples, now called Apostles, from some village in Galilee.

35. Jesus went into the Jewish synagogues on the Sabbath where the people were accustomed to gather to hear the scriptures read. There he read from the prophecies and the law and interpreted what he read by the new light which he had with in him. This was the glad tidings of the kingdom.

It was not about the doom of the sinner and the curse of the lost and an angry God. That would not be glad tidings. No; he told of the ruling power and sway of love and peace and good will among men. It was the gospel of the dominion of Truth in the earth.

And before and after sermons he would be busy healing sick and lame and obsessed people.

Why don't our modern preachers do as he did? They not only fail to do it, but declare that everyody who does do such things is doing the works of the devil and will be damned for it. Isn't that strange? Why do they so act?

36, 37, 38. Those crowds were in much the same state that this Science of life found the people in when it came. They were hungry, eager for the Truth, having been starved on the husks of the letter and the form so long. Their teachers do not do the works and, moreover, have preached that no one can. They have said Jesus was a God and not an exemplar for man at all. They have made him of no more value to us than was the ancient Yarch.

The laborers in the harvest are yet few. Beseech the Lord of the harvest to send more. Prepare ye for the work. Stand forth and say, Here, Lord; send me.

1, 2, 3, 4. The authority over all sorts of error manifestations comes of the Christ within. That authority which Jesus imparted to his disciples continues to this day. Allow it no longer to sleep unused.

In verse 2 the twelve men who had been called disciples heretofore, are first called apostles. Disciple means a learner; apostle means one sent forth.

You notice that Judas of Kerioth, called Iscariot, was commissioned among the others. He was also given power over diseases, demons, etc. equally with the others.

It is sometimes claimed that these twelve men represented every phase of human character, that we can all find ourselves in the twelve disciples of Jesus. This may be true; but we know so little about any of them except three or four that we cannot say to any degree of certainty whether this is true or not.

They were sent out two and two; and it does seem that Jesus paired them so as to supply the deficiency of each with his mate, to make one good man out of two halves, as it were.

Peter, the bold, impetuous man, is mated with Andrew, the far-seeing, cautious, careful man.

James and John, brothers, are sent together, because John was so young that he found a father and safe guide in his much older brother.

Philip, the slow-witted man, is paired with Nathaniel Bartholomew, the alert, quick-witted man.

Thomas, the man of skeptical, reasoning intellect, is supplemented by Matthew the hero of faith.

James the son of Alpheus, author of the Epistle, a most practical man, is joined in the work with Thaddeus, or Jude, the doctrinal theorizer.

Simon, surnamed The Zealot, on account of his zeal and enthusiasm, is sent with Judas Iscariot, the economist, the man of business—possibly with the hope of saving Judas from the error of his way. But Judas has his representatives in all communities, men who will barter the Lord of their conscience for paltry sums of money.

5, 6. They are sent to the most needy and hungry first, "the perishing sheep of the house of Israel." Many of them had become awakened and were crying out for the bread of life. Jesus, the deeply intuitive and compassionate, felt this deeply, and said to his messengers, "Go to these first; the others are not so ready yet. Here is the ripe harvest." Later they were sent to the Gentiles too.

7. "The kingdom of the heavens" was the dominion of Truth and Love.

It is come nigh; it is within you; it is ready to become manifest among men.

Jesus was the Evangel of this kingdom.

"The heavens" means the Everywhere, the Universal, the realm of Principle. It never did mean a place.

8. The 7th and 8th verses constitute the commission: Preach the coming nigh of the dominion of Truth and Love, heal the sick, raise the dead, cleane lepers, cast out demons (obsessions.) This is your commission

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to-day, oh ye disciples of the gospel of Life and Light! Fill it; be true to it; qualify yourself for it; be zealous in dispensing it.

"Freely" here does not mean without remuneration. It means unstintingly, liberally, ardently, zealously. The reason is: I have given you in the same manner.

Both the man who tries to give something for nothing and the one who expects to get something for nothing, are doomed to disappointment. It cannot be done. It is against the law of being.



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OPEN LETTER TO THE NEW THOUGHT PEOPLE.

The conception of Unity as the foundation of the Universe was the one underlying and emphatic principle Froebel sought to develop in the young mind through the gifts and occupations, realizing that without it the whole after life of the child (manner, thought, loves, ideas, knowledge) would not be in line with the truth. No one of our later day Metaphysicians and teachers, whose writings and teachings are doing so much to remodel the thought of the world has a finer grasp of the unity of life and the divinity of the child than did this great and noble soul, the founder of and pioneer in the New Education. Froebel also had ambitions to carry this teaching into the primary and other grades of the school, but passed into the beyond before that work was begun. What he left, though, in the form of the Kindergarten, was a complete and well rounded system based on the Truth and on the development of the child in body, mind and soul. Not the mind alone, but the whole child: and who should appreciate this more than the people of the new thought whose knowledge and power consist in the idea of oneness of spirit and matter? If we are right, as we have abundant proof of, we must admit the grandeur of that educational scheme that recognizes it. Such were Froebel's intentions in his scheme of the Kindergarten.

It must be confessed there are many professed kindergartens that have no such conception of this fundamental; but there are many others that have. Those that recognize the truth, "all is good," are fewer still.

For a couple of years I have been in correspondence with many prominent Scientists in reference to this question and all are agreed as to its importance. During this interval I believe the kernel to its future development has been planted and the young lady discovered who is to attend its growth. As yet it is but a privately conducted Kindergarten in a town of 4500 inhabitants in New York State. The young lady conducting it is thoroughly in harmony with the New Thought and a devout student of her master, Froebel. Her whole ambition (she gave up the ease of home life for the work) is to be with young children and direct them during their impressionable years into the paths of Truth and the foundation principles of the true life and education. Artless and childlike, it is a pleasure to see her enter into the life of the young child during their plays;

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sweet and lovable, the child is attracted by her presence; refined and educated, she is just the one to bridge the chasm between the home and the school.

This young lady now does all the work in this school and needs an assistant, and many children, unable to pay the small tuition should be assisted to its benefits.

I want to see this Kindergarten prosper and develop into a thoroughly equipped institution of learning (in that town or elsewhere) on the New Thought basis, and to see the same New Thought in education spread to every community. A beginning must be made at some point: This has been done in the little Kindergarten.

For its benefit I have given the copy-right and stock on hand of the "Compendium of Book-keeping and Business Forms for Self Instruction." This is a practical work, intended for the home study of Book-Keeping, and its methods have been endorsed by business men, teachers of book-keeping, and students everywhere. Two years ago I decided to make this gift to this cause, but the nucleus around which the idea was to develope was not so easily found. The one finally decided upon I have had under careful study since September, 1899.

We have examined this work and can heartily endorse it. Send orders to this office.

THE DAY OF PROMISE.

IS AT hand, and mankind is beginning to listen for the voice of the spirit, "which speaks to the heart alone", to lead them up out of the old ruts, the old Slough of Despond, onto the high ground of a sure faith. Too long have they been shut in behind the high walls of creeds. Now the Sun of Truth has found a small crevice through which it has sent a beam of light which has shown them the darkness within and how narrow and contracted is the cell in which they have lived.

Outside are the flowers, the birds, the sunshine of God's great world—the free winds—and what is the wind but the breath of God's answering love?

If poor humanity can only catch a glimpse of all this, surely they will break through the walls and come out, and then they can no more go back into that narrow cell than a bird can enter again the shell from which it has broken out.

Too long have we been taught that, if we believe Christ died for our sins and trust Him, that is all that is needed for salvation. Alas, how many have been taught that Christ's death will save them. That it makes no difference how they have lived; for at the last they can reassert their belief in "the atoning sacrifice of Christ" and be saved. How strange that they should overlook or forget His words.

"Not everyone that saith unto me Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father in heaven."

How different is the teaching of this glad New Day now dawning on mankind! Each one must work out his own salvation.

God is not an individualized spirit who sits on a throne and condemns those who do not believe that Jesus' blood will save them from their sins.

God is the Divine Source of All Life, omnipotent omnipresent Good. In every soul He has his throne, and dwells in the lowly and contrite heart.

Heaven and Hell are conditions. "Whatsoever a man soweth, that shall he also reap."

If we do or say that which we know in our innermost heart is wrong, we are sowing seeds of remorse and misery. We are weaving our spiritual garments by our thoughts and deeds, and we can blame only ourselves i they are not what they should be. If we wish to reap joy and contentment, we *must sow the seed now*. If we sow idleness and frivolity in youth, we cannot expect to reap prosperity and industrious habits in our maturer years.

Each and every soul will at last be brought into at-one-ment with God, or the Infinite Spirit of Love, Justice, Truth. The Love (or God) at the heart of the Universe is leading all of us, and though we sometimes grow discouraged and think perhaps we have not accomplished anything, let us take courage, for, as a poet has written,

"What though your lot in life seem
poor and small,
What though in great accomplishments you fail,
Let not the thought of this your soul appal,
Nor think your days are spent without avail;
A noble aspiration is a deed,
Tho' unachieved, and He who judges man will give it heed,
And all will be rewarded as they plan."

The Divine Spirit dwells in the heart of each one of us, and is the "still small voice" which tells us when we do right or wrong.

Let us listen for this voice, and then we shall not be led astray.

The old idea that

"In Adam's fall
We sinned all,"

in the light of modern ideas, is now known to be false.

As Emerson wrote,

"All before us lies the way;
Give the past unto the wind;
All before us is the Day;—
Night and darkness are behind.
Eden with its angels bold
Love and flowers, and coolest sea,
Is less an ancient story told
Than a glowing prophecy."

Olive.

TESTIMONIALS.

(We vouch for the genuineness of these reports.)

I SENT you $2.00 and asked for treatment. I had one ear that was giving me trouble, with much pain, etc. In about three days after writing you I got relief. I just seemed to forget all about the soreness and pain. E. R. H.

The following is from a lady in the East who had written for assistance in a business matter. She had a piece of property that had long been a burden on her hands. She had not been able to sell it and could not keep it rented on account of the unpleasant character of the person who owned and occupied the other half of the building.

Appropriate thoughts were held and instructions given the lady as to her mental attitude in the matter.

She wrote soon after,

"Just twelve hours before your letter came I received from my lawyer a deed of the property to execute, and a note telling me the property had been sold for cash and at a price much beyond my expectations, or even hopes."

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KIND WORDS.

I AM really thankful that The Life goes right on and trusts to delinquent subscribers. I should miss its weekly visits very much. I cannot lay it down until I have read it through—I started to say until I have read the best, but it is all *best*, from front to advertisements.

S. E. Sands.

Mrs. Sands has been taking The Life from the first, and we greatly appreciate such kind words from a charter member.

A lady in South Carolina writes:

"The little paper is entirely satisfactory. Those articles on Breathing just suit me—perhaps because I am such a fresh air fiend. If there is anything more to be said on the subject, let's have it.

"The illustrations have given your readers much pleasure. We are all interested in you and yours, and are glad to know you have such a nice home. It is built to let in lots of sunshine, isn't it? Well you give out still more."

EXCURSION.

THERE WILL be an excursion from Kansas City to Seattle, Wash., on account of the Mental Science Convention to be held in Seattle, beginning July 1. The R. R. rates will be low. If you wish to avail yourself of this opportunity to attend a great convention and at the same time enjoy a delightful Summer outing at a low cost, you had better write at once to A. L. Clark, Independence, Kas.

THE MASTERFUL character is the one that stands unmoved save through the wisdom of his own spiritual nature.—C. J. B.

BUSINESS SUCCESS

Through Mental Attraction. By Chas. W. Close, Ph. D., S. S. D. Paper, price 10c silver, or 12 one-cent stamps. Gives a brief statement of the principle involved in the application of Mental Law to the control of financial condiitions with 8 practical rules to insure business success. Special offer to the sick free. C. W. CLOSE, 124 Birch street, Bangor, Me., U. S. A.

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Only students taken in our Home, those who come to take the lessons.

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We also give treatments to persons who are not pupils. Write or apply for terms.

NORMAL COURSE for the purpose of preparing students for lecturing and teaching, 18 lessons, $50.00 Board and room extra. By correspondence, $50.00.

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Why Are We Here? or The Meaning and Purpose of this Incarnation; A. P. Barton	.15
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THE HEALER.—A monthly periodical which vindicates its name. Francis Edgar Mason, editor. $1 a year. Sample copy 2 cent stamp. Type written lectures on healing, 25c each. Address, 424 Greene ave., Brooklyn, N. Y.

DAS WORT.—A German magazine, devoted to Divine Healing and practical Christianity. $1 per year. H. H. Schroeder, editor and publisher, 2622 south 12th street, St. Louis, Mo.

HARMONY.—A monthly magazine devoted to Divine Science, the Christ method of healing. C. L. and M. E. Cramer, editors and publishers. 3360 17th St., San Francisco, Cal. Send stamps for sample copy.

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MR. GEORGE OSBOND....

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The Life

"The Life is more than meat, and the body, than raiment."

VOL. 7. KANSAS CITY, MO., WEDNESDAY, MAY 30, 1900. NO. 9

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THE WILL.

III.

IF TEACHINGS have any value; if spiritual unfoldment be a possibility; if reformation of character is fesible; if a man can become a new or different man from what he was, or seemed to be, by any means, why may we not hope to strengthen a weak will, or help a coward to be brave? If it be true that a man is always what he is when born, then let us close up our schools and churches and public libraries and lecture bureaus and invest the proceeds and effects in prisons and asylums. For there remains then only restraint, and no reformation for the protection of society.

Heretofore some color has been given to the belief that a man is born to be very largely what he must continue through life to be, by the failures of our reform systems, and by adhering to some Bible texts, as fate, such as, "Can the Ethiopian change his skin, or the leopard his spots? then may we also do good, that are accustomed (or taught) to do evil," and, "In the place where the tree falleth, there it shall be." These shackles must be broken.

In the "conversion" claimed by some branches of the church as being essential to salvation, we have a claim of complete change from bad to good in both the intents and purposes of the heart and the outward conduct. And we have all known men who seemed to undergo in that experience so radical a transformation from bad to good that they did not act like the same persons afterward. And in a few of these cases the good effect continued unto the end.

Education and moral training in school and home have often transformed the elements of character and bent in a child's life so that he or she has grown up to be a very different man or woman from what would have been otherwise.

Now we have a system of education for all classes, old and young, which appeals, as did the spiritual power in the "conversion", and the moral influence and lessons over the yet unformed mental habits of the child, to the inner self, the divine and good in all. It goes back of and below the outer conduct and the seeming and brings to the front and puts into control of the personality the true individuality, the Ego, the man, the Christ self.

Let us see what we have to build upon. There is an expression of Infinite Wisdom, Infinite Power and Infinite Love, in the foundation principles of the Soul. If man is born of God, or Infinite Being, then he has these essentials of Infinite Being at least elementary in his being, or the Ego of self.

We all believe this to be true. If it is not true, then man is not worth saving by any means. We are at least justifiable in basing our plans of education and salvation upon the hypothesis that man is worth saving from sin, is born of Infinite Being, and immortal.

But in the Source Principles predicated, Wisdom, Power and Love, there are no weakness, foolishness or fear.

Then, it follows, that, if a man displays weakness of will or courage, folly of intent, or fear of the world he is displaying a condition that is foreign to his origin. He is manifesting short of what has been expressed in him. What is the remedy?

A fuller bringing out of expression, is the answer we all must agree upon. If a man, born of, or originating in, a Source that is essentially Wisdom, Power and Love, shows forth in his life qualities which are contrary to these, he is failing to manifest his true or real self: he falls short in manifestation, is reflecting falsely from the outer. There must be a fuller personifying of divine expression, a truer living from within.

Weakness of will is not a sign of the true man. Cowardice, fear of any thing is not born of a knowledge of the divine manhood. It is born of ignorance of both self and the thing feared.

Then wisdom, understanding, is the remedy for a cowardly or craven heart, a forceless will.

All things are yours, *if you will.* There is nothing to fear, *if you only knew it.* You can accomplish wonderful things, *if you only believed you could.*

Here then, is the triple key to the remedy: Strengthen the will, Enlarge the understanding, Believe in yourself.

Now for particulars. *How* may these things be done? That is the important question. I think we have seen that it is at least a latent possibility, and that some such things have been done by a means that has not been well understood.

A man was a slave to the tobacco habit. He desired very much to be free. He had often and often said very firmly, "I will now quit using tobacco." Every time the habit and the false taste combined to subjugate

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his will, and he broke over.

Then he met a man who had gained a wisdom he had not yet reached. He said to him, "I have not the time or opportunity now to teach you the philosophy of it, but you just begin to say within yourself, 'I do not like tobacco; I have no craving for it,' and keep repeating this persistently.'

The man replied, "That would be a big lie,". The other said, "No; that would be true of your real self; but you have heard that one can tell a lie until he believes it himself. Now suppose you keep telling yourself this that you call a lie until you believe it. Then you will not experience the craving any longer."

After a little deliberation he made up his mind to try it. After a few days practice on the "lie" he began to believe it to be true; and then he was fully convinced that he had not been telling a lie at all, but a truth of the real self, and the false craving was gone. He was free.

The will thus gained dominion over the false taste and habit and asserted itself in the personal man. Then it had greater control over other things.

Repeat true words. Dare to do what you are afraid to do, when the thing is right. Assert your will power. "I will" does much. "I can't" always fails.

Know that you are divine. Cleanse your mentality of all that old nonsense about your being depraved and not worthy of the best things the Father hath. Learn to believe in your self and be convinced that you reserve the best when you come to manifest your best.

How? By studying yourself in your divine origin and nature and by the use of the word, persistently, faithfully.

It is not an acquisition, so much as it is an unfoldment of what is already inherent and essential in you. Find the power and the wisdom within and then unfold them by the use of the word, the ideal suggestion.

In Bulwer's novel, "Haunted and the Haunters," he has the man who could not be touched by the hobgoblins, ghosts and demons of the haunted house to stand up erect in their midst while they attempted their worst and say over and over, "I am not afraid! I am not afraid!" The dog, who was awfully frightened, was killed and the brave man's stout attendant fled in terror and dismay, while the hero of the brave word and attitude was not touched. His only sword was the word of Truth.

There is a true suggestion in this. Say it! Say it again and again in the very face and teeth of seeming contradiction until the cowardly feeling oozes out at your finger tips and the faltering will braces up and asserts itself. It can be done. Try it.

Spend an hour each day in the silence just idealizing what you would have and be in the outer. Do not idealize it as a thing to be reached out after and sought, to be wrenched from unwilling hands or begged of a haughty God. Seek it as your own and unfold it from within.

And when the pressure comes, the crucial test, the crisis in your person or affairs, rise up in your dignity; be a man, a woman; assert your supremacy; affirm the victory; deny the power of that which opposes; maintain a serene mental supremacy over and through it all. You can do it. "If at first you don't succeed, try, try again." Even the trying will help you to do better next time.

So the manifestation which seems to be a weak will departs from you and your true self is asserted, your will prevails and you cease to act the coward.

The value of this teaching is in the fact that it finds the possibilities of all achievement in the essential being of all men, and gives the student a method, a tried rule, by which the power can be developed. Make a study of it and faithfully put into practice what you learn, and *Be yourself.*

ANSWERS TO CORRESPONDENTS

"DID JESUS rise from the grave with the same body he had before his crucifixion? If not, what became of his physical body?"—Mrs. Lane.

Answer to first question—If all those things occurred just as stated in the Bible, I answer *yes.* If it had not been the same physical body I am sure the immaculate Jesus would never have tried to convince his disciples that it was the same. Moreover, the purpose for which he died would have been thwarted, for it was to show man how to overcome death in his own body and rise from it in natural and perfect health. To overcome death by annihilating the body would not be overcoming it at all. But, I doubt not his body had gone through with the same refining process that trial and the sorrow of an unpleasant experience often bring to the mentality. And his consciousness of power over tragedy had risen to the knowledge that is able to overcome, even "the last enemy."

If the Bible account is reliable, the disciples had not expected to see Jesus rise from the dead. They had been disappointed in not seeing him come down from the cross, and had about given up the idea of resurrection if they had not forgotten it altogether.

They were surprised and full of questioning when those *women* who did believe all those things came and told the disciples they had seen Jesus. Their words seemed to these men "as idle tales," and "they did not believe them." It was this very amazement that made Jesus appear supernatural when they saw him.

However, Peter was credulous enough to run to the sepulcher and see for himself. There he saw the linen clothes lying all alone, and he went away "wondering in himself"! That same day two of them went over to Emmaus, a small town about eight miles away, and as they went they talked the matter over. I do not know that it was because these men were afraid, that they left the city; but if so, it did not relieve them long; for it is said, Jesus himself drew near and went with them. But they did not know him. He asked what they were talk-ing about that made them so sad; and one of them, Cleopas, answered,

"Art thou a stranger in Jerusalem and hast not heard all these things?"

And the Stranger asked, "What things?' Then the narrator related what the chief priests and elders had done, and closed by saying, "But we trusted that it had been he which should have redeemed Israel, and,

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beside all this, today is the third day since these things occurred. And certain women astonished us by telling us that he was gone, only his clothes were there, and that some angels had told them that he had risen and was alive, and some of us went to the sepulcher and found it even as they had said."

Then this stranger made a speech which began thus:—

"O inconsiderate men, and slow of heart to believe all that the prophets have spoken! Was it not necessary for the Messiah to have suffered these things, and to enter his glory?" And as it was toward evening they invited him to remain with them, and he did so. "And as they reclined, taking the loaf, he blessed God, and having broken it he gave to them." And when they had thus begun to deal with material food their eyes were opened and they knew him, and then, he disappeared from them! They then said to each other, "Did not our hearts burn while he talked!"

It seems they did not eat supper, as they then rose up and went back to Jerusalem. There again, while they were telling about having seen Jesus, he stood in the midst of them and said, "Peace be to you." At this they were frightened and thought they saw an apparition. He said to them, "Why are you troubled, and why do doubts arise in your hearts? See my hands and my feet, that I am he; handle me and be convinced; for an apparition has not both flesh and bones as you perceive me to have."

If the truth of this doctrine be carried out, it must be that it was the same Jesus of flesh, with but the one addition of the higher growth in grace and knowledge after passing through the direst experience and after gaining power to overcome the darkest of all tragedies. While the disciples were rejoicing he asked: "Have you any food here?" And they gave him part of a broiled fish and he ate it It is to be supposed that if one portion of this history is true the rest is. And if he ate broiled fish he must have had all the digestive organs that he had before his crucifixion.

If Jesus had power to disappear bodily and reappear in another place, he must have had power over such things as inanimate clothes, and need not have been found naked, as some have supposed on account of the linen clothing that was left at the tomb. Material form is a visible sketch of an idea. Jesus must have understood the process of formulation and unformulation, as the conception of, or as the dismissal of, an idea of limitation. For when the *idea* of a certain form is dropped, the visible picture of that idea will unformulate.

Every thing, visible and invisible, is included in universal substance. The question of matter is not a puzzle. It is the easiest thing of all to account for. It explains itself. Matter is an explanation. Because it requires so many lines, spaces, acts, qualities and grades of unfoldment, it is comprehensible in all its departments *excepting* that one which unites it with the unseen forces. Growth itsel is invisible. Since material substance is the outlining of a limited amount of immaterial substance, it is nothing extra in universal substance. The ocean wave, though formulated, is of the same aqueous substance as the ocean, and was and is ocean, when the propelling breeze formulated a limited amount, and when the form of the wave melted again into ocean. The utter dismissal of the mental concept of any material thing over which the thinker has exclusive control, will decompose the lines that made the form and the thing will disappear.

When Jesus finally left the material plane, he simply gave up the formulated appearance of his body, in idea, and his form was not. He gave up the ghost of himself. He, that is he as Mind or Lord of his soul and body, was of the solid and unformulated substance, and compared with this the rosy, throbbing, living body is the mere ghost.

When Jesus had given them power and blessed them, he was separated from them and became invisible.

They thought he must have gone up out of sight. But he just remained where he was, and put out of his mind the idea of limitation, or conception of a limited self, and lived only in the Individual.

"I will send the comforter." I will come Individually, and for that reason with greater power than before.

Jesus "gave them power" by awakening in their souls the conscious knowledge of the Christ Self in each of them. And so, my Christ communes with his Christ. The Lord said to my Lord, "Lit thou upon my Right Hand," and together we will transform every enemy and error into blessing and Righteousness.

C. J. B.

KIND WORDS.

A LEARNED lawyer residing in a Michigan City, who is taking my correspondence course of Lessons, writes in regard to a portion of Lesson One:—

"May I say that your argument on page 3, beginning, 'If we should suppose two powers, side by side, in the Universe,' etc., is the most lucid, convincing, and happily expressed argument in favor of the existence of Deity I ever saw."

God bless you and Mrs. Barton. You and The Life are doing more good than you know of.

John T. Adams.

Do not—even after the present running of The Life—discontinue sending it, as I look forward to its coming so anxiously that I must feel the loss of its continual promptings to advanced thought, and thereby the change in one's condition. It comes freighted with loving messages which give a glow of satisfaction, and is, as it were, rays of sunshine to penetrate the gloom of present day religious thought. G. E. Aldrige, Wolverhampton, Eng.

I am much pleased with The Life and think it is a treat every time I get it.

I am an old student of Dr. John J. Plunkett,s. A. Toziewitz.

WE MAY, if we choose, make the worst of one another. Every one has his weak points; everyone has his faults; we may make the worst of these. But we may also make the best of one another. By loving whatever is lovable in those around us, love will flow back from them to us, and life will become a pleasure instead of a pain; and earth will become like heaven; and we shall become not unworthy followers of Him whose name is Love.

—Dean Stanley.

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KEY-NOTE.

THE WILL TO DO GOOD IS NOW DOMINANT IN THE HEARTS OF ALL, CONSTRAINING BRAIN AND HANDS TO DO DEEDS OF LOVE AND MERCY.

ALMOST ALL of the many little papers which have sprung up claiming to be along these lines of thought recently are issued for the sole purpose of advertising the healing business in behalf of their founders. It is a fraud under the disguise of piety, selfishness and business tact claiming to be love and altruism.

NEVER TIE yourself to a stake. That means stagnation. Never sign a formulated creed. It shuts out evidence which may change beliefs. Never follow a personal leader. Your own inspirational sense of Truth is your only true guide. Be yourself: be individual.

Healing Thoughts

ONE COULD walk right across the earth with little difficulty but for the rivers and deserts that intervene. The rivers must be bridged and the deserts made fertile before progress may be pleasant and continuous.

The greatest crisis common to the race is that one arrived at through the attainment of the knowledge of *difference* in the universe.

When a soul is born—when the microcosm of The Invisible Power precipitates in form its idea of Itself—the new formulation looks forth upon a friendly world with gladness and friendly confidence. The new incarnation of Life, fresh, roseate, joyful, wonderful, is in love with every object and is wooed by every ray and shade and balmy breath. It is the rose-lipped bud of possibility infinite; the harp of measureless harmonies; the poet of all times and cycles; the artist and maker of all creation; the Revelator of The Invisible Powers forever.

A hand checks him. A ruthless, unavoidable hand reaches forth and pulls him down. Behold, the serpent's tongue. It points two ways. The right and the left; the good and the evil. How can one help partaking of the knowledge when he has been informed! For that which is done in the secret place of the mind must come forth. This is the great law and secret of all manifestation.

In crossing the earth each soul has its own bridges to build. The teacher and the healer can give suggestions, but since the soul must grow into strength and capability it must acquire the mechanical skill and the motive power to construct its own bridges. It must "work out its own salvation."

But since the information of the destined knowledge was imparted by another, likewise the truth of Being and the destiny of the soul may be thus pointed out. Your path has been bordered with nature's odorous flowers, as you have walked along the earth and you have been joyous and oblivious to care. A wide river crosses your path. There is a bridge to build and you must not loiter. Can some one help you? Yes; by showing you how to work. But you must make all the plans and do your own constructing.

Now is your time to engage your powers. Here is an opportunity to strengthen your muscles, grow in grace and rise, of your own strength, to a higher plane of understanding.

It was when the battle was on and at its fiercest, that Massena—Napoleon said—put on terror and victory as a robe, and won. So it is well to rejoice at the thought of the bridge to be built, for the path beyond continues upon a higher, better and more lovely plane. So put on your Christ powers as a robe. Speak the words that are characteristic of the perfect Spiritual Self, for that is the way to "put on" the Christ. Paulus said to the people of Rome, "Put ye on the Lord, your Christ. Math. XIII, 14 and, Gal. III, 27.

In times of extra trial the soul should have words ready: "I have all power in heaven and in earth. This difficulty I name *blessing*, and it becomes a stepping-stone to higher grounds. I wrestle with it, knowing that I shall come out more than conqueror. More, for I shall be better and wiser and more powerful than ever before. I now overcome this trouble and I am able to help the whole world by showing them the way to overcome. Perfect life fills me and permeates every atom. All powerful Love sustains me Infinite Wisdom cannot be removed from me. I live in and am of the perfect, wholesome, hallowed Life of Omnipresent Truth and Right. My life is one with that Life and in constant interchange with It, and I can never in any degree be separate from it. I am perfectly whole. I cannot refrain my tongue from proclaiming it with joy and praise. I am free. I am God's own Image. I now walk hand in hand with Infinite Widsom and Love."

Repeat this over for hours if you are troubled and have a bridge to build.

By and by you will notice a new life in every particle of your body. All the atoms have been feasting upon the true words you have been speak-

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ing until their bruised surfaces have become healed and rounded out. Their clashings and wars upon each other with red surgings—propelled by fear and apprehension—now subside and calm down into harmonious action, like the gems of heaven in their orbits, and sweet, abiding Peace reigns and Health announces its victory.

The fruit of spiritual thoughts is Love and Joy and Peace.

When people are well it is easy and natural to think happy thoughts. When every thing seems to go against them, then is the time to bridge over the chasm of difficulty with continuous words of Life and Peace. Difficult? Yes, often so. Sometimes it seems almost like mockery to affirm Peace, peace, when to all appearance there is no peace. But use the words whether in season or out of season.

The word is the maker of all things and conditions. The thoughts of the spiritual self are wholesome and right. The Judgments of the Lord (the spiritual self) are pure and righteous altogether. More to be desired are they than gold. Sweeter also, than honey, to the mental taste.

Let the words of my mouth and the meditations of my heart, be acceptable in thy sight, O Lord, my Strength, and my Redeemer. Ps. XIX 9, 10, 14.

C. J. B.

Correction—In the article "After Twenty-five Years," which appeared in No. 7 of The Life, page 2nd, the words in the middle of last column of that page should read—"(You had *no* pictures of us to copy.)"

SOME QUESTIONS.

THE KINGDOM of Heaven is within us,
Then why do the church people say
We must die ere we get into Heaven
In the same old orthodox way?

Why did Christ tell us so plainly,
The Kingdom of Heaven is within,
And why do we struggle so vainly
To live in a world full of sin?

If Heaven is reached by mere dying
Why is it that all want to stay
On earth where we find it so trying
To keep ourselves living each day?

'Tis the sin that must die, not the sinner,
Christ taught it, is teaching it yet,
Why, oh why do we not learn the lessons,
Oh why do we always forget?

If we seek for the Kingom of Heaven,
We will find it is close at our hand,
We have only to turn and do better
And we enter the promised land.

Then spend not the moments in waiting,
For a Heaven in regions above;
Not death, but life is the doorway
And the key to unlock it is love.

—Belle Taylor, in Woman's Tribune.

LET NO man build a creed for thee;
Bow to no human sovereignty;
Truth, the Impersonal, owns no special call—
Impartially she beckons all.

A. J. C. N.

The Bible Lesson

SECOND QUARTER.

Lesson IX.—May 27.

DEATH OF JOHN THE BAPTIST.
—Mark 6: 14-29.

Central Thought:—"Be not drunk with wine, in which is profligacy; but be filled with Spirit."

LESSON TEXT.

14. And King Herod heard (for his name was well known) and he said that John the Baptist was risen from among the dead, and through him miracles were being worked.

15. Others said that he was Elijah, and others that he was a prophet, like one of the (former) Prophets.

16. But Herod having heard, said, John whom I beheaded he is raised.

17. For Herod himself had sent and seized John and bound him in prison, on account of Herodias, the wife of Philip his brother; for he had married her.

18. For John had said to Herod, It is not lawful for thee to have thy brother's wife.

19. Therefore Herodias had a grudge against him and wished to destroy him and was not able.

20. For Herod feared John, knowing that he was a just and holy man, and protected him; and having heard him, he did many things, and heard him gladly.

21. And a convenient day having come, when Herod on his birth-day made a feast for his nobles, and for the commanders and chiefs of Galilee,

22. the daughter of Herodias having entered and danced, she pleased Herod and the guests, and the king said to the girl, Ask me whatever thou wilt, and I will give it to thee.

23. And he swore to her, Whatever thou mayst ask me I will give to thee, even to the half of my kingdom.

24. And she going out, said to her Mother, What shall I ask? And she said, The head of John the Baptist.

25. And coming in immediately with haste to the king, she asked, saying, I desire that thou wouldst give me instantly, on a platter, the head of John the Baptist.

26. And the king being exceedingly sorry, would not refuse her on account of the oath and the guests.

27. And the king immediately sending one of his guards ordered his head to be brought. And he having gone forth, beheaded him in the prison,

28. and brought his head on a platter and gave it to the girl, and the girl gave it to her mother.

29. And his disciples having heard, came and carried off the dead body and placed it in a tomb.

These events took place in March or April, A. D. 29. John had then been confined in the prison of the castle at Macherus, a strong fortress on the borders of Arabia nine miles east of the northern end of the Dead Sea, since March or April, A. D. 28, or about one year.

The birth-day feast was probably held in the halls of this castle.

14, 15, 16. Herod heard about the works Jesus was doing and declared that he believed it was John the Baptist risen from the dead. Others said it was Elijah come back, referring to a prediction of one of their prophets (Mal. 4:5). Yet others said it was a restoration of the old powers, such as had been displayed in their ancient prophets, in this new prophet.

This was nearer the truth. But Herod persisted in his view, for he held a very high opinion of John the Baptist, and had often heard him preach and gladly received his message.

This was Herod Antipas, the son of the Herod who killed the babes of Judea 30 years before. He had become king in his father's place, although his brother Philip was the oldest, Philip having been disinherited by his father.

Herod had married the daughter of Aretas, an Arabian king. Herodias, a proud, shrewd, scheming woman,

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was Philip's niece by his mother's side, he and Herod Antipas being only half brothers. She had married her uncle when she thought he was going to be king. They lived in Rome. Herod, after he became king, visited his brother in Rome and was royally and hospitably entertained. He repaid his brother's kindness by stealing his wife. It was doubtless Herodias' scheming that caused it. She wished to be a queen.

Then Herod abandoned his lawful wife for Herodias. This brought on trouble with Aretas. War followed. Herod was defeated. He was afterward, about ten years from the death of John, exiled to Gaul where he died. Herodias clung to him to the last.

Salome, the daughter, afterwards followed the example of her mother and married her uncle, Philip the tetrarch. Later she married Aristobulus, King of Chalcis.

Herod Antipas was at heart a better man than he has had the credit for.

He was weak and yielded to Herodias' hatred of John, and his drunken folly led him unwillingly to the murder of John. He loved John and believed in his teaching; but Herodias hated him.

17, 18, 19, 20. These verses go back to account for John's imprisonment.

John had rebuked Herod for taking his brother's wife and Herodias hated him for it and had him imprisoned.

He remained in prison one year, Herodias trying to have him killed and Herod protecting him and listening to his teaching every opportunity.

He feared John because he knew him to be just and good. He knew John's rebuke to be well meant and just.

"He did many things" means that he did John many kindnesses in prison and even planned to let him out. But he dared not, as he was under the thumb of his wife.

21-29. These verses give an account of the feast and its results.

Herod was drunk and probably sent for Salome to dance for him and his guests.

If she danced as the other dancing girls of that date and country did, the professionals, it was a half-nude lascivious dance accompanied by timbrels and bells in her hands, and on her ankles and wrists, and about her waist.

Herod's rash promise was the result of the heat of passion and wine. He bitterly regretted it when it was too late, as he thought. He had sworn before his guests and must fulfill.

Notice how all was done in haste.

Herodias feared that if she waited until Herod became sober he would relent and disregard his oath.

It was a cruel, ghastly thing for a young girl to do, to ask and receive in her own hands and bear to her mother the quivering, bleeding head of a man, the eyes yet staring and the mouth gasping. How could she do it?

She and Herod were both subject to the will of Herodias, an unscrupulous and ambitious woman.

Woman fallen is a descent from heaven to hell, from angel to demon.

"O woman, woman! When to ill thy mind be bent, all hell contains no fouler fiend," wrote one of the poets, Pope, I believe.

But Herod "put an enemy into his mouth to steal his brain away."

Avoid false stimulation and all intoxication, from either liquor or other excitants. Seek instead inspiration, to be filled with Spirit, always.

Meditations
By Kaxton

THE SPIRIT of the ancient alchemists is still alive. It touches men in every walk of life and leads them to seek to obtain value without paying an equivalent. The business world has been overrun by a horde of greedy alchemists who want the wealth of the land for nothing. The same hungry train have entered the professions and turned their backs upon truth and honor in their unscrupulous scramble for unmerited honor and unearned profit. That such honors when attained are vain and empty, and that such profits are destructive to genuine peace of mind, are facts which are recognized by all who have even begun to unfold themselves to the genial influence of spiritual and ethical truth. But the great blind crowd is dazed and overawed by the glare of outward success, and the great questions touching the methods of attainment are seldom brought to view.

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This is an old story, and has often been told to our shame. It is now a business axiom that the only practical standard of success is success itself. Theoretically we say, "Thou shalt not steal;" but when a man has, by refined methods of theft, succeeded in getting wealth, we lay aside theory, and in practice take off our hats to him as a brilliant example of success. The principles of economics are overridden by the clumsy but powerful logic of material results, and the consequence is that the world's wealth flows largely in false channels. Theoretical economists are in bad odor with practical men of business. The same spirit is dominant in practical politics. The practical politician is trained by the combined influences of all our modern engines of civilization to study results and turn the wink upon methods. A true statesman, devoted to principle, can not easily succeed as a politician. Henry Clay is not the only man who could not be president because he wanted to be right.

***

The reasons for the low standard of success which prevails amongst us generally are ethical. Business and politics are low and corrupt, because of false ethical teaching. The simple truths of Jesus Christ have been covered up with vast heaps of formal rubbish and the world has been put upon an ethical diet of husks. It may even be said that, upon the whole, the ethical teaching of modern times has included, explicitly or by implication, the fruitful cause of low ideals and corrupt practices. This result comes in part from false doctrines, as has often been shown; but also from illogical, unnatural, and unreasonable methods on the part of those to whom the leadership of ethical culture has fallen. There is no fact more evident from a careful study of the gospels, or more vital to Christianity as a scheme of salvation for man, than the fact Jesus recognized the understanding as the basis of all substantial progress in spirituality. In this he was like all other great teachers. The truth must be understood before

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it can exert a saving influence upon the soul. Preachers and Sunday school teachers habitually close their eyes upon this fact.

***

If I should call my pupils around me once or twice a week and read to them the problems of geometry or algebra, and go over the solutions for them ever so carefully and correctly, they would never learn mathematics by this method. My time would be wasted and my pupils would come to regard mathematics as something totally impractical and fit only for the teacher to talk about. The Sunday school and church services are generally conducted on this method. The preacher and the Sunday school teachers, as a rule, do not address themselves to the understanding of those whom they would teach. For instruction I have heard truths formally uttered which were grand in themselves, but which for lack of understanding fell as dead sound without an echo.

***

Jesus was very careful to adapt his teaching to the understanding of his hearers. In the parable of the sower, he said, "When any one heareth the word of the kingdom, and understandeth it not, then cometh the evil one and snatcheth away that which has been sown in his heart. This is he that received seed by the way side." People must learn and progress in Christ's kingdom by assimilating truth through the understanding. No one will pretend that it is possible to become a master of any art without understanding its fundamental principles. Christianity is essentially the greatest of all arts. It is simply and solely the art of living, and to become a master in this divine art one must lay its great truths to his heart understandingly.

***

The methods by which this art of all arts and science of all sciences is usually offered to the world has produced the impression that there is nothing in it that can not be caught at random while the attention is absorbed by other matters. As nothing of value is obtained in this way, practical men have turned their backs upon the whole system for something more tangible. These haphazard methods have created the impression that religion is something to be gotten, much as one would take a bath—a certain process, under rules of the house patronized, followed by a complete, finished result. This folly has led men to think lightly of the truths upon which a righteous life rests.

If there were more men who were willing to devote their lives to the upbuilding of spirituality and in their devotion exemplify the rigid exactions of spiritual laws and the profound hold they have upon the human soul the world would stand more in awe of these laws and a multitude of shame would be covered. We are past the days of martyrs and have too far forgotten that there is something in spiritual understanding and spiritual conviction that is paramount to all other life forces combined. No man is a Christian until he sees his Christianity towering above every other influence that reaches him. A few real Christians are needed to-day to teach the world something of the terrors of truth and justice spurned. This would throw a wholesome check upon corrupt practices.

A MISTAKE BUT NOT MINE.

MRS. STELLA C. Bishop writes:—"In your paper of May 9, first article, there is a misstatement. You say toward the close of the article, 'The Bible does not say that God is *a* Spirit; it says *God is Spirit*' At John 4:24 you will find the words, 'God is *a* Spirit.'"

That is just the verse to which I referred, and I repeat what I said about it in the article referred to. The common version, rendering the original Greek *pneuma o' theos*, "God is a spirit," is a mistranslation. *Pneuma* (spirit) is here the leading word and has no article before it while *theos* (God) has. A literal rendering would be, "Spirit is the God."

All of the best modern translations, including the Revised Version (Marginal reading) render this Greek clause "God is Spirit" and it is unquestionably the correct rendering. You must remember that Jesus did not speak the English language and we must get what he said through translations.

FROM A PUPIL.

"FIND INCLOSED p. o. o. for the sum of $2.00 for Lesson Seven. We have had several successful demonstrations of healing the last ten days. One case I will explain.

"A lady who has been under the Weltmer treatment for four months with little benefit, requested me to take her case. I could not seem to reach her.

I sensed trouble in the family as one of the reasons. The lady's daughter finally told me that her eldest brother, a married man, was spending his nights and money with 'the strange woman,' and they were living in constant fear that he would forsake his family and go away with her. I told them I could 'fix' him. The sister and I had a conference with the wife and arranged to treat him. After the first day's treatment he stayed at home and did not abuse the family. They told me yesterday that he was like a man 'come out of a dream,' and entirely changed. The mother has progressed rapidly the last three days."

WHAT PRONOUN FOR GOD?

A CORRESPONDENT objects to the use of the masculine forms of the pronoun, he, him and his, when referring to Infinite Being.

What would you use instead? "It" would not do for, by usage, the pronoun it refers to inanimate objects, pets, young animals and babes. The original concept of God was that of Power, grandeur, august majesty and dominion. With these characteristics predominant, the right pronoun to use is the one belonging to names of things or ideals so distinguished. We call the sun and the ocean he on this account, without any thought of sex attaching.

It might be well if we had a pronoun which would stand for great and powerful and good and wise ideals and have no suggestion of sex or personality about it. But we have not, and must do the best we can without it. He and him are certainly better pronouns for Infinite Being than it. We have no pronoun standing for the noun person; so we are driven to either use the masculine

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form or resort to a circumlocution; For example: "Every one of our subscribers will use his or her influence to extend our circulation."

In a sentence like this, "He that walketh with wise men shall be wise," we know that both "he" and "men" denote person without regard to sex.

The greatest objection to the use of any pronoun for deity is that all pronouns personify. But we must do the best we can in making up our New Thought vocabulary out of old material. We find many difficulties in the expressing of a New Thought teaching where there is no word which means just what we mean. Jesus found the same trouble in his day. He found no words in any of the languages then extant with which to clothe many of his new thoughts. For instance, there was no word which meant faith, none for spirit, none for timeless life, in the senses in which he saw these ideals. So he was not fully understood.

AUNT:—"Why, May, surely you are not going to hear that Christian Science lecture tonight! I'd trather see you go to see the worst play in Boston."

May:—"Did you ever go to hear a Christian Science lecture, aunt?"

Aunt:—' Well, yes;I did go once, to tell the truth. I was just so disgusted I couldn't stay away."

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FAITH IN ONE'S FAITH

(Part of a truly great sermon preached at the Church of this World, Kansas City on Sunday May 20, 1900, by Dr. J. E. Roberts.)

THE ATTEMPT in these modern days to rehabilitate with new authority the creeds and symbols of doctrine is an instance of reversion, a mark of turning back in the progress of development. The one thing common to all the systems, schemes and plans of Christendom is the ignoring of the individual. We may distinguish thus between the old spirit and the new. The old discredits, disparages, distrusts and ignores the individual. The establishment of an authoritative creed that one must believe implies the unreliability of the reason of the individual. The establishment of an authoritative code of practice implies the disparagement of the individual's moral sense. The establishment of any plan or system that requires a mediator between man and God implies alienation of the individual from God.

Christianity is a monopoly, a great and selfish trust. It administers salvation or it administers the curse of God. The new spirit contends for the right of the individual for his right and for his dignity. All the progress man has made in civil liberty or in religious liberty, all that he has made in science and discovery, has come from man's faith in himself. Who discredited man in the first place? How did he happen to be told that reason must be crucified, that it would lead only astray? Who discredited the moral sense or the moral power of the individual, and taught the world that man cannot choose the right, or if he does, he has absolutely no power to do it? Man never would have reached that conclusion from a study of this world. The heathen world never discovered it. It was reserved for the special revelation of Christianity to discredit man, to disparage nature, to curse the world and to despair of the handiwork of God.

The new spirit claims the right of the individual as occupying a place of dignity in this world. It will require hundreds of years to develop in the universal mind a proper sense of the dignity of man; to teach man that reason is the supreme authority; to teach man that the moral sense, his own moral sense, is to him the eternal guide. We are inheritors of the old ideas, and even men most free have times when they distrust themselves and long for something on which to lean. As if mother nature might forget some of her children; or as if having placed us here, the infinite power, whatever it may be, had become absorbed with something else and had forgotten us and would not remember our existence until, perchance in some far distant age, a wail came up from our lost souls in hell.

This world has been cursed, not in fact, but in the thoughts of men, until it is distrusted, and life is feared, and death is thought of as a horror; until we do not know whether we are sorrier that we came or gladder that we cannot stay. The crown has been filched from the brow of man. The church has bound into a bundle the sceptres that she has stolen from the hands of the individual and has made cowards and slaves of men. The faith of the individual is such a faith as reveals itself to the individual. No great faith can be forced upon anyone. The church is mistaken if it thinks even though it has the truth it can compel its belief. A belief is not a matter of choice, it is a matter of necessity. Beliefs are the result of persuasive argument or conclusive evidence, or a harmony with the nature of things. There could be nothing more absurd than for a man to say, "I will believe." It isn't a matter subject to volition. It is a matter solely of evidence and proof. No two men can look upon the same thing and have the same mental condition as the result. I suppose the heavens look different to every beholder; I suppose the everlasting sea tells a different story to every listener, and I suppose no two would hear the birds' morning song with exactly the same response of sympathy or with the same thrill of joy. A celebrated woman once said to Turner, "I confess I cannot see what you see in the landscape." "Ah," the artist replied, "do you not wish you could?" Great nature's plan allows each thinking, rational soul a certain originality, an independence of relation peculiar to itself. The faith of the individual is exactly what is revealed to him by the world without and within. There must be differences—no two see alike—and when the individual finds the authority for his faith in himself he will recognize the authority for the other man's faith in him, and there can be no dispute, no friction, no pious hatred of each other. There can be no such things as bigotry, prejudice, intolerance or persecution. The man that fights for a faith has received that faith at second hand. The man who rests his faith upon his own reason, does not find it

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necessary to kill or imprison or torture anybody else who cannot see things as he sees them. The more authority religion has, the less authority it has. The faith of the individual that finds his authority in his own reason wears a smile—a man can afford to be good natured if he feels that he is right. If he trusts this world to keep faith with him, he does not need to go into a frenzy of passion, or of fear, or of despair. This faith of the individual has the supreme quality of being patient; it does not seek nor ask the aid of compulsion or of force; it relies upon its own merits to win. It is absolutely independent of external adjuncts. There can be no more distressing condition than that of the man who is alarmed lest his faith be destroyed or impaired; or who is not quite sure whether the Infinite is keeping his hand on the helm or not, or who has a lurking suspicion of his creed and can scarcely wait for the four years to come around until the great council shall meet again and reaffirm it.

It is one thing to have faith in the world, that is, in God, and another thing to have faith in one's theory about it. If the Infinite understands His business, His children need not fret nor fuss, nor worry about this world, or any world. There is great comfort, great intellectual repose, in being satisfied with one's own faith, with his own conviction, with his own reason, and to have them so wide and ample that they include all things, whether we can arrange those things satisfactorily with our philosophy or not. The old time religion took up the man that conformed to something, and assured him of the future. The new conviction takes up the man that does not conform and believes there is a chance for him. The old time religion sent all the heretics to perdition. The heretic's religion believes even the orthodox will be civilized and saved. It would be a poor world if we could explain it all. It would be a cheap God if we knew all about him; and when His child strays and stumbles and gets up with bruised knees, and starts and stumbles again, and we can do nothing for him, and it looks dark and ominous, who has the most religion and the most sense, the man who stands by the fallen one and says, "I know what God will do with you, He will send you to hell," or the man who stands there and says, "I don't see any way out of it for you, but I guess God does."

A man that has faith in his faith, believes in it, insists upon it, and proclaims it without any regard whatever to consequences or results. He believes that it is part of the universal plan, and if men don't see it now they will see it sometime, if it is true; and if it is not true, then he himself will see differently sometime.

What is the use of getting in a hurry with God? When the man of Galilee went up and down he did not ask the support or the recommendation of anybody or anything. He had a gospel to preach—a gospel of fraternity, of human fellowship, of brotherly love, and he asked no reward nor compensation, simply a place where he might teach men what he thought. They did not believe him, they ridiculed him, and then they hated him, and then they killed him, and he did not mind even a little thing like death, such was his unconquerable faith in himself.

I have observed in these later days the men who proclaim the riches, the unsearchable riches of the gospel of Christ. Observing their methods, one cannot help feeling that they have lost faith in their own gospel. If they had faith in it, if any man believed that he had a message from God Almighty, if any man was persuaded that that dignity, that solemn and awful responsibility was upon him, he would approach the pulpit by the pathway of tears, he would speak as in the grasp of an austere and awful duty; he would be above recourse to or reliance upon any of the common methods of attracting attention or winning an audience. On the contrary, men with this great everlasting gospel to preach print a banner and stretch it across the whole width of the street from their church to the building opposite. They print a muslin streamer yards long and tack it to the outside of the church building telling that a special sale is in progress. They hang up hand-bills in the street cars announcing the services for the salvation of souls. They tie printed muslin onto the dash bards of the street cars, exactly as is done for the attractions at the theaters. There is something incongruous, almost ghastly about it, announcing the presence of God Almighty by muslin streamers. The passing around from house to house of the printed cards saying there will be a special sermon for the unbelievers, or the believers, or the "middle of the roaders," these things suggest the lack of faith in the men themselves in their own gospel. One of the popular things is to throw the gospel of salvation on a screen with a stereopticon, another is to use the phonograph; they pray and preach and sing hymns by the phonograph.

I have no doubt it is unique and attractive, but it lets down, down, down the dignity that that gospel once had in the hands of the Master. There is one other right popular method. It is to circulate cards with the announcement that on such an hour, at such a night or day, there will be a sermon delivered to "women only." "Girls under 14 years of age not admitted." I should like to write those announcements myself; and when any man, ordained or unordained, settled minister or peripatetic evangelist, wishes to preach to "women only," I would add to the announcement, "No woman admitted unless accompanied by her husband, her father or her guardian." Think of Jesus with a phonograph, or Paul with a stereopticon.

The fact is that the man that believes in his faith, believes in it against all the world, and in spite of empty pews or deserted churches. The man who preaches for an audience, or seeks to spread a net to gather a congregation and add to his constituency is without conscience or conviction. The gospel that inspires and lifts up does not need the meretricious appeals to advertising, it needs only to sink into the heart of an honest man, and it will bud and blossom into the flower of truth. Jesus had faith in his mission. He was above apology or explanation. He stood there alone. He had no followers then, he has had no followers since. The great Christianity, organized and aggressive, powerful and mighty, is none of his.

The exaltation of the individual to

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his place of dignity in the universe implies a large confidence in all the world. Theology has stuck to it that this world is not a fit place to live in. There is nothing here that ought to attract a man, much less a woman. They have gone back and slandered our mothers; they have laid the curse of ancestral sin upon all our forefathers; they have followed back the zig-zag path of human feet until they reach the place where the first man stood and started upon his earthly pilgrimage, and they have said there is no spot nor place that is not covered by sin and evil. What a failure God is, what a miserable achievement the making of this world was; how much better, how infinitely better it had been if it had never been created. Then men had not been cursed, then His own son had not need to be sacrificed, and He might have had the peace that He had before His trouble with the world began. If there is one obligation that rests upon the new thought more heavily than another, it is the duty to lift up the world out of the darkness and the despair of the theologic conception. In all the bending heavens, in all the firmaments inlaid with sun and stars there is no trail of the serpent; the mark of slime is not there. Everywhere there are light and love, fidelity and truth, exactitude, impartiality and constancy, and all nature, "the eloquent dumb mother," has a message that is heavenly for every attent and listening soul. What we cannot find out, we do not need to know. There is one of the striking beauties of the new religion. The past, if veiled from us, the Infinite's vision may penetrate. The future we can wait to find out. Though we cannot understand it, we can face it with courage and wait for its explanation. That leaves something for the world that is to come. The old plans not only made this world a place not fit to live in, but it made the other world an equal failure. What attraction does it have? What is there to do when we get there? Nothing but sing. The redeemed are divided into three shifts, and they work at the singing business night and day.

I remember one of the first infidel remarks I ever heard. It was when everything in the Bible, everything in the Sunday school paper and everything in the song books was believed to be absolutely true. They had been singing a song that had a stanza beginning this way: "When we have been there ten thousand years, bright shining as the sun, we've no less days to sing God's praise than when we just begun." An unregenerated philistine friend of mine said, "That was a blamed lie." I remember well the pious indignation with which I resented it; I believed it to be true. I confess now that the philistine was right. Religion has made haste; theology has no patience. If we may believe the story of the scientist as translated from the pages of the rocks, nature, God, the mother, the father of all, whatever name we give, took without apology millions and millions of ages for the construction of a round ball to roll from the palm of his hand and keep its pathway in space. Theology with its impetuosity rises and says man, the thinker, evolved from the dust, the dreamer that came out of the past, the lover that tasted in the mingled cup of life the bitterness of hell and the ecstacies of paradise, is of a few days, and then the eternal destiny is settled in a moment, in the twinkling of an eye. There is no gracious memory in whose divine mood the one that has wronged another can plead for his wrong; there is no chance for the one that has been cruel, or unthinkingly unjust, or unwittingly made pain for another; no opportunity to trace back the old path and find the heart he had wounded and help to comfort and to soothe; there is no opportunity in the perdition of the lost for restitution, and as little in the paradise of the saved. Wound a tree, scar the unthinking or thinking bark, and nature's plan of salvation begins to be effective at once. She may never cover it exactly as it was before, but she will cover it and the scarred bark will be a testimony forever of her heart of goodness and of her work of grace; but wound a human heart, or let it be self-injured, and the great nature above has no plan for that, only an eternal delerium tremens; an everlasting night, and above it a senseless and selfish heaven. It won't do, it won't do.

We are here in this world as a part of a plan that is so ample and so divine that the best creed, or all the creeds, cannot make the first letter in the utterance of its divineness. The great Being or the great Power that fails not or fails never, who keeps the alternation between day and night, who sets the stars without the variation of a moment to keep their tryst in the heavens, who broods over all, and in grass or trees or birds, or nature's laws, or the human soul, repeats himself eternally and without end, will not forget, cannot despair, and will not cast at last any soul "like rubbish to the void."

KIND WORDS.

YOUR INSTRUCTIONS for deep breathing are very good. I am a witness to the fact that if you will practice this breathing from a pure motive you will find the exercise very helpful, strengthening, invigorating and healing. God bless you and Mrs. Barton, and through The Life may you continue to send out beautiful thought to the world.

Sarah Holvay.

Inclosed please find $1.00, my renewal to The Life, with the blessing of Almighty Love for you all. The Life is a pearl with a gold edge on, a friend told me once. I know you are doing lots of good.

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KEY-NOTE.

THE WILL TO DO GOOD IS NOW DOMINANT IN THE HEARTS OF ALL, CONSTRAINING BRAIN AND HANDS TO DO DEEDS OF LOVE AND MERCY.

THE REQUEST we made a little while ago that every subscriber secure at least one new name for The Life was not intended to be taken as an idle remark; nor as something too eutopian or difficult to make a reality. It is perfectly feasible. Almost all of you can do it, if you will. I believe I could omit the "almost" and yet be truthful. Many have followed our suggestion, some finding it easy to secure three or four, instead of one.

Don't forget this, friends, it would be a great thing for us, for the cause we represent; and for the new subscriber, greatest of all. Put your *will* to it, and it will be done. Please do not neglect this little favor.

EVERY moment of abstract thinking helps to reveal to us the presence and power of the higher nature in our own soul. C. J. B

Healing Thoughts

THE IMMORTAL is without shadow. Every blossom immortelle is shadowless. Each visible thing is the outline—not of a spiritual entity or immortelle—but of the mental concept of as piritual reality.

Words are useful only on the plane of things that have shadows. All visible things cast their own shadows. The Word—the instrument by which all things are made—is two-edged. It is shadowless, and subtle, and reaches into the mental realm and searches out the hidden purposes of men. It cuts away every exuberance, hews down the door of separateness and makes the way of Life apparent. It is natural for all formed things to change. If they do not change, they become abnormal. If one could forever remain in infancy he woud fail of the great purpose of his life. The question is, therefore, not, how shall we retain our physical existence *as it is*, but how correctly grow into the higher grade of Life without tragedy or outside interruption.

I am amazed that wise philosophers of this day of light and understanding should say such things as I find in some of the journals! For instance:—"The grandest truth before the world to-day is that we may, by a comprehension of certain simple laws, attain physical immortality."

Why did he not say *come into the full consciousness* of immortality?

Death must be overcome. Sickness and sorrow must be overcome. But that does not mean that one is to live forever in the physical body. The physical people who battle with this world, naturally get scarred by wind and tide and general contact with things material. No Boreas blast is going to skip over a man when it is on a hurried trip across the continent. No Ajalon feels the sun stand still to focus his heat on the enemies of any man—any speck on earth—so small no astral miscroscope can find him, and so infinitesimal and weak of information that the myriads of twinkling worlds shine around him a mysterious wonder forever. The nations that people Mars, the brilliant intellects of Jupiter, the advanced civilizations of Saturn with her extended circuits, and all the dazzling brilliants, immense and powerful, and systematized in the he.vens, though open to his gaze he knows not their history! Yet he calls himself the lord of creation and swells up like a copper-head when he says "I am," or boasts about the power of his Will; (I am talking about the physical man.)

If Cheops were still living right along, like the pyramid he builded nearly fifty hundred years ago, his angles and curves would now present a more deplorable aspect than that of the aged Sphynx! Flesh and blood have not the endurance that belong to granite and porphyry.

The flesh body must learn the lesson of transformation. This is not a stopping-place for the soul. The man who wishes to continue in one stage of physical existence shows contentment and a happy physical state rather than a logical judgment. For, Reason says that it is the very nature of form to change and change perpetually.

The question then, arises thus:—How hsall we so use the Word that we may best employ each phase of our existence and grow in grace and strength most perfectly, until we overcome every form of sickness, sin and death?

We should not wish to stop, nor to check progress, but to learn the perfect Way of Life and so join in league with its Powers.

Think of the grub refusing to become a higher form of life! Think of the vertebrated, immobile chrysalis wishing to continue enfolded in its casket without one longing, aspiring wish to find a fairer realm in which it may rise on velvet pinions and gaze on the star-lit skies and wonder-worlds!

The sword of the spirit wielded by an Immortelle, cleaves off every vestige of shadow, and imperfection.

When I tell my patient the ultimate truth about himself, I employ the Word of the spirit that never fails to remove the shadows that have obscured the light of understanding, and his perception of The Truth makes him free. The very knowledge at once saves him, and his faith (perception of substance) dispels all shadows so that he is conscious of per-

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fect condition—not only now but unbrokenly forever.

The Infinite is without shadow. Like a universal Sun it shines in every direction so that there is no place for shadow. The Infinite is all. This is the reason why the knowledge of the Truth makes free. Come, let us reason together. Let us not stop with pleasant theories about the flesh and its ways and means of enduring like the Sphynx. Let us renew our strength every day by studying Truth itself. And our objective selves will take on the happy reflection of the consciousness of power. C. J. B.

The Bible Lesson

SECOND QUARTER.

Lesson XII.—June 17.

THE FEEDING OF FIVE THOUSAND.—John 6:5-14.

Central Thought:—"Give us to-day our sufficient food."

LESSON TEXT.

5. Then Jesus, lifting up his eyes, and seeing that a great crowd was coming to him, says to Philip, Whence may we buy loaves that these may eat?

6. (But this he said, trying him; for he knew what he was about to do.)

7. Philip answered him, Loaves costing two hundred denarii are not enough for them, that each may take a little.

8. One of his disciples, Andrew the brother of Simon Peter, says to him,

9. Here is a little boy who has five barley loaves and two small fishes; but what are these for so many?

10. Jesus said, Make the men recline. And there was much grass in the place. The men, therefore, reclined, in number about five thousand.

11. Then Jesus took the loaves, and having given thanks, he distributed to those reclining; in like manner also of the fishes, as much as they wished.

12. And when they were filled, he says to the disciples, Collect the remaining fragments, so that nothing may be lost.

13. Then they collected and filled twelve baskets with fragments, from the five barley loaves, which remained to those who had eaten.

14. The men, therefore, seeing the sign that Jesus did, said, This is truly the prophet coming into the world.

This event took place in March or April, A. D. 29, in the plain of Butaiha, a desert or wilderness place, a short distance southeast from Bethsaida, on the shore of the Sea of Galilee.

The other three gospels give a similar story; The differences are these: Matthew says that when it was late in the day, Jesus' disciples asked Jesus to dismiss the crowds that they might go to the villages and buy provisions, and that Jesus replied, "They need not go away; you supply them." Then they said they had only five loaves and two fishes. Then he blessed and gave to the disciples and they to the people. The number is given here as five thousand men, besides women and children.

Mark gives substantially the same story as Matthew and John, only he says that the disciples asked if they should go and buy food, and he asked how much they had, to whichthe reply was, "Five loaves and two fishes." Mark says the twelve baskets full of fragments were made up of the bread and the fishes. John says of the bread.

Luke gives about the same story as John and Mark.

After the murder of John the Baptist, Jesus and his disciples went out of the dominion of Herod Antipas into that of Herod Philip, across the Jordan.

In order to get away from the throng one day, Jesus took a boat, with his disciples, and sailed round on the Sea of Galilee toward Bethsaida. But the crowds watched him from the shore and some ran and took boats to head him off. So, he had not been sitting long in the retired spot selected after landing until the crowds were thick about him. He saw them coming from all directions, and, as one of the historians says, was moved with compassion, for they were like sheep without a shepherd.

Then the practical question of feeding them out there in that desert place came forcibly to the front.

You have the story of how it was done, in the Lesson Text.

The Greek text justifies the translation of the phrase here rendered "five barley loaves and two small fishes," five barley crackers and two sardines. The fishes were a small pickled fish about the size of sardines, or the caviar of Russia; in fact, they were often sardines that were thus pickled and eaten with barley crackers by the poor. The "loaves" were only a sort of large round cracker. The boy had probably brought his own lunch along with him. But the other three gospels do not mention the boy at all.

The supply was drawn from the infinite, exhaustless source of supply, the same source from which the wheat stalk draws the golden grain. If Jesus did what is here related of him, he drew the food from the same natural source by the direct action of the word. He set aside no law of nature. That could not be done. He only appealed directly, without the use of means, to the same Source to which the farmer appeals, through means, when he sows and plants and waters and cultivates. It was all by and under the same law. Because we do not understand just how he did it, is no reason for disputing the fact. No more do we understand how the wheat grows on the stalk, or the fishes in the sea.

The meaning of this "sign" as it is here appropriately called, is far deeper than the mere feeding of the five thousand hungry men.

These people were in dire need of spiritual food. They were in a moral and spiritual desert. The sun of the waning day sank low in the horizon of the soul. The old dispensation was fast nearing its end. Jesus was the herald of the new day. He was the embodiment of the new sun of righteousness. The lost, harassed, bewildered, famishing crowds came to Jesus for spiritual food.

He spoke temporal supply out of the invisible as a sign of the power in him to speak spiritual resurrection and life out of the same Source. It was an act deep in significance. It meant, "The word of Truth has power to supply you both temporally and spiritually, only thank God and beg no more."

Jesus here applied his usual form of prayer before doing a wonderful work, the same he used when he raised Lazarus, that is, thanksgiving. He thanked God and then distributed.

O ye of little faith! Why beg for supplies? All is ready; only give thanks, take and distribute. It matters not at all if the visible supply

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seems but as five crackers and two small fishes. That fact has nothing in it to limit you, only give thanks in faith, take largely and distribute lavishly. Don't stand and shiver and smite your knees together and say, "Where is the next meal to come from? How can I feed these five children with this handful of food?"

Get above that state into that which breaks and distributes largely, and you will realize, not only enough for present needs, but sufficient for the next meal.

The twelve baskets were twelve small lunch baskets carried by the twelve disciples. These were filled from what was left so that they would have enough for their breakfasts out there in the desert among strangers.

"The prophet" refers to the Messiah, the Christ, that was expected. The people said, "Surely this is he." And they rose up then and there, and sought to proclaim Jesus their temporal king. That was their notion of the deliverer who was looked for among the Jews.

But Jesus sent them home and went up into the mountain silence to pray, to overcome the temptation.

ANSWERS TO CORRESPONDENTS

WILL YOU please tell me how you regard the Sabbath? Some of our friends believe Saturday to be the day commanded of God to be observed.

2. What do you think of hypnotism? Miss B. M. D.

Answers:—1. We have treated this subject before at various times in The Life. Here I will give a sort of resume that may be interesting to some.

The word *Sabbath* is a Hebrew word meaning "rest," derived from the Hebrew verb *shabath*, which means to rest from labor.

When Moses made the laws for his people during their forty years' sojourn in the wilderness before they assumed the dignity of a nation, he inserted a clause establishing one day of rest in every seven days, and a year in every seven years as a rest for the land. He called that day sabbath (rest) and that year sabbatical (devoted to rest.)

He shrewdly founded this division of the days upon the allegory of creation which divided the creative periods into seven, six for work and one for rest.

Penalties for the non-observance of all these laws were provided by the law-giver, and made severe, as from a tyrannical, jealous-minded God.

No personal God ever pronounced a curse for not keeping a certain day of the week holy. It is well that we observe a day of rest and recreation in every week, and it is best that we all observe the same day, for various at obvious reasons. But there is no curse at taching to the non-observance of Saturday or any other day.

Jesus and his disciples utterly disregarded some of the strict pharisaical rules about keeping the Sabbath and were rebuked for it. His reply was, "The Sabbath (rest day) was made (or established) for man, and not man for the Sabbath." It is for man's intelligent use, and not for a burden and a curse.

Every day is sacred to good deeds no one more than any other. It is just as wrong to do a wrong thing on Monday as on Saturday or Sunday, and just as good to keep Monday holy as any other day.

Let us be done with all that fetich nonsense about days, books, etc., being objects of worship and idols of superstition with a curse attachment. Since by common consent Sunday, the day upon which our Saxon ancestors worshipped the Sun, is a day of rest and recreation, let us observe it as such. If it is ever changed by common consent to Monday, let us observe that day. There is no silly god to curse you for changing your day of rest to suit your own convenience and the well-being of the whole.

2. Hypnotism can be used for good. It is an agency which is useful in surgery and may be used in healing—that is, the suggestion part of it.

To suggest a thought that deceives is not healing in its effect. To suggest an ideal of Truth is healing. To impose a deception by hypnotic suggestion is not beneficial to any one. To awaken one from the race mesmerism of error by a sharp suggestion of the thought of life and the real, is beneficial.

You know a good instrument may be used for a hurtful end. Hypnotic suggestion may be used to prevent pain in surgery, or as an auxiliary to mental healing. It may also be used as a mere exhibition, a curious phenomenon, on the stage, to the injury of the subjects, but for the financial benefit of the performer, or for the purpose of over-reaching or imposing upon the victim.

I believe every mental healer uses ideal suggestion, both by direct thought action and by instruction as to the management of the patient's own mental attitudes by himself. This is legitimate and effective. But right here is where mental healing and hypnotism separate. The mental healer from this goes on to the securing of spiritual uplifting, awakening and the regeneration of the patient, while the hypnotist resorts to purely personal, physical influence for the accomplishment of his purpose. The Christian healer appeals to the Infinite in himself, in the patient and Everywhere, while the hypnotist expends his own personal influence upon the patient, sometimes subjecting his will even to the will of the healer. This weakens the will and deteriorates the personality, while the other course strengthens and developes.

But don't get the notion that, because some have abused the power, all hypnotists are unscrupulous or bad. They are not. Many are using it for a good end.

"WHAT CONSTITUTES GOOD MUSIC?"

THIS IS the title of a wonderful little book written by Martin A. Gemunder and published by the Blumenberg Press, New York.

I call it a wonderful book because it contains condensed thought that could be made to fill 1000 pages full in the small compass of 106 pages; because it is original, yet almost one third quoted; because it presents a deep and sometimes startling view of music in general, and its psychic effacts because there is such a subtle fascination about it all that when one begins to read it he is not content to lay it down until the end is reached.

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That it appeals to a very large class of people, I will prove by the following quotations from the first two pages:

"Reader, did you ever fix your affections upon a popular tune, as, for example, 'Comrades,' and then have your enthusiasm suddenly reduced a few points on being informed by some musical friend that it was 'trash?' "

"Did you ever have a sneaking sort of liking for 'M-n's P-r,' which you dared not let come to the surface? Did you ever read in the biographies of celebrated composers of the 'sublime,' 'entrancing,' 'ennobling' and bewitching qualities possessed by some of the compositions of these masters, and later find out upon an actual hearing of these very works that they only wearied you?"

'In short, did you ever feel as though you ought to blush for your low taste in music and conclude that there was something wrong or incomplete in your make-up, and that good music was not for such as you? If so, then the following pages may bring some consolation."

It can easily be proven that Schumann, Chopin, Wagner, Liszt, Beethoven and the rest were divinely perfect, or, were most defective in important particulars, if we take as evidence their opinions of each other and of high up musical critics. But where there is such vast difference of opinions among the authorities, we are all of us ultimately forced back to the view-point of our own preference as to what is good music.

When we come to look over the criticisms of one another's musical compositions by the musical composers, we find that the basis of decision is feeling, or mere nerve or sense response. That which excites pleasurable sensations in the critics themselves they call good; that which jars and feels harsh to their nerves is pronounced bad, or poor.

But whose feelings and whose nerves are to be taken as the standard? Evidently there is no universal standard.

Then, if this measure as to the merits or demerits of a musical composition be the true one, the measure of feeling, it follows that each one must choose his music for himself, making his own decision as to its goodness or badness.

Hence, the author of this book concludes, that "good music is only such music as yields satisfaction or pleasure, using these terms in their broadest sense, to him for whom its performance is intended."

Is this entirely correct? Is there not an educative possibility in music, a refining quality, a power to awaken life and response in more delicate, spiritual nerve centers than what have before been active? I think this is true, without regard to feeling.

The savage enjoys the monotonous tom-tom, the uneducated Chinese the squeaky screech of their two stringed fiddle, the American Indian the doleful cadence of their war dance chanting. Is that good music to them? Would not that be better music which would awaken a higher, nobler, more refining sentiment, would appeal to a finer set of nerve centers through a higher mental motive? I think so.

I do not agree with the sentiment expressed by Tolstoi's "Prof. Posdnicheff," that music "acts neither in an ennobling nor a debasing way, but in an irritating way." This ideal musical authority goes on to say, probably expressing Mr. Tolstoi's own views:

"Music makes me forget my real situation. It transports me into a state which is not my own. Under the influence of music I really seem to feel what I do not feel, to understand what I do not understand, to have powers which I cannot have."

Music injects, inserts, instills into the soul nothing. It arouses what is in the person, according to the appeal made, whether to fight, dance, aspire or weep. And association has much, very much, to do with the effect. The quality of the music, the associations and the state of unfoldment existent in the hearer, all combine to determine the effect produced by a piece of music. An old French soldier, who was with Napoleon in the battle of Waterloo, used to weep whenever my father would play "Bonaparte's Retreat" in his hearing. I weep when I hear a song that was my angel baby's favorite, and when I hear the simple lullaby my mother sang to me, her first baby boy.

If music lifts a burden of care from my soul, as it always did—that is, certain kinds of music—it certainly does not thereby deceive me and make me feel to be what I am not. It rather removes the hypnotic spell which has held and blinded me and lets me, for the time at least, be myself. If it makes me feel a power and wisdom that I was not before conscious of, they are my own endowments aroused—not some false influence injected as by a hypodermic instrument. If it makes me forget a situation that has seemed real but undesirable and unnatural it is good music to me, and helpful. For it does this by awakening in me a realization of the true situation, through the quickening of my spiritual perception.

When Paderewsky was here last winter he had, to hear his music, a popular audience of about 10,000 people. About 50 of them were high up musicians. He played to the understanding of the 50, and ignored that of the 9,950. Some censured him, and boldly said, "I did not enjoy it." But most of them pretended to be perfectly entranced, lest they should be set down as musical ignoramuses by the high ups.

Was his recital here made up of good music? Only a few really enjoyed it, although the most of them greatly admired his wonderful skill and transcendent genius.

I believe he would have degraded both his genius and his art if he had played jigs and simple melodies to please the majority. And I further think that the repetition of such recitals as his was, in such a community, before such an audience, would have a wholesome educational tendency, a refining influence awakening mental qualities in nerve centres that had been dormant before, rendering the individual better and less liable to yield to false or degrading influences. Then his was good music, even though there were but few in the vast assembly who really enjoyed or understood it. If he had played to the same audience, in a similar manner, a month later, there would have been a much greater per centum of appreciative listeners than before.

There is a soul, a spirit in music which appeals deeply to me, a life that is entirely independent of the mechanical part of the performance.

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I may admire the display of dexterity and technique in a noted piano player, but feel no ennobling, freeing, courage-inspiring response within me. Then that, to me, is not the best music, although it may be good. Two negroes, one with a french harp and the other with a guitar, may stir the depths of my soul, make me love my enemies, weep for the sorrowing, dare to do right, cease to fear the world, rise superior to care and the burdens of this life. That is better music, to me, than the other, surely.

"Music is a thing of the soul; a rose-lipped shell that murmurs of the eternal Sea; a strange bird singing the songs of another shore"—the home of the soul.

Then, what are the technique, the mechanical accessiories, to me? I must be true to my higher self in the matter of music, as in all other things. It, and not the critics, must decide my music for me.

I believe the author of this book gives too much importance to the mere physical response, to action and reaction, vibration and quiescence, of the nerves, in the consideration of the effects of music upon people. The nerves give no answer whatever to "concord of sweet sounds," except as they are endowed by mind. And the nature of the response depends not upon nerve hunger or satiety, but upon mental quality and degree of unfoldment of power in the soul.

He accounts for the fact that pieces of music wear out with us, cease to give pleasure, often causing pain, whereas they once produced the most pleasurable sensations, by supposing both a physical saturation and growth or education in the person. But he does not account for the fact that there are some old, old melodies, such as "Annie Laurie," which continue to excite pleasurable if not sublime emotions, it matters not how often we have heard them before. They do not wear out; the physical lyre does not cease to vibrate harmoniously in sympathy with their appeal, the soul grows not weary of their oft-told tale. Why is it?

Let me venture an opinion: It is because the sentiment, the associations and the combination of sounds are in a state of at-one-ment among themselves, are in harmony with the music of nature's progressive march and have nothing in them that is disturbing to the highest melody and peace of the Essence of Being. Such inspirational hits are rare indeed. But I cannot in one short article begin to do this book justice. You ought to read it for yourself. Send to me and I will get you one.

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The Life

"The Life is more than meat, and the body, than raiment."

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Some Hints About Health

THERE ARE a great many sick and ailing people in this world. I suppose not less than two thirds of the adult portion of the race are physically unsound to such a degree as to not be comfortable. Catarrh, asthma, rheumatism, bronchitis, indigestion and constipation, to say nothing of "female trouble," will cover the larger part of the people as chronics. Then come malaria, biliousness, neuralgia, head-aches, fevers, colds, vaccination and toothache, to add their part to the sum total of human woe and misery.

Why is this so? Ought not the race to be essentially well and comfortable? May this sad condition be largely alleviated by the inculcation of a different doctrine of health and the adoption of a different system of therapeutics from those which have heretofore been in vogue? May we not improve upon the conditions by teaching a philosophy of health that is free from many of the errors which have been responsible for the ills to which flesh has been thought to be subject?

We have made some progress in some ways toward the securing of a better state of health among the people; but in others we have made none; and in some things we have made matters worse.

In sanitation we have made great progress. Probably the only good the germ theory of disease has done is that it has caused people to clean up, to keep their persons and their premises free from "microbe" breeding filth. Great improvement in this respect has been made in the last decade. That cleanliness conduces to good health and prevents the contracting of disease by contagion, there can be no question.

But there is much more needed besides cleanliness to improve the public health, much that can be done by teaching a different philosophy of health from that which now prevails.

I will but briefly hint at some of the causes of ill-health and suggest the remedy for each:—

Being born wrong. Of course the child cannot help this, and when the deed is done it is too late to undo it. But the crime should not be repeated by those who know better.

The reasons why children are born wrong are many. Some of them are, mismated parents; unsound bodies of one or both parents; fear or sorrow or ill temper on the part of the mother during the period of pregnancy and nursing; lustful desires and practices during the same periods; lack of nutrition for the embryo, for many reasons; a desire to avoid child bearing, etc.

What is the remedy? More stringent marriage laws; more love; higher ideals; less fear; greater purity of thoughts; love in place of lust; a more natural course of conduct in every way.

I know the remedy is not one that can be adopted and enforced in a day, or a year. It is a matter of development or growth, with the patience of hope and the labor of love. Each of us can do something in that direction, and it devolves especially upon us New Thought people to take the lead. By freeing ourselves we free our children and teach our neighbors, setting before them an object lesson that cannot fail to impress them. Add to this, precept.

Wrong eating. Dieting is a bad practice. So is gluttony. Let your own natural appetite be the guide as to what you eat and your rational judgment say how much. Listen to no one's prohibition of any article of food that you know to be relished by and wholesome to you. You eat for your self, and not for another.

Study and practice Mental Science and so refine your desires, your tastes and your body that you will require less material food in quantity and less grossness in the demands of the appetite. But be natural, if you wish to keep your bodies long. Don't starve yourself because some crank tells you that the very article of food you relish most is harmful to you. Let the crank decide for himself, what he shall eat, but not for you. If you listen to them all you will soon eat nothing; for, taking them all together, they condemn all kinds of food.

Wrong teaching about God and the world.

The depravity of man, the fear of hell and the awe of God have been tenets of our religious doctrines which have done much to cause ill health. Such teaching takes the buoyancy of life out of one and so impairs the vital functions of circulation, digestion, respiration and assimilation. Joy and love and hope and the elasticity of self esteem, go far, very far, toward keeping the bodily functions normal.

Let us, then, exalt man as divine and noble and capable of vastly more than he has had the credit for, wipe out utterly all of that theological nonsense about hell and the damnation of souls with which the world

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has so long been cursed, and teach that God is omnipresent Love, Life, Truth, Power, Goodness and the Essence of all Being, and we thereby do much toward healing the nations.

Taking drugs into the stomach.

I was sitting in a drug store a few evenings ago waiting at a table for Mrs. B. and Ralph to come in and take some ice cream with me, and I amused myself by reading the labels on the bottles of patent medicines in a case of shelves before me. The array was appaling. The names of the "Drs," who invented, concocted or prepared these hurtful nostrums ran up into fifty odd and the ailments these mixtures were claimed to be specifics for, into hundreds. Yet, they really cure none of them. Sick people, in search for health read the claims made for them, buy them, and dump the filthy stuff into their stomachs; they seem to help them for awhile, and while helped they sometimes write or sign testimonials. These testimonials are sent out to deceive others, while the ones who signed them go back into their former state of unhealth.

People are entirely too ready to resort to drugs when they do not feel well. They take poisons into the system which leave them in a worse condition than they were in before.

It is really best to take no drugs at all. Even without mental treatment, it is best, when ailing, to rest, recreate, keep clean, use simple and pure nourishment, breathe plenty of fresh air, full of life and oxygen, have proper nursing, keep up the spirits and determination to get well, and take no drugs. We and many other families have tried this prescription--not so much for cure as for prevention in our case for many years, and it works like a charm. We can heartily recommend it to you. I have no doubt that drugs have killed many more persons than have the diseases for which they were given. Those who have the least of drugs are the best off, most decidedly.

Wrong thinking.

The soul of the act is the intent back of it. If you think wrong thoughts, you do wrong deeds. So, in order to do right, see to the being right, or the thinking right thoughts.

Thinking of death and failure and sorrow, indulging thoughts of envy, spite or malice, allowing your mind to dwell on silly, drifting or lustful thoughts, will help to make you sick, or prevent your getting well.

See that you give room to no such thoughts in your mentality, substitute in their place joy, love, good will, pure and strong thoughts. These are health giving and life inspiring.

You can do this successfully only by studying and putting into practice the principles of Christian Mental Science. You need not call it that—call it anything you like, just so you have the principles which are found to be fundamental therein.

Worry and care and drudgery.

These result from a want of knowledge of being. If you knew yourself better and had the confidence which the integrity of Law ought to inspire in you, you would not worry. Worry is fear of results. But we ought to have sense enough to know that results will always be true to their causes. See to cause, and then rest secure in results. And be free from all task-masters. To be under a task-master, whether it be a boss or a necessity, is to drudge. Work, doing only that which is right and useful, and so love the work you do for that reason, and you will only grow stronger through your activity. Right activity of a natural function strengthens the mental or spiritual source or foundation of the function. You may thus work and not become tired or fagged.

I have not named all the causes of disease that might be named; but a fair application of the remedies suggested will, I think I am safe in promising you, reduce the sum total to at most half of what it is now. We have already made considerable progress in this direction, enough, I think, to justify us in taking courage and pressing forward along the same line.

You will notice that among the causes of disease I have not mentioned climate, wet feet, poor food, want of proper exercise, habits of dress, etc., such as you will find in the family medicine book. Nor have I named drugs, salves, teas, dieting, out door exercise, regular bathing, etc., as remedies. These have failed. We will now try something different. Of course the exercise and the bath are wholesome accessories; but don't make a slave of yourself by fixing silly rules about them upon yourself. Bathe when you, in your own judgment, think you need it, and take exercise in the open air whenever your business and convenience will allow it. Be free. To follow out some of the codes of rules extant about dress, bathing, exercise, etc., would render one unfit for anything else; he would have to make a business of it. Be free, and useful and loving, and kind, and joyful, and fearless, and pure in heart, and you will soon wheel that body of yours into line with you and be also well.

Many persons need competent teaching and treatment in order to get into this state of freedom, control of self and bodily health. They have been under the hypnotism of the old ways so long that they must be awakened and given a start by some one who is free and knows how to help them.

We are here to help one another, and the one who undertakes to defeat this law of co-operation by trying to do it all for himself will be disappointed. In many ways we all need one another.

Meditations
By Kaxton

IT IS difficult for us to comprehend the magnificent achievements of the century just now drawing to a close. The material progress of the nineteenth century has beyond all question, surpassed that of all previous ages. But there are those who look upon the stupendous products of the closing century as merely material and wanting in spirituality. Our recent advancement may well dazzle the eyes of all beholders with splendor of material results; but there is a spiritual significance underlying the wonderful physical development of the nineteenth century which few minds of our time perceive and perhaps no one fully appreciates.

***

This century has given us the locomotive and the telegraph, and al-

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though these achievements are counted as among the most distinctively physical triumphs reached in any age of the world, yet when viewed in their true light, it will be seen that there is behind them and in them a spiritual force which has been the real miracle-worker of the ages, and which is destined in the future to lead man to his full estate. We are ever prone to separate physical phenomena from their spiritual origin. When we see a great train of freight cars, loaded with fat hogs, rushing like a maddened monster with its trembling prey, to the place of slaughter, we are dazed by the display of physical power, and fail to discern in the phenomenon a profound spiritual significance, and the deep motions of a spirit-force that loves man and loves truth and is always kind.

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The railroad and the telegraph bring men into closer relations with one another. These closer relations may for the time mean bitterness and strife, even to the spilling of blood; but in the end they mean brotherhood. If you adopt the most material view of the philosophy of evolution, and explain these splendid physical achievements as the mere results of the operation of natural laws, the conclusion must be the same,—the railroad and the telegraph have come as an outward expression of the fact that men are drawn together by a bond that is simply irresistible. On the question touching the effects of these relations upon man himself, we are compelled either to adopt the extremely pessimistic view that men are to antagonize and destroy one another as they are brought into closer and closer relations, or that they will finally cease to wrangle and fight, make peace and fall into methods of mutual assistance and finally enter upon an era of friendship as true and lofty as that pictured by the most extravagant idealist.

***

No materialist will allow that evolution can ever make a mistake. If men are not about ready to enter upon an era of brotherhood, it would be a mistake to remove the barriers between them. When men were not ready for brotherhood, they were kept apart by mountain ranges, great rivers, wide continents and boundless oceans. The nineteenth century has effectually removed these barriers, and it remains for the twentieth century to show whether this wonderful step in the making of a world was a timely one, duly precedent to the consummation of universal racial fraternity, or a fatal error, the fore runner of strikes, social wars, anarchy, and racial suicide.

***

One of the immediate results of the closer relations among men may be seen in the rapid accumulation of wealth by those who have placed themselves in position to profit by the improved methods of communication and exchange which the inventions of this century have made possible. Here again many can see only evil; and avarice has been named as the foster child of this century. Many a voice is ready to say, "Wealth accumulates and man decays." The world seems really gone mad in the struggle for wealth. Summing up the situation of man to-day, one has said, "Sitting ensconced at one end of society is ruthless greed, at the other superb but impractical idealism." The pessimist and anarchist find many things to say about men of wealth, and better men too often catch them up and becloud the atmosphere of thought by expressions of evil apprehensions.

***

But wealth has its basis in the human soul, and its vast accumulation bespeaks on the part of man vast desires and vast activities. It is an axiom of the soul that it grows by activity. Are the strong desires and restless activities for wealth all to no purpose? That these burning desires and sleepless activities will lead men beyond the reach of mere avarice has already been attested by the examples of many philanthropic men of wealth. More wealth has been given away within the last decade than within any other like period in all the history of the world. It is a fact attested by all who personally know him, that John Pierpont Morgan, the king of financiers, cares nothing for money. Even his enemies say he is not only honest, but just. He is only one distinguished example among men of wealth who have risen above the influence of petty avarice. Men who have great energy and executive ability have found in finance a wonderful field for the exercise of their powers. In this field many such men have acquired immense wealth without bowing down to it. With age their powers have naturally waned and they have sought to free themselves from the burdens of vast wealth by bestowing it upon worthy objects. This tendency is growing. Men are being taught by object lessons that wealth is not to be sought for its own sake; and ere long higher fields of activity will be opened for men of ability and the world will march on to higher triumphs.

A COMING MAN.

DEAR MRS. Barton:

...In your last, you were glad that my expected guests would not arrive before I completed my seventh lesson. They are due next Wednesday, but these unexpected friends from N. Y. are with me every night and a portion of each day. I brought the little grandson and nurse out soon as they arrived as all the hotels are crowded at this season of the Spring Races in this city, and the freedom of the lawns and suburban air is better for the little fellow. I must, even if I consume some of your valuable time, tell you what he said one night when his Grand-mother (who is only 46, a very intelligent, progressive and broad minded woman) told him to say his prayers; he remarked:—

"O, Grandma, I am too tired, and know God will excuse me,—if He don't then he is the devil." The little fellow is only four and a half years old, a very bright kindergarten pupil, and a musical genius. Can hum Mendelssohn's song without words, selections from Beethoven, etc., as he is with his game of marbles will leave the room if modern music is substituted after he has been singing the others,—loves flowers, inhales their fragrance and does not like to see them pulled to wither and die. He is truly a beautiful study.

"IF YE abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you."—Jno. XV, 7.

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KEY-NOTE.

INSPIRATION OF TRUTH IS THE SOUL OF MY ASPIRATION, MY HOPE AND MY DESIRE, AND I SHALL NOT ERR.

SOME OF the alopaths are now arguing that a surgical operation is never necessary in cases of appendicitis. Good. Four fifths of those operated upon so far have died; so I think it is high time to declare the experiment a failure and abandon it.

THE ATTENDANCE at the Wednesday and Sunday meetings at the Unity rooms has grown so large that the capacity of the two chapel rooms is not sufficient to accommodate all who wish to attend. Bro. Fillmore has proven himself to be so popular a speaker that we are apprehensive that he will soon be under the necessity of hiring a hall. The services are thoroughly enjoyed by all and helpful to every seeker after Truth.

Healing Thoughts

THE INFINITE is always here. We do not have to reach out after power; I be quiet and recognize it. In me and throughout every atom and thought this power is, and it is for me, it is mine. I use it when I will. Elohim does not come from far, Elohim does not ever go away; does not grow more nor less intense but here it always is in everlasting readiness for my use.

I do not often go to see my patients as many of them seem to think, and as I am told other healers make a practice of doing. I bring my patient to me. The outing does him good, because he comes by way of The Invisible Powers. When I call his name, he comes; and when I awaken him out of his hypnotic sleep and tell him that all his trouble and his fears arise out of a dream, he at once feels relief, and when I point him to the beautiful truth in the case, he is overwhelmed with the new-beaming joy of Freedom.

My argument is clear and convincing, for it is the Light of Truth I have turned on, and he must "get well." There is nothing else for him to do. There is no other course left. Health is inevitable.

It is the mind of the soul only that needs instruction. It is not because the soul has erred that it must grow or evolve, but because that on this, as on every other plane—there are lessons to be learned, problems to be solved, points to be gained; and the lessons must be learned in a methodical way; the problems must be correctly solved, and the points gained must always be in adavnce of, and not backward toward, the old and outgrown. That about the harps and crowns to the people just entered a certain new plane is an ardent fancy; for kings must grow up and be fitted for coronation upon any plane of existence; and, though any one can blow a horn he cannot make harmonious music before he becomes familiar with the notes and strings. The difference between the products of the imagination of the Greeks and Romans and of the Christian Hebrews was, one claimed actuality for his conceptions while the other named his ideals "myths." Those who believed in the myths as myths rose to power in the arts and sciences, while those who taught fear and humility were slow of growth and passed through hopeless inquisitions. But, while a foundation of myths, where every pillar is not erected in Truth, must result in downfall finally, and while Christianity may be molded in honest beliefs, still, both the Greeks and the Jews are subject to the perfect Law of adjustment, and both through the crucible of trial. As soon as a race or a man turns to the cultivation of flesh he leaves his true sphere and fails to find power. We do not get Life from flesh. It may have stored power for power is omnipresent; but no flesh ever has more power than it needs for itself, and the energy flesh gives forth is always a failing force. Mind, therefore, is the only resource for power. I do not call the personality, but the mentality, the soul of any patient. Every soul is in the Infinite and not far away, but I call that I may get his attention. I know as soon as he attends. Some one wrote that a sweet little girl had whooping cough. (what a thing to have!) She was taken right over and told all about it, and she didn't have it at all after that. A letter was written her Mother quick about it, and today her answer came which says:

"Your good letter received to-day. Little E -doesn't cough any more. My husband doesn't say 'O, she didn't have whooping cough any way.' He says 'She did have it as much as any one, but that she hasn't it now.'

"Your treatments have done it, etc."

A letter from a distant state says:

"I feel that you have been very near to me. On Monday at the hour for treatment, I was alone and everything was quiet. I seemed to hear you repeat, 'You will be healed instantly. You are ripe for healing.'

"I asked, 'When?' and the reply came, 'This moment, if you will only believe, and will realize it?' You treated me quite a long time. I could feel your presence and knew what you were saying to me. I saw your face outlined. I felt relieved immediately and have felt much better ever since."

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My patients often think they see me, and the very mindful ones do see me and I see them, but not physically.

Some day, if we do nct exercise too much anxiety about matter, but will deal directly with mind we will clearly commune in a higher, finer and more comprehensive manner than at present, when we consider speech our dependence. Then will the poor, over worried, much thought-of physical freely expand after the pattern of the perfected mental attitude in beautiful and abounding health. It is said in painting that if the artist will take care of the shadows, the lights will take care of themselves. And in the mental and physical, if the artist will take care of the mental the physical will blossom like an immortelle. Health and happiness are right and natural, when the Source of Power is patronized.

The "Prince of the powers of the air," refers to the imaginary exclusive rule of the carnal desires. The *prince* of the powers simply refers to the *sum* of the list of shadows or fear-fancies that arise out of the shadows of the belief in separateness from Truth and our possibilities through the word of Truth. The flesh is pliant to mind: The world is for mind's dominion: the powers of darkness are not powers, and melt when left alone. Elohim are Omnipotent. C. J. B.

THE SECRET PLACE.

IN THE silence, Holy Presence,
There I meet Thee, face to face,
In the silence, O my Father,
I am wrapt in Thy embrace.
Now I feel Thy presence round me,
Feel the glow so soft and warm,
And I know while Thou art with me,
I am safe from every harm.
Health and strength and plenty fill me,
With a knowledge of Thy power,
In the secret place I'm dwelling,
Growing stronger, hour by hour.
In the Holiest of Holies
There my spirit doth unfold,
Bearing fruits of joy and gladness
Which I shall forever hold.

Clara B. Nield.

FIRST TRUTHS are those that spring intuitionally from universal Mind into our thought. They are original ideas unrelated to phenomena. C. J. B.

The Bible Lesson

Lesson XIII.—June 24.

CENTRAL THOUGHT:—"Let thy kingdom come."

REVIEW.

The lessons of this (second) quarter of the year began with the Beatitudes, found in the "Sermon on the Mount," which was given some time in the Summer of A. D. 28, and ended last Sunday with the Feeding of the 5000, which occurred in March or April, A. D. 29. The lessons have all been about the doings and sayings of Jesus the Christ.

Following I give you the titles and citations of all the lessons by number and the Central Thoughts, with a brief thought suggested by each.

1. *The Beatitudes.*—Math. 4:25 to 5:12.

"Blessed are the pure in heart; for they shall see God."

This does not mean that they shall at some future time, after death, be ushered into the presence of a personal deity in a place called heaven, as we have been taught.

It means that those who are pure, or clean, in their desires, aspirations, purposes and thoughts, shall see only good, now, here, in this world. Their eye becomes single and the body full of light—not double, seeing good and evil as contending powers. They see God in all things and persons and occurrences. Even when it hurts, they see God in it. They do not see evil at all.

Such persons are blessed, or happy.

2. *Precepts and Promises.* Math. 7: 1-14.

"Whatsoever you wish that men should do to you, do you the same to them."

This is called the "Golden Rule." If it were adopted universally in this world, it would be a much better place to live in.

We can think of cases in which the application of this rule would lead to wrong conduct, as, for example when one wished another to do a wrong thing to him or her, for sensual gratification According to the Golden Rule, he or she should do that thing to the other.

But, to be governed by this rule in all our conduct would be a great improvement, if universally adopted. We all wish others to be honest and true and kind and helpful toward us; then let us be so toward them, and all will be fulfilled.

3. *The Daughter of Jarius Raised.* Mark. 5: 22-24; 35-43.

"He has been raised, even as he said."

The passive form of the verb is used in the original, "has been raised," instead of "is risen." The idea is that God raised him "from among the dead"—not from the dead.

It was, indeed, Infinite Life that raised Jesus from among the dead.

This means more than the mere coming out of the tomb. The people of earth were dead, spiritually, and dying physically. Jesus became as one of them, subject to all the failures of the flesh in body.

Now he had been lifted above that plane. He is no longer among the dead, as one of the dying. He is raised, elevated, above that plane. He no longer grows hungry or tired and is not subject to the laws of gravitation and the resistance of matter. He has been raised from among the dead.

So may all be raised through purity, sincerity, fearlessness and devotion of life.

4. *The Centurian's Servant Healed.* Luke 7: 1-10.

"As a father loves his children, so the Lord loves those who fear him."

It would be a bad sort of Lord who would love only those who fear him. How is it with you, reader? Do you require that one shall fear you before you love him? Are you better than the Lord?

The fact is, you love those who do not fear you best; and any one ascertaining that you loved him or her would forthwith cease to fear you. So would we be with God.

It was the ancient Hebrew idea of God, that he was a tyrant, like most of the kings of the earth at that time, and demanded fear on the part of his subjects, extending favor only to those who feared him. Now we know better. We know that there is no fear in perfect love.

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5. Jesus and John the Baptist.—Luke 7; 18-28.

"He has done all things well."

This was said by the astonished people after Jesus had performed one of the most remarkable cases of healing of all his miracles. It was a case of "a deaf man who stammered." The record says that Jesus took him "privately from the crowd," and then 'put his fingers into his ears, and spitting, touched his tongue; and looking up to the heaven, he groaned and says, 'Ephphatha' that is, be opened. And his ears were opened, and the cord of his tongue was loosed, and he spoke plainly."

Now there was an exact purpose in every movement. Every act meant some definite obstacle removed that stood in the way of healing. This master of metaphysics knew the needs of each case and applied the remedy fearlessly as he saw that it must be applied. He did all things well; nothing was done in vain. Each act meant something. Here is a hint to us.

6. Jesus Warning and Inviting.—Matt. 11: 20-30.

"Come to me, all you laboring and burdened ones, and I will cause you to rest."

To come to the Christ is to awaken to a realization of the true self, to know the divine prerogative of being superior to the burdens of this life, and the labors of necessity. You may thus rest and be free from drudgery. The precepts of Jesus inculcated this lesson; his life proved it.

"Thy faith has saved thee."

7. Jesus at the Pharisee's House. Luke 7: 36-50.

This was said by Jesus to the woman who bathed his feet in her tears and wiped them with her hair as he reclined at the Pharisees' table. It was her own faith, and not that of Jesus, that saved her from a downward course in life. So was it the faith of the heathen woman that saved her child and the faith of the woman who had the issue of blood and touched the hem of his mantle that healed her. So the faith of many people to-day saves them, regardless of the sort of healing they apply.

8 Parable of the Sowers.—

'The seed is the word of God."

This does not refer to the Bible, nor to sermons. It means good words, or thoughts. These are the right seeds to sow.

9. Parable of the Kingdom.—Matt. 13: 24-33.

' The field is the world."

Not the big rolling sphere upon which we live, but the hearts and souls of men. There is where the seed is sown; there is where the good soil, the rocky soil and the thorny soil are found.

See to the preparation of your own field and the sowing of good seed.

10. The Twelve Sent Forth.—Matt. 9:35 to 10:8.

"It is not you that shall speak, but the spirit of your Father is that which speaks by you."

In other words, the utterance of the gospel truth and the healing words is from your source, by inspiration from the within. It is the still small voice."

If we could always be guided by this wise guide, we would be right and efficient in conduct, and our words would have great power.

11. Death of John the Baptist.—Mark 6:14-29.

"Be not drunk with wine by which comes profligacy; but be filled with Spirit."

Spirit as the breath of Infinite Life. This thrills, inspires, opens up power and is healing. You can, at will, be filled with Spirit. Sit in the silence often for this purpose.

12. The Feeding of the Five Thousand.—John 6: 5-14.

"Give us to-day our necessary food."

This means all supply. Let each day provide for itself. Be not anxious about the future. Do your best always and trust the law to bring the fruition of the best.

ANSWERS TO CORRESPONDENTS

I AM greatly interested in your articles on "The Will." Could you tell me through The Life whether or not we can help develop the will in another, and how? I mean by what special treatment?

Mrs. Laura M. Doolittle.

Answer:—Yes; we can help develop the will in another person, just as we can assist in developing any other faculty or power of mind.

The wills of children are sometimes "broken," as we call it, by tyrannical and unfeeling parents and teachers. A course with the child that will encourage the exercise of the will, indulgence of it, will strengthen it as the intellect is developed from childhood into manhood. As the other powers of mind are unfolded through education and experience, the will may keep pace with the progress being made.

But, further than this, we may assist grown up people to develop the will, by both instruction and direct treatment.

You will find hints as to the needful instructions in my articles on the will.

As to treatments, or suggestion, for the development of the will, I would recommend the following:—

"You are now capable of being yourself and know that you are. You are not afraid of the world nor of people. You are alive in spirit and believe in yourself. You know your powers and will assert them. The Infinite will is your will, personified in you. Your will is one with the Infinite will and cannot fail. You are alive and alert and free to be your own true self. You refuse inherited weaknesses and fears. The life of God is your own life. You know this, and will assert yourself. I know and you know that you cannot be made subject to any oppression or intrusion upon your powers. You *will*, and it is done." This sort of treatment, together with proper instruction and the co-operation of the patient, will do much toward developing a weak will.

How do you explain the mystery of a child's death? Edwin Jobe.

Answer:—You understand that the best we can do with a question like this is to philosophize and reason and conjecture. We really know nothing about it.

But I will give you my guess, and you will take it for what it is worth.

All deaths occur because the body has become unfit for a means of manifestation of the spirit self, and this self goes on to seek a more suitable embodiment, upon another plane of being, I believe.

The spiritual individual becomes

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embodied on this plane in a manner suitable to the purposes of this plane. (Here I will remark that the body is effect, an embodiment of something of which it is a symbol, a likeness, showing forth in organs and faculties the attributes of that which made it. It is endowed by that which is made manifest through and by it. Being effect, it cannot be prior to its cause. It is but a mode of manifestation of the Ego and serves its purpose, more or less fully according to its completeness and at-one-ment with its cause.)

The infant is first purely spiritual; then, by a slow matural process, it takes unto itself a form which is conformed to the spiritual man in so far as parental influence will permit it.

If the parent in anyway prevents a competent embodiment, the infant individual rejects the body so patched up and botched for it by blunderers, and seeks other embodiment—whether on this plane or some other I do not pretend to say.

Sometimes it occurs that the parents' negligence, or care, or worry, or drugging will render the little body unfit for further use and the builder abandons it before it is finished.

Is this a loss to the spiritual child? I think not. It is only a change in direction of unfoldment, a checking of progress in one mode and turning to another. I cannot conceive of any retrogression in spiritual unfoldment. It is really because continued and unbroken progression is the unchangeable law that the change we call death occurs. If the soul could stop in its growth or go back to suit the abused and misused body, that sort of an existence might drag on indefinitely. As it is, when we so impair the body by unholy mental attitudes or by subjecting it to the intrusions of the outside, that it is no longer a fit mode of manifestation for an unfolding soul, it shakes the dust from its feet and goes on to seek a more suitable embodiment. It is like a man who outgrows a suit of clothes, or allows it to become worn out or badly injured or mutilated. He simply sheds it off and gets a new suit. There is no injury or impeding of progress to the man in this. No more is there to the soul when it sheds the body, or seeks a new mode of manifestation; no more than there is loss of hydrogen and oxygen or changing of their proportions when ice changes to water and water to steam or vapor. Ice, water, vapor are only three modes of manifesting hydrogen and oxygen. There is no loss entailed by changing from one to another.

All this seems rational and conclusive to me; but I do not know it to be so. I am willing, however, to trust Infinite Wisdom and Power that it has all been so arranged under the law that each one will be able to work out his own destiny to a happy state of endless individual life.

A NEW BOOK.

BESSIE PENNINGTON Umstot has written a little book she calls "*The Mary and Martha Consciousness and Condensed Recipes For Soul Growth,*"—dedicated to students of Truth Everywhere.

Nowhere have I found so complete a treatise upon the subject of the two states of consciousness, the subjective and the objective, "the Being and the Doing" as are herein typified by the two sisters Mary and Martha.

I do not know the price of the book, but you may find the Author at "The Woodland" 42-44 Woodland Park Sta. M., Chicago, Ill. The work is published by *Universal Truth* Pub., Co., 87-89 Washington st., Chicago.

In this book the two aspects of the same nature in every human are, in the two personages Mary and Martha, set apart and objectivized so as to plainly show forth the actual office of both characters with the comparative value to the world of the two widely different types of earnest workers. Page 10:—"Martha, because of self-imposed limitations, mistook visible effects for primary cause. She fed upon the husks of externalization, and in consequence her soul was lean, starved and joyless, while Mary feasted upon the good things of spirit, and was replete with peace and satisfaction."

Page 20:—"Truly, if we as souls would do mighty works we must receive the dual baptism; the Martha and the Mary must work as one. Then will the two halves join in that Whole, which is completeness itself," and herein the temporal is guided by the spiritual.

I endorse this book, and hope you will send for a copy. It will help you in your daily conflicts, and show you the way to overcome in every trial.

The wording is pure, clean, powerful. The book is appropriately covered in substantial paper of a delicate bluish tint with dark blue lettering.

C. J. B.

KIND WORDS.

I WANT to say in regard to the paper you and Mrs. Barton are publishing that it is the word of truth. It has done me more spiritual good than all other papers I have read. I have been taking it only about six months. I bless the day when the first copy was handed to me by Mr. Hicks.

I have received more real benefit to myself from The Life than from any other paper. The lessons on spiritual breathing have already been a blessing to me. Catarrh, deafness and rheumatism are going and in time will disappear. J. H. Roddan.

We like The Life very much, and many of our students and patients find much that is helpful in its columns. God's blessing rests upon you and your wife. We are one in the Christ service. C. W. Steele.

Home of Truth, 2123 California st., San Francisco, Cal.

EDITOR OF The Life:—

The other day at the Methodist General Conference a Bishop said Christian people ought to pray for the success of British arms in South Africa, and the sentiment was loudly applauded by the conference.

Query: Is not the Methodist church camped over near to the devil?

The great conference of the World's orthodox missionaries that held sessions in New York last week had not one word to say against the two wicked wars now being waged by the two most highly civilized(?) nations on earth! What measure of the heavenly spirit have these self-styled heralds of the gospel of the Prince of Peace? L. D. Ratliff.

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THERE IS a good deal of tom foolery going the rounds among some of the metaphysical pretenders about forcing giggles, silly jokes and indulging boisterous, frolicsome fun. Think of Jesus ranging his twelve pupils around him and leading them in a guffaw exercise! I believe in being cheerful, sunny and brave under all conditions; but to force a laugh, or to indulge habitually in jokes, is both coarse and silly. Life is a most earnest matter, as well as a joyful, happy thing.

FOLLOWING ARE some opinions of Hendryx's Compendium, which we are offering at $1.00, the proceeds to be applied for the benefit of a Mental Science Kindergarten School already started in a New York town:

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The Life

"The Life is more than meat, and the body, than raiment."

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NEW YORK LIBRARY ASTOR, LENOX AND FOUNDATIONS

Recent Experiments in Telepathy By Two Truth Students.

"If of man, it shall come to naught."

Acts 5:38.

AT THE request of the Editor of The Life this succinct account of recent experiments in telepathy is submitted. The writer will endeavor to make the account as interesting and accurate as possible. I will begin by citing incidents which occurred in the course of several years previous to these experiences.

The whole is offered as conclusive evidence of the existence and transferable quality of thought force, when permanent moods are indulged, and that currents thus constructed act in conformity with spiritual laws, the law of Infinite mind, which works in and through all, and as such is the natural law of the universe, besides which, there is none other.

The Light of Truth is the inheritance of man, which proves him to be the temple of God, defines that God and the mutual relations of man and God.

A conformist makes the at-one-ment with the origin of his being, by which he receives life more abundantly and develops higher spiritually. The portion he receives is determined by the attitude he assumes in relation to it, and the demands made upon it.

Man may unconsciously place himself in the attitude requisite and receive benefit without knowledge of the working of the law his attitude sets in motion, as did the writer. This is productive of much mystification, and often leads to the endeavor to learn the source of the intangible something which makes itself manifest sometimes in the most emphatic manner and sends the mystified recipient to search among the archives of the past, as well as through all the isms which come to hand. If not properly directed, one's mystification increases by the very effort to learn the origin of the power.

When the arc light of reason is turned upon a superstition it vanishes into the darkness from whence it came, while into the mentality of man the truth dawns bright and pure as Aurora's garb for the new-born day, and as pregnant of possibilities,—like unto a beautiful May day when all nature blossoms to proclaim the supreme omnipresence of the omnipotent *I am*.

Through life the most inexplicable events occurred to the writer, so out of the ordinary that they caused many perplexing thoughts because of her inability to find an acceptable or rational solution for them. Particularly did these incidents occur with more frequency while engaged in compiling a history and genealogy of her French Huguenot ancestry three years ago, and as the recent experimenting in telepathy is the outgrowth of that work, and gives a lucid explanation of it, she herewith gives a brief account thereof as a preliminary to the relation of the telepathy experiments.

Some branches of the family appeared to be irretrievably lost. For these diligent search was made by means of a vast correspondence, as well as through family records, history and several county courts and old abandoned church yards. Once the writer had the temerity to invade with lantern the sacred precincts of a church vault. But, notwithstanding the closest scrutiny, the lost branches refused to be found. When every clue at hand had been conscientiously worked and abandoned, the writer would frequently sit in silence, sometimes for hours, endeavoring to find some new clue which might have been over looked. Sometimes an inspiration would come to her, seemingly so contrary to reason and the working out of the problems that she opined privately that no one except an imbecile would endeavor to put it into practice. But when in desperation she would act upon the inspiration, she always met with success far beyond her hopes. When the inspiration, or suggestion, failed to come, she would repeat mentally, "*It must, it will.* I must have it; I cannot proceed further without it." Then she would rest, feeling assured that what she required would be forthcoming when she needed it most. While resting in this assurance, then, the most peculiar incidents would occur. The searched-for facts would reverse the regime and themselves become searchers. Letters would reach her through others, in the form of an enquiry, in which some member of the lost family branch would state, "That of late an irresistible desire possessed him to learn more of his antecedents, and would the person addressed kindly give him some information upon the subject?" These letters were usually addressed to some one who was in communication with the writer of this paper, and were forwarded to her, the recipient being unable to give the information sought. Sometimes these letters were forwarded her by absolute strangers who had heard of her and sent the letters at a venture.

The infallibility and regularity of

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intelligence derived through this channel made her believe that she was under the especial guidance of a wisdom greater than her own, and in time she came to depend almost exclusively upon it for desired information.

Yet she was in almost total ignorance of spiritual law, and knew not that her attitude was the motor which set it in motion with an inflow of grist to her mill.

From now on the reader will pardon me for assuming the first person pronoun for convenience. Then I became a student of Christian Mental Science, after having formed the acquaintance of a distant kinsman whom I will designate as Mr. B. The peculiar circumstances which led to this acquaintance, together with singular features which developed immediately thereafter, impressed us both deeply, and Mr. B. diligently endeavored to solve the mystery. He felt that there must be some lucid explanation. At my request he was induced to subscribe for The Life, not so much, I believe, to please me, but in hope that it might aid him in his search for that which so eluded him.

Reading The Life increased his desire to penetrate to the depths. He then appealed to his kinswoman for instructions by mail, and with her aid and the books she suggested, he in a short time became a full-fledged Truth Student, observing regularly the silent hours. He then wrote to Mr. Barton for aid, relating, I believe, some of the peculiar features of the incidents which had occurred from the receipt of my first letter several years prior, and the rapid spiritual developments acquired since beginning to observe the silence and receiving treatments. Mr. Barton replied and suggested to him that he and his correspondent experiment in telepathy, instructing them to select a suitable hour for their sitting, and co-operate systematically.

Acting upon this suggestion, arrangements were made and put into practice the second week in March, 1900.

"If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven." Matthew XVIII:19.

The first week, beginning, I think, March 11th and ending the 18th, was not altogether void of results; but was not entirely satisfactory. While each felt the other's thought message, no intelligible communications were received by either, until Sunday night, the 18th, when I received the impression that something was wrong with our system, and that the error was, both of us were endeavoring to transmit and receive at the same time, which prevented the working of the law. I wrote him to this effect, sealing and stamping my letter for the next morning's mail. At 7:30 the morning of the 19th I received a letter from him written at the hour I wrote him the night previous, and stating, verbatim. what I had written him concerning our system.

He received the word "Alternate," first, and while endeavoring to comprehend its meaning, received the impression that the impediment to the perfect working of the system adopted by us was that we were both trying to transmit and receive at the same time. Thereafter we received and transmitted altrenately.

We would prepare ourselves for the experiment by making the statement of being, as given by Yarnall, with denials and affirmations, until we attained a perfectly harmonious mental state and became oblivious to the material by a full realization of our spirituality, and then concentrating our thoughts upon the message each desired to impart to the other, when transmitting. When receiving, the mentality was emptied and held in a recipient condition for the message expected.

The first night after making the new arrangements, I, while waiting to receive, caught distinctly the word, "Gettysburg, Gettysburg, Gettysburg." repeatedly. (It had been arranged to send our messages orally as well as mentally, because of my ability to hear messages previously sent me mentally by others.)

When I heard the name of this town so historic, I immediately thought that Mr. B. having been a soldier in the late civil war, had selected that as his subject. The next night being my night to transmit I said, "Give me the date and duration of that battle," continuing this message until I received a letter from Mr. B. stating, "I cannot catch your message, except that I am impressed it relates to Gen'l John F. Reynolds, as I am unable to rid my mentality of him." In the meantime every night I received, came the message, "Gettysburg," in the most imperious tones, with frequent repetition. Once I caught, "You are now receiving divine wisdom."

Upon receiving the letter from Mr. B. I wrote him the purport of what I had transmitted and what received. He denied all knowledge of sending me the Gettysburg message, but said he sent, "You are now receiving divine wisdom."

He declared that his mentality was perfectly clear of all his war career, or anything else of a material nature, when transmitting. But when receiving, he caught the name of Gen'l John F. Reynolds, together with the impression that my message in some manner referred to him.

(Gen'l Jno. F. Reynolds lost his physical life in the forenoon of the first day of the battle of Gettysburg. He, too, belonged to the family of Huguenots from whom Mr. B. and the writer descended.)

We both believe that our line of communication was tapped by the disembodied spirit of him who transmitted his name to Mr. B., as he did to me the name of the battle which was most vital to him.

The experiences of the week ending April 7th, were as follows: Mr. B. received nothing, but sent the message, "Send me a card." This I received by the sight, or mental vision. I saw three bits of card board the requisite size for a business or visiting card, but, as they had no writing on them, I mistook them for photographs, which I fancied were at such a distance that I could not distinguish the pictures. I wrote him concerning them, making a drawing of the angles they presented when held up to my view, with the query, "what do they mean?" When he explained that he had asked for a card, I realized the full purport of that mental picture.

The 7th of April was my night to receive. After the usual preparation, I waited for Mr. B., who never failed to make himself felt. With him came a most peculiar sensation. I experi-

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enced a blank, and then I appeared to be standing by the side of a railroad track in the most isolated bit of country imaginable. So far as the vision extended all was bleak and barren, nothing in view but a telegraph pole and a miserable muddy highway that crossed the track and the sign which warned the traveler to beware of the trains. The night was dark, not a star could be seen, and the atmosphere was chill and heavy with threatened rain. Before I had time to wonder why I was in such a place, a huge object loomed up in the distance. Not a sound heralded its approach—all was as silent as the night and place were gloomy. It approached rapidly and soon I could distinguish a locomotive without a headlight. Silently it came and swept past with its train, almost carrying me from my feet—by the current of air it stirred. With it went the mentality of Mr. B. and I was impressed that he was aboard that train. Then the vision disappeared and I came bach to materiality by the sensation of being chilled through to the bone.

Immediately I wrote to Mr. B. my experience and asked if he was traveling that night. He replied as follows.

"I left Buffalo on the night of the 7th of April at 8:30. Finding two vacant seats, I prepared to make my self comfortable, and while in the silence went to sleep. I did not awaken until 10:40, sleeping past the time I was to send you a message. I awoke, chilled through, and at the present time am suffering from the cold contracted that night."

The week ending on Easter Monday, the 16th, was most complete. I transmitted as follows: "Send me, by mail, an Easter flower." Every alternate night that week, Thursday and Saturday night, (the 12th and 14th) I concentrated my thoughts upon different flowers, until they appeared before my mental vision in all their natural beauty. Their fragrance I inhaled and minutely examined their petals. I called upon Mr. B. to behold them and with me enjoy their beauty and fragrance. Long I held them up mentally for his inspection, particularly so Saturday night.

Monday the 16th, at 7:30 a. m., I received by mail a letter from Mr. B., written Sunday, enclosing, wrapped in tissue paper and little wilted from its close quarters and long journey, a beautiful red rose, with the following lines from Mr. B. "Saturday night in silence I had a vision of a beautiful rose, which appeared as natural as a material one. It remained long enough for me to inspect it closely, then melted away, and in the distance I could distinguish a woman's face, whose I don't know, as it was too far away to trace the features. Then I received a message. "An Easter flower,' which I have enclosed."

In another letter Mr. B. stated: "The rose I sent was as much like the one I saw in my vision as I could find."

The week ending April 23rd, I transmitted: "Send me another photo of 'Our Daniel.'" This message was rather misleading, as I had in my possession two photos of the person designated as "Our Daniel," and Mr. B. was aware of it. In sending this message I held a mental vision of the photo I desired constantly before me while I transmitted orally. On the 26th of April, in the 7:30 a. m. mail, came the photo and a letter wherein Mr. B. stated: "The photo is the answer to your message. If not correct, you can give it to your sister, who is with you today."

I find that Mr. B. receives better than I do, or else I am the most positive and transmit better. During the experimenting I received only the one verbal message: "You are now receiving divine wisdom," sent by Mr. B. C. A. W. L.

Pittsburgh, Pa. May 28, 1900.

KIND WORDS.

I HEREBY return answers to questions on Lesson Three and inclose $2.00 for Lesson Four. These ground truths come crowding in on me, until sometimes I feel like saying, "Hold on, Bro. Barton, until I get this one breathed in!"

The Life is well named. It is life to me. Every issue is like a prophet of old.

I have taken only three of your lessons. To think, I have only begun!

J. H. Evans.

Allow me to congratulate you upon the fine appearance of The Life with its new heading. It is much neater and prettier than the last one.

Your aricles on "The Will" are good—yes; more than good; they are grand, and are a great help to any who are taking up the New Thought.

The Life is life indeed to all who read and profit by its teaching.

May you and Mrs. B. succeed beyond your most sanguine expectations in the noble work you have laid out for yourselves to do.

C. L. Dewey.

My growth has been great since I attended your Life Home School. I have been helped and feel that I am able to help my fellow man. I thank you for your kind instructions in the way of Truth. May the Lord bless and keep you in the Life work. The world is greatly helped by your inspired thought set forth in The Life paper. Jas. N. Smith.

Of all the series of helpful papers coming regularly to help and ennoble your readers it seems to me that those on "The Will" are the richest and clearest. May the blessings of the Good come to you and Mrs. B. for this earnest aim of your lives, is the wish of, Seth F. Minor.

"Many thanks for the book The *Mother of The Living*. It is a Godsend to any woman. I know my little one will be just what we most desire." Lena B. Mc—

LONESOME.

A WELL-KNOWN politician was on his death bed. The doctor said he could not recover and the preacher went to him to try to save his soul. He gave the preacher no satisfaction, declaring that he did not wish to go to heaven.

Then a good sister went to plead with him, but got the same answer. Then she pleaded, "My dear dying man, it would be some consolation if you would only tell us why you don't want to go to heaven?" The reply was conclusive: "It would be so lonesome there—just me and God!"

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KEY-NOTE.

INSPIRATION OF TRUTH IS THE SOUL OF MY ASPIRATION, MY HOPE AND MY DESIRE, AND I SHALL NOT ERR.

THOSE NEW names that are going to double our subscription list are coming in very slowly. Friends, don't forget this important matter. If you get your neighbor to take The Life, he will surely become a good Scientist, and you have company in the New Thought.

WE CARRY a full line of Metaphysical books. Send your orders to us.

TO BE sincere and honest and love truth above opinion is to be right, sooner or later.

Healing Thoughts

JESUS SAID, "Ye shall know the Truth, and the Truth shall make you free." He meant that Truth itself would free a man through his knowledge of the Truth. Freedom does not mean immunity from labor. To be free one must know the Truth. He must find the Way, the correct Path or right way of unfoldment. The Way is endless and one must forever unfold it, and unfold it *scientifically*.

The search after Absolute Truth is a purely metaphysical process. You get to know the Truth by dealing with pure metaphysics in a definite and orderly way. Keep in thought what Truth it is which to know will make free. It is the Truth about *Being* and one's relation to it.

Truth itself is unique in one thing: it cannot be known except in a scientific way. It is of that nature that it cannot be approached save by means of steps arranged in an orderly and logical manner. So it is well to begin by taking the first step in Science, since to leap right out of ignorance into the knowledge of immortal Truth is forever impossible.

Truth is a wholesome, and attractive word. And Pilate, catching the thrill of its sound as Jesus talked, asked innocently, "What is Truth?" Jesus well knew that it would take forever to tell him, so he continued quiet for awhile, perhaps to impress him metaphysically and more accurately than he could have done in words.

Every human soul is destined to be free from imperfections. Not free to rest or retire from business, but free, i. e. walking upon his own feet, and in Scientific Course according to Truth. To have the knowledge of the Truth does not mean that you have all the *wisdom* of Truth, nor all of Truth. But it means that a knowledge of the process of Truth will lead you or guide you into ultimate freedom. Universal Truth and Holy Spirit mean the same thing. Hold means whole or universal. The Comforter, Jesus promised to send, He called the Spirit of Truth. To have the Spirit of Truth is to be in the right, the Scientific Path of Truth.

Every human soul is destined to be free from imperfections. Destiny means the inevitable conclusion of things. Invincible necessity of law and progress.

The way to be healed is to get acquainted with one's self. More than half the people in the world live under the delusion that they do know and thus neglect to search out the real acquaintance. They believe the body, together with the life in the body, (the sensorium), is the Self. But this is not the case. While the body isthe living picture of the soul's concept of itself, and is important as such, it is not the I Am of the Lord, nor yet is it the Psyche or the impersonated idea, but merely the temple, the illuminated temple of the human soul. The body is the "thus far" of the idea of the Self. Its grand object is in the fact of its being the sign of unmanifest Self of immortal Principle.

I am told that in the Presbyterian Confession of Faith the account of the origin of man given by the church says, 'Our first parents, being seduced by the subtilty and temptation of Satan, sinned in eating the forbidden fruit. This, their sin, God was pleased, according to his will and holy counsel, to *permit*, having purposed to order it to his own glory. By this sin they fell from their original righteousness and communion with God, and so became dead in sin, and wholly defiled in all the faculties and parts of soul and body." Revolt from mediaeval creeds is called infidelity. The tyranny of tradition is, however, by every thinker, now held in mock surveillance and the people of today pull to pieces their old articles of faith and their ordination vows because they perceive that the Perfect Way of life is followed without vows to other men's creeds, but with loyalty to Truth and in the pursuit of the knowledge that makes free.

Dare to dip into pure reasoning. You are the offspring of Mind. You are free-born.

Alexander Pope said, "Know then thy Self: Presume not God to scan,—The proper study of man-kind is man." But he neglected to show how inseparable they are!

You are safe to study either, for

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they are in and of each other! It will heal the sick. It will restore the feeble. It will free from all unpleasantness and place you in the beautiful avenue to Truth, where Health, Happiness, Peace and Prosperity will abide in you. C. J. B.

SEEK, AND YE SHALL FIND."

LIKE A strain of plaintive music,
With uplifting power divine,
Come these words of grandest import,
"Son, all that I have is thine."

Still upon the sacred pages
With love's radiancy they shine,
Echoing through the distant ages,
"Son, all that I have is thine."

But poor, weary, struggling mortals
Aye continue to repine,
Heeding not the loving message,
"Son, all that I have is thine."

Do you crave the richest blessings?
Study just this little line,
And its deepest meaning fathom,
"Son, all that I have is thine."

Fannie Herron Cooke.

The Bible Lesson

THIRD QUARTER.

Lesson I.—July 1.

JESUS WALKING ON THE SEA.—Matt. 14:22-33.

Central Thought:—"Certainly thou art the son of a God."

LESSON TEXT.

22. And immediately he urged the disciples to enter a boat and go before him to the other side, while he dismissed the crowds.

23. And having dismissed the crowds, he privately went up into the mountain to pray; and remained there alone until late evening.

24. Now the ship was in the midst of the sea, tossed by the waves; for the wind was contrary.

25. And in the fourth watch of the night he went to them, walking upon the sea.

26. And the disciples seeing him walking upon the sea, were terrified, saying, It is an apparition! And they cried aloud through fear.

27. But Jesus immediately spoke to them, saying, Take courage, it is I; be not afraid.

28. And Peter answering, said to him, Lord, if it be thou, bid me come to thee on the water.

29. And Jesus said, Come. Then descending from the boat, Peter walked on the water and came to Jesus.

30. But perceiving the wind to be strong, he was afraid; and beginning to sink, he cried out, saying, Lord, save me.

31. And immediately Jesus, stretching out the hand, took hold of him, and said to him, O distrustful man! Why didst thou doubt?

32. And going up into the boat, the wind subsided.

33. Then those in the boat, coming, prostrated before him, saying, Certainly thou art the son of a God.

This event took place in April, A. D. 29, on the Sea of Galilee. They were on their way back from the wilderness plain of Butaiha where the 5000 had been fed. The disciples took a ship and sailed toward Capernaum while Jesus, having dismissed the multitudes, went up into the solitudes of the mountain to commune with the Father in the silence.

22, 23. Jesus wished to get away from all people, his disciples included. He felt the necessity of being alone for a season, alone with God. The eager, hungry people drew from him what they so much needed and what he had developed; they drew it faster than he could, while they engrossed his attention, supply the place.

I do not believe it is true that a man draws strength from a crowd with whom he mingles, unless he is more negative than the general average of the crowd.

There is a tendency to equalize the psychic state of a crowd, the strong giving up their strength to the weak, until the body of people presents an aura or atmosphere representing the average.

In the silence with God, the Universal Essence, we may become strong and forceful without impoverishing the Source of supply.

24, 25, 26. The ship had sailed far out into the sea. It was near morning and a wind storm was tossing the ship fearfully. The pilot was unable to guide it. They made little progress. They looked out and saw some one walking toward them seemingly on the crests of the waves. The disciples thought it was an apparition and screamed out with fear.

The old version said "a spirit," but the Greek word used is not *pneuma*, the one usually translated "spirit." It is *phantasma*, a phantasm or apparition.

They thought it meant destruction and screamed out with fright.

But it meant peace and salvation. So we often treat our saviors.

Did this actually occur? I think it did.

I believe, moreover, that mind ought to and may have such possession of and control over its embodiment that it can move it at will from place to place, levitating instead of gravitating. It will be so sometime.

Jesus felt this power in the wilderness immediately after his immersion and was tempted to display it, just for show, by going upon the temple and jumping off.

Of course the mind had such control over the body that it, at the time, weighed nothing. He glided over the surface of the sea without stopping.

Can you lift your hand or your foot at will? Why not the entire body? You are afraid; you do not believe you could do it; so you don't.

27. The word of peace and courage came from the supposed ghost and they knew the voice. Both their fears and the wind were allayed.

28-31. Peter wanted to try it. He looked to Jesus for the power. He walked, but the farther he got from the ship the more uneasy he grew; for the wind blew fearfully. Then he began to sink. Jesus saved him.

He did not look to the Infini e Source of Power expressed within himself. He reached out for it; looked to Jesus. So he was not long sustained. Jesus saved him by the physical support of his hand.

So the pious church people who are looking out for salvation to Jesus are not long sustained. They lose courage and sink and cry out to the personal Jesus to save, and usually have to swim to the boat, with hard strokes.

Jesus gives the reason for Peter's sinking: he was distrustful, doubted his power to be sustained and Jesus' power to save him by mind force. So he appealed to the physical.

Preachers have made many appeals to sinners from this text and com-

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mended Peter for giving up his own strength and looking to Jesus.

Jesus rebuked him for it. He was wrong in giving up and crying out to Jesus, "Lord, save me!" He should have gone on with the assurance he started out with, only having his power from within, from the exhaustless Source.

Let people everywhere stop acting Peter and crying out in their distress to the personal Jesus to save. Let them go for their power where Jesus went, and they will not sink.

33. They fell down before Jesus after he entered the boat, and said they believed him to be the son of a God. (I have given a literal translation of the Greek.) They knew not whence otherwise his power could come.

The people have made a great mistake all along when they have said that Jesus was a God, a deity, and hence we could not do as he did. That is utterly contrary to his teaching. All are sons of God in the same sense in which he was, if not manifesting sonship in equal degree.

ANSWERS TO CORRESPONDENTS

1. IN "HEALING THOUGHTS", No 44, Vol. 6 of The Life, occurs this statement:—

"First truths are those direct from the Infinite Mind. They are sufficient in the human mind without proof and do not depend upon facts. They are unrelated to phenomena. These truths are the Light that lighteth every one that cometh into the world." Can we know whether anything is truth, without comparing it with facts known to us? I thought reason was the only guide. So many have in ages past, thought they received revelations from the Infinite Mind, and yet many of their so called revelations have proved to be erroneous in the light of modern science.

2. In Bible Lesson 9, March 4, you speak of obsessions. In regard to obsessions and the socalled spiritistic phenomena, I believe T. J. Hudson is right when he attributes them to the subjective mind of the medium instead of the spirits of the dead.

I was not convinced of a life after the dissolution of the body by the arguments of Mr. Hudson, though they seem very logical to me.

It seems to me that, if there is no end to the conscious life of the individual, there can be no beginning either; for everything that begins in time must end in time. If the soul has always existed, what can be the object of this incarnation?

It seems to me that anything which exists eternally must, of course, be perfect, and, therefore, there can be no need of growth. If selfconsciousness does not cease after the crisis called death, one should certainly remember his former state, if he existed previous to this incarnation.

Theodore Benda.

Answers:—1. It is by no means true that everything we know has come to us though argument and the perception of the senses. The deepest and surest knowledge we have is in the nature of consciousness independent of external facts. Such are the knowledge of Being and the discernment of all truth in the silence. We practice going into the silence for the purpose of grasping first truths as yet unembodied. You can call it inspiration if you like; but there is entirely too much testimony in regard to these inspirational perceptions for us to deny the integrity of the evidence. In fact, I believe it has been demonstrated that we may gain a knowledge of all things without the use of books or external facts by earnestly and devoutly searching for truth, first hand, in the silence.

And there is nothing in this derogatory to the guidance of reason. In the silence we appeal to the deepest phase of reason—the intuitional. Many have confounded argument and reason. They are not the same. Sometimes there is some reason in argument, but not always. And the conclusions reached through argument, whether by the inductive or the deductive method, are not sure. There is always room for doubt. In induction you are never sure you have brought in all the particulars. For example, You conclude that all wood burns because all the kinds of wood you have tried are combustible. But there may be a kind unknown to you that will not burn.

In deduction, your supposed rules may be wrong, or you may not have logically applied them. Either your reasoning or your proof may be tinctured with sophistry somewhere.

But an unrelated consciousness of truth is founded on a basis higher and surer than any that can be constructed by argument. It is above proof, as is an axiom. Such are the consciousness of Being and the truths whose light we find in the silence, the realm of the deepest reason.

The fact that some reputed revelators have been in error does not by any means invalidate the great mass of evidence and demonstration sustaining valid inspirations.

2. Mr. Hudson is very clearly in error when he supposes that obsessions, socalled, and the spiritualistic phenomena are but the result of the action or state of the subjective mind of the medium. There are many phenomena that cannot be accounted for in this way. Jesus recognized obsessions and drove them out of people with a word. I have found many unmistakable cases and dispossessed them in like manner. The Bible contains much teaching about spirit entities acting as guardian angels to people in the flesh, and several instances of bodily return, as in the cases of Samuel, called up by the witch of Endor, and Jesus becoming re-embodied after death.

The most intelligent and learned of the members of the Psychic Research Society of this day have declared that much of the phenomena they have witnessed cannot be accounted for on the theories advanced by Mr. Hudson and others. I have both witnessed and experienced much that cannot be explained upon any other hypothesis now known than that of the presence and intelligent activity of those we call dead.

Besides, why should we so easily yield to the old church idea that the dead have gone away, some to be locked up in a walled city and more to be chained in a pit of fire, as to be under the impression that spiritualistic phenomena must be accounted for in some other way than that which is claimed for it? If my brother or child comes to me, or seems to come, and in any manner intelligible to me claims to communicate with me, what good sense is there in my beat-

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ing about the bush for some other explanation of the appearance? Upon one such occasion some one asked me "What do you think it was?" I answered, "I can see no reason for trying to call it anything other than that which it purports to be." And pray, why should I?

When a clean slate which I had thoroughly examined was held out at arm's length in my parlor, in broad light, by a stranger who knew none of us, and Mrs. Barton asked for a message from Mabel, and writing came audibly, upon the slate saying, in clear, legible words,

"Mabel is with me, and we are happy."

"Mary."

should I begin to flounder about and try to explain it in some other way than that which appeared upon the face of it, to-wit, that Mrs. Barton's sister Mary came and wrote it; and told the truth? And when some of Mary's letters were brought and the hand writing upon the slate was found to be identical with that of the letters, would I not be very foolish to try to lay it all to the medium's subjective mind? Why should I make the effort?

Let us be reasonable and no longer assume that all that is not orthodox is false. Besides, I am not ready to say that the thousands of good, honest, sincere, intelligent people who are called Spiritualists are either deceivers or deceived.

Referring briefly to the other parts of our correspondent's letter:

States of consciousness begin and end, in higher states. Substance never began to be, and can never end.

It is essentially perfect. Unfoldment, or growth, is an observed fact which none can deny. What is it? Nothing more nor less than development and personification of power and the Essence of Being. Nothing new is made, but expression continues and manifestation, or embodiment, follows. It is the law.

There is no time, in the sense of measurement of duration, except in man's imagination. There is only the now, and that is eternal.

Essence is perfect, but unfoldment of Essence is not finished—never can be.

That movement is life. Life cannot be still.

The soul has always existed in essence, but stages of consciousness followed one after the other until memory and self-consciousness were reached, and the unfoldment continues to knowledge and perception of a higher and higher order.

People who argue against growht forget observed facts. Is the state of a learned philosopher's consciousness the same as that of an infant? His mind is no more perfect—that is, pure and free from guile—than is that of the babe, but unfoldment of power, from stage to stage, has made the difference. The oak tree is perfect in the acorn, but not yet unfolded.

The fact that this body is effect is positively conclusive that there is a cause, and that the cause existed prior to the effect and was superior to it. Moreover, the cause must reside in and be embodied by the effect so long as that effect exists. The effect is a changeable mode of manifesting its cause, as ice, water and steam are modes of manifesting oxygen and hydrogen. And the existence of a physical personality, in my humble opinion, as surely proves the existence of a spiritual individuality as the water proves the existence of the gases which form water. Then it follows that, since the cause embodied is superior to the effect, it is independent of it, except as to the objects to be served by the incarnation. These objects are, the development of personal faculties and the unfoldment of individuality for the next step in the advancing stages of consciousness. And embodiments follow to suit the demands of the region into which the soul has expanded.

THE CROSS.

IT SEEMS to me that the Christian Church was unfortunate, or unwise, in the selection of a symbol when they adopted the cross. It was a Roman, heathen instrument of execution—not Jewish at all.

It was, until some time in the fourth century of the Christian era, the emblem of a slave's death and a murderer's punishment, and was called "the tree of cursing and shame."

In A. D. 312, as Constantine was marching with his army against Maxentius, he said he saw in the heavens a great shining cross with the inscription, *In hoc signo vinces*, In this sign you shall conquer. Then he was victorious and ordered a cross to be made of gold ornamented with jewels and adopted it as his banner. So it became exalted to its present place in the church.

The idea is founded in the merits of the death of Jesus, and this thought of vicarious sacrifice and blood has taken precedence over every ideal of life and resurrection and all the teaching of Jesus. It also attaches to itself the thought of suffering and persecution on the part of Christ's followers.

It is high time we abolish this symbol of death, defeat and shame, and seek a form which embodies the ideals of resurrection, life and victory, if any symbolical form be yet needed.

THE FIRST five verses of the 103rd Psalm make a good self-treatment, when you remember that "the Lord" is your own spiritual self, or the Christ within you. Take with it Paul's Rejoice always," and, "In every thing give thanks."

OPPOSED TO WAR.

RECENTLY THE Navy Department asked a large steel firm of Philadelphia to furnish some steel tubes for use in the State, War and Navy Department boiler room, where the great building makes its electricity and furnishes the heat, and a reply was received, in which the firm refuses to supply the material. The company, after expressing its high appreciation of the department's request, states that it is opposed to war of all kinds, and will not aid in furthering war or in furnishing material that may be used for war porposes.
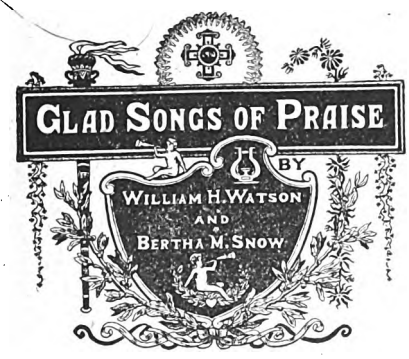
The firm realized that the mateiral the department desired was not intended for use on shipboard or in the field of the army, but was wanted for the building where the administration of the army and navy is conduct-

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ed. This is the first instance where a firm declines to supply the Government with material because it might be used for war purposes.

War is to cease from the face of the earth. Speed the day!

"THE DEITY is my native country. Before I existed (before I became I), I rested in the Deity. The nearer a thing is to its spring, the younger it is; the further from its spring, the older it is. The nearer the soul is to God, the younger she is."—Meister Eckart.



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The Life

"The Life is more than meat, and the body, than raiment."

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THE NEW YO
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Leaving the Praetorium

ABOVE MY table hangs an engraving representing Jesus descending the steps from the hall of his trial and sentence.

The artist has idealized the figure as dressed in a robe of soft, radiant white, so pure that it lights up the faces and forms on either side. On the head is a double crown, one a wreath of thorns placed there by those who mocked him, and the other a crown of light, a reflection of the glory of the victory he had just won.

The face is eloquent with peace and joy, the eyes looking away above the man who stands at the foot of the stairs holding the heavy cross, ready to place it upon his shoulders, and a bag containing hammer and spikes.

The expression in the peaceful face is one of triumph and love and inspiration of truth.

The way is opened from the top to the bottom of the stairway for him to pass. A throng of people stand or sit on either side, the Roman soldiers forcing them back after the manner of our modern policeman making way for a procession or parade.

There are among them pictured long bearded Jewish priests looking on with expressions of satisfied vengeance and scorn. They believe they have triumphed and that the pestilent fellow who was about to interfere with their business so seriously is about done for. They think his disciples and admirers will soon scatter and their fanatical notions die out. They feel that Jehovah is vindicated and his servants sustained in their offices.

How deluded they are!

Then, there are soldiers and officers of the Roman court, caring nothing at all for the sentiment there is in it all, only obeying their master stolidly, looking somewhat apprehensive of the humor of the crowds collected below, fearing an uprising in favor of the condemned man, and well knowing their duty as guards to suppress any such a demonstration, by murder if need be.

Then we see in the throng the idly curious faces of the onlookers who feel no interest in the matter except that of curiosity. They have heard of this man and have walked a few squares to see him as he departs for the place of execution.

Near the foot of the descent is a group of sad men and weeping women. His mother is there, her heart breaking with grief. Mary the Magdalene is there with tearful eyes and heart aching with sympathy and sorrow for him who had done so much for her. Martha and Mary and Lazarus are there saying, "He is our loving, beautiful friend. Why must he be torn from us thus?" John and two or three of the other disciples are there, feeling cast down and hopeless. They believe their dreams of a new dispensation, of a deliverer from the bondage of the old failing ways, have been dashed to earth. They are repeating in their hearts, "Alas! it is all over now. It is all a failure. The old is too strong and well fortified for a gospel and prince of peace and nonresistance to shake it."

But, in reality, it is the hour of triumph. Truth chooses her time of victory at the moment when error exults. When the world yells and screams for the hero murderer, crowning him with the laurel wreath of the rabble's homage and the sycophant's obsequious respect, Truth scores a long stride forward in the cause of righteousness and peace.

Jesus was calm and unyielding. He cowered not before authority, shrank not under abuse and maltreatment, yield not an iota of his principles and faltered never amid scoffs and jeers and perplexing questionings.

What was his secret? He knew he was right. Besides, the angels of Truth comforted and sustained him. They always do so for the man or woman whose life is upright and true, who dwells in the secret place of the Most High. The person who is right and is inspired with the prophecy of a work to be done, is conscious of this protection, and is therefore entirely fearless under trials and temptations.

That light which the artist idealizes as emanating from the figure of Jesus in the picture, is not imaginary. A real light does actually irradiate from the presence of every one who is imbued with the consciousness of Truth. Every one feels it who comes into that presence, although most do not interpret it.

Do you not feel an uplifting, purifying, hope-inspiring influence in the presence of some? That is the atmosphere of positive thought about truth and virtue and power. Such persons actually give off that light with which the artist surrounds Jesus in the engraving, although it is not seen with physical eyes.

Truth cannot be defeated. It cannot be smothered by a mass of error. If there be but a small modicum of truth in your doctrine and that lies hid beneath a brush-heap of false-

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hood and mistakes in your heart, it will bide its time and ultimately come to the front. It cannot perish with the error that covers it up. As the error decays the truth germ springs up and flourishes on the debris.

Jesus was sustained in his attitude of sublime dignity and indifference to surroundings by the consciousness of Truth in his heart. He was sure of the rectitude of his way and went to the cross as to a pedestal of triumph. He did not question, "Why this result of such a pure career and aim?" He trusted the law for results, and said, "The Father wills it; it must be right, or it would not be so."

He feared not a hostile world because the message he brought from the Father so filled and absorbed the personality of the man that the sacrifice of self was but a small matter in comparison. "The world must have this truth. I dare to give it, even to the loss of physical ease and social position," was the voice of his deepest consciousness. He knew what it would bring to him, and often spoke of it. But even in the form of death he met and overcame the ultimate, the worst the adversary could confront him with. When the skies seemed darkest, when the enemy was nearest and his weapon strokes fell thickest, then he rose in the highest triumph.

Let us cease to look upon this career as extraordinary, as superhuman and unnatural. It is but an object lesson in the law of Being. What resulted then must always result under the same causation, whether the personality involved be named Jesus of Nazareth or John Smith. Trueness to Truth is lawfulness, and lawfulness must win, in spite of opposition. In fact, opposition only stimulates action and furnishes stepping-stones upon which the victor rises only the higher.

The persecutions encountered by Christianity have probably done more than have all the direct favors offered it, to establish, develop rugged power and cleanse away the dross of its errors. And now we have in the world a new teaching, or, at least, a teaching that is different from or subversive of the established order of things. The most conspicuous points of encounter are found in religion and therapeutics. From the apostles of these two departments of human interest and works of salvation do we meet the greatest opposition. Revolutions and innovations are always fought to the utmost by conservatism. Mentalities and bodies gliding in well worn ruts are not easily dislodged and started in new grooves or set afloat upon the broad sea of Freedom. They snarl and complain and often show fight.

But what can they do? Every stroke they attempt to deal is inspired by only two things: Selfishness and a consciousness of weakness. If the clans of the opposition were unselfish, they would be willing for every one to be free to accept or reject their theories about salvation from sickness and hell; and if they felt quite certain and secure in their foundation principles, they would be serene and undisturbed about all contrary or opposing cults. Weakness and doubt are always full of fear.

But every one with ordinary powers and opportunities of observation must admit that persecution always makes matters worse. It never puts anything down. Even error will rise up under persecution and flourish for a season as if it were truth. The most chilling, fatal blow that can be dealt to a false teaching is silence. A hurtful or indecent book will die of inattention, while a vigorous public criticism will tend to spread it everywhere. Fighting the devil only makes him bigger.

We of the New Thought profit by opposition in three ways: Criticism sometimes points out faults which we had not before observed, and we correct them. The shaking of the main tree of our growing makes its fibre firmer and more closely knit and causes its roots to spread and take deeper hold upon the soil which sustains it. And we are always very near to that which we feel like fighting. Those who fight will become recruits in our ranks if we meet them aright.

After all, how very insignificant is a mere opinion, or a dogma! It is subject to change with the winds of personal weal. Enemies may be converted into friends by small acts of love or confidence.

I heard an octogenarian tell a young man a few days ago, "You destroy your enemy sooner by love than any other way, and find in his place a friend. If you have a neighbor who acts coldly toward you and seems to think you do not like him, borrow an axe or a hoe of him, give him a chance to do you a favor, and see how his conduct will change?"

I knew a young lady who was so persecuted by her parents on account of her endorsement of the teaching commonly called "Christian Science" that she had to leave her home. In less than one year after that the parents were both taken sick, and drugs having failed to reach the cases, they turned to Christian Science for treatment and were healed. Then they became enthusiastic advocates of the teachin g.

When "Ann Eliza", Brigham Young's 19th wife, turned against him and his doctrine and took the lecture field to denounce and expose them, her mother was almost heart broken that her deluded daughter should turn so directly into the way that leads to perdition, and made the most pitiful appeals to her to desist, to come back to the fold of God before it should be everlastingly too late. She argued and quoted scripture and besought her, in the name of a mother's love. But she soon turned and became a warm advocate of her daughter's cause. How worthless then were her former opinions and arguments. (By the way, this same "Ann Eliza Young" is now a Mental Scientist and a subscriber to The Life.)

Are you going to set a man down irrevocably for what his opinions today indicate him to be? or turn to suit them? In a year from now he will probably not be the same and your label will misname him, and your following be without a leader.

When I left the Baptist church, a brother White, an ardent little Englishman, undertook to show me the error of my way. We argued the points of difference between us. He was particularly shocked at my rejection of the church teaching about hell. He remarked with great earnestness, "I would not believe as you do about that for all of Kansas City—no, brother Barton, not for all of Kansas City."

Then I set down brother White as

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an uncompromising hell advocate. I could almost see the smoke of the torment of the wicked in his breath as I would meet him from time to time.

But I misjudged him; for that opinion did not express his permanent view.

One day about three years later I met him. I said, "Well, brother White you still go to hear brother Vassar, do you?" "No; not very often," was his reply. I said, "Why, what is the matter with you and brother Vassar, now?" "Well," he said, 'to tell you the truth, I don't believe in that hell fire doctrine he preaches any more. I don't believe it, brother Barton."

We will not fight people on account of their opinions. Nor will we follow them. To-morrow they may change them. But we will serenely, confidently and unwaveringly pursue our course as we see the light, entirely regardless of seeming results, of people's opinions and of halls of judgment. And, as we descend the steps from the Praetorium we will be unmoved by the moods of the rabble on either side of the way, and undaunted, even though a cross may await us at the bottom. Truth says, "What is that to thee? Follow thou me."

Meditations
By Kaxton

THE EARTH is full of healing. For every wound there is a balm to soothe the pain and make whole the injured member. Pain can not last long. The God of nature has ordained that none of his children shall suffer unnecessary or long continued pain. Pain always marks an unsettled, transitional state of the sufferer. There is no such thing in the plan of nature as a mission of suffering. Pain comes to us at our transitions, and leaves us as soon as we learn the lesson it came to teach. All pain has a meaning. A physical wound is painful because the injured part is full of life, and the molecular resistance to destruction of tissue is intense. Here the pain signifies a conflict between the organic force of life and the centrifugal forces of decomposition. As soon as either contestant beigns to yield, pain begins to wane. If the life force yields to decomposition, pain dies at the cold touch of death. If the forces of decomposition yield, pain is allayed by the healing force of triumphant life.

***

Not many years ago I visited an old battle field. It was a bright day in June. There was a field of young corn growing on a portion of the former scene of strife and carnage. The farmer occasionally turned up a fragment of a shell as he stirred the soil among the corn. But the smoke of the bursting shells had long since been swept away, leaving no trace upon the blue sky or in the fresh breezes that blew from the distant hills. There were great scars upon some of the old trees; but the green eaves and young branches gave evidence of the superabundant life surging upward and bearing healing force to every mangled fiber. Truly the battle had ended, and peace, life, and healing reigned together where a maddened brotherhood of men had, within less than a score of years, sought each others' blood. The thunder of the cannon had ceased and in its stead I could hear the songs of birds as they built their nests and fed their young among the branches of those battle scarred trees. It is kind mother Nature's way. She hastens to heal all wounds and allay all pain. She has hovered over earth's thousands of battle-fields and with her loving, healing touch smoothed out the dark, frowning furrows of angry strife, and lit up in their stead the bright and joyous smiles of peace and contentment.

***

But there are other wounds than those of the flesh. There are pangs that follow earth's battles that arise from wounds that are depeer than the crimson stream of animal life. There are lives bereft of loved ones, and tender ties rent asunder. There are soul wounds to be healed; and it is the sweetest lesson of life that there is a perfect balm for all these deeper wounds. Recently I talked with an old soldier who had fought and bled for the lost cause of the southern confederacy. With the cause for which he fought there had gone down for him also fortune, friends and the luring hope of preferment. But I saw his placid face turned calmly toward the future, bespeaking a soul free from bitterness and without fear. I thought of the thousands of brave souls that carry the scars of deep-seated wounds; and these grand ones seemed to stand before me as an array of witnesses proclaiming to the world that there is healing for the deepest wounds.

***

Healing comes to us, not by compliance with any mysterious formula, not by any vain trick of wily conjurer, not by the conned lessons of science, not by the bungling methods of surgery or the loathsome decoctions of pharmacy; but the universe of life is ever present with you and with me and with every living creature, pressing upon our needs the health and wholeness of a higher and better life. It is our part to open the door of being and be healed.

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IF YOU will send 40c within this month you can get a copy of Mrs. Barton's book, Healing Thoughts; regular price 50c. The first thousand netted the author $500, in less than three months from the time of its publication. Of this book "Universal Truth" says:—

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WE HAVE.

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YOU CANNOT afford to follow a personal leader. You must be yourself or nothing. You cut a sad figure going through life aping another person. Don't do it.

Healing Thoughts

"AND IT shall be to you for a sign."

Fidelity to principle is the highest path of the soul. Infinite Mind is changeless because perfection. To become changeless in imperfection would not be God-like. All visible things are subject to change, and improvement follows only through fidelity to principle. We must continue to unfold more and more of the Divine Nature.

When one runs into trouble it is a sign set up that his intentions have turned from the perfect way of principle or that through ignorance of some of the vital points he has lost his way. In either case his difficulty is a red light hung up at the danger point to call his attention. Things put on this earth are expected to grow. If people refuse, then Nature trots them along any way, as it does rubbish. If man ceases to make effort time frosts his hair and specks his flesh with shrivel and with fungi. All is Life and Principle. The tree that stops growing is at once utilized by nature and is made soil for other growths. That brown stipule on the side of your face is nature's effort to make up for your lack. The fungi on the tree is there to utilize the life the tree failed to use. They are red lights to the man and the tree, signs thrown out that they are not keeping up in the path of their possibilities. Under such conditions one must hasten to return to principle "that he may have life and have it more abundantly."

The life of the body is the Mind. A glass of water will take on several degrees more of cold without freezing if you keep stirring it. So the body will stand far more of trial and of time if the right thoughts be kept active therein.

"It is a faculty of perception in the mind which gives to one a knowledge not taught by the academies, reveals truths unknown to scholastic systems, gives culture without the college, and endows the mind with wisdom and power. Those who persistently ignore it and refuse to cultivate it, grow tired of the years, grow tired of the world, grow old and die. Those who cherish the light and follow its monitions are continually renewed from the invisible source and are given strength to go on with their work and their life, and to pass from victory to victory."—Uriel Buchanan, in his new book, "*Truth and Destiny*"

A lady wrote, "I have almost concluded that the Science is not for me. I ask you to take up my case, as I wish to make one more trial." To presume that one may give up trying is a false attitude. Success is man's *destiny*. It is only a matter of the way he takes, whether he will be evenly and joyfully progressive, but progress he must make and progress in the right direction. A broad minded and progressive man cannot long continue under some other man's creed. If he is a church-member, and the thought of unchangeableness like God has been for a long while inculcated or harbored by him, he will inevitably burst right out of this shell into the light if he reaches the point where he volunteers to think for himself. In that elder day for a Hard-shell Baptist to be found thinking for himself was worse by far, than the present time when an ordinary blue-edged, "hell-deserving," Missionary Baptist leaps right out of the camel's eye of the needle religion into the broad and beautiful and growing fields of Christian Science!

My Papa made us a fine visit last week. He is one of those magnetic personages who naturally gravitates to the center of any social circle he may choose to enter. He is a little over six feet tall, commanding in appearance, with piercing hazel eyes, and abundant, fine gray hair that rolls back from a thoughtful forehead. Father grew out of the Old Baptist church before I was born. He has been a minister since he was 21 years old, and has always preached to large audiences. He could get an overflowing house where other preachers failed after arduous effort. For him to rise and read a hymn awakens profound interest, and one might half suspect, from his powerful rendering, that the composition might be his own, so fully does he enter into its emphasis. Father has grown above the church. He has had his "letter" for several years. When

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he preaches he gives his own thoughts about the Christian Walk in this world. To a young man who called while he was here, he said, "Remember that *character* is all. In loving love all people. Include your enemies, if you have any. You can kill his enmity quicker by loving him than in any other way. If you have a neighbor who thinks you do not love him, just go over and borrow his ax or hoe, and he will be all right."

Yes, Character accords one with the principle of being, while reputation is only hear-say.

When the true path has been lost and a signal-light has appeared, it is not a sign of distress, but a silent reminder, a voice speaking out of the "wilderness" and saying, "Return, *seek* the true way." And the answering voice in the wanderer's own soul responds, and points the way. Thus the healer may speak to the troubled soul and point the way of peace. In a recent letter a lady says: "I am sure that you wrought this change in my life. O, it is marvelous! If I could only find words to tell you of the great change in my whole life! I am full of life and energy. I can sing and leap for very joy. I sleep and rest. My whole being thrills with this new joy all the time. I have taken science treatment several times, but never have been lifted as I have been this time. I realize that I dwell in the Secret place of the Most High, and can ask what I will and it shall be given me."

The explanation of this is, when this woman reached the signal and called for help she accepted the true healing words that were given her and they converted her from the illusive facts into the knowledge of the Truth as it is in Principle, and healing was inevitable.

My blessing now rests on you all.

C. J. B.

The Bible Lesson

THIRD QUARTER.

Lesson II.—July 8.

JESUS THE BREAD OF LIFE.—John 6: 22-40.

Central Thought:—"Jesus said to them, I am the bread of life."

Space will not allow of my giving the full lesson text, it is so long. You can read it in your Bibles.

Verses 22-27 tell how the crowds that were fed in the wilderness saw the disciples embark for Capernaum without Jesus and did not know where he was, and how they took boats and went to Capernaum and found Jesus there. They asked him how he got there. We remember that he walked out on the sea and overtook the ship the disciples were in.

Jesus for reply accuses them of following him only for the material food and advises them to not labor for that which perishes, but to seek rather life aionian, "which the son of man will give you."

Then they ask him what they must do that they might perform the works of God. He tells them to believe on him.

They thereupon ask him for a sign of his authority and remind him that their fathers ate manna from heaven and yet died.

He replies that the manna which Moses gave was not the true bread of life, but that God gives the true bread from the heaven, which, "is giving life to the world."

They exclaim, "Sir, always give us this bre d."

Then Jesus says, "I am the bread of life. He who comes to me will by no means hunger; and he who believes into me will never thirst."

Then he reminds them that they have seen him and his works and yet did not believe, and assures them that the Father has given to him that which cannot be lost.

He says he does not his own will, but "the will of him who sent me."

"For this is the will of him who sent me, that every one seeing the son and believing into him may have aionian life; and I will raise him up at the last day."

There are four points of interest in the lesson:—

1. The quest of the crowds.
2. The bread of Life.
3. Believing into the son.
4. "I will raise him up at the last day."

1. Those people were hungry for the truth. The external sign of hunger for bread only externalized the spiritual need. The drunkard's thirst for liquor denotes a real need. The satisfaction of that need will remove the false taste forever.

Those people who followed Jesus were perishing for the bread of life. Witness their exclamation when he mentioned it: "Sir, always give us this bread!"

The people to-day are hungering for the same bread. They rush to and fro in the world in quest of other things, of health, ease, money, preferment, love and salvation from an imaginary hell, and are never satisfied. Only when they porcure the bread of life will they be satisfied.

2. The bread of life! What is it? It is the hidden supply of life and power coming from the Infinite Source.

Jesus says in this lesson, "The bread of life is that which descends from the heaven and is giving life to the world."

It is seen in all animation, in men, animals, vegetation, electricity, love and the "forces" of nature. And we get a deeper breath of it in the silence which we call inspiration of Truth. Truly, they who eat of this bread of life never hunger more. It satisfies and continues ot sustain.

Jesus also says, "I am the bread of life, and he who comes to me will by no means hunger." The Christ is the bread of life in you, your own individual supply.

3. Jesus further says, "He who believes into me will never thirst," and that believing into the son secures aionian life.

The son of man is the son of God. Do you believe this? If you do, you identify yourself with the source of your being and exalt the Christ man in you. Thus you realize spiritual life and cease to thirst.

4. To be raised up at the last day is to be spiritualized out of materiality. The last days of the material approach. But "he that overcometh shall not be hurt of the second death," that is, the death of death.

Now I will give you a glimpse of the four lessons that will be missed during July, while The Life is not published.

LESSON III.—July 15.

The Gentile Woman's Faith.—Mark 7: 24-30.

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Central Thought:—"Lord help me."

This is the story of the Syrophenician woman, a Greek by nativity, who came to Jesus on the borders of Tyre and Sydon and besought him to heal her little girl, who "had an unclean spirit." At first he seemed to refuse her, using the common Jewish designation of "dog" when referring to the Gentiles. She took no offense, but. persisted in her request. Then he told her that her faith had healed the girl; and it was so.

The lessons for you to draw from this are,

1. There is no respect of persons or races with God.

2. Faith persists and wins.

3. Seeming refusal does not always mean denial. Persist according to your faith, and secure what you will.

LESSON IV.—July 22.

Peter's Confession ana Christ's Rebuke.—Matt. 16:13-26.

Central Thought:—"If any one wish to come after me, let him deny himself, and take up his cross, and follow me."

Jesus and his disciples came to Cesarea Philippi. Jesus asked them who people said he was After they had given various answers, he asked for their opinion.

Peter answered for all: "Thou art the Christ, the son of the living God." Jesus blessed him and told him that he got this knowledge from God. Then he told him about his, Peter's, name and significance (a rock), promised him the keys of heaven and that he should be a foundation stone of the church.

He then charged them not to tell any one that he was the Christ, and revealed to them his approaching crucifixion. Peter said it should not be so, and got himself severely rebuked for his impetuosity.

The lessons to be drawn are,

1. Knowledge of the Christ comes not through the flesh and blood, but from the Spirit.

2. We must not resist the working of the law.

3. Life and love are secured only in abundance by giving them out freely to others.

LESSON V.—July 29.

The Transfiguration.—Luke 9:28-36.

Central Thought:—"This is my son, the beloved; hear him."

Jesus and Peter and James and John went up into the solitude of a mountain. Jesus stepped a little apart from the others and stood praying. He was illuminated, glorified with a spiritual light. The disciples saw also the two persons who represented the law and the prophets, Moses and Elijah, talking with him.

The lessons to be drawn are,

1. Transfiguration is spiritual illumination. All may become thus transfigured.

2. The law and prophecy are fulfilled in the gospel of Love and Peace.

3. To-day we have a new dispensation. Hear it.

LESSON VI.—Aug. 5.

Jesus and the Children.—Matt. 18:1-14.

Central Thought:—"Allow the little children to come to me, and forbid them not; for to such belong the kingdom of God."

They brought children to Jesus to be blessed. His disciples rebuked the fond mothers for troubling the master with their young ones. Jesus chided the disciples, had the little fellows brought to him by scores, blessed them and drew a beautiful lesson from their innocence, purity and freedom from guile.

Lessons to be drawn:

1. A little child represents innocence, purity and open hearted honesty. Thus he is a symbol of the kingdom of God.

2. Offend not the little ones.

3. Become as a little child and enter into the kingdom. Deny, dispel, cut off, refuse all that would prevent you from entering in.

ANSWERS TO CORRESPONDENTS

"WHILE WE were sitting, a few evenings ago, this man came to us and asked what we should do for him. This answer came:—'Treat him for understanding.' Please tell me if this is truth or not, or is it some one passed out of the body returned to play a trick on us?"

Answer:—The suggestion, "Treat him for understanding," had its rise in your latent consciousness. Whether it was placed there by an unseen Psyche, or whether it originated in your own soul, remains to be seen. Upon the Mount of mental Transfiguration I beheld three Individualities. The first said:—

There is no space. Eternity is not reckoned, and there is likewise no time. Immensity is filled with Breaths, and all is Life, continuous and unbroken forever.

In this Life there are planes. The Breaths are, by Thought, projected into form or shapes, and as fast as they become visible to sense they are called "living souls." Living is different from Life itself, in that Life is Perfect and changeless Being, while *living* is suggestive of change from lower to higher forms in Life.

While upon the physical or form plane of Life, beliefs in limitation are natural, and seeing is confined to the physical plane. The soul has the capacity of seeing or of perceiving the things of the other planes, but he makes the "mistake" of striving to see them through the physical avenues, just as the Babylonians strove to see heaven by erecting a temple and ascending its summit. If the winds and lightnings had not destroyed it as was supposed by Alexander Polyhiator, they would have found themselves no nearer heaven on its summit than at its base, save, perhaps, the gain of knowledge that experience always brings to earnest effort.

The butterfly may perceive its former shapes in the chrysalis, the caterpillar and the egg. It may nestle near the egg all day and the latter feel but its warmth. The caterpillar may feel the flutter of a wing and the peace of a divine presence; but though it might yearn and yearn for something more, it cannot *know* the graceful sweep of wing through air, the beauty and the colored softness so pleasing to the seeing eye, nor can it know the glory of the open fields, the sun-kissed meads, and odorous flowers, and the field lark sounding over all his note of joy.

But through desire to know it will duly pierce its limitation walls and rise to full knowledge of all the higher plane contains. The caterpillar

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transforms into a chrysalis, and the chrysalis into a butterfly. The chrysalis, by rebellious striving to know, might deform his slowly developing wings, and so weaken his possibilities for the longed-for higher plane. Thus each one gets his chief dues upon the plane in which he lives and acts. In the true way of progress through any plane, all imperfections peculiar to that plane duly drop off, and the creature is ushered new and perfect into the higher. The butterfly upon the wing, is happy and busy and may be conscious that the best thing that can be done is being done for the waiting chrysalis, and so hovers about it only to protect it as it sees the need. When the creature is at last ready for transformation all the other chrysalis forms say that he has died. They see the empty place, and his presence is visible no more. They have not eyes to see nor ears to hear the things that belong to the plane to which their loved one has gone, and for which they have constant though unconscious desire. Yes; the Breaths are about you, and every where, and behind the vail of flesh is all the beauty and the greatness and the bliss. "The living, whether things or persons, Cebes, are generated from the dead."—(Socrates)

The Second said:—

All space is full of the Perfect Image. Life is all, and man must prove it. Death is unnatural, save to an imperfect course, and the imperfect in this world must be overcome while on this plane. For the next higher, there is work enough to fill all of any one's time.

Thousands have died, committed suicide, been killed by the physician's practice, have gone out through careless ignorance—and, have awakened in the next higher plane in ghastly nakedness among refined and radiant beings, and are filled with the horror of their mistake, and in the hopelessness of their condition, they fly earthward and try to enter again their old field that they may correct their mistakes. But there in no opening. The newborn babe holds on to its own casket; the healthy neighbor is busy breathing through his own lungs, and the metaphysician is conscious of his own dominion. He must be incarnated. It is the only way. The slightest resistance from one already clothed in flesh is sufficient to repel him. He is bodiless, what shall he do. He seeks among the demented, the weak, the unaspiring, in hope of a chance, and he sees some good souls around a table, and some marvel (!) of a man or woman willingly acting as medium for the invisibles. The medium calls for his lost loved one, and this sinning mentality, overwhelmed with joy at this opportunity, presses forward, and, looks once more upon the familiar scenes of earth. It is said, "Fools rush in where wise men fear to tread."

But it is through intended chairty that most mediums become thus self-sacrificing.

But the medium is neglecting his own work failing to fulfill his mission on earth, and will also need to return and make up the loss. Each Note in the great Harmonichord of Life must sound truly, and to do this it must sound only for itself. Thus only can it help every other note to sound truly. There is but one true way to enter the next higher plane, and that is the Christ-way, through *overcoming*, and by the soul's own faithful effort. The soul must learn while yet upon this plane, how to overcome all sickness, sorrow and death, and rise to the next higher mansion by natural growth or metamorphosis, so that no decay nor even dust will appear. In the perfect life there is no dust and no decay. All is gradual, and graceful unfoldment into the more and more perfect, forever. Much has been overcome, much has yet to be overcome, even the last enemy.

The Third said:—

About us there are loving presences who linger because they find they must perfect their earth education, and because they find greater facility for helping the loved ones of earth. The better and more spiritual beings have dominion in the unseen, for the reason that error, without material instruments, is helpless, and fails before the presence of love and virtue. The Infinite reigns in the unseen as in the seen world, and every Breath is beneficence and every Presence illumined with loving kindness. Only the people who court the bad are subject to the bad. These are the souls who through lack of knowledge only have become unclothed through the way of trial. The people who are clothed with flesh are few compared with all the myriads of souls that people the invisible realm. No one ever dies. Even the tragedy called death, is but the disaster of departure without knowledge, into the unseen. The light of Truth is shining everywhere. Whoso ever will may come, and freely partake of saving knowledge, and unfold into the higher states with joy and gladness. Trust the true in the seen and in the unseen. Get Wisdom. Know the way of Truth and of Life. Be diligent, be true to Principle and all Being will be true to you.

OUR SABBATICAL MONTH

BEGINS AFTER this issue of The Life. During July we give you a breathing spell and take a little outing ourselves.

We may not go away at all. If we do it will be for only a very brief season.

But in any event our correspondence will not be neglected. If we go out of the City for a time, our letters will be forwarded to us and promptly answered.

And special attention will be given to our patients during the month—we will have more time to devote to them.

And pupils who are taking the lessons by correspondence will be duly and promptly supplied as their orders come in.

By this arrangement you get 48 issues of The Life in a year, the same number that Freedom and other weeklies give their subscribers, the difference being that they skip one issue out of every month wherein five issue dates occur, giving just four each month, while we skip the extra four weeks all in a lump so as to get a lit the opportunity to go to the woods and commune with nature.

It does us a world of good. And you will greet The Life on its return to you with renewed gladness after a little absence.

We shall give you the benefit of this little refreshing. We will be better fitted for the work by reason of it and will send out renewed power in The Life.

The next issue of The Life after

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this one will be dated August 1, 1900, and numbered 14.

Don't overlook this, now, and begin to write us and ask why The Life don't come.

Meantime, get some new names, *every one of you,* to begin with that Aug. 1st issue. Tell them it will contain special features, for it will. We intend to make that issue fully worth the price of five. Send on the names, friends. Thus you not only make our hearts glad, but help spread the gospel of Truth.
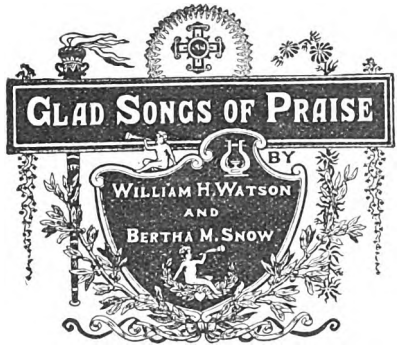
Now goodbye, loving and esteemed friends, until we greet you again Aug. 1. THE EDITORS.

WE TAKE pleasure in commending to our readers Mr. and Mrs. James A. Nield who have just gone out from our school to enter upon the ministry of the Word of Truth. They are well qualified for the work, both being good speakers and successful healers. They are young, vigorous, enthusiastic, sincere, pure in heart and united.

Mr. Nield goes out from the pastorate of a Congregational Church, which position he voluntarily resigned June first. As a preacher in the church he was much esteemed and holds several letters of commendation from different churches where he has preached. Some of you may remember that he gained a wide reputation a few years ago through the fact that all the churches of all denominations in a town where he was located united upon him as their common pastor. There was considerable comment in the papers about it at the time.

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BODY means embodiment. But embodiment cannot be without a soul preceding, superior to and responsible for it.

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The Life

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VOL. 7. KANSAS CITY, MO., WEDNESDAY, AUGUST 1, 1900. NO. 14

N Y Pub Library, 40 Lafayette Place

Sanitation, Insurance and Mind Cure

THE FOLLOWING is clipped from the N. Y. Times of June 20, under the heading, "Topics of the Times:"

"Action of a kind that is likely to give the people who call themselves 'Christian Scientists' a lot of trouble, if it serves as a precedent for other organizations with similiar aims, was taken at Buffalo last week by the Supreme Lodge of the Knights of Honor. This is among the largest of the mutual benefit societies, and it has branches in most parts of the United States. After a full discussion, the Supreme Lodge decided that the Eddyites in particular, and faith curists in general, owing to their contempt for the sanitary precautions taught by modern science and observed by the sane and intelligent element in all civilized communities, and especially because of their refusal to submit themselves when ill to the care of trained physicians, are the most dangerous of risks. from an insurance standpoint, and hereafter shall not be admitted to membership in the Knights of Honor. The decision is an eminently sensible one, and the need for making it has often been asserted in this column. The delay of the other mutual societies and of the regular insurance companies in adopting the same policy of exclusion against the faith cure fanatics is really inexplicable. Many a person to whom insurance is now refused because of maladies more or less serious is an appreciably better risk than a stalwart 'scientist' to whom sanitation is an impious farce, the existence of infectious maladies a negligible delusion, and the preservation of health a mere matter of assertion and belief. Such people are obviously exposed to numberless dangers from which others are comparatively safe, and their chances of recovery in case of illness are simply those given by nature, assisted only by imagination. If insured at all, it should certainly be at materially increased rates."

The measure referred to was proposed and put through by Dr. Dolton of St. Louis, the "Supreme Medical Examiner" of the order, a salaried officer.

At first view it seems strange that an intelligent person would allow his prejudice and resentment toward that which seems to compete with him in business to lead him into the making of so many utterly false statements as are found among his reasons for this action. The writer of the paragraph shows himself to be an unreasoning partisan by his approval of the action of the Lodge and his expressed desire to see it followed up by other orders.

While there are many things taught and practiced by the Eddyites which I do not endorse, yet it cannot justly be charged against them that they condemn or disregard sanitation in its true sense. They are, if true scientists, living up to their teaching, scrupulously cleanly in their persons and about their premises. They dress neatly and comfortably, eschewing the hurtful fads of fashion which kill so many. They have due regard for pure, wholesome air and sunshine and for proper exercise. They do not worry, and we know that worry is one of the chief causes of sickness and early decay. They do not take medicines and the poisonous quack "remedies" which have killed so many. And the facts and figures, which may be obtained by any one who has his eyes only half-way open, will prove to the exclusion of all doubt that Mental Scientists especially are the very safest of risks for insurance, instead of being "the most dangerous," as Dr. Dalton declares the Eddyites and "faith-curists" to be. (This action, of course, refers to all who use Mind healing instead of drugs, although Mental Scientists are not named here.)

It can easily be shown that both Mental and Christian Scientists are healthier, longer-lived and less liable to accident than are those who adhere to the old drugging ways and subject themselves to the worrying weaknesses and fears of the past. They would, therefore, constitute the very safest of risks for any life insurance company.

I do not believe the action of the Buffalo Lodge will be followed up by other orders and insurance companies. It is so absurdly contrary to the real state of things that all thinking people will see the error of it. To assert that to Mental and Christian Scientists "sanitation is an impious farce," is at once to convict the one who makes the statement of either dense ignorance on the subject, or extreme prejudice blindness.

The fact that Mental treatment and the study and practice of Mental Science have healed many thousands of persons of maladies and chronic troubles which medication had failed to reach, and greatly prolonged the lives of all who have truly applied the teaching, is no longer a matter of controversy among enlightened, wide-

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awake people. It is an established fact, however the doctors may try to account for it and whatever inference may be drawn from it. The sanitation of these Mental and Spiritual Scientists is the most perfect and effective, their freedom from care and worry the most complete and salutary in results and their immunity from the diseases common to the rest of mankind the most marked. All of this is readily observable to the eyes of every one who does not wilfully refuse to see. Then why should not these people be the very safest of risks in life insurance? It is no less than idle folly to assert that they are not. It is true that they do, when sick, refuse to "submit themselves to the care of trained physicians." Really, they ought not to be ill at all, and really they are not ill half as often as they were before they became Scientists; but their refusal to be drugged and butchered by doctors has many, many times saved their lives where those who did submit to "trained physicians" were killed by poisons, starvation or the knife. We know this. And I believe, after a most thorough investigation and intelligent observation of facts, that more people would recover from sickness than do under the treatment of allopathic doctors if they had no medical treatment at all, with only proper nursing and nourishment. In other words, strong drugs and the knife, together with denial of proper nourishment, and the professional prediction and expectation of usual crises and fatalities in sickness by the doctors, hinder recovery rather than help, as a rule, and often prove directly fatal. I think this cannot be doubted or gainsaid by any who have had experience and opportunities of observation and have exercised the faculties of common sense and reason.

Now, so far as I am individually concerned, I would not care a straw if all the lodges and life insurance companies on earth were to shut their doors absolutely against me, refusing me both membership and insurance of my life. I do not believe in ordinary life insurance and belong to no secret society. While I am far from condemning those who do lean upon such props, I want none of it for myself. I will not place a premium upon my death and create a thought of gain in others through my demise. If I wish to make an investment to secure a living for those dependent upon me, I will first make it in a security of health and longevity in myself, excluding from my own mentality and from that of my family every calculation and thought of death; and then I will place the money I earn, over and above that which goes to meet immediate demands, where it will be safer, freer and more productive of increase than it would in any society or fallible insurance company.

This is for myself. If you can't do this, or prefer to take another course, very well; I have nothing to dictate to you and will not condemn you because you do not do my way. Let us all be free, and accord to others the same privilege.



A Country Scene of Our Vacation.

ANSWERS TO CORRESPONDENTS

A CORRESPONDENT asks, "From what source comes the inspiration, instruction and admonition some speak of in the silence?" She adds, "Though easily impressed, nothing definite comes to me when I go into the silence."

Answer:—In the silence I do not listen much. I think others do; and the tendency to listen for a voice somewhere without, or an impression from a power or influence not in and of the self, is almost unavoidable when we are inclined to listen.

Impressions, you understand, are not always from the true source of wisdom and power. They come often from the race thought atmosphere, people's opinions and disembodied sprites of mischief. They are not to be fully and implicitly trusted and obeyed.

The attitude most fruitful of results to me in the silence is the attitude of trustful confidence in the law of being as it is expressed in me, and affirmation of that which I would manifest. I appeal to the within, the wisdom of Truth as it has been expressed in me. I do not listen for information to come from without, but for the voice of my own true self, the personal shekinah in me.

I have the utmost confidence in the already existent knowledge or understanding of the matter sought after within myself.

You may say it is the Father in me. Very well; it is none the less myself; for the Father and I are one.

For example: I will say I am seeking guidance in some matter about which I am not surely decided as to the right course to pursue. I go into the silence with the affirmation: "I am now guided by Infinite Wisdom and shall make no mistake." I then take up the question to be decided and hold it up in all the lights my reason suggests, all the time appealing to that divine Wisdom which is native in me.

When I have done this as long as I find it desirable, I drop the subject and go on about my business, always confident that the right answer will come. And it does come soon. It

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comes in this way: I awake to the light of the soul to know that I always knew the right way, but was temporarily confused by the surface rattle. The peace into which I entered in the silence quieted the confusion and I knew that I had always known the right or held the consciousness of truth in the soul heart.

Now, in this I do not wish to create the inference that I depreciate the value of inspiration from the Universal. Growth or unfoldment is all inspired from the unexpressed Source of Being. There could be no growth without this supply of Essence. It is expression, which is the only creation. But the voice of guidance is not spoken from without. It is after wisdom has been expressed in the soul that it begins to utter intelligible words. The information and guidance come as a conviction, a conception, or a recollection, as if one would say, "I now see that to be the way; I perceive and understand; I wonder that I was ever in doubt about it."

---

1. Please explain 1 Peter 3:19. 2. Was Adam the first man that was ever created? 3. If man's true being is perfect, what causes some men to act so badly? 4. How would you proceed with a boy in a town where there are no good influences thrown around him only what he gets at home?

— —.

Answers:—1. In order to understand verse 19 of this chapter we must read with it the 18th and 20th. These three verses are as follows:

18. Because Christ even once suffered on account of sins—the righteous for the unrighteous—that he might lead us to God, being indeed put to death in the flesh but made alive by the Spirit,

19. by which also he preached to the spirits in prison,

20. who formerly disobeyed, when the patience of God was waiting in the days of Noah.

The writer of this epistle seems to have believed that the world of mankind who were drowned in the flood had not been lost, or utterly destroyed, but that their souls had wandered in darkness ever since, in a region called Paradise, intermediate between this world and the final state, in the place where Jesus told the repentant thief on the cross he would meet him later and explain matters more fully. He believed that Jesus' gospel helped to enlighten and lift up these souls too, as well as those of men in the flesh.

It may be true that this gospel of love and spiritual life is for disembodied persons as well as for people manifesting flesh bodies. I rather think it is. People who die in error are not thereby made wise and good all at once. They must learn and progress after the change called death, as well as before.

Peter evidently did not believe that those wicked people who were so utterly depraved in the time of Noah as to cause God to drown them all, old and young, babes and adults, according to the Hebrew story, were sent to a place of everlasting torment. He believed there was salvation for them yet, through the light of men which came personified in Jesus of Nazareth.

2. Adam is not the name of a particular man in the Hebrew allegory. It was the Hebrew word for man. So was Eve the Hebrew word for mother, or origin of individual life.

The account of creation or expression found in the first two chapters of Genesis is not to be regarded as history. In the very nature of the case, the writer of it could not have been a historian. It is an allegory with a deep meaning, which has been explained in these columns before.

Nor can we locate Adam in time. If man is an evolutionary product, his origin is lost in the deep mysteries of ages that are absolutely countless. The childish story of the ignorant races of the past about a god making the earth and all that is on it out of nothing, in six days, about 6,000 years ago, is no longer accepted as sacred history by intelligent people. We now know the earth to be many millions of years old and that civilized man occupied his place upon it at least 70,000 years ago.

3. This question has been answered many times in The Life. While the Essence of the soul is perfect, unfoldment, or manifestation, is not finished. The only thing not at one with God is manifestation.

If we acknowledge growth or education as a fact at all, we are forced to conclude that manifestation is incomplete.

But the falling short, the unripeness, which we have called sin, is not a crime deserving condemnation. You may as well ask, Why does the babe stumble and fall in its efforts to walk? Why does it burn its fingers, break up our costly bric-a-brac, turn the ink and the glue over on our rich gowns or laces, and sometimes set the house on fire, causing great loss of property and sometimes of life? It is no more certainly weakness and ignorance in the child that lead to its errors, than it is in the adult person. Every misdeed is founded in ignorance, it matters not whether it be committed willfully, with malice aforethought, or otherwise.

4. Treat the boy that he is strong and true and pure and invulnerable and abides in the truth; and trust him that he is all you affirm for him. Believe in him and let him know that you believe in him. A boy will find the company he naturally affiliates with, or takes to, wherever he goes. You may be sure of that. I send my boy to a large school where there are all kinds of boys. He no more falls into the vicious strata of that community than would an eagle associate with the bats and owls of a noisome cavern. He is absolutely safe. While at the State University, I did not find or know that class of boys.

MR. GEO. W. READING.

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3332 Troost Ave., Kansas City, Mo.

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WE DO ALWAYS REJOICE AND IN EVERYTHING GIVE THANKS. PRAISE THE LAW OF GOOD, O MY SOUL!

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PUBLISHERS THE LIFE.

WE HAD a most delightful country outing. We will tell you more about it later. We are glad to greet you once more, and trust we may put much of the fresh nature spirit we imbibed into our written words, so that you also may profit by our gain.

Healing Thoughts

THE earth is the Lord's, and the fullness thereof. The Heavens are God's, and all that therein is. The invvisible or spiritual creation is of the Elohim, and the *visible* is the work of the Lord through and by use of the *spoken* word. The "God said" of Elohim is not out-spoken—not audible—but only in the word of Mind. It is this Word of Mind that the Lord takes up, reiterates in voice through the resonant, rhythmic vocal chording that the vibrating ethers are ever ready to precipitate into formulated and musical words.

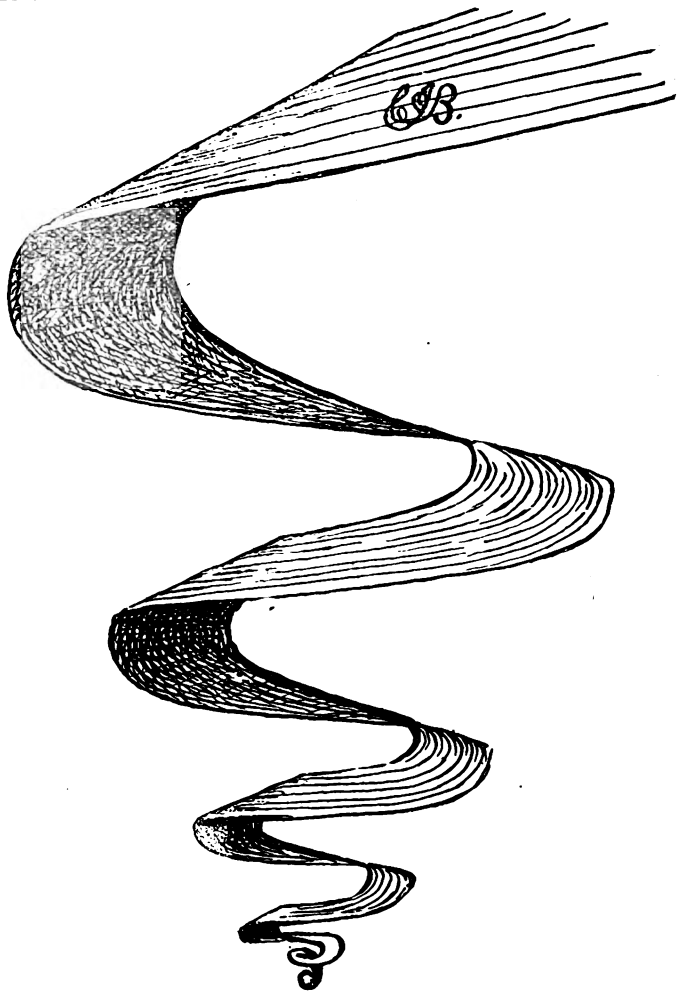
Fundamentally the Word of Spirit is. This word is with Elohim, and being Mind in substance is Mind or Elohim. All things that have been or will be, are made by the *use* of this Unmanifest Word that is with, and that is Elohim.

When we understand the nature of the Unmanifest and the manifest Word, we have the key to all power and know the real Way of Life and Truth, and understand the method of salvation. All there is left for us to do is to enter the Path and continue to walk therein.

This is accomplished, not by manual labor, but by the right use of right words. Salvation is reached in no other way.

There are two kinds of words: *cause* words and *effect* words. The cause words are the spiritual thoughts of mind, while effect words are the ghosts or reflections of ended or exploded ideas.

A false word is a conclusion arrived at through considering only the spoken word and its effects. It is the judgment formed from appearances only. It is without power because without substance. Just as the mechanical whisperings of a person who repeats or reflects the words of another as they flow from the other's lips, they belong to the involuntary and hypnotized mechanical.



The Spiral Path of Life---Not a Circle

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Every True Word is an entity, a real thing, a, power and forceful character in itself. To say "Peace" in the spirit of Truth and with understanding will make quiet the wildest storm of sea or land.

The inaudible word is the word of Power. For when it is once expressed in mind, its manifestation is insured. There are no true words but those, found in the very substance of God. Elohim is Life, Truth, Love, and these are Universal Substance. I have told you that Life is the Omnipresence, Truth the Omniscience and Love the Omnipotence of Elohim, or Universal Substance. Then, in speaking or thinking our words, (our instruments of power,) we must utterly confine ourselves to words of Life, Truth and Love, or fail in that which for the time we have undertaken, as image Gods cannot hear and cannot answer prayer; so all appeals to formed things are lost in the bogs of effect, and the word is powerless because it is without Substance. For the same reason herbs and minerals are not agents, but only signs or hints of the Unseen Realm. All nature suggests the Unseen Powers forever back of all, in all and throughout all.

The centuries have dwelt in effect to the neglect of cause and its True Words until the average age of men is reduced, from a thousand years, down to thirtythree!

But the earnest soul continued its growth in grace and knowledge, and the True Words have been spoken by the invincible few, adown the ages, until with the crowning of the nineteenth century understanding illumines the mentality as sun-shine overspreads the earth. And the actual Dawn of that blessed time when all peoples and tongues shall know the Lord, from the least to the greatest, and we will have no more need to say, *Know thy Lord*, but each one's face, clothed with this consciousness, shall shine as the sun, on account of the revealment of the ideals of the Life, Truth and Love within.

I saw a woman with swelled ankles, and I said, Say in your heart, I am Life, Truth and Love, in Substance, and I have *nothing to fear*: and she said, "It was caused by so much standing and in high-heeled slippers." Then I said in my mind, None of these things can touch your health for you are *spirit*, and *spirit* cannot be touched by infirmity of any kind.

There appeared one with starved and shrivelled flesh; and I said in spirit, You are not in need of food; for your substance is unquenchable, and my word brings into your consciousness the health and strength and rejuvenating influx of Life Eternal, Truth omniscient, of Love all-powerful, and so shall it become speedily manifest even in the physical according to the effectual and perfect working of the perfect Law. I speak the word only. The right effect is spontaneous after the speaking of The Word. So I speak right words, knowing that right results will follow, as fruit follows the perfect blossom, for the I Am is the Alpha and Omega whose work must be as perfect in the finishing as in the beginning.

Let him who claims aches and pains let go the thought for a moment, relax every tensioned muscle, be silent and think patiently the following words:

"I am so permeated with Immortal Life that there is no room in me for any inharmony. I am guided by Infinite Wisdom and I cannot fail to know what to do in the present instance. I am the child of Infinite Love, and this makes me powerful, since Love is universal Power. I have within my real substance all Power and I now begin to reveal it. God, immanent, is my Substance and my perfect conquest forever." C. J. B.

The Bible Lesson

THIRD QUARTER.

Lesson VII.—August 12.

THE FORGIVING SPIRIT.—Matt. 18:21-35.

Central Thought:—"Forgive to us our debts, as we forgive our debtors."

Jesus was in Capernaum, at his own home. It was the autumn of A. D. 29, probably after the Feast of the Tabernacles, which occurred that year on October 11. It was about five or six months before the crucifixion.

21. Peter had heard Jesus discourse on forgiveness and remembered that the Jewish rabbis had taught that where one transgresses the rights of another and repents and asks pardon, he must be forgiven, until after the third time; then he is not to be forgiven further, since he has proven the insincerity of his repentance by repeating the offense so often. Peter also remembered how often he had been criticised for his impetuous conduct and how hard it was for him to always forgive.

So he asks Jesus if he would make a new rule about forgiveness and place the limit at seven instead of three.

22. Jesus' reply means that the times must not be counted. It is doubtful whether the original language here means seventy times seven (490) or seventy times and seven (77) The marginal reading of the Revised Version is "seventy times and seven".

It is true that a man who should wrong you seven times and ask your pardon each time would thereby prove the insincerity of his repentance and you could not help concluding that he is either dishonest or crazy. You would, in fact, be justified in so concluding, and in refusing to trust him further. It would be unwise in you to trust one who has often deceived you, even though he may have begged your forgiveness each time.

Jesus means here that you should not hold any grudge or feeling of malice against any one, although he may have often committed offences against you; and this, although he may never have asked your pardon. It is not yours to punish, nor condemn. The law of being will take care of the offender against justice. "Forgive our debts as we forgive our debtors," means simply and only that our own forgiving attitude is the only attitude that secures remission of sins in our selves. We forgive our own transgressions by holding no malice or vengeful purpose against others.

23-35. These verses give the parable of the unjust or cruel servant.

"The kingdom of heaven" does not mean a place. It means the ruling sway or dominion of Good in the ev-

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erywhere. It refers to the law and prevalence of Justice and Truth, without regard to human statutes.

The parable story is this, in brief: The servant of a king owed him a large sum, stated here at ten thousand talents—if of silver, about twenty millions of dollars; if of gold, sixteen times that much. The amount stated simply means a sum impossible to pay.

The king ordered him and his family to be sold to pay the debt. In other words the man had forfeited to his king himself and all that was his through the incurring of a debt he could not pay.

The servant was humble and begged for mercy, promising to pay all. The king not only relented from his purpose to sell the man and his family, but forgave him the debt in full.



A 20th Century Sunday School Class

This servant had a servant who owed him about $16.50 and was not able to pay. This underservant begged for mercy and extension of time, but was refused. His master had him cast into prison until the debt should be paid.

Then the king hearing of the cruel conduct of the very servant he had so befriended, sent for him, severely rebuked him and delivered him to the "tormentors" until he should pay all the twenty million dollars, the debt he had forgiven.

The "tormentors" were those who, among the ancient Romans, tortured debtors by extracting teeth, slitting the nose and ears, etc., to force them to reveal hidden property.

The conclusion is given in the 35th verse that the "Father in the heavens" will do us that way if we do not forgive our brother.

I don't believe a word of it. God would not forgive a person on account of his humble begging and set him free, and then go back on his word, as this king is represented as doing, and force the forgiven man to pay a released debt because he had committed an after offense. It is a mistake. I do not believe Jesus ever taught such a lesson. A forgiveness that is liable to be revoked at any time is no forgiveness at all. The cruel servant is, of course, punished for his heartless conduct toward his dependent, but not by a master going back and raking up forgiven offenses and erasing the act of forgiveness. If the governor of one of our states were to pardon a convicted felon, and the pardoned man were to go out and commit another offense, the justice of our human laws would prevent the governor from recommitting the man and punishing him for the old crime.

The point usually made from this parable is not a good one. It makes God out as being changeful, unjust and vengeful.

The teaching I get from the lesson is this: The man who has not the quality of mercy in his heart, receives not mercy himself. He must release his own debt by releasing that of others. It is the only way it can be done. And so long as he holds his brother in the prison house of his condemnation, he himself is held by the "tormentors" for his own transgressions. In fact, while a man continues to be unmerciful toward others, he shows by this that he has not made the atonement on account of his own misdeeds—he is yet capable of the commission of like misdeeds.

Another suggestion in this lesson is, That if forgiveness is offered before the offender deserves it, before he has overcome and risen above the plane of the offense so that he is in no danger of doing such things again, it cannot be accepted, it will not work a release, even though offered by a God.

If I steal my neighbor's horse and he were to say to me, 'I forgive you and will not prosecute you for it," would that make me not a thief and satisfy the demands of the law of my being in my conscience, think you? By no means. The neighbor would only release himself by his merciful act: he has no power to release me. I must have it out with the "tormentors".

Another criticism I would make on the parable is, that the king's servant surely became humble again, and begged for mercy as before, when taken before his master for his cruelty to his own servant, and the king should again forgive him, even to the repetition of 77 times, according to what Jesus had just said to Peter.

The same objection applies to the doctrine of eternal punishment. The victim would surely repent if he could and beg for mercy. If he does so, he must be forgiven; for God cannot be less merciful than he requires people to be. If the sufferer cannot repent, then God is unjust in torturing irresponsible persons.

DEMONSTRATION.

THE LAST of June, 1899, a minister of the gospel in New Mexico wrote to have treatments for a severe case of fistula back of the ear of his little five year old girl. The treatments were given, absently. On July 2, ultimo, the following letter was received from him:

"Angus, N. Mex,, June 25, 1900.

"Dear Brother Barton:—It has been about one year now since you commenced treatment of our dear little Blanche, who was suffering with sore ear. Two doctors had said she could not live a year unless operated upon, and that even with an operation the results would be extremely doubtful. So I, rather than risk an operation, resolved to try faith cure. I wrote to several faith curists, but got no satisfaction.

"A friend in the Soldiers' Home at

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Leavenworth, Kas., sent me a copy of The Life. It seemed a Godsend, for a new hope sprang up in me. I subscribed for The Life and got a friend to subscribe, and applied to you for treatments for our little girl.

"The day you wrote me that you had commenced to treat her, the child began to improve and is now entirely well and hearty, and I feel that I ought to write and thank you for the Truth power manifested through you in her behalf, and may God bless you and prosper you and manifest in you until you come up to the fulness of Jesus the Christ. And may God prosper me so that I can recompense you for what you have done for me, not only in the healing of my child, but also in leading me out to where I can see a light. It is dim yet, but glorious to behold, and I am going to grow in grace and a further knowledge of Truth. I am going to dwell in the secret place of the Most High. The Life is the most soul-inspiring paper I ever read, and the new head is beautiful.

"I want to thank you for the articles on Breathing, and those on The Will. And I must thank Mrs. Barton for 'Healing Thoughts.' I get a new lease on life every time I read them. It seems I can preach a better sermon after reading 'Healing Thoughts.'

"There is more in our hearts than we are able to express. May you be filled with the fulness of the All Good. Yours," etc. — —.

THOUGHT ALIVE IN A LETTER.

FRIEND MR. BARTON:—

That "spirit with spirit may meet" and even speak, embodied or disembodied, with each other, your correspondent on "Recent Experiments in Telepathy" in her so direct statement of experience, proved to be true.

The one "receiving" seemed to stand by a railroad track and to see a train pass. She was impressed that the friend who should "transmit" was on that train. He wrote he was, but asleep. Did his mind, though not his conscious will, reach and cause in her a mental vision? Or did she sleep and see in her dream? Or was her spirit self actually projected to that spot where she seemed to stand, by her own great desire to know the message of him? The fact that he awoke chilled and she came back to materiality chilled, would suggest that their minds were in contact, though he was asleep. This mystery of how thought acts to stir thought in another brought to remembrance an experience of my own. A friend in Cairo, Egypt, had written me a letter. This, of course, I did not know. For at least a week before it came, I had very deep memories of her, which reached a degree of feeling one night that my heart cried in its longing: "O, Abby, *come*!" The next morning her letter was brought to me. "Oh, wonder!" was what I said. And she had written earnestly of our past. Now I believe that the thought in that letter as it was nearing me was deep and somehow alive enough to make me think as I did.

What is thought, that days after it has been transferred to paper from one mind it may whisper like a voice to another?

I know mind may follow a letter sent, and press down into deeper meaning what was written, by thought force, so that the receiver gets a better letter than was mailed.

All this makes one think that mind in literature is *alive*—with the very life of him who wrote.

Very Truly Yours,

Florence Hilton.



The Cook Who Made the Best Coffee.

THE BREAD OF LIFE.

HOW SATISFYING is spiritual knowledge! It seems truly the bread of life.

"Thy words were found and I did eat them."

And Jesus said:

"Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God"—from which I infer that the word proves to be food for the soul. I never thought before of eating the truth; but no doubt we must take it into our minds and hearts and "inwardly digest it" to gain any good or power therefrom.

In the natural world light and heat produce the vegetable and floral kingdoms. Do Love and Wisdom produce anything analogous in the heart and mind of man?

Out from the virgin soil of the soul may spring violets and wild flowers. I once saw a field where all kinds of flowers grew in abundance, while in another near by only weeds and thistles grew. So may the "Sun of Righteousness" cause spiritual weeds and tares to spring up in the hearts of the idle and vicious.

"If then the light that is in thee be darkness, how great is that darkness."

We must have the "true light that lighteth every man that cometh into the world."

Let us, then, walk as "children of the Light."

"The morning light is breaking
The darkness disappears",

the darkness of ignorance, of narrowness, of prejudice.

But, as the dawn slowly grows into day, so must this new light be admitted very gradually to our night of ignorance.

"Light is sown for the righteous"—and has begun to spring up, and every day it will grow stronger and brighter.

May this light shine more and more into all hearts until everything that

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is of the darkness shall flee away!

"Every day is a fresh beginning,
Every morn is the world made new."

Every springtime the flowers come forth fresh and new, and all nature may be said to be a new creation. So God is in the world alway, and the old doctrine that the world was created and finished is proving to be erroneous.

"In him we live and move and have our being." As we must be in constant connection with the atmosphere through breathing in order to live in this world, so must our souls be in constant connection with God. We must re-establish the long disused spiritual lungs, and inbreathe the Divine Life, and it must be as constant and close as on the physical side.

It is written: God "breathed into man's nostrils the breath of life and man became a living soul." So to-day we in-spire God, and should ex-pire all that is detrimental to our souls' health. If we stop breathing we die. So when our soul's cease to in-spire God, they sicken and die, which may be one reason why so many who profess to be God's children are merely professors and not possessors.

Many have been led away through false teaching; but now is the time "by prophets long foretold" when God (or the spirit of love and good) is abroad in the world. Like a tidal wave it flows into all hearts, and on its ebb, will carry out much that has been as driftwood. See how the clergy are being led out from the old dogmas and creeds into a broader interpretation of the church's teachings.

Truly did Faber write:—

"For we make his love too narrow
By false limits of our own.
And we magnify his strictness
With a zeal he will not own."

What a comfort it is that "His love is broader than the measure of man's mind."

In spite of all the trials and tribulations of this mortal life we are led by the spirit of truth and love. We often lose our courage and hope, because life seems so full of disappointment, but we forget that this is not the world of rewards, and that

"God so seldom lets us take
The road we think our best, when it lies
In steps that either mar or make or alter other's destinies."

In this new and better day now dawning, we find that love and not hate, justice and not vengeance, are the cornerstones of our life. God is not sitting on a white throne away off in the sky, but dwells within us—as Tennyson said—

"Closer is he than breathing
And nearer than hands and feet."

And as we learn to bring him forth will we make the world better and be better and truer ourselves.

How hypocrisy and evil-speaking and slander would fall away from us, if we were but ruled by this Divine Love which dwells within us!

Olive.

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The Life

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"The Life is more than meat, and the body, than raiment."

VOL. 7. KANSAS CITY, MO., WEDNESDAY, AUGUST 8, 1900. No. 15

REMINISCENSES

IT IS sometimes profitable to look back for the purpose of comparison and measurement of progress. It is not wrong or injurious to, once in a while, dream over again the drama scenes of the past and love afresh the objects of our earlier affections. It awakens the sleeping memories of things, persons and events worthy to be remembered, and unseals fountains of simple joys and ambitions long frozen up by care and the sterner things of business life.

I have often deeply felt in the silence the yearning cry voiced by the poet:—

"Backward! turn backward,
O Time, in your flight!
Make me a child again but for to-night."

It is good for me—good for all—to thus look back to childhood's innocence and mother's knee.

This fixing of a stiff, strong gaze to the front, refusing ever to look backward, on account of that old Hebrew story about Lot's wife, is not natural, not human, not wise or best. I have known persons to do this until they would forget most valuable kindnesses shown them in times of early struggle and weakness and turn their backs upon the friends who extended the helping hand.

To look back, to remember, to dream over again the dreams of childhood, is not to go back, nor to retrograde. The allegory of Lot's wife depicts the state of mind which regrets progress and longs to return to old error ways and vicious associations. The man who puts his hand to the plow and then turns back, gives up the undertaking and loses what he has already put into the work.

Reminiscences gather up rubbish-covered gems; soften callous places in the heart, recall forgotten loves, measure stages of advancement and inspire renewed vigor for the coming steps.

For years we had planned and hoped some day to return to the homes of our childhood for a visit to early scenes and old friends, not seen for about twenty-five years. Our parents moved from there soon after we had married and gone away.

So on the 17th of July we boarded the Wabash with tickets for C., the post office where we mailed and received our first letters. What memories were called up of those first letters by the mere fact of going back to that town! How rare and curious it then seemed to talk to and receive word from absent persons! How eagerly we broke the seal of the rare welcome visitor and read every word over and over!

We went unannounced, wishing to drop in upon everybody by surprise, not desiring that any preparation should be made to receive us, and wishing to see how many would know us, and to hear their surprised greeting.

At C. we found some cousins who opened wide their hearts and pleasant homes to us and were really delighted to see us.

From there we went in a carriage out some miles into the country where we both spent our early days of childhood and youth, and for several days revisited the scenes and people from which we had been absent a quarter of a century.

The older people knew us and greeted us with glad surprise, and the younger generation soon became acquainted, so that the reunion all around was a most hearty and gladsome one.

We found many vacancies, but more than filled with newcomers. Some of the older ones had gone to the silent beyond, while others had moved away. But, upon the whole, we were agreeably surprised to find so many of the older inhabitants so little changed. There were many gray heads that were brown or black when we saw them last, but the faces wore the same pleasant smiles, the hands gave the grasp of welcome with no less fervor and festal boards bore even a richer weight of good things to eat than in days of yore.

The people living in the houses once owned and occupied by our parents, the homes in which we were reared, opened every door to us and gave us the freedom of the premises.

The old houses seemed to smile and nod a welcome to us. The rooms seemed smaller, but we knew this was because our ideas had grown broader. The big trees in the yards were grown indeed much larger since we left them.

The "old oaken bucket" was not there. It had given way to more modern methods of lifting the sparkling water to the curb. And much of the "deep tangled wild-wood" had been cut away by the aggressive farmer who thought grass and grain a more profitable product of the soil. But a great deal of it remained in all its pristine freshness, and glory of foliage and shade.

Then we wandered as of old beside

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the winding creek where we used to play and fish and wade, now seeking unobliterated landmarks.

We picked relics and souvenirs everywhere, and with a kodak took "snap-shots" of everything we deemed worthy of preservation in picture.

We visited the two old cemeteries, too, and read many, many forgotten inscriptions on stones marking the places of repose of the ashes of dear ones we once loved so tenderly in life's dewy morn, now seldom thought of at all. I stood long and pensively over the first grave I ever saw, in which was buried the first dead person I ever saw, my saint-like grandmother. I recalled her noble face and bearing, her soft caresses and her many kind words and deeds for all about her. I remembered the dreary, rainy day when we buried the dear body there, and tears fell now in testimony of a deathless love.

I stooped over a mound and a slab of marble which marks the spot where my dearest, sweetest cousin and playmate was interred, and cried in my heart "Margaret, where are you now. Do you see me here at your grave after so many eventful years of absence?" The silence answered a soft assurance: "All is well with me." She was only sixteen when she went away from us, and we placed her beautiful body there. I remembered then how I went off to a solitary place and wept, oh! so bitterly! and could not understand it at all. The good church people said she was not "converted" and they had some doubts and misgivings about her future state. She was scared, I remember, when they told her she must die, and was unwilling to go. Who so beautiful and young would not be? But, I remember when I thought of my lovely cousin, my favorite among them all, being plunged and tormented in a lake of fire, I rebelled against the teaching that suggested such a thing, and said, "No; No; it cannot be. God is not so cruel and wicked as to permit such a monsrtous thing!" I recalled all this and much more as I strolled about that old burying ground and read many well-remembered names, copying many of the inscriptions.

Who will say that these glances backward did not do me good, make me better, kinder, truer? Who can know that my higher knowledge of life and destiny did not infuse a new hope and impart a fresh impulse to the souls I thus returned to in thought and greeted in loving remembrance by their bodies' graves?

We visited and went through an old two-room log house where an old couple lived in the simplest style for many, many years, he until he was 82 and she 93 years of age. He ran an old-fashioned, sweep-pole horse-mill and she attended to her lowly domestic duties. There in that cabin the world's mad, rushing throng never jostled their elbows. He always talked and wept in meeting and reminded the brethren that he was "a poor old man" who did not know "a letter in the book," but had the love of God in his heart. Blessed old soul! She could read a little, stumblingly, but they had only one book. Reader, I need not tell you what was the title of that book. What a source of hope and consolation that volume has been to countless sincere, pious souls like these two people!

The logs were hewed but never plastered on the inside. The walls and ceiling show signs of having been "white washed" more than once. We saw their humble graves in the old cemetery and recalled many pleasant memories about these honest, good people. Is not the world better for their having blossomed so quietly in the wilderness, standing so long and so obscurely upon the quivering stems of life and then passing to the beyond, "unknown, unwept and unsung," except by a few neighbors? I verily believe so.

Well, after spending some days in these delightful reminiscent rambles and visits, we went a long way round to two towns in other counties where we spent several most enjoyable days with both our fathers and several brothers, sisters and other relatives. Then we came home to take up the work once more.

We are refreshed and invigorated by this little outing and feel that we have gained much strength and goodness of impulse and purpose through it. We are glad we went, and feel that we have made many more hearts glad in the numerous pleasant homes whose hospitality we enjoyed. Bless them all, and bless you, dear reader, in the love and advocacy of Truth and the pursuit of a higher, better life.

ANSWERS TO CORRESPONDENTS

1. IN AN issue of The Life is some one's opinion about Jesus coming the second time.

I think it reads in the Bible something like this, "Every eye shall see him, and they that pierced him."

Now, we all see the sun, the great orb of day. Every eye in all lands sees it. At transfiguration we read of his glorious body, so radiant and bright; and when the voice spoke to Paul a brightness above the sun appeared. If so, it seems we may all see him if his appearance will be brighter than the sun. We surely all see the sun.

2. Also, please explain "Wise as serpents and harmless as doves."

Emma Gardner.

Answers:—1. Yes if we imagine the body of Jesus to be as large as the sun and as bright, we may all, on half of the earth at a time, see him. The sun is one million and a half times as large as this earth. If it were no larger than a man's body, no matter how bright it may be, we could not see it at all only a few miles away. Only the disciples on the mountain near Jesus saw the transfigured body. And only Paul and those in company with him saw that bright light. The people in Damascus could not see it.

I have particularly questioned some of those who are looking for Jesus to come in the clouds, and they say they are looking for the same body he walked about Galilee in, not grown an inch taller or wider, and that they expect to behold him with these physical eyes. Now, we know the brightest meteor imaginable, if no larger than a man's body, dropping down in the city of New York, could not be seen by the people of St. Louis, or Chicago, or London- no, not even by those in Boston. It is a most material view of a spiritual

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truth, and we should dismiss it.

The reference you make is Rev. 1:7. This verse reads, "Behold! he is coming with the clouds, and every eye shall see him and those who pierced him; and all the tribes of the land shall mourn over him."

If the writer of this contemplated a personal return of the man Jesus, he expected him to come while those who crucified and pierced him were yet in the body. And the statement about the nation's mourning for him would refer to a time very shortly after his crucifixion. We now know that none of this occurred. So, if the writer meant that, he was mistaken.

I see vastly more in this prophecy than these materialists do. The Christ comes amid the doubts, sins, theories, isms and doctrines (clouds) of mankind and every eye sees the signs of this coming everywhere, in healing, in spiritual light and the unfoldment of wisdom and power among mankind. Even those who rejected all Christian teaching (pierced him) and those who have perverted it, see this appearing. They cannot avoid it.

2. This phrase occurs at Matt. 10:16.

The entire verse reads:

"Behold! I send you forth as sheep into the midst of wolves; be, therefore, wise as serpents and innocent as doves."

They purport to be the words of Jesus, addressed to his twelve disciples, before he sent them out.

"Wise as serpents" is not a very good figure, for serpents are not wise. Doves are not any more innocent or harmless than many other kinds of birds.

The serpent, however, is characterized by silence, obscurity of movements, secretiveness of habits and exciting a feeling of dread in the minds of its enemies. It is seldom aggressive, coming out in open battle. It strikes back, or defends itself, only when attacked, as a rule, and goes silently away when it can.

The disciples, like the serpent, were to live and act among people who would despise them and persecute them. So their policy of conduct should be noncombative, quiet, unofensive and without wrong doing or malice. They should unite the intrusive, quiet, unobtrusive yet relentless persistence of the serpent with the innocence of the little birds.

A correspondent asks, "What causes headaches?"

My headaches were caused by a belief in the unavoidableness of flesh inheritance. I inherited the tendency from parents and grandparents and believed it to be inevitable and in accordance with the law of my being.

When I found out that this result of ancestral error had come on down to me because I still believed in the same fallacies and feared in the same way they did, and that it clung to me that I might grapple with it and overcome and rise above that plane of being, I saw the righteousness of it all, and the opportunity, made use of it, asserted myself in my own body and overcame.

Sometimes headache is caused by worry which hinders digestion. Sometimes it comes of envy, malice or jealousy, which bring about dyspepsia or a dearth of secretions in the body.

Often the inducing cause is narrowness of ideas, and prejudice, resulting in lack of proper nervous nutrition. Such mental contractions act directly upon the brain and thence upon all the nervous centers, producing nervous headaches.

Remedy for all sorts of headache:

Study Christian Mental Science and put into practice what you learn. If you think you have no suitable opportunity to study, or physical weakness prevents it, take treatments of some good Mental healer.

PROF. S. A. WELTMER.

MANY HAVE inquired for the facts concerning Prof. Weltmer's trouble with the U. S. Postal Authorities. I have ascertained some of the inside facts and here give them. The newspapers have made all sorts of untrue and ridiculous statements about the matter. It is time some one should tell the truth about it.

Some time ago one Rev. C. M. Bishop made some statements publicly about the American School of Magnetic Healing, of which Prof. Weltmer was the President, which were considered by them slanderous and damaging to their business. They sued him for damages and got judgment for, I believe, $2,000.

Thereupon a system of violent persecution was begun against said school by the said Bishop and his sympathizers.

They succeeded in getting hold of some alleged acts of lawless use of the mails arising out of the fact that Prof. Weltmer's then manager had been dabbling in various schemes entirely foreign to the original purposes of the school.

Charges were thereupon made and the mail going to said school was stopped, held at post office, pending investigation.

A few days after this order was issued Prof. Weltmer went before the authorities at Washington and upon examination his personal mail was released. The charges against the American School of Magnetic Healing are set for trial in the U. S. court at Kansas City at the next Nov. term.

That School went out of existence and Prof. Weltmer, having dissevered his connection with his former manager, started "The S. A. Weltmer School of Healing," which is doing business uninterruptedly at the old stand. The Postal Authorities have given Prof. Weltmer, he believes, no cause for grievance, and neither the science he claims to teach nor his methods of healing have ever been brought into question, so far as I have been able to ascertain.

BROTHER AND Sister Fillmore, Editors of *Unity*, are teaching classes in Pueblo, Colo. May abundant success attend their work. Pueblo is an excellent field, full of the very best people on earth, people who are liberal in thought, free and kind hearted. Two years ago we lectured to two large classes there, numbering 105 and 75.

A LITTLE boy of our acquaintance, just from Sunday school, was asked by a friend what he had learned. He had been studying the lesson about Jeroboam burning incense, "O, it was about some fellow cooking insects."

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THE LIFE.

A NEW WEEKLY JOURNAL OF CHRISTIAN METAPHYSICS AND HEALING.

$1.00 PER YEAR IN N. AMERICA,
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NOTICE.

Our Silent Hours are 6 to 7 a. m. and 7 to 8 p. m., K. C. time. All, especially patients, are requested to observe at least a part of one or both of those hours in the silence with us.

KEY-NOTE.

WE DO ALWAYS REJOICE AND IN EVERYTHING GIVE THANKS. PRAISE THE LAW OF GOOD, O MY SOUL!

WM. C. Gibbons has written a book on Job. If you have a curiosity to know what Bro. Gibbons thinks he sees symbolized in the numbers and the occult meanings lurking behind the real meanings of the names occurring in that wondefrul old epic, send $1.00 to Universal Truth Pub. Co., 87 Washington st. Chicago, and get a copy of his book.

THAT WHICH has been expressed cannot be disexpressed. Stages of progressive manifestation succeed one another. We call this beginning and end. But there is no beginning, and no end, in being.

Healing Thoughts

IF YOU are not perfectly sound and well in every part you ought to be, and I will be very glad to tell you how you may be.

You have perhaps been leaning upon a certain medicine that you have believed you could not do without, or you have been holding to the one kind while reaching out for some other that may prove even more helpful. You have noticed that in trying the different remedies each one seems to help you at first, and you think it the very thing, and recommend it to others. Soon it "gets so it does not help you any more" and you turn to "some other medicine."

Now this medicine has lost its power, because you have withdrawn all the power it ever had from it. Your belief in it was all the power it ever had. It has lost your belief in it and just as soon as your inner consciousness was permitted by you to investigate it, you lost faith in it, for the inner or spiritual consciousness knows that Mind is the only Power and only Healer. So you arrive at the consciousness very quietly but surely, that the drug in which you believed was without power to heal your sickness.

Jesus did not say, "If you will take a pill and believe in it you will be healed, or saved;" but he left off the pill, and said, "If you will *only believe*, you shall see the glory of salvation."

Believe what? Believe in *Health*, and the power of the Word of Health to bring perfect conditions. All sin and all sickness come from the belief in those things. And the world has been so long dyed in the color of blood and suffering through the doctrine of sin and suffering perpetually handed down, that it takes *effort*, a real mental struggle—and sometimes oft repeated, to "lay aside every weight and the sin that doth so easily beset, and run with patience the Race set before us."

What is this race? "Seek first the Kingdom of Heaven" is the beginning of the race in every performance or undertaking in this life. Do not seek pills or plasters first, but seek first the kingdom of Power, and then, when you have done this, *you will then be guided* as to what *more* to do. You may be guided to eat less, or to take a bath, or to go out and take a loving survey of God's beautiful forests or fields or sun-shine; but do not *first* seek even these for your health. If you wish to make rapid progress toward recovery, put away as far as possible every material remedy. Then say with patience in your heart, "The Infinite is my defense and my health. Here I plant my banner and by it I will stand. I am one with Infinite Life and I appropriate that Life every moment, for it is my inheritance. I am the lawful Heir of Health, and it is well-pleasing to the Father that I, as child, faithfully make my claim. God is the substance of the universe, and God is Life, Truth, Love and Wisdom. Therefore I now claim Life in its fullness, Wisdom in its perfection, Love in its purity and power, and I claim all these and *only these* as the susbtance and essence of my being, and as the incentive and motive powers of my existence."

In this nothing can gainsay what I have said, for I have Logic, common sense, Intuition, conscious knowledge and open demonstration all on my side.

I deal with error only when it *appears*, and then only long enough to give it the dispelling word of negation. For I know that all error is powerless within itself. And when an immaculate infant is struggling to throw off an inherited or reflected race-error, I know that I have only to awaken its soul consciousness to what is true of its life and being, and the shadow of sickness will melt away.

How easy is Health to find; Be still and recognize. Let the world of objective things alone for a moment. Only *recognize* the Infinite Powers and realize that they are immanent in you. You are their agent. Recognize them freely and send them forth to others. Know that every atom in your body is entirely full of these powers. They press upon you, only wait to be received. They stand at the door of your consciousness and gently knock. "If *any man will* open the door of his consciousness," says Health, "I will come in. I am *ready*

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now, to make you sound and well." So you may leap right into health and joy and usefulness, as Elijah of Tishbe leapt aboard the chariots of Helios into the perfect transformation.

Dear, beloved, this is *my platform*. It is broad—universal—and you may come right aboard. Here, you have my hand. Step right forward. *There*. You are forever free from fear, free from sickness and sorrow. All you now have to do for yourself is to grow in knowledge and grace, and, teach this Truth of being to every creature until all shall know the Lord or spiritual self (Image of God) from the least to the greatest, and none shall have to say "know the Lord," or, "have Health," for all have received Health through ceasing to think upon evil and by adopting right thinking. And Health is retained because they abide in its *platform*.

It is the knowledge of the Truth that brings freedom. C. J. B.

THE VALLEY OF SILENCE.

"GO THOU into the Silence; there shalt thou find thy true self and God."

I walked down the Valley of Silence,
Down the dim voiceless Valley alone,
And heard not the fall of the footsteps
Around me, save God's and my own;
And the hush of my heart was as holy
As hovers where angels have flown.

Long ago I was weary of voices
Whose music my heart could not win;
Long ago I was weary of noises
That fretted my soul with their din;
Long ago I was weary of places
Where I met but the mortal, or sin.

I walked through the world with the worldly,
I craved what the world never gave
And I said: "In the world, each ideal
That shines like a star on life's wave
Is found on the shores of the real,
And sleeps like a dream in the grave."

And still pined for the perfect,
And still found the false with the true,
And sought for the human, for Heaven,
But I caught a mere glimpse of its blue;
And I wept when the clouds of the mortal
Veiled even that glimpse from my view.

And I toiled on, heart tired of the human,
And moaned, 'mid the masses of men,
Till I knelt, long ago at an altar
And heard a voice call me—since then
I've walked down the Valley of Silence
That lies far beyond mortal ken.

Do you ask what I found in the Valley?
'Tis my trysting place with the divine;
I fell at the feet of the Holy,
And about me a voice said, "Be mine,"
And there rose from the depth of my spirit
An echo, "My heart shall be thine."

Do you ask how I live in the Valley?
I seek, I believe and I pray;
And my tears are as sweet as the dew drops
That fall on the roses in May;
And my prayer, like perfume from censer,
Ascendeth to God, night and day.

In the hush of the Valley of Silence,
I dream all the songs that I sing;
And the music floats down the dim Valley
Till each finds a word for a wing,
That to men like the doves of the deluge,
The message of peace they may bring.

But far on the deep there are billows
That never shall break on the beach;
And never heard sounds in the Silence
That never shall float into speech;
And I have had dreams in the Valley
Too lofty for language to reach.

And I have seen thoughts in the Valley,
Ah, me! how my spirit was stirred!
They had holy veils on their faces,
Their footsteps could scarcely be heard;
They pass through the valley like virgins
Too pure for the touch of the world.

Do you ask me the place of the valley,
Ye hearts that are narrowed by care?
It lieth near, between mountains,
And God, and his angels are there;
One is the mount "Understanding,"
The other the bright mountain "Prayer."

Adapted from one of Father Ryan's poems, by Sallie Gaxley Hamilton, of Louisville, Ky.



THE TEACHER.

(Through an oversight on the part of the editor, the teacher of that 20th Century Sunday School Class given in The Life last week was omitted. Here he is. "A little child shall lead them.")

The Bible Lesson

THIRD QUARTER.

Lesson VIII.—August 19.

THE MAN BORN BLIND.—John 9: 1-17.

Central Thought:—"One thing I know: whereas I was blind, I now see."

It was the Sabbath day, in October, A. D. 29. Jesus and his disciples were in Jerusalem attending the feast of Tabernacles.

They were probably leaving the city and saw a blind beggar by the gate as they passed through. He was born blind.

The disciples asked Jesus if this man's blindness had been caused by the sin of himself or his parents.

Jesus said it was neither, but that the power of God should be made manifest in him.

Then, after a few words of explanation, he mixed some clay with spittle and put it on the blind man's eyes and bade him go wash in the pool of Siloam. He obeyed and came back seeing.

The people were incredulous and

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asked him how it was done. He told them, and said he believed Jesus to be a prophet.

But the Pharisees said they did not believe him to be a man of God, because he did this work on the Sabbath day.

The gospels give account of the healing of six other blind persons by Jesus, all men: two at Capernaum (Matt. 9: 27-31) ; two at Jericho (Matt. 20: 29-34, Mark 10: 46-52, and Luke 18: 35-43); one at Bethsaida (Mark 8:22-26); and one at Capernaum (Matt. 12: 22, 23). But it is not recorded that any one of these six was born blind.

The case treated in our lesson is said to be the only one on record of the healing of one who was actually blind from birth.

1, 2, 3. The question of the disciples might imply that they, or the one asking it, had heard of the doctrine of reincarnation and would test the Master's views on the theory of karma. How could the sin of the man himself have caused his blindness, unless he had lived in a body before?

Yet, there is another view of this question. The Greek word here translated "sinned" means, originally, fell short, or was defective in wisdom or unfoldment. Then the question might mean, Was it a spiritual or mental defect in the parents that caused the child's blindness, or was it a defect in the spiritual child independent of the flesh parents?

However this may be, the one asking the question evidently believed that sin is the cause of physical defects and ailments.

Jesus' reply refused both theories. The blindness was not the result of sin at all. The disciple, looking upon the affliction as a punishment, was puzzled about its having come upon the man before he could have sinned at all. So the question really meant, "Since phsyical afflictions are sent as a punishment for sin, this man is surely being punished for the sins of his parents, as he was blind before he could have sinned himself. What about this, Master?" That is all the question implies.

Jesus' reply means that physical afflictions come not as a punishment for wrong doing, but for the development possible through overcoming them. Of course the development is needed, there is a falling short somewhere prior to the bodily defect, else the means of overcoming would not be given. There is an exact purpose in everything notwithstanding our inability to understand it sometimes.

Sin is not necessarily crime. It is a falling short resulting always from ignorance.

Punishment for the sake of punishment, or for the infliction of suffering, is never imposed upon men under the law of being. I may suffer for the wrong-doing of others--we all do--but there is no injustice in it. If it were punishment, it would evidently be unjust. It means only that I am, in my development, on the same plane with the one doing the wrong, and capable of doing like wrongs. The results strike me unpleasantly for this reason. By the right use of the difficulty I am enabled to rise above that plane so that like results cannot hurt me any more. Thus are the "works of God" made manifest in us, by the saving action of all experiences.

The cause of the physical defect in the man was, therefore, that through the overcoming of it the spiritual shortcoming, or lack of development, might be rounded out, made whole.

4, 5. Jesus here voices the necessity of work, or doing the will of the Father. "Day" here means the time of opportunity. "Night" means after the opportunity is gone. Let us not permit these opportunities to pass unimproved. They return not.

Jesus says that he is the light of the world while he is in it. So he was, because the Christ spirit shone very brightly in and through him. So is every one in whom this spirit rules and guides. Let us all be lights of the world.

6, 7. The method used by the master in healing this man was unique. It is not recorded that Jesus used such means in the healing of any one else. The sole purpose of it was to give the man something to do for himself and to aid his faith. You may be sure there was a lack of receptiveness in the man somewhere that was thus remedied. Jesus never did anything in vain or without an exact purpose.

Notice that not the spittle and clay, but the washing of it off resulted in perfect sight. Not the act of Jesus, but that of the man himself, completed the work. He was not responsive to the power until he had obeyed the word. So was it when the prophet commanded Naaman to go and wash seven times in the river Jordan. The healing was not accomplished until this was done.

It was not the spittle and clay, it was not the water of the pool, but the faith and obedience, that did the work.

Tacitus relates that a blind citizen of Alexandria importuned Vespasian to "sprinkle his cheeks and the balls of his eyes with the secretion of his mouth," for his blindness.

8-12. When the man came back into the city Jesus was gone. The people were incredulous. He explained how it had all come about. But they could not find Jesus.

13-17. The Pharisees questioned the man again closely. Some of them said, "He cannot be a man of God, for he did this work upon the Sabbath day." Others of them asked, "How could a sinful man do such great things?" They believed that only the power of God could do such works. They asked the healed man what he thought about it. He replied, "He is a prophet."

Isn't it strange that we have had so much superstitious worship of the Sabbath in the church, all of it so directly contrary to the example and teaching of the Master? He had no respect whatever for the Jewish Sabbath ritual. He violated their code of Sabbath observance constantly. In fact, he kept right on doing his works on every day of the week alike, with no more respect for one day than another.

His statement in this lesson, "I must do the works of him who sent me while it is day," was partly made in vindication of his doing the miracle on the Sabbath day.

Once he said to these idolaters of days, books and forms, when they had accused him of breaking the Sabbath, "The Sabbath was made for man; not man for the Sabbath."

Yet there are people now living in this age of light and reason who think you will be damned if you do any work on the seventh day of the week, Saturday, and others who hold to the same superstition about Sunday!

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Meditations
By Kaxton

IT IS a sign of weakness to worry. A strong man may at times be ill at ease, but he soon finds a way out of his attitude of unrest. There is however an essential difference between a temporary state of unrest and a settled condition of restless, apprehensive discontent. The upward march to greatness of soul lies through many a plateau of weariness and unrest, but to the hopeful soul, watching ever the horizon of its limiting sphere, the fruitful hills of spiritual inspiration and power will surely appear, and with the youthful vigor of hope will dispel every shadow of weakness and discontent. In such an experience we become acquainted with the contentment which is great gain.

***

There is a negative contentment which results from a want of aspiration to higher and better conditions. Such a contentment is a great loss, implying as it does the dying out of the innate longings of the soul for something beyond. Such a condition is one of the most hopeless in all the range of human experience. If it is weak to worry, it is death to be content with less than the soul's own heritage. This note of warning should be sounded whenever the beauties of contentment are preached, lest some be led to strangle a wholesome longing after the true riches of a better life, and shut the soul up in the dreary prison house of spiritual stagnation and death. There is more hope for the soul that worries than for the one that lies dormant under a covering of dead hopes and faded aspirations.

***

One may aspire loftily, hope with ferovr, and desire keenly and bountifully, driving his energies incessantly to higher and higher attainments; and yet his powers may be so happily co-ordinated, and his activities so harmonious that no force is lost in self-antagonism. He who so orders his life does not worry. He at times may feel deeply and intensely; but these feelings are to him only a magazine of power to urge him on to new conquests. He is like an engine under high pressure of power, but running without friction. This similitude must be taken however as extending only to the effective utilization of force without loss. To extend the comparison further might degrade the dignity, not to say the divinity, of the workings of spiritual forces.

***

The world's greatest men have all been characterized by a habitual calmness of attitude bespeaking a spiritual nearness to the great Universal Soul that has undertaken to bless and only bless, and forever exclude the possibility of a curse. The one most helpful, most reassuring fact that has ever revealed itself to human consciousness is that there is absolutely nothing to worry about, since the future has in store good and only good,—the very best that can possibly be received by each individual. The world is slow to receive this truth, but the few, to whom the full dawn of its benign influence has arisen, have ceased to worry. They have heard the mandate of old, "Fret not thyself in any wise." The star of peace has risen in their sky to set no more.

***

We are born for a higher destiny than we know, but there is within us the embryo of our nobler being. This embryo will not be quiet and passive always. It struggles and cries aloud for its nobler estate. These embryonic movements are at first blind and inharmonious. They are blind because there is no just conception of the end to which they tend. They are inharmonious because of the absence of a true, central, dominant motive. A false motive is set up. The powers of the soul are prostituted to the pursuit of unworthy and unsatisfying ends. Mental friction is produced, and the soul's activities degenerate into a state of aimless, suicidal unrest.

***

We call this worrying. It is the lot of such as are still in the bondage of fear, and ought to be considered beneath the dignity of one in touch with the true spirit of this advanced age. It belongs rather to the infantile age of man,—the age of hobgoblins, and devils, and must forever lose its power to destroy the peace of the world as soon as a rational view of the universal order has dawned upon the mind of man.

PROGRAM FOR AUGUST, 1900.

Vrilia Hights Geneva Lake.
Interpretations of the Bible
Rev. Geo. Chainey

Aug. 4, Saturday, 9:00 a. m.—The Story of Joseph, or Spiritual Sincerity.

Aug. 5, Sunday 10:00 a. m.—The P agues of Egypt or The Evolution of Spiritual Freedom.

Aug. 5, Sunday 4:00 p. m.—The Ten Commandments or The Constitution of the Spiritual Universe.

Dr. Chainey, a close student, an eloquent speaker, gives new light on the "Book of Books."

Aug. 19, 20, Mr. and Mrs. Barton of Kansas City, Mo. will each begin a course of five lectures on alternate days.

Mr. A. P. Barton
1 Work and Recuperation
2 Belief.
3 Truth and True Living.
4 Laws of Health.
5 Metaphysics and Politics.

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1 The Marshalling of Thought Powers.
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3 Clothed with Life
4 Environment.
5 Destiny.

Aug. 27, Anna Rix Militz will begin a course of lectures on Prosperity; all are invited.

For further particulars, address
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Williams Bay, Wis.

KIND WORDS.

INCLOSED FIND questions and answers to Lesson Five. I think this lesson very fine, the best I have seen or read. I read it to a lady friend who is learning to demonstrate over self and error, and she was much pleased with it. I look forward to each one with pleasure and am profited by them every one.

I inclose $2.00 for Lesson Six.

R. H. Flagg.

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The Life

"The Life is more than meat, and the body, than raimcnt."

VOL. 7. KANSAS CITY, MO., WEDNESDAY, AUGUST 15, 1900. NO. 16

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The Mundane Forces, and Man's Destiny

AS WE are constituted and placed in this sphere of our being, we naturally view things superficially. We see effects only with the observation of the senses, and judge, at best, but inadequately of prime causation. If we perceive inharmony or disorder or feel pain in results, we are apt to conceive of the origin of such discordant effects as vicious, or evil, and destructive.

So we have repined at hard lots, fate and destiny, grown pessimistic about "the times," bewailed the wickedness of "the world" and despaired of the fruition of our hopes and aspirations. We too easily forget our moral code and theories about the allness of God and the integrity of the law of Being, when we are confronted by conditions and facts which seem to belie our fine speculations.

A man wrote me recently, "Poverty is an actual presence with me, an awful reality, which sticketh closer than a brother. I find the nearest devil that torments me is lack of dollars, actual, real, tangible Uncle Sam money; and the next imp of darkness, which is father to the first, is dull business, or no opportunity to win dollars. Now some of the theories read very fine, make one feel new courage, and inspire new hope for things not seen; but can I or you, by taking thought or repeating words, cause these much needed dollars to drop down out of the 'circumambient air' into our eager hands?"

This man is confronted with a condition and allows that to becloud his philosophy. In this he is not alone, nor is he to be censured. The race demands and the race habits have control of the individuals of the race.

The right thought attitude will break the chains of this bondage. It may not make dollars rain down out of the skies, but it will if persisted in, by the right use of right words in silence, give the man control over his conditions, supremacy over the details of business, mastery over affairs, confidence in self for success, magnetism for supply through the good fortune of business, and mental supremacy over the difficulties of life. Then the dollars will come when needed.

Actual demonstration in very many cases has placed this discovery of modern metaphysics far above argument or cavil. If you have failed in results, you have so far failed in the application of the principle prerequisite to results. Try again.

And it is no argument to the contrary to say, as one man did to me, that you know some chumps who succeed financially and yet know nothing whatever of the principle we recommend for those who do not succeed. What is that to you? Would you become a chump in order to succeed like they do? All right. Try it, if you wish. I think you would fail in both, to become a successful chump, and to get riches by being a fool.

Besides, what do you know about the business sense of that "chump"? You see the surface only. It may be that the very thing which you call his folly is only buoyancy of spirits and freedom from the feeling that dollars are big as wagon wheels and very hard to get. It is this feeling that prevents many from getting dollars. They look at them from the small end of a field glass and then turn the instrument the other way when they view their own ability to win, and "luck."

Let us go a little back of our immediate conditions which we are so fond of calling real. While we are ready to admit that poverty and sickness and the like are actual with many persons, yet we are just as ready to deny that such actual states are real, that is, founded in being, the ultimate end of the working of the law. While discord is the manifestation of a force, it is not the fruition of the power anterior to the force. A tornado is a force producing devastation on the surface; but there is a responsible cause for this disturbance, beneficent and necessary, back of the immediate occasion. Atmospheric equilibrium must be maintained for the preservation of vegetable and animal life on the earth. So says the wise, unfailing Power in which all force originates and in which the law of being resides. Wrong thinking and conduct, fears, worry, sorrow and oppression, may render this adjusting action of Power necessary; but the Power is good and the ultimate end right and needful. The intermediate effect is inharmonious because the immediate occasion is the error of ignorance, and the results resist the force. There is a cause for your hard lot. Is there not a remedy? Is not the remedy at work even in the storm, in the privation and pain? Must not the finale be victory, now or sometime?

If Power is good, it must be so. And I believe I need not argue the propositions that Power is good and that there is but one power, however numerous and varied the forces may appear. Every one who has observed the integrity and wisdom and har-

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mony and invariable sequence of cause and effect, so apparent in the physical universe, must agree with me in this.

Modern science has established the doctrine of the unity of law and the common origin of all mundane forces and phenomena. An omnipresent substance is admitted, perforce, by the philosophers, and vibration in this substance has been invoked to account for all visible appearance, all materiality.

If there are obstructions, they must be overcome, and in the act of overcoming force meets resistance and a disturbance on the surface ensues. Sometimes in viewing only this disturbance we call the force evil. It is never evil. It cannot be so, because substance is one, the law is founded in wisdom and the one Power is beneficent.

Let us admit the scientists' theory of vibration. We care nothing for the name so long as it can be used to embody a right thought. The omnipresent substance must be admitted. No sane mind would undertake to either presume the possibility of a vacuum or argue the existence of two different antagonistic substances in the universe. Then a common origin in creation, one Supreme Power and Wisdom, one indefeasible purpose and a happy destiny, inevitably follow.

At first Newton and the other scientists of his day were driven to the conclusion that there must be an omnipresent, subtle, non-material substance filling all space very full. They said, "Although we cannot discover it by any means we now have control of, yet it must be so, simply because it cannot be otherwise".

Now wireless telegraphy and telepathy have placed the existence of this substance beyond all doubt or dispute.

Now the presence of ceaseless action, called vibration, in this substance, is but an evidence of omnipresent life. Life is movement. Life cannot be still.

We see results in forces which we have named gravitation, cohesion, repulsion, light, heat, electricity, magnetism, mental action—as volition, reason, desire, meditation, recollection, aversion, love, etc.--and the phenomena of growth and decay.

These manifestations of force must be founded in the one Power and actuated by the one Law which abides in the one Substance.

The one Intelligence, then, we are compelled to admit, and the unalterable purpose of final adjustment of all discords and shortcomings in the Law of Being, becomes a compelling conviction.

Thus we have unity of Being, unity of Law and unity of purpose and destiny as an established foundation, for all of our deductions about life and its present necessities and demands.

The integrity, wisdom and beneficence of Supreme Power are no less certainly conclusive.

Then, what of the forces and phenomena intermediate between Power and Destiny? They must be in accord with and conducive to the ultimate end of the one righteous Purpose. They all originate in the one life Essence by the same Love Power which both guides the little birds and bees in their unerring instincts and hurls the blazing suns and constellations through space without clash, miss, short-coming, or a second's delay in fulfilling the appointments made for them in that musical chamber of Silence when the "morning stars sang together," before time was. Wisdom inscrutable, Love ineffable, Power unimaginable, Security indubitable, are surely everywhere unmistakably in evidence.

Then, what are you fretting about? Don't you feel a little ashamed of yourself? Suppose, indeed the immediate conditions and environments are not just what you would like them to be. What of it? Rise above them. You can if you will and you will if you are wise and have confidence in the integrity of Being and the Security of Destiny.

Would you prefer to worry about it and thus permit the race belief in failure and hell to overcome you? or will you stand forth like a man in the face of all the grinning, sneering, chattering ghosts and skeletons of past ignorance and error and assert your supremacy over your own self and your affairs? Will you say with one breath, "God is good and all-wise and supreme," and with the next, "The force which controls me is evil, and I must succumb"? This would be a contradiction. It is self-evident that both statements cannot be true at the same time.

[Are you not the pet of Destiny? Were not all things made for you? Must not the end be happiness and triumphant life for you, for whom all things that are were created?

Then, take courage, O my beloved brother and sister, in tribulation and amid sore trials. You were born to succeed and have dominion. Believe in the Law, believe in the goodness of Power, believe in yourself. The argument is conclusive, the logic is unanswerable, the appeal to reason irresistible. Now, if you will only be reasonable and open to conviction, you must believe.

Then persevere, turning a deaf ear to every voice which comes from the dead past and the blind leaders of the blind, saying, "You can't do it. You must fail because others have failed before. That is a false, foolish doctrine you are trying to follow. The old time religion is good enough for me, and you. Turn back. Give it up."

Having the heart and mind established in the one Power, take control of the forces affecting your well-being, as far as you can, increasing and broadening this control as you advance, and where you cannot, for the present, take control, adjust yourself to environment gracefully and smilingly, resting assured that all things will work together for good finally. Power controls the forces. You may be in league with power and consciously speak the words which shall direct that control, at least where your own destiny is concerned.

ANSWERS TO CORRESPONDENTS

A FRIEND in Kansas, a man who thinks deeply and forms opinions sharply, writes me a letter from which I make extracts for the purpose of reply:—

1. "I intended to come to town Thursday and out to your place but changed my mind. That evening after dark I went out to the barn and stumbled over a rail, fell across an

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iron and broke a rib. Did I change my mind and stay at home especially to get my rib broken?"

2. "What do you think of these great conventions with their lavish outlay of money ans corruption, a great city lending every effort to entertain Tammany, the most corrupt concern on earth? Isn't it heading the wrong way? I suppose it has its good sides, one of which is to get people together. What about it?"

3. "I read an article on the evil problem in which the writer says that in cases of murder, or any atrocity, the victim is particularly selected for that particular atrocity, as it could not be otherwise. Isn't that a horrible philosophy, equally horrible with that of Calvinism?"

4. "Did you hear Dr. Roberts' sermon on Calvinism? He said in conclusion that he could not always justify God. You will have to get after him now.''

5. "I see in your article on 'The Soul' that you do not agree with other metaphysicians. Who will decide?"

6. "You have always held that matter is nothing relatively speaking, that the body could not feel, has not sense—all there is is mind, or soul, and the body is only an instrument. A statement in The Life the other day was that there is no Father-Mother Principle and no sense above this plane. How do you reconcile the two statements?"

7. "In the last No. of The Life, Bible Lesson, Jesus says, 'For this is the law and the prophets.' Of course he meant the law and prophets of the Old Testament, all that was known to them. Now, I can't see how he came to fulfill the law and the prophets when the law which he established was diametrically opposed to the law as they knew it, did away with it entirely, pronounced it bad, wicked. You see, I want Jesus, as well as others, to always tell the truth."

8. "You have never given us anything on sub-conscious mentality, or sub-liminal consciousness. What are your views?"

Answers:—(I have numbered these extracts for the purpose of reference in the answers.)

1. No; I think not. You say you were afraid of the chilly wind, the reason you changed your mind. It may be that this was not a good reason for changing your mind. That was yielding to a fear. Some of that same fear led to the stumbling and falling. The breaking of the rib was the result. As you lay wrestling with this result, you meditated and philosophised and gained wisdom. You are now stronger than before, mentally, and freer from fear of chilly winds, stumbling-blocks, etc., than you were. If you change your mind next time you conclude to come to see me, it will be for a more valid reason. I am glad you did not change your mind the last time you came with that basket full of yellow apples. Come often.

2. There is doubtless much corruption in politics. There is also much evil suspected of Tammany and other political organizations that is not true. The political papers seem to think it their bounden duty to lie all they can about the opposite party.

I attended the great convention held in Kansas City in July, every session but one. I witnessed remarkable harmony, brotherly love and consideration for the feelings and welfare of others among both delegates and visitors. There was a vast crowd present at each session, not fewer than 25,000 people. There was no selfishness in evidence, not a drunken or disorderly person seen either in the hall or on the streets, and both speakers and auditors were good natured and kind throughout. All this raised mankind in my estimation greatly. It was a great treat, not only to witness the vast and enthusiastic assembly, but to be privileged to see and hear the matchless eloquence of the great men we have read so much about. The spontaneous and unparallelled enthusiasm of the audience vociferously cheering and waving flags more than half an hour at a time, uninterruptedly, several times during the session, was worth a great deal to witness. Some were heard to say that even this was a put up job, cut and dried. Of course such an idea is ridiculously absurd. But some people see only evil on the other side.

I believe much good resulted from this convention. If there were corrupt elements, they came in contact with honesty and purity of purpose and were made better. We know one another better now and our opinions of one another are much elevated. No one can dispute the fact that it was a great thing for Kansas City. It not only brought in vast sums of money, but it aroused public spirit in the herculean undertaking accomplished in rebuilding the burned hall, and opened the eyes of the East, at last, to the fact that Kansas City is a great, live, thriving, rapidly growing metropolis.

3. There is no autocrat of fate to make any suchse lections. Such errors arise out of the old pagan teaching that there is a personal God over us. The victim becomes such by his own weakness or short coming, and what comes upon him is not evil, is not for punishment, but is the lesson by which he is to become strong and rise above that plane, somewhere. It is all for salvation, not destruction. The murderer cannot kill nor wound the spirit man; he only throws down a stumbling block which may be made a stepping stone to a higher plane by the "victim." That is all he can do.

4. I agree with Dr. Roberts, if he means by "God" the Jehovah of ancient Israel, or the God of John Calvin. He cannot be justified in the commission of the atrocities charged to his account in the Old Testament and believed in and lauded by Calvin. Such a god is worse than a Turkish Shah.

5. I fully stated in that article the different uses and ideas of various writers about the term "soul." There are many more who use the word as I do than do not. But that does not inavalidate the views of those who do not. The difference is only in the definition of a word. Let each one decide for himself.

6. All sensation is mental. But the body is a medium of sensation, useful, indispensable, on this plane. A dead body, one with no conscious mind active in it, cannot feel, see, hear, taste or smell.

The last statement referred to means that Principle is not father-mother—that is, endowed with sex, single or double. There is no sex in Principle. And Principle is above the sense plane, such as is manifested by and through the flesh. It is superior to it, but not antagonistic. Sensation is not evil; but it is not all, nor the main consideration. It belongs to the personal.

7. Jesus never condemned the "law and the prophets" in their place—that is, before the world was ready for the new and higher dispensation. At his coming he stood in the place of a fulfiller of the old. This means that all the prophecies and laws of the Jews prepared the way for and pointed toward his coming and the gospel he promulgated. His words in opposition to the old meant, "All of that is out of place now, and must be set aside. It was all right in its time and place; but I come to give you a better teaching, one which that other prepared the way for. I came to fulfill what was prophesied by the prophets and dreamed of by the lawgivers. The old must give place to the new now."

8. I have written frequently, but briefly, on the subconscious mentality. But I shall have more to say on the subject in the near future, which my space here will not permit at this time.

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KEY-NOTE.

POWER IS FRIENDLY, FORCE WORKS OUT DIVINE PURPOSE, LAW IS BENEFICENT, I AM SAFE.

MANY ARE sending in the one new subscription asked for. One lady in Pittsburgh, Pa., has just sent in five, all living in Pittsburgh, her neighbors, and promises more. Bless her heart. Reader, don't fail to respond to this modest request.

IT IS rather a rough way which the Lord of progress seems to have chosen to open up the Chinese Empire to the light of civilization. But it must be done and if they refuse the way of peace, it must be forced upon them.

Healing Thoughts

THE DIPLOMATS at Pekin are undergoing their present trials because the nations of the earth have been judging the affairs of men according to sensuous appearances. Considered from the standpoint of the sensuous there is some excuse for the present conflict between China and the nations. But the war with our uncivilized neighbors in the Philippines was a cruel, thoughtless, shameful, needless struggle. We did not have to fight them, nor buy them and waste our $20,000,000 on a people who could not deliver goods, after the reckless purchase. In both these unrighteous conflicts thousands of precious lives have passed through the awful tragedy for no other reason than that some civilized and enlightened nations judged other nations—not in righteousness—but in unrighteousness, which is the judgment forbidden of Infinite Mind and utterly rejected of pure and logical reasoning.

Righteous judgment heals the woes that have been caused by after appearances. It matters not how lovely a thing may appear to be, it is not well, nor is it the true method of judgment or of decision to reckon by the apparent. All sickness and trouble arise out of wrong judgment. All healing comes through the rejection of such judgment and through the use of the perfect judgment and of that only.

The nations might have peace instead of war; they might save men instead of destroy; they might economize and use their money for great improvements, instead of waste and scatter and impoverish; they might advance in civilization and and have the prosperity of Peace and the good will, the magnanimity and the admiration of all great nations, if they would but be wise, if they would but pursue the true, and only legitimate course, and judge all people in Righteousness.

Here is a letter recently received:—

"I hardly know what to say or how to say it. I have just received the loving letter you wrote to Mother on the tenth. We can never sufficiently express our gratitude for all your kindness.

"And now about my throat and ear; they are entirely well again. The doctors are *perfectly astounded.* They expected it to take at least a month or two to cure me entirely.

"I commenced improving the day before I got your letter and so knew that you had taken the case. Drugs had no hand in my case, for from the day I wrote you I took no more of the stuff. You may continue my treatments until the month is up, but instead of treating me physically, I would like to have you treat me for soul-growth."

This gentleman is a well-grown soul already, though not yet sixteen years in the flesh-temple.

The soul is, by nature, a grower. It cannot help growing. But like the bent tree an unscientific soul may grow for quite a while in the wrong direction. It is of prime importance that the soul grow in the right, the logical, way. When once this true course is entered, and the perfect way pursued, then every attainment is reached through the delightful course of Wisdom and Peace.

Righteous judgment is good for any soul, because righteous judgment is true, to the nature of the soul. The Spirit of Truth commands it. No one should be held in the judgment of the outer or apparent. To keep them well and to keep ourselves well we must hold every one upon which we meditate as spiritual and as above reproach.

To say of any one:—"You are flesh and sick, in trouble and under the bondage of inherited woes, or fat or lean, or ugly or pretty, or good or bad," is judging them by appearances, which is the wrong kind of judgment.

The senses should not be condemned because people have made the mistake of judging by them, for they are faithful and lawful assistants, and it is required of them to report appearances just as they are.

They that turn many to Righteous Judgment shall shine as the stars.

"Fear thou not," saith the Lord, "I will help thee. Yea, I will uphold thee with the Right Hand of Righteousness."

"He shall not fail nor be discouraged, till he have set righteous judgment in the earth, and *the isles shall wait for his Law.*" C. J. B.

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The Bible Lesson

THIRD QUARTER.

Lesson IX.—August 26.

JESUS THE GOOD SHEPHERD.—John 10: 1-16.

Central Thought:—"The good shepherd lays down his life in behalf of the sheep."

This discourse occurred very soon after the events of our last lesson, about October, A. D. 29. The place was probably somewhere near Jerusalem.

"Shepherd" is here used in the sense of teacher or leader in the ways of righteousness.

Jesus and his disciples had just witnessed some of the false actions of the Pharisees, who claimed to be the shepherds of the people. They had thrust the blind man out to beg at the gate and condemned Jesus for healing him on the Sabbath day. They were all for form and ritual and the letter of the law. They cared nothing for the spirit of teaching and knew nothing of it.

David was right when he said, "The Lord is my shepherd; I shall not want." Follow no personal leader in matters of conscience and righteousness.

1-5. Jesus spoke a parable, that is, used a familiar figure or reference to point a spiritual lesson by. He spoke of the Shepherd and the sheep, referring to the religious teachers and the people.

The true shepherd will not sneak into the fold by a hole or over the back wall; he will walk in at the front door. If you see a man climbing in by stealth another way, you may suspect that he is not the shepherd, but a thief trying to steal a lamb.

In that day and country shepherds herding flocks of sheep were a common sight on the plains and in the valleys. At night or in bad weather they put their flocks into folds, or caverns dug in the sides of the hills.

The sheep were quick to learn the voice of their shepherd so that they would respond to and follow him even in the darkness of night. But they would not follow a stranger.

6, 7, 8, 9. The disciples did not understand the parable, were at a loss to apply the lesson.

In verse 7 Jesus says, "I am the door of the sheep."

In verse 8 he says that all who came before him are thieves and robbers.

In verse 9 he repeats that he is the door, and says that those who came in by him shall be saved and come and go and find pasture.

The door means the way to enter. He gave the true doctrine of salvation, direct from the inspiration of the Spirit. It was not hearsay with him.

Others before him had not come in by this way; they had told what they had heard and taught for gain and personal aggrandizement, and not for the good of the sheep, the people.

You notice that in verse 8 the present tense of the verb is used, "*are* thieves and robbers." Those pretending to be spiritual guides now, towit, the Pharisees, have no true inspiration, no true motive and no true knowledge. They came in by some other way than the true way for which Jesus stood.

In the 9th verse are expressed both salvation and freedom, as well as supply—saved, come in and go out, find pasture; salvation, freedom, supply. These are all that is worthy our quest or consideration. Without these, life is not worth living.

Verse 10 says that, while the false shepherd comes but to destroy, Jesus came that the sheep might have life and abundance. (The old translation, "that they might have life, and that they might have it more abundantly," is incorrect.)

Life and abundance are what we want above all things. The doctrine given the world by Jesus will secure these if rightly understood and practiced. All these years we have been cheated and blinded by false teachers who have told us that the purpose of Jesus' coming was, not to give us life and abundance, but sadness, poverty and final salvation from hell, a place that never had any existence except in the imagination, a place whose origin was in the befuddled brain of a dishonest priesthood. Now we cast aside all this miserable rubbish and claim life and abundance, now and here, through the faithful practice of the gospel of Jesus.

In verse 11 Jesus says "I am the good shepherd." So he claims to be both the door and the shepherd. Thus he eliminates all idea of personal leadership. "I open the door and give my life for the sheep. Thus are they set free and have life and abundance." This is the only true leadership, the opening of the door and the giving of the life.

In verses 12, 13 and 14 Jesus tells how the hireling flees when the wolf comes and leaves the sheep to be devoured by him, and repeats that he is the good shepherd, knowing the sheep and known by them.

We know many of these hirelings today. Stop their salary and see how long they will tend the flocks, or try to "save souls." They are giving the sheep only husks, anyhow. Let them go and let the sheep enter the true door and be free and supplied.

In verse 15 Jesus claims his intimate relationship with the Father, the relationship of perfect knowledge, mutually, one of the other, and says he lays down his life for the people.

This the Pharisees never did. Jesus was truly sincere and in earnest. He did nothing directly for himself. The entire record fails to give a single selfish deed or thought of Jesus. All his life and work were for mankind and not for self. In two ways he gave his life for the sheep: By self-sacrificing work and by meeting the extreme penalty of heresy on the cross.

In the 16th verse Jesus says that he did not come to the Jews alone, but to all the world. He also says that all shall be of one fold, no sectarian or other lines dividing them. Up to that time the Hebrew race had assumed to monopolize God. They claimed that God was their particular friend and ally and was an enemy to all the rest of mankind.

Jesus said all belonged to the one fold and would be gathered into the one flock, under one shepherd. Let the time come speedily. Let us be done with sectarian divisions and a multitude of hired shepherds, and all say with David, "The Lord is my shepherd."

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SUPREME INTELLIGENCE AND HYPNOTISM.

EDITOR OF The Life—I am reading all the literature I can conveniently procure pertaining to metaphysics, and find many writers are using the terms Objective mind, and Subjective mind. I have, through a spirit of scientific investigation, analyzed those terms as they appear to apply to peculiar phenomena. I have come to the conclusion that the terms are unscientific and confuse the mind. I care not whether the subject be Hypnotism, Mental Science, Occultism, Christian Science, or Theosophy, the terms do not apply with any degree of consistency or common sense, compared to the knowledge we have today of Mental Philosophy.

Words do not always convey or express our true thoughts, and metaphysicians need a nomenclature suitable to convey ideas that are not misleading. The terms "subjective mind and objective mind" are used to pull chestnuts out of the fire, and are fit for no other use. The terms are misleading and convey no meaning. There are Supreme Intelligence and objective mind.

Two minds lead me on and on until the pathway ends in briars and barren ground. Mental Scientists often use the term "subjective mind" in referring to supreme intelligence. Now, the hypnotist will make the so-called subjective mind do foolish things, and, since supreme intelligence never does undignified things, it naturally follows that the term "subjective" will not apply.

I will try to define supreme intelligence. First, let us disabuse our minds of the old idea that all intelligence is manufactured in the brain. A brain is not necessary to express intelligence.

The brain is a finely constructed instrument that responds to vibrations, and will express intelligence. Some brains are of finer texture than others and will respond more readily and express more intelligence than others when acted upon by supreme intelligence. A fine musical instrument in the hands of a first class performer will express correctly, while a poor instrument will express false tones. The fault is with the instrument, not the performer. Insanity is caused by a poor brain expressing discords, while supreme intelligence is not at fault.

I will try to throw some light on the second proposition: Supreme Intelligence does express without a brain. Experiments have been tried that would lend some proof in that direction. All animals of very low order, if they need water, will hunt for it. In sandy deserts mules and oxen will suddenly brighten up and seem in a hurry to get farther on, showing unusual anxiety, and men, used to crossing those torrid plains, know by this that water will soon be reached. In some instances a day's travel was made before it was reached. You say that was instinct; now don't forget the word "instinct," for I wish to use it farther along.

Again, you say those animals have brains; very well, we admit it. However, I deny that the animal gets this instinct from the brain or any of the senses. Practically, he knows it without a brain, but expresses intelligence by finding water.

The strawberry plant has no brains; watch it during a dry season throwing suckers out with roots deep in the ground. Then dig a trench on one side of the plant, place water there, keep it full, and watch those suckers from the opposite side "about, face," and come creeping to the water. Watch the trailing vine mount a wall and descend on the other side, or even find a hole before it gets to the top, and creep through and descend again. In all those cases they express intelligence.

Again, this temple of clay will drop and crumble to dust, but the Soul—Spirit—Higher Self, or as you please to call it, will still live; is now and through all eternity an entity, and expresses intelligence now and forever. Orthodoxy comes to my rescue and says "Amen" to the latter proposition; but will they follow me to its logical conclusion?

Since I am told,—and I believe it—that I will have an existence over there, I would infer that I will there be guided by intelligence, and express intelligence over there, far superior to my earthly experience. If not, certainly my name is simply mud. If I do express intelligence over there, since I have not my physical brain it naturally follows that I express intelligence over there without a physical brain. From this conclusion it naturally follows that the same power is now controlling me, and all intelligence I express is only a reflection from Supreme Intelligence, or the Spirit within.

Intuitive knowledge is much higher in animals at birth than in man. Intuitive knowledge guides the puppy with closed eyes to seek nourishment from the mother. The babe is utterly helpless with eyes open, and must be guided and does not seek the mother's breast. However, as months and years pass, the man gains knowledge superior to the brute creation. In intuitive knowledge he seems never to keep step with the brute, unless clairvoyance may be classed as such.

Man differs in some respects from the brute. Man has a brain with faculties of reason, judgment, execution, and so on. Hypnotism says to the faculty of reason, "Go to sleep. Judgment, you keep still. Now sir, I propose to make you think my thoughts." Thoughts are things and have turned the hair gray in a night. (Brutes cognize imperfectly and are harder to hypnotize. Claims are made that they can be, but it is doubtful.) The hypnotist makes the man think he is going a-fishing. Now, reason is asleep, judgment is off duty, a walking delegate for some Union. Execution is wide awake and carries the command out to its logical conclusion. Man possesses an objective Mind acting independently or automatically. He gains this intuitively and by experience in this objective world, and many acts, or all objective acts, are not recognized by the supreme intelligence, or the I am. A record is kept of objective experience by the registering ganglia of the brain. While under hypnotism those registering ganglia are closed and forgotten, and practically, the operator has to deal with a brain with no practical experience.

Supreme Intelligence uses the objective mind, molds or directs the thoughts, strengthens all the higher faculties, enabling the brain to vibrate in unison to the I am, which is the perfect man with all power. He is a new man; earth-bound ideas and ignorance give place to higher ideals,

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disease, poverty, and twisted nerves, corrugated eyebrows slowly give way to the power of thought.

Hypnotism only deals with surface vibrations, while Occultism deals with soul vibrations, and reaches the fountain head, the I am. The Objective Mind may be called the agent of Supreme Intelligence, and at no time does Supreme Intelligence stoop to monkey shines that are attributed to it by Hypnotists.

In summing up the evidence: The Objective mind is the only factor operated upon when using Hypnotism.

All worldly experience is obliterated, and, if the Hypnotist is pure minded, the thoughts projected will sink deep and be of lasting benefit. Old prejudices, old ideas and earth bound thoughts are obliterated, many vices are corrected, and a new being created out of the old by thoughts projected to the recipient. However, Occultism accomplishes the same result, and probably more lasting, by recognizing the Supreme Intelligence as the I am, the Power Omnipotent, dwelling temporarily in this body and recognizing the Objective Mind as only earthly and subordinate to the I am, creating a new man out of the old.

Supreme Intelligence is always ready to manifest for the best interests of the physical man. However, earth-bound ideas, ignorance and superstition are constantly at war with Supreme Intelligence. When we learn Mental Science, we learn that Objective mind makes mistakes. Objective will, or mind, wallows in a sea of inconsistencies, blunders, and allows suggestions to create pyschic vampires that are detrimental to a happy and useful life. Disease, poverty, and many other indescribable conditions follow the leadership of Objective Mind.

Hypnotism unlocks the door that Objective Mind keeps closed between itself and Supreme Intelligence. Objective mind ceases to dictate, and the hypnotist is now the dictator. If the dictator is in harmony with Supreme Intelligence, the brain vibrates in time with Supreme Intelligence. However, if the operator only recognizes the Objective Mind, he then is in time with the Objective and the recipient only receives surface vibrations, which are not lasting. From all we learn in regard to Hypnotism, it is self evident and possible that the hypnotist who is of a debased and unprincipled nature, can and does, if allowed project baneful suggestions, and can do much harm. Therefore it would seem a wise conclusion that we should be very careful who the operator is whom we permit to assume control of our destiny.

J. S. Conway, M. D.

Physician in charge of Conway Sanitarium, Streator, Ills.

THE DEVIL AS EDITOR.

AFTER THE experiment of Rev. Sheldon in editing the Topeka *Capital* one week as Jesus would run it, the Atchison *Champion*, not to be outdone, was edited one week by "The Devil." At the close of his connection with the paper, "The Devil" says editorially:—

"Is it possible that at this closing of the nineteenth century, with all the lights of science and research in full blaze, I should be called upon to declare my origin, or, rather to defend myself against being such a thing as myself? That I am, is not true. That there is no devil, is a fact. I only exist in the mind of man. I am nit. That is to say, I do not exist as an entity. My antipode is God, or Good, and it is Infinite, inasmuch as God is omnipresent or all presence. Where am I? Nowhere. As God is omniscient, or all knowing, what do I know? Nothing. As God is omnipotent, or all-power, what can I do? Nothing. I am evil or devil—evil personified. The Nazarene teacher, statesman, philosopher and politician, Jesus of Nazareth, had this same devil to encounter, and in his brief acquaintance, discovered his origin and his business. He said he was a liar and the father of lies. A lie is a nothing, and the father is a nonentity. Truth only has being. 'The eternal years of God are hers.' Truth is light. A lie is the absence of truth, as darkness is the absence of light. A lie is the absence of truth—darkness—nothingness; hence, Jesus never recognized anything as evil, nor anybody as a sinner, save only the hypocrite—one who pretends to be what he is not. The devil is the same; he pretends to be and is not. He has no being in fact, and is only a pretender. Excuse me; I belong to this class of pretenders. I am a hypocrite.

"The belief in me is the greatest hindrance to the establishment of the kingdom of heaven on earth. All acknowledge it is evil, and the devil's rule and power and presence, and it is only by this acknowledgment that I reign. As long as men believe the devil to be omnipotent, omnipresent, and omniscient, they hold and owe allegiance to the kingdom of discord on earth, and harmony, or heaven, is out of the question.

"I know the preachers will feel sad to know I am a myth. When I am gone, their occupation is gone, and all will know good from the least to the greatest. God will be known of all men.

"Why do I expose my nothingness? The light shines in the darkness. I see the light chasing away the shadows. I may seem to be, but am not. The wise already know that I am not, and they do not recognize my reign. My throne is tottering to its destruction.

"I am a paradox. I seem to be evil. I am good. There is no evil, if God is—He fills immensity, and there is no room for the devil in His universe, nor for the hell that is supposed to be his abiding place.

"God is, because good is; because good cannot exist without God.

"Thismay be a devil of an idea to my deardeluded orthodox brethren, but orthodoxy is as useless as the devil and is vanishing with this loss of belief in the father of delusions, and humanity has no need for either; for God is as able to lead his children through the deserts wild as in the days of old, without priest or prince or prophet to lead.

"I trust that this formal resignation of right to reign and abdication of my power may be received in the same spirit in which it is tendered—the spirit of love for all mankind.

"That the *Champion* may break the shackles of doubt in the minds of the doubting, and lead them into the fields of everlasting light is the prayer of

"His Satanic Majesty,

"The Devil."

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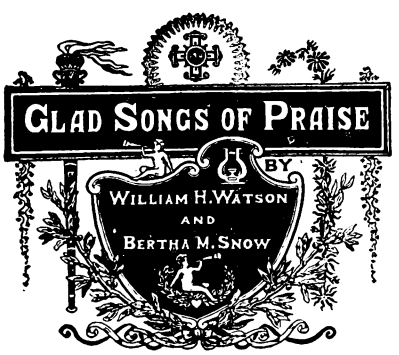
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AN INTOXICATED man went into a church in my father's neighborhood one winter day and sat down by the stove. He soon began to show signs of nausea. The preacher said, "Brethren, that man seems to be sick. Please take him out." The man staggered to his feet, turned a look of deep disgust toward the pastor, and replied, "Yes, I'm shick. Sich preachin as that 'ud make a dog shick."

A DRUNKEN fellow who had joined the church at the last revival meeting, one day met the evangelist preacher. Not being recognized, he said, "Why, brother S, don't y' know me? I'm one of your converts." Brother S., looked him over and replied, "Well, you do look like some of my work."

OUR LITTLE Beatrice was one day told that she was going to be taken to the house in which she was born. With wide open blue eyes she said, "What for? I don't want to be born again."

I KNOW a little boy who calls the church bells "fire bells." He don't miss it far about the orthodox churches, does he?



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Aug 22 ...

The Life

"The Life is more than meat, and the body, than raiment."

VOL. 7. KANSAS CITY, MO., WEDNESDAY, AUGUST 22, 1900. NO. 17

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"The World To Come" is Here

IN ORDER to clearly set forth the facts contained in a very interesting experience I will give you part of the Mother's letter to me, and then the Son's letter to her. As I do not wish to disclose names, let us suppose that the Mother's home is in Calif., and that of the grand-parents, in N. Y., and let us call the young gentleman (who is only fifteen years old) by the name of Howard.

"Your beautiful letter received a short time ago. I have thought of you every day since, but have been too full of tears to write to any one. Even now they will drop, drop, until I can hardly see to write. You know I have an only child, a Son, a dear, dear boy of 15 years. His grandparents wrote me they would send him to college if I would let him go East. So he has gone. O! Mrs. Barton, I am *so lonely* without my boy. Do not think I just give up and let myself go. I read, but don't know what I am reading. I read your sweet letters and I *know* that *all is good*, and yet, ever since Howard left, I can only sob and cry, and of course am in an awful state mentally.

"I enclose a letter I received from Howard written *en route*. Will you kindly return it to me as soon as possible? It comforts and strengthens me. I send it to you on account of the strange experience he had. I want you to read it in his own dear words, therefore I send the letter.

"And now I must tell you how I passed the night he wrote. Howard left here in the morning and all day I was so lonely, so homesick for him, I cried all day and in the evening I went to a friend's house to spend the night. I retired at nine o'clock, and ceased to cry, was so completely exhausted. I tried to think *only Truth* thoughts, and to regain control of my thoughts. I did not go to sleep, but about two o'clock a. m., I felt quiet and satisfied; no tears, no heart-ache. 'Twas a strange feeling I had. I felt like a *log*, mentally and physically could not move; had no desire to do so; could not think; had no desire to think. I knew where I was, I seemed to be *me*, and yet—well, you will, maybe, understand me better if you read Howard's letter. About half past four a. m. my friend came to see how I was. She said, 'Sleeping, Inez?' and I answered, 'Oh, Lutie, I am all right *now*,' and immediately went to sleep. She told me this the next morning. Mrs. Barton, do you think I had been to see my boy?...I do hope you will find a little time for me soon."—

THE BOY'S LETTER.

"My Dear, Dear Little Mama:

"I left L— last night O. K. at 3 a. m. I changed sleepers at O—, and after that had a most wonderful experience. I must admit that, in spite of all I could do, I felt rather lonesome yesterday. Well, after I got to bed about 3:30, I soon went to sleep. Suddenly I awakened with a start. I was sure there was some one near me. I looked down to the foot of the berth. There was no one there. I was about to turn over and go to sleep when I saw a dim light on the top of the berth just above my feet. I watched it, fascinated, as it kept growing lighter. I could not move hand or foot. My body seemed lifeless. All of my life seemed concentrated in my head or brain. Suddenly, in the middle of the light spot there appeared the life-size head of the most beautiful woman I have ever seen. It was *your head*. It looked just like you, and yet it was very different. The complexion was clear and pure, perfect mouth and eyebrows, beautiful head, dark eyes and long, wavy black hair without a sign of gray in it.

"'Mama?' I asked, 'Is it you?'

"'Yes,' you replied. Then followed a long talk. The vision told me that it was the spiritual ideal or the perfect personality. It said your body would be just like it, if it were not for the action of mistaken thoughts on the matter composing the brain, which in turn moulded the body and that some day when you gained perfect control of your thoughts you would have a material body just like the rare body I saw.

"I asked you if the others in the car could hear us talking, and you said 'no,' we were communicating by Telepathy. Before you left, I asked you if you would not tell me something so that I would not be so home-sick and you said,

"'All is Spirit. There is no time, space, nor *separation* in the Infinite Love.'

"Then as the light began to fade, you said,

"'May the Lord watch between thee and me when we are absent one from another.'

"In your next letter be sure and tell me whether you know anything of the incident or whether it took place while you slept. I know I was not dreaming, because I lay awake a long time after you left, and finally pulled up the curtain and watched the sun rise.

"I am enjoying my trip immensely

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since I have seen you, because I am no longer homesick, because I know that there is no distance nor separation and that we can be together even if our bodies are miles apart.

"I will arrive at S— to-morrow at 10 p. m. I am on the same sleeper and have the same Pullman conductor and porter I had when I came west two years ago. They both remembered me at once.

"There is nothing else to write, so I close, with lots and lots of love and kisses from ——"

In last week's Healing Thoughts, you will remember I told you of a young gentleman (not yet sixteen years of age) who was healed so readily of a throat and ear trouble, and who wished me to continue the treatments through the month,—not for physical benefit, but for *soul growth*. Since that time I have received from him another letter, and the following poem. In this letter he writes:

"I received your lovely letter. I at once took up the thought you recommended, and for the last few days have been conscious of a spiritual exaltation, almost an ecstasy. I have been impelled to write poems, and in the last day or two have written eleven, very much after the style of the one I enclose—

"MY HYMN.

"At morn, at noon, at twilight dim,
The universe shall hear my hymn;
Of Good I'll sing,—there is no ill,
And all the endless space I'll fill
With Melody.

Though hours and years go swiftly by,
Though many clouds may dim my sky,
My soul will ever thankful be
For the great Light that is in me.

E'en though the storms of earth o'ercast
Darkly my present and my past
The future,—it shall radiant shine
With all that's good for me and mine.

And so, my hymn today shall be
Glory forever, Love to Thee
'Tis Thou that makest man Divine—
Thou hast brought joy to me and mine."

There are three great phases in this life of ours: the physical, the psychic, the spiritual. The physical is only an appearance, the animated portrait of a mental conception, through whose physical eyes the soul looks when it would behold other like physical objects. The soul does not always look through its physical eyes, for, if it is true to its upward process of growth, it soon arrives at a knowledge that is not in any way dependent upon or is gained through the organs of sense. The knowledge thus gained is a more positive kind of knowledge, and is called *consciousness*. The senses may deceive, but conscious knowledge is sure. The eyes report the seeming, and this is their true office. The sun seems to rise in the east and set in the west; but when the truth about it arises in the consciousness, while the "seeming" is true and the eyes are true, still, conscious knowledge affirms and is able to prove that it is not true that the sun rises in the east and sets in the west. The sun is fourteen hundred thousand times larger than the earth, and we get glimpses of the sun—see it for a day and then do not see it, because the earth beneath us is whirling over and over and at the same time making, every year, one long but mathematical tumble round the sun.

The psychic and the physical are closely related. The soul has power to perceive its own conception before that conception has had time to be portrayed and made apparent in the physical.

It was this youth's own perfect *Perception* of his beautiful Mother as she really is in spirit already, though "as she doth not yet fully appear" to the senses. But as every true ideal of the soul must come forth in portrait, it only waits in the Alchemy of Thought for the perfect precipitation.

The spiritual and the psychic are inseparably linked. There is an avenue in the mind of the soul through which the soul discerns spiritual things. Every such discernment is an everlasting reality, for the Intuitional is of the Infinite Mind, and First Truths come direct from the "sparkling Fountain" of Life eternal.

The three phases are *one*, and the Cosmos is truly universal Perfection.

The human Soul has power to mount up higher. By laying its platform in pure Metaphysics, and erecting there its every structure, it will erach the perfect Christ stature of its own, true Selfhood. C. J. B.

ANSWERS TO CORRESPONDENTS

PLEASE GIVE suggestion for the treatment of malaria fever.

R. M. H.

Answer:—Malaria fever is a direct result of listening to what doctors and patent medicine vendors say about climatic influences, the necessity of drugging and the danger of postponing medication. This throws the race into a chill of fear and expectancy of evil.

In the first place, ignore, refuse to listen to or heed all the nonsense that is sent out about malaria. Secondly, by the use of true words rise above the fear plane, and come to regard all climates, winds and suns as friendly and beneficent toward those who think right thoughts and love and do good. Thirdly, in the silence fortify yourself against all the results of the error thoughts of the race. Here is a general formula, given as a suggestion for the treatment of one who is already a victim to the delusion called malaria:

"You are above climatic influence. You are free from the results of fear. You refuse people's beliefs about malaria. You are healed from the effects of groundless fear. You are positive in your manifestation. You are not negative. You are filled with the life of truth and perfect wholeness. You now rise above the common error beliefs of medicine slaves. You know your power to overcome. You are conscious of present life and power and your own ability to manifest wholeness.

——

What special thought would you hold to relieve one of erysipelas?

M. C. Capen.

Answer:—Deny sensuality, perverseness and a fixed conservatism. These mental states or peculiarities are back of erysipelas, either in ancestors or the victim himself, or in both. Say, "You are not sensual and do not reflect the sensuality of your parents or grandparents. You are yourself, free from the contamination of race beliefs and fears. You may not be darkened in your life by the race perverseness or stolidity of prejudice. You do not believe in or man-

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ifest a quarrelsome temper. You are filled with peace. The healing oil of peace now permeates every fibre of your being and you are free and established in love and power and wholeness. You are pure in your thought and refuse all inclination to be perverse and cross and unholy. The Spirit of love and joy and freedom now fills and heals you."

——

What do you think of the new school of healing and religion called "Zoism?" W. H. B.

Answer:—The name is from the Greek word for life, and literally means lifeism.

A "Psychic Research Co." is at the head of it. They claim to be giving the people of the Western hemisphere a chance to purchase a knowledge for ages possessed by the "yogis" and "adepts" of India and the East. They offer to sell you a book revealing these wonderful secrets of life for the modest sum of $10.00.

They claim that love is the mainspring of life, being both electric and magnetic, and certain practices, the nature of which is revealed in the Manual, will work for you the great transformation from a modest American citizen to a mystic having the capacity of a Hindu or juggling yogi.

They make the modest claim that this knowledge will enable you to heal the sick, revolutionize the conditions of your own life, banish sorrow and poverty, attract happiness, win health, and secure immortality! If it does all this, the book is too cheap at $10.00 a copy, even though the printing and binding of it do cost less than 50 cents a copy.

It claims to do too much, and the hints we get from the circulars about the methods employed would not recommend it to me. Two of the most airy, fairy, unsubstantial fakes on earth are the Indian yogi and the Thibetan mahatma. Even if there were such people, I had a thousand times rather be a plain American Mental Scientist than to be one of the most "adept" of them. The practical Mental Scientist will attain many more of the good things of life claimed to be secured through Zoism than the disciples of the latter ever have yet realized.

Let us be ourselves, and not try to be Hindus or any other sort of a heathen. We are far superior to that race in almost every essential.

Some people are trying to make money by claiming to be able to let the people of the great Anglo-Saxon race into secrets held by the Malays and Mongolians for centuries, secrets of immense value, unknown and unpracticed by us heretofore. It is a humbug. There are no such valuable secrets to be found in India's coral strand.

The circular of the "Psychic Research Co," makes this claim: "This plan or system is wholly new and practical—not new to the adepts of India and yogis of the East, but is now presented to the western world in the form of a complete course of instruction, surpassing all teaching of this order hitherto given in practical value and its healing attributes."

Some of the mechanical appliances and physical practices recommended by this teaching, such as that of breathing, and the silence and concentration of thought on ideals, would be valuable as adjuncts to the practice of Mental Science; but they would not stand the test alone.

The Zoists claim that at a certain stage of development in this study one can give two or three treatments a day without becoming exhausted, and at a more advanced stage he may give as high as 20 treatments without exhaustion.

This would indicate that it is a physical force, like magnetism, which is called or sent out to do the work. If this is the case, then the healing effect will be as evanescent and unreliable as is the source of supply—the effect will be only temporary.

The truly spiritual healer is not fagged or exhausted if he treats a hundred cases a day. In fact, being only a transmitter and director of a force which is founded in Infinite Power, the demonstrator is strengthened and recuperated in capacity in the process of giving treatment. The knowledge of pure Mental or Spiritual healing and the power of mind over matter is worth vastly more than any code of physical appliances and the direction of magnetic influences.

The claim of the Zoists that there is a secret source of power in every one, heretofore undiscovered, is doubtless correct. But it is not a magnetic power at its source. It is a spiritual power, a center of origin from which expression comes into manifestation. This being discovered and brought under the will, made co-operative with the personal and active in thought, becomes of incalculable value to the individual. It is worth more than all the sleepy dreams of yogis, mahatmas and adepts and the highest skill of mesmerists.

That source of power is not physical, nor is it located in the physical body. It is mental or spiritual and independent of the body.

The "lo, heres" and "lo, theres" are numerous in this day and age. Be not led astray by them. There is no other teaching equal in practical value to that of Christian Mental Science.

THOUGHTS TRANSMITTED.

MY BROTHER was in California, I in Chicago. Letters of deep concern to him had been sent. About the time when they should reach him I one day felt strongly his mind, and said to my mother: "I think H— is writing us to-day; let us remember this date." And his letter came with that very Nov. 2d at its head. He afterwards told me he had thought deeply of us when he wrote. Upon a certain anniversary night in winter we had been talking of friends who had "passed on." Then we were silent. Before going to rest I suggested that we read a thought, and among several books on the shelves near, took Whittier's Year book, opened to that date and read:

"From the eternal shadow—
Voices of our lost ones sounding
Bid us be of heart and cheer,
Through the silence, down the spaces,
Falling on the inward ear."

I felt that was a message direct to us, from those upon whom our minds had been, and was *awed*, almost breathless. When I looked out at the falling snow, the white-winged flakes seemed like angels descending.

——

Again I recall: A friend to whom I was wishing to write but could not touch in thought as closely as I needed before taking the pen, lo! sends me a letter.

My earnest thinking towards her had brought her thought to me. I was grateful and could then write.

A. Florence Hilton.

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KEY-NOTE.

POWER IS FRIENDLY, FORCE WORKS OUT DIVINE PURPOSE, LAW IS BENEFICENT, I AM SAFE.

NOTICE.

OWING TO pressure of business and the presence of pupils from abroad in the school, we have been prevented from going to Geneva Lake as was announced by program printed in the Aug. 8 issue of The Life. It would have been a great pleasure to be there; but it is a great pleasure, also, to be at home busy at work.

WE CARRY a full line of metaphysical and occult literature. Send your orders to this office for whatever you desire in that line. If we do not have in stock what you want, we know who has and will order it sent direct to you at once.

Healing Thoughts

THE HUMAN eye outpictures spiritual perception in the mentality. When the soul has arisen to the consciousness of the true course in life and is daily walking therein the eye beams with an open, honest clearness, a healthful brilliancy, and a quiet but certain knowledge of purity and of power within.

The pupil of the eye back of the crystalline lens is an open avenue to the soul. Of all the organs of sense the eye most resents the imposition of foreign substance. It instinctively closes at the introduction of drugs, with more than the delicacy of the Sensitive-plant, the queen of all flowers.

The eye-lids are the standing armies ever on the alert ready to close in against the invasion of any foreign enemy, and the lashes are their advance-guard to ward off solitary foes and to stand ready like drawn lances to prevent near approach. The crystalline lens is sensitive to the smallest mote, and the curtain instantly falls. At the introduction of drugs, Nature's own perfect method is set aside and tears gather as a last effort at self-defense.

The eye needs no drugs. It must have only pure and holy thinking to maintain it in its pristine strength and glory. Unrighteous, sensual glances are the clouding of the sunshine of peace, and the end thereof is dullness of vision and inflammation of lids. A mental suggestion creeps in from some unripe condition outside, and if unresisted soon begins its development in the mentality. We are not responsible for our temptations, but we must pay every jot and tittle when we fail to resist them. The blessing is for him who *overcomes.* Thoughts of the impure should not be indulged, for, if they are entertained for awhile in the camera obscura of thought, they become photographed in the body of the thinker. For the body is the bulletin-board upon which the mentality records its facts and attitudes. There can be nothing hid in thought that shall not be revealed. Sore eyes reveal impure thinking that has been unresisted. When innocence departs, blindness threatens. The willful depths of vice cause the lids the natural protectors of innocence to fall away in dismay, and fail in their true office.

The eyes that are well-balanced are those of the adult who is wise unto salvation, yet who is as innocent as a little child and as free from indifference.

There are two ways in which the eyes may show forth imperfection: The first, is when one is in a negative state mentally and permits the race imperfections to reflect themselves upon him. To be negative is to be conscious of being out of the understanding of the true way of progress in life. This mental attitude causes fear, and fear drops the armor of defense and the very thoughts that have caused imperfect eyes in the people are reflected in the mentality of the innocent but negative person, and outpictured in his organs of vision. In such cases, to awaken the negative patient to the truth of the perfection of his being and his own inherent power, is enough to clear his vision and banish the delusion of imperfect vision. While in the case of the one who is willfully disobedient to the consciousness of right and has occasioned his own trouble, it will require the purifying fires of the denials and affirmations to convince his mentality and cleanse it of its imperfections. The one whose eyes are sore from uncleanness, the one who suffers from moral weakness, the one who has, ignorant of the law that one cannot inherit from flesh, reflected inherent weaknesses,—all, together flow into the negative mentality and both soreness and weakness may be reflected in the eyes.

As specialists usually become troubled with their specialty, so the mentality finds its own attitudes engraved in its outer temple. We do not treat the eyes, but instruct the mentality, after the soul has been aroused and illuminated with the truth of being. The one who cried, "Awake, awake; put on thy strength, O my people," meant, —awake to the truth of what you are; put on strength as a robe, by the earnest use of right words. It is their own strength, and they have only to put it to use.

The second cause of imperfect eyes

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rests in the willful self. It is found in those who choose the way of experience, however erroneous, to that of wisdom. As before suggested, one is made actual and requires scientific application of the word of denial and of affirmations to eradicate the false condition and restore the true. In the other case the trouble is only reflected and may be dispelled without leaving a scar or trace behind.

The thought is the beginning of every thing. The word of mind always starts it. In the *use* of words it is of weighty importance to select right words, and use *only* the word. Speak *the word* only and healing will be sure.

What is the word of health for the one who innocently reflects the error of the race?

1st,—"I am not of flesh."

2nd,—" I refuse to call flesh my origin."

3rd,—"*My spiritual perception is clear and powerful.*"

Then do not watch for results. You have spoken the word, and may go about your calling confident that perfect results will, of the righteous law, be added. C. J. B.

(Correction:—In second paragraph of Healing Thoughts of last week's issue, the sentence should have read:—"Righteous judgment heals the woes that have been caused by the judgment after appearances.")

The Bible Lesson

THIRD QUARTER.

Lesson X.—September 2.

THE SEVENTY SENT FORTH.—Luke 10: 1-11, 17-20.

Central Thought:—"The harvest truly is great, but the laborers are few."

The time when the seventy were sent forth was November, A. D. 29. They returned in December.

The place was Perea. Jesus and his disciples were on their way from Galilee to Jerusalem.

They had made their final departure from Galilee and had crossed the Jordan into Perea, the region beyond.

Jesus had before sent out the twelve, by twos, as we learned in our study of Lesson X of the second quarter. Now he selects seventy others and sends them forth by twos, giving them a charge before going.

The first eleven verses of our lesson contain the charge. The 17-20 tell about what occurred on their return—their report and Jesus' admonition.

1-11. "After this" refers to Jesus' effort to get suitable followers. He has asked many to follow him and many excuses had been offered and overcome.

These seventy were sent to the cities and villages which Jesus expected to visit soon on his way to Jerusalem.

In the second verse "the harvest" means the world of mankind. The "laborers" mean the apostles of the gospel of life and peace. The "Lord of the harvest" is the Spirit of Truth.

The harvest was ripe and ready to be reaped. There were but few who were competent and willing to be reapers.

The same is true to-day. There is much work to do, ready to be done, gathering in the rich fruits of spiritual thinking and inspiration. Everywhere people are hungering and thirsting for truth, starved on the miserable husks of orthodox error.

Those who are able, earnest, and true, the right ones to preach this gospel, are very few. Pray the Lord of the harvest to send more workers. Not people with fads to startle the people with; not cranks; not those starved hypocrites who pretend to be working for the good of mankind, but really are most eager and needy for the money there is in it; not ignorant pretenders to having a commission from a mystic voice to go forth; not corrupt, sensual people going about either with or ready to take in someone else's wife or husband—not any of these, but earnest, pure, unselfish, reasonable, competent, common sense men and women who really have the love of truth and humanity at heart. These only are worthy to be reapers of the harvest; this sort the Lord of the harvest seeks to go into the field, which is the world.

These disciples, now become apostles, were sent forth two by two, doubtless, as we saw in the case of the twelve, so that one would supplement the other, each supplying what was wanting in the other. Jesus was a master of metaphysics and understood just how to do this.

The statement in verse 3 indicates both the innocence and non-resistance of the sent and the hostility of the world—not the part of the world to whom they were directly sent, but the majority at that time, who were hostile to the gospel of Jesus.

There is not so much of this hostility now, and that which exists is comparatively harmless, unable to seriously hinder the work or persecute the workers. Verse four admonishes them to carry no supplies along, to depend upon those to whom they preached and ministered in healing to support them. This was as it should be. They were not mendicants, but earned a living.

They are also directed to not accost people by the wayside. This would lead to dissipation of power and idle waste of time. The idea is that they should attend strictly to business, and be somewhat exclusive, not common, hale-fellows well met with the rabble and the casual acquaintance.

Verses 5, 6 and 7 tell how to act when coming into people's houses. The salutation was to be "Peace to this house."

If a son of peace be found master of a house, there they were to abide and let people come to them for instruction—not to go from house to house intruding their doctrine upon people. They were to stop with the person friendly to the cause and let the public know where they were to be found, so they could come to them.

Verses 8, 9, 10 and 11 tell how to act in the cities. If they were well received, they should accept the fare offered them without murmuring or being particular, and heal the sick and preach the coming of the kingdom of God to them.

If any city did not receive them kindly, they were instructed to go out into the public streets and say, "Even the dust of your city which adheres to our feet, we wipe off for you; however, know this, That the kingdom of God has come nigh." Then they were to go away.

About a month later the seventy came back to Jesus and joyfully reported, "Lord, even the demons are

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subject to us by thy name." They ministered in the name of the Christ.

Once when I tried to cast a demon out of an obsessed woman, the first two commands were unsuccessful. Then I changed the form of command and said, "In the name of the Christ, I command you to come out of her, and go into her no more forever." The effect was immediate; she was healed.

The last three verses read,

"And he said to them, 'I saw the Adversary falling from heaven like lightning. Behold, I have given you authority to tread on serpents and scorpions and on all the power which is of the enemy; and nothing shall by any means injure you; but rejoice not in this, that the spirits are subject to you; but rejoice that your names have been enrolled in the heavens.' "

Reader, this is as surely true of you and me as it was of the seventy to whom it was addressed. We have been entrusted with the same commission; the same power has been vouchsafed to us and the same security assured. But the chief cause for rejoicing is that our names have been enrolled in the kindgom of the heavens.

What does this mean? It means redeemed from sin, placed on the plane of power and security where we may abide in peace in the secret place of the Most High, serenely victorious over life and environment. This is dwelling in the kingdom of the heavens.

Meditations
By Kaxton

WE HAVE learned that change is universal and unceasing. The bright sun that lights our homes to-day is not identical with the sun of yesterday. The stars themselves have been seen to wane and even disappear from the range of our vision. The friends you meet to-day seem, perhaps, in all respects the same as they were yesterday or last week, or even a month or a year ago. But they are not. Each hour takes from a man something he called his own, and gives to him something new in its stead. Whether he is enriched or impoverished by the exchange depends upon the relation of his internal forces to the external forces of his environment.

***

There are certain psychological forces which, with reference to the subjective, thinking, feeling unit from which they emanate, are centripetal. Their influence comes from without toward the center of being within. There are other forces which are as distinctly centrifugal in their tendency. The current of their motion is toward the environment. That is centripetal which gathers in and enriches the soul. That is centrifugal which dissipates the internal energies of the soul and clothes it in the habilaments of spiritual poverty. Both are the active agents of change; but, while the one is in league with decay and death, the other wears the hopeful and pleasing insignia of "the resurrection and the life."

***

Every soul must meet and grapple with these forces. There is no hiding place where any one may securely rest from the biting teeth of change. There is no place where the soul is not compelled to hear and obey the absolute mandate, "Scatter abroad." There is no escape from the universal whisper, "Lay up for thyself riches." If I say, to live is to hear and obey in some fashion these universal mandates, I have said truly; but I might well say more. For these are mandates not to the living merely; but they are for all being as well. The earth heard them and builded her mountains, carved out her valleys and leveled down her plains in her attempt to obey. The solid rocks heard and they trembled at the command and yielded up the fertile soil, and received in return a rich covering of life. The sands of a thousand shores heard, and each tiny particle, turning to his fellow, entered into an abiding unity to await the day of scattering abroad. Every living soul has heard, and obeyed according to his light. Each has busily gathered in, and each has as busily scattered abroad. Man, with the world at his heels, is "ringing down the grooves of change." Serf, lord, peasant, poet, and philosopher dance alike to the music of change.

All are scattering abroad, and all are gathering in. But we can not truly say that all are losers so far as they scatter abroad, or that they are gainers in so far as they gather in. For some in their scattering abroad are simply sowing to the flesh and of the flesh are reaping corruption. There are others who scatter that which returns to them laden with the treasures of wealth incorruptible. We all cast abroad, but we do not cast alike; therefore, though we all gather in, we can not gather the same harvest. It is better to give than to receive only when the giving springs from those psychological elements which are truly centripetal in their final tendency.

***

The great centripetal force in the human soul is love; for, while love scatters abroad freely, it is a law of the spiritual world that all the outgoings from a loving soul shall return treasure-laden. Love-forces emanate from the center of being and return to the same point in their upbuilding, life-giving effects. Many are strangers to such love. Lust is not love. The love of wealth is not love. Infatuation, be it ever so intense, is not love. These all are outgoings, and therefore are sometimes called love; but they show their truly centrifugal tendency by wasting away the energies of the soul and bringing back only the bitter fruits of decay and death. The ego stands between these two influences and withers away or mounts up to new life and power according to its own self-determined attitude.

PREMISE OF GOD OR GOOD.

I AM made in God's Image and likeness (Spiritually). I live, move and have my being in God and he in me. Good is Omnipotent, Omniscient, and Omnipresent Power ever manifesting itself as Principle, working out the problems of Life over death by declaring that his Love destroys hate, envy, malice and revenge. These being destroyed, he will become our Father. The Father says we must have the mind of Christ his Son to rule and direct us in all things, Love working with us to unfold more and more of the Christ nature in our in-

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dividual nature, now, through the unfolding of my Individuality. I apprehend new discoveries, a condition, or claim, of Good and Evil, or negative thought, both claiming to be good.

As I look upon this condition, I apprehend, contained in the premise, a zeal without understanding. I here find an opportunity to show forth Love for the good and mercy for error. In so doing I have developed Love and mercy in my own nature, which are two essential qualifications to manifest the Mind of Christ in us.

PREMISE OF GOOD AND EVIL.

Now in all developments or new discoveries, we find new conditions. Error thought claims all there is in good and to be God. Hence the strife for the mastery.

Error says if you will accept a premise of Good and Evil, ye shall be wise and be as Gods.

Good says the Spirit of Life in Christ Jesus has made me free from the Law of sin and death, and no power can pluck me out of its hands or Power.

Error says, All the Kingdoms of this world are mine; I run them, and have power over them. I can make one vessel to honor and one to dishonor, or I am God.

Good says, Get behind me, Satan; thou speakest the things that be of men, and not of God.

Now, we find in these two conditions that one tends to eternal Life and Harmony, and the others, while claiming Life, ends in death. By their Fruit we know them.

THE PREMISE OF VICTORY OVER DEATH.

God says, I am all and in all and there is none beside me; and Christ says, I am the Light of the World; he that believeth into me and doeth my works shall not walk in darkness, but hath the light in him; hence, there is no darkness in him. And if ye are persecuted for righteousness' sake, rejoice that ye are worthy to be persecuted; because ye are mine, and my promises are sure. No Error can harm you, because, as I have overcome the Error of the World, so can you. And think it not strange if the world crucifies you; for it did also me. The time will come when all Error shall be put under Truth, and Peace shall sit supreme and God's kingdom shall be realized in the Earth as it is in Heaven, and God shall have dominion over mankind, by the quickening Power of the Spirit of Truth in as much as man accepts it.

Then God's kingdom has been realized in Man.

Then comes the last Error to be overcome. Truth manifest is crucified and put in the Tomb because there he could reach those who were in total darkness of mind, and by putting the personality of Jesus out of sight, Christ could work better as the world's mind had left the personality in the tomb and he had no Error to battle with, so, in three days Christ came forth a demonstrated manifestation of Truth over Error.

And Christ has taught us in this great lesson that the Spirit of Truth that he gives us from the Father will do for Mankind what it did for him, making us to realize the Fatherhood of God and brotherhood of mankind, with the Christ in us, and to listen to his voice as he says, Go ye into all the World and preach the gospel, heal the sick, cleanse the lepers, cast out devils, and raise those who are blind to righteousness to a higher realization of the Christ, who is their Life, Love and Truth, ever knocking at the door of their consciousness to let him in. And because of this demand, Christ has said, They that hunger and thirst after Righteousness shall be filled in as much as these conditions are met. We see sick and suffering humanity seeking for relief from their many discords of the flesh; we see them come like doves, to the windows of the ark of safety, seeking for refuge from the storms of sickness, and sin. Then it is that Righteousness will speak the truth, dispel the Errors, of the flesh, and peace and harmony shall rule over all flesh. Then is God glorified in our body and mind, which are his; then his kingdom will shine forth like the noon-day sun and mankind will sing praises to his holy name. Praise God from whom all blessings flow; praise him, all creatures here below. F. A. F.

THERE WILL now be some unrest and uncertainty manifest in commercial matters until after it is decided which set of prosperity destroyers is to be turned in on Uncle Sam's cribs. Ruin awaits us in either case, if we credit all we hear.

A CORRECTION.

OUR READERS will remember our commenting in Aug. 1 issue of The Life upon a quotation clipped from the N. Y. Times relative to alleged action taken by the Supreme Lodge of the Knights of Honor in Buffalo, declaring Christian Scientists, etc., such extremely bad risks that they must be refused membership, etc.

Prof. P. Braun, Editor of The New Man, sent that copy of The Life to the Supreme Reporter of the Lodge at Buffalo with his protest against such action, and received the following letter in reply:

Dear Sir:—

Yours of the 31st ult. addressed to this office at Buffalo, N. Y., has been forwarded here. The Supreme Lodge of our order held its annual meeting in Buffalo this year, and it was there that the matter about which you write was considered. The press got things considerably mixed in relation to the action there. Dr. Dalton called attention to the fact that in some instances during the past year members had died when the evidence would indicate that proper surgical care might have saved their lives, and recommended that the matter be considered by the Supreme Lodge. A proposition was made to class Christian Scientists and Faith Curists as hazardous risks. The proposition, however, did not carry, as the writer of the item in The Life would have his readers believe, but was defeated by the Supreme Lodge by a vote of 64 to 13.

Yours respectfully, B. F. Nelson,
Supreme Reporter.

MR. BEECHER'S LESSON.

HENRY WARD Beecher used to tell this story of himself:

One day while a boy in school he was at the black board giving the demonstration of a difficult problem. At a certain point he heard the cold, calm voice of the teacher, "No!"

He hesitated, went back and ran over his work once more, but upon reaching the same point heard that cold "No!" again. He became confused and sat down, giving it up. "Next!" said the teacher. The next boy began the demonstration. He too was stopped at the same point with that positive "No!" But he went right on and finished as if nothing had occurred. When he got through and sat down the teacher said, smilingly, "Very well."

"Why," said young Beecher, "I recited just as he did and you said, 'No!' "

"But he said 'yes' to my 'No,' and stuck to it. You knew your lesson, but he knew that he knew it," the

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teacher replied.

Mr. Beecher said he never forgot that lesson. If all the world says "No!" it is your business, when you know a thing and know that you know it, to say, "Yes," and then prove it.

HEALING THEM ALL.

A LADY in Wisconsin, who is taking my course of lessons by correspondence, is having most wonderful success in healing. So far, everything manifesting error seems to yield to her word. Infinite Truth bless her continually.

THERE ARE actually some people who believe what they read in the papers about the sure calamities which hover over us awaiting the decision of the November election. If the Repubocrats are elected, what dreadful times we are going to have! Bosh! There are good brains and hearts enough in this country to secure prosperity and safety regardless of the shivers and frowns and hysterics of Wall street. We may stop long enough to give three cheers to William when he is elected, but he will not hinder our progress.

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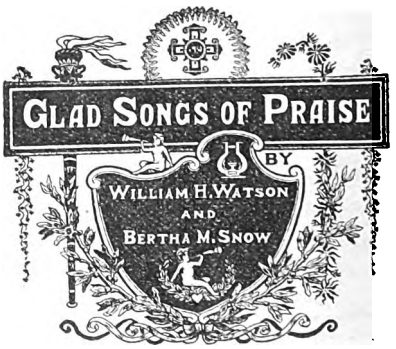
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The Life

"The Life is more than meat, and the body, than raiment."

VOL. 7. KANSAS CITY, MO., WEDNESDAY, AUGUST 29, 1900. NO. 18

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THE SUBCONSCIOUS REGION OF MIND

I DEEM it appropriate upon this occasion to comply with my Kansas friend's request for a short article on the "subconscious mind," and at the same time to refer to some points in the letter which follows this article in which appeal is made to me for decision of questions discussed.

There is but one Mind, taken in the generic or essential sense. It is the Substance of all being, omnipresent, in both visible creation and what we see as space.

This Mind is by some called "Spirit." It is Life and in it is no death. It is immanent in every objective thing, whether called animate or inanimate; for being, in any form, is indisputable evidence of the abiding presence of the essence of being. No *thing* can be founded in nothing. Every object is effect, and cause must precede, abide in and figure forth itself in its own effect, or creation.

In Mind are three regions, according to the needs of unfoldment. They are the superconscious, the conscious and the subconscious regions.

"Superconscious" means above, over or preceding the conscious state called the volitional individuality. It is the region of unmanifest being, of God the Father, the Essence whose law is Principle, the Supreme Absolute named variously Wisdom, Love, Life, Truth, Power, etc., according to the demands of utility or the standpoint from which we view it. It is, indeed, all of these, and incomputably more; for Being is infinite in both immortality and aspects of function.

"Conscious mind" is that region of Mind which is active under motive of will or volition in the man or individual. It acts under thought, by intellect, through the brain. I will to do or not do a thing. I go and come, bodily, with purpose. I plan and solve problems. I think and send my thoughts on errands and missions. I exercise functions toward the accomplishment of an end, and take cognizance of objective things through the senses. All this activity is in the conscious region of Mind.

"Subconscious" means under the conscious, or subservient to consciousness. It means receiving impulse and motive from conscious thought and action. Inspiration comes from the superconscious region, the region of ineffable essence, immaculate being, absolute substance. It comes directly into the region of conscious mind through the permission of thinking and the responsiveness of love and the subliminal perception of truth. Only the true individual can be inspired of truth.

The conscious region of mind is active under will and purpose, these being directed by reason and judgment. This action assumes certain bent or direction according to the needs and environment of the person, wears channels, forms habits and creates reflex action. All of this is based in and helps make up the subconscious mentality or region of mind.

The body and the bodily states are subject to the prevailing condition of subconscious mentality. It is the substratum upon which the body is built and through which it receives vitality and recuperation. But the condition of the subconscious region itself is absolutely determined by the habitual volitional action in and by the region above it, causing or permitting influence. Hence, our habit of thought and conduct is most important to consider in connection with healing and environment.

Most of the bodily functions, such as secretion, digestion, assimilation, circulation and respiration, are carried on by the mind subconsciously; that is, we do not perform them by wilfully taking thought to do so. They go on in sleep and while we are deeply absorbed in thought about other matters, just as regularly and harmoniously as if we were thinking directly about them.

It is through this region of mind that the healing thought is directed to the removing of discords between mentality and the body. It is through this that impressions and premonitions are conveyed to the consciousness.

Sometimes, much more in one person than in another, this subconscious mentality becomes very strongly individualized, and often clothes itself in a psychic body, which goes and comes, sees things and is seen, and when it returns to the body it, of course, affects it with its own conditions, contractedd uring its absence.

Clairvoyance and clairaudience are the senses of sight and hearing belonging to this region of mind. But these senses are founded in and directly dependent upon volitional seeing, hearing, perception and admission of both fact and fancy. They are strong in some, and hardly developed at all in others.

Our friend "C. A. W. L." actually visited the spot by the R. R. track in this psychic body animated and endowed by her subconscious mentality. If one having the clairvoyant vision developed had passed then he would

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have seen her standing there by that Ry.

That body being semiphysical, became chilled by the cold night air, and imparted that condition to the physical body upon its return. The coincidence that her friend on the train became chilled also had no further connection with her state than the fact that they were both exposed to the same chilly night air.

Her conscious mind was at home and partially active all the time this was occurring. At the time when her friends thought her dead, the conscious mind had, for the time, passed into the subconscious state and both traveled abroad together.

I wish you, reader, to bear it in mind that, while these three regions of mind are distinct in function and mode of procedure, they are not separate in substance or antagonistic in action. They act together harmoniously, each sustaining always its exact, lawful relation to the others. The superconscious region expresses and controls all things by law and the creations of Power. Its omniscience is beyond finite comprehension and its power is seen manifest in the limitless sidereal expanse above and about us. Its vastness appalls us and its wisdom puts us in awe.

The individual is its expression. This individual, following the law of his creation, manifests in material form and endows its manifestation with an abiding presence of itself, called the subconscious mind. But all mind is one.

Referring to our friend's other question: The true mental healer is benefitted by his treatment of another because he becomes in the process of the treatment a transmitter and director of the omnipresent life and health of superconscious mind.

Now read her letter, which follows. It is interesting.

A LETTER.

Pittsburgh, Pa., Aug. 3rd, 1900.

Dear Mr. Barton:--

I OBSERVE in The Life of August 1st Florence Hilton asks several questions concerning my recent article on telepathy which you do not answer. Having experimented constantly since writing "Recent Experiments of two Truth Students," with others be sides Mr. B., I feel I can confidently aseert that my spirit self was projected to that spot beside the railroad track, the incident she inquires about. I described something as a blank, which occurred before I was projected to that spot. I called it thus for lack of a better method of description. I now know it was a dark vibratory wave which arrived instantaneously with the mentalty of Mr. B., the force of both for an instant dazing me. When the dark vibratory wave disappeared I stood in that isolated spot fully conscious that the mentality of Mr. B. was with me.

I offer as confirmation the fact that I was keenly sensitive to the cold, damp atmosphere, and that every sense but one was keenly alert. I examined the country where I stood, noted everything and never lost for an instant consciousness as to what I was doing. I awaited developments calmly, and did not have time to wonder why I was there before the train appeared, but knew I was experimenting with Mr. B., and that he left me with the train. I felt the damp atmosphere and the strong current of air produced by the passing train. Every sense was alert except that of hearing, and this is the only flaw in my theory that my spirit self was projected to the spot. I did not hear the noise of the passing cars. Spirit feels, and feeling covers all sensation.

In previous experiences when my spirit self was projected to different places, all the five senses were awake.

In purely mental pictures one experiences no sensations whatever, except fear or pleasure; at least this has been my experience. When Mr. B's mentality vanished with the train, the dark vibratory wave submerged and dazed me again, and when it left I was sitting in my chair, and was chilled.

In making similar journeys, previously, when I returned to materiality I always experienced a chill. Once, some years ago, when my spirit self left the material, friends with me thought I was dead, as the material body showed no signs of life for a time.

Mr. B's body went to sleep while waiting for the appointed time to communicate with me on the occasion referred to by Miss Hilton. He had prepared himself for the sitting by denials and affirmations, and, though the material self slept, his spirit self kept the appointment. The vibratory wave was a power apart from the mentality of Mr. B., and the projection of my spirit self I attribute to this power.

In the silence, when several mentalities come to me at the same time, I am frequently carried away on a vibratory wave, and sometimes lose consciousness and sleep. For instance, several will come at the same time, each having his respective position. One never infringes on the rights of another, except as to the time of arrival. A. stations himself to my left and touches my left temple. I recognize him by his touch. B. comes to the right side. I recognize him by the shade of the vibratory wave attending him. C. presents herself from the rear, and I receive a mental picture of her. D. signals me through the ears, and if others come I receive definite mental pictures of them.

The sensation produced when so many come at the same time is similar to what one would experience if a small electric battery with several different conductors were applied at the same time, each mentality possessing its own peculiar magnetism. This, I suppose, is the reason why one giving a mental treatment is himself benefited.

Miss Hilton asks, "What is thought, that days after it has been transferred to paper from one mind, it may whisper like a voice to another?"

The promulgators of Truth teach that thought is the essence of words, and I believe it. But there is a different significance in her question. Thoughts do not whisper from paper because they have been transferred to paper, until after the recipient of a letter or the reader of a book has read the writing. Though I acknowledge that before experimenting in telepathy I shared her idea and asked the same question myself, and have had it asked me. For instance, no longer ago than last week, Mr. B. wrote, "This morning while busily engaged, you appeared to be with me an instant and said, 'B., you will get a letter tonight from me' and I went and

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got it. What is this link between us? will we ever fully comprehend it in this life? You always come and tell me, and it never fails." When we pause to think, and realize that there is but one mind, and we are all users of it, the solution to the problem is quite simple. All becomes clear when we know and fully realize our true statement of being and our relation to the Omnipresent One.

Thought is the essence of words, and words are life, and life is God. Thought, then, is Spirit. We know this, for we can by mere will force project out thoughts in an instant to any distance we desire. We do this constantly without volition on our part. Hence, it behooves us to be mindful of what or how we are thinking, for all power is in or back of our thoughts.

When one sits down to write, he is actually sending out vibratory waves to the person to whom he is writing, and these waves attract the spirit self of the person addressed.

I know this. My evidence is as follows: Yesterday I wrote two letters tc two persons with whom I am experimenting in telepathy. The moment I settled myself and began writing, I felt those persons with me, just as when they come to me in the silent hour of treatment. One touched me on the temple from time to time and in other ways understood by me manifested his presence,and the other person kept constantly giving me his peculiar signal of presence. I know now that this has always been the case when ever I wrote letters. I enjoyed it as thoroughly as though I were really talking with my friends. This impression was so strong that I asked them questions and seemed to receive their replies.

Not many days ago I received a letter from a sister, written at about the time I had written to her. She requested that I should do her a favor. Our letters passed on the way. In my letter I told her what I had done for her. It was the favor she asked of me in her letter which I had not yet received.

What has this to do with the whisperings one hears after a letter is written and has not yet been received?

God is Omnipresent and Omniscient. Ye are the temple, the place of presence, of God. The whispering voice is that of the spirit self. The wise, loving Father, in whom is all wisdom, will tell us more things than are heard in the whisperings of letters ifwe will only place ourselves in a receptive and responsive attitude.

It was not my will power or that of Mr. B. which projected me to that spot by the Ry. track. I being the receiver on that occasion, had emptied the mentality of everything and was in the passive state of perfect repose, waiting for developments. Hence, I held no desire and used no will power. Our united purpose causing and acting with the vibratory waves produced the result described.

F. H. writes further her opinion "that mind in literature is alive with the very life of him who writes." I agree with her to a certain extent, that is, when a person puts his soul into his work and loves it, it certainly is alive. But there are writers, mechanical verbalists, whose work is not alive because they do not love it and have no deep conviction of the truth of what they write. Among my friends I number two magnetic journalists whose writings are certainly alive. Some years ago I enquired of one of them the cause of it, telling him that one of his articles had an unusually strange effect upon me. I had, while reading it, been carried to the scene described, so that his pen picture was to me a living one.

He replied that he wrote always from inspiration and that when he went out he always carried a tablet and pencil with him, that the article referred to was written in the midst the scene described, while he sat on a boulder, that he gathered his historical data from the ashes and ruins of the homes of the early patriots whose lives he so graphically sketched that mental pictures came from time to time and aided him to connect the past with the present and that only in the midst of nature manifest beauties and grandeur could he pour his entire soul into his work, which he loved dearly.

He was also an eloquent speaker and swayed his audience the same as he did his readers. He is one of the writers whose work *is alive*, and there are others like him and they all work from the some vantage ground of love, which speaks to them from nature and infuses their work with warmth, light and life, until their birds appear to sing, their flowers emit fragarnce, trees, shrubs and all vegetation are swayed by the gentle zephyrs and the fleecy clouds move in the sky, while the very hills, valleys, boulders and streams speak a language of their own, proclaiming, "God is Love," and the pen pictures of such writers glow with the life of him who pours soul into every open, responsive heart and brain.

Is that not it, Mr. Barton? Have I interpreted aright those things F. H. writes she feels exists? Is not love Lord of the Universe, of the visible and invisible, the animate and inanimate? The Lord he is God, and God is mind. C. A. W. L.

BERRIES AND PRAYERS.

REV. GEORGE F. Dickinson, of Hilton, N. J., is a practical man. He issued the following notice and published it in his church:

NOTICE.

The regular Friday night prayer meetings at the church will be suspended until the strawberry crop has been gathered. By order of the pastor.

Rev. George F. Dickinson.

The weekly Friday evening prayer meeting was conspicuous for the absence of worshippers, and the minister asked one of the rural deacons the reason of it.

"Sorry, pastor," said Deacon This and Sister That, "but them berries hez got ter be picked, meetin' or no meetin'. There never was sech a year fer strawberries knowed in this section."

Then it was that the notice was posted, and how much better than to have told the people that they were "unregenerated children of Ham," and that "The Lord would shower his vengeance upon them for neglecting the prayer meeting."

When there are berries to pick, pick them; then pray if you wish. You do God as high honor in gathering his harvests as you do in singing songs and praying to him, and if he hears all that is addressed to him he undoubtedly would say, "Pick the berries, pick the berries."—*The Healer.*

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TRANSITION from one stage of being to another is death to the plane left and birth to the one entered.

THE LIFE is a health bringing visitant in every home where it is read and appreciated.

Healing Thoughts

MEN WHO devote themselves to a single trade or profession like to see that particular business in a flourishing condition. The coal-man wishes everybody to be in need of coal; the ice-man likes to see hot weather and a great demand for ice; the lawyer does not like to pay office rent and hear of no discords to settle; the doctor "likes to see a pretty general sprinkling of sickness,—not among the members of his own family, nor yet among his relatives, for this would be far from remunerative," —(K. C. doctor),—and he does not like for a case to recover too quickly. When there is only a little malaria affecting a man, and when, perhaps, he "needs a little rest any way," the doctor gives such medicines as will continue the rest-period into a week or more, when a day of rest would have answered every purpose. Not long ago I heard a young doctor say to his patient, who was also a young man, "Why, you need not expect to begin to get better under nine days, any way." (This occurred while we were visiting in a distant town,) and I have since learned that the patient did not get better at all!

So, if you know any one who is about to employ a doctor, advise him not to get one whose living depends entirely upon his practice, but to seek one who has also some other means of sustaining his family. The kind of men who are not disturbed at sight of blood, and who enjoy the work of the dissecting room, are generally supposed to be cut out for doctors; but I think the man who has human feeling, the one who is conscious of the right, and, above all, the one who will not try to frighten people into sickness by such terms as "you're a very sick man," or, "you might as well settle up your business matters," or, "your case is incurable, and it is only a matter of time," etc., will do better.

The day is now dawning when a man will be as accountable for his words as for his swords! And one will be dealt with as quickly for employing destructive words as for using concealed weapons. One not yet in the understanding of the power of the Word may successfully ward off a sword-thrust, but ignorantly receive the dart of the poisoned word. Many centuries ago it was said that the Word is mightier than the sword—more powerful than any two edged sword. How long is it going to take the doctors to find this out?

I am sure that all the earnest physicians who practice for the good of the race alone, will be glad to see this article. And I hope that if there are any quacks who think upon what I have said, they cannot longer conscientiously employ Words they know will prove more destructive than the minerals they administer.

We have a deaf patient whose doctor, after probing her ears, told her that the ear-drum was perforated and that no medicine would heal it. You ought to hear her tell of the despair his words brought! The little power of hearing she had seemed to desert her and the auditory nerves seemed a blank. After a mental diagnosis she was told first that the doctor was mistaken. The result was, *hope* in the countenance, and a new flush in the cheeks. Then followed the reasonable argument, that under the full application of right words healing would naturally follow. When the finger is cut, or the body marred in any point, were it not for the influence of wrong thoughts and words, it would have nothing to do but begin to get well; and, though there might be a scar, the tissue would be sound and well and the nerves nestled snugly into their proper places as vigorous as ever before. In the case in question, the ears are both much improved, and the patient is confident of complete healing and perfect hearing.

I do not like to write about doctors, but I think there are some vital points connected therewith that we should make comprehensive.

The man of whom I purchased my kodak, and who develops my pictures, has also a line of spectacles, and a "come in and have your eyes tested free." I often see a good, honest-looking woman or man standing in the middle of the floor (like Ralph does when I tie his cravat) and waiting for a man about thirty to try

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glasses on his eyes until the man or woman thinks "that will do." I notice there is usually some particular virtue in the glasses selected, and also a corresponding defect, usually in *one* of the eyes, so that that particular lens enhances the expense of the glasses. One said, while slowly taking out her pocket-book, "I did not expect to more 'n have my eyes examined, much less to pay so much for glasses. But 'peers I can see a good deal better through 'em."

Any one can see better through magnifying glasses. The astronomer by aid of the telescope sees stars that are invisible to his unaided eye. If one would diligently refuse the influence of race-hypnotism, he would be his own judge about when to wear glasses, and would, like Job, who *knew* what he was talking about, stick to the Source of all sight, to the very utmost. "Though Thou slay me, physically, yet will I trust in Thee." If, when he find that the race pressure about crises and poor vision beginning to bear upon him, he would slay the thought and remove the pressure by a firm and decisive Word of denial, he would soon find his eyesight returning to its normal condition of usefulness and power. First, *know* the true Word, then speak it. For no knowledge is revealed without the *speaking* of the word of mind:—

"I am not of flesh. For this reason flesh has no dominion over me. The race-belief about crises cannot affect *me*, for I have my source in Spirit. The *light* is good for my eyes. Coming from countless millions of suns in every direction and constantly inflowing at the unimaginable speed of twelve millions of miles per minute, it acts in perfect unison with my organs of vision, and as a wholesome balm. *Use* is good for my eyes. I do not look constantly downward, but upward and upon either side. I am not indifferent to the beauties of Nature. Like a child, I see with a living interest every leaf and flower and tinted cloud; every dancing, whispering brook and bended twig. O, I give thanks that my vision is piercing and powerful, and that my hearing is accurate and acute. When the voice of sweet Nature sings, I joy with the cricket, bee and bird, and love to listen to the crescendos delicate in their silvery notes."

So let thy word go forth and instead of inharmony the kingdom of Heaven will be found in you.

C. J. B.

THE BELL SHEEP.

(You can see this sheep leading flocks from the shipping pen to the slaughter house of Swift and Co., in East St. Louis, at all hours of the day.)

THE JERKING, jumping, noisy train,
Ting-ling!
The sheep had come on; it was plain,
Ting-ling!
They felt relief to be at last
On solid ground; though no repast
There was in sight; and though the pen,
The shipping pen, was mean; and then
The air so smoky, and so old
The houses looked, and gray and cold.
Their innocent, wide open eyes
Expressed no fear but mild surprise.
They switched their tails, and turned about
With many a wondering word no doubt:
"Why should so many of our race
Be penned in this close, dismal place?
I wish some one would let us out!"
"Ting-ling!"

"But here a big sheep comes, O! ho!"
Ting-ling!
He comes with step sedate and slow,
No hesitation does he show,
He shakes his head in lordliest way
And rings his bell as if to say
Ting-ling!
Come, come, good sheep, at once, I pray,
Ting-ling!
See all, to leave this place I 'm free,
And you are free to follow me!
I'll lead you into better ways,
Perhaps in pastures green to graze
Come on! come on! your haste I pray
Ting-ling!" "
They go, poor sheep they go at once
Ting ling!
Should we not say of each "poor dunce?"
Ting-ling!
For slaughter waits them in a pen
By fierce red-handed red-faced men
With awful knives—O hush! what then?
Ting-ling!

Now hear my moral, then I'm done:
Beware of leaders when they come
Ting-ling!
Call no man leader that you see
Though confident of mien is he
Though trust compelling bold and free!
"God is my leader," in your heart
Have writ; then in life's busy mart
Look but to Him to show the way
That you should go. His word obey
Alone. Then you attune your ear
To God's own voice, need never fear
The sound that lures but to betray,
Ting-ling!

Grace Holmes White, 3240 Olive St. St. Louis.

The Bible Lesson

THIRD QUARTER.

Lesson XI.—September 9.

THE GOOD SAMARITAN.—Luke 10: 25 37.

Central Thought:—"Love thy neighbor as thyself."

Jesus was in Perea, beyond the Jordan, sometime in November, A. D. 29, when he had this conversation with "a certain lawyer."

The most of the last five months of Jesus' earthly career were spent in Perea. This period is known as the "Perean ministry."

The word Perea means beyond. It was the name applied to all that region lying immediately beyond the river Jordan.

25, 26, 27, 28. These four verses relate to the question of a certain lawyer, or Scribe, regarding the way to inherit aionian life, and Jesus' answer.

The lawyer, or Scribe, was one who was learned in the Mosaic law, which was to the Hebrews both religious and civil code, and expounded and taught the people from the law.

He stood up in the crowd of those collected about Jesus and asked him a test question. He had heard that Jesus had a new doctrine about aionian (spiritual) life, and wished to draw him out on the subject to see if he would set aside the law of their scriptures.

Jesus had used two new terms, "inherit" and "aionian." To inherit a thing is to come into ownership by right of birth—not as a gift or a matter of grace, or favor.

The first birth gives you the right to aionian life, being a child of Life, the Father Essence of Being. The birth from above, or spiritual illumination, brings you into actual and active possession.

The Scribe asked how he should inherit aionian life. Jesus saw his aim was to lead him to say something against the Jewish law. So he made him answer his own question from the law.

His answer was a quotation from Deut. 6: 5: "Thou shalt love Jehovah thy God with all thy heart, and with

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all thy soul, and with all thy strength, and with all thy mind, and thy neighbor as thyself."

Jesus replied, "Thou hast answered correctly; do this, and thou shalt live."

To be in the condition where in the love of Good, or Truth, or your highest ideal of the creative Essence and Energy, absorbs or fills your entire being, and then to send out that love to bless others in the same degree in which you hold it for yourself, is to live the aionian life, the life that knows no age or time.

But this cannot be secured by command. "Thou shalt" is not to us a command, although it has been taken as such by religious teachers. It is equivalent to saying, This is the true state to be in to inherit life. This positive formula is worth more than all the negative codes, all the "Thou shalt nots" in all the books. A negative code must forbid every possible misdemeanor, or it fails. And even the not doing, if it were complete, would be only negative inactivity; a log could come nearer not doing than you could. While one in the state described in this one two-fold law of being would be far above all wrong, in thought or deed.

29-37. These verses give the Scribe's question, "Who is my neighbor?" and Jesus' answer by the parable of the man who fell among thieves, was robbed and beaten, and cared for by a Samaritan. In this case, too, Jesus makes the lawyer answer his own question. So he was discomfited all round.

The man who was robbed and beaten was evidently a Jew. He was on his way from Jerusalem to Jericho. There was then only a winding path between the two cities descending 3,500 feet in a distance of twenty miles, along mountain ravines and gulches and by caves and recesses which were frequented by robbers and miscreants.

Many priests and Levites had their residences at Jericho and traveled this path on their way to the temple and back.

The priest and the Levite passed the wounded man without aiding him. They probably said, "Poor fellow! I am sorry for you," or, "I will offer prayers for you when I get to the temple."

But all that did the unfortunate man no good.

Then a despised Samaritan came along, a member of a race of people who were half Jew and half heathen. The priests especially hated them.

He saw the unfortunate Jew by the roadside, stripped and bleeding from the wounds the robbers had inflicted.

He dressed his wounds and set him on his beast, walking by his side and took him to an inn.

He paid for both their lodging that night and when he was about to depart in the morning, gave the innkeeper money about equivalent in value then to $3.00 of our money today, and told him to care for the man until he should fully recover, and if it was worth more he would pay him on his way back.

The lawyer admitted without hesitancy that the heathen Samaritan was truly the poor man's neighbor, under the meaning of their law, the one who is to be loved as self.

We must construe here a little. If the Samaritan is the neighbor, should the man to whom he ministered love him as himself because of his service? Did that service constitute him the other man's neighbor? Should the robbed man refuse to love the priest and Levite because they did not prove to be neighbors to him?

It seems to me that the application of this parable which is apparently made here must be reversed. The robbed man stood in the place of neighbor, under the law which Jesus and the Scribe were discussing. The Samaritan fulfilled the law by loving a total stranger as himself. Thus he, the wounded man, became neighbor to the other.

The obligation you see, is upon the one who sees another in distress, regardless of acquaintance or vicinity of dwelling, or consanguinity. All are our neighbors in this sense.

"Go, do thou likewise," was Jesus' conclusion. How? Like the robbed man, or like the Samaritan? Evidently, like the Samaritan, loving his neighbor, a stranger in need, as himself.

KIND WORDS.

I SEND you the dollar for The Life. I like the paper and choose it from many others. Mrs. Job S. Steere.

ANSWERS TO CORRESPONDENTS

ARE PARENTS to blame if their children do not do right?

N. E. W.

Answer:—If by "to blame" you mean responsible for, or stand in the attitude of producing or aggravating cause, I say, Yes; usually. If you mean that they should be censured for the misconduct of their children, I answer, No.

There are two ways in which parents may stand in the place of responsibility for children's misconduct. By transmitted heredity and through faulty teaching and discipline.

Inherited tendency to naughtiness in the little one, which often leads to crime in the adult, may come directly from parents, or it may be transmitted by the parents from earlier ancestors. In either case it could and ought to be corrected in the parent before the child is conceived. People who take upon themselves the awful responsibility of bringing immortal souls into carnate being on this plane of struggle and transition, ought to be prepared for it and fully realize what they are doing. They should see that every sin in mentality is overcome and every obstacle to a holy conception removed.

If a child is born right, little or no discipline or interference with his natural bent is required. He may be permitted to just grow, like Topsy, and will be all right.

Speaking of parental discipline, there may be entirely too much of it, such as it is. It is very seldom wise or helpful to the development of the best in the child. But wise restraint to prevent results of immature wisdom, and wholesome counsel for truth and innocence, are never out of place

But censure, abuse and condemnation of either parent or child is never beneficial. Wrong-doing brings its own retribution, and compassionate help and education constitute our full duty toward the erring.

Will you please give your explanation of Mark 5:6-16? Also of Mark 15:27-38? Pauline Tousant.

Answers:—The first reference is the

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account of the casting out by Jesus of the legion of demons from the madman and their entry into the herd of swine. The phase of it which our correspondent wishes explained is why it was necessary for the demons to go into the swine, or any other particular place.

The record says that they besought Jesus not to send them "out of the country," but to allow them to go into the swine. The record adds, "And he gave them leave. And the impure spirits having come out, went into the swine; and the herd rushed down the precipice into the lake and were drowned in the lake."

The man was obsessed of "demons," impure wraiths of mortal error in the race, ghosts of undeveloped personality. He was not in possession of his house, was negative, not at home, and so these "demons" (not devils) came in and took possession.

"Demon" is from the Greek *daimoon*, which the lexicons define to be "a heathen god, deity, tutelary genius, evil spirit." Plato derives the word from a verb which means *knowing*; Eusebius from a word meaning *to be terrified*; Proclus from a word which means *to distribute*. The ancient Greek writers used "demon" only in a good sense. Philo says that Moses, "angels" are the same as the "demons" of the philosophers.

Josephus and the other later Jewish writers used the word only in a bad sense.

In all of the 60 times of the occurrence of this word in our New Testament the manifestation in the person is described as dumbness, impurity, deafness, madness, epilepsy, palsy and the like. The "demon" or wrong mentality, was the producing cause.

The man spoke to Jesus in this case by impulse of the obsession. I have a patient now who will say at one time, "Please heal me. Don't leave me until I am well," and possibly in the next breath will say, "Go away from me *forever!* Stop tormenting me!", etc. One is the voice of the woman, the other the voice of the obsession.

If Jesus had only relieved the man of the tormenting presence, allowing the influence to go out into the race mental atmosphere, others would have been in jeopardy of the same trouble from this influence. The quasi-intelligence obsessing the man desired an immediate lodgment, and suggested the swine as they were near and most negative. Jesus knew what the result would be; the obsessing "demons" did not.

As soon as they became part of and elemental in the unspiritualized and weakly personified swine mentalities, they, the swine, mad short work of their utter annihilation. The demoniac ghosts of life, or inharmonious centers of vibratory force in the race mental atmosphere, perished, or were set right, as the swine life passed up and became redistributed in the region of Universal Mind. It was more effectual than a mere casting out would have been, it seems to me.

The other reference is the account of the crucifixion. The two points inquired about by our correspondent are, Why should it be necessary for Jesus to be put to death to fulfill the scriptures? and, How could he have thought that the Father had forsaken him?

The verse referring to scriptural fulfillment is the 28th. It reads, "And that scripture was verified, which says, He was numbered with law-breakers," referring to Isaiah 53:12.

Eminent authorities, such as Fritz, Tischendorf, and Greisbach, omit this verse. But, if we accept it as genuine, it is only a comment of the writer that this was a fulfillment of prophecy. It did not have to be so in order that the prophecy might be fulfilled, but simply means that the foretelling was a genuine prescience of what was to be. In all the other places where the language of the old version would indicate that the occurrence must be in order that the integrity of what was written in the Jewish scriptures might be vindicated, we must change the form of words so that it will appear as only a statement that the event was foretold by a prophet.

The other point inquired about is found in verse 34: "And at the 9th hour Jesus cried with a loud voice, Eloi, Eloi, lamma sabachathani!" The translation of this Hebrew sentence given by Wilson and others is, "My God, My God, to what hast thou surrendered me?"

The Hebrew words used by Jesus here are an exact quotation of the first verse of Psalm 22, which appears to be a somewhat remarkable prophecy of the crucifixion events, describing the appearance. It was common for Jesus to quote the Old Testament scriptures as prophecies of events in his life. This appears to be one of these references.

At most it only voiced the appearance. It seemed to be a dismal failure at that moment, his whole life and teaching. It was the same feeling which gave rise to the sad words in the garden of Gethsemane: "Father, if it be possible, let this bitter cup pass from me." Jesus was a man and often uttered very human feelings.

The crucifixion was necessary that Jesus might thus encounter the last enemy and overcome for the race. He said he did it voluntarily and could have prevented it if he wished. John 10: 18.

JESUS OF NAZARETH.

THE PRODUCING causes of the advent of Jesus Christ into the world were necessity and expectancy. The latter rose out of the former. Both acted under the law of Being, directed by Infinite Wisdom.

The need existed and grew as man increased in power and intelligence from the first. This need and response to it which began to move, by and by, awakened the expectancy.

Then need and expectancy combined to prepare the way. A virgin responded to the demand. The son was born, the child which had the fountain of life and power opened within him.

He stood for, exemplified and inaugurated three things in and for mankind:

He declared and then demonstrated possibilities residing in man, powers believed before to belong only to gods and angels. Every deed and every precept said to men, "I, a son of man, show you what you can do, and even greater things may be achieved by you."

He gave the world an ideal life, far beyond and superior to what had been reached then, and the hem of whose mantle has scarcely yet been touched. But we push on toward it, now with longer strides than ever before. Thus is the world being saved from sin.

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The priests of superstitition have long held people back by the false teaching that Jesus was a god, not to be imitated or taken as an example, far beyond and above the highest possibility of mankind. They said that he would save weaklings from hell by his own merits, if they would only supinely depend upon him. It was a miserably false teaching which we are now rising above.

The third purpose of Jesus' coming was that the personification of the divine might have a beginning among men and an awakening of the life centers through the incentive of the returned Christ "in the bosom of the Father." The resurrection and the life was made personal in Jesus. His words and his experiences among the people of the race set the currents of life moving and the vibrations of resurrection power acting upon the dull centers of death. This movement goes on now and forever.

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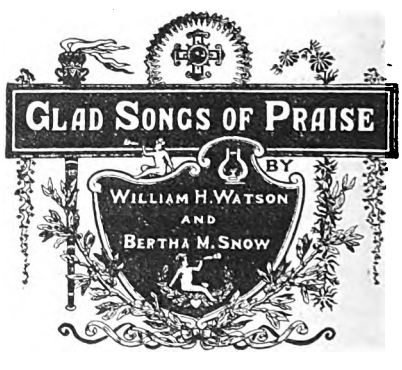
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The Life

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VOL. 7. KANSAS CITY, MO., WEDNESDAY, SEPTEMBER 5, 1900. NO. 19

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Some Gems of Thought From Henry Ward Beecher

WHILE OUR great men are with us, one of us, men in ordinary respects like unto our familiar neighbors, we do not more than half-way appreciate their greatness. The splendor of the light they emit is partially obscured by the every-day fact of bodily presence and the common functions of eating, sleeping and domesticity.

"Distance adds enchantment" only because these circumstances of body and home are out of the way.

Besides, we would not praise a man inordinately while he lives among us, for modesty's sake. He would surely either dislike our plaudits or grow vain. Then, when he dies, we feel free to say what we please about him; and, besides, we are inclined to be a little ashamed of ourselves that we did not appreciate him more while he could respond to our kindness. Something like remorse seizes our hearts when, in the calmness and lull which follow a great man's death, we realize more fully than ever before that he was worthy a higher honor and appreciation than an unthinking world accorded him. Then we try to make amends in some measure by forgetting his faults and magnifying his virtues.

Shakespeare puts into the mouth of one of his characters in *Julius Caesar* these words:

"The evil men do lives after them,
The good is oft interred with their bones;"

and in *King Henry VIII*,

"Men's evil manners live in brass; their virtues
We write in water."

The very reverse of this sentiment is true. There is innate in the soul a disposition to forget or minimize the faults of one who has gone away in death and to magnify and dwell upon his virtues.

I am glad it is so. It argues the essential goodness of the heart.

While Mr. Beecher lived, we, some of us, realized that a giant was among us; but we slept on that and often spoke of reputed faults. Now we have forgotten about those faults and stand in wonderment that we did not appreciate him more highly, and say, What if he were here now? His was a great soul, one that towered like a giant oak in a forest of shrubs and bushes. He was original, saying and doing things from the heart's inspiration, not conforming or imitating weakly for conventional reasons.

While a boy in school the teacher called him a dunce because he would not work in the grooves along which the herd slide into mediocrity and call it learning. He would not submit to be either sawed off or stretched out to fit the procrustean bed of the curriculum; so they called him a dull scholar. He was too original to recite by rote, repeating what the books said. He found deeper fountains of wisdom within himself. He was too large for the books.

When he became a preacher of righteousness he dared to say things most forcibly which startled people out of their time-worn niches. When he told the good brother who had lost his wife and who thought that God had taken her as a chastisement to him, that it was not God who killed his wife, but rotten turnips which he had allowed to remain in his cellar in the Spring, he startled some pious people out of some of their superstitions and did them good, although they cried "sacrilege."

It was because he was majestically fearless that he, without suffering bodily harm, denounced negro slavery from the Plymouth church pulpit at a time when, even in New York, it was perilous to do so. It was for the same reason that people stood in a state of questioning awe when he took a colored slave into his pulpit and took bids from his congregation to raise money to purchase her freedom. Only such fearless souls dare to do such things, and in doing them stand above the reach of the shafts of petty criticism.

At a time when slander was darting out its forked tongue and the coils of the law wound about his personal presence, he was unretaliating and nonresistant, because he felt no resentment toward those who displayed so great weakness. The magnificent mind rose to even greater heights than ever before, only making newspaper calumny and the slander of neighbors a stepping stone, a means of rising, to yet sublimer altitudes. The pressure of envy brought to bear upon him only squeezed out the holier sweets of a character that was above reproach.

He said things differently from other men. So his utterances are always readable, interesting, fresh and penetrating.

What a volume there is in these few short, ringing sentences:

"Jails are built out of honest men's earnings. Courts are supported by peaceful men's property. Penitentiaries are built by the toil of virtue. Crime never pays its own way. Vice has no hands to work, no head to calculate. Its whole faculty is to cor-

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rupt and to waste; and good men, directly or indirectly, foot the bill."

Few men could say so much in a book as these simple, blunt, forcible Saxon monosyllables do.

"Reprehension, to be effective, should be just."

How well he knew this truth by experience! If it is not just however, it glances off from the armor of the truly brave and blameless man as the arrow of a pigmy from the helmet of a giant.

It is because of the indomitable buoyancy of life and the deeper wisdom of the human soul, deeper than the deductions of intellect, and appearance, that the following words are so true.

"There were no end to grief and no room for joy, if we carried all the accumulated troubles of life with undiminished sensibility from year to year. First we bury friends, then time buries our grief."

It buries our grief by teaching us the lesson of eternal life. We do not grow heartless about the so-called dead, but only grow into the truth that they are not dead. So we can consistently laugh and be happy over their green grass grown mounds.

Mr. Beecher thought he had seen men's hearts grow hard as flint under the influence of greed and selfishness and the world's scoffing injustice. And he had seen signs of life in those hearts even after petrifaction seemed to be complete. He said,

"The heart cannot wholly petrify without some honest revulsions."

Then, looking deeper, he saw the real heart of the true man below the incrustations and called out to it,

"Heart, take courage! What the heart has once owned and had, it shall never lose."

Have you lost a friend, a lover, a dear child? Is there a vacancy in the heart where once they were housed and caressed? The emptiness is only a seeming, a shadow cast by an outward bereavement. The love may not lose that around which it has wound its clinging tendrils. There is no loss, in reality.

When Mr. Beecher said,

"Age and youth look upon life from the opposite ends of the telescope: it is exceedingly long; it is exceedingly short!"

he voiced a most forcibly striking fact of the seeming. This is a measurement and view of life by the standard and from the view-point of the ordinary physical existence. But that is not life. Let us in recognizing this fact of existence learn to look through it and habituate ourselves to look at life through the eyes of spiritual perception as not passing, not mensurable, not beginning or ending, not divided into past and future, but as an eternal *now*.

"It is with flowers as with friends. Many may be loved, but few much loved."

Because there are kindred spirits, congenial souls, who cannot any more help loving one another above the ordinary manner of love than could need and supply remain apart forever. So, too, there is a spirit in the flower which finds a response in some souls more than others.

Mr. Beecher, while a great big man, was yet a boy in spirit. He rollicked and romped and played with the children, and never lost his relish for boyish sports. He truly declared,

"No one is a real man after he has lost out all the boy."

No; he's only an old, dry stick, ready for burning. If you don't love children, and they shrink from you, you have great reason to be discontented with yourself. "I love God and little children," said Jean Paul Richter, and that is enough of religion, enough confession of faith, for a lifetime.

Here is a strain of humor, of which Mr. Beecher was full and bubbling over:

"Who ever saw a person other than quiet and peaceful that knits? If anger breaks out, the knitting is laid aside. When the kneedles begin again, you may be sure that it is all right within."

Mrs. Beecher used, in early days, to knit his socks. I wonder if this was a bit of home experience.

"An intense hour will do more than dreamy years."

The intense hour is the meeting of a crisis, the arousing of the life centers, the coming forth of a new birth from above. It is only in such crises, under response to great demands, that the angel steps forth.

An important distinction is here made in states of mind toward erroneous conduct and mistakes:

"A man is *tempted* to what he knows to be sinful; he is *enticed* where the evil appears to be innocent."

Let us meet temptation with the power of wholeness, and the siren song of enticement with the cool judgment of reason.

Here is an admonition to young people,

"Every seed and every bud whispers to us to secure, while the leaf is yet green, that germ which shall live when frosts have destroyed leaf and flower."

How many withered, leafless, branchless trunks we see among men who have not done this. How sad it is to see our young men and girls wasting, wasting their youthful vigor, wrapping no germ or bud in a frost-proof casing for the fast approaching days of the sear and yellow leaf! See to the germ and bud of life, now and always.

Mr. Beecher was an ardent lover of nature. What natural spirit is not? He loved to wander in the woods alone and listen to the cadence of Nature's symphony, made up of the songs of birds, the chirp of insects, the rustle of the leaves, the rippling murmur of brooks and rills, the bursting of buds, the peek-a-boo of the violets peeping above the grass, and the silent voice of God. I have spent many happy, peaceful hours thus in Nature's sacred temple of worship, with vast profit to myself.

Hear Mr. Beecher,

"Wealth can build houses, and smooth the soil; it can fill up marshes, and create lakes, or artificial rivers; it can gather statues and paintings; but no wealth can buy or build elm trees—the floral glory of New England. Time is the only architect of such structures."

"What if birds are among the leaves, sending out random calls, far-piercing and sweet, as if they were lovers, saying, 'My dear are you there?'"

"A window is but another name for a stately picture. There are no such landscapes on canvas as those which you see through glass. There are no painted windows like those which trees and lawns paint standing in upon them, with all the glory of God resting on them."

Mr. Beecher believed there was no sin in taking pleasure in what one is doing. He despised a long-faced religion. Here is a hint of how he looked at it:

"We presume, however, that when one is catching fish under a sense of

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duty there will be no sin if he takes pleasure in it."

Here is a truth that only a few of us can appreciate:

"How sweet a pleasure there is in sadness! It is not sorrow; it is not despondency; it is not gloom; it is one of the moods of joy. It is the minor key of the thoughts. A right sadness will sometimes cure a sorrow."

Withdrawal from the frivolities of life and meditation under a sense of the vanity of ordinary pleasure is the sadness meant. It is the melancholy of Miltonin his "Il Penseroso." It softens the heart and mellows the asperities of business trials. It is communion with God, while the world turns its back.

The great preacher believed in the women—as mothers, wives, sweethearts, sisters and friends. He once said,

"People may talk about the equality of the sexes. They are not equal. The silent smile of a sensible woman will vanquish ten men."

But the woman must be pure in heart to vanquish them for good.

Here is a lesson for us all,

"Sterling sense, and industry, are better a thousand times, in the hard work of living, than the brilliance of wit."

And I will close by answering this greatest of all modern preacher's question,

"What is there hard to bear if we only love enough?"

by saying, Nothing on earth.

A LITERARY TREASURE.

A LITERARY treasure has been discovered in Berkeley. A lost poem by Edward Rowland Sill has been found in a collection of books presented to the University library by Mrs. Harriet Palmer.

"It will rank among the dead poet's best poems," said Librarian Rowell. "Its existence was unsuspected. No catalogue of Sill's poems makes mention of it, and it is not included in his collected works. It is full of beautiful passages."

"The Clock of Gnoster-Town; or, Truth by Majority," is the title of the new-found poem. It is a satire on the men who conform their beliefs to public opinion. The poet's declaration against borrowing creeds or "hanging one's faith on a steeple" is summed up in the concluding lines, as follows:

"Don't borrow a creed from other people,
Nor hang most faith on the stoutest steeple.
Look up for your law, but oh! look higher
Than the hands on any human spire.
If ten think alike, and you think alone,
That never proves 'tis ten to one
They are right, you wrong, for truth, you see,
Is not a thing of majority.
It never can make you false, them true,
That there's more of them than there is of you:
If your touch is on Truth's garment's hem
There is more of you than a world of them.
'Tis not alone in the Orient region
That a certain hero's name is Legion.
Nor was it only for once to be
That the whole herd together ran down to the sea.
Your zenith for no man else is true;
Your beam from the sun comes alone to you
And the thought the great God gave your brain
Is your own for the world, or the world's in vain.—Ex.

NOTICE.

HOME AND SCHOOL, Richmond, Va., having ceased publication, we have arranged with the publisher to fill out with The Life the unexpired time of all of its subscribers who were paid in advance at the time of its cessation. So we beg leave to say to you, subscribers to *Home and School* who receive this issue of The Life, that we come to you to pay the balance due you from the publisher of that magazine, and sincerely trust you will be so pleased with our visits that you will desire to continue subscribers to The Life at the end of your subscription to the other journal.

The Life being a weekly and the subscription price $1.00 a year, and *Home and School* a monthly, 50c a year, you, of course will get The Life for half of your time paid on *Home and School*, but twice the number of papers. For example, if you are paid 6 months ahead on *Home and School*, you will get The Life for 3 months, or 12 issues.

Sincerely hoping you will give The Life a thorough reading and will be so pleased with it that you will continue with us, and that you will write us to that effect, we beg leave to remain

Yours with high esteem,
THE PUBLISHERS.

AN UNEXPLAINABLE FACT.

"THE OLD superstition," said a leading physician, "that when death lays his hand on us our bodily health is made perfect has now been substantiated by the most advanced medical science. People dying of paralysis and bodily ailments which have kept them confined to their couches for years and palsied their limbs so that movement was impossible, regain all their physical strength just as they cross the borderland. No; we can't explain why. All we know is such is the case."

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THAT PITTSBURGH lady keeps on sending in new names for The Life. She is surely securing many stars for her crown of glory. Go thou and do likewise.

Healing Thoughts

CHRONIC DISEASES develop out of a belief in separateness from omnipotence. It is impossible for one to keep well and continue in the exercise of the belief that he is separate from the great, universal Source of all. This belief may have its rise in the mind of the race and not have its origin in the mentality of the suffering one; but in such an instance it shows that the one is in a negative state, or has a sleepy consciousness. In either case it is well for the patient to deny the flesh inheritance and go back to invisible, intangible spirit for its claims.

Error is of so evanescent a character that the will to deny it brings the power to destroy it, and the whole race,—believing in sin and sickness,—could not influence one to be sick after the true use of the denials, and while living in the affirmations of spiritual truth.

"I am not of flesh. I have my being in Spirit. Flesh is my instrument and it is subject to me."

It is not well to allow negative conditions to continue, for the reason that nature has no vacuum, and if the mentality is not filled with native thoughts and their due exercise, counterfeits will come in, and not being of real substance will photograph themselves as permanent pictures in the body. The man who continued in the belief that he was a vile worm bent forward toward the earth as he grew older and illustrated his mental attitude. The woman who proved her mental conviction in an imperfect form by wearing a tight waist, by and by gave forth the picture, in the appearance of depressed ribs and inflated abdomen.

If at this stage, she would stand erect and breathe very full, the opposite would take place—i. e. the ribs would rise to their normal position and the abdomen resume its healthful sphere, *but for the fact* that, like drift-wood, the fatty particles, instead of moving onward in equal distribution, become ihcapacitated, and lodge themselves just below the waist-line. The corset should not overcome the natural form, the strength of the body should overcome the corset. A flexible, snug waist is all the body needs, for the natural action of the circulation should not be impeded. When the sides are forced inward and the diaphragm is forced downward the viscera of the abdomen are forced to fall, and the accumulation of fatty tissue thus engendered renders it impossible for them to rise and regain their natural tone. Remedy,—remove the bandage and the pressure; invite the floating ribs to their normal function by oft-repeated inhalations of pure air and by the lifting of the muscles that have, under a spell like hypnotism, become inactive, unused, impotent and dragging.

A couple like this came for treatment. He said he had weak lungs, and she had a falling of the viscera in general. They both needed lifting up, but I knew that if we helped them up and then sent them away without enlightenment, they would both bow down again to the insistance of gravitation, and not be able to rise. So I explained my method. They were tethered to an orthodox church and believed greatly in humility and non-resistance.

I cited them to the act of Jesus when he overthrew the tables of the money changers, and explained to them the rightness of *just* indignation, and finally convinced them that it was right to deny error and affirm truth.

But I knew that never until they fully received the true word could they stand erect and free. He must open his heart to the ideals of the perfect life of freedom and purity and let them course freely through his awakened consciousness, until his body is cleansed of every heap of drift-wood that false beliefs have lodged there. Conservatism to the creed of others congests the nerves and cramps the muscles. It supplies the body with false substance, which, giving way, causes the form to stoop and fail. So with the woman with the surplus flesh lodged like drift-wood. Remove the tight waist, and the delusion of bondage from the mentality, and the figure will duly respond, and the circulation will soon clear the system of congestion and constipation and open the strangling sluices of the helpless vitals, and the

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angels of peace will come in, and joy and gladness and health will shine in the flesh and illumine the mentality with the true light of understanding and Peace. Her floating ribs will be lifted, and the crowded viscera be relieved and the temple of the soul become a fit place for the indwelling of the heavenly self. C. J. B.

The Bible Lesson

THIRD QUARTER.

Lesson XII.—September 16.

THE RICH FOOL.—Luke 12:13-23. Central Thought:—"For what does it profit a man to gain the whole world, and forfeit his life?"

Jesus was still in Perea, in the latter part of the year, A. D. 29.

One of the crowd around him asked him to speak to his brother that he should make an equable division of the estate.

Jesus rebuked him for making such a request and told him to beware of covetousness. He then spoke a parable to illustrate the lesson.

13. Then one out of the crowd said to him, Teacher speak to my brother to divide the inheritance with me.

The man, though not a disciple, was probably sincere. He only asked the Master to counsel or advise his brother to do the right thing about the estate, since he was a teacher of righteousness. He thought that would be right in Jesus' line of work.

14. But he replied to him, Man, who appointed me a judge or arbiter over you?

Jesus was not there as a judge between man and man. He would not pretend to take the place of or set aside the courts of law. He gave no counsel for the division of property. It would have been outside of the sphere of his work. He was truly a teacher and exemplar of righteousness, but not a judge of the Jewish law.

15. And he said to them, See, and beware of all covetousness; for one's life is not in the abundance of his possessions.

Covetousness is both inordinate love of possession, such as money and other property, and an envious desire to get what another possesses.

It is founded in selfishness, which is the opposite of love, and in a belief that life and happiness depend upon the abundance of one's possessions.

While it is good to have plenty, it is destructive of both power and happiness to make a god of money. Money is an excellent servant, but a bad master.

Covetousness withers the soul, narrows the life, darkens the spiritual eye and lowers the light of joy. It is littleness and meanness.

16. And he spoke a parable to them, saying, The farm of a certain rich man produced abundantly;

17. and he reasoned within himself saying, What shall I do? For I have no place where to deposit my fruits.

There is nothing so far indicating that the man was either a fool or a knave. He had a big crop and not storage room enough to house it. Many a good Kansas and Missouri farmer finds himself in this condition this year, and no one thinks of calling any of them bad or foolish for building new cribs and granaries.

18. And he said, I will do this: I will pull down my storehouses and build greater ones; and there I will bring together all my wheat and my good things;

19, and I will say to myself, Life! thou hast an abundance of good things laid up for many years, rest, eat, drink, and enjoy thyself.

Here a folly crops out: The man rests his life in his possessions, proposes to merely eat, sleep and enjoy himself for the rest of his days, being of no service or use whatever to the world. He looks no higher than sensual pleasures.

This is foolish in the extreme.

20. But God said to him, Foolish man! This night they will demand thy life from thee; and who then will possess what thou hast provided?

God, the Spirit of Wisdom and Truth, warned him of the folly of building his hopes of life and pleasure on what he had in his cribs.

The meaning of the parable is not that the man's life is to be taken merely because he was content to rest in his possessions. It is only that it might be so that he should die any day and leave it all. Then who would enjoy it? Better use it properly while he had it under his control, for the good of the race, as well as himself. He was not to be killed because he was content to eat, sleep and vegetate. It was only a warning that he might not live a day to enjoy his possessions.

21. Thus is he who amasses treasure for himself, and is not rich with respect to God.

To be "rich with respect to God," is to be spiritually unfolded, having the opulence of the soul developed to bless and help mankind. The man who is thus rich may possess, and will rightly use, worldly possessions.

22. And he said to the disciples, For this reason I charge you, Be not anxious about your life, what you shall eat, nor for the body, what you shall put on.

23. For the life is of more value than food, and the body than raiment.

Be not anxious about the life on account of the food you eat, nor about the body on account of the clothes it wears.

Some people make more ado about the food and diet than they do about their spiritual and mental sustenance; and most people are proud of their fine "duds." Dressed up people show only their faces, and veiled ladies and whiskered men do not even show that much. When you see a man or woman you see scarcely anything but a bundle of wool, cotton, linen or silk fabric, or an assortment of all mixed and colored more or less. And they seem to be posing, especially on Sundays, to show off these goods. Yet the body is of vastly more value than the costliest raiment, or ought to be.

It is true that almost all the people are sacrificing their lives and bodies for the sake of earning food and clothing. They are always "making a living," but never ready to live.

Let us educate and live, making all else subordinate to life, soul and body while here.

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Meditations
By Kaxton

THE EVENTS of history may be viewed from two different aspects, and two very different conclusions may be drawn from them as logical sequences. The pessimist bases his philosophy upon the logic of facts, and relies upon history as the foundation of his system. The optimist does the same thing; but his aspect of historical lore is radically different from that of the pessimist. Leading historians are usually anxious to present an optimistic view of the course of events which they record; and it is very common for them to give a false coloring to the lives of men whose deeds form the framework of history. Occasionally some keen, sarcastic pessimist invades these highly colored pages of history, and tears to shreds the cloak of charity, with which optimistic history has covered the weaknesses, not to say the sins, of many a fair figure-head of historic lore. In the interest of truth one lays bare what the other would conceal for the sake of advancing what he considers a higher truth. In the firm belief that history teaches the upward march of man, the optimistic historian tries to palliate the crimes of men and nations, and often paints them better than they are. This kind of work opens a field for the operations of the pessimist, and he does mankind a valuable service when he clears away the fulsome adulation of the idols of history, and shows to the world beneath the glowing picture of heroic and godlike action only the selfish intrigues of a cheap humanity.

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Human progress is not like a wall built up of individual human units. For, if our moral and intellectual standing to-day rested upon the soundness of the human units of the past, the pessimist would easily have every thing his own way. The historian who measures the moral influence of human action by human motives alone, if consistent must becloud his pages with the shades of pessimism. *It must be recognized sooner or later that human events continually trend higher than the motives behind them contemplate.*

***

When Caesar, Pompey, and Crassus parceled the world, their selfish ambitions only blinded them, so that they saw only as much of the real outcome of their action as their base motives permitted them to contemplate. When Crassus died by the draught of molten gold which his captors forced upon him, his blind avarice died with him. When Pompey's head rolled on the earth at the blow of the assassin, there was an end of the proud ambition that had said, "At the stamp of my foot, an army will arise from the ground." When Caesar, smitten with twenty-three wounds, fell at the foot of Pompey's statue, the grandest of all the Romans had closed his career. With the slaying of the triumvirate their plans of empire were at an end, but the empire did not die with them. It had been growing before Caesar was born, and he only gave his life for its advancement, because, born as he was, he could not do otherwise. His individual life might have been turned against the rising empire, if he had so chosen, for there is no blind fatality outside of a man that controls his individual acts, but the results would, in the end, have been the same—the empire would have come, and that, too, with Caesar's help.

***

When Alexander made his triumphal march into and through the old Persian Empire, he was, so far as his intentions were concerned, acting under the guidance of a narrow, selfish ambition. But his motives were only an incident in the great movements by which orientalism was checked in its westward progress and a new and higher civilization was permitted to grow up in Europe. We can now see how Greek culture was saved, how it found its way to Rome, how Roman conquests carried it far and wide, how at a later day, at the fall of the Roman Empire, the learning of Rome and Greece revived in the nations of Europe, how the Roman Church, corrupt though it was at many times, spread the influences of learning and civilization through every country of Europe, and caused the nations of Europe to unite with the zeal of fanaticism to hurl back from their borders the invading hosts of the terrible Saracen,—we can now see how all these things were done; but we can find no philosopher or statesmen who planned these movements, because they came not from human motives. The men who gave their lives for these grand results were mostly narrow and selfish men. The student of history must search for a wisdom that is higher than human wisdom. Human wisdom would, if left to itself, soon wreck the world's civilization. But there is a power that shapes the course of human action, and guides man upward toward nobler and nobler elevations, whether he will or not.

***

Let the nations of Europe parcel China or not. We are not to judge of the final results of their action by the selfish motives with which they enter into it. Something is going to happen, by which sleeping humanity in China will be aroused, or a new graft of humanity planted there. This is a prophecy based on an optimistic view of the world's present attitude; and is much as if I should say, in the early days of spring, the trees will soon put forth leaves. In prophesying leaves for the trees, I do not consult the wishes or motives of the trees or of any one else. I have learned by observing the course of nature that the leaves must come when the time is ripe for them whether any one has so planned or not. It is just so in the growth of the human race. When humanity is ready to pass to higher and better things we are going up, regardless of the selfish plans of any man or any set of men.

***

In infancy we sprawl and tumble and kick only because we have an impulse to do so; but in our blind sprawling we do the very thing that best prepares us for higher activities. So in later life we often selfishly and blindly do that which must be done by us before we can advance to nobler things. The true aspect of history must recognize in human events a power and wisdom that unerringly lead men onward and upward regardless of their petty foibles, and selfish plans. You do not ask the man who

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eats meat what he intends to make out of the meat, for we know the powers of assimilation are not under his will. No more need we ask the powers of Europe what they intend to make of poor China, for the making is purely a matter of growth and evolution which are forces not bound by the edicts of crowned heads.

ANSWERS TO CORRESPONDENTS

IS THERE any difference between hypnotic suggestion and the use of silent argument, or affirmations and denials in treatment? If so, what is the difference? L. H. Alleman.

Answer:—Yes; there is an important difference, if we consider the whole process in each case.

Ideal suggestion is used in hypnotism after very much the same manner that mental healers use it. But there are two important differences in the two processes of mental healing suggestion and hypnotic suggestion. One difference is in the kind or character of the suggestions made, and the other is the region or function of the person toward which, or into which, the suggestion is directed.

The hypnotist suggests a deceptive idea, and by fixing attention and taking magnetic control of the brain of his subject, thinks for him, or in his stead. If a man is blind, for example, he will first gain control of the mental action of the blind man and then suggest to him that he can see. Then he, the blind man, will readily name objects held up before him, distinguish colors, etc. But it is a deception, and no healing influence is exerted thereby.

The mental healer finds the truth of being and then affirms it, suggests an ideal of it, until a recognition of it is aroused in the patient, and mentality, then body, begin to respond in harmony and wholeness.

If I say, in silence, to a sick man, "You are sound and well," I do not attempt to deceive him, nor in any way to work on his imagination. I only speak for him the truth as I have discovered it, of his true self. When I have succeeded in arousing his perception of this wholeness in himself, he rallies from the hypnotic state which admitted sickness on account of continued attention to the false external appearance, and begins to realize health.

When the hypnotist says to the blind man, "You can see," he addresses the external man and intends to deceive him and think through him for external vision. When a mental healer says to him, "You can see," he addresses the soul which really can see, and the repetition of this true statement arouses the power in the patient to take control of the physical organs of sight and use them for taking cognizance of the objective world.

The passes made by the hypnotist over his subject are for magnetic influence to put the faculties to sleep so that the mind of the operator can take control and think for his subject.

A true ideal, one founded in the truth of being, is very different from a deceptive one. An ideal of perfect health held continually, whether it is sustained by autosuggestion or the suggestion of another, will tend to become embodied, because it is true of the spiritual self. But an imagination suggesting bodily wholeness is not nearly so potent in its effects for healing as the other.

You will understand that I am not saying that those who heal, or cure, by magnetic or hypnotic influence do not ever use the true suggestion. I hold a letter in my hand now from a prominent magnetic healer of the Weltmer school. In it he says,

"Man in his entire makeup, as regards the therapeutic, is triune in nature, viz., magnetic or physical, hypnotic or mental, and spiritual. Mrs. Eddy's teaching embraces the spiritual only, as she denies the reality of the former two, and because of this, the Eddy school has become divided against itself. The life of Jesus would uphold the therapeutic triune; although he used the spiritual force most, he did not deny the use of the other two; in fact, no one can successfully; for they are used by us all, whether we use them consciously or not."

I will not gainsay any of these statements; but when he uses the spiritual power in healing, as Jesus did, he departs from the arena of hypnotic action, simply and alone. While the two outer natures readily respond, they are not addressed nor acted upon directly by the demonstrator, in spiritual healing, as they are in hypnotic performances. In spiritual healing the action upon the mentality and bodily functions comes from within, and not directly from the operator.

Is the law of nonresistance always practicable? Is there not such a thing as righteous indignation?

Olive C. Hawley.

Answer:—The law of nonresistance is always practicable, if correctly understood and fully applied.

But no one can reasonably maintain that the strong figures used by the Master in giving this teaching are to be taken literally and so practiced. If a man slaps you on one cheek, don't invite him to "swat" the other one too; and if a man steals your overcoat, it would be the height of folly to run after him and give him your other coat also. I would more admire the conduct of one of our neighbor ladies, who found a thief in the hall changing his coat for her husband's better one. She seized both coats and the robber ran out coatless, only to meet her husband, who captured him. When brought into police court the fellow cunningly preferred a charge against the lady for robbing him of his coat.

Jesus used strong figures to enforce great truths.

The meaning is this: Do not fight error with its own weapons. Don't make war on the devil, for in the declaration of hostilities you create your own enemy, and arm him. Be gentle and non-combative. Fear no evil, imagine no evil, fight no evil.

In order to do this effectually, you must be free from two things: Fear and fault. The one who lives the life Jesus Christ taught and exemplified is the only person who is ready for the doctrine of perfect nonresistance. He will never be slapped on one cheek, nor have his coat stolen. He will be the safest and most powerful of all men. People will delight to do him good. It is not nonresistance that causes people to be robbed and imposed upon by the world; it is fear and sin. The love power which flows out from the person who is without

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fear, and saved from sin, is an irresistible magnet to draw all men to do him good, and repel every effort to do harm. So you see that if you get ready for it, that doctrine of nonresistance is the most practical and practicable of all the codes of life.
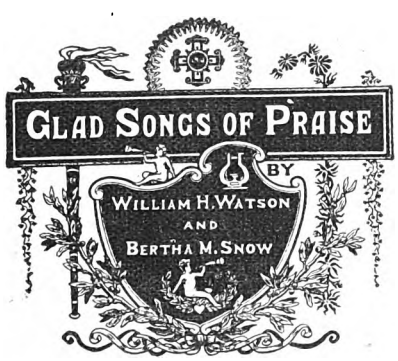
Jesus lived that life and was slapped on the cheek, scourged and crucified. But his was a work of overcoming for the race, and it was necessary for him to meet the actual conditions in order to prepare the way for the race. He chose his experiences and voluntarily met the world's worst forces for the purpose of demonstrating the power in man to have dominion.

"Righteous indignation," properly understood, is neither resistance of evil nor anger. It is a strong realization of the right in contrast with a certain wrong. This feeling is good and is always attended by a blessing and treatment for the wrong-doer.

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The Life

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"The Life is more than meat, and the body, than raiment."

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CHA Bjerregaard, Astor library

There never was a righteous war waged on earth.

Nature is alive with God or filled with the Life that IS.

Don't send Canada dollars. We can get only 90c for them.

Papers may come and papers may go, but The Life goes on forever.

A new edition of "The A B C of Truth" will soon appear. It will be revised and enlarged.

If you try again—only try, and yet fail—you are better for trying, if you keep your courage up.

Get subscribers for The Life. Thus are you thrice blest: You bless us, the new subscriber and yourself.

Man lives; God is Life. Man is true; God is Truth. Man is wise; God is wisdom. Man is strong; God is Power.

People who take my Elementary Course are well equipped for work. Many of them are doing excellent work.

We receive many letters about the good results realized from our lessons and treatments. We can't publish them all.

Eva I. Fulton, formerly at the Home of Truth at 1231 Pine st., San Francisco, is at the H. of T. at 1327 Georgia st., Los Angeles.

That Mental Science University started at Seabreeze, Fla., must be built. Then we must have one in Kansas City, too.

"Don't stop the flow of The Life into our home. Its salutary influence cannot be dispensed with. Your article on 'The Subconscious Region of Mind' is worth a year's subscription, and Healing Thoughts are invaluable." —J. F. Scholl.

Buy good books. You cannot have better, more constant friends. For every thing in the metaphysical line, send to this office.

Haven't you had about enough of that poem by John Burroughs about my own coming to me? It has been literally published to death.

I had rather, a thousand times, be a plain American Metaphysician than the windiest Mahatma or Yogi ever manufactured in an "occult" brain.

I believe we can get understanding direct from the Universal, without books or personal teachers. The voice of the silence uttereth wisdom.

Fear is the worst devil that haunts the earth; and the preaching of the Satan devil, a myth, is largely responsible for the existence of the fear devil.

"Truth wears no mask, bows at no human shrine, seeks neither place nor applause; she only seeks a hearing." (Motto of *The Philosophical Journal.)*

The man who tried to lift himself over a stone wall by his boot-straps was nearer getting over than before he tried: one delusion was thus removed.

Hope, Faith, Love, now abide. Hope senses that which will satisfy, not yet seen, Faith perceives it to be a reality, Love is the thing itself. "The greatest of these is Love."

"I might be able to do without The Life; but I would miss it more than any other literature that comes into the home. I like very much the new dress." —Mrs. Van Hoesen.

The atrocities committed by the soldiers of Christian Russia and France in China have excited the pity, shame and disgust of the heathen Japanese. Let the missionaries go the other way.

Little Beatrice just now came in with her black cat and said, "You have to cut a cat's head off six times before you can kill him, because a cat's got six brains."

Prof. Burgman says that in his travels over the country he has been surprised to find so many people deeply interested in Mental Science, who were not suspected of it before.

Instruction and education are two very different things. One crams in the thoughts of others; the other draws out your own thoughts. A learned man is not often an educated man.

One of the best Spiritualist papers published is *The Philosophical Journal*, T G. Newman, Editor, published from San Francisco, 1429 Market st. It is a weekly, $1.00 a year, and is now in its 37th volume.

Little Beatrice sat on my knee and looked up among the stars. She said, "Jesus, send me down a little baby." Then she quickly waved her hand as if to stop proceedings and said, "No; not now—wait till I get to be a big lady; but you may send me a dolly now."

MARY E. BUTTERS of St. Peter, Minn., who is well known to our readers through her many Science poems, has recently made an extended tour of the East. She visited leading workers in the cause of the New Thought gospel in Washington City, Boston, Bangor, and other centers. She speaks highly of our dear little Miss Hay of Washington City, R. C. Douglass and others, and says, "The journey was blest with views of earth and heaven all along."

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Not of the Will of the Flesh But of My Spirit

YOU HAVE been thrilled by the recital of how, when the friends of a certain great Prophet awoke him out of sweet sleep by news of a terrible storm, that, instead of becoming hypnotized by the fears around him, and urging that all on board should beseech as they had never before besought that they might escape, calmly rose, uninfluenced by appearances, but submitting all to the tribunal of Right Judgment, and facing conditions, with perfect tranquility, spoke with calmness only the words, "Peace, be still."

Why was it these words sent a great thrill of hope and expectation through the heart of every spectator, when words of discord or of inharmony and fear raise war in the mentality and make every atom of the body a fighting or fearing scout. It is because of a deep-seated consciousness of unity with Infinite Life and indestructible Substance, awakened in the soul. It is because words of truth are of that substance and have real power in and back of themselves.

Very slowly is the world learning the lesson of Wisdom. It is now in that stage of unfoldment where error, with lengthened tether and with "Truth" painted in blood upon its banner is seeking a wider range through slaughter and rapine and with the old plea of sacrifice and the doctrine of the "God of Battles" as their subterfuge. How shall we put down our righteous indignation and judge the present horrors in China "in righteousness" and say to error "and thou too, art an Angel of Blessing," and thus transform this most adverse appearance into the white innocence and purity back of it and which at present it beclouds with the smoke and horror of sensual thoughts and acts? How shall we be content to calmly say, "It is finished. The nations of earth are now too civilized, too spiritualized; too mentalized to take up arms and make war in order to establish peace. The principles of charity and good-will, of Peace and loving-kindness now rule in the hearts of all mankind." Can we look the monster in the face and withstand the shock of most unhallowed, deplorable circumstances and say, with outspread hands and earnest consciousness, "I thank Thee for this,—Blessing. Peace is now restored." Yes, a word of truth is a thing of substance and of power. It can sever a thousand cobwebs of error at its mere breathing or formulation in thought. Every distress has filled its mission and is ready to depart when it has received the new name, Blessing.

Some of you may not know that over in China among our half-civilized brethren and neighbors, the more "enlightened" nations of earth have met for plunder! Instead of making them a friendly visit and honestly laying open our plans to them and inviting their kind co-operation, (for China knows many things relating to the useful and fine arts we have not yet taken up. Indeed the cradle of the wonderful Aryan race was Central Asia. They may have handed down to the present occupants of the southern portion some of the occult powers claimed by the adepts of that ancient time. Where now the Gobi desert is there was an island in a great sea. There the "Sons of God," called Brahman Pitris, lived. They throve with equal ease in water, air or fire, *for they had unlimited control over the elements.* There it was these adepts revealed to man "the ineffable and now *lost* word") instead of inviting theirbest co-operation by reaching down to them a helping hand to lift them higher, they have entered their peaceful homes and ruthlessly dealt with and murdered helpless women and innocent children! Oh, for very shame, let the nations who boasted of enlightenment put on sack-cloth! Our arms are too short to protect them; our voices are not far reaching enough to send imploring requests of forbearance; our principles are not yet known widely enough to reach the case and alter its conditions. *Do* men thirst for blood! *Must* they have a periodic debauch! *Is* it true that ravenous desire has been the incentive of all sacrificial bloodshed, and is the race of men under the hypnotic spell of battle for blood, and helpless, until some one speaks the word that will break the spell? Then let those humane souls who have nothing to do with battles but to bind up the wounds of the slain, speak in one voice and dissever from men that thirst forever. It is clearly the office of the Mother of the race to protect her progeny. She must fill that office, and war will be no more.

Let him who lives from the sense plane only, know that in the WORD rests all power. Not by main strength, nor by physical power, but by My word which goeth forth, sayeth the Higher Self.

In Mr. Blaine's letter of acceptance he said, "Our foreign relations favor our domestic development. We are at peace with the world—at peace upon a sound basis, with no unsettled questions of sufficient magnitude to embarrass or distress us. The United States has no cause and no desire to engage in conflict with any power on earth, and we must rest in assured confidence that no power desires to attack the United States.

"With the nations of the Western hemisphere we should cultivate closer relations and for our common prosperity and advancement we should invite them all to join wiht us in an agree ment that, for the future, all international troubles *shall be adjusted by impartial arbitration and not by arms.*" It is said that this project was a part of the fixed policy of Garfield's administration. And if we let the true, the freeing word sleep and slumber, this fact alone will explain why it is the Garfields of earth continue to be slain by the Giteaus of adverse thought, and the spirit of battle goes on in its rebellion against Right and against the erection of the standard of Peace and Good will. And it may further explain the apparently causeless cause of all the strikes and wars,—wars the most uncalled for, unkind and inexcusable of all the wars of this good obedient planet,—during the present administration. Mr. McKinley did not seem to favor war, yet his hands swung helpless, while the tender Mother's pride and hope and best beloved darling child was lured away to fall in far off land without a loving word or gentle ser-

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vice! I tell you with zealous ardor, I hold *my* Son more sacred than all the flags of nations ever wove by all the gods and men! Do I lack patriotism? Shall not the mother of the living give her honest thought? Let every son's mother learn the truth about Being and man's relation thereto, and no Son will go to war, and war will be no more.

There is a better way, the way of Peace the spirit of war has not found. *Let there now be Light.* So shall the word of Mind go forth,—quick and powerful, and sharper than the two edged sword, dividing asunder the thought and intent of error in the hearts of soldiers. And instead of the thirst for blood and conquest there will spring up brotherly love and a helping hand and all the desolate places of earth shall be searched out and beautified with flowers and fruits, and watered by the rivers of life and peace.

At the editors' association held in the throbbing heart of the United States,—Kansas City,—some of the editors agreed that it was the sphere of the newspaper to publish facts as they appear, without comment from the editor. This would render the newspaper a sensation organ, and the editor would be a machine, a spider to weave its web out of the filaments supplied it by others. While the business of the newspaper is to give the news, it must include the latest discoveries in science and metaphysics. To be able to do this the editor must be not only civilized and enlightened, but also original and broad and deep, so that while he expresses himself in clear and lucid style he may also stamp what he says with honest character and thus give it forth stripped of its shuck and shell, and handed out to his readers on a silver platter, for ready reception or rejection. While we use the Word to quell war, let us remember this *main source* of stimulation to the spirit of war! Let us point the newspaper man to the True Self "that taketh away all sin of the world." Then will party spirit and fear of failure to please have no more dominion over him, and he will be guided by wisdom in every sentence he publishes.

I saw in the moving pictures at Troost Park, a sad representation of the "gone mad" Americans chasing a few frightened Filipinos, and pressing upon them and slaying them even in their retreat. And when the hypnotized multitude cheered, I sent an appeal to Heaven, and I shall continue to speak the word of Peace until all the earth shall hear and every soul respond. All must come.

C. J. B.

A GOOD WORD.

AN INTELLIGENT, *live*, active business man living in Iowa, has just left our school, having remained with us about three weeks, taking the Elementary Course.

He writes back:

"Prof. Barton:—

"When I took my hurried leave of you to catch the train, I said to you, *you are a good boy*—a favorite complimentary expression of mine—I also meant to say to you then that my stay with you had been both pleasant and profitable to me, and that the knowledge I had received was far beyond the cost in value, many times over, etc. Well, Prof. Barton, I repeat the same now.

"I am now fully satisfied that the seemingly miraculous cures of Mental Science *are really made through the renewal and revitalization of thought forces.* My mentality clearly sees this now, and for that I am truly thankful to you.

I can *see that vitality is really of mental origin.*" (He had been an "Esoteric.") "I wish I could have staid with you for three months."

NOTICE.

HOME AND SCHOOL, Richmond, Va., having ceased publication, we have arranged with the publisher to fill out with The Life the unexpired time of all of its subscribers who were paid in advance at the time of its cessation. So we beg leave to say to you, subscribers to *Home and School* who receive this issue of The Life, that we come to you to pay the balance due you from the publisher of that magazine, and sincerely trust you will be so pleased with our visits that you will desire to continue subscribers to The Life at the end of your subscription to the other journal.

The Life being a weekly and the subscription price $1.00 a year, and *Home and School* a monthly, 50c a year, you, of course will get The Life for half of your time paid on *Home and School*, but twice the number of papers. For example, if you are paid 6 months ahead on *Home and School*, you will get The Life for 3 months, or 12 issues

Sincerely hoping you will give The Life a thorough reading and will be so pleased with it that you will continue with us, and that you will write us to that effect, we beg leave to remain

Yours with high esteem,
THE PUBLISHERS.

GEORGE CHAINEY.

OUR READERS will be interested to learn that the Rev. George Chainey, Editor of *Psyche* (London), in 1890, is now located at Evanston, Ill.

It may be remembered that he was at one time a Methodist preacher, then a Unitarian preacher, then second only to Robert G. Ingersoll as an eloquent exponent of agnosticism. From that he became a spiritualist, then a member and leader in the Society of the Gospel of Interpretation, organized by Anna Kingsford and Edward Maitland.

He went to Australia and was there told in a dream that he must go to the "Holy Land." In the dream he was carried to Dumremy, France, where he met the spirit of Jeanne d' Arc, who instructed him as to his course.

He obeyed, and for ten years has been in retirement writing an exhaustive spiritual interpretation of the Bible. He now has this work almost ready for the publisher. There will be 30 volumes of it.

His address is
1849 Asbury Ave.,
Evanston, Ill.

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THE LIFE.

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NOTICE.

Our Silent Hours are 6 to 7 a. m. and 7 to 8 p. m., K. C. time. All, especially patients, are requested to observe at least a part of one or both of those hours in the silence with us.

KEY-NOTE.

I AM ALIVE, AND ALERT AND READY, AND FILLED WITH LIGHT, COMING INTO THE FRUITION OF HIGHER OPPORTUNITY EVERY HOUR.

PROF. CHAS. F. Burgman of Seabreeze, Fla., gave two addresses to large audiences in Woodland Hall, this City, on Sunday, Sept. 2. His subject at 2 p. m. was "Mind, the Master." At 8 p. m. he spoke on "The Chemistry of the Emotions." Following his evening lecture he gave his audience a rare treat by presenting 100 very fine stereopticon views of Florida scenery, flowers, foliage and fruits, with pictures of the buildings and other improvements at Seabreeze where he is located in the work with Col. Post and Helen Wilmans.

Prof. Burgman is a pleasing speaker and genial gentleman and made many friends while here, both for himself and for the cause he represents, Mental Science." He made The Life "Home several social visits while in the City, and we think we can safely promise him even larger audiences than he addressed this time when he comes again. He went from here to Chicago.

Healing Thoughts

IT IS never cruel to tell the truth. It may seem so sometimes but Truth is universal substance and ever omni-recognizable. It is not necessary for the Universal to tell the truth, it *is* truth and needs no telling to establish it. The only place where it is necessary to tell the truth is where the truth has not been known. But when one knows it, the very knowledge makes him free from even the struggle of recognition. He goes right on in its way, his consciousness unfolding more and more of its grandeurs.

Metaphysical Man is God's speaker and thinker. He must be diligent. He must speak the truth wherever he finds error, unripeness, and so implant the Real Substance that alone can fill up "vacuum" and expedite growth.

I would so much prefer to talk to you about Mind than about the diseases of the mentality. But people who are sick often prefer sympathy to spiritual *substance* and so it seems requisite awhile to humor such people and there has been to a great degree a natural tendency in me to do so. But sympathy is not a healing agent. It is only the smoothing of the couch to continue the sickness. It is the excuse and the acknowledgment of the unfavorable conditions. Let me illustrate:—about six years ago, when a young "Scientist", a very superior woman who had come into possession of a very inferior husband, told me in tears, that his love-language had changed into worm-wood that had broken her heart. I took her in my arms and would have wept with her if that had beeen my way; for my sympathy was fully aroused. I managed to have a talk with him also as I was to give him treatments without his knowledge. A bald spot, signs of sore eyes, slouchy hat, coat, and web footed trousers. I made a mental diagnosis, the best I could, and found that he was a man not likely to remember either his pleasant or unpleasant remarks of yesterday. My sympathy changed its direction. I next pitied her for having chained her love to a bundle of such qualities, and then I dismissed sympathy for hard, substantial words for him; and peaceful, angel-plumed, and reassuring thoughts for her.

The ideal couple does not have to be composed of two opposite poles.

Poles, though imaginary, are on the physical plane. I am not a pole, nor a horse-shoe magnet. I am the whole magnet. My place is in the center of being. Spiritually, I am real substance, and I draw all people, wherever they may be, and in whatever direction. This is true of every individual.

Then I instructed this woman in the knowledge of her husband's *True Self*. She seemed amazed at my words, and replied, "Why, Mrs. Barton, he doesn't know a thing about this. He believes he will eat and drink and lie down at last like the leaves of the forest!" and I said, "He will awaken to the true knowledge, during the treatments. His consciousness is not so much asleep as prevented by the weight of materiality. When he arouses he will be so pleased with the beauties he has caught sight of on your plane that he will toddle right up." His personal self needed to be freed from anxious thinking. The self of power and of real substance needed setting forth.

Bro. Mason says it is absurd to argue that man is lost. Man has always been in evidence; but everything shows that God is lost, for he is a woefully discrepant quality, in life today, to say nothing of the lack of quantity, and if we would seek out his place of obscurity, of confinement, we might make him known to the world.

This kind of God is not the kind men would wish to find. The priests and preachers, many of them, know this, and in order to prevent this kind of God from losing his attractions through familiarity, they banished him to the remotest territor as his governmental reservation, and where his annuity is kept up by means of church contributions and widow's mites. People have been looking for their God like this woman had been looking for her husband, in forms and ceremonies, clothing and material ways. While it is true that all the records extant of man proceed from his earliest attempts at material existence, so far as his

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knowledge of that existence goes, it is still truer that long before the day-blush of that morning of his birth he lived somewhere, somehow, in the great universe of life. I make this assertion because that which has no ending can have no beginning; and while we are unable to entirely accept that which is not altogether logical, still the magnificence of the suggestiveness of immortality, of might and power and dominion forever, impels us, yes, makes it imperative, for we catch the trend, and, having the Light of The Way already in us, we spring into the path with as much joy and hallowed exultation as if the entire way were clear to our consciousness and its every mile-post familiar to our eyes.

So, I will no more smooth your pillow, I will say to every one who will hear my words, "Arise, and walk." You remember the man who waited at the pool for some one to put him in. He had been sick 38 years. Had formed quite a habit of it. When the Prophet had read him, he asked if he *would* be made well. The sick man complained, that when the angel at certain seasons had gone down into the pool and troubled the waters, some one always rushed in ahead of him, and that he had no one to *put him* in.

The Prophet did not offer to do it. He did not rub him nor perform any gymnastics; But he took up some hard round words to him:—"Rise, take up thy bed, and walk." And the man obeyed immediately, though evidently he did not walk toward the pool. The Jews got after him when they saw him carrying his bed on Sunday, and they tried to kill Jesus for thus causing this man to do such a wicked thing! These men thought to find God Sundays, and in men-made temples, and his reply to them was, "*But I know you*, that you have not the God-love in you.',

This was a hit at their observance of forms and ceremonies, to the neglect of substantial principles, and knowledge of the truth.

(Yo will find it interesting to read his lecture to the Jews on this occasion.—St. John, 5th chap.) C. J. B.

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A SUGGESTION.

I WAS weary, I was heartsick,
And I longed for peace and rest;
Longed for freedom from the tumult
That was raging in my breast.

Sadly musing, thus I queried,
"How shall I e'er climb the heights,
Enter that charmed realm of glory
Where sweet peace the spirit lights?"

From within there came a whisper
(Yet above earth's noise and din)
"Open wide the soul's fair portals
And just *let* the sun shine in."
—Fannie Herron Cooke.

A NEW, GLAD SONG.

HOW SWEET the dewy, fragrant rose
When morning hours are passing fair!
The bird upsprings and gaily sings
While sunshine fills the balmy air,—
And seems that pearly gates unclose.

Oh, we will walk with willing feet
And view the sun of Love and Truth;
Our songs shall vie in praise on high,
Our hearts beat with the pulse of youth
And Time's soft hand fall calmly sweet.

Time shall but fall as songs of birds
When o'er the hills the morn awakes,
The night long past, we sing at last;
With joys of Heaven the soul partakes,
And in the silence find Love's words.

The silence is so calm and deep
And keeps its voices pure and still,
We will go there in Love's own prayer
And ask for us, "be done thy will,"
From error's night awaken from sleep.

Then let us sing a new, glad song
That shall arouse the sleeping earth!
The dead arise in Truth's bright skies,—
Bring in the resurrection birth;
Each soul's own Christ, for which we long.
Mary E. Butters.
Aug. 31st, St. Peter, Minn.

The Bible Lesson

THIRD QUARTER.

Lesson XIII.—September 23.

THE DUTY OF WATCHFULNESS. —Luke 12:35-46.

Central Thought:—"Watch and pray, that ye enter not into temptation."

This lesson will be used as a "temperance lesson" by some. We will take it to cover more than the mere drinking habit.

Jesus and his disciples were still in Perea, Nov., A. D. 29.

This is part of a discourse Jesus delivered to his disciples, the key-note of which was, "Fear not, little flock; for it has pleased your Father to give you the kingdom."

35. Let your loins be girded, and your lamps burning;

36. and be you like men waiting for their Master, when he will return from the wedding feast; that when he comes and knocks, they may instantly open to him.

Readiness, alertness, life and attention are exhorted here.

Too many people are spiritually asleep while they go about attending to business in a sort of half-hearted way. They are slovens and somnambulists, not ready for anything in particular and not half doing what they pretend to do.

The girded loins refer to alertness, readiness and proficiency for the meeting of emergencies, for response to the Master's call, within or without.

The trimmed and burning lamps mean the light of intellect and soul. The state urged here is the opposite of the usual hypnotic condition of most people, the sleep state of materialistic error.

In this sleep state, poverty, disease, bereavement and sorrow are seen to be real and inevitable states of humanity. The soul does not know itself; the sight is double and the prospect dark.

37. Happy are those servants whom, when their Master arrives, he shall find watching! I assure you, that he will gird himself and cause them to recline, and going forth he will serve them.

To watch is to be alert and quick of observation. It is not here intimated that men should keep looking toward the eastern skies for Jesus to come.

To be keen of discernment and ready of decision; to know when to say yes and when to say no, and to be able to say it, is the alertness here commended.

Thus the Master becomes your servant, doing your will and ministering to your needs. The Universal responds to your needs according to your will, and the Christ in you saves from sin.

This is the state of the man who is "alive with the life of Spirit," whose

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intellect and body are imbued with the power of Holy Spirit.

38. And it he should come in the second, or in the third watch, and thus find them, happy are they.

It will not matter when the demand is made, the opportunity presented, the crisis reached, to the one who is alive and awake.

I like *live* people. They do one good when one associates and communes with them. They emit an aura of health and strength and courage. One feels better for meeting them. Be on the *qui vive* by keeping the spiritual nature to the front.

39. Now you know this, that if the householder had known at what hour the thief would come, he would have watched and not have permitted him to break into his house. But since he does not now, he should be prepared, fortified, at all times.

The man who habitually feared small-pox and other diseases and believed in contagion, was in an unprepared, defenseless state, and, therefore when he sat by a man who had the fever of small-pox on him in the car he took the disease, although he did not know he was so exposed to it.

The man who does not believe in evil, contagion, etc., and fears them not because he has prepared his body to be free and invulnerable, does not take the disease although he may go into a pest house.

"If the strong man (spirit man) be unbound, the thief (disease) cannot enter in and steal."

40. Be you also prepared; for at an hour you think not, the son of man comes.

The son of man is the spirit man.

He makes demands, gives light and opportunity, at the most unexpected times. Intellect, body, be ready to respond and receive the blessing.

41. Then Peter said, Master, dost thou speak this parable to us, or even to all?

42. And the Master said Who then is the faithful, the wise steward, whom the Lord will appoint over his domestics, to dispense allowance of food in its season?

Peter's question is not here answered.

Jesus refers here to Peter's ministry to be. The inference is here borne out that Peter himself is to look out for his own readiness to be an over servant and not bother about whether or not Jesus meant only the disciples or all mankind.

43. Happy that servant whom his Master at his arrival, shall find thus employed!

44. I tell you truly that he will appoint him over all his property.

When the time, the occasion, the opportunity, comes, when the new birth is ready to come forth, happy is the one who is ready for it. He becomes Master over supply, power and health, the property of the Infinite.

45. But if that servant should say in his heart, My Master delays coming; and shall begin to beat the servants and the maidens, and to eat and drink and be drunk;

46. the Master of that seravnt will come in a day when he does not expect him, and at an hour of which he is not aware, and will cut him off, and will appoint his portion with the unbelievers.

In the 45th verse we have a description of the person who wastes his time and vital energies in riotous living, in folly and in idleness, indulging the fleshly appetites. There are many of these in the world to-day.

In the 46th verse we have stated, in a figurative or parable manner, the result. The retribution of such a man comes when he is not expecting it; he is "cut off," severed, separated, and becomes as one of those who are not regenerated.

Jesus says of those "on the left hand" the unregenerate ones, "These shall go forth to the aionian pruning (or restraining, or chastising); but the righteous to aionian life." (Matt. 25:46.)

The aionian pruning or curbing is a saving, purifying process. There is neither vindictive punishment nor damnation in it.

The same is true here. Jesus never taught nor believed in a relentless doom of torment for sinners. Don't forget, please, that there is not a word in the original Old or New Testament which may be rightly translated "damn," or "damnation," and that there is not a word there that will bear translating by any English word meaning a place of torment for souls.

VIBRATION THE LAW OF LIFE.

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ANSWERS TO CORRESPONDENTS

A LADY asks, "Could you give an idea to married ladies how to overcome unfaithfulness in the 'head' of a family, especially when there is no desire in his mind to be steadfast?

"Does it not seem," she goes on, "that very many ladies would be helped by a lesson or two in regard to this, a most serious evil, as well as many men who may perchance, be waiting for a true word?"

Answer:— In many cases of this kind the "head" has no encouragement from the heart of the house. He receives only suspicion, accusation, frowns and coldness. This sort of conduct from the heart (the wife) will turn the head, make it dizzy and drive it into folly, if said head is not very firm, having a heart of its own.

The remedy is clear: Drive out suspicion and jealousy; affirm purity and virtue and love of truth, and believe in what you say; be sweet in disposition and sunny in demeanor, filling the house so full of joy and sunshine that it will be the most pleasant, attractive place on earth for hubby; don't be morose and pouting; don't scold; don't make accusations; don't be humble; don't sob, don't make yourself a footrug or a poodle; don't be too beholding, and never subordinate; be dignified, self-respecting, kind, independent as you can and if possible love him a good deal.

Treat him as an equal—not as a superior or lord and master of your destiny. Treat him silently for love, truth, faithfulness and virtue and act out what you say silently. Believe in him if you can and let him know it. If you can't believe in him treat yourself until you can see something in him back of the manifest man which you can believe in. Then bring that to the front. Let him believe you believe in his goodness, worth and sound judgment.

If you fail in all deliver him to the "tormenters" until every farthing is paid and enjoy yourself in the consciousness of your own completeness and sufficiency and the realization of the fruits of having done the best you knew and could.

I know some of this prescription

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will prove to be bitter pills to both of you; but drastic remedies are needed for desperate cases.

A lady in St. Louis sends the following clipping from a report of a testimony meeting of Divine Scientists and asks my opinion about it:

"We had been troubled for a long time with ants in our house and I thought last summer that I would try the Word on them. So I talked to them lovingly awhile and presently every one disappeared and we have never seen them since. Then tried it on other little insects that infest so many houses and with the same result. They troubled us no more. Next we tried the mice and they left. And there were some rats that gave us some trouble and Mr. W. gave them a little lecture and now we are entirely free from all these little pests. This proves the power of the Word and the intelligence of these little things. We spoke in love and with the belief that they could understand and would obey us and it shows that there is no enmity between man and any of God's creatures except such as man himself makes."

Well, I have no right to dispute this lady's word however much I may doubt the alleged facts.

To "talk lovingly" to ants and other insects and mice and to lecture to rats believing they understand you may cause them all to go to your neighbors and increase their burdens. But would not the loving, kind talk only make them like to stay with you the better? The mortal minded neighbor you know would not talk lovingly to them nor deliver them nice science lectures. He would be likely to set deadly traps, lay snares of poison and bane, shoot, swear, kill and make it most unpleasant generally for the dear creatures. Would it not be much better for them for you to keep them with you?

You know it would be almost as bad to wheedle them into going where they would be sure to get killed as to kill them yourself. And if you should send them to a Science neighbor they would again have to run away from more loving talk and sage lectures. Moving is very unpleasant business. The poor things would be compelled to either go to the house of a mortal enemy or become exiles from home and starve to death.

Seriously this is a grave question, "What shall I do with my mice?" Shall I treat them to go away to my neighbor's house, or shall I exterminate them? If I send them to my neighbors by treatment, would that not be just as bad as if I should get them all into a bag and go over to his pantry by stealth at night and empty them out there? We would all call this a mean, dirty trick.

It would not be fair to the neighbor in either case, would it?

Then, it would be almost certain death to the mice to send them there—just as well kill them at home. You might kill them more mercifully than he would, you know.

I can see how it would be right for me to so live that insects and vermin would not come into my house to "pester" me but when I have bred them and increased them on my premises, what am I to do with them?

They are a lower form of life, and in so far as they are pests, are the results of race errors and wrong thinking. Then would it not be right, best for us and best for them, that we exterminate them, send the life back into the Universal to be re-expressed in higher and better forms?

Suppose you were a cock roach and knew it, had discernment sufficiently developed to compare your state with that of the child playing about the kitchen, would you not be glad if some one would kindly release you from that embodiment so that you could avail yourself of a higher and better opportunity? I think I would.

It would be wrong to be cruel to the insects and vermin. But they are very short-lived at best, and to release them from a pestiferous embodiment a few days earlier or later, and thus save ourselves loss and annoyance would not make much difference as to them.

I believe however that if you live as you should they will not come to you or breed about your premises. This has often been demonstrated.



WE WISH to call the special attention of our readers to the announcement of the "20th Century Supply Co," appearing on the advertising page of The Life. The manager is one of The Life's charter subscribers, and we believe he would offer you nothing that is not truly valuable.



DEAR FRIENDS:

JOSIE CONGER'S little book of *poems* has appeared, and I am sure you will be delighted with it if you will send and get a copy. It is so young and new, only a few dozen copies out of the press, but there will be enough for all by the time you write to her.

Address, Miss M. Josephine Conger, Linneus, Mo.

I indorse this little work with all my heart. It is scientific, fresh, sweet, inspired, and written by a young girl of the true Geminii stamp, slender, rather tall, erect, and born with Venus as a benefic, in her house, and with Mercury in trine aspect to the moon, which is the best evidence of natural intellectual ability. This little volume is attractively arranged and printed on substantial, antique paper, with illuminated Kremlin cover, and contains a collection of the author's best productions, some of which have been well-received, and with high commendation by the foremost journals of the age.

"*A Century's Progress*" is alone worth the price of the book, Price, in paper 35c.

"*His Best Friend,*" is a departure from the ordinary poem, and has the true ring of originality.

And I must here give you the opening of the poem—

"*A Century's Progress.*

'Frost is on the window and the snow is in the air,
While the stealthy tread of Christmas comes a-stealing everywhere.
Fresh logs are on the andirons and the fire is burning blue:
While the year of our Lord which comes to mind is 1792;—
An old colonial mansion, with verandahs all around,
Rises dark and massive from the frosty, star lit ground.
But the windows are alighted, and the waxen tapers glow
With a radiance that wakes a million jewels in the snow.
And on the keen air floating comes an ancient tune and slow,
And fair maids in pearls and laces, to

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tall gallants curtsey low.
And they move with stately measure
to the modest minuet,
While with sweet, subdued enjoyment
are their gentle faces set.
And the slender, satin slippers twin-
kle softly to and fro,
As with primness and precision,
down the corridors they go."—etc.

C. J. B.

BREAD AND CIRCUS.

THE BIBLE speaks of asking for bread and getting a stone; and the ancient Romans, in response to the people's cry for bread, gave them a *circus*. In our day the cry for reform is stifled by the roar of cannon and the clash of arms. Even the Presidential election is sufficient to distract the attention of the people from the serious study of political economy, and fix it upon the study of political candidates. Wholesale hypnotism has come to be a fine art, and, the first step is to get the *attention* of the people.

The priesthood have understood this always, and for nineteen centuries have been pointing to Calvary's mountain with its cross and victim. And so thoroughly has the Christian world been hypnotized, they did not know that they themselves were being crucified and robbed, and that the "operators" were casting lots for their vestments. We have a surplus of hypnotists; what the world needs is a few wake-up-ists.—*Philosophical Journal*, Calif.

Yes, yes, the world needs *many* "wake-up-ists", many to turn on the light rather than show how to shut it off!

C. J. B.

Valuable Books "The Law of Success:" cloth $1; explains how to apply this law to insure success. "Regeneration;" cloth, $1; sale enormous. "Suggestion Simplified:" cloth, $1; tells how and why "Suggestion" HEALS. "The Control of Destiny," 50c; "Self Treatment," 50c; "Telepathy," 25c. Also, "6th and 7th Books of Moses," and "Albertus Magnus," $1 each; enormously popular. All sent postpaid. 20TH CENTURY SUPPLY CO., DEPT. B., NEWTOWN, CONN.

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The Life

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"The Life is more than meat, and the body, than raiment."

VOL. 7. KANSAS CITY, MO., WEDNESDAY, SEPTEMBER 19, 1900. NO. 21

CHA Bjorregaard, Astor librar

Calhoun county, Ills., is said to be without poverty, progress or crime.

Some theatrical performances are better in their influence than the average sermon.

Do not fight evil. If you will only refuse to support the belief in it, it will not survive long.

If we all understood one another better, there would be little to quarrel about. We all love more than we hate.

Do not fail to speak a good word for The Life every time you have an opportunity. There is absolutely no other paper like it.

"Truth is the infinite yes! It never says no. As it was when the morning stars sang together, so it is today."—Lydia Bell.

That little book, "What Constitutes Good Music," is worthy a reading by all of you. We have a few copies in stock, 75 cents each. Send for one.

"A little child shall lead them," means, Innocence, purity and confidence shall rule the world, and force be abandoned. Coercion is always degrading.

The star that governs your life is not in the skies; it is in you. It is the star of Truth in the sign of Life. And your planet is the earth—for a time yet, at least.

Seek Wisdom, by "Leo Virgo," is a prettily bound booklet of 28 pages, price 15 cents, published by Unity Tract Society, this city. It is worth the money and worthy a reading.

Kansas has a smaller percentage of pauperism than any other State in the Union. As an example, Finney county 14 years ago spent $23,000 for a county poor farm, and has never had but one pauper to occupy it.

Health is harmony between the mentality and the body; and this cannot be so in any substantial, reliable sense, unless the spiritual man is master in both regions.

Moses, Elijah and Jesus Christ met on the mountain of transfiguration. Here were the law, prophecy and fulfillment—hope, faith and love, conspiring for the salvation of men.

The Bible says that David died of old age at seventy and Solomon at sixty-five. David killed too many people, and Solomon was too much of a ladies' man. Both exhaust vitality.

"I have never read anything written about the Bible that has given me such a clear and fair understanding of the Bible as your 'Critical Study' has." Mrs. J. Harvey.
(Pprice 50 cents).

What sort of a moral atmosphere do you carry about with you? Is it one of shadows and heaviness? Or is it one of sunshine and uplifting? You cannot be without personal influence of some kind.

To think is to organize mind. A thought, then, is an organic entity. And organic entities are ready to become embodied. The thought is the soul, the manifestaiton is the body. Be sure you create good, strong souls.

"We missed the regular visits of The Life during your vacation, but have been more than repaid by the splendid numbers that have come to us since. The last number (Aug. 22) is to me one of the best."—Cora M. Cornwell.

"O my friend, enter not into my house laden with discords of selfishness. If you do I shall read of you in those colors when I lift a book you have handled, I shall feel that tread in the carpet where you have walked."—Lydia Bell.

When you enter a crowd, do they equalize you with the average? or do you rise above them and shed an influence of good over them? Mingling with the rabble is not good for you unless you can do this, or else you are lower than the average.

A young business man in Texas writes:

"I have been reading The Life now about ten months and have become convinced that the Science it teaches is the only Savior that will liberate the human family from the bondage of sickness, sin and poverty. When I began reading your paper I was severely afflicted with a nervous heart trouble, unfit almost for any kind of work. To-day I am sixty per cent. better, all brought about, I believe, from my having read, and to some extent, followed the teaching therein."

THIS MORNING the papers quoted key-note sentences from the sermons preached in the city yesterday. Here are some of them:

A Baptist pastor said, "A mother is largely responsible for her son's ideal of womanhood."

A Methodist pastor said, "The magnanimous impulses of men are not as easily roused as their evil passions."

A Presbyterian D. D. said, "I think it is the duty of men to travel, and learn all they can of this earth."

Another Methodist pastor said, "The present time witnesses construction of more churches daily than at any time in history."

Another one said, "The first means in man's elevation is not his hope of heaven, but his want on earth."

These all have D. D. to their names; but if these are choice bits from their sermons, dear me! what starved flocks they must have!

A crank is sometimes a wiser man than those who call him ugly names.

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In the Valley of Shadows

THERE IS a vale in the way, upon the high road between the land of obscure beginnings and the realm of Hope, infested by shadows and wraiths of weird conception. Every one who travels this way must pass through this vale. No one may go around it or fly over it.

The ancient Hebrew poet was groping his way through this realm when he looked up toward the star-lit vault above him and cried out, inspired by the sublimity of his soul's solitude and the promise of Hope, "Yea, though I walk through a valley of deep shadows, I fear no harm;

"Thou art with me;

"Thy rod and thy staff comfori me."

He addressed his ideal of Supreme Being.

All men have this ideal, varied, indeed, according to the degree of development and the needs of each individual.

Is there, really, a basis of Truth in the constitution of this Universe, and a law under which true conduct must and will win final victory and happiness for the righteous? Is virtue the darling of Supreme Power and integrity a badge of the indefeasible son of God? Or, is fate a mocking demon, leering and jeering at the pilgrim from every dark corner into which he stumbles along his difficult way? Is life, human life, a mockery and a joke of an unsubstantial and undeveloped cosmos? Are the scheming, the unscrupulous, the oppressor and the fraud the possessors of the best things of this world? Must the honest man suffer without hope of relief here and pass in sorrow and want and desolation at last into an unknowable future state of yet deeper shadows? Is his only reward to be found in submission, meek endurance and the mere promise of a better world farther on?

I am not satisfied with this, my friends. I do not believe there is much sweetness in the reflections of a crushed and down-trodden soul. That old dream of a heaven beyond, to be entered only through the portals of death, no longer satifies me. In fact, it never satisfied any one. It was only a forced, delusive imagery of the saddest of earth's aspects, the religious.

If justice cannot be secured among men on earth, can we reasonably expect it to prevail among the same men anywhere? I think not. A mere change of place will not effect a change in human nature and conditions. Only development will lift the race into a realm of greater light and freedom, here or anywhere.

Now we are passing through the valley of shadows. Some who have had a glimpse of the glorious beyond grow impatient of the impediments and the dark passages encountered along the way sometimes, and cry out in the deep agony of unsatisfied longing,

"O land! dear land! sweet vision shore!
That no false footsteps may explore.
Nor any but a fool deplore,
O, would I were in thee!
Remove the jester's cap and bells,
And close the farce that laughs by spells,
Awake the life my heart foretells,
Blest land, come true to me!"

But the herd browses on and suffers stolidly as a matter of course, until the end comes in mystery and tears. Shall we ever solve the mystery and dry the tears? O, my soul, is there a greater, deeper, holier destiny for thee than this vale of sorrow and disappointment reveals? Will the shadows lift by and by and reveal to me the bright reality, the fruition of my hopes?

Yes; this is a valley of shadows, theorize and speculate and dogmatize as we may. It has been with me, dear reader, a journey *per aspera ad astra*, if, indeed I ever arrive *ad astra* at all. Has it not been so with you? Let us be honest with one another now.

Has not the shadow of bereavement sometimes shut out the light of joy and hope for a time? Have there not often been in your skies many clouds of disappointment and apprehension of failure? Were there not times when things all went wrong and the ones nearest you added to the burden by unkind words and condemnation? This seemed a dark cloud indeed, didn't it? Often when I am pressed to the point to staggering with work and responsibilities, I have opened a letter and read, cold, unkind, bitter, spiteful words from some one who does not understand, and the tears have rolled down my cheeks as the steel entered my heart. But I worked on and took comfort in the fact that the kind words which come to me are a thousand to one in proportion.

And has not poverty, a lack of money to buy what you really need, or to pay a pressing debt with, come up over you like a great ghost of darkness and refused to be put aside? You have seen those who are not good, the oppressor of the poor, the swindler, the riotous liver, flourishing in luxury and wasting enough money every week to pay all your debts and buy what you so much need. Has that not been a dark shadow over your life in this vale?

And your best efforts have sometimes not been appreciated. Your pearls have been trodden under swinish feet, and cold water dashed into the face of your ardor. This has cast a gloom over your pathway, too, hasn't it?

I will not attempt to name the shadows of the vale further. You know them; I well know them. You will agree with me that this is indeed a "valley of deep shadows," as the psalmist called it, at least to most of us.

But some of us see a great light once in awhile. It comes from the realm above and beyond the vale of tears. It is full of promise. I believe it is not a delusion. Often it has shone upon me in the silence and in my work and in the multitude. Music lifts me above the shadows when it sings a song that is in harmony and a-tune with my soul's golden harp of love and aspiration.

No; dear reader, I do not believe it is delusive. It is surely prophetic and founded in Truth. It tells of the dawning of a new day upon this very earth, a day whose sun shall be Truth and Love, a twin orb which will dispel the shadows.

"The righteous shall inherit the earth," says this prophecy. Then

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the earth's abundance will not be held by the grasp of greed and the poor we shall not have always with us; for "the world is the Lord's, and the fulness thereof, the earth and its inhabitants," and we are the heirs.

And love will prevail instead of selfishness. Unkind words will not be spoken to mar our joy, and justice shall prevail among men. It must be so.

Stand up firmly for this consummation, I invoke and abjure you all, friends of The Life. Be not a party to any wrong deed, nor ever utter unkind words. Moreover, never cease to hope and affirm for the light we see away ahead to come in its full effulgence upon the earth. Stand up bravely, undauntedly, among the clouds and shadows with an eye singly fixed upon the star of hope, the orb of righteousness and promise of the dominion of the good. Like Bulwer Lytton's man in the haunted house, let us stand erect and affirm, "I am not afraid! I am not afraid!" and the hobgoblins may howl as they will and scatter the debris of destruction around you, yet they cannot harm you. "Keep everlastingly at it," and you will win by and by.

Yes, reader; I believe this, and I am with you unto the end.

Meditations
By Kaxton

THE ABILITY to foresee coming events has never been recognized as a distinctly human power. The Hebrew prophets always claimed that their power of prescience arose not from any special mental or spiritual endowment of their own, but from their attitude toward God. There were many so-called prophets among the heathen nations of the past who made the same claim with respect to their own national deities. There were many, however, who failing to make good any claim to divine favor were regarded as in alliance with evil spirits. Then there were astrologers, claiming a knowledge of certain occult relations existing between the sequences of human life and the stars, and still others pretending to read the future by observing the flight and other movements of birds, as well as other signs and portents. There have always been those who have looked upon divination of all kinds as having no basis in truth, but arising chiefly from a desire to deceive the ignorant and credulous. The great majority of our people today regard the prophetic power either as a mere delusion of superstitious minds, a gross deception, or a special favor conferred on a few holy men of the past. Thus the subject is hedged in on all sides by obstinate and firmly set prejudices. Let a few carefully selected facts put the subject on a more rational basis.

***

In the first place it is submitted that the Hebrew prophets have been forced into a false position by the ignorance and idolatry of some who have plighted their faith in them. Many portions of Ancient Hebrew literature have been erroneously considered as having been written for the purpose of foreshadowing the events of the future, while in the light of careful research they have been shown to be merely historical, and written after the events to which they relate, as in the case of Daniel; or poetic and philosophic, as is the case with portions of Isaiah. It seems to have been common for these ancient writers to cast their narrations into the future for vividness of effect, just as modern writers use the present tense in a vivid narration of past events. These venerable writings have been forced into a false position as prophetic lore, and when this position could no longer be maintained they have, in the minds of some, fallen to the low level of hollow bombast, and became a stumbling block to many. Hebrew literature is to us a priceless heritage, when used in the light of reason; but as soon as it is placed before the mind as an object of superstitious awe, it becomes a menace to the soul's freedom. There was divination high and low, among the Hebrews; and so there was among the Greeks and Romans. There were false prophets among the gentile nations, and so there were among the Hebrews. Turn not a deaf ear to the prophetic lore of the Hebrews, when the history of other nations abound in examples of the same thing.

***

We are told that the young Hebrew, Joseph, dreamed that he and his brethren were binding sheaves in the field and, lo, his sheaf arose and stood upright; and behold the sheaves of the others stood round about, and made obeisance to Joseph's sheaf. Hebrew history shows how this dream came true in later years, when he was a Lord in Egypt and his brothers came to buy corn. Roman history tells us that Calpurnia, the wife of Julius Caesar, on the night before his death, dreamed that she saw him assassinated, and this took place accerding to the prognostication of the dream, notwithstanding the warning of his wife and of others. When Xenophon lay asleep on the Persian plain with the betrayed and commanderless Greek army around him, he had a dream, as he himself tells us, in which he saw his father's home and received intimation that he should again be greeted there. He immediately arose and rousing his companions, encouraged them to organize for the famous Retreat of The Ten Thousand, and so his dream came true.

***

Likewise in Hebrew literature, we are told that Saul went to a witch and through her occult powers was enabled to see the departed spirit of Samuel. This spirit, it is said, complained at being disturbed, but informed Saul that the battle which he contemplated would be disastrous; and it turned out as the specter said. Roman history also tells us that, while Brutus sat reading in his tent at midnight, and the patriot army lay asleep around him, a specter approached him, and said, "I am thy evil genius, Brutus; thou shalt see me again at Philippi." We know that at the second battle of Philippi the patriot army was defeated and Brutus lost his life by falling on the point of Strato's sword.

***

The apostle Paul prophesied, against all appearances, that no one should be lost from the ship in which he was sailing to Rome, and it happened as he said. When Cyrus the Younger was marching toward Babylon for the purpose of wresting the crown from his brother, Artaxerxes, he came to a ditch dug three fathoms deep and five fathoms wide, extending from the Euphrates river to the Median wall. Here Cyrus thought certainly the king would meet him to prevent his crossing. But Silanus, the soothsayer, declared that the king would not fight for ten days. Cyrus was so confident that Silanus was wrong, that he promised to give him three thousand darics if his prophecy proved true. Xenophon, who was in company with Cyrus at the time, tells us that Silanus was right and that Cyrus lost his wager.

(To be continued.)

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KEY-NOTE.

I AM ALIVE, AND ALERT AND READY, AND FILLED WITH LIGHT, COMING INTO THE FRUITION OF HIGHER OPPORTUNITY EVERY HOUR.

A religious pessimist handed me a tract and asked, in a grave-yard tone, "My friend, where do you expect to go when you die?" I answered brightly, "Oh, I don't expect to die." He was shocked and quoted, "It is appointed unto man once to die, and after death the judgment." I said, "That is all done away now. We believe only in life." Then he rather warmly retorted, "One thing is certain, if you die as you are now, you will go to hell." I replied, still smilingly, "Why, you must be behind the times. We have found out that there is no such place as hell, and no devil." He left me in bad humor.

Healing Thoughts

VIEWED THROUGH blue spectacles every thing appears blue. The hallucinations of a dream may unstring the nerves and start a cold perspiration. But the dreamer only needs awakening to remove the delusion and destroy its effect; and the observer needs only to be told that without the blue glasses things would not seem blue.

The moving pictures seen by the traveler in Sahara are as actual to his eyes as the sunrise, or as its decline beyond the Rockies and the billows of the Pacific. The prisoner is as hopelessly bound in his cell as if every stone and lock and bar were of solid substance and eternal. He does not know that rock is the least substantial of all things, and that its very appearance is dependent upon the acts and attitudes of invisible and intangible Forces. The granite is changing, while the forces of mind remain the same forever. No material thing is normal when at rest, yet it grows most naturally when in repose, that is, when not acted upon by outside agents.

A diseased imagination is the result of influence from the outside. And it in turn, sees everything disease.

The whole world needs to turn from the contemplation of the delusion of disease and rise with an honest will to the contemplation of substantial health. For many ages the prophets of earth have urged people to get a certain *knowledge*, which, if secured, would bring them freedom. The preachers and the priests have acknowledged the truth of this statement of the prophets, and yet, together with the people, they have neglected to seek for it. They are so hypnotized by the teachings of tradition that their seeing is all a mirage, and their perceiving has been subject to the influence of that which is seen.

I may tell the man in prison the safe and certain way of escape, and I may remove the shackles from his hands and feet and open wide the doors, but if he will not be wise, will not see things as they are, and will continue to study only the thickness of his walls and the hopelessness of his condition, he will continue a prisoner still and all because he will not receive the *knowledge* that would make him free.

Have I a reader who is sick or who is in fear of some dread disease, or tormented with uneasy nerves that will not let him have peace? or is there some member that refuses to perform its natural function? It is for you I bring the glad tidings of perfect freedom. I surely do know and certainly will tell you how to be free, how to have perfect control of your entire self, mentality, soul and body. And as surely as you receive what I tell you and give yourself to it, that surely will you find the desire of your heart.

Here it is—

"*Know the truth, and the truth will make you free.*"

What is this truth, the knowing of which will make free? It is the truth about your being. It is the truth about your real relationship to infinite Power; your constant appropriation and use of that power, and your consciousness of being a natural heir to that Power and Wisdom.

The way to come into manifest possession of this knowledge is, First, to throw away the vagaries of traditional teaching. Your intentions are pure, and you can place every rite and ceremony on the altar of sacrifice for Truth's sake, even the God of the Jews whose image you have idolized, and whose imperfections you have cherished as sacred and just. Let go the church and every men-made creed, and see that there is no thing between you and "The Invisible Powers" with which you are at one.

Awake, thou that sleepest, arise, shine, for the light is in thee.

2nd. How shall you rise and shine? Rise by the power of your Will. "Whosoever *will* may come." Shine by the use of the Word. All things and conditions are made by the Word. God does not speak the word. God *is* the Word. Man is the speaker. It is your business to speak the word, the word of God only.

Pour the power of your denials forth on every thought or act of error. "These things cannot be." Refuse to look at cruelty and wrong. Turn from impurity and strife. Do not look at *moving pictures* of cruel bull-fights, nor of the pitiful and shameful pictures of pugilists, too disgusting for human contemplation! But pour upon the thoughtless race the purifying fires of the knowledge of Truth and free them from the galling bonds.

3rd. Stop speaking false words. Never call the name of a disease. If it is called in your presence, mentally say, "It is finished." Or, "this name and the picture of it are blotted out, and the world is free from it from this moment." Resist the thought of disease and it will flee from you. And if it does not depart at once, you may be sure its shackles are broken and it will disappear. The word has all power, so stick to it as you would to a cable let down from heaven amid fierce storms below. Lash it about you and rest in it. Speak the word only and you will climb to the heights of perfect Health.

But you will not be speaking the word only to get health, you will, by your health, prove that you *know the truth* that makes free.

All things and conditions are made by the Word. The everyday attitude of the human mind, the thoughts one

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thinks, the general mental trend, are all, the words he is speaking, and day by day, these words, whatever they may be, are photographing themselves in the body.

Only the truth has substance. Let us speak only substantial thoughts and words so that we will have no b anks to fill out, no flaws in our temple. C. J. B.

The Bible Lesson

REVIEW.

Lesson XIV.—September 30.

CENTRAL THOUGHT:—"Become doers of the word, and not hearers only, deceiving yourselves."

We began the lessons of this, third quarter, with Jesus walking on the sea, in April, A. D. 29, and followed him on down to near the close of the year. All of the lessons of this quarter have been about the doings and sayings of Jesus, and have all been selected from the gospels of Matthew, Luke and John, except one, the 3rd.

Following I give you a thought drawn from the Central Thought of each Lesson.

1. Jesus Walking on the Sea.—Matt. 14:22-33.

"Assuredly, thou art a son of God, or a son of a God."

The work was what was thought to be supernatural. It was only a sign of power over matter. Jesus did not harden the water so that it would bear up the weight of his body; he only lifted the body by the will, just as you would lift your hand by the will, so that it did not sink. So they thought him a son of a God.

Reader, are you a Son of God? then you may learn to do what any other son of God could do. The Father has not been partial in the endowment of his children.

2. Jesus the Bread of Life.—John 6:22-40.

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

The crowds sought Jesus beyond the sea after he had fed 5,000 of them and then walked out on the water. He taught them about the bread of life which had been symbolized by the bread he had given them. They asked him to give them some of that bread. He said, "I am the bread of life."

He meant that the Christ in him, the Spirit of Truth, was the life sustaining principle. His meaning was, "Hear me and do what I enjoin upon you, and you shall have aionian life made manifest in you, in power and deathlessness."

3. The Gentile Woman's Faith.—Mark 7:24-30.

"Master, help me!"

The healing of a dear child was sought by a Gentile heathen woman, of a Jew. This Jew treated her after the manner of the typical Jew: he refused her and called her a dog. Then her faith and importunity prevailed. The child was healed.

"O woman, great is thy faith! Be it unto thee as thou wilt. I have not found so great faith in all Israel," said the master.

Let your adherence to principle be firm and unwavering and your importunity for that which you desire relentless, and it will come in some way, sooner or later.

4. Peter's Confession and Christ's Rebuke.—Matt. 16:13-26.

"If any one desire to come after me, let him deny himself, and take up his cross, and follow me."

The life Jesus lived was one of self-denial and burden bearing. Those who went about the country with him would need to endure the same trials and hardships he endured. This only had reference to the going about Galilee with Jesus. But it is also true that one to live that life now must deny himself, at least—that is, deny fleshly and sensuous gratification The cross-bearing is not so necessary. We are about ready to substitute a diadem, or scepter, for the cross. We can follow Jesus these days without being crucified. By following him I mean having him and his teaching as an ideal or example, conforming our lives to the pattern and the precepts.

5. The Transfiguration.—Luke 9:28-36.

"This is my son, the beloved; hear him."

The voice of the Everywhere pronounces this over the head of every true child of Light. He is blessed in health, power and supply, and his words bless the race. Hear him, ye nations; for he has been taught of God.

6. Jesus and the Children.—Matt. 18:1-14.

"Allow the little children to come unto me, and forbid them not; for to such like belongs the kingdom of God."

Jesus was displeased when he saw them sending the children away, and rebuked them for it.

"To such like belong the kingdom of God," does not mean that these are like the angels in heaven. It means that the innocent, pure in heart, loving, trusting, guileless people are the ones who have the kingdom, or dominion, or ruling sway, of the Good within them.

7. The Forgiving Spirit.—Matt. 18:21-35.

"Forgive us our debts, as we have forgiven our debtors."

The forgiving spirit is not persecuted or maltreated, if there is true spiritual dignity and no fear. You forgive your own sins, that is, make atonement on account of them, by not holding any malice or grudge toward others. There is only one forgiveness and that operates in the mind of the forgiver and not on the forgiven. The sinner must make atonement; no forgiveness can release him from this.

8. The Man Born Blind.—John 9:1-17.

"One thing I do know, that, having been blind, now I see."

Results proved the power that produced the results. The man had received a great blessing and he little cared whether Jesus were a sinner or a god. He knew that the power which could work such a miracle must be a great and good power.

If we get results from surgery or mechanical operation, the desired results, let us not hesitate to use them. If a negro crone, who does not know a letter, can heal you, all right, be healed by her. If you possess a treasure of Truth and some one begins to question you about the name, standing or denomination of your teacher, say, "I value what I have and know its worth, it matters not where I got it."

9. Jesus the Good Shepherd.—John 10:1-16.

"The good shepherd lays down his life in behalf of the sheep."

Sacrifice of life, or that which is

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dear as life, for the sake of loved ones, is a proof of a greater love than that required by the rule, "Love your neighbor as yourself." It is love greater than selflove.

Men are every day sacrificing their lives for trivial and foolish things, for bread and meat, for small amounts of money, for a sentiment, or because the crowd rushes along toward the precipice. Young women who lace the vitals within them out of place and destroy their normal action, are killing themselves for fashion; and the young men don't like to see them that way, either.

10. The Seventy Sent Forth.—Luke 10:1-11, 17-20.

"The harvest indeed is plenteous, but the reapers a few."

The harvest is the world of mankind, ready to be garnered into the store houses of Life. They are starved on husks, the chaff of dry form and ritual. They hunger and thirst after righteousness.

A few nights ago I was shocked to see multitudes of people of all ages in one of our parks laughing, cheering and enjoying a vitascope representation of our soldiers killing Philippines and getting killed. I was deeply disgusted with the moving picture. The crowd were only echoing the teaching they have had about a cruel, blood-thirsty God, a blood atonement and a relentless fate. The harvest truly is great.

11. The Good Samaritan.—Luke 10:25-37.

"Love thy neighbor as thyself."

If all men did this, there would be no more cheating, oppression, fraud, or other selfish conduct. This means to do unto others as you would have them do unto you. It means eradication of selfishness from the heart. If this were done, this world would be a paradise indeed. Reader, are you ready to help this ideal into an actual reality? Let your works prove your faith.

12. The Rich Fool.—Luke 12:13-23.

"What does it profit a man to gain the whole world, and forfeit his life?"

This has no reference, you see, to a man's winning wealth at the sacrifice or loss of his soul in hell. It means simply what it says. It would be a poor exchange for a man to lay down his life for wealth. After he is gone, others fight over it and forget the one who collected it together. Yet, how common is it for people to do this very thing!

13. The Duty of Watchfulness.—Luke 12:35-46.

"Watch and pray, that you enter not into temptation."

To watch is to be alert, awake, alive, on the *qui vive*. To pray is to be in an attitude of recognition of the power, presence and co-operation of the Spirit of Life and Truth, and in this consciousness to use the word for manifestation. Thus you are not tempted of evil, and yield not to intrusions of false hypnotic race influences.

We begin the Fourth Quarter next Sunday with, "Jesus Dining with a Pharisee."

ANSWERS TO CORRESPONDENTS

HERE IS another question about domestic relations:

"Should not husband and wife be equal, or nearly so, intellectually and in education, in order to have perfect love and respect between them?"

A. B.

Answer:—If by "equal" you mean having the same powers, characteristics and traits, I say, No. A man should be a man and a woman a woman, or not marry at all.

Queen Christina said, "Woman loves a man, not because he is a man, but because he is not a woman." And if he is like a woman in his traits, she does not like that in him.

Cyrus Edson in a recent article for the St. Louis *Post Dispatch*, said some good things. I make two extracts:

"Though a woman likes a good man, it is safe to say she does not want him to be too good."

"Perhaps the one thing that all men admire in a wife, and the one thing they must have if the marriage is to be a happy one, is sympathy or admiration."

This is a great truth. The brunt of the battle of life falls upon his shoulders, and if he gets no appreciation or admiration for his lusty strokes and the cruel buffets received, no admiring words or caresses at home, he cannot stand the contest long.

But the wife needs sympathy and tender words of appreciation just as much.

Commercial marriages are never happy ones. Dr. Samuel Johnson once said,

"A lady will take Jonathan Wild as readily as St. Austin, if he has three pence more; and, what is worse, her parents will give her to him." This is too true among society people. But, it must not be forgotten that Jonathan Wild is often a more manly man than St. Austin, and the lady is excusable for admiring him more, because, simply, she is a woman.

Sir Walter Scott said,

"The wife of a genius should have either taste enough to relish her husband's performances, or good nature enough to pardon his infirmities." If a woman does not admire her husband and honor him, the marriage cannot be a happy one. And I am not saying that all husbands are admirable. Far from it. A good wife is not bound to admire a bad or weak husband.

The poet Burns divided the scale of good-wifeship into ten parts, as follows: 4 parts good nature; 2 parts good sense; 1 part wit; 1 part personal charms, and the other two parts distributed among fortune, education, family, blood, etc. But the Scotch bard was not a model husband, and that fact may account for his requirement of so many parts of good nature in a wife.

Chas. Dickens' ideal wife was one who "rarely scolds or argues, but adjusts all differences with a smile."

This may be all right, but we are told that Mr. Dickens himself was not an ideal husband. There are two sides to this question you know.

While it is true that husband and wife ought to be equal in rights and privileges, neither one assuming the role of boss or dictator over the other, yet it is also true that the traits a husband admires most in a wife would not be admired by the wife in the husband. A man must be manly and a woman womanly, to be mutually attractive. For a woman to be mannish, or a man to be lady-like, is

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abominable to the true type of men and women.

Of course soundness and clearness of intellect and fair education are admirable in both, and in these respects there should be a reasonable approach to equality between husband and wife. Both should have sufficient education and good sense to fill each his [and her place in life efficiently, and that is admirable in them.

Hear Wordsworth's definition of a model woman:

"A creature not too high or good
For human nature's daily food;
For transient sorrows, simple wiles,
Praise, blame, love, kisses, tears and smiles.
"The reason firm, the temperate will,
Endurance, foresight, strength and skill—
A perfect woman, nobly planned,
To warn, to comfort, and command."

And Shakespeare on man:

"What a piece of work is man! how noble in reason! how infinite in faculty! in form and moving how express and admirable! in action how like an angel! in apprehension how like a god! the beauty of the world! the paragon of animals!"

And Madame Swetchine on marriage:

"In the opinion of the world marriage ends all, as it does in a comedy. The truth is precisely the reverse. It begins all."

And Milton on same:

"Let me not to the marriage of true minds
Admit impediments; love is not love
Which alters when it alteration finds."

A father lost a beloved son by consumption. He had Science treatment, but it seemed to avail nothing. The bereaved father wrote me,

"How is it we could not save him? I believe the Science claim that if the mind is used with force enough we may overcome any disease. I am sure I worked day and night with all the power and light I had, and George helped all it was possible for him to, for I think he believed to the very last that he would recover. But he gradually sank lower and lower until the end came. Now where is the trouble? There must be something wrong somewhere."

Answer:—Death is a habit the race will be long in breaking up. Consumption is a disease that is rendered fatal by common consent for many ages past. It is hard to overcome this deep-set race belief. In many cases there is no healer now living who can defeat its claims after it has fastened them deeply upon the victim. This, too, will be mastered by and by, when healers have grown stronger and the race mentality has prepared more spiritual bodies among men.

With most people now living the loss of the body is inevitable, sooner or later. It does not matter very much if it is a little sooner than the time of natural and expected exit, according to the race custom.

Your boy's body had the necessity of change so deeply imbedded in the physical constitution that the mental power brought to bear upon it was not sufficient to check it. So the change was made.

But even that change was made in the interests of life. Life impels all movement. If the body for any reason became unfit to serve the uses of the mind that made it, that mind would certainly do the best and wisest one of two things: It would either repair the old body, or get a new one. And if it gets a new one, it will profit by its experience with the old one and get one that is free from the old defects.

I believe this, dear bereaved father, and that your son is now in a better state than he would be in now if he had succeeded in repairing the defective embodiment. It looks reasonable to me that the spiritual individuality which has been able to embody itself suitably to this plane will be able to embody itself suitably to any plane into which it may develop. Maybe the spirit of that noble young man who was the light and joy of his father's home, had unfolded a capacity which could not find adequate manifestation in the body it had, and so sought a higher mode of manifestation. Who knows?

Anyhow, George is not dead, if he was not above the necessity of the tragic change. The soul cannot die. He has only developed higher. There they call the change birth; here we call it death. But it is only transition of life.

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Pittsburgh, Pa., Sept. 7th, 1900.

DEAR MR. BARTON:—

MY VOCABULARY does not contain the requisite number or selection of words with which to express my appreciation of and the gratitude I feel for your article on The Subconscious Mind. Its terse simplicity is such that a child could comprehend it. It has given me much pleasure apart from the benefit I have derived therefrom. *Thank you very, very much.* But the pleasure I experienced through the reading of your article on Henry Ward Beecher exceeds that which I derived from the perusal of the former, even though I do not quite agree with you in one statement. I opine that sincere words of praise and appreciation properly directed cannot touch or affect the person who has by the sublimity of his soul thoughts touched and awakened a responsive cord within the soul of him who applauds, other than for his own great good and the further uplifting of his fellow men. I claim that words of appreciation and praise cannnot affect one to his detriment. Souls who merit praise are above the ordinary plane wherein abides egotism. Appreciation is valued by them. No soul is above being, and being means to be human. Appreciation means encouragement, and encouragement uplifts, and one is more eager after to deserve the kind words of appreciation. The result is they aspire. Thus inspiration is met, and more and rarer gems of thought are given to the world.

If Mr. Beecher and others like him had received more appreciation while living, their diadems would have been more thickly studded with gems than we now find them.

An eulogist is one who receives my greatest admiration, whether the person whom he has selected for his subject be living, or has passed beyond the reach of his generous words. He is a kindred soul, one whom the sublimity of the ones eulogized has touched and the key note responds in unison with theirs. This fact proclaims his soul is as lofty as theirs.

In the article referred to, you have scattered rare gems of your own thought, which are equal to, if not wholly more soul inspiring, than

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those you sought to give from Mr. Beecher's repository. I did not weep, though that was what I wanted to do. God bless you; keep on. You draw from the same source Mr. Beecher did, and prophesy your crown will exceed that of those whom you admire. Rarer gems will decorate it, and the luster therefrom will draw to the Father of light more souls hungry for they know not what.

This is a good and beautiful world, peopled with many, who make it more beautiful by their sublime thought, which inspire the weak with renewed strength, and the desire to manifest more truly than ever before. I am glad that I live in it, and glad that I have the faculty of drawing to me those who are sublime. I do this constantly, and life is inexpressibly sweet, because of the nobility and charity of sentiment I find others expressing constantly. C. A. W. L.

NOTICE.

HOME AND SCHOOL, Richmond, Va., having ceased publication, we have arranged with the publisher to fill out with The Life the unexpired time of all of its subscribers who were paid in advance at the time of its cessation. So we beg leave to say to you, subscribers to *Home and School* who receive this issue of The Life, that we come to you to pay the balance due you from the publisher of that magazine, and sincerely trust you will be so pleased with our visits that you will desire to continue subscribers to The Life at the end of your subscription to the other journal.

The Life being a weekly and the subscription price $1.00 a year, and *Home and School* a monthly, 50c a year, you, of course will get The Life for half of your time paid on *Home and School*, but twice the number of papers. For example, if you are paid 6 months ahead on *Home and School*, you will get The Life for 3 months, or 12 issues

Sincerely hoping you will give The Life a thorough reading and will be so pleased with it that you will continue with us, and that you will write us to that effect, we beg leave to remain

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CHA Bjerregaard, Astor libr'n.

"The Life is more than meat, and the body, than raiment."

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Singing in God's Acre

OUT YONDER in the moonlight, wherein God's Acre lies,
Go angels walking to and fro, singing their lullabies.
Their radiant wings are folded, and their eyes are bended low,
As they sing among the beds whereon the flowers delight to grow,—

Sleep, oh, sleep!
The Shepherd guardeth his sheep.
Fast speedeth the night away,
Soon cometh the glorious day;
Sleep, weary ones, while ye may—
Sleep, oh, sleep!

The flowers within God's Acre see that fair and wondrous sight,
And hear the angels singing to the sleepers through the night;
And, lo! throughout the hours of day those gentle flowers prolong
The music of the angels in that tender slumber song,—

Sleep, oh, sleep!
The shepherd loveth his sheep.
He that guardeth his flock the best
Hath folded them to his loving breast;
So sleep ye now and take your rest,—
Sleep, oh, sleep!

From angel and from flower the years have learned that soothing song,
And with its heavenly music speed the days and nights along.
So through all time, whose flight the Shepherd's vigils glorify,
God's Acre slumbereth in the grace of that sweet lullaby,—

Sleep, oh, sleep!
The Shepherd loveth his sheep.
Fast speedeth the night away,
Soon cometh the gorious day;
Sleep, weary ones, while ye may,—
Sleep, oh, sleep! —*Eugene Field.*

"Better is a dry morsel and peace therewith, than a house full of feasting with strife." (Prov. 17:1.)

Alice B. Stockham and Co., Chicago, have issued a new Book named *Tolstoi.* It is divided into two parts: "Tolstoi A Man of Peace" by Alice B. Stockham, and "Tolstoi the New Spirit," by H. Havelock Ellis. 140 pages, blue cloth.

Holy Spirit is Healing, or Whole-making, Breath. It is the medium of exchange between the Universal and the individual.

Prevention is better than cure, if you are well, live right and keep well. How to Live is a better lesson than How to Heal.

A good thing from Talmage:—"It is not the day of miracles that is past; it is the faith of miracles." Let the faith be revived.

Those new names are coming in slowly. Every one of you can get at least one new subscriber. Please send them along promptly.

My mother's Proverb is, "Her children rise up and call her blessed; her husband praiseth her." And she has richly deserved it all.

Mind healing is really all the kind of healing there is for sick bodies. The body is made by mind, and founded in mind, and must be repaired by mind. Thoughts are the doses.

It is rather a small soul that will send a paper back to the publisher when not wanted. Why not hand it to some one else? The publisher don't want it. He has plenty more.

A certain little boy was told that if he was not good he would be sent to bed without his supper. After a moment's thought he asked, "What are you going to have for supper?"

Little Beatrice said to her Mama this morning, "Mama, guess which four I like the best." Her mama gave it up and asked, "Who are they?" She replied, "Why, you, and Moses, and Jesus Christ, and Santa Claus".

The N. Y. *Evening Journal* tells how a prominent Eddyite healer of Baltimore got sick abed of nervous prostration from over work, healing other people, and how an M. D. was called in and "cured her quick" with drugs and pills. It may be true than an Eddyite healer got sick and called in a doctor, and it may not be true. The whole story may be a baseless falsehood. But one thing is certain: The statement that she was cured quickly by drugs and pills is not true. No reputable physician will claim that drugs will cure nervous prostration, or an overworked system. They all recommend rest, diet, a visit, a change, the springs. etc., and expect the process to be a very slow and tedious one at best.

So this funny story of the *Evening Journal* is probably a whole-cloth fabrication.

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Joy As a Medicine

"A MERRY heart doeth good like a medicine; but a broken spirit drieth the bones," says the proverb.

The writer of this ancient saying did not mean by the term "medicine" a drug, or a pill, or a powder, or salts. At the time this originated there were no such poisonous nostrums in existence. The primitive remedies and methods of treating disease among the Hebrews were very much the same as those found in use among the aborigines of America.

But I will use the word "medicine" in this article as synonymous with healing agency, or restorer to health. The definition of the word is "that which heals." So it cannot mean a drug, for drugs never heal.

Joy has been recognized as a healing agency in all time. Joy has always worked out health of mind and body, and conversely health brings joy.

But Jesus and Paul advocated joy and rejoicing as a means of overcoming difficulites and rising above adversity.

This, of course, refers to a joy that has not its origin in bodily states, nor in conditions and environments, a joy which is above accident and convention.

Paul's "rejoice always," and, "in everything give thanks," and Jesus Christ's "leap for joy" in tribulation, mean far more than the submissive spirit that is blessed hereafter for its humility; and the purport is vastly deeper than the stoic has ever fathomed.

They would offer a remedy for the adverse conditions, a means of overcoming. To rejoice in adversity is to defy it; and in defying it, you rise above it; for no difficulty in life is superior to life, no trial more than the soul which is conscious of its own power can bear. In fact, trials are but an answer to a call of need, that the need may be supplied through the developing agency of exercise.

There are two kinds of joy, both as to origin and nature. There is a joy which arises out of the gratification of desire. It is a resultant of environment or conditions. Everything goes to please; friends are kind, health is good, business succeeds, money is plenty, surroundings are pleasant, conscience is quiet, and the soul's response is a glow of satisfaction, a gratulation of gladness, a buoyancy of life.

A child will exult over a toy or a doll, momentarily, and then weep while the tears fall upon the same toy, still in full and undisputed possession, only because an unkind word has been spoken or a slight wish denied.

This sort of joy is a resultant of external conditions and possessions and depends upon them for its very existence. While it is healing in its direct effect, it often causes a relaxation of fibre which renders one more subject to surroundings. And, too, it is apt to be extravagant, or over-wrought; and this is not good in after effects. It is like an intoxicant or overstimulation; the reaction more than destroys the effect of the action.

It is also short-lived and fickle. It cloys and must have changes and new aspects in order to keep it alive. Those who seek its satisfaction are inclined to be restless, or shifting and changeable. They travel and seek novelties here and there. They are more or less subject to *ennui*, when excitants fail.

Yet, I would not condemn this kind of joy, so long as the enjoyment is held free from both dissipation and excess. It is good to be happy in the possession and proper use of this world's good things. But contentment within that boundary is not good. Be content with only one thing, and that is progress. The contentment of the pig in a mud puddle is not commendable. While the man who lives and raises his family on the hog and hominy produced upon a forty-acre lot and never aspires to anything higher and better, may be happier in a sense than the philosopher and philanthropist, yet he is not to be emulated, nor his sort of happiness commended.

There is another kind of joy which is not dependent upon surroundings. In fact, as Mark Tapley would say, the possessor of this joy considers it no credit to a man to be jolly when everything goes right. As Coleridge puts it, "Joy rises in him like a summer's moon," and it cannot be eclipsed by any earthly shadow. It is 'the stern joy that warriors feel, In foemen worthy of their steel." It delights in combat and conquest over difficulties.

The source of this joy is spiritual buoyancy and consciousness of power. And these two states cannot exist in any soul that is not awake, alive, and pure in purpose. The birth from above is a prerequisite of true joy.

This joy is steady, unfading, constant, increasing and deeply healing in its effects upon the body.

How does it heal? By arousing the vital centers in the body with newness or renewing of life. By rendering the body fortified against disease influences; for this joy state is a positive state. Only negative bodies are subject to contagion and infection. This joy heals by infusing life into the molecules and fibres of the system; for it is founded in the life fountains of Being.

Can you cultivate this joy? Yes. How? By awakening within yourself a deep and abiding consciousness of the truth of being. In this consciousness is confidence in the goodness of law and the sure salvation of destiny, in the omnipresence of the spirit of God and the certainty of the victory of virtue and righteousness.

How is this done? By studying and putting into practice the Science of Life which we teach.

And, remember that you cannot be selfish in this joy. As Byron says,

"All who joy would win
Must share it—
Happiness was born a twin."

The light that is within you must irradiate to enlighten the way for others, or it will not continue to shine for you.

Some anonymous writer has aptly said,

"No gift of God should be more gratefully recognized than a nature easily tending toward enjoyment; so that of its own accord, it avoids sources of annoyance and discerns in everything some ray of brightness."

It is the nature, as Emerson has it, which "arises refreshed upon hearing a threat," and meets a difficulty as

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a bridegroom his bride, conscious of the mastery of the love power within him.

Such a nature is a healing presence, and such a person is a natural healer. Only the person who is conscious of the purity and integrity of his life and purpose can know this joy. Pope truly says,

"One self-approving hour whole years outweighs
Of stupid starers, and of loud huzzahs
And more true joy Marcellus exile feels
Than Caesar with a senate at his heels."

We will cultivate this joy which is independent of surroundings and overcomes sorrows. By it we are healed and through it we will help others to be healed.

NUH AND THE DELUGE.

THE SHAMEFUL outrages perpetrated by "The Powers" upon the Chinese people, deeds blackened by crimes too dastardly to even be mentioned in a decent paper, have served to call the attention of the world to some facts about this deeply wronged nation which are not generally known.

One is that the Chinese is by far the oldest civilization on earth, as well as the oldest religion, or rather, philosophy of life.

Thousands of years before the date at which Hebrew chronology locates the creation story, the Chinese had a religion, a civilization and a literature. By their chronology the world has existed about 2,270,000 years. Records of events which took place 20,000 years ago are now existent in China.

But one of the most interesting stories found in their literature is the story of the Deluge, which was a part of their literature long before Abraham was born.

It is to the effect that Nuh was warned in a vision of the approach of the deluge, and built a junk, into which he took his wife and three sons, some rice, some millet, silk-worms and a tortoise, their emblem of time. He carried no menagerie. The description of this great junk is almost identical with that of Noah's ark in the Bible. It was "pitched within and without with pitch," had the door in the side and the one window high up, etc. And to this day the Chinese temples are decorated with vessels of this description and they are seen on their rivers, called "ships of heaven."

The Chinese story says that, after drifting a long time on the waters, Nuh's ark rested on the top of a high mountain called Ay-Ahr-At, and a stork came and put a sprig of willow in at the window of the junk, by which sign Nuh understood that the flood was over.

This mountain Ay-Ahr-At is a peak in eastern Thibet, still known by that name, while the Ararat in Armenia, which Bible historians have tried to invest with the Ark story, has never been known even to the nations by that name. To them it is Masis, and to the Turks, Ak-Dogh. Besides, it has a rival in Mt. Judi.

The Bible story names among the descendants of Noah the Sinites. Isaiah calls their country Sinim. The ancient name of China was Sinas, or Sinim.

There is a passage in the sixth chapter of Genesis which has puzzled Bible interpreters no little. It reads,

"And it came to pass when men began to multiply on the face of the earth and daughters were born unto them, that the sons of God saw the daughters of men that they were fair; and they took them wives of all which they saw."

In the Chinese story there is no puzzle about this. They claim to be children of heaven; their emperor is the "son of heaven," and in all the world they are to this day called the "celestials." Other people are, to them, "children of men."

It is almost certain that our Bible story of Noah and the flood was garbled from this much older Chinese story of Nuh. There is no better authority for pronouncing the Hebrew name "Noah" than there is for pronouncing it "Nuh," anyway, as we have only the two consonants given. The same is true of Ay-Ahr-At" and "Ararat."

It is agreed among scholars that Pythagoras, who lived about 580 years B. C., got the model for his mystical numbers from the Chinese "Yeh King," or "Book of Changes." Why may not the writer of Genesis have procured the facts for his record from the same book? He surely got them from some previously existent record or tradition, or else he made them up from imagination.

SACRILEGE.

AMISS Rhoda Simmons, a virgin of fifty sombre autumns, has gotten herself into trouble with the church authorities by writing a poem about microbes. The Elders have brought her to trial on the serious charge of "Blasphemy and Sacrilegious Conduct," on account of the publication of this poem.

She says in defense that she had grown somewhat desperate on the subject, and after having lived in mortal terror of the omnipresent destroyers for so long a time, broke over and struck back at them with a few lines of verse. She justifies herself on the ground that her doctor had robbed her of almost every article of food and drink she liked by his assertions and warnings concerning the deadly bacteria infesting them all. He had told her also, that fire is the only thing that will destroy them. You know they bake sick people now.

Here are the offending lines on account of which she is likely to lose her church membership, and, incidentally, her chances for heaven:

"There are microbes in the city, on the dusty, crowded street,
There are microbes in the houses by the sea,
There are microbes by the millions in everything we eat.
There are microbes in the fields and on the tree.
There are microbes in the brook, the brook that looks so bright;
They are in the darkest corners, and also in the light.
Microbes in the cellar, and in the attic, we are told,
Likewise in the parlor are these invaders bold.
There is just a serious question which I really wish to ask:
If when we get to heaven, in eternal bliss to bask,
Shall we find on all our golden harps, and on our flowing robes,
Any of these pesky mites, that science calls microbes?
Will fire alone exterminate? Will some one let me know?
Upon the answer rests my fate; 'twill tell me where to go;
For if microbes are in heaven, and with the angels dwell,
I'll take my chances down below and fit myself for—well!"

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THE LIFE.

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KEY-NOTE.

I AM ALIVE, AND ALERT AND READY, AND FILLED WITH LIGHT, COMING INTO THE FRUITION OF HIGHER OPPORTUNITY EVERY HOUR.

A little mischief-box of a girl asked, "Mama, when I go to heaven will I have to stay in there all the time?" The mother having expressed her belief that she would, the ltitle one complained, "Now, don't you think, Mama, God would let me go down just on Saturday afternoons and play with the little devils awhile?"

A gentleman in Waco, Texas, who has been reading THE LIFE now a little over a year, writes that when he began reading Science literature he was paralyzed so that he could neither "talk, walk nor write," and that since then he has "improved in health and finance 100 per cent." He talks, walks and writes well now.

A good thing from Ingersoll:—"I would give the man a divorce when the wife has broken the contract; I would give the woman a divorce simply because she wants it. She should not be compelled to bear children by a man she does not love,—for the children's sake, if not for hers."

Health is contagious. Life is omnipresent. The normal man imparts normality to those about him.

Healing Thoughts

THE ONLY salvation there is for mankind is found in this,—*man must learn how to save himself.* When a patient recovers under the treatment of another, it is because that healer has imparted to his spiritual discernment the knowledge of the truth of this statement.

Shall I continue to tell you that you can exchange your wrong doing for Jesus righteousness and have his goodness imputed to you? If we had a perfect man in our midst today, would it purify the heart of a wicked man to let the righteous man reap the harvest of his wicked deeds? If you have erred, would you be willing to have some brother or sister who has led a pure, sweet life of innocence and of usefulness in this world bow down under the load of your transgressions?

I am sure that if I had been present when the lovely Jesus was to be crucified, I would have urged with all my might that he call the twelve legions of powerful Words and descend in kingly fashion from the cross. I would never, never have accepted such a sacrifice! Nay, I would have refused to let him bear my sins in his own pure body, and I would have denounced the shirking, unprincipled, cowardly infidels who would selfishly burden him down.

But this is not what Jesus died for! O, people of earth, stop looking at this great subject in a false light. The tradition of the elders that has been handed down to us was a false doctrine. It was made up for the purpose of helping the world to shirk responsibility! They did not understand what Jesus died for and they *construed* it to mean that it was a perpetual propitiation for sin. They taught that it took the *blood* of Jesus to wash away the sins of wicked men. That they must sin every day and every day be forgiven. Thus have they run out of the true Path and into the brambles; for, with the best praying that such faith as this can yield, no disease has been quenched and no pardon for sin insured.

You who are sick, do not longer lean upon it. Know the truth about it, and this will make you free.

Jesus came to teach you the lesson of *overcoming* sin, sickness and death, through your own spiritual power. Since this is the truth, you can plainly see that all leaning upon another is time misused. The voice of the Prophet of old cried out to such as you, when it said; "Awake, thou that sleepest. Arise, shine, for thy light is in thee."

You must learn how to overcome sin and all temptation, sickness in every form of inharmonious appearance, and even the last enemy to be overcome, and in your own person.

This is what Jessus came here for. He didn't need any practice for himself. He saw the need in others, and he said, "This is the Way, *walk ye* in it." He did not come to teach the people how to shirk responsibility, but he came to show them how to set to work to reach salvation —not from the effects of sin—from sin itself, and through overcoming the temptation to sin.

So you may begin today. If you want to make right conditions in your life and health, I can name for you the

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instrument by which you can bring about these results.

The instrument is the Word. Will you use it? There are wrong words and right words, but only the right words have substance and power in them. You can make no progress on wrong words; so you must faithfully dispose of them. Since tradition has furnished you with chiefly wrong words, you will have to be diligent for awhile until you get a start in the right direction. You may have to say, "Get thee hence, Get thee hence" many times, before the field is clear. But at each speaking you are gaining new strength, remember that.

What are the things you should put out of your thought? If you are an invalid and have been relating your woes over and over to curious ears, know that these are *wrong* words, and that they produce fruit of their kind, and know also that the burden of this fruit thus produced will press back upon you.

Therefore say to these thoughts before you speak them, "Get thee hence, it is written, Thou shalt worship the Lord, *thy* God, and him *only* shalt thou serve." This Lord God—thy Lord God,—means your spiritual self, created in the image of God. Deny every thought of sickness. Especially the thoughts of past sicknesses. Jesus said to let such things bury themselves. Do not even give them thought enough to bury them. Just reject them and then press *forward* by adopting in their stead thoughts of health. Soon you will rise to power with your word. The reason you have not spoken with power, is that you have used the wrong kind of words, words that leave an unfilled place but have no power.

Abraham Lincoln issued the Emancipation Proclamation when every voice in his cabinet was against him, and set free a million slaves. Why was the voice of one man more powerful than the senate? Because he spoke a right word. He was the commander in chief of the armies and his word was law.

Be like him. Do not fear. Speak right words and free from every form of slavery. C. J. B.

THE BIBLE LESSON

FOURTH QUARTER.

Lesson 1.—October 7.

JESUS DINING WITH A PHARISEE.—Luke 14:1—14.

Central Thought:—"Every one who exalts himself will be humbled, and he who humbles himself will be exalted."

The time of this occurrence was probably January, A. D. 30, about four months prior to the crucifixion.

Jesus and his disciples were yet in Perea, near Bethany, at the fords of the Jordan not far from Jericho. Jesus had crossed the Jordan once since the events of our last lesson, and visited his friends, Lazarus and sisters, at Bethany. It was during this visit that the episode took place between Martha and Mary which called forth the remark of the Master that Mary had chosen the "good part which shall not be taken away." While there he attended the Feast of Dedication in Jerusalem. Then he recrossed the Jordan into Perea and dined with a Pharisee where the events of our lesson today took place.

1. And it came to pass, on a Sabbath, as he went to dine in the house of one of the ruling Pharisees, that they were watching him.

Sabbath feasts where guests were luxuriously entertained were common among the Jews. The repast was often elaborate, but all the viands were served cold, as no cooking was permitted on the Sabbath.

This Pharisee was probably a member of the Sanhedrim, a ruler among his people.

Jesus was an invited guest.

The Greek terms here denoting that they watched him convey the significance of close watching: *para*, near, by the side of, and *tereoo*, to watch. They closely watched him, to see if he would violate the sanctity of their holy day in any way, knowing that he had little regard for their superstitious rites and ceremonies.

2. And behold, there was a certain dropsical person in his presence.

This man was doubtless brought there to be healed. I do not believe it was a trap set by the Pharisees to lead Jesus into the breach of one of their laws. It was very common for sick people to be brought to Jesus at all times and places. Our New Testament does not record the one hundredth part of his healing work. People thronged him everywhere for this purpose.

3. And Jesus answering, spoke to the lawyers and Pharisees, saying, Is it lawful to heal on the Sabbath day, or not?

Jesus saw the sick man before him and felt a strong impulse to heal him. At the same time he observed the wily Scribes, the Jewish expounders of the law, near him watching eagerly to see if he would dare to do it, seeking a ground for accusation against him.

So he turns sharply to them and puts a leading question directly: Is it right to heal on your holy day, or is it wrong?

The punishment for breaking the Sabbath was stoning to death.

Tristram tells of a tragic scene he witnessed a few years ago. A house took fire on the Sabbath day. Three beautiful girls were in the fire and perished, no one attempting to rescue them or extinguish the fire, all being Jews and not daring to kindle or touch fire on the Sabbath. They said God would reward them for allowing their children to perish rather than break one of his commandments.

The same miserable superstition prevailed among church people in this country once, when the penalty for a man's kissing his wife on Sunday was a fine of one pound sterling.

4. But they were silent. And taking hold of him he healed and dismissed him.

The way to silence a caviler or critic teacher, if you have one in your class, one who thinks he knows more than you do, is to put a few pointed questions to him. Get him on your own ground that way, and then expose his ignorance of the subject.

These Scribes desired to say "It is not lawful." But they feared this might prevent Jesus from doing it. They

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really wished him to do it, so that they could get more evidence against him. So they would not answer his question.

Jesus then took hold of the man, probably helping him to rise from his couch, lifting him by his hands, and with the word, healed him, and sent him away.

5. And he said to them, If a son or an ox of any of you should fall into a pit, would you not immediately draw him out on the Sabbath day? (I have followed the Vatican MS. in reading son instead of "ass.")

6. And they could not reply to this.

If they said No, Jesus would either accuse them of cruelty, or show that they really did this, as a common thing among them. If they said Yes, he would say, "I have done no worse in healing this man. To-morrow I will be gone and this opportunity past." So they were again silent.

7. And he spoke a parable to those who had been invited, observing how they were choosing out the chief places; saying to them,

8. When thou art invited by any one to a marriage-feast, do not recline in the chief place, lest one more honorable than thou may have been invited by him,

9. and he who invited thee and him should come and say to thee, Give this man a place; and then with shame thou wouldst begin to occupy the lowest place.

10. But when thou art invited, go and recline in the lowest place, that when he who invited thee comes, he may say to thee, Friend, go up to a higher place; then thou wilt have honor in the presence of all those reclining with thee.

11. For every one who exalts himself will be humbled, and he who humbles himself will be exalted.

This is called a parable; but it is not, in the strict sense of the word. It is only a little wholesome advice volunteered to the self-seeking guests at the table.

At a marriage feast there were places of honor for distinguished guests, and places for more humble ones. Then they had other tables for the poor who came because they were hungry, and for the servants.

Now, in real life, if you go to a hotel, for example, and show the clerk that you hold yourself in low esteem, he will put you off with the refuse room and you will be poorly served at table. If you "kick" and raise a rumpus about ill service and threaten to go to another hotel, you get the best.

But the lesson of the Master is this: Let preferment come voluntarily as a recognition of true worth, and not because you selfishly sought it. Occupancy of place and fitness to occupy the place, are two different things. I prefer the fitness out of the place, to the place without the fitness. The former is sure to win recognition and honor in time, while the latter will as surely bring dishonor and a degradation from the post the occupant did not deserve to hold.

The humbling of self here referred to means only modesty. Great men have always spoken deprecatingly of their own efforts and opinions.

Here is the true sentiment expressed in a quotation I will give you from Shakespeare's *Merchant of Venice*,

"Let none presume
To wear an undeserved dignity.
O, that estates, degrees and offices
Were not derived corruptly, and that clear honor
Were purchased by the merit of the wearer!
How many then should cover, that stand bare!
How many be commanded that command!
How much low peasantry would then be gleaned
From the true seed of honor; and how much honor
Picked from the chaff and ruin of the times,
To be new-varnished!"

Jesus then, in verses 12, 13, and 14 gives some wholesome counsel to the master of the house. He advised him not to invite the rich and honorable and his relatives to his feasts, because he expected the favor to be returned; but to invite the poor and lame and blind and hungry people, people who need the food, because he desired to do good and sought no reciprocation of favors.

Dear me! how many are there to-day who do this?

The result of the usual course is that the one extending the honor to the rich, etc., gets a pitiful sop in return for his toadyism—what he sought. Jesus says that the reward of the course he recommends is

"Thou wilt be happy; because they have no means to repay thee, therefore thou shalt be repaid at the resurrection of the righteous."

If you do good simply because you love the right, your reward is great in the spiritual resurrection of life within, and you are happy. It pays to do good, if you are not good for pay.

Answers to Correspondents

Dear Mrs. Barton:

"WOULD YOU mind giving your views on the subject of sole-mates. Do you think that every body must have a particular sole-mate? How was it with you and Mr. Barton? I have been very well satisfied with my wife, and she showed no signs to the contrary till she got to reading science papers. Sense then she acts queer sometimes."

Answer:—Your question reminds me—viewed in its literal significance—of "sole-mating" in Germany. There ladies' shoes are both made on the same last so that they can be worn on either foot. Such soles mate too well. In order to truly mate, soles should be opposites. When exactly alike they may be called matches, but not mates.

Seriously, no, I do not think that each *soul* must have a mate. I have observed several cases of "soul-mating," but in every case, so far, where they have had time for results, the woman woke out of the delusion with the consciousness of having made a terrible mistake; and in one instance, she "took the veil" to punish herself and to atone, to get back to real oneness again, and she gratified the priest's tickling ears by relating to him her tale of woe. The *man* was not perceptibly moved, but went right on building another web, until health failed him, and each time affirming that he had certainly found his soul-mate this time.

Ours is a great, good world, and every one should be happy. But if one unwisely leaves the fruitful fields of Causation and indolently lies round waiting for "his own to come to him," to make him happy, he will waste lots of precious time! Mr. Burrows did not allude to *material* avoirdupois *things*, he simply meant that the one who

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rises into the perfect consciousness of the knowledge that all things in reality are his already, is serenely sure of right and happy results.

The Infinite is not around mating soles. Elohim has expressed man in Its divine Image. The Individual is the Grand Man of the Universe, the Representative of the Invisible Powers, and is a *whole unit* in himself, lacking nothing. He has both poles of the magnet man. You might as well talk about the earth going out into the abyss of heaven to seek its other half in Jupiter before it can have both poles, or, of waiting in its majestic orbit until "its own shall come to it" before it can continue its marvelous movement in space with its full complement of force and fidelity to its appointed times.

In reply to the personal question with permission of my readers' forbearance I think Mr. Barton and myself are two whole Individuals spiritually united. I am quite sure that I am not *a half* and I look upon him as a complete individual in himself. I would not like to associate my interests with only a half of a Mind or soul!

Here are some lines written by Mr. Barton to me only a few years ago which may make our position clearer:—

MY ONE LOVE.

My heart has held in all these years
But one, but one.
Through joys and woes, through smiles and tears
Thou art my own.
No shadow cast in all the past
So drear, so drear,
Thy image in my heart could blast,
Obscure or blear.
No flower of beauty's tempting wiles,
So fair, so fair
With luring hope or siren smiles,
My heart could share.
A queen thou reignest in my life,
Supreme, supreme!
No rival has my darling wife,
My muse's theme.

He did not suppose there was any danger of publication, as it was just a thought written almost impromptu. But I hope it will help those who are waiting for soulmates to turn up, to quit doing things they have to sneak about, and fill the noble mission in life each one was intended to fill, with honest heart and open countenance—beginning in the field he lawfully occupies—and merit happiness through his fidelity, and a clear conscience.

Not one noble son was born of all the fifty years of polygamy and degradation of the Mother of The Living. Like the American Indian who ignorantly enslaved its motherhood, they failed as a race because, born of a slavish and over-burdened mother, its sons and daughters portrayed the inherited qualities and proved that they belonged to a race of slaves!

It was not the Science that made your Wife queer, though it may have been her misunderstanding or misconception of its principles.

If one would be supremely happy, let him perform in the great field of the Lord-self, and so lift the race up higher, up above the plane of wars and discords. Let him keep his mentality fertile of good, pure, wholesome thoughts, and then he will not lack of physical vitality and will need no outside magnetizing to keep his vital forces fresh and vigorous. This is the better way. In it there are no broken hearts, on remorseful consciences, but the emotions are kept tender and true and in *healthful appreciation* of sweet nature's charms, and through the knowledge of daily benefiting mankind and of helping the race to a higher plane of life and into a loftier type of consciusness, there is found supremest earthly joy.

This morning I found a fresh-blown honeysuckle blossom and as I inhaled the fragrance I thought, "There's a world of wealth in that blossom," and I perceived it there. Substantially beautiful castles turreted in gold and capped with precious stones appeared above a molten sea of sapphire. Wide and cultivated distances whose every inch is beautified and rendered most desirable with rare improvements, and without a desert spot or swamp or place for rubbish the whole realm through. No weapons of warfare are there! The field lark, the thrush and mocking-bird warble their wildest notes of joy and know not fear. The sleek-furred beasts are friendly and reflect no antagonism from man's selfish cruelty, for there man is human. Flowers open with praise. In the gentle unfolding of their petals is soft cadence and a tiny tinkling as of far off bells when fruitful pollen falls. The rosy down and splendors of the sinking sun; flowers drinking dew of heaven and exhaling sweetness gathered there; the wild rose thriving in the fragrant hedge, and in the fields the ceaseless song of insect and of birds; the trackless air distanced in blue and arched with twinkling, jeweled worlds that leap for very joy and flash to us their word of Love; "All life is centered in The Life intense and hath a part in Being," all to show forth the Infinite and make men happy in the true knowledge. Let him who is dissatisfied study the ways of The Invisible Powers—through the apparent—and so find the true blessedness of this beautiful life.

C. J. B.

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HAVE YOU a copy of Mrs. Fannie Herron-Cook's little volume of poems? If not I am going to request you to send to her for one. When you receive it turn first to the poem, "*Memories' Pictures.*" The first stanza runs thus:—

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When the heart is stirred with longing for the days beyond recall;
Then I trace in memory's album, each familiar spot and place,
But one picture holds me captive—'tis my angel mother's face."

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NOTICE.

HOME AND SCHOOL, Richmond, Va., having ceased publication, we have arranged with the publisher to fill out with The Life the unexpired time of all of its subscribers who were paid in advance at the time of its cessation. So we beg leave to say to you, subscribers to *Home and School* who receive this issue of The Life, that we come to you to pay the balance due you from the publisher of that magazine, and sincerely trust you will be so pleased with our visits that you will desire to continue subscribers to The Life at the end of your subscription to the other journal.

The Life being a weekly and the subscription price $1.00 a year, and *Home and School* a monthly, 50c a year, you, of course will get The Life for half of your time paid on *Home and School*, but twice the number of papers. For example, if you are paid 6 months ahead on *Home and School*, you will get The Life for 3 months, or 12 issues.

Sincerely hoping you will give The Life a thorough reading and will be so pleased with it that you will continue with us, and that you will write us to that effect, we beg leave to remain Yours with high esteem,

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The Life

"The Life is more than meat, and the body, than raiment."

VOL. 7. KANSAS CITY, MO., WEDNESDAY, OCTOBER 3, 1900. NO. 23

N Y Pub Library, 40 Lafayette Place

The Silence of Spirit

IN THE Silence of Spirit I patiently wait
Until there shall open the beautiful gate
Of the temple celestial whose glories untold,
One after another to me will unfold.

In the silence of Spirit I listen to hear
The voice of all voices to me the most dear;
For it wakens my soul to an anthem of praise,
As the rose to the sun all its beauty displays.

In the silence of Spirit I pause to be taught
The lessons of life, with sincerity fraught,—
How truly to love and how rightly to live,
How wisely withhold and how justly to give.

* * * * * *

O, sweet, hallowed silence of Spirit divine!
Upon thy still bosom I love to recline,
Where, rested refreshed and revived through and through,
I come forth baptized for earth's stuggles anew.

—From *Soul Fragrance.*

"Knowledge is not power; education is power."

Get subscribers for The Life. You could scarcely be engaged in a better work.

A true mental scientist, one who dwells in the secret place of the Most High, will not get his leg broken.

Your "own" will not come to you waiting half so soon as it would if you "get a move on you" and meet it on the way.

Conscious thought determines the state of the subconscious mentality, and this determines the condition of the body.

"Heart, are you great enough
For a love that never tires?
O, heart, are you great enough for love?"

The command, "Stand still and see the salvation of the Lord," came to the Children of Israel only after they had done all they could do themselves.

The little papers that are springing up everywhere to advertise the healing business of their editors, are dying about as fast as they are born. Four died last week.

Truth must be wooed for her own sake. If you seek her for the emoluments she bestows, you will be disappointed. It pays to be true, if you are not true for pay.

You can breathe the breath of life (spirit) consciously while you breathe the oxygen of life in the air. It is all founded in aionian life.

There is now in a New York museum a queer specimen of animal found in Bohemia, said to be 14,000,000 years old. It is called the actinodon, and Scientists declare that it is the direct ancestor of man.

The "heathen" Persian, Zoroaster, was the first, so far as history shows, to prophesy the coming of Christ. He left written directions about following the star to Bethlehem, before Isaiah was born.

That grand book of Science poems, named "*Soul Fragrance,*" by Hannah More Kohaus, has now been bound in blue, watered silk leatherette, and sells for 50 cents. Heretofore it could only be had in cloth at $1.25. We are going to carry it in stock. Send orders here.

Man must be free. Slowly he wins his emancipation. Many long strides have been made in the last 20 years. Scarcely any one now believes that miserable old church lie about a place of eternal torment for souls. It never had any foundation in the Bible or anywhere else, but in the imagination of priests.

We are told by those who know, that the ships which have borne the Christian missionaries to China have carried along with them intoxicating liquors to sell them, and that the so-called Chinese convert to Christianity is not as good a man as the adherent to the philosophy of Confucius and the morals of Loa Tse.

An Eddyite wrote me about what a wonderful demonstration he had had, with the help of a healer, over a badly broken leg, healed in a month's time. I wrote him about a more wonderful demonstration we had had, without doctors of any kind, over all sorts of sickness and accidents for ten years, preventing instead of curing.

"Astronomers do not care to waste time on an examination into astrology, for the reason that there is nothing in it to examine. It is simply a gross impostor, a special form of fetichism—i. e., of the arbitrary ascription to inanimate objects of mysterious powers, entirely apart from any physical and material action. The only excuse it ever had was in the days of bygone heathendom, when the sun, moon and planets were looked upon, not as things, but as beings; as gods, in fact, and were worshiped as such."—*E. Walter Maunder,* Fellow Royal Astronomical Society.

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Practical Telepathy

THE WORD "telepathy" is made up from two Greek words which, combined, signify feeling, or sensing, at a distance, just as "telegraphy" means writing at a distance, and "telephony" means sounding at a distance. Let us draw an analogy. In transmitting sound by telephone, in reality the sound does not go, that is, the air waves or vibrations, which are supposed to be the basis of sound, do not travel from the communicator to the receiver. Air waves or vibrations do not pass along the medium of ordinary atmosphere faster than 1090 feet per second. So it would require the actual voice or wave disturbance of the speaker about fifty seconds to reach the listener only ten miles away, while, if he were 100 miles away, the speaker would have to wait sixteen minutes from the time he rings on until the "hello" of the one addressed would get back to his ear. No; it is not actual transmission of sound waves which occurs in telephonic communication. The air or sound wave stirred by the voice of the speaker causes a fine artificial tympanum to vibrate so as to complete an electric circuit at each tiny stroke over a wire conductor to a similar disc at the other end of the line turned on, and the vibrations of the receiving plate or film produce almost exactly the same air waves for the ear of the listener. He therefore recognizes the voice of an acquaintance, although he does not get the actual waves started by his voice at the other end.

Now there must be a most exact unison of quality and density, and of weight and elasticity between the two tympani, in order that the same quality of tone character, izing the voice of the speaker will reach the ear of the listener. Otherwise he would hear a different voice from that of the speaker. The vibrations of the receiving film must perfectly accord with those of the transmitting film. In other words, one must be responsive to the quality of the other, like two sympathetic strings of a musical instrument, before the vibrations will harmonize.

In this case the conveyor or agent of transmission is electricity, while the medium is a wire. The wire actually vibrates in response to the electric current all along the line; that is, its normal atomic vibrational state is changed by the presence of a disturbing force and it transmits this change to the receiver at the connected end. The time of transmission is almost imperceptible, although its velocity is not so great as that of light.

When I speak of a disturbing force I mean a different rate or quality of vibration among the same atoms, set up by a movement in the one material essence named differently as if it were a different substance, as electricity, metal, etc. We must remember that there is but one essence at the basis of all existence. We call the appearances in the objective by different names according to the rapidity, direction and quality of the atomic vibrations. One is wood, another mineral, another organic body, another fluid, another aeroform, another force, another mind or thought, etc. There is really but one atomic essence, the substance of all being, presenting itself to us differently according to the differences in vibratory movement, as gross (earth or stone) dense (vegetable, animal) attenuated (water, air, electricity) and ethereal (ether, mind, spirit.)

What is the moving power, the cause of vibration? A principle which we have named life. Life means movement and movement is essential in all being.

What causes differences in the rate of vibration? The needs, destinies and desires of man, through thought force. The action of this force comes primarily from the Universal or Superconscious region of mind as expression or creation, and secondarily from the individualized expression, man, in thought, volition and desire,

I am assuming that man is the ultimatum of the entire plan, that for which all else is. This is true, at least so far as we are now able to see.

Briefly now let us pass from material transmission of vibratory movement to Etheric transmission. We say that light is transmitted through space at the inconceivable velocity of 200,000 miles a second, through an imponderable medium heretofore called ether. But since we know that light is not a separate substance or force, we say that ether vibrations of a certain speed and quality produce upon us the sensation which we call light.

Now this that we call ether was at first a purely hypothetical abstraction. It was supposed to be a necessity, since an absolute vacuum, a point where nothing exists, was found to be an impossibility. Newton called it "the non-material substance," and "spirit." It was supposed to fill all space absolutely full, whether occupied by material objects or not. The interstices between the atoms of the most compact solids were supposed to be filled with ether, as water would fill the spaces in a cup filled with shot.

When we remember that an atom of matter segregated from all other atoms would be invisible under the strongest microscope, we can get a very slight idea of the fineness of ether.

Now, I believe the discovery of wireless telegraphy has positively proven the existence of this omnipresent etheric essence. The medium through which the vibrations are conveyed from one instrument to the other in wireless despatching is not the air, nor is it electricity. It is a finer quality of substance than any material existence known. The waves started in it spread in a widening circle from the operating instrument and affect all receiving instruments alike, north, east, south, west in every direction apparently at the same instant. The message cannot be directed to one particular place.

Now let us pass up a little higher to telepathy. I think we need not argue the fact of telepathy. Many experiments have placed that beyond the pale of doubtful disputation. One mind can feel, or sense, the vibrations set up by another at an indefinite distance. In fact, distance has no place at all in calculations of the intensity and exactness of the impressions of thoughts sent from one person to another.

What is the medium of transmission? Mind, Universal, omnipresent mind.

We know this to be true from the fact that individual mind both starts and receives the vibrations. Hence the vibrating medium is mind, or a stratum of substance of the same quality with that which originates and that

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which is set vibrating responsively by the movement. Remember that the motive power in it all is life, the principle of action.

Now, is mind a still finer quality of essence than ether? or, to speak more correctly, is it a higher region or stratum of the one essence than any other we know? Does it fill the interstices between the etheric atoms as ether does those between material atoms? Who can explore this realm?

May we not reasonably assume that mind is the *mater* essence, the ultimate ground-work and repository of principle, the basis of life, the originator of all activity? Upon our knowledge of thought I think we can more than assume this to be true.

Thought action is under the will, or may be, and the will is directed by intelligence. So the vibrations started by one thought center may be so directed that it will affect mainly the one mind which is waiting to receive and toward which they are given a purposeful impulse.

In this article I have only laid a foundation for what I design to say on Practical Telepathy. But the foundation is most important, and I hope you will study it thoroughly and know it well by the time you get my next installment. Have it by to read over when you get next week's issue so that you can the better understand what I have to say further on this subject.

Next week I shall treat,

1. The laws governing telepathy.
2. The conditions requisite in transmitter and receiver.
3. The practical application and use of it.

Answers to Correspondents

1. PLEASE explain in The Life how to give one's self auto-suggestions for healing; or can't it be done?

2. Can you give me any light on how to charge your sub-conscious mind with work to do at night while you sleep? One writer claims that if you do not give it work to do it don't stay at home, but is away working for others to the injury of yourself.

3. Can you tell me anything about Prof. E—. of San Francisco? He claims to teach personal magnetism, and that by his method you can devolop such powers that you have only to wish for anything to have it come to pass. Do you think it is a big fraud like so many other courses that claim to teach everything, but really teach nothing?

E. F. T.

Answers:—1. Auto-suggestion for healing purposes is nothing more nor less than self treatment, concerning which so much has been said in The Life. If I undertake to explain fully to you how this is done, I must go over much that has been written before for The Life and give a treatise on healing that would require more space than I can use in this department.

I will say briefly, however, that ideals of health, life, strength, success, joy, etc., held in mind persistently and constantly will in time become embodied in you, a part of you, manifest by you. It is good, in silent words, to identify yourself with the source of these ideals, as, "I am life and now do manifest what I am. I am strength, being born of Omnipotence, and will now show forth power and victory. I am imbued with the spirit of perfect health, and my body now begins to show forth me as I am. I am success, the very spirit and essence of success, born to succeed and cannot fail. Every atom in my body tingles and vibrates with joy and gladness. I rejoice that I am what I am" etc.

You see the philosophy of *continuing* in this attitude of mind. It unfolds power from within and appropriates essence from without.

This is auto-suggestion and the practice of it is very profitable.

2. You need not charge your sub-conscious mind directly with any work to do while asleep. It is like the heart, it does its work best when you take no pains to direct its action. The man who does not know in what part of his anatomy his stomach is located has the best digestion. These vital organs are all under control of the sub-conscious mind.

The way to charge this region of your mind so that it will be normal in its action both while you are awake and while you sleep, is to think aright, act according to your right thoughts, and be from within what you are, consciously, all day. If you will do this, you need not take any thought about the sub-conscious mind as to how it will act while you sleep. There is not the least sense or reason in the supposition that it will go off and hire itself out to some one else while you are not looking, in any event. It is entirely subject to the self conscious ego at home.

3. If Prof. E— claims to do for his pupils what you say he does, he claims more than he can fulfill. Let him demonstrate what he teaches before he induces others by such promises to pay him $25.00 for a course lessons. He cannot teach you how to get every thing you wish by wishing for it only. In this world you must work, plan, reason and endure as well as wish, in order to get what you want—that is, unless you have inherited or cheated some one out of the money to buy it with.

I do not know "Prof." E— personally; but I have known several who made like pretensions, and they have invariably been persons standing constantly on the ragged edge of want, working and scheming to get pupils in order to be able to barely live. One man wanted me to advertise a course of lessons he had, telling people that the study and practice of his teaching would sure make them rich. I found that he could not advance the cash to pay for advertising and owed the printer who printed his circulars. I told him to "try it on the dog" first, or demonstrate the truth of his theories at home, and then I would recommend his lessons to our readers. You will find almost all these fellows who make such extravagant pretensions to be frauds. They are only eagerly seeking business.

Besides, I can assure you that animal magnetism will not draw money or friends to you. It requires real soul qualities to demonstrate true success. If you are a magnet for supply, a demonstrated success, it is not because you have much magnetism in your body and can hypnotize people. It is because you have developed mind or soul qualities, an opulence of the within, which gives you control over affairs—not people. And this power, if you were so unfortunate as to be born without it, must be developed by a slow process of unfoldment, step by step, patiently. While others may show you how to begin, you must work out yourself. No teacher can lift you up and set your feet on the rock of success at so much a lift. Do not be deceived.

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THE LIFE.

A WEEKLY JOURNAL OF CHRISTIAN METAPHYSICS AND HEALING.

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NOTICE.

Our Silent Hours are 6 to 7 a. m. and 7 to 8 p. m., K. C. time. All, especially patients, are requested to observe at least a part of one or both of those hours in the silence with us.

KEY-NOTE.

I *CONSTANTLY BREATHE HOLY SPIRIT AND MANIFEST WHOLENESS AND LIFE IN MY BODY AND BUSINESS.*

The people who drove the rats and mice and ants and roaches away from their house by science lectures and treatments, object to my calling them "pests." If they were not pestiferous, why send them away? It would be so much nicer for the dear creatures to let them stay and litter your flour, crawl through your butter, gnaw your bread tray, cut holes in your pantry and floors, and indulge in numberless other such harmless pleasantries which their natures lead them into doing.

"I have taken The Life from the first issue, and always expect to (Life never dies). The Life indeed is my best companion in every sense of the word. I concur with all the praise of it. Language cannot express my appreciation of its teaching. Long, long may it live.

You do not need to seek life or get life. Only realize that *life is*, and that it is your business to manifest that which is. It is easier to live than to die.

CORRECTION: In the article, "Nuh and the Deluge" last week, 8th line from bottom of column, read natives, instead of "nations."

Healing Thoughts

A DEAR woman writes:—"If you will heal *me*, it will make all my family believe in the Science." I never take a case for the purpose of getting people to believe. Signs thus given do not make people believe, and to heal for a sign would not be the true motive. The prophet said, "Though one be raised from the dead, yet they would not believe." If we let our true light shine it will help people to glorify the Source of Light, but I am out of my line when I shine for a sign. It is a very nice attitude to gain, that of *dwelling* in the secret place of the Most High. I must dwell *there*, not in the *sign* part. Daily tempted by the vicissitudes of a restless environment, many "healers" and "teachers" have—by listening to the cry of the people to give them a sign—allowed themselves to be led off from the center of Harmony and the only place of Power, into the fatal dealing with effect instead of Cause.

"A *wicked* and *adulterous* generation seeketh after a sign!" The patient who knows not divine truth, but who asks for healing that he may continue in his error course, fails to be healed, and is without faith, or even belief. At this point he suggests magnetism or hypnotism and the "healer" is tempted. The moment he is tempted, he fails in power, and when he entertains the temptation he moves right out of the place of power and becomes *a wanderer*. Dissatisfaction sets in, and he condemns the science as false and failing. A ray of light disconnected from the sun or source, loses its warmth and influence. Hypnotism, in the hands of unenlightened men, is exactly the opposite of mental or Christian Science. The True Science is an awakening, quickening, vivifying, enlightening and empowering influence. Anyone can hypnotize and any one can heal. Man's sensorium is made up of Mind and the picture of its idea, matter. Hypnotism may have its uses, but in the hand of the ignorant it is as a poisoned arrow. When Mind has perfect government, the science of life controls; when matter and the emotions rule, the opposite phenomenon appears. They that sow to the Spirit hath everlasting life, but to sow to the flesh insures corruption in results.

When the woman went to Jesus and said, "If Thou wilt thou canst heal me," she did not doubt the healing power, she did not question his ability, but only knew that he could if he only would. Such faith makes whole, of itself. But as no conditions are made without the employ of the *word*, and as this woman did not know how to use the word to make manifest her faith, she waited until one who knew could speak it for her. "I *will*. Be thou healed." It was the same as saying, "You are healed now." For Jesus knew that in her Real being she was sound and well, and he only spoke that which was already true.

Spiritual things are spiritually discerned. Jesus had discerned the truth for her, and he knew that he had only to speak the word to make it true even in the manifest.

This is a great, good world, and no two people think or speak alike. One who is healed will express his joy by saying, "O, I have felt the treatments powerfully for

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the last two days. They affect me as if I had taken a small glass of wine. I send you thoughts of love and thankfulness."

Another writes: "My faith is growing stronger, as I am learning to use the word of truth in moments of trial and discouragement....I will be very thankful if you will speak to me every day something of truth. I sometimes hear you as plainly as if you were in the room with me. Then I am brighter all day. God blesses all your loving thoughts and works. Great is your power in the earth."

Another says: "You have helped him a great deal. His mind is so much clearer. He takes more interest in his home. I would like to take lessons of you myself now, for I would have the pleasure of getting your letters, and being with you."

Another:—"The place on the side of my face not quite healed yet, but it is less in size. I believe you will heal it as you did the 15 years' one on my forehead. I follow your directions. I am stronger. Have been down stairs several times. Sleep well. I thank you for all your kindness and for my steady improvement. You are not out of my mind night or day."

Another writes:—"Speak the word for me, or show me the way, for I am distressed. My efforts have failed. I am utterly disheartened. I *know* there is a way, O, show me the way of approach."

To all such the promise is:—"Blessed are they that hunger and thirst after righteousness, *for they shall be* filled with righteousness." To hunger and thirst for righteousness is to think and seek and long for, and speak words that feel after righteousness. There is a way of life and peace and happy progression. "Eye hath not seen, ear hath not heard, nor hath it entered into the heart of physical man the elevated, the exceeding joy found in the pursuit of the Right Way in Life."

The way of the transgressor is hard. No one is really happy outside of the pursuit of the Right Way. He cannot be. It is not in nature for one not in harmony with right to be happy. Every thing that goes contrary to the perfect law of being is restless until it returns. It takes the perfect condition of every string in the Harp of universal life to produce concord throughout] the great Harmonichord of omnipresent Being.

Come, my soul, let us reason together. Come, for it is by reasoning upon the pure and true that we find the Words of harmony productive of unity. "My words are life to all that find them, and health to all their flesh."

C. J. B.

FRIENDS AND dear ones, let us keep watch
On all of our thoughts. The bad ones we'll catch
Ere much harm they can do to any of you,
For if this is done
The time will soon come
When Christ and the Father and we will be One.

—Hallett E. Abend.

Substitute inspiration for stimulation and both soul and body will be normal and alive for action in every emergency.

THE BIBLE LESSON

FOURTH QUARTER.

Lesson II.—October 14.

PARABLE OF THE GREAT SUPPER.—Luke 14:15-24.

Central Thought:—"Come, for it is now ready."

This lesson is a continuation of the conversation or discourse begun in our last lesson at the Pharisee's house.

15. And one of those reclining with him, hearing this, said to him, Happy is he who shall eat bread in the kindgom of God.

What this man heard was Jesus' instructions, first to the guests about the table with him as to the proper conduct when invited to a feast, and secondly, to the Pharisee as to how he should select his guests when he made a feast.

Jesus had probably said something not recorded here about the bread of life in the kingdom of God.

Really, to eat bread in the kingdom of God is to be nourished and strengthened by the spiritual food, the manna of life which is endowed with the nutritive quality which will sustain both body and soul. The one who eats this bread is indeed happy; for he is sustained in body and in business.

16. And he said to him, A certain man made a great supper, and invited many.

This was the beginning of a parable, a made up story used to illustrate a point in teaching. It is like an allegory.

Supper in the Orient is the latest meal of the day, served about sun-set. It is the heaviest meal of the day and the one to which guests are always invited. The only other regular meal is breakfast, a light private repast consisting usually of bread, olives, milk and fruits. The same customs prevailed in Jesus' time.

17. And he sent his servant at the hour of the supper to say to those who had been invited, Come, for it is now ready.

Observe the similitude here. Notification had been sent out before, all the intended guests had been invited, forewarned so they could be ready.

The coming of Jesus was foretold long before he appeared among men; yet they, the Jews, were not ready for him.

18. And they all began with one accord to excuse themselves. The first said to him, I have bought a field and I must go out and see it; I beseech thee to have me excused.

19. And another said, I have bought five yoke of oxen, and I am going to try them; I beg of thee to have me excused.

20. And another said, I have married a wife, and, therefore, I cannot come.

This is not very usual conduct for people who are invited to a great supper. They are always anxious to attend.

But it was not more strange or unusual than was the conduct of those who rejected the invitation to the spiritual feast spread by Jesus for all, but to whom the Jews

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had been specially invited as honored guests. They with one accord made excuse.

Notice how thin all the excuses were. Like almost all excuses, they are only trumped up get-offs.

It was near night; supper was ready and waiting. It was because they had not arrived that the second invitation was sent out. The man who had bought the land did not go to see it until the next morning, and the one who had purchased the oxen could not try them until the next day. So they had no valid excuse at all.

The man who had married that day, you notice, did not ask to be excused. He flatly said he could not go. His wife objected, and he could not over rule the objection; or else they had a wedding feast of their own in prospect for that evening.

So those who rejected the ministry of Jesus even at the last hour when the personal appeal was made, made excuses, literally *made* them up as they had no valid existent reason for their attitude toward him.

21. And that servant having returned, related all to his Master. Then the householder, being angry, said to his servant, Go out quickly into the open squares and streets of the city, and bring in hither the poor, and crippled, and blind, and lame.

The servant is the minister of Truth. (I don't mean a preacher of a church.) The Master is the Spirit of Truth, once made manifest in Jesus.

One mistake in this verse is the statement that the householder was angry. The Spirit of Truth is never stirred to wrath.

The original plan of the supper was a wrong one and had just been condemned by Jesus, that is, the inviting of the rich and those from whom reciprocating favors were expected.

It failed, and the householder was compelled to do the right thing, or allow his supper to spoil on his hands.

The idea that the Gospel of Light and Love must come to the Jews first was erroneous. The scheme failed and the household of Truth was thrown open to the world, as Infinite Wisdom knew it must be from the beginning.

22. And the servant said, Sir, I have done what thou didst command, and yet there is room.

There is always room in the household of Truth for more of the poor and needy. None can ever be turned away.

23. And the Master said to the servant, Go out on the highways and among the hedges, and constrain people to come in, that the house may be filled.

There are those who come into Truth's banquet hall at an invitation, as soon as they are enlightened to know that they can and it is best for them that they should. But there are many who must be constrained, compelled, by hard experiences, whipped into line, as it were. Some learn, unfold, by Wisdom's pleasant ways; but the majority must be compelled by hard experiences. All must educate, develop power, in one way or another. Choose ye which ye will.

24. For I tell you that none of those men who were invited shall taste of my supper.

They did not seem to desire to taste of it. So this prohibition was no punishment to them.

The Jews as a nation rejected Jesus. They never did come in to the supper.

But I do not believe that there is such a thing as passing the last opportunity to be saved from sin. The door of the feast hall is always ajar. If you pass it, you may turn and enter yet, at any time.

The fault of this parable is that it represents the Master as indulging anger and resentment, and the condition as presenting a fatal error, an unpardonable sin, a destiny of despair. No such things prevail in the kingdom of God.

Love and Mercy are the twin archangels in that kingdom. Under their dominion there can be no anger injustice or fate. The invitation goes out forever and forever, even to those who at first refused: "Come, for it is now ready."

MEDITATIONS

By KAXTON

THERE IS a higher kind of prophecy than that which relates to a single specific occurrence in the immediate future. There is a higher function of the power of divination than to catch the shadow, as it were, of coming events in dreams. The reading of the future by signs and portents, and by the pretended consultation of departed spirits is not true prophecy, and has always been the favored method of charlatans and cheats. These frauds still exist and are represented in modern times by fortune tellers and clairvoyants. It is known that many persons engaged in speculation, secretly consult these professional diviners when an important financial venture is contemplated.

***

But whether fortune tellers and clairvoyants are all false pretenders or not, it may be safely affirmed that their calling is a mere mockery of the true prophetic power. The better judgment of mankind has always been against them. The cruel persecution of witches grew out of the natural repulsiveness to the normal mind of all low, unprincipled dabbling in occult forces. But there is an exaltation and refinement of the mental powers, in which the spiritual nature rises to its true position, and grasps the golden chain of truth unconditionally, and follows it into the future as well as into the past. Truly great minds derive their most vital elements of knowledge, not from experience, but by direct spiritual perception of truth. It is the part of the mediocre to delve after knowledge, fact by fact, by actual experience and observation; but it is the part of the charlatan to condemn the slow methods of the practical plodder, and pretend to be able to avoid his honest toil by laying a false claim to occult powers.

***

Just before his crucifixion, Jesus gave expression to a strain of prophecy, which is a good example of the higher form of prescience of spiritual perception. He made no observation of the stars, nor of the birds of the air, nor of the viscera of a newly slain victim of sacrifice; he consulted no oracle, nor departed spirit in a darkened

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chamber; he performed no mystic rites, nor did he resort to any dreary, meaningless incantations. He was shown the magnificent structure of the great temple, and this seemed to suggest to him its early destruction, and following in the line of the suggestion, there arose in his mind a complete panorama of future ages.

***

Isaiah from a similar pinnacle of spiritual elevation saw the glories of Christ's kingdom, and said "There shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots, and the spirit of the Lord shall be upon him." Then follows a description of the kingdom itself which must ever remain the admiration of all ages. There is nothing in all this that savors of charlatanism. It is all elevating, pure, noble, true. It belongs to the highest order of prophecy through sheer spiritual exaltation.

***

Tennyson, looking down the ages, says he

"Saw the vision of the world and all the wonder that would be;
Saw the heavens fill with commerce, argosirs of magic sails,
Pilots of the purple twilight, dropping down with costly bales;
Heard the heavens fill with shouting, and there rained a ghastly dew
From the nations' airy navies grappling in the central blue;
Far along the world-wide whisper of the south-wind rushing warm,
With the standards of the peoples plunging through the thunder-storm;
Till the war-drum throbbed no longer and the battle flags were furled,
In the parliament of man, the federation of the world."

Is this a vain effusion of the imagination? or is it the voice of a great spirit peering down the ages and catching a glimpse of the turbulent stream of human history yet to come?

***

Cicero once, in one of his orations, addressing Julius Caeser, said "There will be among those yet to be born, as there has been among us, a great contention, since some will exalt thy deeds to the skies and others perchance will find something wanting in thee, and more especially will this be so, unless, you shall have quenched the fires of civil war in the peace of our country, as the war must seem to have been by fate and the peace by thy wisdom. Look, therefore, to the umpires who, after many ages, will judge concerning thee, and indeed more correctly than we; for they will judge without love or the desire of reward, and also without hatred or jealousy." In recent years there has been a remarkable fulfillment of this prediction, in the extensive discussions of the life of Caesar by Trollope, Froude, Momsen, and Arnold. This utterance of Cicero may not have arisen from any power of prevision on his part, but he was a man who often went very high in his magnificent flights of oratory, and these flights were genuine soul bursts. During their continuance Cicero was at his best and on such occasions his spirit may well have risen to the summit of prevision.

Now these examples ought to suggest at least that the power of prescience is genuine, and rests upon a rational basis. It does not belong to charlatans, and it is not a power lost entirely to the human race. We may have, to some extent, fallen from its use by denying its existence; but it remains true for us as well as for the past ages, that the basis for prophetic power rests in every human soul. It is very far from arising from any kind of collusion with the spirits of the departed, but springs up spontaneously in the soul of every one who persistently asserts his own individuality and calls forth by a life devoted to truth his own spiritual powers. That its exercise has been mocked by base imitators should not prejudice this grandest of human attainments in the mind of any candid thinker. Human character needs all its grandeur, and this noble development should not be allowed to remain buried in the dead past.



IS THERE nowhere to be found a man of influence in school boards and the like possessing a knowledge of the mere facts,

1. That tuberculosis kills more people than the sword, pestilence or famine?

2 That no child was ever born into the world suffering from tuberculosis?

3. That compulsory deep breathing in schools would wipe tuberculosis off the face of the earth in two generations?

Is it not an astounding thing that no popular educator has yet grasped the simple, ordinary, everyday TRUTH that consumption is always preventable? The daily practice of deep breathing, acquired in childhood, will make every human being, whatever his tendency or ancestry, proof against the inroads of the bacillus of tuberculosis. There should be two half hours given up during the day's schooling to the practice of deep breathing, in the morning and afternoon sessions.

There are three methods of breathing:

1. Abdominal.
2. Rib.
3. Upper chest.

The right method to teach the young is the long, deep breath which is a combination of all three, beginning with the abdomen and ending with the upper chest. As much air as possible, please, followed by gradual exhalations.

That method can be taught to a child in about two minutes.

Where is the man in authority who will enforce this?

Will you ever wake up, you dreamers?

Good! —*Suggestive Therapeutics.*



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NOTICE.

HOME AND SCHOOL, Richmond, Va., having ceased publication, we have arranged with the publisher to fill out with The Life the unexpired time of all of its subscribers who were paid in advance at the time of its cessation. So we beg leave to say to you, subscribers to *Home and School* who receive this issue of The Life, that we come to you to pay the balance due you from the publisher of that magazine, and sincerely trust you will be so pleased with our visits that you will desire to continue subscribers to The Life at the end of your subscription to the other journal.

The Life being a weekly and the subscription price $1.00 a year, and *Home and School* a monthly, 50c a year, you, of course will get The Life for half of your time paid on *Home and School*, but twice the number of papers. For example, if you are paid 6 months ahead on *Home and School*, you will get The Life for 3 months, or 12 issues.

Sincerely hoping you will give The Life a thorough reading and will be so pleased with it that you will continue with us, and that you will write us to that effect, we beg leave to remain Yours with high esteem,

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VOL. 7. KANSAS CITY, MO., WEDNESDAY, OCTOBER 10, 1900. No. 24

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MY HERITAGE

By Theodosia P. Garrison.

OLD WORLD, is this, is this my heritage,
The burden of grim trouble, and the small
And peevish worries that embitter all—
The endless labor for the little wage?
Nay, I demand my due! Now come of age
An eldest son within my father's hall
For my just portion boldly do I call,
For my own fortune valiantly engage.
Have not thy richest goods been stored for me?
Here do I claim my birth-right of delight,
Peace absolute, and happy certainty.
I am no beggar, fearful of a slight;
Give my share of all the joys that be—
Lo, justified, I come to claim my right!

Inclosed find $1.00 to renew my subscription to The Life. It comes each week a welcome guest with its high and ennobling thoughts and encouraging words.

Mrs. L. E. P.

Gen. Lew Wallace, the author of that great novel, "Ben Hur," is at work on a new novel, which those who have looked over his shoulder declare will be the greatest novel of the century.

Every desire is the voice of a need and must be satisfied. But satisfaction does not always mean gratification. The drunkard gratifies his thirst with a drink, but that does not satisfy.

Jesus Christ is the Spirit of Truth manifest in personality. The first coming was in one person, the son of Mary. The second coming is in many persons, the sons and daughters of men.

This is my Father's house whose starry dome
Roofs all the mighty cities here below;
And all is well. Though shelterless I roam,
What power can daunt me since the truth I know!
—Nancy Eaton Woodhouse.

A distinguished musician who was healed of asthma, has been sending me other patients. When I wrote her my thanks she answered: "All the recommendations I've given toward you, have been given with a grateful heart for what you have done for me, and in faith and confidence in your helping other sufferers."

Lessons by correspondence are given upon such terms as make it possible for all to take them. Send $2.00 every time you apply for a lesson—$3.00 for the last one—and all is paid. It is a thorough drill.

Now is the time to begin taking lessons. Write and secure a place while there is room; or, if you cannot come, engage a course by correspondence. This is a thorough course. It prepares you for active work.

The religions of the earth have been founded, for the most part, on three cornerstones: Superstition, fear and ignorance. Superstition was the faith, fear the incentive and ignorance the veil of the devotee.

God sends us love—
Yet cold eyes slay, and cold hands thrust love forth;
And sad hearts exiled in life's frozen north,
Sow seeds of grief, and reap vain tears thereof.
—Stephen Power Otis.

The Life is not published "after" or according to anybody's "school," and is tied to no one's apron string. It is a free lance, a champion of Truth, independent and free to make all the changes which the voice of progress demands.

The taunt of the crow mocks the flight of the swallow,
And quivers the lake in the echoes that follow;
Regretful the wavelets make murmur and die;
The flowers droop weary,
And wistful and eerie,
Ah, must ye come, Winter?
Sweet Summer, good-by. —Samuel M. Peck.

The new booklet of seven poems entitled *Restful Thoughts*, by Mrs. Arthur Gustorf, 339 Wisconsin Ave., Oak Park, Ill., is prefaced with the words, "And ye shall find rest unto your souls." This booklet evidently comes from a kind and loving heart, and it will go to the hearts of its readers:—

Price, 25c, in lavender crinkled paper cover.

C. J. B.

The reason some other metaphysical papers do not quote from The Life as they do from one another is that their editors are jealous of The Life's independent, outspoken, aggressive, successful career. They are afraid they will add to its popularity somewhat. The Life has said all sorts of nice things about some of these editors and their work; but the only reply it gets is silence and green-eyed glances. All right, brethren; we can afford to be generous and can manage to struggle along without your aid.

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Practical Telepathy

II.

LAST WEEK I gave you the ground work of the subject under discussion. I trust you have thoroughly studied that lesson; for upon your understanding of that depends your ability to grasp the points in the practical application of the theories.

I promised to give you this week a discussion of, 1. The Laws governing telepathy; 2. The Conditions requisite in transmitter and receiver, and, 3. The practical application and use of it.

1. There are three laws governing the practical application and use of telepathy: *a.* There must be a medium of transmission between the transmitter and receiver. *b.* All persons on the same plane of vibration, or in an attitude responsive to the mental action of the transmitter, may, and do more or less, feel or sense the vibratory movement set up. *c.* In order to secure the best results, to intelligently send and receive telepathic messages, the two operators must be *en rapport* mentally, but in opposite attitudes toward one another, the transmitter being positive and active and the receiver passive and responsive.

a. The empty prattle indulged in by some mental healers about sending thoughts shooting through space to their patients, sure shot, without any medium of transmission, may satisfy unthinking people; but the claim will not bear scientific investigation. We have seen how sound is transmitted by waves in the air, and telephonic and telegraphic messages by electric vibrations in the wire, and wireless telegraphy through ether waves, and that light is itself but a mode of vibration in the omnipresent essence of being. True, a bullet fired out of a gun goes to its destination by the force of incidence, independent of a medium of transmission. But that is a disturbing, destructive agency, never received willingly and with purpose of good at the other end of its route. It comes as a surprise and unwelcome intrusion. Thoughts do not go in that way. They are not fired out of the mind of the thinker like a bullet, entering the mind of the thought-of *nolens volens*, as a wounding intrusion, sent all the way by the force of impulse given it by the thinker.

No; thoughts are sent out like the message from a wireless telegraphic instrument, causing a change of mode in the incessant vibratory action of Life in Universal Mind. This wave of change goes on with unmeasurable speed through this medium, affecting all thought centers more or less according to their responsiveness and degree of tension.

Right thoughts, those that are healing, encouraging, strengthening, vivifying in their nature, cause vibrations in Universal Mind which are in accord with the normal vibrations of the element of transmission. (Do not lose sight of our universal wave theory. Life is movement and no existence is possible without vibration in the Essence of Being. This is in perfect accord with both the metaphysician's claim of unity in all life and substance and the latest deductions of modern science.)

This accord of vibration is, of course, stimulative to creative activity or expression. But out of expression springs all individuality. It therefore follows that the harmonious thought strengthens individuation and aids the unfoldment of power.

b. Here our second law comes in. To sense or feel mental change is not always to know either the nature of the change or from whence it comes. You suddenly feel depressed in spirits without any apparent cause. An inharmonious vibratory change has struck you in a vulnerable point, a point where you were not protected by the armor of positive, normal mentality. Or you feel an impulse of joy, generosity, courage or health. A good thought vibration has reached you, and you have been responsive to it, ready to receive it, and you are better by it.

So you are actually helping or hindering the well being of all the race by the thought vibrations you are instigating every day in Universal Mind. And you will readily see and understand that telepathy is not a sort of rare mental jugglery to be practiced only by adepts in the dark. It is universal, and we are only now discovering it and beginning to bring the will to bear upon its operation for practical and humanitarian ends.

c. You will now have little difficulty in grasping the truth of our third law. A positive vibratory disturbance in the omnipresent Substance of Being, started by an active thought wave, will affect all mentalities in its range more or less, but will be sensibly felt only by those who are *en rapport* with the thought center of origin. By this I mean thinking along the same lines on the same plane. So a person thinking strong, positive, good thoughts will not be disturbed by waves set up by positive bad thoughts. If you live and act upon this principle, you will have nothing to fear from those who treat you for failure.

Where two persons act intelligently in co-operation, strong results may be realized in the direction desired. A mental vibratory movement sent out by the operator may be received by the person for whom it is intended by holding the mentality in an analogous state of responsive vibration. By responsive vibration I mean a state of receiving where the other gives. The one is action the other reaction; the one is sound, the other resound, or echo; the one is the prayer, the other the amen.

2. I hurry on a great deal faster than I like to. I am giving you only a few hints on a subject that a volume would not exhaust.

You remember what I told you about the two tympani in the two telephones, the one acted upon by the voice waves of the speaker, and the other transmitting like waves to the listener, so that the tone is not seriously altered. I said they must be of like quality, tension and elasticity in order that the one may receive what the other sends and transmit it on unaltered to the ear of the listener.

The same principle holds good in the case of two persons practicing telepathy, either for healing or for the communication of intelligible thought messages. They should understand one another, co-operate in time and agree in purpose. The one must make himself ready to receive what the other sends. If they both talk at once,

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the effect would be as confusing as if two persons should talk to one another over the telephone at the same instant. Did you ever try the experiment? Do it sometime and observe the confusing, jarring sensation caused by the two wave currents meeting, clashing, counteracting and neutralizing each other. Let one actively transmit, while the other passively receives.

But that is enough to give you now under this head. More particular directions will appear in the treatment of the next division of my subject. But I find I have not space for that this week, if I do the subject justice. So, next week I will discuss the Practical Application and use of Telepathy, and as illustrative of my points, will give you some personal experiences, with explanations of phenomena.

MURDER.

THE OTHER day at Clinton, N. C., the State, by the hands of the sheriff of Sampson county, in attempting to murder a man because a jury said he murdered another man, perpetrated a most cruel outrage upon its victim. The noose slipped under his chin, tearing open a ghastly wound, and the man struggled at the end of the rope for ten long minutes, refusing to die. Then the murderers lifted him to the scaffold again and gave him a second drop, and in eight more minutes he was pronounced dead.

The terrible, barbarous practice of legal murder must be abolished. The State of North Carolina had no better moral right to kill that man than he had to slay his victim. The one act, the legal murder, was in cold blood, premeditated, planned, with intent prepense; the other was committed in the heat of passion while reason was off guard and conscience asleep.

This sort of murder utterly fails of its alleged purpose—to prevent crime. In many of the States the public are prevented from witnessing the terrible gallows tragedy, because the fact has been forced upon law-makbers that the effect upon the morals of the community is ad. It hardens the heart and makes more murders possible. Ten murders by the man have been caused or incited by every public murder by the fiction called the State.

To shut off the gaze of the multitude is little better. Everybody reads about it and imbibes the degrading influence of the example. The example is exceedingly bad. The municipality says to the individual, "You infringe upon my incorporated prerogatives, or break my law, and I will kill or imprison you. If another infringes upon your private rights, you must either remember the sermon on the mount, or resort to my courts for redress." But the citizen instinctively or unconsciously follows example, and when he believes himself aggrieved by another "takes the law into his own hands."

It may be true that there are some people who should not be permitted to run at large, for the safety of others. But it does not follow that such personsshould be murdered nor even punished. Punishment extrinsically administered is not what they need. Such punishment never reformed any one, nor even made him better. There is no reformation of character in stripes or the fear of stripes. Fear may prevent a thief from stealing my horse, but it does not render him less a thief.

In order to be remedial the action of the law must be reformatory. Horrible or abhorrent example does not deter from crime, nor redress the deed. The cruel infliction of artificial penalty has a hardening, degrading, demoralizing effect upon community. Why? Because it is unnatural and unjust.

The criminal does not need punishment at the hands of his fellow men. The law of his being takes care of that in due and proper time, in the courts of conscience. He cannot escape this tribunal; nor does he wish to escape, after he becomes enlightened sufficiently to know that his salvation comes through that retributional process.

But for me and a multitude, called the State, with our own hands besmirched with dark deeds, to jump upon the neck of one of ourselves and inflict heartless vengeance because his misdeed has been less covered up and protected than ours, is all wrong, to say the least. That is not the thing that is best for him, or for us. He is unfortunate, needing to be commiserated, educated, believed in, loved back and up out of his fallen state. Instead we crush him out of existence, or trample him down lower with unholy feet. Condemnation and legal penalty are not the remedy for the moral disease which results in crime. The reprobate has inherited from an unregenerate ancestry a bad temper, an unchaste heart, a defective brain, or a low moral gauge in the solar plexus, one or more of these precursors to wicked ways, and his education in childhood and youth has not been such as to make him better, but worse. He has encountered cruel want, harsh words, cuffs, refusal, sneers, rags, hunger and the hard and thorny bed of an outcast. He breaks, or disregards, or ignorantly infringes, one of our artificial statutes. A fellow man, who has enjoyed better advantages, feels himself aggrieved, or he is spiteful; so he goes and files a complaint. We, the people, thereupon seize our poor unfortunate brother and either slay him or disgrace and debase him further, rendering the last state of the man worse than the first.

I tell you, beloved reader, it is all wrong. Let us unite in one voice against it. Let legal murder cease and confinement be only for education and elevation of character—*never for punishment*. Let us speed the day prophesied by Mr. Ingersoll, when we shall no more deem it right to put a man into the penitentiary for stealing than we would to hang him for having consumption.

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KEY-NOTE.

I *CONSTANTLY BREATHE HOLY SPIRIT AND MANIFEST WHOLENESS AND LIFE IN MY BODY AND BUSINESS.*

Healing Thoughts

"IN PITY show me, as you did the one in California, how to get money in this our dire extremity.--In the event of success I shall be able to subscribe for your lovely paper, which I am so anxious to have."

The spirit cannot be bribed. I would like to have your name upon our list but there is no hurry about it. Do not promise me that you will subscribe if I will show you the way of success. If you want success, you can have it, but be led of the Holy Spirit in the matter of subscribing for The Life, and you will join its great List at the right time.

The question now is, you are "*in need.*" This is the first, and only thing to see to just now. In the first place, do not look for money to drop down out of the airs without any effort on your part.

While the Infinite is redundant with supply for you, it cannot move one peg toward you nor can you receive it but in mathematical and logical paths! *You* must prepare to become logical. No one can rightly receive of the Spirit without the use of the spiritual consciousness. Begin by doing what your hands find to do, and by trusting the results of your labor entirely to the Law of all results. Effect is in character like its cause. The Word and worry will not work together. The Word has all power; but worry is a denial of the true word's use. No one ever made money by the Word and allowed at the same time worry and mistrust to be in their thoughts. You may speak the true word for a million dollars and get it if you have true need for it, but you will spoil your pospects if you write before the one million the cipher of doubt or worry. You may faithfully toil to the top of the ladder and view even the promised land of success, but worry will knock out the top rungs so that you fail to grasp the substance after all. Then leave worry behind, *first.* Do not even worry with your worry; leave it to bury itself. Drop it and shut the door across all time and space behind you, and be new from the moment, just as if freshly precipitated from the Word of the Lord, and thoroughly equipped for a delightful passage. Be new, O, do be *new.* Cease to carry the skeletons of the past that should have been buried when their purposes were served. The only things you should carry in memory are the eternal things, such as are imperishable—Life, Love, Law, and then you will not have to ask for repairs and patching. "Then will you be holy even as your heavenly Father is holy."—(Then will you be harmonious with the Law of Life, even as your Principle of Being is harmonious.) "Holy Father" only refers to the wholeness or allness or copmleteness of The Invisible Powers, or Elohim. To be holy, one must have all the eternal Powers correctly proportioned in him, exclusive (of course) of any other imagined power or thought or influence.

Universal Truth reigns in this world as in all others. Worry shows mistrust. "If you will believe, you shall see the glory". Belief alone does not bring results, but it will permit another who has *faith,* to obtain results. Belief opens the way for the seeing, but faith *receives* the substance.

Every day do the best and highest you know, then, do not kneel, do not beg, do not pray hard, do not call yourself a worm nor cut yourself with knives; "for your HeavenlyFather is more willing to give than you are to receive." Know that you are "in the Bosom of the Father," enfolded in measureless Love, and you do not have to so much as whisper the words! Spiritual things are spiritually discerned; then put on your Christ Self, and when you only recognize in your heart and acknowledge abundance, the Holy Spirit hears and answers you with abundant blessings. You are the beloved Heir of Infinite wealth. No one contends the estate with you; it only waits for your right attitude and your word. Be lawful. There is freedom only in loyalty to the perfect Law. Then you have just two things to do:— *recognize, receive.* Recognition is purely metaphysical. Reception is made practicable through the use of the Word.

These words you formulate toward the Almighty, which is yours,—the Universal Powers of Life, Truth, Love, Wisdom:—*I now recognize abundance; and I thank thee that all my needs are now supplied.*

This is the effectual, fervent prayer of the righteous. You need not add one word. You need not even say "Amen." Amen was instituted by man to clinch what he has said so that it cannot get away. It implies doubt. Speak *the Word only,* and do not convey doubt by saying "pin that down." Elohim did not say, "Let there be light, a men." The "amen corners" have been the doubt-

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ing corners, and heedless of the injunction, "except ye become as a little child," etc.

If you do not feel in harmony with the Eternal Law, continue repeating this prayer and light will dawn. If it comes not today, keep on, repeating until you understand the full meaning of the words. The abundance is there waiting for you. Graciously and lovingly it knocks at your consciousness, *awaiting* your readiness to receive. The Inner voice of your Lord even speaks, "Behold me, I wait here for you to receive me. When you are ready I will give you abundantly all you may need, and without making the Infinite supply any less. I am Bounty."

It was said of old, "You ask and receive not, because you wish to consume it upon your lusts." So one need not waste time in asking for supply to carry out unlawful purposes and to gratify wrong, selfish desires.

Silence is Power. Be still and find righteousness. Cease to worry. Be very still. Wait. This is the place of the Atonement. It is here you fit yourself into the ways of the Infinite and become one with its principles. It is the Mount of Holiness where you are in league with the Heavenly Powers, and where you can never know want any more. To here abide makes all the ways of life become illumined, and every labor of love is performed in happiness. C. J. B.

THE BIBLE LESSON

FOURTH QUARTER.

Lesson III.—October 21.

THE LOST SHEEP, AND LOST COIN.—Luke 15: 1-10.

Central Thought:—"There is joy in the presence of the angels of God over one reforming sinner."

Jesus was yet in Perea. The time was January, A. D. 30, about three months prior to the crucifixion.

1. And all the tax-collectors and sinners were drawing near to hear him.

People hated the tax-collectors for three reasons: They were the emissaries of the nation which enslaved them, the taxes were burdensome and the collectors were often not honest, sometimes exacting more than the law required.

"Sinners" were the outcasts of society, the lower stratum so numerous in all cities.

"Were drawing near to hear him," implies that all along his line of march they constantly came to him for the purpose of hearing his wonderful words, and, of course, profited by them, were lifted up in spirits and character and healed by him.

Why did Jesus draw such people to him? "Society" would judge a man by the people they find about him, and set Jesus down at once as no better than the crowd he attracted.

The drawing influence was in his power to fill their need. The need and the supply always seek one another.

I have been sometimes criticised because such people come to me a great deal. I am proud of it. It is a sign that I can help them and they instinctively know it. While I was practicing law, prostituted women who came to me as clients were often reformed.

Little children are drawn to me for another reason: I love little children, and I love them because there is developed in me a tender mother principle, notwithstanding the fact that I am a big, strong, manly man.

Of both of these powers of attraction I am proud. Infinite Truth direct them to the blessing and healing of multitudes.

2. And both the Pharisees and Scribes murmured, saying, This man receives Sinners, and eats with them.

This was the verdict of "Sassiety." Jesus not only drew these sinners to him, but he actually associated with them, entered their houses and ate and drank with them. But you must remember that he never for a moment condoned, or smiled upon, or in any way sanctioned their sinful ways. They were very circumspect and orderly while Jesus was about. His very presence put them upon their good behavior. I suppose they did not even feel inclined to be bad while he was with them.

If you can carry that influence and teaching with you, go freely into any den of thieves or house of ill fame anywhere. You will not only do good to them, but will be perfectly safe while there.

3. And he spoke this parable to them, saying,

4, What man of you, having an hundred sheep, and losing one of them, does not leave the ninety-nine in the wilderness and go after that which is lost, till he finds it?

5. And having found it, he lays it on his shoulders rejoicing.

6. And coming to the house he calls together his friends and neighbors, saying to them, Rejoice with me; for I have found my sheep which was lost.

This is not, strictly speaking, a parable. Jesus only supposes a case among the people before him, instead of telling a made up story to illustrate a principle. A parable would begin like this: "There was a man who had an hundred sheep in the wilderness," etc.

It seems to us rather trivial that a man should make such an ado over finding a lost sheep. If one of our stock men or farmers were to lose and find a whole flock of sheep he would not call in his neighbors to join him in his rejoicing.

But the attention, the interest and the effort are put forth in behalf of that which is lost or astray, while that which is not is left for the time being without attention.

No saving effort is necessary for that which is not lost. Jesus meant, "If you Pharisees and Scribes are all right, why should I give my attention to you? You say you are not lost or astray, while these sinners have gone wrong. There is where my work is needed." He said at another time, "I am sent to the lost sheep of the house of Israel," and at another, "I came to seek and to save that which was lost," and at another, "They that are whole need not the physician, but they that are sick." So he spent his time among those who needed him most, and who realized their need.

7. I say to you, that thus there will be more joy in the heavens over one reforming sinner than for ninety-nine righteous persons who need no reformation.

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Then shall I go astray and be saved by an effort in order to cause joy in the heavens, or the kingdom of the Everwyhere, Universal Mind?

No; the reclaimed one is never at any particular time quite so happy and whole and enlightened as he would be if he had not gone astray. A mother will greatly rejoice over a child that was lost and found although it may have been deprived of an arm or an eye while lost. The other children who did not wander away are better off than the one who did, although for the time being the reclaimed one receives the most attention.

8. Or what woman, having ten drachmas, if she lose one of them, does not light a lamp and sweep the house and search carefully till she finds it?

9. And having found it, she calls together her friends and neighbors, saying, Rejoice with me; for I have found the drachma which I had lost.

10. Thus, I say to you, there is joy in the presence of the angels of God over one reforming sinner.

A drachma was worth about 14 cents. Suppose one of your neighbors were to lose 14 cents out of $1.40, leaving her only $1.26, and upon finding it were to call her neighbors and friends together, having a meeting at her house, and give it out as the purpose of the meeting that they were requested to all set up a chorous of rejoicing with her because she had found her lost 14 cents. What would you think of her? You would conclude that she had certainly gone daft. The 8th verse asks, what woman would not do this. I don't know of any who would, not even for $14.00.

Not long ago I found a lady's purse with $14.00 in it. A gas bill disclosed the name and residence of the owner. I sent my boy with the purse to her. She was greatly rejoiced and gave the boy a silver dollar; but she did not have a neighborhood jubilee over it.

But we should be glad at our neighbor's good fortune and rejoice with him.

The angels of God are, literally speaking, the messengers of Good. The reclaiming of a life that has gone astray is a joy inciting occurrence among all the messengers of Good, bearers of good tidings, gospel evangels, everywhere, whether in the flesh body or out of it. It is also a harmonizing influence in the realm of the everywhere, ("the heavens" of the 7th verse) smoothing out and setting right discords caused by the misconduct of men. This is "rejoicing in the heavens." A note of joy tunes away many a jarring discord. This is the very essence of rejoicing.

Answers to Correspondents

WOULD YOU kindly explain through The Life the meaning of Matt. 19:8, 9? Mrs. B.

Answer:—The verses inquired about read as follows:—

"He says to them, Moses, indeed, permitted you to divorce your wives, on account of your stubborn disposition; but from the beginning it was not so. But I say to you, whoever dismisses his wife, except on account of whoredom, causes her to commit adultery; and he who marries the divorced woman commits adultery."

The question had been asked Jesus by the Pharisees, "Is it lawful for a man to dismiss his wife for any cause?"

In his answer the Master referred to the original design of creation that male and female should be one flesh, as husband and wife, and closes his answer with this statement, "What God has joined together, let no man sever."

Then they asked him concerning the Mosaic divorce law, which was as follows:—

"When a man hath taken a wife, and married her, and it comes to pass that she find no favor in his eyes, because he hath found some uncleanness (Heb., matter of nakedness) in her, then let him write her a bill of divorcement and give it in her hand and send her out of his house. And when she is departed out of his house she may go and be another man's wife."

Jesus justly condemned this law because it was so grossly unfair. It left everything to the whim of the man. He could dismiss his wife just as he could his maid servant. In fact, in those days there was not much difference between the wife and the maid servant as to their relations with the master of the house.

Jesus says that Moses permitted this custom to prevail because the men were so stubborn in disposition that they would send their wives away anyhow; so he made it lawful for them to do so.

When he says, "From the beginning it was not so," he means that it was not a law of being, or God's law. It was an artificial statute.

Let me illustrate: "A spring of water cannot rise higher than its source." This is a law of nature, one that is not made by man, but is from the beginning.

"Every one who runs a job wagon on the streets must procure a license to do so, for which he shall pay an annual fee of $10." This was not so from the beginning. Originally a man could follow the honest business of hauling without buying the permission to do so.

If God joins together, no man can sever at his own will. Marriage is a contract between two. It cannot be consummated without mutual consent. You see, then, how unfair it was to put the power of annulling the contract all at the mercy of the will and caprice of one of the parties.

If husband and wife are not congenial, hate one another, quarrel, and only make life miserable for one another, it is very certain that God did not join them together. God never makes such matches. Then may they not dissolve the partnership by mutual consent? I think so.

That other statement that a man who dismisses his wife by the Mosaic law for any other reason except that she is unchaste, causes her to commit adultery, is a little hard to accept. Suppose, for example, that a scoundrel has married a good, virtuous, refined woman, and concludes to kick her out of his house, and divorces her by the prevailing law. Does he thereby cause her to commit adultery? I should say not.

But the statement which follows throws some light on this one, "And he who marries the divorced woman commits adultery." So we may read the first clause thus "Causes her to commit adultery, if she marry again." That is, "the dismissal of the woman by the Mosaic law is not

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legal divorce any longer, under my dispensation." You notice Jesus says, "I say to you," meaning, "I do not approve of that method of divorce, unless the wife has already joined herself to another; then the husband is not at fault if he withdraw from her by the rules of your statutes."

If our supreme court were to decide that our statute granting divorces on account of incompatibility is not valid, the same decision would mean that every person who had been divorced under that clause of the statute and married again had committed adultery, not being legally divorced from the former husband or wife.

This is all that Jesus meant. He virtually said, "I do not approve of your divorce law. It is not natural or just. In fact, it does not annul the contract of marriage at all. If the woman thus put away does marry again, she really commits adultery, unless she was an adulteress before she was dismissed. But the man who sent her away is to blame, is responsible for her sin. Under my dispensation that Mosaic law, made to gratify your stubborn disposition, is not valid." That is all he meant. There is nothing in what he said to invalidate our modern divorce laws. However badly they may have been abused and misapplied, whoever is properly divorced under them and then married again, does not thereby commit adultery. Why? Simply because he or she has been legally divorced from the former husband or wife.

I would like to know your opinion of astrology, whether or not a study of it can result in any good.

Ward Atwood.

Answer:—I have had very little use for astrology as it is taught. I am a good deal inclined to indorse the opinion expressed by the eminent astronomer, E. Walter Maunder, as quoted in The Life last week.

If we adopt the theory that the lives of people are in anyway controlled by the planet in whose "house" they are born, or supposed to be born, according to the occult figures, then we acknowledge a fate in life over which we have no control; for I had no choice as to when and where I was born.

If you say with some that we govern or control our starsthen I say, "What's the use? We have enough to do tocontrol ourselves."

They tell me I was born in the house of Juditer, but that Jupiter was not at home at the time of that, to me, most momentous occurrence.

Now I don't believe that. I was born in the house of my father, a log house, which he built himself out of good oak and hickory logs which he cut and hewed with his own hands. He and I went to see the place recently, and he told me as he stood on the spot with tears rolling down his cheeks, that those were the happiest days of his life. I was the first born.

In my veins flow Scotch, English, German and Indian blood. (I am proud of my Indian blood. In it is a nobility, a sublimity, a love of nature that is superior to that of any other race. The Indian scorns all manner of slavery. The whites never could enslave him as they did the African people. He would die before he would be a slave. If he has been charged with treachery, it was only that he resisted the treachery and injustice of the whites who wronged him and drove him off of his God-given heritage. There is no treachery in his nature. Originally his word of promise was better than a white man's oath.) I have been told that I could get my Government allowance if I should apply. In that blood I get my robust health, hard endurance, and natural healing power.

With this ancestry to begin with, I was reared on a Missouri farm by good honest parents, taught from the holy precepts of the Hebrew Scriptures to be truthful, and love mercy, and worked hard.

I digged my education out by hard licks even to the highest diploma of our State University.

I believe, my friend, that all of this has had vastly more to do in making me what I am now than Jupiter could have done, even if he had been at home when I entered his domicile to be born.

I care a good deal about the stars and planets—was always a deep student of astronomy—but that planet called Earth is, to me, the most interesting of them all. And I verily believe it has had more influence over my course in life than Jupiter, Mars, Saturn, or even Venus, the planet of love.

This is too broad a subject to treat exhaustively here. If you wish to ask me specific questions further on the subject, I shall take pleasure in answering them.

(Mr. B. does not mean that Jupiter is the house, but the lord of his house. C. J. B.)

A LETTER FROM AN ADVANCED THINKER.

Union Village, O., Sept. 19, 1900.

FRIEND A. P. Barton:—I have always been a Pantheist—but that is not all. I have always been impressed with the idea, that outside of some finite Center there was no Intelligence,—no Wisdom—no Love—no God. Furthermore,—that the great law of differentiation or Variety, consisted entirely of MORE AND LESS alone. No such law could exist within the realm of infinity. A gallon, you know, is NO PART of an infinite number of gallons; for, if it were it could measure said infinite number, and if it could do that, said I. N. would not be infinite, which would amount to a logical contradiction. MORE AND LESS, are at the foundation of all electrical phenomena not only, but of every other phenomenon visible and invisible. The only thinkable Infinity possible to me is the infinite series of finite centers emanating from the law of differentiation. I don't know as this last is a law;—it may be only a quality or characteristic; but, be it what it may, it cannot belong to any thing but something divisible. I allow that the intelligent centers of the Universe, may be infinite in extent, but I don't see a possibility of the existence of any thing beyond, to which they are traceable. It is too much like something coming from nothing, which logic will not do in daytime. I look upon the Christ of the Universe, as a series of Intelligences, just like myself, only getting more and more perfect as they appear along the sublime galaxy of shining centers, which ends nowhere. All this great system from infinitely low, to infinitely high, comprises all the God I can have any consistent idea of. I see no organization possible on any other basis, and without organization of some sort, I see no help for a solution of continuity. And with the solution of continuity, every thing goes to grass, comes to nothing. This doctrine seems to have been understood by Jesus when he said, "I and my Father are one," which could not be if one was finite and the other Infinite, and furthermore, if his Father were Infinite, he could not be represented through a finite medium. And we all know that the man Jesus was no more than this. And again, Jesus said, "the Father is greater than I." Neither could this be true, if the being he referred to were Infinite;

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for, between infinite and finite there can be no comparison instituted. (See gallon measure illustration). Of course neither my mind, nor any one else's, can fully comprehend Infinity; but I can conceive of a series of finite intelligences, extending into infinite proportions, much better than I can conceive of an unexplainable interregnum beween the two, threatening a solution of continuity. Mother Ann said, "There is no end to the Heavens", and of course, by using the plural number here, she represented a series of higher and higher classes of Centers of Intelligence, and this was always to me a very relieving proposition inasmuch as it provided a long (I might say eternal)series of beings like myself, (but God grant they might be better patterns than your uncle Fuller,) towards whose perfections I might forever be approaching as I got gradually clear of rudimental characteristics. I think this idea struck Paul, when he exclaimed, "And without all contradiction the less are blest of the better." (Heb.7:7.)

I am very sure, and can prove it mathematically, that much more good can be done to each other, for the human family, by people systematically organizing themselves in unselfish Communities, than by any or all isolated efforts, to the same end. Some say Jesus did not organize a Church or an Institution wherein they had all things common so that one could not say of the things he made use of that they were his own. But I declare he did, and gave instructions to his Disciples to that effect, (which was the same as doing it himself,) on, and after the day of Pentecost. This is the highest degree of unselfishness humanity can hope to rise to, and Jesus' whole ministration, as well as practice, was a sublime epitome of this high altitude of unselfishness and sacrifice,—yea, and suffering if need be; and this benevolent Institution lasted as long as rudimental rot of lower conditions would allow it to. And I have often wondered why some of the most enlightened of the Christian Science schools, have not long before this, inaugurated and organized some Community on this benevolent and only perfect basis. And this has been one of the reasons of my abandoning hope of Christian Science, or mental science, or whatever it may be called.

In a higher and more perfected condition in the future, no one expects that man's highest attainment will be bounded by a wife and two or three children; but his benevolence will be so expanded, as to take in the whole range of sentient being impartially. If these illuminating rays of light in the direction of further progress, have been caught by the C. S. or M. S. schools, why in Heaven's name don't they reduce the same to immediate practical requisition? They would vastly better do so for if they don't, in a few years they will stagnate in their tracks and be no better than the popular systems around them of 13th century Theology, which was dead and rotten 500 years ago. If all humanity is not ready for such a forward movement, let it be started by the very foremost, as a nucleus for others as fast as they become fitted therefor, to flock to and find an asylum and a Sanctuary of peace and final At-One-Ment, with All the Infinite series of glorified spirits ahead of them. I am writing this to you because I consider the "Life" and its adherents in the van of the C. S. or M. S. movement and might launch out into the glorious arena of a far higher dispensation, than any that now exists. Once you said in The Life. "If we were willing to go as far into the work of self-abnegation as Jesus did, we should be able to perform all the miracles he did, even to the raising of the dead." Then why don't you do it? In comparison with such a dispensation, the present would seem like the very infancy of rudimentalism. Now I have said about all I have been intending to say for months, and so will hereby close with great respect and earnest desire for thesuccess of "The Life, and all its collateral interests and adjuncts. Yoors truly,

O. C. Hampton.

(Bro. Hampton is a Shaker, a strict celibate, undefiled in his almost 90 years of earth life. He is a very clear and deep thinker.—Ed.)

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The Life

"The Life is more than meat, and the body, than raiment."

VOL. 7. KANSAS CITY, MO., WEDNESDAY, OCTOBER 17, 1900. No. 25

CHA Bjerregaard, Astor library

PREPARATION

WE CANNOT harvest joy
Until we sow the seed, and God alone
Knows when that seed has ripened. Oft we stand
And watch the ground with anxious, brooding eyes,
Complaining of the slow, unfruitful yield,
Not knowing that the shadow of ourselves.
Keeps off the sunlight and delays results.
Sometimes our fiorce impatience of desire
Doth like a sultry May force tender shoots
Of half-formed pleasures and unshaped events
To ripen prematurely, and we reap
But disappointment; or we rot the germs
With briny tears ere they have time to grow.
While stars are born and mighty planets die
And hissing comets scorch the brow of space,
The Universe keeps its eternal calm.
Through patient preparation, year on year,
The earth endures the travail of the Spring
And Winter's desolation. So our souls
In grand submission to a higher law,
Should move serene through all the ills of life,
Believing them masked joys. —Ella Wheeler Wilcox.

Nature's punishments are all for salvation. There is no vengeance in the Lord. The Lord is all mercy and love.

It is a rare thing for a man to know who he, himself, is. Yet, it is, above all other knowledge, the most important.

"Hope springs eternal in the breast," Why? Because the things hoped for are in being. This is the fountain out of which hope is born.

Wholeness or health means Unity in the departments of personality and harmony of action, each function being properly endowed and normally active.

Vilification and slander ought not to win votes. On the contrary, they should have the effect of driving people out of the party using or tolerating such methods.

Kate Atkinson Boehme, Editor of "Radiant Center," Washington, D. C., has prophesied the election of Mr. Bryan on the strength of a dream she had long ago before Mr. Bryan became known to fame. She saw him reclining on a leathern couch in the White House. Then she saw him arise and, with a large bunch of keys, go through the house, unlocking all the doors as he went. *Ergo*, etc.

One of the candidates for vice president in a recent speech in Kansas City laid it all on God about that monstrous Philippine blunder. If that is not blasphemy, what is it?

To be alive and alert is to manifest much of omnipresent Life. You do not need to try to get eternal life, or secure admission into a place of everlasting life. Only put yourself into an attitude to be a more full expression and manifestor of the Life that IS.

Am I interested in politics? Certainly I am; but my method of showing my interest is not that of the ordinary politician. I would not cajole men to vote as I do, nor hire them. I would have the people so enlightened as to the issues to be settled that they will cast their votes on the right side.

The blacksmith may retain his vises and often lose his temper, the shoe-maker may squander his awl and last, the pen makers may make people steel pens and declare they do write, and none of them be much censured for their conduct. But the doctor above all other men should not lose his patients.

It is interesting to note that the eminent psychometrist and scholar, the late Dr. Joseph Rhodes Buchanan, ten years ago predicted the recent Galveston horror. He said that a series of seaboard disasters would begin in this year at Galveston, Texas, and continue for twenty-five years, affecting all the seacoast cities and towns not more than fifty feet above sea level, from Galveston to New York and Jersey Cities.

Probably the best thing that could occur for China would be to drive out from her borders the entire horde of superstition propagators backed up by guns and bayonets, called Christian missionaries. Is it very glad tidings to the Chinese to tell them that their ancestors are mostly in hell, including their great Christs, Confucius and Lao Tse, and that the rest of them are going there as fast as they can? It is a wretched falsehood, which they are justified in resenting.

The campaign cry set up by some of the papers, "Four more years of the full dinner pail", is a direct but stupid insult to the laboring man. It means, We will swill you for your vote. It means, Your aspirations must be no higher than your stomachs. It means, You should be content to serve us and eat. It means, The yoke of service is your perpetual state. It means, You are too stupid to see that Providence fills your dinner pails while we cut your wages.

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Practical Telepathy

III.

IT HAS been said that everything in this world is directly or indirectly useful to man, the reputed lord of creation. I suppose this is true.

Practical utility is the gauge by which everything from a violet to a steam-ship is measured. Of what use is it? is the question that comes first, to every American mind at least, when any new thing is introduced.

Grass sustains the horse and the horse serves man. Here we have an illustration of indirect utility in the grass and direct utility in the horse.

But we must cleanse the idea of use from the dishonor of sordidness. How much money is it worth? or how much will it conduce to my commercial independence? are the usual questions attending the idea of utility.

Happiness of self is one consideration and aim in life, but not by any means all. The man who unselfishly denies himself of comfort and ease for the sake of the race or some of its unfortunates, putting himself to much inconvenience to raise the moral standard or relieve distress, does not do so in order that he may enjoy the emoluments of an approving conscience, or win a crown of glory hereafter. I say the true philanthropist does not act from selfish motives, being beneficient because it makes him feel good. His motives are two-fold: Love of the right and true, and tender compassion, or the benevolence of charity.

I deny that the measure of usefulness is either selfish ease or a financial standard.

The rose bush in your lawn which blooms perpetually until frost closes the portals of its fragrance for the season of rest and recuperation, is worth more than its weight in gold, although it would not bring its weight in silver, if sold. It is love and joy, incarnate.

An approving conscience cannot be bought or sold. It has no commercial value. Nor can you bargain for it in exchange for good deeds or words. If you see a family in sickness and need and you say to yourself, "Now I dislike very much to be annoyed by and spend my time and money on these miserable creatures; but I will do it as a piouns duty. God will be pleased with me and richly reward me for it," your motive is not a true one, and the only reward you will ever get for this bargain with God will be just what you are ready to receive, a sort of self-gratification and pride that you are such a worthy, heaven-deserving fellow. You may judge of the nature of your motive by he way you feel about it afterward. If you are inclined to tell about it boastingly, your motive was not good. If you do not feel it gratifying to tell your left hand what worthy deeds your right hand has done, your motive was a true one. Jesus often said to those he healed, "Tell no man." Imagine the Master relating to an admiring group how he drew bread and fishes right out of the air to feed a multitude of people, or advertising in the Jerusalem *Gazette* how he raised Lazarus from the grave. Does it not seem quite foreign to the spirit and beneath the sublime dignity of the man? When we talk about the uses of telepathy, or the practical application of the principle, we do not refer to the money that may be made out of it, nor to the healing that may be accomplished by means of it—not to these exclusively or primarily. We mean the good that will result to the race as a whole, ethically, therapeutically, and as a convenience.

We will divide the application of the principle into three departments:—

1. For healing.
2. For communication.
3. For the development of power.

1. Healing at a distance is accomplished through telepathy, or feeling by the patient sympathetically the healing thought message of the healer, and responding to it co-operatively. The message is conveyed by vibrations in the element of being omnipresent, responded to by change of vibration in the mind of the patient. The fact of sickness is a manifestation of discordant, mixed or jarring vibrations. The life waves of manifestation clash and interfere and destroy one another. The message of harmony is a strong wave of true thought which is swiftly conveyed through the Mind medium, or the Universal Essence, because lawful, to the person expressing the need, and there tunes away the discords, setting the pace of mental movement to the music of the soul.

To secure the best results, the patient and healer should be in accord or agreement as to what is to be done. But the transmitter should be active, positive, confident, fearless and himself well, while the recipient must be passive, receptive, expectant and responsive. He ought to believe, if he is compos and of mature age. If not, he is a passive, non-resisting recipient, as a little child. His inherent nature causes the response, because coming of the same origin as the healer.

Synchronous action is important. Times for treatment should be agreed upon and strictly observed.

Some patients feel the treatments strongly. But the pathy, or feeling, is not always the same. It varies according to the physical and mental state of the patient, the temperament and the need. One feels an electric current, another a vital thrill, another a restful somnolent influence, another a tingling or burning, etc. Each of these is explainable, and the intelligent healer will understand and utilize to the best advantage.

I once treated a corpulent German woman who was troubled with muscular rheumatism all through her body. My thought turned to a consuming fire to burn up the dross and false rheum in the interstices of the tissue. When I had finished the first treatment, I asked, "How did you feel while I was giving the treatment?" She replied, "I burn, burn, all over," indicating the thought with her hands.

Another lady was torpid in the vital centers and inclined to slow paralysis. I said, (as the spirit within me moved me to say,) "Every atom of your body is a center of intelligence and thrills with omnipresent life. A joy dance of life is set up among the molecules throughout your body. Your own mind furnishes the music," etc. She said, after the sitting was over, "I could hardly keep

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my chair. The sensation was a little like that produced by an electric battery, but more like a great joy at some good news."

Another was suffering from over-wrought nervous tension from worry and hard work. She fell asleep every time I treated her. At first she was ashamed of it and apologized. I assured her it was the very thing to do. The treatments relaxed the tension, fed the mental famish and put to rest the clamor of anxiety.

Sometimes they see me when treating at a distance as if I were standing or sitting before them. One patient far away, says I touch the left temple gently with my finger to call attention when I come to give the treatment.

There are yet others who are not sensible of any feeling at all from the treatments, whether present or absent; yet excellent results are obtained.

Such persons are either too positive to become passive recipients of influence, or else the ganglia of the sensory nerves have become so inactive or the connection with the brain so torpid that sensation is not transmitted to the seat of consciousness. The healing goes on through the patient's own improved consciousness, so gently and naturally that the change of vibration is not perceived at the time it is taking place.

(Continued next week.)

MEDITATIONS

By KAXTON

IT IS related in Grecian mythology that Zeus, the king of the gods, once was suffering from a very severe headache from which he sought relief in vain. He first called Apollo, the god of medicine; but all his skill was unavailing in his attempts to relieve the pain of the immortal head. A council of all the gods was held, but their combined wisdom could find no means of stopping the pain. Finally despairing of relief, Zeus ordered one of his attendants to cleave his head open with an ax. The attendant at once siezed the weapon and with one blow split his head in twain. To the great astonishment of all present, Minerva, the goddess of wisdom and the intellectual powers, sprang forth from the riven head.

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This myth represents the belief of the Greeks that knowledge and the development of the intellectual powers arise from the laborious and painful wear and tear of the brain. This belief has come down to us. In the intellectual world to-day it seems to be a well established law that patient and arduous labor is the price of learning. So firmly rooted is the belief in this law that, notwithstanding it has lain in the trend of thought for centuries, few have ever thought of calling in question its validity as a law of intellectual growth.

***

Questions relating to the attainment of knowledge have always occupied the best thought of the human race. The world's progress has ever been heralded by better and more direct methods of acquiring knowledge. The present age surpasses all other ages of the world in the facility and rapidity with which knowledge is transmitted from one quarter of the globe to another; and to this fact may be traced, directly or indirectly, the chief advantages of modern over ancient times. But if knowledge has been multiplied, it may be questioned whether the wisdom of the race has kept pace with its learning. Knowledge-getting appeals more and more to the human race as one of the leading purposes of life, and knowledge has been too much sought as an end, and not enough as a means of culture.

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It was left for the new thought of the present day to raise the question touching the true manner of attaining knowledge, which places the whole subject of human attainment in a new light. There is a hint that the royal road to learning may yet prove to be the beaten way of all seekers of knowledge. The weary toil of the scientists and philosophers of the past may have been a necessary condition in their upward march to the heights of knowledge which they attained; but there is a philosophy now in the world which would avoid the pain of their wearing efforts, and yet surpass them in the fruits of a deeper and fuller knowledge. The attainment of knowledge by intuition, without the humdrum process of conning lessons, is a consummation confidently placed in the range of human possibilities by some of the more sanguine disciples of the new thought; but it has been the subject of little or no serious discussion. Those who have laid claim to any such power, have generally been considered as erratic, irresponsible victims of some hallucination, or as unprincipled charlatans.

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Conservatism is strongly entrenched in the accepted philosophy of learning, and every thing new in regard to the essential facts in the attainment of knowledge is met with a strong rebuff of prejudice. If it should be intimated to the leaders of what is called educational progress that the rapid multiplication of laboratories in all institutions of learning at the present time is destined sooner or later to receive a permanent check by the introduction of a new philosophy of learning by which the methods of the laboratory would be entirely superceded, the intimation would be received with all the indifference of one who knows the contrary.

***

A certain degree of prejudice against that which is new is natural in the human mind; but in the present instance there is something more than the usual aversion to change that stands in the way of the new philosophy. The new thought itself has been prejudiced in the minds of many, both by the incompetency and the dishonesty of some of its pretended adherents. It is only natural that a philosophy that promises so much for its adherents should attract to itself many dishonest pretenders.

***

But the time is ripe for a serious and philosophical consideration of the claim, repeatedly made, that knowledge of all kinds may be attained through other channels than those of observation and experience in the ordinary sense. It is the object of these articles to suggest lines of thought rather than to follow them in an exhaustive discussion. It ought, in a measure, to remove prejudice against this subject to know that all the religious of the world recognize, in some form, the power of the mind to receive the data of ordinary knowledge by direct intuition or spiritual perception. The Christian religion itself is irrevocably committed on the subject in the pentecostal illumination by which the illiterate disciples of Jesus were able to speak in unkown tongues. This doctrine is fundamental in spiritualism, Buddhism, mysticism, and forms the very life of theosophy. A little investigation will show that modern Christians are among the most skeptical of all the people of the world touching spirit-vision as a common inheritance of the race.

(To be continued.)

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KEY-NOTE.

THE VOICE OF MY THOUGHT GOES FORTH TO CREATE HARMONY, ANNUL DISCORD AND ESTABLISH PEACE.

The fact that error ways produce unpleasant results proves that man must be saved. If the laws of sin were under the control of a fiend of darkness, it would be so arranged that the sweet taste of sin would not cease in the mouth, but would continue in the stomach, until the victim should be destroyed.

Will you please remember that you have not yet sent in that new subscription to The Life? I am talking to those who have not. I will again, for a short time, offer you, everybody, as a premium for one new yearly subscriber paying $1.00, fifty cents' worth of our own books, and will add to the list to select from, Soul Fragrance, Hanna More Kohaus's book of poems.

Through your great kindness I have been a reader of The Life for a little more than a year, and I do not exaggerate or over-estimate it when I say that it has been to me, as it came each week, a white-winged messenger bearing balm and healing on its wings. It has been of greater value to me than ten times its subscription price. I have achieved a decided victory over the malady of insomnia that had afflicted me for so long a time, and now a sleepless night is the exception instead of the rule. The Word, as given through the light of the New Dispensation and so beautifully interpreted in The Life, has been to me as a cable let down from heaven. O. E. H.

Healing Thoughts

IT IS of vital importance to every patient to have firmly established in his consciousness the difference between *Spirit*, the universal substance, and *matter*, which is but the figurative illustration of ideas.

Every spiritual entity is naturally omnipresent. Love is a spiritual entity, therefore Love is everywhere. It is the wording of love that makes it seem local. It is the speaking that brings it to a seeming focus, and it is the attraction of the outer or material that makes it seem changeful or readjustible. So with Wisdom and with all the universal Powers.

I do not indorse the idea held by many of our philosophers that a spiritual thought must have a medium to act through. This is like the old idea of sending our prayers aloft, or of God sending his spirit down, when Spirit is *omnipresence* and when our prayers are heard even before they are spoken.

When I treat my patient I touch the eternal ethers at every point, including exactly at the same instant, my patient, and set in tune with the universe this one note, and all notes that are in the same chord—all who are ready, who believe, whosoever *will*. I do not send my thought out to my patient.

If my thought is purely spiritual, I am instantly with my patient and we are together in the very center of Infinite Life and Health, for God is everywhere. This is the reason why it is not necessary to beg, or draw, or force, but only to speak the Word.

We have the Substance always, and as all local conditions are made by speaking words, I have then only to *speak*, and the substance at once expresses through the idea, and also enters into the apparent formulation.

Bearing in mind that since every spiritual entity must have every characteristic of the universe and must therefore be universal, there can be no coming and going in Spirit for all spirit is everywhere. The patient does not have to go to a far off climate to find spirit, for lo, it is with you alway, even unto the limits of matter.

It is only electric or magnetic or material agencies that must have a medium through which to communicate. To be truly powerful we must arise to a broader conception of that which is truly spiritual; and then it will be possible to get a clear conception of how the Word can heal and why it takes only the Word spoken in the spirit to dispel disease and make well every wound.

Spirit seems silent, while matter is sounding and always moving. Spirit does not change, because it is universal perfection. Matter changes because it is not perfect, because it is seeking the perfect Balance. The point between Spirit and matter is Soul Consciousness. The soul knows subjectively upon the spiritual side and objectively upon the material.

To enter into the Silence means for the soul, to dismiss the meditation of objective things and enter into the contemplation of the subjective. This is the "closet" of which Jesus spoke, the Temple of Thought wherein only the things that are eternal are analyzed, and where the soul always begins its processes by centering in the

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region of Spirit in the abstract. From this point it may widen out in its investigations to the limits of matter. But it must always begin there—in the abstract—if it would make its deductions clear and logical and if it would work forward full of Wisdom and Power. And then, when the soul arrives at the outer, it is capable of viewing all nature in its true aspect, as the living manifestation of the true Ideal.

Call a halt to the man who is walking the earth with unhappy stride. Tell him that under his foot there are marvellous beauties and voiceless wonders enough to enrapture his soul for a score of life times, and the mere contemplation of these in their spiritual dresses, and the tracing of their natures back into Cause is a healing and harmonizing exercise. The commonest woman of the common people, who sits in her latticed hut in the woods and quietly contemplates the weeds and grasses as springing up in the Infinite Love and blossoming for very joy, *thus* enters the Holy Temple of Silence and there in Secret prays to her "Father who is in heaven," and who will surely reward her openly.

A Wakefield, Mass., correspondent writes: "This summer I have made a home-vacation branching out into a new-old field in study of wild flowers and ferns, and following it, study of the stars. It is good to become better acquainted with the beauties scattered so lavishly about us and I believe nature's study leads to thoughts of the creator of the beauty and life behind it."

This is just what these things stand for. They are the figures of the Heavens erected to show forth or prove their nativity. And when the prophet said, "not a sparrow falls to the ground without notice," he meant that even the small things come under the Law, because of the perfect arrangement of every part of the universe and of cause.

When he said, "Even the hairs of your head are all numbered," it was a sublime consciousness of this great truth, the exactness of balance in universal and unchangeable Law. He had no reference to that imperfect conception of "*counting*" hairs, but to the perfection, the mathematical exactness and correctness of every minutiae in nature.

So let us meet in the Holy Silence, where Health and substance are always to be found. Attend: I will speak the word for you. Here, everywhere, is the Substance of life and Health, only let us wait in the silence. We do not have to seek afar. The Infinite is right here, and in great power. Let go of Worry. Let down that drawn muscle,—relax all your muscles. You are at home; be natural. Leave every friend and relative to their Lord, forget your business for this time, and just rest, as a little child would on its mother's bosom. Now take up only the one thought:—

"I *and Infinite Love are One.*" In this thought you are only recognizing that which has always been true. In a few moments you will find that repeating these words over contemplatively, has enlivened your energies, awakened your affections, and has given you a consciousness of power you never knew you had, for real Love is Omnipotence.

So to me spiritual things are spiritually discerned. And because they are spiritual and omnipresent, they do not have to come or go, but have only to be discerned. And this discernment—the very knowing of the Truth through spiritual perception—brings freedom from every form of inharmony.

C. J. B.

THE BIBLE LESSON

FOURTH QUARTER.

Lesson IV.—October 28.

THE PRODIGAL SON.—Luke 15:11-24.

Central Thought:—"I will arise and go to my father."

Jesus was yet in Perea. This is a continuation of his wayside lessons spoken to his disciples and the multitude gathered about him.

11. And he said, A certain man had two sons.

12. And the younger of them said to his father, Father, give me the portion of the estate falling to me. And he divided his living between them.

This is a parable, a made-up story to point a principle in teaching.

The main point in this lesson is that the Father of all is never angry toward an erring child, nor wishes to punish or destroy him. It is a point blank condemnation of the doctrine of Eternal punishment as a result of God's wrath.

The two sons represent the two classes of people, those who are respectable and moral and thrifty in their life, and those who are reckless, wasteful and erring. The one has some hard reaping to do which does not belong to the harvest of the other.

The word "prodigal" means wasteful.

Each son was allotted his part in the estate. The parts were equal.

In the beginning, that is, at the foundation of Being, each one has an equal heritage. But all are not unfolded alike. Some have for present use two, some five, and some ten talents. By proper use of these that have been unfolded, others are brought into utility.

These two brothers had from the father equal endowments. One used his wastefully, and the other kept his apparently unused and unprofitable.

13. And not many days after, the younger son having gathered all together, went abroad into a distant country, and there wasted his property in profligate living.

Here were prodigality and profligacy combined. The waste of money in the ways and practices of a roue is much worse than burning it or throwing it away. The profligate or riotous use of money undermines the health, lowers the moral standard and shortens physical life.

I have known many young men to squander their patrimony in riotous living and then die young and unhappily as a result.

Our mental and spiritual gifts may be misused as well as our money. We may make a wrong use of talents and bring disaster upon ourselves. Or we may allow them to

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lie unused, as the home staying son did, and wither and shrink away.

14. And having spent all, a great famine occurred in that country, and he began to be in want.

A famine and want always follow wastefulness and profligacy. A famine is a lack, a want, a scarcity, a vacuity in supply. This condition follows profligacy as certainly as hard times follow improvidence.

15. Then he went and attached himself to one of the citizens of the country, and he sent him into his field to feed swine.

16. And he longed to be fed with the carob pods which the swine were eating; but no one gave to him.

Here is the state of the man who has squandered his spiritual endowments and abused his inherited privileges. He is reduced to material drudgery and dependence upon grossly material means of living. There is a great difference between the proper use of material things and being dependent upon them for a mere existence. While materiality is to be condemned, the right use of-material things is commendable.

Hunger impels the prodigal to stoop to very gross means of satisfaction.

The carob pod is the long, brown, curved locust pod filled with a honey like substance, seen in our markets sometimes. People often eat them, though they are mostly used in the east to feed stock upon.

17. And coming to himself, he said, How many of my father's hired servants have an abundance of bread, and I am perishing here with hunger.

18. I will arise and go to my father and will say to him, Father, I have sinned against heaven and before thee.

19. I am no longer worthy to be called thy son. Make me as one of thy hired servants.

To come to one's self is to realize the true selfhood, to awaken from the hypnotic spell of material delusions, to know who one is. His native dignity had been dishonored by these delusions and the indulgence of false desires. Now he awoke to a realization of who he was. It required the hard experiences to check him up in his wandering career and bring him back to his proper exercise of reason.

In the father's house even dependents were plentifully supplied, while the son wandered away in destitution and hunger.

How many sons of God are thus living below their privileges while the lower animals are abundantly supplied and happy.

To go to the father is to claim oneness, to realize the power of sonship, the close unity existing between the individual and the Father Source. It is to cease to imagine separateness, and to be safe and happy and supplied.

He would be humble; but the father would not have it so. He felt his unworthiness on account of his erroneous conduct. The father saw the son under the rags. Then the son saw himself, too.

20. And he arose and went to his father. But while he was yet at some distance, his father saw him and was moved with pity; and running, he fell on his neck, and repeatedly kissed him.

21. And the son said to him, Father, I have sinned against heaven, and before thee. I am no longer worthy to be called thy son; make me as one of thy hired servants.

22. But the father said to his servants, Bring out quickly that best robe and clothe him, and put a ring on his hand, and sandals on his feet;

23. and bring the fatted calf and kill it, and let us eat and be joyful;

24. for this my son was dead, but is restored to life; he was lost, but is found. And they began to be joyful.

The father heart is not turned against the wandering child. It is full of compassion. It is never resentful. The Father is never angry or desirous of destroying the child.

The returning child is always met by the Father love and welcomed with joyful caresses.

The angry God and hell are all knocked out by this lesson of the Master.

The son says he has sinned against heaven and in the father's presence. You will notice this form of words used both in the 18th and in the 21st verses. He does not say he has sinned against the father.

You can sin against your own harmony, but not against God. You can neither insult nor harm God in any way.

The robe of sonship is put upon him and the ring of authority. It had on it the paternal seal, so that the son's decrees were the father's decrees.

And they were all joyful. Harmony rings out through the heavens when a prodigal is restored to his rightful place in the Father's house. It is joy in the presence of the angels. Life is restored to the dead, the lost is found.

Answers to Correspondents

DEAR MR. Barton:—

Your paper is perfect. Give us a little more light on the Hour of Silence. I don't quite understand—only a beginner, you see. David Hunter.

Answer:—Since there are many other beginners who are readers of The Life, I will answer publicly.

We have set apart the hours of 6 to 7 a. m., and 7 to 8 p. m., for the silence.

Especially are all of our patients instructed to observe at least a part of these hours with us in the silence for treatment. Each one is instructed as to what part of the hour to observe and what thought attitude to assume during the time of treatment, as well as at all other times.

These hours are located according to Central Time as Kansas City is in the Central Time Belt.

The United States is divided into four time belts for the convenience of the R. R. and telegraph business: Eastern Time, Central Time, Mountain Time and Pacific Time. There is one hour's difference between the time in any one belt and that of the belt next to it, and the time by this system is the same at all points within any one belt. If you live in the Central Belt, you observe the same clock time we do. If you are in the Eastern Belt, you observe one hour later, as 7 to 8 p. m. here is 8 to 9 p. m. in the Eastern Belt. If you live in the Mountain Belt, 7 to 8 here is 6 to 7 with you. In the Pacific Belt, 7 to 8 here is 5 to 6, or two hours earlier.

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Besides our patients, we wish to have co-operation in the holding and sending out of the keynote thought and the blessing of the race, by all the readers of The Life. Much can be accomplished by this union of thought force. The vibratory action for harmony, peace, health and the knowledge of Truth must be irresistible where so many thousands are united in the treatment.

Besides it is vastly beneficial for all to spend from 30 minutes to one hour each day breathing deeply of oxygen and Holy Spirit and aspiring to a higher knowledge and manifestation of Truth. I trust you will all realize the importance of this silent co-operation with Power and will not neglect the silent hours.

I have before me a letter from a friend in British Columbia from which I will make a few extracts for answer:—

1. "I agree with you in a great deal you say on the question of success; but I have yet to be brought to the belief that only the clever, shrewd and business-like people succeed. I repudiate this commonly accepted theory in toto; for some of the biggest chumps get there in spite of themselves. As a man said to me, it rolls up to them."

2. "Mrs. Boehme says that if a man lives in a hut and is surrounded with hard times, that man's mind could not rise above a hut. Do you mean to say that the men living on the swell avenues of our cities had their present mansions in their minds when they started out to acquire wealth? The proposition is ridiculous."

3. "On the question of will: how do you explain the downfall of Napoleon I? Here was a man of iron will who rose to a certain point, then fell as quickly."

4. If one has committed a breach of the Law, he shall not come out until he has paid the utmost farthing. A murderer cannot escape the penalty that awaits him on the moral plane—he has sown very bad karma and the harvest will be bitter."

5. "I believe in right thinking, but if every one who wants money (and mostly all do) had only to sit down and think of it so that it would drop into his lap, it is hard to see where the lessons that adversity drives home to a man are to come in."

1. If you have known one or two supposed "chumps" who have succeeded and a great many shrewd business men who have succeeded, and you have not succeeded, and have it in your power to become either a chump or a shrewd business man, which would you choose?

Besides, the one you call a chump may be only peculiar, different from the common run of men, and yet have the spirit of opulence well developed in him. If he succeeds, there is certainly some good reason for it, some law of success complied with. I have known men to engage in enterprises that everybody else declared foolish and sure to result in disaster, and yet succeed gloriously. Then the others said they were mistaken about the folly of the men.

You had much better depend upon improved judgment, active energy, persistence, honesty and shrewdness for success than upon a fool's luck, however many supposed chumps you have known to get money abundantly.

2 I believe the man who lives in a hut is right where his mental and spiritual unfoldment has placed him. It may be inherited—it usually is. But I further believe that be may rise out of that condition. If he is content with it, he is liable to remain there. If he gets sour and spiteful towards the rich, he has a poor chance to rise. If he frets and bewails his fate, he will not rise above it. But, if he by deep meditation in the silence discovers that he need not be bound by ancestral limitations and has powers yet unfolded and proceeds to unfold them, he is certain to rise above poverty and want, although he may never be a millionaire.

Some men who live in mansions stole them, or robbed the poor to get them. These are miserable, it matters not what appearances may be. Some inherited them. These do not fully enjoy or rightly use what they have, simply because they have not earned it and so opened a capacity to receive it. Some have won what they have by speculation. These have not opened a capacity to receive. We do not envy any of these or wish to stand in their shoes. While they have succeeded in one way, they have miserably failed in the most essential sense. No millionaire has earned by personal effort his millions. I would therefore not be a millionaire.

3. The "iron" of Napoleon's will was corroded by selfish ambition and injus tice. He was impelled by a wrong motive, and he grossly wronged his loving wife. No iron will could stem the returning tide of such wrong motives and heartless cruelty. The law cannot fail of final adjustment. "God is not mocked."

4. There is no vengeance against the murderer. He reaps his bitter harvest and is saved through it. It is not for punishment that he suffers, but for retribution and reformation. He did not really hurt the one he thought he murdered. He could not wound or scar his soul. So no permanent injury was done. The inconvenience he caused his victim was possible because the victim had not risen above that plane. If he had, the murderer could not have touched him. I believe the 91st Psalm is true. And in the overcoming of that inconvenience the victim is lifted above that plane too. So both murderer and murdered are saved through overcoming.

5. Money does not drop into people's laps in response to their thinking to have it do so. It requires, besides the thinking, active effort, right judgment and persistent application of one's talents—fools' luck not calculated upon; it is too uncertain.

I believe it is true and can be proven that a man who has been born on the poverty plane of this life, can, by right thought methods, rise above that plane and be successful in life, have what he needs to make him happy. That is the only real success in this department of our eternal existence.

The lessons of adversity are assigned to only those who need them, those who have refused to learn by Wisdom's Ways of pleasantness. If the boy refuses to learn the lesson assigned him, the teacher may use the gad and make him learn it. If he passes through school without profiting by its advantages, he will have education forced upon him through adversity and the precepts of mistakes which are not seen until results open the eyes.

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To be alive is to be awake in spirit. Most of the orthodox trained are stolid and dull and think in chunks. I got a letter from a preacher the other day, a criticising letter, which was so full of blunders that I call him a man walking in a daze, stupefied by a false theology. I do like *live* people.

Correction:—In the latter part of Ans. to Cor. last week read hardy endurance, instead of "hard endurance."

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The Life

"The Life is more than meat, and the body, than raiment."

VOL. 7. KANSAS CITY, MO., WEDNESDAY, OCTOBER 24, 1900. NO. 26

THE NEW YORK PUBLIC LIBRARY

Nightfall at Dordrecht

(A Sweet Lullaby.)

By My Schoolmate, Eugene Field.

THE MILL goes toiling slowly around
With steady and solemn creak,
And my little one hears in the kindly sound
The voice of the old mill speak;
While round and round those big white wings
Grimly and ghostlike creep,
My little one hears that the old mill sings,
"Sleep, little tulip, sleep!"

Old dog Fritz, in slumber sound,
Groans of the stony mart;
To-morrow how proudly he'll trot you around,
Hitched to our new milk-cart!
And you shall help me blanket the kine,
And fold the gentle sheep,
And set the herring a-soak in the brine,—
But now, little tulip, sleep!

A Dream-One comes to button the eyes
That wearily drop and blink,
While the old mill buffets the frowning skies,
And scolds at the stars that wink;
Over your face the misty wings
Of that beautiful Dream-One sweep,
And, rocking your cradle, she softly sings,
"Sleep, little tulip, sleep!"

"Man stands with his back to the sunrise and mistakes his shadow for God."—Ingersoll.

Thank you for The Life. Its *practicality* and its *always* scientific basis, makes it one of my special favorites. Miss M. H. E.

Superstition is an owl that flies forth in the dazzling light of the clear noon sky and shrieks, "There is no sun!"

The old-time religion is not good enough for me, not any more than are the old time carrying methods. It was too full of fear, superstition and false ideals of God.

Sorrow is a ring dove that steals away into the glens of silence and echoes the sobs of the restless winds,—"hoohoo—oo—oo, hoo, hoo"—and refuses to be comforted.

"Orthodox ministers sit like owls on the dead limbs of the tree of knowledge, and hoot the same old hoots that have been hooted for eighteen hundred years."—Ingersoll.

The law of reciprocity cannot be cheated. You cannot truly receive anything of value unless you have opened a place for it by bestowing something of value.

Faith is the eagle that rises above the mists and sighs of the earth plane and beholds the unclouded sun in buoyant supremacy over all the birds of meaner, humbler ways.

Rapacity is a cormorant that devours the living bodies of fellow creatures and gorges itself into stupid insensibility and death. The only way to kill greed is to overfeed it.

Hope is the robin, the first to look ahead to the rising of the tide of life in the spring-time, and to prophesy the blooming of the flowers of better days by the deeper crimson that comes upon his breast.

Human love is the carrier pigeon, ever faithful to its trysting and seeking the haven of peace in the bosom of home and kindly sympathy. Its instincts are but the ties of trueness to truth native in heart of man and bird.

Joy is a lark that soars aloft in the dewy morn and praises the rising sun with notes of exultant melody, and at night warbles itself into happy peace with a vesper hymn to the goddess of the twilight. "Rejoice alway, and in everything give thanks."

Those sending in orders for The A B C of Truth will have to wait awhile for the book. The current edition is entirely exhausted. We are getting a new and enlarged edition ready. Your orders will be filled, and promptly filled as soon as the new edition is ready.

I cannot wait to thank you for the miracle you performed for mother. I wrote you of the eczema, her leg swollen and inflamed—it looked like a piece of raw beef. In three days after you got my letter it was perfectly well! all itching, inflammation and redness gone. Miss W.

Oh, how I have enjoyed your initiatory article on Practical Telepathy! I cannot describe the possibilities it gives me a faint insight to. It brings omnipresence, Life and Intelligence so much more *real* and *everywhere*. Truly we do "Live and move and have our being in it."

Mrs. O. L. D.

NOTICE.

WE HAVE received an order for a copy of the A B C of Truth, mailed at Manistee, Mich., with no name signed to it. Who sent it?

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Practical Telepathy

IV.

1. (continued.)

THE ANALOGIES in natural phenomena prove the oneness of Substance and the unity of law. We have discovered that the force exerted by will on the muscles of the arm wielding a hammer is not destroyed by the resistance of the anvil struck, but is converted into heat. This heat may take the form of electricity, and electricity becomes magnetism in almost all forms of matter.

But magnetism is but universal gravity individualized, so to speak. And there is a close analogy between universal gravity and love. In fact, the former is a natural manifestation of the latter.

If the one essence vibration theories now accepted by all scientists be true, then telepathic communication takes place through etheric or spiritual vibration.

And it must be remembered that thought vibration does not mean going or sending thoughts from one place to another. As we found in the telephone illustration the voice does not go from speaker to listener at all, so the thought does not go in telepathy. The rate, and possibly the direction, of molecular action is changed in the medium of communication. This change is spread throughout the connected family of homogeneous molecules instantaneously.

The wave circles in water, from a pebble dropped in, widen from the center of disturbance, but the particles of water do not travel with the waves. A leaf on the surface is not carried forward an inch by the widening wavelets. It is only the influence of the disturbing force that goes forward.

Now, it is not sacrilegious nor materialistic to see a natural analogy to natural phenomena in telepathy. All nature is divine and sacred, whether we call it matter, mind or spirit.

Two persons are separated by what is called space. This space is filled by the essence of Being, called by some ether, by others Mind or Spirit. These two persons communicate by telepathy. Thought is the pebble dropped into the ocean of omnipresence. The vibrations are felt by the one who is in a receptive attitude, instantaneously. Thus the two are practically, for this purpose, together. For a thought influence reaches one a thousand miles away as soon as it does one in the same room with the thinker, so far as time measurement is concerned.

In this sense the healer and the patient are together.

But a mere personal, physical influence, as that of animal magnetism, does not extend far away from the body emitting it. It is an influence of the grossly physical upon the psychic fluid, or the semiphysical element.

So it follows that magnetic healing and hypnotic sleep cannot be done or produced at a distance. The magnetic healer and the hypnotist must be present with, close by, the person operated upon. If you treat absently, you may know that you are not treating magnetically or hypnotically.

I know the claim made by some of long distance hypnotism. But these operators are using another force, to-wit, that of pure mental suggestion, when they produce effects at a distance. It is not the magnetic action of one psychic center upon another, but the thought action, by telepathy, or through written suggestion, of one mental center over another.

Now this Essence that fills all extension is in unceasing action. It is constantly expressing itself in individualities. Every child that is born and every flower that blooms testifies to this action. Expression is constant etheric or spiritual movement from the Universal state of Essence toward the individual state of intelligent manifestation. This is the only creation.

So the first line of the allegory of creation is true to life to-day: *In principio Deus creavit*, At the foundation, or in the essence, of things, God has created—time extending up to the present by the use of the perfect, or prior present, tense form of the verb.

Movement is the law of life. Nothing is still or could exist a moment in stagnation. As the suns, planets, satellites and comets unceasingly move, revolving about one another, in harmony with the law of life, never clashing or interfering with each other, but co-operatively sustaining the harmonious whole called the Universe, so are the molecules in space and in every individual vibrating and sustaining life and embodiment in all. It is the proof of the omnipresence of life—a most conclusive evidence.

Then you do not really send thoughts when you treat at a distance. You set up a vibratory life action for health and harmony in the etheric essence which all who are receptive receive the benefit of instantaneously, especilly the one toward whom you direct the influence and who is affirming in harmony with your affirmations. Thus harmony is established among the molecules of the body of the patient. This is healing.

2. Can intelligent communication be conducted between two persons by telepathy? That this is possible does not now require argument or proof. Instances are numerous in conclusive corroboration of this fact, if we are to accept human testimony for anything. To this statement it is overwhelming.

One time I had been concentrating almost all day upon an important lawsuit that was being tried in a Chicago court, holding the thought for judge, jury and parties that right and justice must prevail in the outcome. I did it at the request of a friend of mine who was apparently in danger of being wronged out of many thousands of dollars. He was the party attacked, the defendant in the suit.

About 4:30 p. m. I was in my private office concentrating upon the matter in hand when the words rang through my consciousness, "I have met the enemy, and they are mine." Several hours later I received a telegram from my friend in those exact words.

Upon inquiry I found that I got the telepathic message at the instant that my friend wrote the dispatch.

Both of us were thinking of the same subject. I was expecting an impression of results. He was sending me a message of results by wire; but my mental alertness caught the thought vibrations set up in the forming of the message in words on the yellow paper for the tele-

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graphic instrument.

Mrs. B. used to send me messages down to the office as to little articles to purchase, and I would go and get them. When I would get home and hand her the article, she would say, "That was what I asked for."

One day at my office I had several times thought strongly that I must go to see an insurance man, whose office was about four blocks away from mine, concerning some insurance on my house. I was well acquainted with him, but had not seen him for a good while. When I went out to get my lunch at noon, I thought, "I will run up to see Mr. H. before I come back." But, for some reason, I did not go. Not long after I returned to my office Mr. H. came to the door and said, "Did you wish to see me?" I said, "What made you think I wanted to see you?" He replied, "I don't hardly know, but all day I have kept having the impression that you wished to see me."

His mind was open to business engagements, rendered receptive to such suggestions by long practice. So he caught the vibrations of my thought and recognized the personality, and responded thereto. More than once I have called people to my office telepathically when I desired to see them on business of interest to them.

One day I entered the Unitarian church in this city and took my seat a few minutes before eleven o'clock. At once I received a telepathic message that a lawyer friend of mine over in Kansas City, Kas., was needing my help. I immediately went into the silence and gave him a vigorous treatment. A few days later when I met him he said, "You got my appeal to you last Sunday about 11 a. m. I was suffering dreadfully from a headache, and was wishing very much for you, when you appeared to me, as plainly as I ever saw you with physical eyes, and I was relieved."

My patients often awaken me in the night calling for help. I know who it is and respond at once.

One night about two o'clock a. m. I was awakened by an impression that a young lady in Boston, whom I had begun to treat for typhoid fever, needed special attention. I treated her vigorously for two hours before I became satisfied that the work had been accomplished. The next morning I wrote the mother of the young lady, "You will write me this morning that the fever left B. last night." And she did, our letters crossing half-way between here and Boston, although the physician who had been in attendance had set several days later as the end of the "course" the fever was bound to run according to the books and the custom of the malady.

(Concluded next week.)

(Please give these lessons close study. They are a very concise, boiled down statement of a vast subject, and embody principles that are of transcendent importance to all.)

WHAT LITTLE HAROLD THOUGHT ABOUT GOD.

LITTLE HAROLD Hammond, a curly headed youngster of four gladsome summers, had been told that God lived up in the sky—that he made little babies and sent them by the angels to mamas that wanted them—that he made the world and all things therein.

One bright winter's evening when the moon was at its full, little Harold was riding toward town with his papa and mama. All at once he clapped his little hands and fairly screamed out with joy as he looked up at the "man in the moon," exclaiming, "Oh Mama, there's God and he's going down town!"

At another time he was *quizzing* his mama as to where babies came from, and said, "Well, Mama if God makes all the babies, it must keep him pretty busy; and Mama, how does he get them down here? Did you ever see them coming down?"

Little Harold's grand-mama was born minus her right hand, which was always a very great mystery to the little wise acre, as well as a great grievance. One day grand-mama was trying to curl his little sister's golden hair, with her one hand. Harold watched her with moistened eyes and quivering lip. Then turning to his mother, he said: "Mama what made grand-ma have just one hand?" "O" said his mother, "God made her that way." The little fellow clenched his tiny fist and his blue eyes sparkled with indignation as he exclaimed, "If I had a shooten gun, I'd shoot that God for making my grand-ma *that* way." Harold's Grand Mama.

EDITOR HUBBARD says in the September *Philistine*, "The Brotherhood (of consecrated lives) is extending its lines; and what think you the earth will be like when the majority of men and women in it learn that to be simple and honest and true, is the part of wisdom, and that to work for Love and Beauty, is the highest good?"

Such words are inspiring and helpful when we believe they come from the sincere heart of one of that holy Brotherhood of consecrated lives.

But how flat they fall when we discover that they come from one who is not of that brotherhood, but is writing sentiment only for effect!

It would seem that Mr. Hubbard usually so philosophical and free is not sincere in the utterance of these fine words, when we note that he follows the article in which they appear with one in which he ridicules and scoffs at, with language almost ribald in its coarseness, some of the sweetest and best of the consecrated souls that have lived in our generation. And scarcely a statement he makes about such men as Alexander Campbell, Prentice Mulford, R. W. Trine and H. W. Dresser is true. He holds them up before the Philistine world in a most false light. And in the same article he laughs and jokes about and winks at some exhibitions of moral corruption that would make decent people blush.

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THE LIFE.

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Our Silent Hours are 6 to 7 a. m. and 7 to 8 p. m., K. C. time. All, especially patients, are requested to observe at least a part of one or both of those hours in the silence with us.

KEY-NOTE.

THE VOICE OF MY THOUGHT GOES FORTH TO CREATE HARMONY, ANNUL DISCORD AND ESTABLISH PEACE.

NOTICE.

MR. LLOYD Jones, of 156 Washington St., Chicago, is issuing an illustrated monthly magazine, "The Journal of Magnetism", 48 pages, price 10 cents a copy. Free sample copies will be sent to any reader who mentions The Life. This new journal will devote its pages to Physical Culture, Magnetism, and Health. Subscription price, $1.00 a year. Send for free sample.

ROOSEVELT ON QUAKERS.

ON PAGE 37 of his biography of Thomas H. Benton, Mr. Roosevelt, after describing the ruffianism and lawlessness prevalent in Missouri at an early day, says: "But after all, this ruffianism was really not a whit worse in its effects on the national character than was the case with certain of the 'universal peace' and 'non-resistance' developments in the northeatsern States; in fact, it was more healthy. A class of professional non-combatants is as hurtful to the real, healthy growth of a nation as is a class of fire eaters; for a weakness or folly is nationally as bad as a vice or worse; and in the long run a Quaker may be quite as undesirable a citizen as is a duelist. No man who is not willing to bear arms and fight for his rights can give a good reason why he should be entitled to the privilege of living in a free community."

Comment is unnecessary. Draw your own conclusions.

Healing Thoughts

IT IS my practice to write about Health. The Invisible Powers of Life, Truth and Love are my substance. Life in me is omnipresence; Truth in me is omniscience and Love in me is omnipotence. Among the thousands who ask me questions about their various troubles and their causes, all those who will leave the ruts of complaining and walk with me in the true way of Life, soon lose sight of the troubles in the very joy of taking up and making practical that which is really their life and substance. The one who dwells in thought upon his troubles magnifies that which is negative and substanceless, and meantime neglects to send out helpful, healing thoughts to those who do not yet know the Truth that makes them free. But if I succeed in getting such people to understand that only Health is *real*, that only Truth is *wisdom*, that only Love is *power*, and then make plain to them the way to make this practical, then they naturally gravitate in consciousness out of the negative into the positive realization.

When a person gets despondent he is "out of his mind". I will not say out of his right mind, for there is no other but the right mind, and to say, "out of his mind" simply means out of the right consciousness, for it is impossible to get out of mind. The whole matter arises in the fact that man is *free willed*. He has power to lay down his life, *and he has power to take it up again*. No one in his right consciousness ever laid down his life for selfish ends. No one weeps truly but for the woes of others. Jesus wept over Jerusalem because the people would not have the true consciousness that alone could make them wise and happy. Painters portray Jesus weeping when about to be crucified. If he shed tears it was on account of a world then laboring with a darkened consciousness. In his deepest trial he did not neglect to turn to the thief placed by his side to disgrace him and speak the comforting words, "This day thou shalt be with me in Paradise."

God does not make man free-willed. God is free-will itself, and man is made out of free-will. He is naturally free-willed. He can think evil or he can think good. He has the capacity to imagine something opposite to That which is All, and can magnify that imagination or set it aside altogether. A wonderful entity is man, for his work is as broad as the universe, and as continuous.

I have a little correspondent friend in Denver, a pretty, dainty young creature, whose experience in relation to the Galveston disaster is well worth relating. Here it is, though she did not write it for publication:—"O Dear Lady! Let me tell you about my miraculous escape. I need not tell you about Galveston.—Well, the few friends I met in Galveston would ask me 'Do you like Galveston?' I would say, 'No'—'Well, why?' they would ask. 'Because I think the city is in danger!' They did not seem to have eyes—Mrs. Barton. Thanks be to God I obeyed my feelings. They would laugh at me and say—'Oh Mrs. Chaves, you are so sentimental!' The land-lady begged me to stay at least three weeks more and I said, 'No; I am going tonight.' Just think, that night I left on the last train of

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seven or six and that night at two o'clock, Galveston overflowed! When I arrived in N. M., and father read the papers, he said, 'Kneel down and pray—thank God for this deliverance.'

"It is not the first time I have saved myself from harm. God takes care of us. Always the same,

"Mannelita M. Chaves."

Whosoever will may save himself from any trial by listening to and heeding the "still small Voice" within. If you look upon evil, you will to do that which it is unlawful for God to do. "God cannot look upon evil with the least allowance." In other words, a perfect Universe cannot know imperfection.

If you are one who will not learn save through experience, then sit down and try the two different ways of thinking, and note the results. If some one has wronged you in very deceitful and cunning ways sit and brood upon the exceeding meanness and uncharitableness of the act. Looking at it from this standpoint you can think of many disgusting qualities which you understand so well but which your friends do not perceive. You come to feel the full force of all the epithets of disfavor you have indulged. Just at this crisis examine yourself and you will find that to dwell in thought upon unright qualities will act like an acid on the atoms of the body, and cause them to congest and show forth in fever and unrest. Revenge checks the natural vibratory action of the atoms and makes them war upon themselves. In a few hours, when you feel all cast down, you many know it is the result of the influence of your former attitude! We do not have to carry such thoughts. We do not need to carry malice or revenge. When one is wronged he may ask the offender to do right, to be natural. But if he will not hear you, turn the whole matter over to divine Law and after that the arrows he sends out to you will all return to the sender. They cannot touch you. We do not deal with the adjustment of results. Adjustment is mine, saith the Law, *I* will repay.

Quickly turn to the contemplation of the true side of your enemy. He is hungry, feed him. He is athirst, give him of the water of Life, freely. He is a stranger,—take him in.

The opposite of malice is Benevolence. The very word broadens your capacities. It at once harmonizes the atoms which malice had made a horde of strikers. Hold the thought of benevolence toward every soul. By and by the feverish fears, the congested organs, the unhappy heart and all uncomfortable feelings generated by the contemplation of errors, will have vanished, and peace will reign in your consciousness.

Benevolence is always planning good. There is but one point wherein the contemplation of either evil or sickness is right. It is when the act or state is first presented to the consciousness. It comes to you that you may annul it by denial. Then return in your contemplation to the true. Do not continue for a moment to think upon the error or sickness, but only affirm the spiritual condition from that time on. You have spoken the word, the perfect law must fulfill.

A patient who is taking the course of Lessons and having the treatments, responded beautifully when malice was destroyed for him and benevolence affirmed. One can so surround himself with benefic thoughts that the enemy cannot touch him. To contemplate Life and all its glad and glorious way; to study wisdom and so enter its paths; to live in Love and let its power be felt in every direction, is a coat of arms that error's steel cannot penetrate. Love your enemy. Do not judge him by what you have seen, but judge him by the spiritual side of him. As surely as you live he doesn't want to be an enemy, and it has all arisen because of his ignorance of the truth. Do good to them that hate you and spitefully use you, for this is the way to heap understanding on his head, and awaken his true consciousness. Fire is the symbol of spiritual Love. Error is consumed by the powerof Love. Faith builded the worlds; Hope ever looks upward and onward and never backward. But Love is the greatest of the three. A self treatment:—

"I am not of flesh, I am from everlasting to everlasting. My parents did not beget me, they only spoke the word that made me become manifest. The Universe is my Source. The united powers of Life, Truth and Love expressed me, and the Word of the Lord brought me forth into form. I am alive with the Life of the Invisible Powers; I am strong with the strength, wise with the Wisdom, for these Powers are mine. They are mine naturally. They make up my very substance. I am the perfect Expression of Life, Truth and Love. I am spiritual, harmonious, free, fearless, immortal. I reflect all the universe of Truth. From every direction I recognize words of Love and Peace. I shine of my own inner light, and my radiance is for the healing of the nation. I bring forth the best qualities that are in people, and cause them to show forth wisdom, and trueness. They reflect the best that is in me. I am a living witness of the power of Truth to make free, unto living service and perfect demonstration for the world. My word cannot return unto me void; it has accomplished that whereunto it was sent."

Talk happiness; the world is sad enough
Without your woes. No path is wholly rough.
Look for the places that are smooth and clear,
And speak of those to rest the weary ear
Of earth, so hurt by one continuous strain
Of human discontent and grief and pain.

Talk Health; the dreary, never ending tale
Of mortal maladies is worn and stale;
You cannot charm or interest or please
By harping on that minor chord, disease:
Say you are well, or all is well with you,
And God shall hear your words and make them true.—E. W. Wilcox.

C. J. B.

THE BIBLE LESSON

FOURTH QUARTER.

Lesson V.—November 4.

THE UNJUST STEWARD:—Luke 16:1-13.

Central Thought:—"You cannot serve God and mammon."

Jesus was still at the house of a Pharisee in Perea. It

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was January, A. D. 30.

Jesus first addressed those attending the feast as to the proper way to act, and then gave a lesson to the host as to the invitations he should send out upon such occasions. The next lesson was addressed to both publicans and Pharisees and then he turned to his disciples and drew a lesson from the others present for their special warning and instruction.

1. And he said also to the disciples, There was a certain rich man, who had a steward; and he was accused to him of wasting his possessions.

2. And having called him he said to him, What is this I hear of thee? Render an account of thy stewardship; for thou canst be steward no longer.

This is a parable. Yet it has no mystical meaning. It only illustrates a lesson, or points a moral.

The steward was the rich man's business manager, or agent. Money was received and disbursements made by him as if he had been the proprietor.

Some one accused the steward of dishonesty or wastefulness of the rich man's possessions. He called him to accounts and summarily ordered an accounting and gave notice of dismissal without allowing him to make any defense. This was not fair to the steward. Was not the rich man more unjust than the steward?

3. And the steward said within himself, What shall I do? For my Master takes the stewardship away from me. I have not strength to dig, and am ashamed to beg.

4. I know what I will do, that when I am deprived of the stewardship, they may receive me into their own houses.

He was using policy. His action was shrewd but selfish. He gave no favors on account of his compassion or love for his Master's debtors. It was intended to prepare a soft place for himself to fall on.

And he would probably fail in this. According to the usual action of human nature, those people whom he favored unduly, undeservedly, by wronging another, would be the first ones to kick him out when the time of need came. It was poor policy and worse morals.

5. And calling each one of his master's debtors, he said to the first, How much do you owe my master?

6. And he said, An hundred baths of oil. And he said to him, Take back thy account and sit down quickly and write one for fifty.

7. And he said to another, And how much do you owe? And he said, An hundred cors of wheat. He says to him, Take back thy account and write one for eighty.

What he gave these men was not his own. It was his master's property. So in this act he continued to waste his master's substance.

You notice he was not accused of stealing his master's money or appropriating it for his own use. He was accused of wasting it. Here he exhibits more recklessness with the property of his employer.

A bath of olive oil was worth from fifty to one hundred dollars. Clarke says it was about seven and a half gallons. Peloubet says nine gallons. Josephus says thirteen and a half gallons (72 sextarii.)

Suppose a bath of olive oil to be worth $50.00 The steward gave the first debtor $2.500 of his employer's money.

The cor of wheat was about 11 bushels. So he gave this debtor 220 bushels of wheat, or about $150 worth.

If he acted thus with many debtors, his last acts were more wasteful than his first.

8. And the master applauded the unjust steward, because he had acted prudently; for the sons of this age are more prudent as to their own generation, than the sons of light.

I cannot see much to approve of in this steward's conduct. And in what respect was he unjust? In giving one man $2,500 and the other only $150.00? He was more unjust to his employer than he was to any other. But his employer admired his foresight, shrewdness, promptness of action and prudence.

This is given as an example of the "worldly wisdom" of the people who care nothing for spiritual things. It is a very weak sort of wisdom. Is the conduct of the children of light equal to it?

9. And I say to you, make for yourselves friends with the deceitful wealth, that, when it fails, they may receive you into aionian mansions.

This means to so use your money as to make friends, not enemies. Then when the riches fail you, the friends stand by you unfailingly.

Their hearts are the aionian mansions. Better win a heart, a true heart, than a mansion on Fifth Avenue.

10. He who is faithful in a little, is also faithful in much; and he who is unjust in a little, is also unjust in much.

It requires faithfulness in little things to have much. And he who steals a dime would steal ten dollars if he had a chance.

11. If therefore you have not been faithful in delusive riches who will confide the true to you?

12. And if you have not been faithful in that which is another's who will give you that which is your own?

If you are wasteful of money, you will be prodigal of life, love, friendship, which are the true wealth. Prodigality is a quality or disposition of mind which shows itself in the use of both delusive and true riches, in every way where an opportunity offers.

The 12th verse is not clear. We do not need that any one should give us that which is our own. We demand our own.

Some versions read "our own," instead of "your own." But that would make the last supposition the same as the first; for that which is another's is not different from that which is "our own," the speaker being another beside the one about whom the conditions are spoken.

It must mean, If you are not faithful with the property of another as his agent, how can you ever expect to acquire that which is your own? If you are not a faithful, trustworthy, economical steward you are not likely to rise to the station of a master or owner.

13. No domestic can serve two masters; for he will either hate the one and love the other, or he will attend to one and neglect the other. You cannot serve God and Mammon.

Mammon means riches or material wealth.

If your heart is fixed on money for its own sake and your chief aim in life is to accumulate money, you do not love the good, you are not working for the betterment of humanity. Your heart is fixed on that wherein is the

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heart's treasures. It cannot be divided between two different objects of devotion and give good service to either.

The steward was prodigal with his master's money but prudent in providing for himself. In this respect he was said to be wiser than the sons of light, who fail to use temporal things for spiritual advantage or growth. Money is an excellent servant, but a brutal and brutalizing master.

Edmund Burke said, "Every human benefit and enjoyment, every virtue, and every prudent act, is founded on compromise and barter"—that is, the giving up of something in order to receive something else.

Answers to Correspondents

SOME CLAIM that the will weakens and dies with the body. Now, if this be true, how can spirits have power to make themselves known to the living? Is it not rather the impression our friends left with us, rather than their returning after having severed connection with the body? There is such a difference of opinion. Some say that our departed friends come to us only as we draw them by our strong will power. Olive C. Hawley.

Answer:—If the will dies with the body, of course conscious individuality ceases and "death ends all." In this case there would be no "spirit" to return.

There are in my mind now four, to me, valid reasons why I cannot accept this proposition:

1. Observed analogies in nature teach me that there is no death, that what has been expressed out of Essence can never become unexpressed, that there is no retrogression possible under the law of unfoldment. I see this in the operation of law everywhere. Infinite Wisdom makes no mistakes, does nothing in vain.

Then, individual existence, once begun can never be undone or destroyed.

2. I observe purpose in all I see. If I am to cease to be as a conscious entity after a few years of bodily struggle, with hopes, aspirations and love of life, then we are unable to see any purpose in it all. Our hopes are but a mockery, our aspirations an empty dream and our love of life a demoniac taunt, if the demise of the body ends all.

3. Nature keeps faith with her children.

I observe a sublime integrity throughout the universe and a Wisdom that is greater than human understanding. I must conclude, therefore, that this stage of life is only a preparation for a more advanced stage. I see but beginnings here. I see also in these beginnings a promise of vaster possibilities, an earnest of achievements that is never accomplished on this plane. If Nature keeps faith with the stars and with the tiny root bud in the earth, she will with me.

4. It is strange that there are yet some people who persist in closing eyes and ears to the facts educed by modern research as to individual, intelligent existence just above or beyond this plane. There can no longer exist any reasonable doubt about this.

But the old orthodox dogmas placing the souls of the dead in two walled enclosures far away, one filled with fire and anguish and the other with harps, crowns and idleness, are so deeply grounded into the minds of the people that it is next to impossible to dislodge them.

There never was any sense or reason in such suppositions. If our disembodied friends still live and love and are conscious and progressive, why not suppose them free to go and come as they please, visiting other worlds and often coming to see us in our homes and taking still a lively interest in our well-being, as before? Why not, pray? Is there anything wicked or unnatural about such a supposition? Why do some Christian people shrink from this doctrine as if it were a sin to entertain it? The Bible abundantly sustains it. Paul says he talked with Jesus after his ascension. Samuel is said to have come back and conversed with King Saul after death. Moses and Elijah had a personal seance with Jesus on the mount of transfiguration. Many that had been dead walked about the country, materialized, after Jesus' crucifixion. The bodies of dead men rose from the pit when the prophet's remains were thrown in. The young man with Elisha on the mountain saw spirits thick all about him when his psychic eyes were opened. I could cite a hundred places of like character in the Bible. Yet, it is the Bible worshipers who oppose spiritualism most. So far as I can see, the most sensible reasonable thing to say to the striking unmistakable phenomena produced before the eyes of the world to-day, convincing the most learned savants as well as the multitude that they are genuine, is that they are what they claim to be, to wit: conscious, disembodied persons endeavoring to communicate with us by spiritual means, meeting a great obstacle in our material senses. Let us do this at least until we find a better explanation.

I would like for you to set forth in the most condensed form, a plain statement of the doctrines or cardinal principles taught in this new thought. Mrs. J. Harvey.

Answer:—If my correspondent will turn back and read the leading articles in Nos. 40, 41, 42 and 43 Vol. 6, of The Life, entitled "The New Thought," I think she will find a full and satisfactory answer to her question.

Please treat the causes of lack of weight and excessive weight in different people. What causes the conditions, and how are they to be controlled by the will?

Fred K. A. Phelps.

Answer:—Speaking of the physical causation, leanness, or emaciation, is the result of the lack of nutrition or the proper assimilation of food. Fatness, or corpulency, when healthy, is caused by excessive alimentiveness, and when not healthy, is the result of bloat, or such congestion of the capillaries as to close the pores through which the effete matter of the body ought to escape, so that it accumulates and clogs.

The remedy for leanness is moderate, systematic exercise, deep breathing, moderate eating of wholesome oily foods at regular intervals, don't worry, never get angry, sleep 8 hours out of 24 and affirm wholeness, power and appropriation of what is needed. In order to do all this effectually you should study and practice the principles

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of Mental Science as taught at The Life Home School.

One who is stuffed with effete matter should eschew beer and alcoholic liquors, take vigorous exercise daily, eat fruits and vegetables mostly, drink abundantly, of pure water, bathe and rub the surface vigorously often, deny matter and keep the conscience clear. Study and practice Christian Mental Science, cultivate pure spiritual thinking.

If you are corpulent from excessive alimentation, eat lightly, mostly of fruits and vegetables, drink little water, walk up grade briskly every day, deny matter, affirm spirit, refuse in thought undue accumulation. In all cases avoid excesses and affirm natural normal manifestation.

I believe one can regulate his corporeality by taking thought scientifically and putting into practice common sense methods of eating, exercise and attention to the body.

I have given you a common sense answer. Is it not better than if I had said, Such and such thoughts produce leanness and certain others fatness, and I will give you a formula of words the use of which will fatten you ten pounds a week, or cut off ten pounds a day, as the case may be? I think so. I do not believe one can will to get fat or lean and have it according to the will without complying with the law controlling such bodily changes. And there is nothing sinful or unscientific in complying with law.

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The Life

"The Life is more than meat, and the body, than raiment."

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THE NEW YORK PUBLIC LIBRARY
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To The Unsung Lives

By M. Josephine Conger.

SWEETER THAN sweet memories, dearer than
The songs of Zion, rarer than the
Perfume of rare ointments, were the lives of
Many who have sunk beneath the surface
Of the tideless ocean called the Past.
Greater than the greatest deeds of men,
Holier than the ardent prayers of women,
Were those whose simple living was the
Consummation of the will of God;
Were people unto whom the Lord gave
Neither gift of eloquence, nor art in
Any form, save the power in the soul
To Be. They are not dead. The force of their
Unwritten lives was never lost to men.
While others sang, they lived; while others taught.
They expressed; and children that were born
Of them, drew truth and wholesomeness from
Out their breasts.
The "mute, inglorious Miltons"
Caught the idea in their souls, and lived with
Naught between themselves and God. The gentle
Meaning of their lives was never ruffled
By vainglorious hope, nor wish to profit
By the ignorance of other men;
Nor fierce rebellion of a starving mob
To make Napoleons of them; nor would
They ride upon the billows of tormented
Souls to victory.
But each one lived his life,
A song, a poem in itself,
Like fragrant, beauteous flowers by the
Wayside, bringing gladness to a host of
Toiling, struggling souls, who see in these the
Acme of their heart's desire, yet in whose
Selfish eagerness to find the goal of
Happiness, crush out the germ of perfect
Living, and pass their lives within a
Haunted sepulcher.—From *Stray Thoughts.*

"The highest object in life is to form a manly character and to draw out the best development possible of body and *spirit, mind, heart, conscience and soul.*"

"A lie that is all a lie can be met with and fought outright. But a lie that is part a truth is a harder matter to fight." Let us not fight them at all; they will die of their own inanition. All lies are born with internal cancer.

"Resistance to praise is a desire to be praised twice."

"Not in Montaigne, but in myself, I find all that I see in him."—Pascal.

"Few are so wise as to prefer useful reproof to treacherous praise."—Rochefoucauld.

"Those on whom we confer benefits we are fonder of than those from whom we receive them."—Rochefoucauld.

Jesus Christ is God manifest in the flesh. Do you manifest God in your bodily entity? In the degree of that manifestation are you Jesus Christ.

"The passions often beget their opposites. Avarice produces prodigality; prodigality, avarice: men are often constant through weakness, and bold through fear."

We have been sending out offers of three months free to old subscribers who were long ago dropped from the list. It is astonishing how eagerly and gladly many of them return to the fold.

Let us all unite vigorously and faithfully upon our key-note now for one week. It will have a greater influence for good than all the campaign speeches that have been delivered this summer.

Mind Universal is both principle and Essence. Principle is the fountain of Law and Essence is Being. So Essence is omnipresent; for to be is a necessity in every point of space. There is no vacuum.

Send in your orders for the course of Lessons by correspondence, or engage rooms to come and take them personally while there is yet room. There is no course of Metaphysical, Mental, Christian instruction offered to the people equal to these.

Theaters are not, per se, bad places, and theatrical performances are not, as a rule, pervereive of good morals. There are many productions presented on the stage whose influence for good is vastly greater than that of the average sermon.

The sunshine is the smile of God; the wind is the breath of God; the earth is a spoken word of God; the forests are heaven's glens; the clouds and the rains are the earnest of God's bounty, and God is not absent from any nook in Nature's domains.

By living I prove that I am an expression of Life; in loving I manifest my origin in Love; when I am true I accord with my source which is Truth; when I am wise I show forth my Essence of Intelligence; I am strong because I am a child of Omnipotence.

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Practical Telepathy

V.

2. (continued).

I BELIEVE we may reduce telepathy to a science, so that we may send and receive messages intelligently. The seeming accidents of transmission of thought influence prove the possibility. If it is ever done, there is a law governing the phenomenon, we may be sure, however much we may fall short of understanding it.

We should remember that it is not an invention, but a discovery. The principles involved in the various uses to which we have put electricity are not the product of any one's inventive genius. They have been in being always, awaiting the birth of some one who would be able to enter Nature's inner temple and discover them. Only the appliances are invented.

If the one single incident of the receiving of the message from my Chicago friend were the only known fact of telepathic communication, that would be sufficient to demonstrate the existence of the principle or law. But there are thousands of even clearer incidents.

Now it remains for us to discover the requisite conditions and the manner of thought action to obtain results at will, rather than by haphazard.

During a recent series of experiments between myself and a friend in a distant State, several important discoveries were made. I will only name—not discuss—the principal ones:—

It is best, for results, for one to transmit while the other receives, one to listen while the other speaks.

A positive, active thought attitude is requisite in the one sending the message, while a passive, receptive, (though guarded) listening attitude is best for the receiver.

Interferences from others sending us messages and from intruding mentalities from the invisible plane, often mar the results, if not strictly warded off.

Some persons receive better than they send. This is owing to the relative sensitiveness and will force of the parties.

It is best to not make your messages prolix or wordy. Take, at first, a single thought, clothed in simple Saxon words, and repeat them several times, putting will and life into them and directing them to the person receiving.

Odors are perceptible at a distance as well as mental words. One held up a rose and the other recognized the sweet perfume. One used a perfume in toilet, the other wrote, "What was that perfume? I could not quite make it out."

I will remark here that in treating persons for opium habit I have had a strong sense of the odor of the drug, and when I did so, the case was healed. In fever cases I have perceived by some sort of olfactory sense the feverish state as it departed from the patient, although many miles away.

Sometimes numbers would be received with figures misplaced, as 37 for 73.

Often disembodied persons who were relatives of the transmitter would appear to the receiver and be so accurately described that there could be no mistake about it.

We are yet only on the threshold of this very important discovery, so far as the practical use of it is concerned. Let us pursue the investigations diligently until we codify the laws of its application and bring it forth to supply human need.

Our absent friends often speak to us and we hear their words without fully grasping their purport. Why not learn to intelligently send and receive messages by telepathy?

3. How may the principles of telepathy be used or applied for the development of power?

The proper, normal exercise of a faculty or function strengthens it, while both misuse and disuse weaken it.

What mental or spiritual functions are brought into play in the practice of telepathy? Evidently, suggestion, perception, concentration and self-control. These are most important to every live person.

Your suggestive force must be strong to send a well-formed telepathic message that will not be disfigured or scattered on the way. To speak more scientifically, the vibration must be forcible and the waves well outlined in order that disturbing notes by the way will not change them.

You suggest the thought to another so forcibly that the other understands it.

A child asleep has had suggestions made to it that it had control of its body and functions until it would awake believing it never did stammer and was healed of the trouble. The idea suggested was received in the subconscious region of mind and responded to. Suggestion is most important in mental healing.

Now let the spiritual perception be cultivated until the conscious mind gets the suggestion too; that is telepathic communication, or message transmission. The cultivation of spiritual perception is much needed among men. We have lived in and by sense things and the senses so almost exclusively that we do not, many of us, know what spiritual alertness and discernment mean. Most people will not accept or believe a thing unless they can see, hear, feel, taste or smell it. Yet the most certain, satisfactory knowledge comes by spiritual perception, independent of external evidence. This spiritual perception is so indispensable in telepathy that the practice of it will be very valuable in this department of power.

Concentration, too, is a most valuable acquisition. It is the secret of genius. The power to fix the mind on the thing to be done and hold it there until light dawns, *is* genius. In some this power is a developed gift at birth; but it may be developed from the small germ existent in the humblest mind.

It is not only the power to control the thinking or mental activities, but is further focalizing and direction of thought for the accomplishment of particular ends.

Telepathic messages cannot be sent effectually for either healing or communication without concentration, and the exercise of this function or power strengthens and develops it.

Naturally upon this acquisition follows self-control, a most rare power. "The slow to anger is better than the

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mighty, and he that ruleth his spirit than he that taketh a city."

Patience is the most prominent characteristic of God and Nature. Patience is power to control self, mind dominion over the personal self. Impatience is defencelessness against foreign influences. It is an acknowledgment of weakness and lack of self control.

In the practice of telepathy, whether sending or receiving, self-control is most important. You must be able to drive out false intrusions and guard the door for the sending forth or admission of only the right or desired thought vibrations.

This subject is comparatively a new one; little has been developed yet for definite, practical purposes. But, since we have found that it is a principle in Mind, we are sure of the outcome. It will ere long be as common for persons to communicate telepathically as it is now by telephone—more common, because every person has a telepathic instrument.

Kind reader, I trust I have thrown some light on this important subject in these five short articles. Of course I have not attempted to treat it exhaustively. I have touched upon the most salient points and aimed to sug gest the rest.

We need not tell, in words, all we know on a subject especially to metaphysical students. It is a pleasure to read between the lines from suggestions. You will do this in these articles.

I trust, also, that these few suggestions will inspire practice along the lines mapped out, and from practice will result new discoveries. When you make such discoveries, let The Life readers have the benefit of them.

In the near future I will begin a series of articles on "Suggestion and the Silence."

MEDITATIONS

By KAXTON

THE WORLD is slow to believe that which is beyond the reach of ordinary perception. In fact, it is impossible for the truths of the higher intuitional powers of the human mind to form a part of the creed of the lower ranks of the human race, since such truths are too high for the crude intellect of the undeveloped masses to comprehend. The suggestions contained in the words I am now writing can not reach the mind that has not grown towards them. They are intended only for those whose lives have been so environed as to cause them to think along these lines of truth. But if you find that these hints on spirit-perception fall as dead and meaningless jargon upon your understanding, I would not have you suppose that I would for this reason consider you too crude or dull to comprehend the modicum of truth I offer. This would be an unwarranted presumption on my part. Truth is infinitely deep and high and wide, and humanity is many-sided. We are all growing toward truth in our own way and our first glimpses of any grand principle must be different. The ray of sunlight that enters my eye can not enter yours. If it reaches my understanding, its message becomes mine and can belong to no one else until I choose to bestow it.

***

But unless the message of any soul reaches the understanding of one in the attitude of what Jacob Bohme calls the "Becoming Man," its fate will be that of seed sown in stony ground. The Beatrice of Dante has no charms for the eyes and hearts that are fixed on other images; the pure gold of the alchemists allures one and is unnoticed by another; the White Rose of the Rosicrucians may fill the soul of one with a holy zeal for truth, and arouse the scorn of another; the Virgin of the World of Hermes Trismegistus, the Virgin Isis, the Virgin Mother of Christ have all met the admiration and the indifference, the worshipful reverence and the contemptuous scorn, of men peering from different angels of the mosaic of humanity. When creeds become hard and fast they dull the perception and chill the soul to every thing that refuses to bow down to the heartless Moloch of human prejudice. Moloch is undoubtedly against the doctrine of the direct spiritual perception of truth. Materialism, both scientific and commercial, has stolen the minds of many and the true spirit of man has been ignored and forgotten, simply because it has both evaded the analysis of the material scientist and has refused to carry the torch for man in his search for gain. The Sphinx truly has grown drowsy in these latter days of material pursuits, and the riddle of the spirit fails to win a hearing from sordid man.

***

But why should the very corner-stone of all religions be forgotten in these days, or relegated to the past as a myth which the world has outgrown? The Jew, the Catholic, the Protestant, the Buddhist, the Brahmanist, the Mohammedan, all lay it sacredly to their hearts that men have talked with God and received the inspiration of truth. But in recent times those who have claimed that the spirit of man is yet able to approach the fountain head of all truth and thus receive the enlightenment of a higher and truer knowledge than can be obtained through the scholastic methods by which the intellect of the world has been hampered for centuries, seem hitherto to have failed even to arouse the passing interest of the great mass of people in Christian nations. But, outside of the fettered and manacled ranks of conventional formalism, either of religion or of science, there are some whose spirits are yet able to ascend the Sinai of inspiration and receive at first hand the tablets of truth, not modeled in the lecture rooms or laboratories of colleges and universities, nor yet drawn according to the pattern of any religious creed.

***

More than a quarter of century ago, a woman endowed with a brilliant mind, and conscious of a degree of spiritual freedom which it has been the lot of very few to enjoy, wrote the following remarkable sentence: "I am, day by day, hour by hour, more and more startled by gleams of the wonderful powers of the human spirit itself, and I have yet to learn that the singular realms of intelligence we so vaguely attempt to define as intuition, instinct, presentiment, or even spiritual impression alone, are not due in a great measure to our contact with the ocean of spiritual life over which our barques are drifting from the shores of time to eternity." In the midst of her wonder, and with a rare perception of truth, she put to the world this question, "Are we so sure that there is no collective soul element in the world, operating upon and through matter, as the soul acts through the body, in filling men with more than finite perception, and with gleams of more than finite wisdom?" The world has forgotten this woman without learning the lesson of her life. Her name would add nothing to the interest of the inspired question she propounded, but let us lay the inquiry to our hearts, and pass it on to others and await the appearance in greater numbers of the true "Becoming Men," who shall become so infilled with the spirit of truth to which we point, that the world shall at last begin to overflow with true knowledge, and no one will need to pull the sleeve of another and say to him, "*know*."

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THE LIFE.

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KEY-NOTE.

INFINITE WISDOM NOW CONTROLS THE ACTIONS OF MEN, AND THE RIGHT SHALL PREVAIL IN THE APPROACHING ELECTION.

A dialogue between myself and a little girl:—

L. G. My mother is sick and has nothing to eat. Please give me some money.

I. Where is your mother? I will go at once and see what she needs.

L. G. East of the Market, up stairs.

I. What is the number- over whose store?

L G. I don't know. (hesitatingly)

I. I will go with you and you show me.

L. G. No; I will go and find out what the number is and come tell you.

She never returned.

Another dialogue, at the back kitchen door:—

Poor man (in pitiful drawling tone,) Please, sir, will you give me something to eat? I was hurt in an accident and was at the city hospital——

I. (interrupting him in a positive manner,) I don't want to hear your tale of woe. Are you hungry?

P. M. Yes, sir. (Brightening with surprise.)

I. Then come in and eat.

Say to the little boy at your door who drawls and whines in the stereotype beggar's tone as he asks you for alms, "Speak out my little man; tell me what you want. Don't mope or snivel; hold up your head and let us have a good, strong voice from that young, manly throat of yours. Let us have a jolly whoop, now, for a quarter. That's it! Now walk erect and demand what you need. You are entilted to it."

Healing Thoughts

THE HUMAN Mind is a photographer privileged to set his camera for beautiful pictures or for the reverse. His possibilities are infinite and he may give all his time to making glorious illustrations of the Unseen to adorn the walls of the great Art Union of this world, so that all may see. It brings health and peace to engage our time in making these true and beautiful sketches from nature.

The only reason why some people are unhappy and dissatisfied with themselves is because their consciousness tells them that they are personally less than they are capable of being. It is because that much of the time they are thinking thoughts that are not in the line of true progress or growth in grace, and because they are not diligent in thinking the thoughts that would, when photographed, bring most strength, health, hope and blessedness to them and to the people of earth.

I wish I could get every one to know that he is a divine centre of life and power; that he has the power and wisdom of the Lord and is the only one who has that power. Infinite mind does not make things and conditions, it is not the province of God to *give* you wealth or health. Infinite Mind *is* Health itself, and wealth. Here they are for *you* to distribute. *You* must know how effectually to speak words, such words as will insure happiness and will make no creature in the world less happy. Turn the camera of Thought upon Health and take a picture of it from every side. You make the impression by speaking words or thinking the right thoughts while you wait. A snapshot will do the work if you are in the right attitude and have the Son of Righteousness shining full upon your object. It is then you strike the key-note, and if the results do not appear at once, they are sure to in a few days. Just leave them to the Son-shine, you have done your part, you have spoken the true word and you need not so much as inquire after results.

A few days ago a patient came to tell of the perfect healing of her brother, and I said, before she had spoken, "I am glad to know that Clarence is well." This was a bit of formality not necessary, but it gave expression to the joy in our hearts, and then we talked of other things.

Are you fully conscious of the powers that are yours? Do you know that God is waiting for you to prove by your works that God exists? God cannot do it, because God can do nothing that is unnatural. You must do it. This is what you are for. "God" means Life, Truth and Love. These are The Invisible Powers, the Elohim, the Hebrews called it, and these Powers are ours by inheritance, ours to use. By the activity of these Powers man was expressed; through their use all things that have appeared in heaven or earth have been made.

What dissatisfies you? The fact that you are consciously less than you are capable of being. The soul is a grower. It has an Ideal to reach. While it is not fully conscious of the real greatness and power of the Individual Self within, this very consciousness of not knowing makes it loiter with the imperfections of the personal. All that is here needed is the voluntary action of the will to put on new life and courage by using the true, sun-lit

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words of Science faithfully and lovingly.

People seldom do the best they know. Do not let the slumber-song of self hypnotize you into believing that you do the best you know without effort. The soul must *press* forward. Why? Because, it has to be self-made. It has to attain to the full stature of the Perfect Individual or Christ Self, and in its way it has many things to overcome. No muscles are strengthened without effort.

There are two ways of gaining knowledge while there is but one way to educate.

The sensorium, (or soul and body,) is governed by its mentality which has the power to exercise its faculties upon either the subjective or objective world. Through sense-perception you gather facts from the objective or outside world; through the reasoning consciousness you search out and explore the mental realm. The inner life is the same forever; that is, it expresses with the same laws and is entirely unchangeable in character.

You know within yourself that you are, individually, the Lord of that self. The thoughts the soul should think are the same that its Inner Self thinks. Is it not strange that one would indulge thoughts that he inwardly condemns as false?

Are you busy *trying* to do the best you know? If you are, all the words of your mouth and all the meditations of your heart are in accord with the perfect ways of the Lord of the entire self. (By the term Lord I never mean an old man nor old woman!) I mean by *my* Lord my own Individual Life and Power that I know is within me. And I am sure that every one who has discovered the Christ within him is bound to be happy for this brings happiness. It took all The Invisible Powers to Individualize you, and that Individuality has free use of those Powers. They are his, they belong to and are for the Individual. The Invisible Powers of the Universe are mine without reserve, and I have these powers when I "put on" the Christ or assume my Individuality. It is not the personality that heals, it is the personal that speaks the *word*. But the word is mental or spiritual, and it is the mental or spiritual that is power. Personal magnetism is a purely physical force that may act as a substitute for another's lacking vitality, but it is temporary in effect and of necessity, according to natural law, leaves the patient less capable of overcoming his difficulties than before.

No one is healed who does not know how to manifest the Christ Self. By our words are we able to put on the Christ, and it is man's business to speak the words and through it form all things and bring about all conditions.

While you should not think that the physical body is you in full, and that it does the healing, still you should not cut off the physical body from your divinity for it is your innocent paraphernalia, your beautiful sign of the idea of the substantial Self too great for manifestation. So include the body in yourself as your belonging When you say "I am" let your meaning reach to the very ends of limitation. But do not push your thought there. I treat the soul, and when I point the mentality of that soul to the Truth about his life and being, he has only to perceive it and be well.

The word is spoken in the mind, the picture or impression is made in the camera obscura of Thought, and as surely as it is impressed there that certainly will it be revealed in the body. Get a good impression, and there will be no trouble about the print.

Speak the word only and my servant shall live.

C. J. B.

THE BIBLE LESSON

FOURTH QUARTER.

Lesson VI.—November 11.

THE RICH MAN AND LAZARUS.—Luke 16: 19-31.

Central Thought:—"Lay up for yourselves treasures in heaven."

Jesus was yet at the Pharasee's house where he had dined as his guest, with many others.

19. Now there was a certain rich man who was clothed in purple and fine linen, and feasted sumptuously every day.

This is a parable. The lesson it illustrates is that true happiness is not to be sought in present enjoyment of that which is needed worse in another place, while the ears are closed to the appeals of suffering on the outside.

It also teaches that retribution is sure. Every one comes, sooner or later, to the reward he has merited, the reaping of what he has sown. Also, that salvation comes through overcoming.

No name is given for the rich man. The word "Dives," sometimes thought to be the name of this rich man, is only the Latin word for rich man found in the Vulgate translation.

Purple was the royal color. So this rich man was a prince or hero.

20. And a certain poor man named Lazarus was laid at his gate, full of sores,

21. and longing to be fed with the crumbs that fell from the rich man's table; but even the dogs came and licked his sores.

Jesus gives the beggar the distinction of mentioning his name, while he does not name the rich man.

The world does not act thus. A newspaper account would have said, "At the gate of the beautiful, palatial mansion of our distinguished fellow-citizen, the Hon. So-and-So, some unknown persons had placed a most repulsive looking beggar," etc.

I think Jesus meant something by this. It was just like him to do it, anyway.

And, in every language of Europe, "lazar" means a person affected with some loathsome disease. Jesus may have had some reference to the disease the man had when he chose the name Lazarus.

It is the only a parable recorded of Jesus in which the name of any of the characters is given.

McCulloh expresses doubt as to Jesus having been the originator of this parable, on account of the 16, 17, and 18 verses being entirely disconnected from what precedes them and from each other, and the further fact that it is not here stated that Jesus gave the parable.

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"Was laid" indicates that he was a helpless beggar, put there by some one to beg alms from the rich man's callers as they passed through the gate.

He was hungry; no one fed him.

The dogs seemed to have compassion on him. They licked his sores. This cleared them of insect eggs. A female dog will lick a wound on her young, for healing.

Some think this a mark of the man's degradation. Only dogs cared for him; or else the act was a sign of his low degree.

22. And it occurred that the poor man died, and was carried away by the angels to Abraham's bosom. And the rich man also died, and was buried;

23. and in hades, being in torments, he lifted up his eyes and saw Abraham at a distance, and Lazarus in the folds of his mantle.

Notice the distinction. No account is given of the disposal of the beggar's body. It was of small importance.

But the rich man was given a funeral and the place where the body was deposited was marked honorably and richly.

The spirit of one was carried by angels to a place of safety and rest, or, rather, into a condition of happiness and security.

Abraham typifies the father. Lazarus receives the attentions due a son; is honored and lifted up, receiving—not a reward for his sufferings—but the dignity and honor due a soul that has overcome, has finished the harvest of error.

The soul of the other man had just begun its reaping. It was not in a place of torment, but a condition of torment. "Hades" means the unseen. The visible material was dropped for the time.

They were in speaking distance of one another, though far apart in condition.

The rich man had been in error—not by being rich—but in a wrong use of his privileges. His wealth and luxury had prevented the reaping, the overcoming. Now it is removed, he begins the harvest.

Verily, every one must be saved through overcoming, now or some time, somewhere. It is the law of development.

Don't cringe from your harvest. In it is found salvation, power, a strong individuality.

24. And calling out he said, Father Abraham, pity me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tortured in this flame.

He appealed to Abraham as a Jew, claiming his compassion.

Lazarus had famished of hunger; the rich man is suffering of thirst.

"This flame" refers to the feverish, thirsty state the man was in. One of the definitions given in the lexicons for the Greek noun phlogmos, (translated "flame" in our lesson) is *inflammation*, and the metaphorical meaning of the verb from which it is derived, is *to inflame*.

The word is unquestionably used here in a metaphorical sense.

"Water" here, too, signifies spiritual refreshing. The man longed for spiritual refreshing in his famished condition. He must open his own fountain.

25. But Abraham said, Child, recollect that thou, during thy (earth) life, didst receive thy good things, and Lazarus, in like manner, his evil things, but now here he is comforted, and thou art tormented.

26. And besides all this, a great chasm is situated between us and you, so that those wishing to pass over hence to you are unable; nor can those cross over thence to us.

Lazarus had finished the harvest, had overcome; the rich man had not yet. His luxurious mode of living had prevented it.

And there can be no passing from one state to the other except by the bridge of your own building, out of conduct, thought, experience. The redeemed cannot go back, except by misconduct, and those who have not yet overcome cannot go over, except by overcoming experiences.

Another thought here is that each one must work out his own salvation. Those who have attained cannot lift those who have not out and above the necessity of working it out.

27. Then he said, I entreat thee, then, father, to send him to my father's house;

28. for I have five brothers; that he may testify fully to them, lest they also come into this place of misery.

29. But Abraham said, They have Moses and the prophets; let them hear them.

30. And he said, No, father Abraham, but if one should go to them from the dead, they will reform.

31. And he said to him, If they hear not Moses and the prophets, neither will they be convinced, though one should rise from the dead.

If precept, reason and the light of truth are refused, ignored, by people, they will not be convinced by signs. It is in vain to show signs to unbelievers. The light of truth is abundant and convincing without resorting to proofs by signs.

If one says to you, "Heal me, and all my neighbors will be convinced," do not listen to it. They would not. Don't undertake the case for that purpose. Do it for the sake of the patient and because you love the truth and its demonstration.

Answers to Correspondents

WHAT DO I "think of Kansas City as a science center and a place of abode?"

Answer:—Kansas City is the great throbbing center of the greatest country in the world. From its very location, situated at the confluence of the Kansas river which flows through one of the most progressive States in the union, and the noble Missouri, the grandest river in the world, it is the radiating centre of vitality, the living, throbbing heart of the United States.

The last census gave the twin *Cities* two hundred and twenty-five thousand inhabitants, and many of these are metaphysical scientists who dare think for themselves and with hearty willingness allow every one else to do the same. Her metaphysical healers and teachers are known far and wide as the "Missouri Prophets." Some folks who came here from the far west said they were interro-

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gated just before leaving home:—"Are you not afraid of those Missouri Prophets?"

The answer was, "No; we are going there to get them to prophesy, by teaching us."

The mortuary report for the year 1899 made Kansas City the healthiest city in the union. Its people are a "peculiar people;" gathered from every nation and tribe and tongue, they form a new and magnificently powerful compound, and are united as one in common interests, ever ready with bountiful aid for the real needy, or the one who asks for uplifting.

The "Maude Long" incident is truly typical of our people:—

One bitter cold night when the snow was deep a pretty young girl, who lived in a cabin in the country woods near Kansas City, heard sleigh bells out at the gate. She rose, went to the door, and saw a sleigh and horses halted, with only a man, who seemed to be drunk, inside. But there was a tiny hood and some mufflers by him in the sleigh, and the good girl made up her mind to go at once to look for the children that must have been lost! Her brother did not like to be awakened. But the sister urged him, and finally, when he was dressed, took him by the sleeve, pulled him out at the door and said, "We *must* go and find those children, or they will freeze in the snow!" So she went out in the cold, and after following the track for more than a mile found two little city tots huddled together and asleep in the snow. They carried them back, warmed and fed them, and Maude Long saw them safely home the next day. There she found the mother wild with fear! But she heard the joyful steps and wept and gave thanks when she saw her children. She was wealthy, and offered a bountiful reward; but the young woman refused to take it, saying she had simply done what anyone under the circumstances ought to have done. The city, the great, Heart City, rose up as one man and gave her a little fortune and insisted upon her making use of it, so she began by entering college.

At the Hereford cattle-show in Kansas City one year ago, the widow of a cattle-man had spent all she had, save a favorite heifer, to pay her husband's debts, and at last placed the beautiful animal on the market. It was her only present means of support. When this was announced, you ought to have seen those cattle-men's eyes! —and their mouths too, for while their eyes glowed their lips compressed, and every spectator knew that some 'Kansas City" resolution was forming! One man threw a silver dollar into the arena where the pretty Hereford stood, saying, "How many will throw one dollar?" And dollars literally showered down from all directions until almost a half-bushel of dollars lay upon the ground. Some of the men put their hands into their pockets and threw handfulls of dollars, and one good-hearted woman inspired by the atmosphere of Kansas City, sent in her check for $200 to be added to the amount already in. So the widow's heart was made glad, for the calf sold for enough money to buy her a nice surburban lot for a new home in Kansas City.

Such is the spirit of the place.

It is pre-eminently a growing city, always adding many new buildings, making boulevards, paseos and adding new parks, and, widening its territory.

Nearly all the churches of Kansas City are old. There is a rather new, very handsome structure, Christian Science church in gray stone covered with red tiles; and another is billed for an early appearance on an elevated eminence at Troost and Springfield avenue—the highest point in the city—just two blocks north of our residence. But we have passed from the age in which churches are worshipped as divine and sacred by an ordinance from God. Churches grew out of the need depraved men felt for moral elevation, when they had run their course in vice and did not know how to get rid of results. It was these men, who, when seeking elevation and the avoidance of the ills their waywardness had incurred, turned upon the innocent young, and preached in howling tones the dangers and terrors of life, instead of its joys. The church has served its purpose. It came as a fortification against a great scare. Now that the scare is over, the place of temporary refuge is no longer needed. Men and women know that they are responsible from the first to the last for the conditions of the manifest self. The Invisible Powers are for our use. Nature contains iron, but man must mould the machine; textile fabric exists in the unseen, but not wearing appearal; the colors of the rainbow are a sign of what may be found in the unmanifest; but I must paint the pictures that I want upon my walls; The Invisible Powers grow the forests, but man must plan and manufacture the furniture; and mankind is from everlasting to everlasting, co-existent and co-operative with The Powers, but he must *make himself* as he appears.

This is what the Bible refers to when it says, "Put on the Christ," or, "attain unto the full stature." The writer knew *that* work was for many and that he must make himself equal to his highest ideal always.

If there ever had been a God as the ancients depicted, old, gray, and with visceral emotions, alternating between wrath and compassion, he must have smiled at men's sly turn in prayer when trying to beg or flatter him into doing his own work and man's work too! Of course he did not answer the prayer for he knew that man ought to be attending to his own business and *trusting* God for his.

The invisible is all Beauty. I love to do my part and bring forth that beauty. I gathered to-day three immense bouquets from our yard and garden. My roses are in full bloom this October 24th, and the nasturtiums, verbenas, cannas and heart's-ease, are rejoicing as if they knew not summer is over. You would be pleased to let me show you the wonder things these flowers outpicture. In the spring my gardener makes the beds and tells me how they ought to be. Then I tell him how to make them, for I desire choice kinds of manifestation. I would like to make them myself, but I cannot find the leisure. I do put in a pleasant moment when by writing faster I gain a bit of time. Homer, our boy, is as great an adorer of nature as I, and when here, we revel in the garden, whenever I find a moment from my desk. He had the men bring gravel to make nice walks and Homer built a lovely bower over one of them, and he and I do all this at our own expense. The bower is almost covered with vines this sum-

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mer, and the cross-walk beyond is inviting, for its beds are bordered by wild violets, and the zinnias of scarlet and gold and carmine, are smiling their best as they peer out from their great bunches of green leaves along the garden back fence. The leaves are green on our trees and the lawn-grass is fine. We are not far south, but in the *center*, and so do not feel the great extremes of heat and cold.

Our Convention Hall seats about twenty-five thousand, comfortably, and it was filled to overflowing when the Democratic convention met here in the summer. Drive in any direction you please, and you will see elegant and artistic buildings in construction, and hear the sound of hammers ringing. But for miles around the point where the gold dome of the Postoffice glitters, there had been old, substantial business houses, that were finished and put to use, long before we came here, which was eighteen years ago.

Kansas City is the mother of free thinkers. And her atmosphere is beneficent to all who vlounnteer the True, the Natural, the Right and Pure. C. J. B.

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The Life

"The Life is more than meat, and the body, than raiment."

VOL. 7. KANSAS CITY, MO., WEDNESDAY, NOVEMBER 7, 1900. NO. 28

ALL IS TRUTH

O ME! man of slack faith so long,
Standing aloof, denying portions so long,
Only aware to-day of compact, all-diffused truth,
Discovering to-day there is no lie or form of lie,
And can be none,
But grows as inevitably upon itself as the truth does upon itself,
Or as any law of the earth, or any natural product of the earth does.

(This is curious and may not be realized immediately.
But must be realized;
I feel in myself that I represent falsehoods equally with the rest,
And that the universe does.)
Where has failed a perfect return, indifferent of lies or the truth?
Is it upon the ground, or in the water or fire?
Or in the spirit of man? or in the meat and blood?
Meditating among liars and retreating sternly into myself,
I see that there are really no liars or lies after all,
And that nothing fails its perfect returns,
And that each thing exactly represents itself and what has preceded it,
And that the truth includes all, and is compact just as much as space is compact,
And that there is no flaw or vacuum in the amount of the truth—but that all is truth without exception;
And henceforth I will go celebrate any thing I see or am,
And sing and laugh and deny nothing.

—Walt Whitman.

Contraries work together to one end. One side corrects error and reaches truth through experience; the other side glides along the paths of Wisdom in peace to truth.

Be not afraid to speak truly, without regard to consequences. Truth never yet failed to sustain him who is true to the highest he knows. "It is better to be right than president."

"Have you learned lessons only of those who admired you, and were tender with you, and stood aside for you? Have you not learned great lessons from those who reject you, and brace themselves against you? Or who treat you with contempt, or dispute the passage with you?"—Whitman.

When we name Being Love, Life, Truth, Intelligence and Power, we name that which is individuated in man. Man's manifestation of these we call loving, living, trueness, knowing and strength.

Will you fight a slander? You do but magnify its seeming proportions and become an afflatus to lift it into notice. Let it alone—live above it. A falsehood has no support in the element of things.

The notices of expiration of time paid on subscription which we are sending out, are important to us. Please do not neglect them. The amount is small to each one of you, but many of them added together make a heavy burden for us to carry.

A Reform Christian Science Institute has been opened at 93 Warren st., Roxbury, Mass., Chas. A. Osborn, R. C. S. D., President. Lectures on the practical application of Christian Science at Sunday service, 3 p. m. Testimonial meetings, Wednesday, 7:30 p. m.

A patriot is one who sacrifices selfish ends for the good of home and country. A politician is one who seeks elevation and emoluments for self and a political faction. A statesman is a wise man who sees the philosophy of events and preaches the doctrine of national justice and preservation, for the good of humanity.

Through a mutual friend I have been furnished with a copy of your paper, The Life. To say I am delighted with it would scarcely express my surprise and pleasure. I find your explanations free from those mystical illusions and sentimentalities so confusing to the uninitiated, and beg that you send me as many back numbers as you may have at your disposal. Lucile D. Keaton.

Many people are now under the hypnotic spell of the constant howl of political papers and campaign speakers. There are not a few who believe that the success of the party they are not affiliated with would be a calamity. This is silly nonsense. Neither Mr. McKinley nor Mr. Bryan is an enemy to the welfare of the country; and if he were, he would be powerless to destroy its prosperity, as powerless as you or I. God reigns.

A well known Baptist preacher of this State had a fifteen-year-old son who was a good reader. The father was proud of his son's talent, and once upon a public occasion called upon him to read a chapter in the Bible at the opening of the services. The chapter was nicely rendered, and at the close the boy in imitation of his ministerial parent's manner solemnly announced "Thus readeth the 23rd chapter of the book of Levity—cuss."

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A HIGHER INTERPRETATION

By Lydia A. Bell.

ONE OF the distinctive features of the thought of the present time is reinterpretation of old forms. The old familiar words and texts are taking on a new dress, a new color. When a church so orthodox as the Presbyterian is saying, "Give us a new creed,—the old one is obsolete: it expressed the opinions of the men who formulated it, but it does not express our opinion"—it shows that thought is rising out of tenacity to form, and that the world is moving rapidly onward.

We must have a new dress for old truths, a new revelation. Truth cannot wear the same clothes always; it must suit itself in its clothing to a higher and higher perception: its garments must accord with the heart and life of its revelation. This fact is the greatest commentary we can pass upon the fundamental truth of life, which is rising like a tide in the human consciousness and breaking down the old dams of interpretation and flowing out serenely into the new.

Those of us who have taken hold of this fundamental truth of life's expression are beginning to be free, to lift ourselves into the light which needs no man's opinion to make the standpoint or status of what the truth shall be for us. This is where we are in this day of new interpretation:—The time is not far gone when we were not permitted to do this, when the thought was cabined and cribbed, when we had to take truth upon the basis of someone's opinion as authority. Some of us at least are loose from that, and we come to a free interpretation of the old texts, often reading them entirely out of the old meanings that the Fathers put upon them because no man or woman who ever reached the height of inspired consciousness in himself was able ever to reveal that height in any form of words. No one is able to speak the word that reveals to others the height of consciousness which he has touched. He speaks, to be sure, but his words conceal the reality he would utter: the garment of words must inevitably fade in the vision of one who sees the Truth of life as a state of Bliss, a state of Being. He knows that he cannot tell it, but he speaks, and the soul of what he utters is in his voice. Those who hear may catch that,—and then the world gathers about the husk, the form of his revelation, and binds itself to that:—but I will not say that the form does not help him to float on the sea of Truth and give him that life which finally results in a new revelation in himself.

Paul says in the eighth chapter of Romans, "As many as are led by the Spirit of God, they are the sons of God." The old interpretation begins in the idea of separateness; in the idea that God is one and that you are another, that He is in one place and you are in another place, and not only in another place, but outside of His favor. There are those yet, earnest souls, who are trying to adjust themselves and their lives to this non-adjustable idea. It cannot be done. The universe is a unit, and that unity includes my life within itself. Paul might more clearly have said, "As many as know the Spirit of God, know themselves to be Sons of God." There are degrees of consciousness, but there is but one Spirit and one Son.

In our conception of the universality and oneness of life, of the Spirit of God being the all pervading essence of all—that is our Sonship—is a fact: its revelation to us is a matter of realization, a matter of experience with ourselves. It is the rising up to the glory of the self by the power of the Spirit with us to the full revelation of that which we are, "Sons of God."

As we love the Truth, it is the Spirit that knows itself in that likeness that loves Truth. As we love the beautiful, it is the Spirit that knows itself in that likeness which loves Beauty. As we rise up in the power of the Spirit of God within us to the height of that Spirit, what are we? Conscious sons of God! We are Light—Wisdom—Love—Beauty—every quality which the Spirit is in its perfection we know ourselves to be in that perfection. To come to this place of understanding is really the goal of all religions, the fruit of all teaching. The story of humanity is this effort to come to its place, its Sonship, its Oneness,—and it presents itself to us now in the fundamental idea that in coming to God, we are coming into our own true estate—we are coming to ourself. This is the fundamental idea of what we call the "New Thought." It was the idea which Jesus taught and the idea which to the Pharisees seemed like blasphemy. "He makes himself to be one with God," they said of Jesus. It is an oriential idea. It is the root and branch of the teaching of the Vedas. It is the testimony of every saint and sage. Why is a man a saint or sage? Because of his Godlikeness—godliness, we say for short.

Out of the old theological idea of being separate from God and seeking Him outside of ourselves, we come into the truth that the Eternal Life is all there is: that life is one unending, changeless unity. That is the foundation upon which we rest our inspiration to the goal of true understanding.

We are necessarily viewing this subject from two aspects of the New Thought movement, and because there are these two aspects, students sometimes get bewildered and feel that there is contradiction. All intellectual perception rests in dualism; even the true has two aspects to us as we consider it. There are always the aspiring mystical side, and the working practical side. The mystical can always conceive of the practical, but the practical always denies the witness of the mystical. The working, practical side will always quarrel with the mystical and the mystical will never quarrel with the practical, but will let it have its own place. These two aspects must inhere in the world thought. They are like the confluence of two rivers which together make a great river. These two aspects are clearly revealed in the Christ character and Christ life. On the one side are the miracles, the healing, the exercise of power over the forms of nature; on the other are the Mount of Transfiguration, the Light of consciousness, Sonship, removed from works. "My kingdom is not of this world." It was that consciousness which was the door within to the triumph over all conditions. This consciousness is the Christ Life,—this is the goal, the thing to be desired. That these two as-

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pects call forth two phases of one truth is apparent. Those who look at the practical or works side merely make healing the ultimatum of true attainment. It says, "I am in the likeness of the Divine. All things are mine. I can have wealth: my property must increase: I must show forth this and that: it must reveal itself in added powers and improved material conditions." The other side says, "I do not care for your pleasure or pain: I do not care for your wealth nor your poverty: to me one is just as real as the other: they are fictitious expressions of that which I believe to be the truth of life. You may go on with your seeking this condition as opposed to that condition: you will finally find that your position is not the truth of yourself. You will finally have to say, 'It makes no difference what comes or goes, I do not seek to attain this or to have that, I do not care for one more than the other, I do not seek to prolong life nor avoid death, to become rich or to avoid poverty. I stand at the central point, my look is constantly upward and inward, the shadow may fall where it will.'" The Master says, 'These things will follow them that believe." He also says, "I go to my Father." I go higher, and what he says I say.

PHYSICAL IMMORTALITY.

ONE HARRY GAZE of Oakland, Cal., in May last began the publication of a little monthly journal, which he called "The Advanced Science Journal." He skipped August and comes out in the Sept. issue with the name which discloses its original aim and purpose, "Physical Immortality."

It is all written by the editor and the Sept. issue has 12 pages of reading matter. It is exclusively devoted to the advocacy of what its name embodies. So Helen Wilmans will have to change her claim for *Freedom* again, since it is not now *the only exclusive*, etc.

Mr. Gaze's supposed discovery of the way to be immortally young is, To hold ideals of perpetual youth firmly in mind, and enter into a full and constant recognition of the fact that the body is continually being renewed through molecular change. This, he claims, will produce harmonious adjustment between the mental and physical renewal.

It is a well known scientific truth that that body of yours is no more than seven years old, probably not older than three years. We are constantly renewing our bodies. Then why allow them to grow old and decrepit? I don't believe we need to, and when we do discover the law of perpetual youth, it will be so simple that a child may understand and apply it.

Many are saying to Mr. Gaze, Prove your theory, and then we are with you. Let us all join in and help him prove it. He may have only one clause or two of the law, and some of us may discover other clauses. I do not doubt for a moment that old age and death are mortal errors that must be overcome, and that their days of supremacy over men are numbered.

Mr. Gaze believes in the theories of reincarnation, he says. But he will have to modify these some. The reincarnationists tell me that I must drop this body and get another, and another and on and on so, *ad infinitem*. Mr. Gaze would tell me that I may stop right here and keep this body. So they do not agree in that.

In one sense I admit that I have had several embodiments since I entered this plane over forty years ago. Now, I propose to put in better molecules for the next one than I have ever used before, and yet better ones for the one that follows that, until I shall count years off, instead of on, my age.

WHY NOT LIVE FOREVER?

MEN USED to look about in deserts and wildernesses for the fountain of youth. Latterly they are more sensible, and look each man inside of himself. From teaching how to be young at sixty, they went on to teach how to be young, though a nonogenarian, and then how to retain youth's vigor for a hundred years. And now a man has written a book—and a mighty plausible book it is—on "The Possibility of Not Dying."

Why not live forever? the advanced school is saying. Is not the body renewed throughout every few years? Is it not merely a machine? Cannot proper care and intelligence always replace wornout parts with new parts as good as the originals, or even better in many cases? Why not abandon the whole superstition about the necessity of dying?

There was an account in the news during the past week of a youth of upward of eighty who was making century runs down in Pennsylvania. A wagon ran over him and broke several of his bones. He was in the hospital a few weeks, and then resumed his century runs, feeling, as Teddy Roosevelt would say, "like a bull moose." And *Physical Culture* gives an account of a New Rochelle woman of ninety-three who is a great dancer, as frisky and limber as a girl at her first ball, and who is also a daring horsewoman, and is only kept from jumping the rope and rolling the hoop by the entreaties of her greatgrandchildren, who do not think it dignified.

To resolve to live forever is a laudable ambition. It is a good idea to hitch your achievement wagon to a star. If you don't attain the full measure of your ideal, at least you will save yourself from being a whining, shrivelled, unsightly wreck of a human being at seventy.—*New York World.*

Once a little fly was riding on the top of a great carriage drawn rapidly along a dusty road by a dashing pair of horses. The little fly looked back and said "Dear me! What a dust I am raising." (With apologies to the shade of Aesop.)

Remember that co-operation is to take the place of competition in the new order of things. Competition builds up one upon the ruins of others; co-operation joins hands in the production of new value.

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Our Silent Hours are 6 to 7 a. m. and 7 to 8 p. m., K. C. time. All, especially patients, are requested to observe at least a part of one or both of those hours in the silence with us.

KEY-NOTE.

NEW THINGS IN TRUTH APPEAR TO ME DAILY: I AM INSPIRED TO TAKE THEM INTO MY CONSCIOUSNESS.

A SHORT time ago this statement appeared in The Life:—

"Knowledge is not power; Education is power."

Some have misunderstood it, because of the fact that almost universally "education" is taken to mean book learning. When we speak of a boy "getting an education" we refer to his going to school and studying the assigned text-books of a regular course.

But education, properly defined and understood, is drawn out and activised mind power. This is true power.

Knowledge is knowing facts, or the product of instruction. A man may cram his memory with a vast amount of facts, good, bad and indifferent, jumbled and mixed and confused so as to be of little use to him. Yet this is knowledge; but not power. Developed mind power only is education. and this is true power. Knowledge may be weakness: Education, in the true sense, is always power.

The ocean is a symbol of life. It ebbs and flows, is calm and then disturbed by wind and storm, is so vast that one standing upon one shore cannot see the opposite shore, is fathomless and people sail over it with varying fortune and destinations at the mercy of its moods.

Healing Thoughts

WE ANSWERED an invitation to visit friends thirty miles out in the country, and found them to be good, honest, old-fashioned, kind-hearted Baptists. Above the mantel and wide fire-place of the sitting-room was the embroidered motto, "The Lord is my Shepherd" and the two interpretations of that grand, Twenty-third Psalm,—written by somebody who had discovered himself and who had found his true place in being,—flashed into my mentality.

Some man or woman, may be David, after the encounter and overcoming of some great struggle, beholds, from the mountain top of his victory and in its pure light, the revelation of his freedom and real greatness. "The Lord is *my* Shepherd" or, My shepherd is *my* Lord, my own true and powerful Self of God, or, Elohim.

When David said, "The Lord is my shepherd," he had just discovered that his strength was in Himself! And he was so glad, so elated, so uplifted and so amazed, his horizon was so enlarged, that his thoughts burst forth in praise of the natural, the beautiful and the most glorious order of things.

The shepherds who watched their flocks by night and by day were types of faithfulness and protection. We have accounts of faithful shepherds that date back more than twenty-four hundred years B. C. The Egyptians and Chaldeans, were shepherds, and the first known astronomers. Thales, one of the seven wise men of Greece, lived six centuries before the Christian era, and though the first teacher of astronomy, both astronomers and shepherds lived and performed many hundreds of years before his time.

The progenitors of the Jews, in patriarchal days, delighted in pastoral life, and their history is rich in such scenes. The business of tending flocks and herds was performed by the sons and daughters of wealthy chiefs. The office of shepherd was attended with hardships as well as pleasure. Though the Shepherd had often to encounter the attacks of wild beasts, and though sometimes subject to robbers and peculiar foes, he was prepared for any ordeal, and was ever faithful to his flocks. The ordinary shepherd wore a mantle of fleecy sheep-skin and carried a scrip or wallet of food, a sling, a staff with a crook.

In the morning he led forth his flock by going before them and calling them. When in pasture his business was to watch the flocks, with the assistance of shepherd dogs, and his chief law was, should any sheep stray "*he must search for it until he found it.*"

When the soul exclaims, "The *Lord* is my Shepherd," it shows not only the great discovery that it is, within itself the divine Image of the Infinite Powers, but it acts upon the knowledge and adopts its true nature.

"I shall not want," I, as soul and body, am now secure in the Lord Self. I know who I am, and am no longer subject to fears. Within myself I find I have all power. I am in league with Power and one with It. This Shepherd is perfect in character. So in putting on the True Self the soul can but be true, and faithful. The *Lord* is

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always of God. It is the Elohim Individualized and ready for the speaking of all powerful Words.

The faithful soul,—the one in the understanding as this poet was—is ready to follow as his Lord may lead; and this is accomplished by *putting on* the Lord, or Christ, through the faithful use of the word.

The soul that thus lives in its Lord *knows* it shall not want. It is secure. It is confident and serene.

"Still waters" symbolizes peaceful thoughts. Harmony reigns in the realm of thought, and every mental action takes on the order and systematic arrangement of true science, so that every problem is solved with ease, and every question that presents itself is one of joy and gladness instead of toil and care.

The Lord *knows*. The Lord is Wisdom. To know the Lord is understanding and to depart from the knowledge of error is *wisdom*.

There is a subtle law not perceived by those who do not live in this Lord, the True Self. It is through this law that healing is practicable. The one who lives in his Lord has power to heal diseases and may tell the secret that lifts a man above the belief in evil, as an entity.

The one who speaks and acts from his Lord plane, sends forth every word clothed with power and converts discords into harmonies, sadness into joy, and insures peace and good-will. C. J. B.

THE BIBLE LESSON

FOURTH QUARTER.

Lesson VII.—November 18

THE TEN LEPERS CLEANSED.—Luke 17:11-19.

Central Thought:—"Be ye thankful."

We pass over about two months between the last lesson and this one. It is now only about a month before the crucifixion. Jesus is near the border line between Samaria and Galilee, on his way from Ephraim to Bethany, going eastward.

11. And it occurred, as he was proceeding to Jerusalem, he passed through the borders of Samaria and Galilee.

Jesus was going first down to Bethany and then to Jerusalem, where he seemed to be conscious of that which was to befall him. His disciples were with him, besides a good many others.

12. And as he was about entering a certain village, ten lepers met him, who stood at a distance;

13. and they lifted up their voice, saying, Jesus, Master, pity us.

Along in that region of country there are yet colonies of lepers who come out every day and sit by the wayside and call out to those who pass by to help them.

There were ten who called out to Jesus as he was passing along, asking him to have pity upon them.

They stood afar off. It was, and is now, against the law for them to approach near to people, on account of the contagious nature of the disease.

One of these lepers was a Samaritan, a heathen, and the other nine were probably Jews.

Leprosy has been, in all Christian and Jewish literature, a type of sin. Peloubet finds 7 points of resemblance.

1. It is unclean, defiling in its nature.
2. It is destructive and mutilating.
3. It is constitutional; that is, affects the entire system.
4. It is latent in its working.
5. It is contagious.
6. It is incurable.
7. It separates those affected from the rest of mankind, or at least from those who are not affected. A leper's associates are all lepers.

While these statements are true about leprosy, they are not all true about sin, since we now know that sin is only a shortcoming, or unripeness.

We may say that at least the 2nd and 6th points of resemblance found here are not sustained in our teaching. Sin does not destroy, and it is not incurable.

These unfortunates ask for pity, probably referring to healing. They knew whom they were addressing, as they called his name and used the respectful term Master, or teacher—Greek, *epistata*—and they had doubtless heard of his works of healing.

14. And seeing them, he said, Go, show yourselves to the priests. And it occurred, as they were going, that they were cleansed.

According to the law of Moses, (Lev. 14.) if a leper was healed, he must go and present himself to the priests for examination, and offer sacrifices of cleansing before he could be permitted to go among other people.

Jesus pronounced no direct healing word; he only put their own faith to the test. He said, "Go, show yourselves to the priests," just as if the work had already been done. They started immediately, showing that they believed they were cleansed.

"As they went." If they had not started, the healing would not have been done. When the children of Israel stood upon the shore of the Red Sea and the command was given of the Lord, "Go forward," they began to wade in, and the turbulent waters opened before them. If they had stopped and said, "Lord, open the way first. We cannot wade this deep sea," it would not have been done.

If the lepers had said, "We will not go to the priests until we are healed," they would not have been healed. Jesus gave them a severe test of their faith. To go to the priests not healed would have meant death. Here is a good lesson, reader. It is not necessary for me to point it out. It is clear to you all. When the Spirit says, Go forward, *go*, it matters not if there appears to be a wall as high and strong as the walls of Jericho in front of you. It will crumble away before you run against it.

15. And one of them perceiving that he was healed, returned, praising God with a loud voice;

16. and he fell on his face at his feet, thanking him; and he was a Samaritan.

The one who was not a Jew came back to thank Jesus. He praised, or glorified, God, and thanked Jesus.

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He manifested a laudable spirit of gratitude toward the one who had spoken the word for him, while he, at the same time, recognized the true source of his healing.

Remunerate your healer, or the one who opens the way for you, and bless the Lord for the health.

Pay the demonstrator for the time and effort, as you can, and praise God for the health.

17. And Jesus answering, said, Were not ten cleansed? Where are the nine?

18. Were none found to return to give glory to God, except this foreigner?

Jesus here merely voiced his thought as he observed the slowness to accept his doctrine among his own people. The implication is conclusive that the nine who did not return were Jews.

These Jews went to the temple, showed themselves to the priests and offered the required sacrifices, according to form of law, and went on their way, serenely believing that they had made full returns for the benefits received.

The heathen just fairly shouted his praises and thanks, and felt that he must tell Jesus about it. He was free, not bound by forms.

19. And he said to him, Arise, go thy way; thy faith has saved thee.

The Vatican MS. omits the last five words of this veree.

But it was the man's own faith that healed him.

Remember that faith is the power to perceive the thing to be a reality before it appears upon the surface. The man perceived that he was healed before the body showed it, and started to the priests as commanded by the healer, and it became at once a fact in the outer. He believed he had already received in the spiritual realm, and did have outwardly.

This is the law, reader.

If you are an invalid, can you do this for health? If you can, you will be healed, when some efficient healer speaks the word for you, or when you learn to speak it for yourself.

Answers to Correspondents

WILL YOU please give a treatment in The Life for a sense of hurrying? Mrs. H. G. P.

Answer:—The feeling of being hurried or rushed, that you have not time to do what is needed to be done, arises out of two erroneous mental conditions: Lack of poise and patience and fear of failure.

Self-control and confidence in your power to accomplish what you undertake to do, give a mental poise and a foundation of patience to action that prevents both fear of failure and apprehension of not being able to finish the work at hand in time to fill the purpose.

You have sometimes been on a street car going to the station to catch a train when you had no time to lose. The car seemed to make unusually long and frequent delays. You got nervous and felt to push it along with tense muscles and nerves, and actually sat erect and leaned slightly forward in your anxiety.

This, of course, was all very futile, and the seeming of unusual delays was probably only a seeming. The car would have arrived at the station just as soon if you had not been anxious at all.

But when the accomplishment of the thing to be done depends upon your own action, your anxiety actually hinders progress by rendering your exertions less efficient.

The thought to hold to overcome this state of mind, then, is something like this:

"I have all the time there is, and am not hurried. I am filled with peace and confidence. I am not afraid of failure. My patience is the patience of love, and God works serenely through me. I achieve fully the purpose before me and time is eternity in which I work. I refuse measurements of the now, for it is endless and forever with me. The now cannot pass away and in it I do all my work, bountifully and completely."

---

1. How does the spirit, or mind, become insane? It seems clear that the body is but the instrument of the mind to be controlled by it, but what controls spirit (mind) and should be held responsible for its well being?

2. What causes rheumatism and what would be proper treatment therefor? A Subscriber.

Answer:—1. I do not believe mind ever becomes insane. What we see and hear of the actions of the demented person is but manifestation of mind through the brain. We know that insanity is the result of a defect in the brain. You say the body is the mind's instrument. Very well. Suppose the instrument becomes impaired in anyway, by a stroke from without or a wrong thought action from within. Then the manifestations through the instrument are not normal or harmonious with the intent or purpose of the will.

Suppose Paderewski's piano gets out of tune or has some of the strings broken—it matters not whether he or some one else caused it—and he undertakes to play a Chopin Etude on it. Would you say the pianist is crazy or the composer insane when you hear the jargon produced through the impaired instrument? No; you would say, "That piano is horribly out of tune."

If an insane person is mentally unsound, then he continues just as crazy after bodily demise as before. Do you believe Emerson is now demented? And in this case (of mental insanity) it would not be necessary for the brain to be out of order at all. If Paderewski were crazy, he might have the finest piece of music and the best Steinway grand piano before him, and yet the noises produced would not be sane music. Nothing controls mind or spirit but the Law of Being in Universal Mind.

2. As I have said before, rheumatism may be caused by anger, or fear of weather or wet, or a syphilitic taint in the blood, or inheritance, or simple exposure. Different treatment is required for different causes. But a general formula may be given to overcome the defect in mentality that permits rheumatism to appear as a result of any immediate cause. This defect is a negative, or sad, or aimless mental state. Affirm, "I am that I am, and will now manifest what I am. I overcome fear and false

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ideas. I am cleansed of all impurity by the pure waters of Life flowing through me. Every vestige of fault or folly is consumed by the fires of Holy Spirit in me. I am serene, happy and loving by nature and will not yield to weakness. The law of life is the law of my body and I am free and sound and well in every part."

You understand that nothing of value can be accomplished without persistent, patient effort. To "try it" for a week or two and then become discouraged and resort to the liniment again, is, of course, but to fail. The defective particles in the body must be expelled and new material, free from the old defect, put in to fill the place of the old.

This process of renewing is continually going on anyhow; but if the builder grows no wiser or stronger, or is subject to lapses into the old ways, the new building is little or no better than the old.

THINKING IN CHUNKS.

I RECEIVED a letter from a lady in Lynn, Mass., today asking me to be at "the station" at 8:30 a. m., as she would like an hour's talk with me in passing through to California.

Now, what was wrong with this request? Well, there are six R. R. stations here and seventeen different R. R. systems centering into them. So I would have a time of it watching all the roads at all the stations at 8:30 a. m. Then, she did not name the day. She only said "at 8:30 a. m." I have no idea what day she starts nor what day she will reach Kansas City.

She will probably wonder why I did not meet her and suspect that I did not care to see her. I am sorry.

Many people make such mistakes. About half the letters I get omit the name of the State after the post office name as, "Jonesburg, Oct. 1, 1900." If the back of the envelope fails to disclose the name of the State that has the distinction of possessing that particular city of Jonesburg, and it usually fails, we are often put to much trouble and annoyance about locating the writer.

This is because people do not think sharply and analytically and with life. They are loose and slip-shod in their thoughts.

The power of analysis and synthesis is a most rare and valuable power. People ordinarily think in chunks and do not particularize points and distinctions of meanings in words. They, consequently, seldom get what they hear so as to tell it as it was originally delivered.

We used to play a game like this: A dozen or fifteen of us would get together. One would write a story a page or so in length, embodying a number of incidents. He would take one of the company out into another room and read him the story. This one would take a third to one side and tell him the story as accurately as he could. Then this one would tell it to a fourth, and so on, until the last one is reached. This one writes the story out as he gets it, or remembers it. Then we would compare the two written copies. The difference would be startling.

We may overcome this weakness by practicing analysis of English sentences and by the study of mathematics. And often analyze your own thoughts sharply. Take them under a merciless scrutiny, turn the mind back upon itself and let it take an invoice of itself and classify the stores found there. There is no other study so profitable as the study of mind as mind. This is a book that is open to all. Try it. You will find it very improving.

AN OLD SANCTUARY.

PERHAPS THERE is no place in the historic city of Cambridge so interesting to the visitor as old Christ Church.

The first service was held in it in October, A. D. 1761, the mission having been sanctioned and aided by the Archbishop of Canterbury, and the English "Religious Society for the Propagation of the Gospel in Foreign Parts."

The silver communion service, a flagon, chalice and paten presented by King William and Queen Mary in 1694, to Kings Chapel Boston and transferred to Christ Church in 1772, by Governor Thomas Hutchinson, is still used by the present congregation at Christmas and Easter services.

When the Revolutionary army assembled in Cambridge in 1775 the church was occupied by a company of Connecticut troops and being Tory property the building was roughly used, some of the organ pipes being melted into bullets.

Later in the year Mrs. Washington joined her husband at Craigie House in Cambridge and missing her familiar and beloved form of service succeeded in having the soldiers ejected, the building put in proper order and reopened for divine service which was attended by General and Mrs. Washington with many military persons of note as well as by the towns-people.

Through the efforts of Harvard University graduates, a chime of thirteen bells was placed in the tower in 1860.

Visitors view with interest the place where General Washington's pew stood and always wish to examine the ancient folio Bible and Prayer-book which are preserved in the vestry. Bee.

MINISTER REFUSES HALF-RATES TICKET.

THE REV. Arthur Creasy of Oswego, Kansas, stated from his pulpit Sunday morning, March 18, "The world's need is Christian manliness.

"Knowing this, I shall no longer ride on railroads for half fare; what is good enough for you is sufficient for me. Please do not discount goods to me because I am a preacher. I ought to pay my taxes and my church should not be exempt.

"Christ did not borrow, beg, beseech His bread; but bought it like other men. If I am His follower, I will pay my way as He did.

"Men tell us divine healing has ceased. I deny this; for, to grant this is to admit that Christ has changed. But God says Christ is changeless. All healing is di-

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vine. God will cure you and me, if we believe. Dear friends, for four long years your hearty support and the prompt kindness of your treasurer, have enabled me to do business on a cash basis. I fear none; but stand in the *power of my own manhood alone.*

"Heaven is in me, or heaven is not.

"I hate double-faced diplomacy; and so did Christ. But I love true manhood and true womanhood and so does Christ. I shall teach to day what I believe, though I change to-morrow."—*Oswego Independent.*



Perform in confidence from pure motive, conscious that certain Law will destine true results.

Earth strives not for the dawn
But labors on
E'er faithful to *perform,*
As sure the blazing sun
In burst of light
Glows round his spindle fine
To banish night. C. J. B.

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THE HEALER.—A monthly periodical which vindicates its name. Francis Edgar Mason, editor. $1 a year. Sample copy 2 cent stamp. Type written lectures on healing, 25c each. Address, 424 Greene ave., Brooklyn, N. Y.

DAS WORT.—A German magazine, devoted to Divine Healing and practical Christianity. $1 per year. H. H. Schroeder, editor and publisher, 2622 south 12th street, St. Louis, Mo.

HARMONY.—A monthly magazine devoted to Divine Science, the Christ method of healing. C. L. and M. E. Cramer, editors and publishers. 3360 17th St., San Francisco, Cal. Send stamps for sample copy.

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The Life

"The Life is more than meat, and the body, than raiment."

VOL. 7. KANSAS CITY, MO., WEDNESDAY, NOVEMBER 14, 1900. NO. 29

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CHA Bjerregaard, Astor librar;

The Creation of Man

THE LORD took strength from the lion's chest,
And a heart from the wide world's throbbing breast.
Passion he caught from the ocean's wave;
And a gem called Mind, from a mountain cave.
A bit of sentiment He took from a star,
And purity from the blue sky afar--
And soon upon earth a mighty plan
Was made manifest, behold, in man!
And into man's nostrils the Lord breathed breath,
And He said, "Thou shalt live till thou conquerest death."
And yet, men died and continued to die,
And said 'twas inevitable, though it made God lie.
And it filled them with longing and great desire,
With a leaden heart-ache, and brain of fire.
But the Lord God knew that He'd made with their breath
The unwritten law,—Man shall conquer death.
And though countless ages passed over their birth,
They were blind to His meaning, till Christ came to earth.

—M. Josephine Conger.

The election is over. Now let all hands go to work to mend the damage done by the campaign. The country is safe.

The Life is fine, bright and attractive these days. I enjoy it exceedingly. Continued success to you and your paper. Mrs. F. L. M.

Cain asked, "Am I my brother's keeper?" You may not be his keeper, but you are largely responsible for his condition in life.

The Life is the best metaphysical paper extant. You seem to be posted in such matters and your articles are positively instructive. W. H. B.

One day, not very long ago, Money and Principle met in battle array. Each fought under its own colors. The contest was fair, and free, and forcible. But Money won the day, by large odds. Will it always be so, that money is the greatest power on this plane of being?

A charter subscriber to The Life in sending in renewal incloses 25 cents for the second copy of The ABC of Truth, adding, 'Every one who has expressed an opinion about it, thinks it a wonderful inspiration" New edition, revised and enlarged, will soon be ready. Send in your orders now.

Many new names are being added to The Life list now-a-days. Please look about you now, you who have not sent in any yet, and see if you can't find at least one to so bless. Now is the accepted time.

When those moments come in which you feel that the simple fact o being is an exquisite delight, without any reference to accessories or surroundings, you may know that God's angels are ministering to you.

We have sometimes been deceitful before God: we have prayed for what we thought would be the proper thing, to conform to the caprice of deity, instead of what we really desired. It is as if a child who wanted pie should ask its mother for a crust of bread.

The Coming Age was not long in reaching the end of its life, expiring before the arrival of the 20th century. Mr. B. O. Flower is now associate editor of *The Arena*. This magazine was once, in its first incarnation, the greatest journal on earth. May it become so again.

Abraham Lincoln once said, in his homely style, "You can fool all the people some of the time, and some of the people all the time; but you can't fool all the people all the time." The heart of the common people is right, and, after long forbearance will rise up in its might and throw off the oppression of greed in high places.

One who was wonderfully healed and is now a successful healer herself, writes, "I have just come from the silence where I have been for the last hour giving treatments. I never go there that I do not go to the good friend who helped me to where I now am, and whom I never cease to bless and send good thoughts to, as I feel I never can repay you for all you have done for me. I never can forget the first treatment you gave, which uplifted me so that I exclaimed, 'If there were a personal God, he would be like Mr. ——!'"

I want to thank you for the five articles on Telepathy. I was very much interested in them—I am in every article that comes out in The Life, for that matter, but especially in the Telepathic articles, for the reason that it is a subject I have been greatly interested in for sometime, and your articles have given me many valuable pointers. Every number of The Life is a prize and a surprise—a prize because of the ability with which its subjects are handled, and a surprise because of their newness (that is, in interpretation,) and their broad, true and free-from-ism-ness. —C. L. Dewey.

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Suggestion and the Silence

I.

I HERE couple these two words together for two reasons: I shall treat silent suggestion chiefly in these articles, and one cannot successfully enter the silence without both volitional suggestion and the power to ward off intruding suggestions.

I divide the subject under the treatment here proposed into six divisions, as follows:—

1. The meaning and nature of Suggestion.
2. The Silence and Suggestions for entering the Silence.
3. Auto-suggestion and suggestion from without.
4. Suggestion for healing and unfoldment.
5. Hypnotic suggestion.
6. The Science and Art of Suggestion.

I shall attempt to make my language simple and clear, my argument convincing and instructive, and the whole interesting to every reader.

I am not writing these articles for those who already know all about it, nor for those who think they know it all. The former would not profit by reading them and the latter would not read them at all.

I am writing for those who, like Paul and your humble servant, have not yet attained, but are earnestly pressing forward, leaving old things behind and seeking more and more to open up soul surface to the life-inspiring rays of Truth.

A lady, a large, obtrusive, talkative woman, called upon me one day. She was passing through this gate way city from the enlightened West, on her way to the benighted East, to give the people there the benediction of her greater knowledge. (You know the East is every day in darkness while the West has yet the sun-light: although the orient is first to greet the sun.)

I said, "I am glad to meet you. I am always glad to meet Truth Seekers."

She replied spiritedly, "I would have you know I am not a Truth seeker; I *already have the Truth.*"

I extended my hand a second time and said,

"Allow me to congratulate you. You are the first one of your class I have met. Are there others?" She confessed that she knew of no others.

People like that lady, if there are any yet with us on earth, would, of course, not read my humble efforts at instruction. In fact, they need not study anything any more.

I will ask you who do think it worth while to study and investigate to please follow me closely through this discussion of a very important subject. I trust I shall be able, through inspiration from Infinite Wisdom, to suggest many useful ideas before I am through.

1. The meaning and nature of Suggestion.

Every individual is primarily himself, without relation to any other objective thing or influence, and secondarily the product of adhering or acquired qualities and traits.

This primary self-germ is called by some writers the subliminal self. My objection to the use of this term in these articles is that its definitional limits would exclude departments of the personal self which I do not wish to exclude. In fact, I do not intend to make any real division between the regions of the personality. They are one in a most vital and essential sense, and should not be severed even in thought.

The primary self-germ is born of the Spirit Universal, pure, unrelated and unadulterated. It includes the essence of life and power begotten of Holy Spirit, untinged by parental influence.

This primary self is not the same in developed power and capacity in every child that is born into the world. Why some are more strongly individualized in conception than others I will not discuss here. I will only hint in passing that it may be partly owing to the very first suggestion given from without, to wit, that of the parental minds at the moment of conception.

This primary, unrelated self—I mean unrelated to any but its Source—is at first a germ with limitless possibility of unfoldment.

Unfoldment is growth, both by expansion and appropriation; to adapt two botanical terms, by endosmosis and exosmosis. You see, the inherent capacity of the soul is double; it becomes more and more itself by both development of inherency and assimilation of its own native substance, omnipresent. It becomes less itself by imitation, memorizing facts and subduing influences and forces.

The action of unfoldment, and the addition of outside acquisitions as well, are both the result of suggestion, if I may be allowed to call inspiration from the Source of Being suggestion. It is suggestion from the Universal Intelligence to the inner ear of the soul.

The first act of this suggestion is expression, or creation, the inception of the self-conscious individual.

Next comes the suggestion of the parents' minds in conception. This gives a peculiar bent or direction to character; but this is not an ineradicable, unalterable tendency. The will of the primary self may alter the direction and result of this force subsequently.

The next suggestive action that is brought to bear upon the new soul is from the mental states of the mother during the period intervening between conception and birth. This is powerful in results because of both the tender, impressible state of the embryonic child and the very intimate relationship subsisting between it and the mother, or fosterer of its elementary development.

Then follow the suggestions of instruction, association, race thought influence, and, maybe, planetary influence.

These suggestions are sometimes silent, sometimes audible; sometimes helpful, sometimes hindering; sometimes impelling, sometimes insinuating and deceitful; sometimes invited, sometimes unwelcome; sometimes direct, sometimes indirect.

Examples:—

Silent: The race fear thought, or the love of friends unspoken.

Audible: Preaching, teaching, conversation.

Helpful: A thought or word of healing, courage or

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hope.

Hindering: "You can't succeed," or, "You are a sinner by nature."

Impelling: "You must repent or be lost," or, "It is the custom—everybody does it and expects you to do it."

Insinuating and deceitful: The argument of sophists and the flattery of sycophants, the temptation of present indulgence.

Invited: The study of books, sought aid of teachers andhealers.

Unwelcome: Inharmonious environments, depressing and cramping conditions.

Direct: Mental treatment, hypnotic influence.

Indirect: That which comes through meditation and the forming of conclusions about obscure matters.

We say loosely that all of these elements enter into the formation of character. More correctly and scientifically stated, they give direction to inherent tendencies toward the higher ideals, encouraging, repressing or diverting them. For I hold that every one is good and wills to be better and happier, at heart, or in the holy of holies of the soul. We go wrong by reason of faulty judgment relative to the various orders of suggestion.

It is important that you keep in mind the hints given in this lesson. You may deduce many conclusions from them which I have not stated in words. Besides, this is a sort of foundation for the lessons that will follow.

Next week we will have The Silence and Suggestions for entering the Silence.

Answers to Correspondents

A FRIEND in Connecticut writes.

"Will you kindly give The Life readers your view concerning prohibition? I am an anti-imperialist, but opposed to the liquor traffic. Yet, I cannot get my consent to vote the prohibition ticket, as I cannot but think that in some way it would be turning and working against the Mental Scientists' first and fundamental declaration, viz: 'All is good.' Can one think it is good to put strong drink out of use, and that it is good here among us?"

This query was sent in sometime ago and placed on the question file, taking its turn with others. Now I notice that my friend has written at the last that he wishes an answer before election day. If I had seen that when his letter was received, I should have advanced his question on the list. But, of course he voted all right, according to his own sentiments, anyhow.

Prohibitory laws seeking to abolish the liquor traffic, have never prohibited.

If a prohibition president were elected, the liquor traffic would not, could not, be stopped by any laws that could be enacted under his recommendation.

We have had a fair test of what could be done by prohibitory legislation in the State of Kansas, and the Local option law in Missouri. Kansas is said to be a prohibition State, yet dram shops are numerous and wide open in the larger cities and towns in that fair State. In the effort to enforce the law they only succeeded in making the traffic more secret and hidden and willing officers of the law receivers of bribes to wink at what they knew to be going on. In the smaller towns clubs were formed and liquors ordered for "private use."

So the municipal authorities of the Kansas cities, seeing that the law did not prohibit and that the cities were receiving no revenue from the business, concluded to allow the dram shops to run, with the mutual understanding that their proprietors should pay so much a year as a fine for breach of law.

In Missouri any town voting to have no saloons prohibit them—that is, do not issue license to any one to deal in liquors—except druggists. In every town where this local option law has been adopted, flourishing clubs have been formed who keep liquor on tap—for members only,—and the drug stores sell it in any quantity one may wish it, many of them allowing their customers to take it by the drink, behind the prescription case.

It would not be any better if we had a prohibition president. A law that has not the sanction of public sentiment cannot be enforced. This has been illustrated so often that no argument is needed. There are many statutes on our books which are but dead letters, no attempt being made to enforce them simply because they are not sustained by public sentiment. We have a severe law in the State of Missouri against working on Sunday; but no attempt is made to enforce it. People do not want any such restrictions of their private conduct. In Kansas City it is against the law to keep dram shops open on Sunday; yet they all stand open, all day, front door, and do business just the same as any other day. If the people were to rise up and say, It must not be so, they would be closed.

They do not do this because public sentiment is not enlisted with the spirit of the law. The people of Kansas City are pretty free and believe in letting one another do as they please so long as no one appears to be directly injured by their conduct. If a man wants a drink on Sunday, they can't see why he has not as good a right to have it as he has on Monday. But agitation of these quesitons is an educative process. I am, therefore, glad of the prohibition ticket and the W. C. T. U. movement and of every effort that is inspired by decency, order, love of right and compassion for erring, suffering humanity. It is all good, and the tendency is in the right direction, even though the immediate end is not attained. Such agitation creates, or helps to create, a better sentiment on the subject among the people, so that by and by prohibitory statutes can be enforced. But you undertake to tell a man he shall not have a thing his appetite demands, and you arouse his antagonism at once, and he is goingto have it if possible. Education, love and persuasion are the only ways to change the depraved tastes of men. You can't legislate them out. Love can do it a thousand fold more than force or coercive laws. Yes; all is good, in its place and time. The present state of humanity permits the liquor traffic. Through the struggle of overcoming the results of their errors they rise. This is good. The stepping stones are good, the rising is good; the efforts to put away error are good. The prohibition movement is good. Let us use all things for good.

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THE LIFE.

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KEY-NOTE.

NEW THINGS IN TRUTH APPEAR TO ME DAILY: I AM INSPIRED TO TAKE THEM INTO MY CONSCIOUSNESS.

"AN UNEXPLAINABLE FACT."

THE FOLLOWING replies have been received to an inquiry concerning why the body gets well at the moment of death, in No. 19, of The Life:

One dies when he can bear no more. When he touches the bottom of the possible in him, he must rise, as he cannot cease. As long as God ceaseth not, I cannot cease. I will arise. To rise, is to reenter life. To reenter life is to begin to be well, and to begin to be well is to know health again. Death ends pain—one can no more—and must restore to *life again.* A. F. H.

I have just read the article headed "An unexplainable Fact" in The Life. It is easy enough to explain. It is the wrong thinking that has paralyzed the body. As soon as the mind leaves the body what is to prevent it from regaining its natural state? We could not suppose that mind has dominion or exercises control over matter unless in some way it has use for it. It should be otherwise employed. E. H. L.

Here's another dollar for which keep on sending The Life another year. Its contents, if adhered to and *lived* up to, are all that is necessary to keep one in *the only path.*—Cyra Batty.

Healing Thoughts

I DO not know whether it is my very happy, harmonious thoughts that make everything so lovely today, or whether it is because I have been reflecting much Sonshine to others and am getting it back in the "third power" of Light.

This is the 7th of November, the frost has not yet touched our flowers, and they look up at me very lovingly and gratefully as if they thought it might be through my helpfulness they continue to gladden the lawn.

The third power of reflected Light forms a triangle by returning to and meeting the luminous or incident ray. The reflected ray, the one starting out or bent off from any object to form the angle of incidence, is the exhausted ray, since the object or body upon which the incident ray falls always strips it of its actinism or life-giving force. And, as in the circulation, the red blood sent out in the arteries must return to the heart, and by the right ventricle to the lungs for purifying and renewing, so the Light sent out from my Lord to them, reflected, returns to me as living soul, laden with all the divine effulgence of the Primary Ray; for it is purified and renewed by the Lord, my Inner Strength.

That which we have not in our hearts we cannot truly behold with our eyes. After hearing Paderewski play I felt sure that I could tell his whole history, up to date, so thoroughly and so completely did he tell it all in that hour of transport and visitation with the gods!

(I here refer to both gods and "goddesses;" but I do not use the terms "goddess," "poetess" and "actress." That suffix "ess" is superfluous. Lord Byron and Ella Wheeler Wilcox are *poets.* Joe Jefferson, Jas. Hearne, Irving, and, Mrs. Wilson Enos of this city are *actors.* Rosa Bonheur was not an artistess, and Ethel Barton is not a musicianess.

I am thoroughly Feminine. I manage a feminine sign in the zodiac. Mars, Venus and the Moon were my guests at birth, and the lord of my house at home. I am mother, wife, sister, woman in every quality. I love the feminine; I have my choice, and can look forth upon the other with clearer vision.)

But in regard to the *musician,* I would like to give you a fine criticism written, doubtless on the spur of the moment, by a country newspaperman, about Paderewski, the greatest musician the world has ever known. A rather homely Pole is Paderewski, with terracotta, chrysanthemum hair, but with much of the Grecian column style in his manufacture. To hear him play is Health, and to sense him feel his music as he *plays* is rapture. You forget the chrysanthemum head; the piano sinks into nothingness; a master Hand plays, and you live and breathe and have your being in the transport sweet.

But here is the criticism—for those who have not had the pleasure:—

"The fellow is deceitful. He makes you think all the time he is going to play a tune, but he never does. He flirts all around a tune, but 'never touches it.' His hair looks like a wig, but it isn't. He deceives you in a hundred ways. He makes the sweetest sounds you ever heard

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that were not a tune. He has his piano so trained that it will keep right on playing, when he is not touching it

"He reaches out slowly and strokes it, drawing back his elbows like a man brushing a girl's hair. You see the moonlight, and you're there with your girl, but somehow she doesn't love you. You know the sorrow of that, and that's why we don't like Paderewski."—Ed Smith in *The News*.

Mr. Smith heard Paderewski in Kansas City. If he knows nothing about piano-playing practically, he certainly has a soul for musical harmony, and whether this review was inspired by the atmosphere of our great city, or is a part of himself, as I judge, true it is that his language carries in it a certain element of grandeur and true appreciation.

I am writing Healing Thoughts. I have been leading you by "still waters" and "green pastures" as your own Lord would lead you, and will and *is* leading you if you will be still and know it.

Still waters symbolize the pleasant-flowing current of thoughts along the ways of pleasantness and usefulness in life. The results of all such thinking are logical or scientific or both; for logic and science and mathematics are the same, though their applications may be different. Mathematics is the invincible harmonies at the base of the universe; Law is the unchangeable process of The Invisible Powers; Science is logic and mathematics, or, it is knowledge classified and arranged according to Reason.

The man who digged and buried his talent in the ground is the one who refused to reason, would not think for himself, would not take the trouble to be scientific.

This is the kind of man that has stopped growing, and to stop growing is *sin*. Indeed it is all the kind of sin there is, for sin means falling short of your due amount of growth in grace and the beauty of wholeness. When the soul does that it hears the voice of its Lord saying, "My soul, *where* art thou?" Just as the Lord God, in the metaphor in Gen. 3rd chap. 9th verse, said "Adam, where are thou?" And the soul has to answer from behind the leaves of confusion, "Here I am, Lord, trying to hide personality." Now there is but one true garment that will do this, and that is the garment of righteousness.

The soul puts on the Christ or True Self by adopting the words of the True Self only.

This is the way to do. This is the way to awaken.

Then shall the soul be satisfied in the true Likeness.

I am yours in the spirit of Truth and Love. C. J. B.

THE BIBLE LESSON

FOURTH QUARTER.

Lesson VIII.—November 25.

SOBER LIVING—Titus 2:1-15.

Central Thought: "We should live prudently, righteously and piously in the present age."

This is intended to be the temperance lesson, for "The World's Temperance Sunday," Nov. 25, just before the most intemperate day of the year, "thanksgiving day." Both are farces, when we consider the meanings of the names applied to them by the side of the real practices indulged in on the days Paul wrote the Epistle to Titus, a bout A. D. 66, a short time before his death at Rome by the order of Nero.

It is an exhortation to observe the practical virtues of life, meant to be delivered by Titus to the Church in Crete. Titus seems to have been an Elder over this church.

1. But do thou inculcate things proper for wholesome instruction,

2. That aged men be vigilant, serious, prudent, sound in the faith, in love, in patience;

3. that aged women, in like manner, be in deportment as becomes sacred persons; not accusers, not enslaved by much wine, good instructors,

4. in order that they may wisely influence the young women to be affectionate to their husbands and children,

5. prudent, chaste, domestic, good, submissive to their own husbands; so that the word of God may not be reviled.

It should be remembered that Paul wrote his Epistles to meet certain existing needs in the churches to which they were directed.

Titus had written Paul about certain vices and looseness of conduct that existed in the Church at Crete, which Paul himself had founded. Paul replied in a manner to meet the demand.

He tells the pastor to inculcate proper instruction on right conduct.

The aged men had been frivolous and silly like young men. Titus did not like this.

Paul said they ought to be vigilant,

Serious,

Prudent,

Sound—in faith, in love, in patience.

Vigailnce is watchfulness. We must watch over conduct and influences. "Watch and pray" means to be alive, alert, on the *qui vive*, and use the word of denial and affirmation. It is important to both aged and youthful.

To be serious does not mean to be sad, but to be in earnest. Frivolity is bad enough in young people, but abominable in men who are old enough to know better. "Life is real, life is earnest." There is no folly in Nature. All is earnestness and purposeful.

To be prudent is to be wise in business matters—not wasteful nor penurious, not idle nor over anxious and over worked; not lavish of time or means.

Soundness is commendable in all things, especially in faith, love and patience. A man of years ought to, above all others, be sound in faith, love and patience.

Faith is the power to perceive in the silence the things desired before it is manifested in the outer.

Love is the foundation principle of all that is valuable in life. It must be sound, or life is not worth living.

Patience is the chief attribute of God and Nature. It is the sign of the consciousness of power, and the integrity of purpose, and the wisdom of law.

The old women are exhorted to avoid the things Titus

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has complained of them about to Paul.

They should behave like sacred persons,

Not accusers,

Not enslaved by much wine,

Good instructors.

In order that they may wisely influence the young women,

To be affectionate to their husbands and childen,

Prudent,

Chaste,

Good,

Submissive to their own husbands,

So that the word of God may not be reviled.

If any one should be like a sacred person it is an aged woman. Her life is a sacred one, rightly lived, as maiden, wife, mother, the angel of home.

The word translated "accusers" here is *diabolous*. It is translated "devils" in our New Testament usually. It is the same as the Hebrew *Sathan*, one who opposes, misleads, or falsely accuses.

The reference here is especially to the practice in those days followed by some vicious persons, of informing to the authorities against the little bodies of Christians, so they would be arrested and persecuted.

Titus had told Paul that some of their aged women drank too much wine. Paul exhorts against the practice.

They should be teachers and exerters of good influence over the younger women. These should be affectionate and kind in their families. It is most important that they should be. Home is hell otherwise. Prudence and chastity are essential to a good wife.

Paul says the wife should be submissive to her own husband. He probably means, rather than to any other man. Submission on the part of both husband and wife should be only under a sense of right.

If these good church members should not live circumspectly, Paul says they would bring a reproach upon the word of God.

Many so-called Mental Scientists, "Doctor" this and "Professor" that, have brought reproach upon the sacred cause of Truth by their folly—I mean, in the eyes of the on-looking world.

6. The younger men, in like manner, exhort to be prudent,

7. as to all things showing thyself a father of good works, uncorruptedness in the teaching, seriousness,

8. sound speech not to be condemned, so that he who is of the opposition may be ashamed, having nothing evil to say concerning us.

Young men must be prudent.

Titus must be a pattern or example of his teaching, in good works; every teacher should be. His speech should be sound and free from frivolity.

Then opposers of the Truth will have nothing to found their oppositions upon. They are always ready to point to some erring advocate of the cause in condemnation of the doctrine. If there are ninety nine true teachers and demonstrators and one erring pretender, the world of opposers will shut its eyes to the ninety-nine and raise a hullabaloo about the one.

The 9th and 10th verses contain an exhortation to servants to be submissive to their masters and not steal, so as to "adorn that doctrine of God our savior in all things." It means the doctrine or teaching about God. Even the servants of the Christians should be more circumspect than those of others.

11. For the saving favor of God is manifested for all men.

It is manifested in Jesus Christ, our example.

12 Teaching us that renouncing impiety and worldly desires, we should live prudently, righteously and piously in the present age.

You notice that Paul lays great stress upon prudence. It is the right, appropriate, economical use of all things, including your time. It is well.

"Worldly desires" are desires for the gratification of lusts and wrong sense tendencies.

13. Waiting for the blessed hope, even the appearing of the glory of our great God and Savior Jesus Christ.

Paul and the other Christians looked for Jesus to return in their time and take the world under his dominion. They were mistaken in this expectation. But the Christ now comes in every heart that is ready to manifest the power of Truth.

You notice that Paul here calls Jesus Christ God. Every Jesus Christ is God manifest in the flesh.

14 Who gave himself on our behalf, that he might redeem us from all lawlessness, and cleanse for himself a peculiar people, devoted to good works.

Paul thought Jesus had prepared a peculiar sect to receive him and serve him when he should return.

They, in those days, met often to watch and wait for him to return in person to earth. But he did not come.

But the cleansing power of his teaching and example is yet efficient.

15. Teach these things, and exhort and reprove with all strictness; let no one disregard thee.

I believe that reproof is as important as exhortation. Reject the error, as well as advocate and urge the practice of righteousness.

This last verse is addressed to Titus for his own guidance.

Let no one disregard you. All must recognize the earnest, upright, holy, consecrated life and work of the true teacher.



MEDITATIONS

By KAXTON

HOW SHALL the value of human life be measured? Is one life of more value than another? Can the value of a life be enhanced by the development of some elements and the suppression of others? These are some of the questions which lie at the beginning of the great science of all sciences and art of all arts,—the Science and art of living. The true elements of value in human life are not such as usually command the highest price in the commercial world, or receive the most loyal homage from the devotees of society. Commercialism degrades and belittles the grandest elements of life by pitting against them to their discomfiture the baser elements of

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avarice and cunning. The social world subordinates everything to love of display and gives but little recognition to true merit.

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Altogether, modern civilization, viewed from any standpoint, can not be considered a fit school for inculcating the principles of the great science of right living. There are so many forces active in modern civilization which are debasing and contaminating in their tendencies that one of the greatest cares of those who are preparing the young for future careers of usefulness, is to give them safeguards against the evil influences which they are sure to encounter in after years. It has become proverbial in all civilized nations that the innocence, truthfulness, and purity of childhood are soon lost by contact with the busy world.

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To one whose spiritual eyes are open these are dull times. The rich man is the highest potentate of the world, and the soldier is actively pushing himself into the second place. Thus greed and brute-force are clutching the reins of government, and the common herd of humanity in simplicity bow down to these forces as if they were supreme by divine right. There are many good and noble souls in the world, perhaps more than ever before; but they are, like they always have been, plodders in the lowly walks of life. The natural tendency of wealth and power is to smother the tender aspirations of the spirit and give the life over to the dominance of a selfish vanity.

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The world's estimate of power itself is a false one, however, and those who by common consent are accorded the places of highest influence, are seldom the true centers of power from which the world's growth proceeds. The world's greatest struggles have been to get kings and potentates out of the way, that growth might go on. All governments have a tendency to become crystallized and hold those by whom they are upheld in a state of stagnation. This is why revolutions are necessary. Peoplewill grow and governments refuse to grow, and so must get out of the way and let the people go a few steps higher.

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Here is wherein the world has for all the ages of the past been mistaken in its estimate of power. Really, the greatest power in the world is the man or woman who grows naturally and develops in the highest degree that love power which is primal, eternal, and supreme. The greatest life is the life which is ordered from this grand, primal source of all power. We can easily verify the first law of success in any undertaking. We know that success in any line requires primarily as much interest, devotion, loyalty, concentration to that line as it is possible to give. This simply means that the enlistment of the individual with as much of the love element as he can carry with him in the work is necessary to the highest success. Is there any doubt that the man or woman who most thoroughly follows the promptings of the highest and purest form of love will give to the world a life the richest in the gems of true value, and also will wield an influence upon the human race far greater than was ever attained by crowned heads or hoarded wealth?

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Wealth, you may say, ought not to debase, but ought to be used for the furtherance of right living. This is all true; but the fact remains that under present conditions no one can gain wealth without setting his heart upon it; for if he did not love it, so to speak, he could not attract it to him. The same is true of political prestige. But if the heart is fixed upon wealth or position its highest aspirations are chilled and the soul is anchored to the lowerworld. I am aware that some seek wealth and position as a secondary end and sometimes a truly great and good man has political position forced upon him, as was the case with Cincinnatus, Washington, and Lincoln. But these great men preferred private life as more congenial to the loftiest ideals of true character.

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Really, it is not necessary to be wealthy or to hold political position to exert the highest influence upon the world. Wealth and position are required by the world's standard of greatness; but this is a false standard, fixed in the minds of the human race by centuries of false living. Jesus rose above the errors of the world, and condemned a life of pomp and display and instructed his followers to conceal their outward acts of charity rather than to make a display of them. He commended the life of sincere soul growth in the quiet of retirement, and taught that the light of such a life could not be hid.

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A life full of the primal force of love can not be hid. Such a life in the backwoods is really more potent for the elevation of the race than all the pampered lives of gilded palaces. The master has declared that all things shall be made manifest.

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In the day of manifestation the poor sister of charity whose lifeless body was found in the ruins of Galveston with the bodies of six orphan children lashed to it with a rope, will probably show a greater wealth of life than many whose praises are on the lips of millions. The highest influence of any life is spiritual, and is not perceived by the dull eye of the carnal world. Man's care should be to order his life aright, allowing his influence to rest where and how eternal law will have it rest. He can do no more.

A THOUGHT ABOUT SPACE.

DEAR MR. BARTON:—

For several months, when looking at the beautiful blue above, the thought would come to my mind, "What is there above us?" This morning on my way to Buffalo, this thought, which might be considered a reply, came to me. "It is the Essence of Life, or Spirit."

No one will question the fact that there must be an inexhaustible storehouse of Life that every living thing draws from, and I believe every thing there is, has Life. My idea is, that the space above us is that storehouse and that the greater the distance from the earth, the richer, or stronger, this Essence is. We know that after pass-

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ing a given altitude the air becomes so rare (so claimed) that physical man cannot live. Is it not probable that as distance increases from the earth, the Life principle of the ether becomes stronger and stronger, until it reaches a degree where physical man cannot absorb it? This Essence of Life as it comes toward the earth, is, one might say, filtered, or diluted, by passing through earth's atmosphere, so that when the earth is reached the unchangeable law of nature has given it the required degree of physicality to sustain life here?

Let us compare it with something of which we have knowledge. I refer to compressed air. We know air can be compressed, and that in this form it becomes a power, or energy with which to drive machinery. We also know that it will sustain life, *when diluted.* That in its compressed form it cannot be used to sustain life, as its Essence, or Life qualities, are so strong that human organism cannot absorb it.

From this standpoint I think it fair to assume, that, as one leaves the earth's surface, the ether becomes stronger in life giving qualities as distance increases and the air thins until a point is reached where the Essence is so rich, or powerful, that it acts on the principle of a strong electric application and takes life from the body?

H. L. F. B.

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The Life

"The Life is more than meat, and the body, than raiment."

VOL. 7. KANSAS CITY, MO., WEDNESDAY, NOVEMBER 21, 1900. NO. 30

MY CREED

(Republished from Vol. 1, No. 7. The Life.)

YOU ASK my creed, and I tell you true
'Tis the simplest thing on earth,
One that a child may understand,
And yet of rarest worth
'Tis the only Christ-made creed we have—
The long neglected lore:
Just love to God and love to man;
Just this and nothing more.
This creed of love is broad and high
And free as light and air;
It makes the whole world kith and kin,
And life so wondrous fair.
And I believe that God is love,
And trust his loving care.
It is a sea of health and peace
Around us everywhere. —Olive Wood.

False pretense is prevalent everywhere among men. Let us, of the New Thought, at least be genuine and true to principle.

Plato told his pupils that man is a two-legged animal without feathers. At the next class meeting one of the pupils held up a picked chicken and said, "Here is a man."

A great wave from the Universal has recently lifted me to a higher plane of power. Great healing work follows. The angel has troubled the waters. And yet I do not count myelf to have attained.

I know a man whom I did an undeserved, unearned favor, putting myself out somewhat to do it. He resents it as if it were an insult now, and hates me. He knows not why--does not suspect the reason why he does not like me. But I know. I would here quote Matt. 7:6, but I do not feel like calling the man a hog.

Our good friend Wm. Bowen, who has been for two terms Mayor of the city of Ava, Ill., the last time elected over the most popular physician in the town on a fair contest between medicine and metaphysics, is now engaged in the work of teaching Christian Mental Science, mental healing, etc. We can vouch for his fitness, genuineness and success. He is authorized agent for our publications.

The Journal of Magnetism, Lloyd Jones, Editor and Publisher, 156 Washington st., Chicago, is a 48 page magazine, devoted to physical culture, magnetism and health. 10c a copy, $1.00 a year. Samples free.

Keep on, dear friends, breathing forth wonderful words of life, love and truth, the Spirit substance that keeps the Universe in its perfect, harmonious moving sphere, and we all unite in the glorious chorus.—J. L. P.

Every church is a kind of insurance society, and proposes, for a small premium, to keep you from eternal fire. Of course, the man who tells you that there is to be no fire, interferes with the business, and is denounced as a malicious meddler and blasphemer.—Ingersoll.

What a picture is presented by the church! A few in life's last storm are to be saved; and the saved, when they reach shore, are to look back with joy upon the great ship going down to the eternal depths. This is what I call the unutterable meanness of orthodox Christianity.—Ingersoll.

I know a man who thinks he has wronged me: he knows I have not wronged him. He therefore will not speak to me when we meet on the street, and will never forgive me for his having wronged me until he has atoned for the wrong. He cannot. It is a queer trait in human character, isn't it?

One fact must be familiar to all those who have any experience of human nature. A sincerely religious man is often an exceedingly bad man. Piety and vice frequently live together in the same dwelling, occupying different chambers, but remaining always on the most amicable terms.—Reade.

Beware of a nominal acquiescence in certain alleged truths, because you have been taught them in your infancy, or because they are the established opinions of those with whom you are connected.....It is the part of a well-regulated mind not only to know the truths, but to know the grounds on which they are believed to be true.--Abercrombie.

I say, let us get our bearings on this astrology tomphoolery. Good authority says that Teddy Roosevelt who was born Oct. 27, is Taurus, and other good authority says that my son Homer, who was born April 24, is Taurus. Good authority says that Emerson, who was born on May 27, was Sagittarius, and other good authority says that I, who was born Nov. 29, am also Sagittarius. "Where are we at?"

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Suggestion and the Silence

II.

2. THE SILENCE and Suggestion for entering the Silence.

THE outer, the ostensible, the objective world, the actual which we take cognizance of by the senses, is the already manifest.

However good this manifest realm may be, we do not find the possibility and essence of new creation in it.

A book is a manifest product of silent thought. The author embodies what he finds in the silence in written words. His discovery results in the creation called a book.

If you take that book and master it, you have gone no further than the author did. You, in studying the book, are dealing with effect, with the product of another's search in the silence. And so long as you confine your study to that and other books, you cannot write a book yourself, unless, indeed, you make it up by plaigarism from the other books. In order to write a new book yourself, you must think; must leave the manifest for the time and go to the realm of the unmanifest for substance to embody.

We have lived too much in and by the manifest. While not every one can or need be an inventor applying for patents at Washington City, yet every one may and ought to find more in what he studies and sees than the inventor or producer of them saw or realized.

In the study of any subject or science you should take what you get from the book or teacher as merely suggestive of further thought of your own. No book on a deep subject of science can do much more than suggest the beginnings, the rudiments, of the subject treated. None of them are exhaustive. If you content yourself with conning the points the author saw, you fall far short of your power and privilege. You should go on upon and from the suggestions given to deduce further truths and further application of the principles hinted at in the book.

Can I get you to do this, reader? Can I induce you to have more confidence in yourself and not to depend so much upon others? If I can, I will have accomplished a great thing for you.

Now let us extend this research to the realm of spiritual thought and attainment.. In the silence we depart from the noisy claims of that which has already been found or imagined and seek for something higher and better. If all that mankind needs to make them happy had already been found in the silence and manifested, we would not need to seek further in that realm. But that has not been done.

A man is sick and poor; he seeks among drugs and religions for relief. He does not find it in any of them. The doctors pour some indigestible stuff into his stomach, following a theory concocted through a cranky adherence to an abstract idea of disease and remedy, and he only grows worse. He goes to the preachers and they tell him he will have a tough time of it here in "this evil world," but if he will follow their direction he will get into a place of bliss and idleness hereafter. Of course they don't know anything about it, but they speak confidently from a book that has been called divine and is bolstered by a foundationless dogma of infallibility.

If he is a sensible, rational man, this does not satisfy him. One world in the hand is worth two in the musty lore of the ignorant past, to a man who thinks.

So he is either in despair of relief, or driven to seek in the unmanifest realm what has not yet been brought into the actual. He may need the assistance, encouragement and direction of some one who has been there, but he must go for himself, in his own proper person. May I offer you, reader in need, some suggestions that may assist you to find relief beyond the vale of the manifest? It is there, it matters not what it is you need to make you happy. It may be found in severe experiences at first, or illumination of light and courage, or physical health or unfoldment of subjective opulence--it matters not how—whatever is found is yours and for your redemption. Seize it and appropriate it. If it had not been yours and what you need most, you would not have found it. The law of the Silence is supremely just and unerring. Trust it.

Now, may I attempt to tell you how to enter the place of Silence, the realm of the unmanifest? True, I can only give some suggestions for use on the way, of things I have found useful, and you must do the rest.

It is important, the power to go into the silence, to concentrate upon ideals for the embodying of them. Suggestions given are much the most potent, both for yourself and for others. Silent suggestion of what is found in that unmanifest realm of Essence is the means of manifestation, of practicalizing the ideal. The ideal is the soul, and there can be no embodiment until there is a soul to embody. Hence the importance of being able to idealize, to find the soul.

And true idealization is more than imagination. It is the actual finding of the thing to be embodied in the region of all essence. There is really no lack there. Whatever human, animal or inanimate need may reach out after, is there awaiting discovery and the right word to bring it to the front. Need, under the law, never seeks that which is not somewhere in being. I wish I could impress this great truth upon all of you. It would expel despair and pessimism from the face of this fair world. The old theology has done much to darken the oultook here by its false teaching about "this evil world" and its false promises of a better one beyond. There is no better world than this, at least for the present purposes of the race. You will pass up to a better state of being only after you have properly used the sphere you are in and so become ready for a better.

As yet we need many things to be manifested that have not yet become so. There are many sick without relief, many despondent poor, many disconsolate sorrowful and bereaved, many low in the scale of morality.

So, you see how important it is that more of us learn how to enter the place of Essence and formulate new things for the vacant places in the actual.

Let me tell you how I do, and from that you may get

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a suggestion of the way to proceed yourself.

Once I found it necessary to go away to myself and shut myself up in what Jesus called *tamieion sou*, "thy secret place," (translated, "thy closet,") and lock the door, in order to not be disturbed by the intrusion and noise of the external world. After much practice, I have become able to enter the silence anywhere, in any sort of a crowd or environment.

It is important, whatever method you may find it necessary to employ, that you, for the time, cease to take cognizance of the already manifest things in any way. Your concentration, in order to secure the best results, must be so complete that outer things and noises are not seen, heard or recognized in any way.

Beware! It is not an unconscious, dream state. There is no good in that. You are very much awake and alert, when truly in the silence, but not to the noise and clatter of that which resists the action of power. You are attentive to your ideals not yet, but to be, embodied. Ideals? Yes; you cannot effectually or profitably concentrate upon generalities. You may at times listen in the silence for guidance; but even then it is better to formulate your desire in words, as, "I am now guided by Infinite Wisdom, and shall make no mistake. I shall make the right decision about"—whatever it is—name it.

If it is health, or supply, or power to do something difficult, take words with you to the silence. Make up the very best embodiment you can of the thought you would clothe in the actual and adhere to it, repeating it over and over, until new light convinces you that you ought to change the form of words. *Deeply realize that what you affirm is of Truth.*

This is suggestion for the search after new things. When you become fully inspired with the consciousness of truth that what is needed has been found, then take that up and persistently *direct* the thought and statement of it *toward* the place of need. This is suggestion for the embodied result.

You understand, then, that there are two classes of suggestion: One is the search suggestion, the steps to the storehouse of supply, and the other is the embodying suggestion after essential supply has been discovered. We may also name another kind of suggestion: the awakening or influencing suggestion for the getting of mentalities ready to receive the light of truth. These will be treated fully as we proceed with our subject.

Please attend closely. A close study of this lesson will prepare the way for the understanding of the next one.

A SPIRAL OF LIFE VISION.

A FRIEND in New York wrote me about seeing the spiral of life while taking a treatment. I wrote him five questions relative to same, and received answers. Following are the questions and answers:—

Q. Did you see the spiral you mention with clairvoyant vision, or as a picture on the retina while the eyes were closed?

Ans. I saw it as a picture, with the eyes closed. I had to keep my eyes covered for several minutes after the treatment, as the light, or colors, I had seen dazzled them and my eyes seemed full of stars.

Q. How did the lines run? enlarging from below upward, or otherwise?

Ans. The spiral enlarged upward. I could not see the extremities above or below.

Q. What were the colors perceived, and how arranged.

Ans. The colors were most beautiful purple and gold. What might be called the tread of the spiral was purple, the under side gold. After perhaps two or three moments this changed to golden waves, or vibrations, and later, these to golden stars.

Q. Were there movements, or vibrations or linear motion?

Ans. To the best of my recollection, there was a slight vibratory or swaying movement. I think there was a rapid motion among the stars.

Q. What profit do you consider there to be in seeing such visions, and what do you believe the symbolism of this spiral to be?

Ans. I do not know that any profit or benefit can be derived from seeing such visions. Is there any way a person can avoid seeng them? There certainly is nothing premeditated about them.

As for their symbolism, I have no knowledge on the subject, but believe there is a meaning, and a deep one, to all these things.

The whole time must have been six or eight minutes. During this time there was a constant pulling or drawing sensation from the right side of my body to the right.

Later: I again received a treatment. This time I saw the spiral but indistinctly. It was more like the flutter of a waving flag, but the colors were very distinct.

(The genlteman who had this experience is a business man of mature years, by no means a visionary. What is the explanation?)

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KEY-NOTE.

NEW THINGS IN TRUTH APPEAR TO ME DAILY: I AM INSPIRED TO TAKE THEM INTO MY CONSCIOUSNESS.

A MODEL LETTER.

Brother Barton:—

INCLOSED FIND one dollar for The Life another year. It is the best metaphysical paper I have ever read. In it there is no nonsense, but thoughts practicable for every day life.

Yours for advancement of the Truth.

J. M. Straight.
Fairbury, Ill.

In every large town all friends of humantiy should unite for the enforcement of Sunday freedom and spare no pains to brand the Sabbath bigots as enemies of the human race.—Oswald.

O place! O form! How often dost thou with thy case, thy habit, wrench awe from fools, and tie the wiser souls to thy false seeming!—Shakespeare.

Truth is truth, because it is truth, not because anybody says it is truth; and if it be truth, it will stand any and all tests.—D. G. Thompson.

Healing Thoughts

THE STRONGEST state of mind is that of fearlessness. The most magnanimous state of mind is that inspired by many aspirations.

In the looking-glass you may watch your every act. The body is the soul's bulletin board.

If you do not use your own bulletin, it is because you are negative: under such conditions the race will write it up for you.

There is nothing hid that shall not be revealed. If you are negative, the race will sketch that state upon the housetop so that it will be seen by all.

Turba is the opposite of peace. That which agitates the nerves disturbs the equilibrium of the atoms and arrays them against each other. Peace restores balance and harmonious action.

George Eliot said:—"Make your sorrow an offering; and when the fire of divine charity burns within you, and you behold the need of your fellow-men by the light of that flame, you will not call your offering great."

No soul is ever saved until it perceives its Divine relationship. Not vaguely, but definitely; not theoretically, nor logically only, but *knowingly*.

A wonderful book full of healing and alive with hopefulness has been sent me for examination. I will give it a review, perhaps next week. I cannot recommend it too highly. "I stood feeling the same rapture of pure delight in the first breath of spring that I used to as a child; and the five wasted years of my life fell from me like a cloak, and the world was full of hope, and I vowed myself then and there to nature, and have been happy ever since."—"Elizabeth and Her German Garden."

A spirit of freedom is abroad in the West. Lincoln freed a race of slaves, and made citizens of nearly four million captives. On one side, my white neighbor, who is a widow, with children, and who owns real estate and pays taxes, is not allowed to have a voice, not even upon the school-tax question; while rheumatic old Ben, her stableman, is privileged, and casts his vote, though he has not sense enough to learn to read.

There is one race of slaves that may never be freed until she speaks the *word of freedom for herself*. Before complete emancipation, her Word must be unanimous. It is the Mother of all nations. The fosterer of all sons, the maker of all men. When woman is free, then will her sons drop the shackles of slavery. They will be free-born. What the mother is the child will be. Once a poor Irish boy came to our school. He was servile, hung his head, sneaked into corners, smiled if you smiled, frowned if you frowned. His father was a drunkard and a fool, but as it was the custom with men, he was master; his wife was a slave! We called upon her when the lord was absent, and with a sickly smile she tried to apologize for little "Dannie":—

"I woas jist thot way mesilf—feert as anyting—alles looikn for a bating from Jim who's goad enough, the lard knows, 'en he's not a drinkin." So Dannie was born a slave, and no amount of training could ever completely remove from him the thoughtlessly imposed cloud.

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Through the *word* he can be benefitted; but it will take many years of growth and patience to lift him above the cloud.

The Denver women are enlightened, and the polls each year are purified and made genteel by their presences. A friend wrote me, during the campaign,—"Our woman's Bryan Club, held at the Broadway Opera-house today at 2 o'clock was glorious. I never could describe it. When things are too grand, Silence speaks. But nothing can be said that will prove its worth. You can be proud of our sex here in Denver."

It developed, they did not object to our dear Mr. McKinley, but to Rough R. Roosevelt! Mr. McKinley's voice was not for war, and could all the intelligent women of America vote they would only ask, "Is he pure; is he noble at home; is he efficient?" when nominating a man for the presidency.

If you turn on heat long enough on a chunk of ice, it will melt it. This is the law upon that point. No power can alter these results. The ice must melt if nothing is interposed to prevent it.

Masculine rheumatism is sometimes the absence of pure warmth, which is charity or Love. And if these characteristics are poured out freely, they will melt the hardness of muscles and restore wonted vigor.

The perfect eyes show forth understanding. The clear and perfect vision is above the knowledge of good and evil.

It is the light shining forth out of you that purfies and keeps you well. The light of understanding beaming thrugh the eyes warms them into lively energy and sets them aglow with a divine consciousness of power and beauty. The treatment for weak eyes is to awaken this consciousness in the soul and set the light to shining there.

There is no oppression in spirit. Men and women are equally free. No country can truly be said to be a free country and civilized while half its population are not recognized as free, have not the *right* of franchise. This may seem a light question, but it is the most weighty one now before the public (or rather behind the public!)

I do not take this position selfishly, but broadly. You all know how free I am; the slave's chains melt like wax before my presence. I am free. I am one with the Infinite. I am cosmopolitan, and the myriad hands that ask help of me shall be free. C. J. B.

THE BIBLE LESSON

FOURTH QUARTER.

Lesson IX.—December 2.

THE RICH YOUNG RULER.—Matt. 19: 16-26.

Central Thought:—"Children, how difficult it is to enter the kingdom of God!"

This occurrence took place somewhere in Perea about March, A. D. 30. Jesus was on his way down the Jordan to the point where he crossed over to Bethany just before his crucifixion.

Jesus had just left the house where he had blessed the children, as related in Mark 10.

16. And behold one approaching said to him, Good teacher, what good thing must I do, that I may obtain aionian life?

Mark says he came running, indicating earnestness, an eager desire to gain the desired information.

So far as we know, Jesus was the first one to teach about aionian life—translated in the old version, "eternal life," and "everlasting life." But there is no thought of time in it. Aionian life meant the life that is everywhere, is deeper and more than observed physical animation or vitality. It is spiritual life. The Jews up to Jesus' time had known nothing of this life. They had two words in the Hebrew, *nephesh*, breath, or the wind, and *ruach*, soul, or animal vitality. In the Greek *pneuma* and *pseuche* corresponded with these two Hebrew words in meaning.

This man had heard some of Jesus' sayings about *zionios zoos*, and was anxious to know what he must do to get it.

You observe his two errors: He thought he must earn it, and that it was something to be gotten.

Life is, and it is absurd to talk about getting it. Enter into consciousness of it, become a manifestor of it, know that you live in it, be it—stop talking about getting it.

17. And he said to him, Why dost thou call me good? God alone is good. If, however, thou desirest to enter that life, keep the commandments.

Jesus wished to impress the man with the idea of the one goodness and his oneness with God.

What Jesus said was by no means a disowning of the fact that he was good. It meant, If I am good, then I am God.

Observe that Jesus does not talk about getting aionian life. He says "enter that life," become conscious of your oneness with it and that you manifest it.

Jesus did not mean that the keeping of the commandments would secure the desired end. He only echoed the man's thought—"what good thing must I do?" Jesus knew he had already done this, and yet was not conscious of the life. He wished to impress him with the impossibility of getting life by doing.

18. He says to him, Which? Jesus answered, These: Thou shalt not commit murder; Thou shalt not commit adultery; Thou shalt not steal; Thou shalt not testify falsely;

19. Honor thy father and thy mother; Thou shalt love thy neighbor as thyself.

Jesus repeats five of the decalogue and adds one of his own accord.

You see the first four he names are not commands to do anything. They are only to not do four things: kill, steal, lie, be an adulterer. A man might not do any of these, and yet be a drunkard, a wife-beater, a filthy boor, a very villain.

Then he says to honor his parents and love his neighbor—be good both at home and away from home. This means much more than all the negative code. A man

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who loves his neighbor as himself will come very near being straight in his conduct.

20. The young man says to him, All these have I kept; what want I more?

If Jesus meant what he told the young man as a direction for the entering into aionain life, the young man here proves it not a good one; for he says, "I have always kept the commandments and yet have not that life."

There was something yet lacking. The doing and not doing of things enjoined or forbidden by commandments will not awaken a consciousness of aionian life.

21. Jesus replied, If thou desirest to be perfect, go sell thy possessions, and give to the poor, and thou shalt have treasures in heaven; and come, follow me.

This was a specific remedy for this young man. There were three things Jesus discovered to be in the way of his entering in:—

Love of worldly possessions,

Pride, or vanity,

Need of true teaching.

So he said, If you would perfect yourself, would open up a full consciousness of life,

Unload your heart and brain of the burden of pelf,

Help the poor whom you have despised, maybe oppressed,

Become a humble disciple of mine and learn of me.

The treasure in heaven promised is a consciousness of spiritual power, a soul opulence, that comes only through full consecration of everything to the cause of truth. "The kingdom of heaven is within you." It is not a place far away in the skies.

22. But the young man, having heard this, went away sorrowing; for he had great riches.

He was unwilling to make the sacrifice.

But, don't think, reader, that this good young man went to hell on account of this decision. He preferred to keep his property, lose Jesus' lessons and be a good, moral, harmless person.

If you, reader, were to live the consecrated, self-denying life that Jesus did, you could do the works he did. But you prefer to keep your home, enjoy your domestic and social comforts and pleasures and be less powerful in works. You are not wicked for this. You get what you pay for. Pay the price and get the power. If you don't pay the price, you don't get the power. That is all there is to it. The young man preferred his wealth and the comforts it brought him to the life of a disciple and the spiritual treasures of power. That was his right of choice.

23. Then Jesus said to his disciples, Indeed I say to you, that with difficulty shall a rich man enter the kingdom of the heavens.

24. And again I say to you, it is easier for a camel to pass through a needle's eye, than for a rich man to enter the kingdom of God.

"The kingdom of the heavens," and "the kingdom of God," mean the dominion, or ruling sway, of the Good, the Truth, in the Soul. A man's heart, who is in love with his money and lands, has these for his treasures. It is difficult for him to become meek and lowly and spiritual and powefrul in works of the word. He cannot until he unloads incumbrances.

In the 24th verse Jesus simply uses a common figure of every-day conversation. Both the Rabbins and the Arabs, in describing a difficult or impossible thing, would say, "It will not happen before a camel (or an elephant) has crept through the eye of a needle." We say, "Not any more than I could fly."

So long as the rich man loved his possessions more than the aionian life and its emoluments, it was indeed impossible for him to enter into the consciousness of the dominion of the Good.

25. And the disciples hearing this, were astonished, saying, Who then can be saved?

26. Jesus looking at them answered, With men this is impossible; but with God is all possibility.

Jesus does not mean that God could cause a camel to pass through the eye of a cambric needle, or make a two-year-old colt in a minute, or make something out of nothing, or any other foolish or impossible thing.

Notice: "All possibility is with God"—that is what Jesus said. He was not responsible for the material construction his disciples put upon his words.

If you have that Good as the ruling power in you, becoming a manifestor of its full expression, all possibility is yours. Every rational, lawful, needed thing is possible with this God in you. With God this transformation of the covetous, grasping heart of the worshipper of money is possible; without God, the dominion of Truth within, it is not possible.

Answers to Correspondents

"DEAR Mrs. Barton:—I would think from your writings that you believe in Astrology. Do you really think there is anything in it?"

Answer:—Yes, there is much in it; but when I say this I do not mean *all*. Nature is one harmonious whole; the lilies of the field and the roses of my garden affect me very perceptibly, and I as surely affect them. They seem to smile when I enter and put on their best glory; and I feel my heart glow in return. Boreas from the north comes down, and feathery crystals float across the earth like ghostly thoughts of cold manifesting. The Sun shines, and all the flowers feel the warmth. Sweet aromas rise to mount along the shining chariots of Helios in answer to his call. All nature is responsive, and I think I see why it is "*absurd*" must go before the revelation of a mighty truth!

Among the heavenly bodies there are those that appear to shine directly on the earth, while others seem to have no light excepting that which they reflect from the sun. If they did not reflect this light they would be invisible to us. The first are called *Fixed Stars*, although they are not fixed, but always in motion. But they are so far away they seem stationary. The planets that move perceptibly are only eight in number, not including Sol and Luna,—our sun and moon. There is a great open space between all the starry heavens and these planets so that we speak of them as belonging to our system with the sun as the center, and around which these planets, the earth one of

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them, revolve like the rim of a wheel round the hub.

It is these planets that co-operate with each other, affect each other and are at the same time held spell-bound and mathematical by the great center of light and power, the Sun.

It is well-known that reflected light has very little growing or life-giving power for plant or animal. Many people claim that moon shine debilitates them. Certain we are the moon affects the tides, actually drawing out the liquid porton of the earth quite a distance toward itself, and the moon is not a regular planet but only an asteriod of one of the planets. From this it must be true that larger and more powerful bodies affect the earth and its inhabitants, even more. Some of them reflect a purer light than others. For instance Mars is red. Red is the symbol of blood, and blood is called the sign of cruelty, from red war down to nose-bleed. (Watch the one you know who is subject to nose-bleed, and if you detect any cruelty, overcome it with the Word of Truth. The one is spiritual, in truth, and abstract spirit is never cruel. As in this, so in all things connected with astrology or any other natural science, the *Word* of *Mind* has all power. There is nothing in all nature adapted to hurt people. So all things, drafts, moon shine, mars-shine may be appropriated by the Word and rendered as wholesome as sun-shine, Venus-shine or balmy airs.)

But, if Mars has a pull on you and makes you feel like going to war, it would be well for you to know about it, so that your righteous judgment would help you to see the unreasonableness of the war-spirit, and give you *Words* that would alchemize every star-beam into blessing,

If some astrologers have made astrology the unmodified ruler of men's earthly careers, and have failed to make it subject, in its influences, to *Mind* as master over all, still this does not remove the fact that every star and planet has its influence, and that such influence is governed by order and system throughout the universe, and that every law is beneficent and will so prove when man himself becomes willing to be one of the great throng mathematically and according to the true Law of all being.

The Sun does affect the earth and men. We are not only drawn toward it, with all the rest of the ghosts of heaven pulling us the other way, but we whirl round and round it and would whirl into its bosom did not other Suns, and greater, with their countless systems hold us balanced and harmonious with all the endless realms.

Truly is it called the "starry Heavens," the Harmonies, for no planet ever strays; none are plunged so deep in space that universal Law does not keep them duly re-entering each point in the path forever, and duly, measuredly plodding onward, shedding the same quality of light and in the same degree of power every where its marveleous pathway traces out. Here is food for thought, enough for a life-time.

All manifest things are here for the purpose of awakening the sleeping human soul out of the dream of limitation, into the knowledge of its Infinite Powers. "God" belongs to man. God is man's means.

The order and precision with which these wonder worlds move throughout thier inconceivable circuits is passing wonderful, is appalling. The soul can but wait in rapture, in prostrate, silent contemplation.

If the Sun pulls the trees up through the earth, grows the flowers, cleaves the rocks, and holds the earth by its attraction, shall I say the worlds do not exert an influence on each other?

Many of our best writers and thinkers will have nothing to do with the subject of Astrology. Indeed there are few who seem to think they have the time to give to its mastery. It is generally supposed that there is enough on this little planet to occupy one's thought, without reaching out into fathomless space to learn of other worlds.

Let the one who has given all his life to the study of Epicurism, of how to prepare food in a palatable way,—rest his aching bones and gorged vitals for awhile in the study, the analysis, of each article of food. May be he will find what he has failed to find in the fats of other animals, and the murder of his fellow creatures,—the real Bread of Life, the sweet, gentle, all-powerful *Word* that formulates to fulfill our needs and without worry, without strife, without chicanery.

In this true way no good work ever fails, and no one has to worry.

Let him who would have gold, study its ways, its manner of formation, until he find back of it the *mental attitude* that produced it.

Do not sell your Birthright for a mess of pottage because you are hungry. Study the Word of Life and *overcome* the hunger, but keep your Birthright. The one is temporary, the other eternal.

The right study of nature will make you happy. I have tried it. I am always happy. I am one of the busiest of women,—I work with system quietly—and never have the blues. The lord of my house was in trine conjunction with the moon, when I was born. (I am in correspondence with a woman who was present at my birth.) But this fact alone does not make me happy. I know that I have all power in heaven and in earth, potential within me, and may help the worlds so long as my Words are harmonious with general Law. Thus I have found my place in Being, and cannot be otherwise than happy. But this is not the only fulfillment of my mission. Because I am happy, because I have overcome, because I have all faith in the Science of Life and in man's destiny, I am able *to help others*, and am equipped for that very purpose.

C. J. B.

DISCOVERY OF A LOST TRAIL.

THIS IS the name of a new book by Charles B. Newcomb, published by Lee and Shepard of Boston. 282 pages, beautifully bound in buckram cloth, ornamented; price $1.50.

The Author's preface begins,

"There is nothing new in this book. It is a simple study of that strange and beautiful thing which we call life. It contains only a few familiar signboards that have helped some bewildered travelers to find their way in

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paths that seemed mountainous and difficult.

"Plain suggestions of confidence, patience, gladness and decision, often bring us back to the trail we have lost through the uncertainty of our own power and freedom."

This gives you a hint of what the design of the book is. But you must read the entire treatise to fully appreciate its value.

The titles of the thirteen chapters are, 1. The Lost Trail; 2. Confidence; 3. Toiling in Rowing; 4. Patience; 5. Master Mariners; 6. Will; 7. The Evolution of Power; 8. Decision; 9. Thought Tonics; 10. Expression; 11. The Power of Gladness; 12. A Plea for Matter; 13. The Song of Life.

Mr. Newcomb writes in a clear, concise style, using short, pointed sentences and words of Saxon origin mostly. His doctrine is sound and the sentiment pure and sparkling with life.

The view of life taken is decidedly optimistic and heroic. The suggestions of courage and joy and the philosophy of overcoming are forcible and greatly helpful. The interest is sustained by freshness of diction and a graceful, spirited phraseology.

I believe every one who reads this book will receive much good therefrom. We unreservedly recommend it to our readers. Send to the publishers, or to this office, for a copy.

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VOL. 7. KANSAS CITY, MO., WEDNESDAY, NOVEMBER 28, 1900. NO. 31

The Theme of Immortality

(Prof. U. G. Morrow thus parodies Shakespeare's Hamlet Soliloquy:)

TO LIVE, or not to live: that is the question:
Whether 'tis nobler in the mind to suffer
The pangs and sorrows of the world's corruption,
Or to take arms against the powers of death,
And, by opposing, end them? Some wish to live
No more; we long to live that we may end
The heartache and the thousand natural shocks
That flesh is heir to: 'tis a consummation
To be reached by science. Some wish to live;
They try, and fail to live; ay, there's the rub!
The sleep of death is but but the sensuous dream
Of the vidual man in mortal coil;
Remove the cause; there's the promise
Of reward in joys of immortal life—
In freedom from the whips and scorns of time,
The oppressor's wrong, and proud world's contumely.
Joys of purest love come when law's obeyed
Through knowledge of Deity; when man spurns
The sensual courses the unworthy take,
He rises above men of common make
Into life's fortune. Who would laurels bear
And sit as King o'er world of human life.
But he who triumphs over monster Death
And discovers spheres and planes from whose bourn
The Messengers return whene'er they will,
To lift the world above the ills they have,
And give them the life they now know not of?
Experience makes great heroes of all,
When the mighty forces of resolution
Cyc'e to the ultimate form of Truth,
Of Science, to solve all the world's great problems;
When all the systems current turn awry
And lose the name of action!—*From The Flaming Sword.*

Send in those new names a little faster, please. Tell us what you want for premium—50 cents worth of our own books.

If we knew this world and kept faith with it, we should make our heaven here, and ask for none here or anywhere that we did not make.—J. E. Roberts.

At the recent meeting of the International Metaphysical League in New York City, Bishop R. Heber Newton was elected President for the ensuing year, and Chicago selected as the next place of meeting. Warren A. Rodman, 201 Clarendon st., Boston, was re-elected Secretary.

No one can know anything about the marvel, the sublimity, the beauty, the thrill of astronomy, and call this world evil.—J. E. Roberts.

If we knew this world and kept its laws, we should find that sickness and disease, deformity, weakness of will, and poverty were unnecessary, and we should look upon them as disgraceful, just as we look upon crime.—J. E. Roberts.

A man has no just right to own, in any world, what he has not earned; it is dishonest to possess what a man has not tried at least to deserve; and this applies to righteousness, to happiness, or to heaven, equally as to lands or gold.—J. E. Roberts.

Every step of knowledge, every discovered fact, has tended to vindicate and verify the hypothesis that this world is divine. It has been found to be one of the terms in the infinite proposition of a universe, an integral part of an ordered whole.—J. E. Roberts.

The printer, in giving our notice of Wm. Bower last week called him "Bowen." Mr. Bower healed himself about four ye rs ago, and since then so many have come to him for help that he has been compelled to give up a lucrative business in order to do this work which he loves so well.

There is a connection between the law of gravitation and virtue, between the motion of the planet and the throb of the heart, between the rising and setting of the stars and the aspirations of the human brain. There is no scorn, there is nothing small, mean nor cast out.—J. E. Roberts.

I am in favor of allowing the women to vote if they desire to. I know of no good reason why they should not. But all this talk about what a great transformation would take place in the municipal, state and national management of affairs, if the women had a vote, is folly. The remedy for our political ills is not in the ballot; it is in the home and school, where woman's best work is done.

Again I write to express my gratitude to you and my appreciation of your most helpful and enlightening paper. It is truly the most explicit and straightforward in its statements of the way to live in accordance with the laws of God, of anything I have ever read. I am sure The Life will prosper, there is so much of Truth and substance in it. Mrs. Phebe C. Taber.

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Suggestion and the Silence

III.

3. Auto-Suggestion and Suggestion from without.

AUTO-SUGGESTION is self suggestion, or the use of thought and ideal images for self-help, and self-unfoldment.

These mental concepts for home use may be divided into three classes: Ordinary thinking, Imagination, and Self-treatment.

Our thoughts affect the mentality and the body, according to the nature, intensity and habitual recurrence of the thoughts. A single thought of fear will chill the capillaries, slow the vital centers and weaken the nerves. A thought of courage and power will have the opposite effect. A thought of lust will lower the moral mental standard and give the mere physical impulses advantage over the spiritual inspirations of right. A thought of crime indulged will lead on to the commission of crime. A thought of purity and life and love not only expands the moral sense and unfolds new soul powers, but acts at once on the body, bringing it into agreement with the soul.

Empty, drifting thoughts, aimless subjection to influences, will render the person subject to race errors, shortcomings and worries. It is a weak, defenseless state, that of idle thinking, in which the most of the people are wandering through this world.

While ordinary thinking is not as powerful and direct as scientific ideal suggestion, it has its effect. Habits of thought are pictured on the body and manifested in the affairs of men. A man's character may often be read in his face, gait and manner.

We have thought too lightly of the importance of imagination. What is it to imagine? It is to form mental images, and these mental images tend to become embodied.

Alexandre Vinet said,

"The foundation of talent is imagination, which is not, if I understand aright, anything else than sensibility of mind; just as sensibility, perhaps, is nothing else than the imagination of the heart."

Many persons have been made sick, or even killed, by imagination. Why may we not assist the action of health in the body by proper use of the imagination?

To imagine danger has the same effect as if danger existed. To imagine sickness will cause sickness, if continued. Then let us imagine safety and health, only.

But let me warn you against an unwise use of the imagination, supposed by many to prevail among Christian Scientists. People ask me, "If I have a head-ache must I try to imagine that I have none?" No; not in the ordinary sense. You may fully recognize the physical fact of both the head and the ache, but find the spiritual self that has no headache, by use of the imagination first, and then the discernment of Truth, or the true self. Then affirm it into manifestation, and the physical fact of pain has no longer any place to become manifest in, as the physical head conforms to the spiritual ideal.

But self-treatment is the direct application of ideals to the supplying of all need. In this practice you first go into the silence for the purpose of getting at the Essence of being that has not yet been manifested.

You recognize the need of further and fuller manifestation in or about yourself. That which has already become manifest you have found wanting in some respects, in body or affairs. You are confident that there is all you need to be happy and prosperous in the store-house of the Infinite. So you, for the time, turn your back upon the manifest and enter the realm of unmanifest substance.

There you search for ideals, expressed entities—maybe help form them—and when found, clothe them in words and thus lead them out to the places of need and fit them in.

The secret of your success in this important use of thought lies in three things: Your ability to concentrate upon the thought or ideal to be embodied, steady, unwavering perseverance in holding or repeating the truth you have found, and the lawfulness of your mental action and attitude.

By this last I mean the accordance of the mental attitude with the law of Being. Be willing for the right thing, the best thing, to be done, even though it should not be the thing you now believe to be right and best. Recognize law in all occurrences. Repine at nothing. Become angry at nothing. Love freely and bless always—cursing never. Thus you become lawful.

Constant repetition of truth words, truth ideals, is immensely profitable. Mothers learned this great truth long ago when they found that beautiful pictures, joyful thoughts and happy environments continually contemplated during pregnancy greatly influenced the unborn child for good and beauty.

Little or no denying is needed if we affirm aright and continuously enough.

By repetition of truth ideals you do not render them more true; you make them your truth; you embody them in yourself and your conditions. Suggest to yourself often that only the good is true, and that only that which is for you can come to you, and you will not only convince the mentality of the truth of the suggestion, but will actually create an atmosphere in and about yourself that is favorable, even to compulsion, to the state you have thus persistently affirmed. Only desirable things occur, and only that which you can do comes to you to be done. Only the patients you can heal apply to you and everybody seems to delight to do you good.

I have tested this that I recommend to you and find that it works. Else I would not recommend it to you.

These auto-suggestions are the very best defense against undesirable suggestions from without, against the race error influence and against the oppressive influence of crowds or congregations of people. The tendency of a crowd is to drag you down to the common level. If you permit it, you are degraded and have dropped below your capacity of helping them.

If suggestions are being made from without to heal or help you, you may render yourself receptive and responsive to them by self-suggestion. The intelligent dem-

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onstrator will know how to instruct his patient in this. You both aspire in the direction of the treatments and affirm response and receptivity to the word of truth and to the omnipresence of life and health.

Firmly refuse all suggestions of evil. We have had too much of that kind of suggestion in our religious teaching. Devils and demons have no place in God's universe except in the imagination of man, in suggestion and submission to suggestions of evil.

Here are some auto-suggestions which I think you will find useful and effective swords of the spirit, for general use:

Only the Good is true, and only the Good can ever seem to be true to me.

Only that which is for me can ever come to me.

I am success, the very essence and spirit of success, born to succeed and bound to fulfill my destiny.

I am health and life and power, and do now manifest what I am in my body and affairs.

I create harmony, peace and joy in the presence of every one whom I meet.

I am love; and draw all men unto me. I melt the ice of the world in the fervent heat of love.

I have wholeness expressed in me and do manifest what I am.

I am that I am and show forth strongly my own true self.

The spirit of life, the Essence of love and the substance of being are everywhere about and in me. I breathe this holy presence and am free.

I am free; I overcome. I am safe and successful.

I breathe the fullness of God, and my Lord, he is God.

More of the particulars of this subject will appear in the 4th lesson, on Suggestion for Healing and Unfoldment.

Answers to Correspondents

1. WILL WE continue to retain control of our conscious mind after the change called death occurs, that is, continue to know all that we now know and be conscious of having existed on this plane? or will our birth into the next plane of existence relieve us of all knowledge of any previous existence?

2. In healing a patient, does the conscious mind bring the superconscious mind into effect to act upon the subconscious mind of the patient, bringing it into harmony with the perfect law?—O. E. Crowe.

Answers:—1. I must answer this question by saying that I do not know any more about this than you do.

But, I suppose you only ask for my opinion as you know I cannot speak with certainty concerning the matter inquired about.

My opinion is that the individual spirit self never loses anything. It may drop and pass on away from that which has already been fully used and is no longer useful. The dolls and toys of early childhood are left behind and in a measure forgotten where the things of a higher usefulness are substituted for them.

But the progress made through the use of the kindergarten articles remains and is added to by those of a more advanced department.

Then, suppose I do forget about the incidents and tools of my infant stage. The recollection is only replaced by the present consciousness of the things of a higher stage of unfoldment.

I believe we may at least safely say that there will be no retrogression in the soul's life. If the body is dropped, it is thrown aside because it is no longer fit for the soul's use. It, at least, must go on, go forward in development of power. It seems to me that this is not only reasonable, but that what we observe of the workings of the law warrants it as a direct deduction.

If individual existence is independent of its earth plane instrument, the effect of its conscious demand for embodiment here, it will certainly be intelligent on the plane just beyond, even more intelligent than on this, as progress is the law of being. That means that it will know all it needs to know in that particular stage of development, and that should satisfy all.

Let us study the law of being more and spend less energy in conjecturing as to results. If we are confident that Infinite Wisdom and Power immanently abide in all the Universe, taking care of the smallest thing in creation, ever bringing to pass a just sequence of cause and effect, losing nothing, not even permitting an atom of matter to be annihilated, then we feel secure in our trust that we shall not be mocked in our hopes and aspirations. And the more deeply we study the Law of Being, the stronger will be our confidence in the happy outcome of it all. It is sufficient for me to know that *I am*. Shall I not always know this? I believe I shall.

2. Your idea about this is a good one. In the superconscious mind is all health, life, power. In the subconscious region of mind in the patient is the lack, the weakness, the negative condition that permits disease. The active word of the conscious mind speaks the ideal found in the superconscious realm into the place of need.

It is like an inspiration of truth that comes to one through hearing or reading the words of a wise teacher, an inspiration of even more than the words expressed or the teacher had conceived of.

We take pleasure in calling the attention of our readers to the announcement in our advertising department of the new German Divine Science song book by H. H. Schroeder and Ernst Krohn. We have examined some sample sheets and find them up to the claim made for the book.

A good sister in N. Y. writes that she was a member of the Baptist church for thirty years and did not have as much spirituality at the end of the time as she did when a child, and adds, "But, praise God, I am now free, and many thinks to The Life and Unity.

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KEY-NOTE.

MY FAITH IN GOD, IN THE LAW OF GOD, IN MYSELF, HAS NOW SAVED ME FROM SIN.

A BUSINESS man in Texas, who has just commenced to take my course of lessons, writes, on returning answers to Lesson One,

"I have improved a great deal since I began to study your lesson. I hope that all of them will be as good as the first. It is *splendid*. My aim is to make this Science my own by studying and applying the principles taught. Tongue cannot describe the condition I was in when I began the study of Truth three years ago. I did not have a dollar and my health was at a lower stage than my finances. To-day I have a good business (fruit and groceries), $1,000 stock on hand, daily sales $25.00, and my health is O. K."

There is no counting with certainty on the justice of men who are capable of fashioning and worshiping an unjust divinity; nor on their humanity so long as they incorporate inhuman motives in their most sacred dogmas; nor on their reasonablenessw hile they rigorously decline to accept reason as a test of truth. —John Morley.

Self praise is usually one-half bombastic vanity, and the other half plain lying. Let your conduct show what you *are*.

Healing Thoughts

BY RIGHT thinking you can heal yourself. In the same way you can keep yourself well.

Mind is the Cause of matter. Matter is effect. Just as the rainbow is the effect of the invisible essence of color so is matter (and all the conditions of matter) the effect of invisible Mind. Mind keeps on improving the conditions of matter and bringing to light new benefits. Mind is rich in resources and if the people will be good and wise and leave off trying to mend themselves by using matter as a means, Mind will soon reveal to the world that as electricity fills the atmosphere and waits for man to utilize it, not only for lights but for all heating purposes, doing away smoke and furnaces and blackening clouds from sooty flues forever, so is universal Health but waiting for man to find the right steps to it.

Men and women are alike in Elohim. The wisest of earth have made this evident in their teachings. It is also an inborn, natural intuition established in logic. Their more material thoughts by the masculine and the ethical tendencies in the feminine, evolve into the spiritual and are there characterized by all the purity and perfection of the abstract, and all the fullness and efficiency of the spiritual Life.

Because the *made* appeared first, and after it the *ideal* was proven, the "Adam" has had dominance in the world unitl the time of the Evolution of the "Eve." Adam is a Hebrew word, meaning *mankind*. Man is an Anglo Saxon word, meaning mindkind. Mind is Spirit or unmanifest substance; and Eve, or the "help meet" in mindkind, is "the Mother of the Living," the manifestor of the Divine Idea. For centuries has sense perception held sway, the people gaining or losing victories in material, civic and home affairs in awkward ways and use of material means.

We live in the day of the manifestation of the true idea. This is the time which the Lord first blessed and then sanctified. Blessed the process of *formation*, and sanctified it in the conscious appearing of the *idea*. The Adam and Eve metaphor was a clever conception of the author, whoever that may have been who waited in the silence long enough for the complete development of the ideal concept. Though the ideal exists always prior to the formulation, yet the thing formed often appears before the ideal is consciously perceived. But because the ideal is there, it waits ever ready for precipitation into the formulated and apparent. The Ideal is only waiting for the time to come when the need is felt and the speaking of the Word is made thus imperative, when it will take on outline, crystallize the chemicals inherent in nature and "come forth" from the mental into the clothing of the material. There are two kinds of consciousness, present active, and latent. Sense-perception holds sway until the latent ripens into the active consciousness, when gladly the *Ideal* is sought out, and the Word brings it forth. So long as the ideal back of the visible remains unknown, so long will people be activised by imperfect motives, and for that reason their bodies will

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continue to show forth inharmony. In the Ideal is the seat of Life and Power.

A lady requested treatments for the dispelling of gloom in the mentality and its shadow in the physical. Mental depression is the forerunner of physical inharmony. I beheld the condition as if by an X-ray, and after speaking certain words, the following letter duly came: "Since last Sunday I have felt like a new being. I am renewed mentally and bodily. The depression is gone and in its place is a calm faith in myself, which is very reassuring."

About three months ago I opened a letter written by a non-subscriber who had, she affirmed, been "blest by chancing upon a copy of our paper, The Life." I knew what her trouble was before I read her kind request, because when I opened the letter three or four different letters came out of the envelope. Women who have muscular rheumatism usually inclose several different folds of paper in one letter. It has been held by some that fretful, clashing emotions are at the bottom of this difficulty, but I have found, in a large practice, that it is oftenest induced by the consciousness of half-deserved condemnation from certain people, together with the belief in one's powerlessness to overcome conditions.

The antidote of course is to take away the false consciousness and awaken the true. The picture disappears without attention. The case of which I write was healed in a few days over one month's time. She began to improve the very first treatment and continued right along without a halt. In one of her recent triplet letters she writes, "My muscles in both hands are not only supple, but the flesh is soft and peachy in color, like it used to be fifteen years ago."

A Healing Thought:—

I am the Divine *Idea* of The Invisible Powers. I now awaken in the *Likeness* of the Divine Idea. I know that in *Me* is all power and all possibility, and that perfect work is required of me. I sever all kin-ship to matter and take my true attitude as the manifestor of the divine Idea. I put on my True Self through the faithful use of words. I speak true words because they are true, not because it makes the material show forth in perfection and every wilderness blossom as the rose.

More than a quarter of a century ago I said in my commencement address, "The Ideal is the real" and as every truth is eternal this is forever true; then live the Ideal and you will rightly perform in the material.

"Build thee more stately mansions, O my soul,
As the swift seasons roll;
Leave the ignoble past,
Make each new column nobler than the last."

C. J. B.

Little five-year-old Beatrice had written a letter to her uncle. (It looked like Chinese.) Her Mama said, "Let me back it for you." She protested vigorously, "No; don't back it! Write it on the front." When asked at the table if she had taken a second dish of pudding, she replied, "No; this is the same dish, but I got more in it."

GREETING THE SUNRISE.

GREET THE sunrise, greet the sunrise,
In the morning sky!
O, the glory of the sunrise,
To those who behold it!

Greet the sunrise, greet the sunrise
When the dawn is past!
O, the brightness on the tree tops
To those who do behold it!

Greet the sunrise, greet the sunrise.
Open wide the window!
Let your voice go forth in music,
When you do behold it.

Ramona's household greeted the sunrise *in a chorus.* Why not we? Florence Hilton, Oak Park, Illinois.

THE BIBLE LESSON

FOURTH QUARTER.

Lesson X.—December 9

BARTIMEUS HEALED:—Mark 10: 46-52.

Central Thought: "Rabboni! that I may receive my sight."

The time of this occurrence was the latter part of March, A. D. 30, soon after the events of our last lesson.

Jesus was in Jericho, then an important commercial city, which had received special favors from Herod, called "The Great."

It was situated about twenty miles northeast of Jerusalem, five miles west of the Jordan, and six or seven north of the Dead Sea.

46. And they came to Jericho. And as he was departing from Jericho with his disciples and a great crowd, a blind beggar, Bartimeus, (the son of Timeus,) sat by the road.

Luke says, "As he came nigh unto Jericho" Some writers have made a great ado about a seeming contradiction here. Mark's language implies that Jesus and his disciples had just passed through Jericho and met the blind man as they departed, while Luke's version indicates that they encountered the man as they approached the city.

It is a matter of very small importance. One of these historians may have made a slight mistake; or Luke's words may be translated, "As he was near Jericho."

Bartimeus may not be a proper name at all. It means "the son of Timeus." Or it may be a name like our Robertson, or Johnson, the son of Robert, the son of John, originally.

The man sat by the road near the city to beg alms of those who passed.

A great crowd followed Jesus. The motives impelling the crowd were, doubtless, three in character: Some followed from a true hunger and thirst after truth and healing, which they found flowing like a crystal stream from a pure fountain in the Master. I believe the majori-

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ty of that crowd was of this class.

Then, there were not a few who followed from mere curiosity, to see his wonderful miracles of healing which he was performing all along the way.

And a few were hungry and hoped for another miracle of loaves and fishes. Maybe they shared the bounty of Jesus and his disciples at lunch time.

47. And hearing that it was Jesus the Nazarite, he began to cry out and say, Jesus, son of David, have pity on me.

The Greek *Nazoraios*, occurring in this verse, refers not to an inhabitant of the town of Nazareth, as "the Nazarene" would, but to a sect of the Jews who never cut their hair or beard and performed vows of extraordinary devotion. Jesus seems to have been called a Nazarite in this sense, rather than a Nazarene, or dweller in Nazareth.

"Son of David" signifies that he was of David's house or lineage. Thus the blind man designates Jesus as the promised Messiah that was to come of the seed of David.

Matthew in giving the genealogy of Jesus traces the family from Abraham down to Joseph the husband of Mary. But it is more than intimated in the gospels that Joseph was not the father of Jesus. Luke begins with Jesus, calling him "a son of Joseph," and traces the family back to "Adam, the son of God." But the two genealogies are widely different. Men will differ on family trees, you know.

Jesus was a son of God; that is all we care to know about it. And he taught us that we are, too.

48. And many charged him to be silent; but he cried out much more, Son of David, have pity on me!

The man was much in earnest, was importunate. The attempt of the people to quiet him only aroused his determination the more.

This wins. When you wish anything and believe it to be rightly yours, *go after it.* Don't allow a thought of failure or the opposition of the rabble to deter you. There are plenty of people always ready to say, "You can't do it. I tried it and failed. There is so and so against you. You see," etc. Don't listen to them. Only try the harder, so long as you are sure it is the thing you want.

49. And Jesus stopping said, Call him. And they called the blind man, saying to him, Take courage; arise; he calls thee.

50. And he throwing off his mantle, leaping up, came to Jesue.

Jesus hears and has compassion. The tender love of humanity filling the heart of the Master always responded to the calls of the needy.

The man goes to Jesus with alacrity, throwing aside his mantle in order to approach the faster.

Thus he shows his faith in the Master's ability to heal him.

Some one probably led him, or guided him to Jesus.

51. And Jesus addressing him, said, What dost thou wish me to do for thee? The blind man said to him, Rabboni! that I may receive my sight.

The Master well knew what the man wanted, but he is called upon to word his desire, to affirm it, to embody it in thought,

The man here manifests yet more strongly his profound faith and reverence toward Jesus in the use of the title of greatest respect and honor, "Rabboni." Rabbi meant Lord, or Master, or teacher; Rabboni, the highest title of honor in the Jewish schools, meant My Lord, or My Master. It is found in only one other place in the New Testament, John 20:16. When Mary Magdalene met Jesus after the resurrection she did not know him until he looked tenderly upon her and said in the old familiar tone, "Mary!" Then she knew him, and said, tremblingly, exultantly, "Rabboni!" and would embrace him, but he forbade her. The woman out of whom seven demons had been cast, and the blind beggar who already felt the healing influence at work in him, are the only two of whom it is recorded that they bestowed upon the lowly prophet of Judea this title of high honor and reverence—Rabboni!

52. And Jesus said to him, Go; thy faith has saved thee. And he immediately received sight and followed him on the road.

Jesus said, Go; but he did not go; he followed Jesus.

Notice the language of the Master: "Thy faith has saved thee." It was more than a mere restoring of sight.

The man was saved from sin, by his great faith. The Greek word Jesus used means to save, to keep, or, in the passive form, to be saved, preserved. One form of the verb, used in the exclamatory sense, means, "God be with you!"

So there was a great spiritual uplift in this man's act of faith, which resulted in physical healing.

MEDITATIONS

By KAXTON

TO HIM who in the firm belief in the essential goodness of mankind, confidently looks forward to the ultimate triumph of honor, truth, and justice in human affairs, these latter days seem untoward. As in the days when men and women were bought and sold like cattle, and when the great apostle was led to denounce the love of money as the root of all evil, still the spirit of mammon rules the world with an iron hand. The obtuse and direct methods of the olden time have been laid aside for the more refined and insinuating process peculiar to modern civilization; but the empire of wealth seems no less exacting and absolute.

* * *

The souls of men, oppressed by a weak fear of the pangs of physical want, or intoxicated by the seductive influence of wealth, seem crouching like whipped slaves beneath the filthy rags of spiritual degradation. The busy world, in its mad chase after gold, seems steeped in a death-like oblivion of truth and honor, and chilled by a leaden apathy toward the noblest ideals of the higher life. The spirit of truth, like Noah's dove, might sail the earth around and find no welcome lodgment in the high places for which men and women live and struggle and

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die. But the foul spirit of avarice, like Noah's raven, finds a ready welcome in the putrifying lusts of human hearts everywhere.

***

Where mammon rules virtue dwindles and dies. The present joins with the past in proving this. Patriotism languishes under the cold scorn of a people whose hearts are enslaved by the power of gold. The elective fran-

***

chise, which ought to be the sword and buckler of freedom wherever freedom is, and a menace to tyranny everywhere, through the contaminating influence of avarice, becomes corruption's opportunity and the tyrant's ready tool. Even in our country we too often see the blandishments of wealth thrown into the balance against honesty and intelligence, and political hirelings succesfully pitted against patriots.

***

The modern spirit of commercialism which directly or indirectly sets a price upon every thing, lowers the standard of morality, chills and blasts the higher ideals of life, kills true friendship, destroys all the lofty aspirations which make life truly grand, produces inequality in all social relations, throws governments out of balance, and in the end produces a cheap, craven humanity, the fit subjects of tyranny and despotism.

***

In a community where such a condition prevails, to be esteemed great is vanity, but to be truly great is to be counted the least. Where commercialism is supreme, false standards are met on every hand. Greatness measured by these standards is a vain thing that may be attained in a day and lost as soon; whereas to become truly great the soul must p.ss the ordeal of years of earnest struggle and lofty aspirations. If the spirit of Christ has departed from those who bear his name, it is because the abomination of abominations, old mammon, sits in the holy place; if shallow pretense and affectation pass current for genuine culture, it is through the dominance of the commercial spirit, the central idea of which is to have rather than to be; if our nation is rent by factions, menaced by corruption, disturbed by the discontent of labor, if our ship of state is running into hidden reefs, the one rock on which we are about to flounder is that deep-laid, deceptive ledge of many names, commercialism, averice, subserviency to gold, selfishness, greed, MAMMON!

THE JAIL CURE.

I HAVE often observed in my experience as a lawyer that inebriates and opium fiends who are confined in jail or the city workhouse for a time where they are not permitted to indulge their appetites, not even to "taper off," must of compulsion quit at once, square off, are cured in about ten days or two weeks. This is accomplished without the use of any of the sanitarium or Keeley cure methods, with their tonics, and props, and elixirs, and bolstering, and persuasion, and other tomfoolery thought to be necessary to effect a cure in those Institutes.

The other day a man who plead guilty before our criminal court of robbing a hotel, tried to secure the mercy of the court on the ground that he was a victim of the opium habit, and when out of money would do anything to get some to buy opium with. "But," he said, "Judge, I have quit now." (He had been in jail a month.) "Yes," said the judge, "the jail is a mighty good place to quit in. You have to quit there. A term in the penitentiary will entirely cure you, I hope, of both the opium and the burglary habit."

The victims who quit in jail have a hard time of it; but necessity gives them nerve to brace up and fight it out, and nature does its work quickly, in one-fifth of the time required where substitutes and drugs are used to help taper off.

And it is not dangerous even in extreme cases. I have never known a fatality among these persons. They will sometimes howl pitifully for a day or two and lose a night or two of sleep; but nature wins every time over abnormal tastes and conditions. Nature would heal almost all the sick if they could have some encouragement, mental suggestion, good nursing and no drugs.

AS RUNS THE WORLD.

Q. Who is that small, feeble person over there?

A. Don't you know him? Why, he's the author of that famous book, "How to Acquire Prodigious Strength."

Q. Dear me! And who is this man here with the bald head?

A. That's Sims. Wonderful man, Sims! Made half a million out of his infallible Hair Restorer.

Q. You don't say. What's the dispute about there? Who is that man so vehemently denouncing the waiter? How very angry he seems to be!

A. Yes that's Ruggles. Ruggles is always rowing with somebody. He's the apostle of the New Thought idea. You know—Universal Love, and God's Harmony Within.

Q. Oh, yes. I seem to remember. And who is the old man on crutches? How ill he looks! I'm sorry for him; he seems so very old and worn.

A. Old? God bless my soul! That's Tinsmith, author of "Perpetual Youth; or, The Honeymoon of the Spirit." You needn't waste your sympathy on *him*. *He's* all right.

Q. I shouldn't have thought so. Look there! Who is that getting out of the carriage? What a smart turnout!

A. Very. He owns it. He's a Socialist—forget his name. Let's go home.—*Suggestive Therapeutics.*

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The "divine feminine" is no better than the divine masculine, if there are such distinctions in the Godhead; and there are some men who have more of the divine feminine in their make-up than many women. Let us be done with sexing God. There is no distinction of sex in virtue or principle.

As yet we have no paragons of virtue, power and wisdom to elect to any office. The ballot will not reform politics.

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The Life

"The Life is more than meat, and the body, than raiment."

VOL. 7. KANSAS CITY, MO., WEDNESDAY, DECEMBER 5, 1900. NO. 32

CHA Bierregaard, Astor Hotel

HARVESTING

THE BREEZY morning opens wide
Her lavish flaunt of leaf and bloom;
The sunbeams kiss the quivering play,
And draw from depths unshed perfume.

Down by the arbor's cooling shade,
Where faintly purpling clusters swing,
With wide brimmed basket on my arm,
The garden harvestings to bring—

Out through the open lattice gate
I pass, while pink and azure stars
Gleam where the sunlight flecks between
The slender, diamond-crossing bars.

For morning glories' dainty frills,
With tiny tendrils close embrace,
Unfold here at their own sweet wills,
And fill with early blooms the place.

Beneath the lowly creeping vines
Cucumbers hide in tents of green,
And crumpled leaflets, dark and dense,
Crimson and gold tomatoes screen.

And at their side the clustering beans,
Secure in coats of greens and grays,
Await my coming to unfold
Their speckled beauties to my gaze.

I listen to their nature talk;
They yield their secret love to me;
Then gladly line my basket's depths,
Yet ministers of good to be.

The waving, tasseled corn stands firm,
With pride in its fair stateliness;
The sunshine glints its leaves between,
Thrilling with summer wind's caress.

And here, in swaths of palest green,
With silken threads' protecting clasp,
The pearly rows of luscious sweet
Await my basket and my grasp.

All the long weeks, in patient hopes,
The tiny kernels shaped and swelled
For this dear hour—fruition's boon
Life's promise sweet for aye hath held.

I sit me down, and listen soft
To gather all the breezes say,—
Here, 'mid the corn they whisper beast,
And tell love tales through all the day.

I fold their secrets in my breast—
My pulses thrill with ecstasy—
Good—only good—they shew to me,
Along the flow of destiny.

For life is love, and love is life—
Abundant, rich, and ever free;
Take thou thine own—live to thy best,
And only peace can come to thee.

My basket filled, I turn me back,
Stepping with care along the way,
But at the gateway stop again
To greet old friends while yet I may.

The sunflowers nod their golden heads,
While softly hums the pilfering bee,
And in their weird, unspoken words
Soft welcomes breathe to him and me.

I hear them murmur, as I pass,
"Her faithful heart's sweet memories wake—
He loved to greet our harvest bloom
She loves us now for his dear sake."

And 'neath their broad leaves' sheltering shade
I drop my treasures down awhile,
And softly breathe the dear one's name,
And feel the radiance of his smile.

We work together—not alone—
In ways the plan of life unfolds;
We wait together—not apart—
The hour which close reunion holds.

For life is one—not rent in twain
By seeming separations here;
Our acts and theirs are closely blent,
Who dwell within the higher sphere.

Oh wondrous, all encircling life!
Within thy boundless stretch we move!
Blossom and system, mote and men,
Pushed by one mighty throb of love.

Aug. 24, 1900. —Declara.

Sir William Gull, an eminent physician, once said that a patient requires no other treatment than to be tucked up in a good warm bed and be attended by a skillful nurse.

A railroad man in Hannibal, Mo., writes, "The Life is meat and drink to my hungry and thirsty soul and is worth many times its cost, or more than its weight in gold."

"We know a great deal of pathology and much of etiology; above all we have learned the danger of drugging, the muderous mischief of purging, bleeding and inoculating, but with it all we are fain to confess that we are in a greater fog than we ever were when called upon to cure our patients."—A London Physician in *The Herald of Health.*

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Suggestion and the Silence

IV.

4. Suggestion for Healing and Unfoldment.

BOTH auto-suggestion and suggestion by another are useful and largely in use in the healing of disease. While direct suggestion in mental treatment of disease is more prevalent to-day than ever before, yet it has been a most important element in the healing art and practice always. The dispenser of drug medicines has used suggestion more extensively than we have believed or he himself realized.

He approaches the bedside of his patient with an elastic step, a cheerful countenance and a pleasant "good morning." This may all be assumed; but he does it for the sake of the effect it will all have upon the sick person. It is suggestion number one. It says in pantomime to the patient, "I am not despondent of your recovery. I am confident of success."

He examines the symptoms and asks some questions. Then he says in an easy manner, "Oh, you have become a little bilious—torpid liver, etc.—nothing very serious." This is suggestion number two.

Next he doses up some powders and bottles a little colored liquid and says, "Take one of these every two hours and ten drops of this in a little water three times a day. By to-morrow morning your liver will be acting and you will begin to have an appetite, and in two or three days you will be all right." This is suggestion number three. All of these suggestions help to cheer the patient up, arouse his hope and expectation of recovery and set the vital fluids to work vigorously in the body; and, I believe, if the nurse should substitute flour for the powders and colored cinnamon tinctured water for the medicines left by the doctor, the patient would recover faster than he would with the drugs.

Suppose some one were present who understood how to give direct, silent mental suggestion. The effect would be more decided and positively healing.

Self-treatment is more common among people than we have supposed. Every joy thrill, every hope inspiration, every courage thought, every aspiration of better things, every thought of truth and life, is a healing agency auto-active in the body. The subconscious mind responds to the conscious thought from the superconscious inspiration, and the body reflects its states. A perfect accord here, a perfect response to the inspiration, is health.

But you can, with purpose and by force of will, idealize health and power and embody them by suggestion in the places of need. You have built your own body, almost entirely subconsciously. You have not known, however, that your conscious thought has formed and regulated the subconscious mind stratum of body.

Now take the conscious thinking in hand. Habitually idealize health, life, power and truth and so sanatize and strengthen the subconscious region of mind, which is the foundation of the body. Refuse every admission of weakness, every temptation to be despondent, every wave of race influence to depression.

Also, idealize and suggest, constantly, soul qualities from the attributes of your God. These are the attributes of your own individuality. For this purpose freely and forcibly use the I AM. To say, "I am Truth," is to make your manifestations true to the law of Being. To affirm, "I am Love," is to unfold attractive and succeeding qualities. To keep in mind the thought, "I am Power," is to become a speaker of healing and uplifting words. To assert in the silence, "I am Life," is to quicken the life centers and drive out the shadows and race seeds of death. To admit, all to yourself—not for the information of others—"I am God," is to become superior to environment and command the course of your own destiny.

You must be persistent in this practice and most tenacious to your purpose. Many generations before you and almost all the millions around you, have held and are holding contrary thoughts. It is no light undertaking to counteract and overcome this influence.

Many need the assistance of others, at first. There are those who have largely overcome the obstacles to be met and mastered in the way of the attainment of a self-sustaining individuality. These can give helpful suggestions, both in teaching and treatments, to those who have not overcome in the darkness of first struggles. They can send a word of cheer, a word of direction, a word of inspiration, down into the valley of shadows to help the one who gropes there in uncertain ways.

These words of counsel and treatment are suggestions for inspiration of action in the right direction. While the work of healing and unfoldment of capacity comes from within each person for himself, yet words or thoughts of guidance, teaching and inspiration of courage may be given by another. We are here to help one another.

Allow me a slight divergence here for a few words about courage. What is it? Is it a developable faculty?

It is confidence in one's own power, and devotion to the cause advocated or the purpose to be accomplished.

It is of the utmost importance to success. Courage is both absence of fear, and freedom and efficiency of action.

Every person has the seeds of courage in his make-up. These can be germinated and grown into a great center of powerful activity by the judicious use of right suggestion.

And if you have courage for the ample sustaining of your convictions of right with understanding of the way, you are a safe winner in the race of life. Nothing can down you. Pursuing this course resolutely, as Sarah Bernhardt is reported to have said in a recent interview in New York, "It can only be a matter of time when you will reach that exquisite pinnacle, where circumstances no longer control you and you have thenceforth the upper hand."

Here are some suggestions for home use to develop courage and patient perseverance:

I am not afraid; there is nothing to fear.

I am master of my own destiny, and my Lord he is God.

I dwell in the secret place of the Most High and no harm can come nigh me.

I am in league with the only power there is.

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I know my mastery over environment and cannot be appalled by obstacles.

I press forward in the name and might of the Christ within me and shall win the victory.

I am power, and life, and truth.

Answers to Correspondents

TO MY question as to the difference between hypnotic suggestion and silent argument, your answer is certainly very clear and comprehensive, though suggesting other questions.

1. Is not the one thing necessary the impressing of the subconscious region of mind, or human soul, with the truth?

2. Is not the conscious region of mind the door to the subconscious region?

3. In cases where a patient does not respond readily may not the door be opened by magnetic, or hypnotic influence and true suggestion be given and responded to while in this state? Would this be advisable?

4. Is it correct to speak of the subconscious region of the mind and human soul as one and the same?

L. H. Alleman.

Answers:—1. You will find that my correspondent O. E. Crow has anteceded you in some of the points inquired about, and my answers to him will serve as answers to some of your questions.

But I may add, in answer to your first question, that you are right in this supposition, saving the modification I beg leave to suggest in answer to your fourth question.

The subconscious region of mind is the arena of action in giving and receiving treatment. The super-conscious region is always perfectly in accord with Truth, or, I probably would be nearer right to say, is Truth itself, the Essence, the Principle of Being.

The body is not responsible for its states. It faithfully records the states of its substratum of mentality. This sub-conscious region is the causative agency of all bodily states, and it is controlled and conditioned by the conscious thinking. And this conscious thinking is the action of mind reporting from super-conscious mind to sub-conscious mind what it discovers and appropriates in the region of Essence.

And the impressions made by conscious thinking upon the sub-conscious realm of mind directly affect the materialized region, called body.

2. And, following the deductions above brought out, I may answer, yes, to this inquiry. The subconscious stratum of individual being is acted upon from Infinite Susbtance of Life and Power through the conscious Intelligence. Otherwise there would be no responsibility resting upon the individual. Expression from the Universal only suggests to conscious intelligence. It uses no coercive means. It forces nothing upon you. You must be responsible for your own states. You act from the inspiration of the Above under your own volition and choice. This voluntary action affects the sub-conscious mind, and this, in turn, affects, directly or indirectly, both the body and environment. So, you can readily see both how important it is for you to take control of your mental states, and how entirely you are responsible for your own conditions.

3. To this question I may answer that the intelligent healer will use this, and every other means at his command, to reach his patient. He will know how to use hypnotism to put under subjection the obtrusive outer and artificial activities of mind, and not soporize the real soul, that he may the more effectually make suggestions of health and power.

There is often encountered in ailing people a hard, crusty, surface, soulless, mechanically constructed state of mentality which stands like an adobe wall against the word of the healer. It is sustained by a mistaken mental attitude of the patient. If this mental state will not yield to argument on the spiritual basis, the pure suggestion of wholeness and wisdom, it may be met by first putting the false intelligence to sleep and then vigorously suggesting the true to the front, while the other is off guard. I believe the true healer will not hesitate to use all means to the desired end, whatever they may be called, and will be guided in his course from the Source of All Wisdom if he is honest, sincere and fearless.

4. Some writers take this view of the soul, but not the most of them. I, with many others, have always adhered to the old and ordinary meaning of the word soul, that is, meaning by the term the spiritual individual. If others mean by it the mentality, or mind of bodily manifestation, and will make their meaning clear, no objection can be made to their use of it.

When I say "the soul" I mean what the churches have always meant by it, the spiritual individuality, perfect, immortal, holy, pure. Of course I refuse the churches, further supposition that it can be lost or damned.

The subconscious region of mind is the area of the outreaching tendrils of the soul, formulating and sustaining the body. These tendrils and nerves of sustenance may be misdirected and wrongly contracted or relaxed through the free volition of the individual. This freedom of volition is essential to responsible individuality. Absolute freedom means freedom to err and reap and grow through experience, as well as freedom to choose wisdom's ways. Otherwise, there could be no Lord of individuality, no responsible soul, no capacity for happiness and progress.

The Herald of Health, London, now in its 24th volume, is a great, free health journal, striking telling blows at the old medical follies, cruelties and crimes, such as vaccination, drugging, vivisection, and scaffold murders. It contains many valuable hints about diet, exercise, breathing of pure air, etc. It is a vegetarian advocate and recommends total abstinence from all manner of drugs, pills, ointments, stimulants, flesh tonics, hypodermic injections, etc. Leigh Hunt Wallace, editor, 38 Russell square.

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Healing Thoughts

NO ONE can truly have any thing in the world until he is able to idealize it in the mental. There is no complete possession or projection without the substantial concept to back it. That which we would have fulfilled in the world we must first design, or become able to perfectly idealize in the abstract, before we can truly possess it.

Healing is but the awakening of the soul's latent consciousness from the belief in sickness and limitation, into the active consciousness of inherent health and freedom as the natural truth of its being.

Many things in objective Nature are changed from their apparent course by mankind's contrivance. It is a part of universal Design that these changes are to be wrought, and that by the human, through the Power that is inherent in mankind. Every improved condition in man's lot here in the worlds, is wrought through his own nature to first idealize and then to build after the manifestation has appeared. The one who knows that all improvement depends upon his power to idealize, sees the necessity of diligent and systematic effort. It is a mistake to teach people that they are now doing the best they know. It is like a lullaby, a siren song of hypnotism, that would excuse one from the exertion necessary to true progress. If you can find one "who does the best he knows" you may set it down that you see one who, the very next instant, knows better still. For this life is one of evolution or continued unfoldment into higher and higher modes, without cessation.

The one who thinks he has done what he could and stands still, is pushed and jostled by the on-sweeping life of progress until he can not fail to perceive his accountability and the necessity of true effort. To do as you please does not belong to the doctrine of Freedom. True freedom consists in pleasing to do, to go forward unhaltingly, and according to the ways of Highest Design.

There is a universal Will and a universal Character. There is freedom in its very constitution. Man is free when he finds his place and fills his destiny in this constitution. The Infinite is the invisible universe of which subjective mankind in the Unit. In this Unit rests all the possibility of making things and conditions of things. He does not have to beg for power, he has it already and can use it as soon as he learns how.

The reason why he has not known it all this while is because that, in infancy and childhood, he has been taught that *God* made everything, and as this belief was riveted by fear, it left him nothing to do but to hopelessly and very humbly beg and flatter God—for Christ's sake, (who didn't need anything done for his sake)—to vouchsafe to come down and make a *few* things and improve a *few* conditions for poor helpless and undone mankind! Of course he didn't do it because it wasn't his business.

The New Century begins upon a higher basis. The Unit Mankind is the only Maker of things and conditions. The human race has discovered its divinity and impor-

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tance. This consciousness has been the missing link in the great moral cycle of universal Power. Mankind finds its place by unifying itself with its Individuality and recognizing its true office.

John said, "I baptize you with water; but my Christ Self (greater than my visible self) will now baptize you (as soul) with the consciousness of universal Power (wholly Spirit) and with fire. (Fire here stands for the zeal and inspiration of the True Way when it is once found and entered upon."

All outward preaching should have in it this promise and positive reference:— "I am the voice of one crying in the wilderness" (wilderness here means the crooked and broken paths people are in before they find their true place and work in the universe), "make straight *The Way* of the Lord." The only way to do this is for the soul to adopt Lord-words. The Lord means the Christ self, and we make the way right and turn the wilderness into a garden of delight by thinking only Christ-thoughts and harboring only Lordly ideals.

The Infinite is redundant with perfect substance. It waits for our taking. It will not come through intrigue, but never fails when the true course is taken.

As man reaches forth with understanding his ideals grow more and more complete and his perfect word brings into manifestation higher and still higher proofs in improved conditions and more graceful forms. C. J. B.

THE BIBLE LESSON

FOURTH QUARTER.

Lesson XI.—December 16.

ZACCHEUS, THE PUBLICAN.—Luke 19: 1-10.

Central Thought:—"The son of man has come to seek and to save that which was lost."

This occurrence took place either soon after or just before that of our last lesson. Jesus was still in the vicinity of Jericho.

1. And having entered, he was passing through Jericho.

2. and ehold, a man named Zaccheus, (he was rich and a chief tax collector,)

3. sought to see who Jesus was, and could not on account of the crowd, for he was of low stature.

Luke, as I told you in our last lesson, has Jesus to meet Bartimeus before he entered Jericho, and Mark after he had passed through. According to Luke's account the interview with Zaccheus followed the healing of the blind man. Zaccheus means *pure*. This man was a Jew, but was chief of the bureau of internal revenue. He supervised the collection of the Roman tribute.

The Roman government would levy a certain amount upon a province. Some rich man, usually a Roman knight, would pay at once into the Roman treasury the amount, less a commission for collection, or a discount for cash, and then the Roman government would empower this person to collect the specified sum. These collectors were often rapacious and dishonest and would collect more than the law, honestly enforced, empowered them to collect.

Zaccheus had paid the taxes of his province and was empowered to collect the levy off of his people.

He wished to see Jesus, but was so small of stature that he could not see over the shoulders of the crowd.

4. And running before, he climbed a sycamore to see him; for he was about to pass by it.

He was determined to satisfy his curiosity to see what this odd man looked like, this wandering prophet after whom so many people followed. At the risk of making himself ridiculous, he adopted an unusual expedient to carry out his purpose. He saw that the crowd was heading toward a certain sycamore tree, so he ran on ahead and climbed up into the tree in order to get a good view.

5. And when Jesus came to the place, looking up, he said to him, Zaccheus, make haste and come down, for today I must abide at thy house.

Jesus may have known the man by reputation, or some of his disciples may have said, "Look; there is Zaccheus, the chief of the tax collectors of this province, up in that tree," or Jesus may have read both the man's name and his mental or spiritual state, as he often did when he met strangers.

Jesus invites himself as a guest of the man. But he knew the man would be delighted to have him honor him with his presence.

No doubt the orthodox Jews were shocked at this announcement; for they classed "publicans (tax collectors) and sinners" together and would not associate with them.

6. And he hastened down, and received him rejoicing.

7. And seeing it, they all murmured, saying, He has gone in to lodge with a sinful man.

The publican rejoiced both at the honor Jesus conferred on him by condescending to become his guest, and because he saw a long sought opportunity to begin a better life and learn the way of truth which the Master taught.

The Jews were disgusted. Jesus knew they would be when he spoke out aloud before them all to the man in the tree and announced his intention to lodge with him.

But the Master never did seem to have the least regard for the proprieties of society, nor to care a straw what people said about him. He acted purely from his own convictions of Truth and without fear of criticism.

Reader, I believe this is the only true way to be strong and free in your life. Honor your own sense of right, without any concern whatever about what people think or say about it.

How little is there of this genuine Spirit in the world. Conformity, wavering to opinion, cowardly cowering before wealth and position, sycophantism, are the ruling motives of the conduct of most people. Every time you yield to one of these influences you lower your own moral standard and weaken your own soul functions.

8. But Zaccheus, standing up, said to the Lord, Behold, Master, the half of my possesions I give to the poor; and if I have extorted anything from any one, I restore fourfold.

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9. And Jesus said to him, To-day has salvation come to this house, since he also is a son of Abraham.

This occurred after they had reached the man's house.

Zaccheus did not go to the revival meeting and snivel and cry and beg at the mourner's bench for salvation. He just stood up erect, like a man, and announced that he had assumed two new attitudes before God and the world: He gave what he had to give to aid the world to supply the need of the needy and made full restitution of that which he had wrongfully obtained, restitution in equal amount of what was taken, and three times that much more for penal tribute to atone for the wrong of the taking.

Here were reformation, restitution, retribution and service. What more could be asked of any one? This amounted, in conduct, to both atonement and consecration of life to truth.

Thus salvation came to that house, and the lesson the man then took of Jesus opened the spiritual fountain within him.

Give your service to the needy world, at least half you are capable of, and make atonement for former wrongs and errors, and salvation will come to your house.

This is not salvation from hell; it is salvation from sin. This publican was from that time above the plane of his former error ways, saved from his sins.

That last clause about his being of Abraham's lineage, Jesus added to remind those sneering Jews that this despised man was one of their own brethren. He virtually said, This man has as much right to divine favors as you have, even if God be limited to the Jews.

10. For the son of man has come to seek and to save that which was lost.

The orthodox Jews claimed to be already saved, already correct in their teaching and conduct, already in the full enjoyment of Jehovah's favor.

Certain of their people had gone astray, become heterodox, and were consigned by the faithful to the anathemas of Jehovah. The church still keeps up that practice. When one of their members becomes so bad in his conduct that he especially needs the good care and teaching of divine people, they turn him out, shut him off from the fountain of life, as they claim to have it.

Jesus was a restorer, a seeker after the lost. His congregations were not made up of the nice, well-dressed, respectable, moral people. They were the rejected of the church, the outcasts, the offscourings of earth.

Why was it so? Because therein was the greatest need. The need naturally seeks the fountain of supply. Why don't these people go to the fashionable churches? For two reasons: They would not be welcome there, they don't dress well enough and have no rented pews, and the supply of their need is not there. They would not get the bread of life from the fashionable pulpit, but warnings to flee form the wrath to come. That is not what they need. They are not to be scared into heaven, nor is salvation in fleeing anywhere.

They need such loving words and wise counsel as Jesus gave them. If they were welcome and had such preaching offered them as Jesus gave the poor, who heard him gladly, the churches of our cities would not be large enough to hold the crowds who would come.

"MY OWN SHALL COME TO ME."

NEVER WERE more scientific words uttered.

Neither a God above nor a devil below could prevent our own coming to us,—but what is our own?

Is it some one man or some one woman out of earth's millions who is struggling unconsciously toward us through a general chaos?

Before we reach out with too eager hands to "our own," would it not be well to come to some understanding regrading the relation of parts?

When first the individual will sprung out from the great Central Will or Life, into a conscious entity, it immediately began to *desire*.

"Life! life!" it cried; and as the cry brought supply in the form of some food or nourishment, the desire increased; and each crying entity became related to that which answered its demand—in other words, its own came to it. It is an unmistakable fact that only that which is related to anything can come to it. As this spark of will grew, it developed preference, and drew to it still according to its desire. Later this growing Will developed a knowledge of so-called good and evil, or, better, a knowledge of life's extremes, its positive and its negative. But not having developed an understanding of what these extremes really stood for, it termed them "good and evil", and on this plane of mixed desires and fears, it still drew only its own,—only that which was related to it through some emotion expressed within itself.

The law of Sequence is unerring. What we were yesterday helps to make us what we are to be tomorrow, and through an endless chain of yesterdays, through an endless chain of tomorrows, our own has followed us and shall continue to follow us. From the atom to the angel we draw to us what we have related ourselves to through our love, our hatred, our hope, our fear, our virtue, our vice, and only that which we have made our own can come to us. This is the law.

If we believe in evolution, we must believe when each separate life-spark became a central self or entity, it was, even though infinitesimal, a complete or perfect center, having within that center the full measure of its circumference to be developed, as the seed has within it the full blown rose. There could be no such thing as a half-center; therefore, whether male or female, it was a perfect center, drawing that which it needed and wanted, and later on many things it did not want, but to which it had related itself through its own mentality.

Two imperfect creations joined together would not make a perfect whole, but two perfect wholes joined together could make a perfect unity.

Essence or Principle has the elements of both sexes within it—it is male and female, and it is neither.

The Earth into which we place a tiny seed gives to it exactly that which it needs to develop it into a rose or a cabbage, yet the Earth is not a rose, nor a cabbage,—and yet again in a deeper, occult sense, it is both rose and cabbage. So Spirit is not male or female, and in spirit is no marriage nor giving in marriage. This is the paradox that the Life Essence is both male and female and neither. Instead of believing that an incomplete or half-

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made soul, is continually to seek for or sigh for another incomplete or half-made soul, seeking and sighing for it until found, would it not be more scientific, when two equally developed souls, male and female, meet and recognize themselves to be upon the same plane of spiritual comprehension, to say a union has been made between a god and a goddess? a *whole god* and a *whole goddess*? What could be more beautiful, more sublime than such a union?

And there would not be nearly so much danger of a misfit as when two lonely little halves try to match odd spiritual edges. Whether man, woman, child, bird, beast or condition, you draw to you as you have related yourself to them.

Each day, each hour, each moment, you are relating yourself to the next day, the next hour, the next moment, and whatever they bring, whether it be good, bad or indifferent, it is that which through your doing or believing, craving or fearing, you have made your own.

Annie J. C. Norris.

GOOD NATURED BACILLI.

THE ICONOCLASTS are always with us and it has now gotten so that it is politic to attach some sort of reservation to the acceptance of our dearest beliefs. For years past the scientists have been laboriously building up the germ theory of disease. They have collected an immense amount of evidence showing that in every disease the diseased part of the system is infected with bacilli peculiar to that disease alone, and have argued that the bacillus was the cause of the disease. Now, however, the theory is combatted with great zeal by a growing number of physicians, who say that the disease breeds the bacillus instead of being caused by it.

These statements are made in a recent address by Dr. G. G. Bantock, who asserts that our system teems with bacilli, yet wounds heal more rapidly when the bacilli are numerous than when there are few. He announces as his conclusion:

"I claim, then, to have shown that the poisons of variola, etc., are not and cannot be the product of a bacillus; that Loeffler's bacillus is not a constant, and therefore cannot be the essential, element in diphtheria; that the essential element in typhoid is not the bacillus typhosus; that there is no evidence that tuberculosis is due ot the tubercle bacillus; that the comma bacillus cannot be regarded as the essential element in cholera; that the so-called pathogenic micro-organisms are constantly found under conditions consistent with perfect health, and that in many notable instances they actually exert a beneficent influence. All these things—which are facts, not opinions—go to show that the modern doctrine of bacteriology is a gigantic mistake. It is safe to predict that ere long it will be recognized that all these various bacilli play a beneficent role in the economy of nature."

It is affirmed that animals whose food and air is sterilized soon lose the power of assimilation. The inference is that the bacilli which sterilization kills are essential to the process of digestion. It will be some comfort to the layman to know that the microbes with which he is teeming are not necessarily indications of danger, and possibly the doctors having learned that they are essental to our well-being will learn how to keep them healthy and good natured instead of devoting their entire energies to ascertaining how to kill them off when they get angry.—Ex.

ANNOUNCEMENT.

WE ARE glad to notice that Rev. George Chainey, in early life a Methodist Minister; afterwards a Unitarian, and later the well known lecturer for a large, Liberal and Ethical Society in Boston—after a retirement for ten years subject to Illumination similar to that of Swedenborg, is about to publish a work called, "The Unsealed Bible or Revelation Revealed, Disclosing the Mysteries of Life and Death," and to found a School of Interpretation in Chicago during the winter months, with a summer session at Lake Geneva, Wis.

For further particulars, address

Dr. Wm. C. Gibbons,
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In regard to Miss Conger's new book of verse, "Stray Thoughts" Henry Wood (author of Ideal Suggestion, etc.) says: "I hope this dainty little book will have a large circulation." Send in orders and make it large at once. Kremlin covers, large type. Price 35c.

There reaply is no time but the now. We imagine a future and remember a past. Neither is. Only the present is. And this now is eternal. It can never pass by. What would be if now were to pass away? Only now remains in which to be.

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Mrs. Excell-Lynn, editor of "Christ's Way", Akron, O., has published a collection of her "Healing Thoughts," as they have appeared in her paper, in a pleasing little book of 124 pages, bound in orange colored leatherette, price 30c. Title, "Helps by Christ's Way to Healing at Home."

Take away reason and all religions are alike true. As the sight being removed, all things are of one color.—Henry Moore.

All we know or can know of matter is the mode in which it affects our states of consciousness.—John Wilson.

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The Life

"The Life is more than meat, and the body, than raiment."

VOL. 7. KANSAS CITY, MO., WEDNESDAY, DECEMBER 12, 1900. NO. 33

CHA Bjerregaard, Astor library

THE HEART

DEEP DOWN against my heart
So many lean, so many,
Scarce can I think how to impart
The needed strength to any,

Yet still a faith comes ever near,
I shall be more than ready
To ease their burdens, lessen fear,
While love will hold me steady.

Our hearts are greater than we know,
And love is never ending.
As truth, eternal truth, must show
'Tis life's great glory sending.

And hearts grow really strong,
By calls to highest duty,
Their work can weave no wrong
When filled with love's own beauty.

—Clara E. Choate.

I believe that a tendency to commit crime is a disease, and that the criminal needs education and moral influence instead of punishment.

This that we teach is a Science of Life. It renders people healthier, happier, stronger, better, purer and more helpful to mankind. But you must be true to its principles, or you cannot demonstrate its possessions.

Those who have received notices of expiration of subscription will please respond promptly. Many littles make a big sum. If you have no receipt and do not remember when your time expired, send one year's renewal and a receipt will be returned at once showing to what time that pays. If we were to write in those notices the date of expiration, we would have to put a 2 cent stamp on the envelope, thus costing us twice as much as it does to send them out. Please save us this extra cost.

Those who are true Christian Mental Scientists and truth Seekers, and who read The Life, will not be willing to be without it, will not run off on side issues and take up with the little lo heres that are springing up everywhere. The Life is abreast, or a little in advance, of the line of progress, and intends to continue there. It is not a little paper, in substance, sense and thought. It is in these respects a good deal larger than the average.

Life is omnipresent. The doctors call it bacilli, microbes, etc., and try to scare people about it. But all life is b neficent.

A subscriber writes, "Inclosed find a new dollar, which has never been used. Please renew my subscription to The Life. Since I have been reading The Life I use nothing but that which is new—don't even give old clothes to the poor,—have plenty of new to give. Old things have passed away."

For a Christmas remembrance, the correct thing will be a copy of the artistic booklet, "Stray Thoughts", by Miss M. Josephine Conger. Elbert Hubbard (Roycrofter) says: "It certainly shows an insight into the heart of things that is quite worth while." This is what you all want. Price 35 cents. Send orders to this office.

The New Thought, as the great metaphysical movement, under a half dozen different names, is commonly called, is making steady progress, adding hundreds to its lists every week. It also grows in purity and power. Criticism and opposition only serve to brighten its escutcheon and prune away false shoots and conditions.

The sincere truth student is not a stickler after names. He knows that names prescribe limits and bounds to his territory. Nor is he easily side-tracked by lo heres and isms. He keeps his eye single on the Principles that have responded to his call in times of need. He is changing only in progress. He never flits nor wabbles, but forges right on.

Where are many of the teachers and healers who were so enthusiastic and did such beautiful work at the first? Some of them "found something higher," left the science, and sank out of sight. Some of them went into it to make a living, were not sincere, failed and quit. Some got it into their heads that their work was done and became silent. Some were led away by false teachers. The faithful abide forever.

NOTICE.

ALL PAID up subscribers to The Life may have the *Holiday Extra* for 50c.

New subscribers may have The Life and Holiday Extra for $1.50 a year; and subscribers to The Life not paid up, may have the Holiday Extra by paying up, and adding 50c to the amount.

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Suggestion and the Silence

V.

5. Hypnotic Suggestion.

THERE ARE three distinct uses or functions of hypnotic suggestion:

1. The anesthetic use.

2. The deceptive use, for the purpose of controlling mental action.

3. The quieting of erroneous psycho-physical clamor in the work of healing.

1. The word hypnotism is derived from a Greek word which signifies a sleep state. Sleep can be produced by magnetic influence and by hypnotic suggestion.

What is sleep? It is both the cessation of active cerebration, or mental action through the brain, and the withdrawal of conscious mental control of physical functions.

What is the immediate cause of sleep? Relaxation of nerves and vital centers by both repose and the closing up of the thought shop.

How do magnetic influence and hypnotic suggestion do this? By direct vibrational appeal to the nerve centers for repose, and to the mentality for quiescence, or cessation of active use of the brain.

Now, pain is consciousness of an abnormal state in the physical body conveyed to the brain by the sensory nerves. Hypnotic suggestion may quiet pain, or prevent the consciousness of abnormity from being awakened in the brain, or the vibrations started by a hurtful foreign intrusion from reaching the brain over the nerve lines.

Hypnotism for this purpose appeals directly to the ganglionic centers both by immediate vibrational influence and by appeal to the mentality through the intellect. Hence both passes and words are used.

Under this action pain is not felt, sensation is not conveyed to the brain by the nerves, because mentality is asleep and the waves of nerve action are interfered with by the hypnotist's suggestion.

It has been found that this sort of hypnotic influence used in surgery is much less dangerous and injurious than anesthetic drugs. It is quite as effectual and is coming rapidly into use, supplanting the old drugging method, which so often proved fatal.

2. Deceptive suggestion is made orally to the subject while the attention is kept fixed on one point of observation, off guard as to every other. The success of the effort depends upon the intensity and completeness of concentration on the part of the subject upon the point toward which the operator directs him, and the aggressive alertness and boldness of the operator. The real purpose and end of the operator is to get control of the thinking apparatus of the subject and think for him. While the subject is not looking, or is absorbed in intense attention upon one thing toward which the hypnotist has directed him, the intruder jumps in and takes possession of the thinker's engine room and operates the machinery himself.

For example, A will engage B in conversation upon a particular topic, talk rapidly, vivaciously and pointedly until he observes that B is intensely interested, off guard as to everything else, then he will suddenly look B in the eyes and say, forcibly, "You cannot tell me your name—you don't know what it is." And sure enough, he cannot; he has entirely forgotten his own name. Why? Because A has stepped into his mental storehouse of memory and covered it up and thinks for the time through his brain for him that he does not know the name most familiar to him.

This is involuntary hypnotic action. It may often be worked upon one who boasts that he cannot be hypnotized.

But the usual and better method is to get the consent of the subject, who concentrates thought and attention according to the directions of the operator, who uses both magnetic influence and vocal suggestion to get possession of the subject's mentality. When this is accomplished, the operator simply thinks for his subject. He will make a blind man think he sees objects about him and describe them; he will make one believe he sees nuggets of gold piled all around him and attempt to fill his pockets with them; he can cause the subject to drink pure water and become intoxicated by it, believing it to be whisky or wine.

But there is no good, no profit to the subject, in this deceptive operaiton of hypnotism. The blind man's eyes are not any more in possession of their sight after he awakens from his spell, than are the other man's pockets filled with gold nuggets. It in no wise improves his eyesight for another to look through his brain at objects around him.

In fact, this sort of hypnotic experimenting is positively injurious to the one submitting to it, and, often repeated, will weaken the mental powers, especially the memory

Moreover, undue advantage is sometimes taken of persons in this way by unscrupulous men and wrongs perpetrated against the helpless subjects. Hence, this matter should be closely guarded by both legal and moral supervision. Undoubtedly lives have been put out, robberies committed and unfair advantages taken of victims under control of scheming or vicious hypnotists.

3. In healing, the wise demonstrator will use every means that will conduce to the beneficent end. If he finds that the psycho-physical condition of the patient is so stirred up and confused as to present an obstacle to his mental suggestions of health, he will quiet that in some way before he proceeds with the healing suggestions proper. If he finds he cannot accomplish this by argument, either silent or moral, (which is decidedly the best method,) he may use hypnotic suggestion for that puprose.

But he must remember that this is not true healing—that is, the mere quieting of psycho-physical inharmonies. This is intrusion of influence, pure and simple, and does not put the patient into possession of his own personal functions and faculties. And when this influence is withdrawn there is nothing left to prevent the old disturbance from returning.

Hence, what is known as magnetic healing is only a

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temporary curing. The remedy is applied only to effect, and the cause is untouched. While the patient thinks he is healed for the time being, and may give the doctor his picture and a signed statement to that effect, yet he will, usually, find that the old troubles return after a time. And in the cases where they do not return, he has his own vital vigor and mental buoyancy, which rallied under the lull of the outer storm and took control, to thank for it.

So, the intelligent and conscientious healer will only use hypnotism in healing to subdue the opposition of the surface region until he can call forth the true master of the body and subconscious mentality, the patient's own conscious mind, and put it into control of the will and imagination. When this is done, the cause in mentality is removed and the mind is master over physical functions. This is true healing. But even this great work is not quite sufficient. Education, enlightenment, awakened confidence in one's own powers, should follow, so that the healed person will not only continue to manifest soundness of body, but will grow stronger, safer, better equipped for emergencies and more capable of helping others as he progresses.

Then, to stop at mere hypnotic relief of pain, or soothing of nervous disturbances, is to fall short of best results. To stop even with bodily healing is also to fail fail of highest attainment. It requires three steps to make the work complete:

1. Control of effects of disease—which may sometimes be done by magnetic or hypnotic influence or suggestion, but better by argument.

2. The removal of the cause of disease by calling out the patient's own powers and putting them into control of the body.

3. Education, or drawing out of further power through instruction and practice, so that the patient will continue to grow better and safer and truer.

Answers to Correspondents

A GOOD lady in Toledo, Ohio, kindly writes to straighten me out on astrology. She informs me that, if I was born Nov. 29, I belong to the sign sagittarius, and that Jupiter is lord of that house.

All this I have heard many times and long ago.

She adds,

"Jupiter is the god of money. He leaves people prosperous—often rich—that are born in sagittarius, when he passes through that house."

But this correspondent does not straighten out the tangle. She views the subject, after Faust and others, from a geocentric standpoint. There is other and fully as high authority, however, taking a heliocentric view of the situation. These astrologists move me back six points and insist that I am gemini.

But the trouble does not stop with this. It is claimed, and with good astronomical authority, that since the pagan Egyptians laid off the map of the Zodiac, the procession of the equinoxes has jogged the machinery back one notch, so that if an ancient born Nov. 29 was a sagittarius child, I am scorpio—that is, according to the geocentric system. According to the heliocentric doctrine, I would jog back from gemini to taurus.

Then I am taurus, gemini, scorpio, sagittarius—which one, or all?

So, there is not much science about it, is there?

But, I am interested in what my correspondent says about Jupiter and money. I think I will decide in favor of sagittarius. But, I wish some of you astrological experts, who are familiar with these "lords" of the "houses," would kindly remind my lord Jupiter that he forgot or neglected to throw the usual shekels in when he put me in the scales and swung me out into space. I wish he would send them on yet. I need them in the business.

But, wait! Here is another muddle. They do tell me that I sneaked into Jupiter's house and got born one day while he was out calling. This may be the reason he did not endow me with wealth. How about this, you people who are acquainted with the gentleman? Does he take offense at such liberties as that? Or is it quite the regular thing?

I beg his pardon, if he was offended. Really, I was not to blame; I did not intend to do it. I had never been informed what were his hours at home I think he ought to excuse the intrusion and send me down a check on the National bank of Olympus for a few thousands, anyhow. I won't do it any more.

"The present century was only 22 years old when I made my advent into this world. What a contrast between now and 78 years ago! Things are only great by contrast. Compare this year with last, and you do not see much difference But compare now with a half century ago and the contrast is very remarkable. I am looking for great things to occur soon after the ushering in of the new century. I think there never was such universal unrest as now. What is to be the harvest? Tell us, will thee, or the good wife, in one of your sound, well written articles? David Wilson."

Answer:—Yes, the world of mankind and events is rapidly getting ripe for a harvest that will be rich in results. A crisis surely approaches and is nigh.

Not only the universal unrest, which is observed and commented upon by all, but the spiritual awakening among many and the gross retrogression on the part of those who harden their hearts, point with unerring prophecy to a crisis. The gulf between the spiritual renaissance and greed grows wider and wider. People are now rapidly crossing from the side of darkness and superstition and heartless oppression to that of the kingdom of love and truth. Ere long the weight on this side will overbalance that of the other and the great change will take place. Universal Love will reign supreme and no creature will harm any other creature. A little child shall lead them and be the greatest in the kingdom.

This will be the death of death, or second death, seen in vision by the old man on the solitary island of his exile.

"And death and hades were cast into the lake of fire.

"This is the second death.

"And I saw a new heaven and a new earth, for the former heaven and the former earth were gone, and the sea is no more.

"And I heard a voice saying, Behold! the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them—their God.

"And he will wipe away every tear from their eyes; and death will be no more; nor mourning, nor crying; neither will there be any more pain, because the former things have passed away."

"Blessed is he that overcometh; for he shall not be hurt of the second death"—that is the cleansing of the earth of death and the grave and all that is not written in the book of life. Fire is the symbol of cleansing—not of destruction.

I believe this time now draws rapidly near. *Be ye also ready.* Come out quickly upon the side of the New Thought movement. It grows rapidly and certainly cuts itself away from the old drift-tangle of fear, evil, ignorance and death.

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THE LIFE.

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NOTICE.

Our Silent Hours are 6 to 7 a. m. and 7 to 8 p. m., K. C. time. All, especially patients, are requested to observe at least a part of one or both of those hours in the silence with us.

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Charles A. Osborn,

President Science of Individual Dominion 93, Warren St., Suite 1, Roxbury Dis., Boston, Mass.

Healing Thoughts

VICTORY BELONGS to every soul through voluntary, right self-effort. To look in the right direction is to have Life more abundantly. While this last is a figure of speech—*look* here means *think*, and right direction means right Source, and, life more abundantly only means a fuller realization of life (for Life being universal is really equally abounding everywhere)—still it is full of meaning. It is said this is the way Mr. Spurgeon discovered his True Self. And what a powerful man Mr. Spurgeon would have been if he had continued the Independent Minister for which his folks educated him, instead of joining himself to a limited sect that fought others off while he ate the flesh and blood of Jesus.

But it was through mental *looking* that he made the great discovery of his inner Life and Power. In that moment he realized that he and Infinite Mind are unifie and had always been so. That he was in the "Bosom of the Father," as the drop of water is in mid-ocean,—character for character, quality for quality, the same, the very same, only the Drop has the advantage of being Individualized and capable of a separate self-will and change. It was this very self-will, influenced by traditional doctrines ever afloat on the surface of things, that led Spurgeon also to look out for the Adversary which tradition said always came the next morning after the great discovery. Now, while action and reaction are a natural law, it was not necessary for Spurgeon to fall back full of doubts and fears. The trouble was, he let go upon the wrong side after he had made the swing forward, and had grasped the true substance.

In Australia a race of monkeys are said to ascend trees, when they wish to cross a stream, form a bridge of themselves like links in a chain, hitching on monkey after monkey until a bridge is formed long enough to reach across the stream. The chain then oscillates back and forth until the last monkey in the chain is enabled to catch to the trees on the other side. Of course, if the monkey that gets hold of the tree upon the new shore fails to hold on, and through weakness of faith in his own strength, or through the race burden of the whole link of monkeys attached, he *lets go*, of course the adverse condition will loom up before him, and will seem a thing of power. With Spurgeon the first side was the side of the adversary, and though he attained to the knowledge of the other, the Real Side reached through great effort, ardent seeking, earnest looking for, and could impart that knowledge to others, it was always beclouded by the same failures he had experienced, and his preachings and teachings left his followers still hanging to Jesus on the tree, hoping that when they had struggled themselves to death they would be *taken* over into Freedom free of further effort.

But the way in which Mr. Spurgeon found his True Self and his unity with the Infinite is truly beautiful.

A poor man, a tailor, a carpenter or something of the sort, went into the pulpit as a substitute one day. Mr. Spurgeon, then young, went to hear him. Spurgeon said he went "feeling the terrors of God's law," and that "the

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sun seemed blotted out of his sky." The man's text was, "Look unto ME and be ye saved, all ye ends of the earth." He began, in his simple manner,—"My dear friends, this is a very simple text indeed. It says, 'Look.' Now that does not take a deal of effort. It ain't liftin' your foot or your finger, its just 'look'. Well, a man need not go to college to learn to look. You may be the biggest fool, and yet you can look. A man need not be worth a thousand a year to look. Any one can look; a child can look. But this is what the text says. Then it says, 'Look unto ME!'" "Ay," said he in broad Essex, "many on ye are looking to yourselves. No use looking there. Come, look to your (Source of Life he meant), Jesus Christ says Look unto ME. Some of you say, 'I must wait the spirit's working.' You have no business with that just now. Look to Christ. Look unto ME. 'I was crucified and am risen. I have overcome death, so look unto ME. I am ascended. I am on the Right Hand of the Father.'" (The True Self is God's Right Hand, or, outside of metaphor, Spiritual Mankind is the Executor of the unmanifest Powers.) "O look, look to ME, look to ME." And Mr. Spurgeon forgot the adversary, fear and every shadow while he *looked*, while he perceived the truth of his being and realized that he and the universal powers were in league with each other. And if Mr. Spurgeon had not looked back to tradition he might have shown forth and taught the True Self more fully than did Jesus, for he had a larger following. I do not criticise Mr. Spurgeon's course, but allude to it as clouded and rendered imperfect by the influence of the times.

It is true that understanding is reached through looking; through seeking and perceiving. A man comes into the conscious knowledge of dominion by *finding* and by appropriating the powers that inhere in his Individuality.

You know that when Napoleon said of Massena his General that he was not himself until the battle began to go against him; "then, when the dead began to fall in ranks around him, awoke his powers of combination, and he put on terror and victory as a robe," Napoleon did not describe the *manner* in which this terror and victory were *put on*. But you may rest assured that it was not put on by taking up arms, nor by fighting, for arms are poor things in powerless hands and unsystematic fighting does not win. It was because the apparent condition of things aroused his sleeping energies and he saw the emergency! Then it was he began the appropriation of powers sufficient unto victory. He knew within himself that he was united to the Infinite and was a part of It. The man upon whom the Individual descends can accomplish anything. The soul that, in its extremity, ascends into the True Self, clothes itself with the same power. Massena believed in the rightness of his engagement. He ascended into his highest power by *claiming it* with instant and resistless purpose. He put on Power by rallying it with his irretraceable *demand*.—"There is irresistible Power, and, I AM now it!"

Though the Individual is never the universal, it has every characteristic of It, and to use. Could you have beheld Massena then, you would have looked upon the effect in one who had put on Power!—the lungs filled to their utmost; the lips compressed; the brows determined, the eyes flashing fire; the advancing attitude and tention of limb and muscle; the resistless determination depicted from head to foot, shining from every emblemed button; glistening from every point of armor,—and you would have been convinced that within the apparent stood Self-Power conscious of victory, impelling to certain conquest.

So may you, my listener, put on dominion. Your triumph will be perpetual because that which you appropriate will be of eternal principle. C. J. B.



THE BIBLE LESSON

FOURTH QUARTER.

Lesson XII.—December 23.

PARABLE OF THE POUNDS.—Luke 19: 11-27.

Central Thought:—"Each one of us, therefore, shall give an account concerning himself to God."

The time of this occurrence immediately follows that of the last lesson. Jesus was yet either at or near the house of Zaccheus.

11. And as they were hearing these things, proceeding he spoke a parable, because he was near Jerusalem, and they thought that the kingdom of God was about immediately to appear.

Many of those people who followed Jesus were expecting him to set up a temporal kingdom and throw off the Roman yoke, setting Israel free. They believed that Jesus had come into the world for that purpose. Even after his crucifixion, his disciples and the apostle Paul confidently looked for and promised the people that he would soon return in the eastern skies with a host of angels and form a kingdom of the good people, destroying the bad ones.

As they approached Jerusalem Jesus told his followers that he would be slain there soon. It was now not more than two weeks till that event.

12. Therefore he said, A certain man of noble birth went into a distant country to procure for himself royalty, and to return.

In this parable Jesus probably refers to himself. He is about to depart for the spirit realm, to the immediate courts of the Father, above and beyond the material plane, to receive the endowment of dominion earned by his services rendered the subjects of the Father upon the earth. His thought here is that the King of the Universe will clothe him with royal authority over this province of his realm, on account of his work and sacrifices among its people.

"Of noble birth, refers to his spiritual, or divine, origin.

13. And he called ten of his servants and gave them ten minas, and said to them, Trade till I come.

The ten servants were ten of Jesus' disciples. Judas and probably one other were to desert the ranks. There are three or four of the twelve of whom we hear nothing further after Jesus' ascension.

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"Mina" is the English form for the Greek *mna*, and this Greek word is derived from the Hebrew *maneh*. It appears from Ezek. 45:12 that the maneh was equal to sixty shekels. If Dr. Prideaux is correct in making the shekel worth three shillings, then the mina was worth nine pounds sterling, or nearly $44 00. Horne makes the mina equal to $15.00.

This capital represented the lessons and spiritual endowments which Jesus left with these ten disciples. They were to use these gifts and powers so that they would spread and increase and enrich the world.

14. But his citizens hated him and sent an embassy after him, saying, We are not willing for this man to reign over us.

Jesus evidently founds this parable upon an actual historical event. Archelaus went to Rome to secure from the Emperor his reinstatement to his father's kingdom over Judea. The Jews sent an embassage to the Emperor to protest against this, saying they did not wish Archelaus to rule over them. Archelaus was, nevertheless, given the kingdom and returned to wreak dire vengeance on his enemies.

The enemies of Jesus' gospel and of his followers did all they could to prevent his dominion in the earth.

15. And it occurred that, at his return, having received the royalty, he ordered those servants to be called to him, to whom he had given the silver, that he might know what they had gained by traffic.

Jesus alludes to his return to the earth, in spirit and power, having received dominion, to assume the rightful sway over the earth. They thought, and many have thought since, that he would come in person. But the personal dispensation was finished 1900 years ago and need not be repeated. Now are that returning and that accounting being consummated among us.

What has been gained on the capital fund left us by the Master long ago?

16. Then the first came, saying, Sir, thy mina has gained ten minas.

17. And he said to him, Well done, good servant! Because thou hast been faithful in a very small matter, possess authority over ten cities.

Faithfulness in small matters shows principle, honesty and sincerity. It shows that gain is not the object in view, but performance of the right.

The reward is not only tenfold gain in kind, but dominion and power over the ten cities of your own spiritual realm. Can you name them, reader? If so, write them down and send to me.

It pays to be true when you are not trying to be true for pay.

18. And the second came saying, Sir, thy mina has made five minas.

19. And he said likewise to this one, Be thou also over five cities.

The dominion is in the same ratio in both cases. As is the increase upon the gift bestowed, so is the power unfolded. Faithfulness is always rewarded with power, if you are not trying to win power by being functionally faithful. These servants had no thought of receiving this reward; they only worked to use well the endowment bestowed, and expected to return both capital and increase to their master on his return. They expected nothing but approval for their service.

20. And the other came saying, Sir, behold thy mina which I have laid up in a napkin;

21. for I feared thee, because thou art a hard man; thou takest up what thou didst not lay down and reapest what thou didst not sow.

22. And he said to him, out of thine own mouth I will judge thee, wicked servant. Didst thou know that I am a harsh man, taking up what I laid not down and reaping what I did not sow?

23. Why then didst thou not place my money in the bank, that coming I might have received the gain with interest?

This servant represents those who have believed that Jesus was a god to whose powers we could not aspire. They have not tried to advance from the beginning he gave nor develop the greater powers he said we could develop. They have weakly tried to hold on to what he gave and have denied that it could be increased or improved upon.

They have also accused this God of whom they said Jesus was a personification of cruelty and injustice. They have said that he exercises arbitrary dominion oevr mankind, killing them and sending sorrow and bereavement upon them and taking away their possessions and damning them, for his own glory!

These are the people who have feared the Lord and made this fear the chief merit of their worship.

24. And he said to those standing by, Take from him the mina and give it to him who has the ten minas.

25. (And they said to him, Sir, he has ten minas.)

26. I say to you, that to every one who has more shall be given, and from him who has not, even what he has shall be taken away.

A man loses his talents by not using them.

The prosperous man is favored by all. The innate tendency of the people of the world is to throw more and more into the lap of him who already has abundance, and to deny supplies and opportunities to those who have not abundance. The triggers of commerce and trade are all set to make the rich richer and the poor poorer. Why? Because the unfolded opulence in the prosperous man compels the opulence of the world to flow to him. (I do not refer to those who have accumulated wealth by robbery and oppression. They really and truly possess nothing.) And the man who has shut himself up, chilled and full of fear, and reaches not out boldly for what is his own, naturally drives opulence away and repels the bounty of the world.

If he increases not upon the native endowment so as to have that which is his own, even that endowment which he holds from his Lord is taken away, or fades out. Suppose, for example, that you do not exercise or improve upon your memory. Does it not grow weaker? The same is true of all your faculties.

27. But those enemies of mine who were not willing that I should rule over them, bring hither and slay them in my presence.

I do not believe Jesus said this, it is so totally unlike everything else he is reported to have said and so contrary to the loving, tender, gentle spirit of him who said of those who crucified him, "Father, forgive them; they know not what they do." The nonresistant prophet who

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said, "If one should smite thee on one cheek, turn the other cheek to him," could not have said this hard, cruel thing. It is a mistake.

MEDITATIONS

By KAXTON

THE GREATEST in the kingdom of heaven finds not honor in the literary and educational world of today. Literary criticism is conservative, and is wedded to effete ideals. Education tends to run in grooves and, machine-like, clings to beaten ways. The admission of Longfellow to the Hall of Fame and the exclusion of Poe recently raised a storm of adverse criticism from the circles of English and American reviewers, not that any one could contend that Poe gave to the world more of vital truth than did Longfellow, but the contention is that Poe wrote in a more correct form, which means that Poe was more subservient to the conventional laws of literary criticism which have dominated the world of letters and chilled the soul of poetry since the days of Pope and Dryden. The narrowness of the literary critics is the result of the cold, dead-level of education. Critics are generally machine-made. They are moulded according to the standards that have been accepted by the dominant centers of educational influence. The freedom, vivacity, romance and poetic fervor of youth have usually been taken out of the student by the time he goes through the conventional college course, and he emerges a model of lifeless formality.

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But we must look still deeper than the formality of education for the ultimate cause of the death of fire and spirit which characterizes the literary creations of the present. There is a reason for formality in education. Passion does not submit readily to the conditions necessarily evolved by a systematic training of the intellectual powers. The pursuit of systematic knowledge does not develop the entire man. Scientific knowledge is new in the world. Evolution is a lesson scarcely learned. The inductive method has led men to a closer scrutiny of nature. The rugged mountain-chain, the grinding glacier, the headlong avalanche, the fiery outburst of the volcano, the leaping torrent, the hidden cavern, the earthquake shock, the sweeping tornado, the thunder's peal and the lightning's glare have all become common objects of scientific analysis. Their mysteries have faded away, and for the awe which they once inspired in the mind of all beholders, science has substituted a certain commonplace contempt, the result of familiar knowledge. Familiarity with the forces of nature has given us the steam engine and the telegraph, but we have paid in exchange for these the myths of nature which used to light the earth with the lambent flame of poesy. Nature's wide fields where once grew the wild flowers of poetic fancy, have fallen heir to the sordid utilitarian, and now produce potatoes, onions and garlic. The same spirit that with iconoclastic hand has wrought havoc among the cherished myths of nature has also suggested that geniuses of the Shakespearian order might be produced at will by a systematic process of brain stimulation.

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Poetry of the old kind has been crowded out of our lives by the demands of knowledge. Passion has not been killed, but has been dethroned and driven to the dark corners. The schools have heard the cry for knowledge, pure and simple, and have tried to meet it. Under the stimulus of increased knowledge the intellect has risen in exclusiveness to the point of tyranny. The passions of the human soul have been lashed by the cruel whips of criticism from the open daylight of literature and scattered like black cats to prowl in the darkness. This cold wave of practical knowledge has not only blighted the flowers of poetry but it has swooped down upon the churches and cooled the ardor of both pulpit and pew, and rendered forever obsolete that stirring, zealous character whom Pope called a "saint gone mad." The incisive blade of practical knowledge has slain at one fell thrust both the zeal of superstition and the poetry of myth. Superstition and mythical poesy lie dead together. They are interwoven with the past history of the human race, and can never be forgotten; but in the grand structure of the religion and poetry of the future they can form no part except as archaic embellishments.

***

The literary critic of the present is trying to drag into the new poetry of the future the obsolete ideals of the past. The church in its attempts to adjust itself to the conditions created by the supremacy of practical knowledge, has seen the death of its old zeal without experiencing that birth of spiritual fire which is its true life. But this "spiritual east wind," which is now chilling the souls of men, will some time bring a down-pouring of the living drops of truth which must gloriously fructify in a nobler poetry and a purer religion. We need only to pass from the imagined and unreal supernatural to the contemplation of the real supremacy of spirit, from the blind aspect of the supposed mysteries of external nature to a clear view of the unfeigned mysteries of the human soul, and a natural zeal in religion, as well as a true poetic fervor, will spring up in the fertile hearts of the human race as spontaneously as flowers beneath the vernal sun. The poetry of the future will be the hand-maiden of religion. The poetry of myth and the poetry of external nature have risen and shone on human life, and are already setting. Some see the decadence and mourn the loss. But there is no loss, for a far brighter poesy is to rise in the dawn of the new spiritual day that is soon to break upon the world.

CONSCIENCE.

SCIENCE IS knowledge logically classified. The term "conscience" comes from the same source as the word "science." The prefix "*con*" makes the root meaning—"to know"—reflexive; therefore, etymologically, the word signifies "*to know self.*" Although the flexibility of the English language admits of new shades of meaning to be attached to the original signification of words, or, perchance, makes the *first* meaning entirely obsolete, we see

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no necessity for so doing in the use of the term under discussion. Only by a common, clear-cut conception of terms employed, can the intelligent discussion of any theme be undertaken. Hence, for emphasis, let us note (1) what conscience is *not*, and, (2) what it *is*.

The popular conception that it is a primal soul faculty which, independent of other faculties, tells us, intrinsically, what is right or wrong, is a fallacy. Appeals to this supposed supreme court of the mind to determine the absolute justice or injustice of a thought or act, has established a mode of thinking which tightens bands of prejudice, and enslaves the intellect. *Simply* for one to say he is conscientious, is no particular commendation. If he stop at this, he serves a usurper instead of the true regal authority in the mental kingdom.

To bring the original idea of self-knowledge down to date, but not changing its essence, we believe conscience to be that phase of mind phenomena which gives us *pleasure* when we think or do what we *believe* to be right, and gives us *pain* when we think or do what we *believe* to be wrong. Our knowledge of self never rises above intellectual judgment; by this we mean the results of our exercised reasoning faculties. Right and wrong are relative terms; and those mental powers which most quickly and which only can grasp the relations of operative natural laws, are the arbiters of our truest individual, intellectual illumination. To these powers conscience is subordinated. It can lead us to the light, but it cannot *create* the light. Intelligent research, alone, can do that.

Let those, then, who have looked upon conscience as an infallible guide in questions of morals and ethics, remember that it is introspective in character,—that it brings us only "*to ourselves*"—and that problems of right and wrong are solved only by a just recognition of eternal laws which govern life in its completeness.

W. Delos Smith.

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"The Life is more than meat, and the body, than raiment."

VOL. 7. KANSAS CITY, MO., WEDNESDAY, DECEMBER 19, 1900. NO. 34

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A Twilight Questioning

WHOSE TEARS did you wipe away?
Whose cross did you bear to-day?
Did you soothe some aching heart
Till it found relief
And forgot its grief?
Are you sure you did your part?

Did some weary comrade rest
A tired head upon your breast,
And in your love forget all sorrow?
What seed did you sow
Where soul flowers grow?
Will you fear to reap tomorrow?

Muriel Strode,
1241 Monadnock Bldg., Chicago.

To be unkind and cruel to a little child is despicable. It is slapping innocence and helplessness in the face with the palm of selfishness and meanness. Of such is the kingdom of heaven. Beware how you insult them.

Live, and cease to be lived. Be yourself, and not a mixture of others. Approach the Infinite in your own proper person, and not through another. Have no personal leader; the Christ in you is your only guide to truth.

Kind words can never die. Idle words evaporate after they have given you due annoyance in the accounting. Misdirected words become stepping-stones upon which to rise above the plane of their producing, after you have overcome their results through wrestle and prayer.

Truth is basic in being and is absolute. Trueness may exist in degrees. God is not true--God is Truth. Man is not Truth—man is more or less true. To be true is to be in accord with the law and principle which we call Truth. To be true is to be in league with the only power there is, and hence powerful and safe.

From a medical journal we learn that notwithstanding the wholesale inoculation of the British army in South Africa with typhoid serum, "nearly every officer of the Household Brigade has been suffering from enteric fever." The inoculation process, although vouched for by the doctors as a specific, has not only proved without preventive power, but has caused terrible sickness and debility.—N. E. Anti-Vivisection Monthly.

We carry a full line of metaphysical literature. Our limited space forbids our carrying a full list. Send to us for whatever you wish and we will see that you get it.

A practical little fellow was asked by his teacher, "If one orange cost 8 cents how much will two oranges cost?" He looked up brightly and replied, "Don't you think, teacher, we ought to get two for 15 cents?"

To be healed is to have harmony established between expression and manifestation. The atonement is made by adjusting manifestation to expression, through the mentality of the region between. The Word of Truth is the agency.

A little boy in Rawlins, Wyo, was asked if he had thanked God for the new baby which had come into the family. He said he had. "What did he say?" some one present asked. "He said,'Don't mention it,'" replied the boy, with a wave of the hand.

The new edition of The ABC of Truth, that inimitable primary lesson book, is in the hands of the printers and will be ready for delivery soon. Send in your orders now. Although it will be considerably enlarged and improved, the price will remain the same, 25 cents.

Do not degrade the I am by putting it before statements of abnormity, disease or weakness. To say "I am sick," or "I am poor," or "I am depraved," is to dishonor God and yourself. The only name the Universal ever gave, when asked what it was, is I AM. When you say "I am," you are making a statement of your divine being. Jesus said, "Before Abraham was, I am."

Six years old Kenneth Hilands of Rawlins, Wyo., was listening one day at the dinner table to a conversation among a half dozen of us about the old dogma of the world coming to an end, when he suddenly changed the meaning of the phrase which we had in mind by asking, "Say! how big is the world where it comes to an end? Is it about as big as my fist? or does it taper off like my finger?"

The Medical Brief says: "A very considerable number of lives have been lost in the effort to build up animal therapy on a foundation of natural credulity and superstition.....There are still men who assert that antitoxin is a specific for diphtheria.....If antitoxin therapy did not involve the lives and healths of helpless little children the status might safely be left to time.....Stop and ask yourself what reason there is to believe that the dead blood serum of a poisoned horse can help a child struggilng with diphtheria.... It is simply blood poisoning."

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Suggestion and the Silence

VI.

6. The Science and Art of Suggestion.

CAN SUGGESTION, or the entire subject of mental healing, be reduced to a Science and applied with exact system and expectancy of definite results? Is it susceptible to such analytical and synthetical treatment as to render it applicable to the needs and emergencies of the human family with intelligent exactness? Or must suggestion be given in a sort of hit or miss, haphazard way, like making leaps into the darkness, or after the manner of drug experimentation?

Up to the present time mental healers have operated mostly without scientific method or adequate knowledge of the power they use. Thy have closed their eyes and fired away with a volley of words at the victim without knowing just where the place of disturbance is or what the need to be filled is like. They have hoped and prayed for results, but did not know that they had put into operation an agency that was bound to bring forth certain changes in condition. They have talked of "chemicalization" as a possible sequence of the suggestions given and have not known whether or not the root of the trouble had been reached.

It has even been claimed by some of them that the less intelligence was used in treatments, the less knowledge of conditions to be met the healer possessed, the better the results of the treatment.

We are now approaching a stage in the progress of this new way of healing, however, in which we must open our eyes to the conditions of the person to be healed, see the cause back of them and know the specific suggestion needed in each case. When this degree of knowledge is required of and attained by every mental healer who offers his services to the public, we shall have less "chemicalization," fewer failures and more permanent effects in healing. The intelligent demonstrator will be able to predict the effects of certain suggestions given with exactness and confidence.

The condition of the patient's physical system may be ascertained in three different ways: By observation, by questioning and by psychic diagnosis, or the perception of the mental state immediately responsible for the conditions of the body.

It is well for the healer to recognize appearances presented by the patient but he should be strong enough to not be affected by them, not to feel oppressed nor to magnify the trouble in imagination. By the scientific use of a few words of denial and affirmations upon entering the presence of a sick person, you can not only hold yourself above the atmosphere surrounding the patient, but dispel his pain and quiet his inharmony. Thus you are able to perceive sharply what is before you, what you have to meet, and yet not be oppressed or appalled by it. It is necessary that you should not be, if you would have power to dispel the delusion of disease.

I ask patients a good many questions often upon beginning treatments. My object is not so much to get at the physical state, as to learn what the patient and others have thought and believed about it, and what verdict the doctors have rendered in the case. This knowledge is more important to a mental healer than is a knowledge of the functional derangements in the body.

Then I go upon an exploring expedition into the realm of the patient's mentality, in the silence, and often —almost always—discover things which the patient has neglected to tell me or attempted to conceal from me. I discover wrong practices or habits, or habitual wrong mental or thought states, as jealousy, malice, avarice, etc.

After a thorough knowledge of the condition and needs and peculiarities of the patient has been obtained in all the ways accessible to the demonstrator, he should be able to direct his suggestions to the place of need, to intelligently speak the true word that will awaken the sleeping energy.

To thrust and poke and sound and experiment mentally, hoping by hitting all the places to be able to hit the right one, is little better than the practices of the experimenting doctor. If we can take together, first, the actual ailment, secondly, the mental state or practice which permitted the intrusion, and thirdly, the peculiar psychical and mental attitude and atmosphere of the patient, why may we not know the suggestion that is needed in every point of manifest error and give it with assured prediction of results? If mental healing and mental development of power may be called a science at all, this is possible and imperative.

But, we must avoid the mistake made by some that a treatise may be written telling all about just what mental states produce rheumatism, or fevers, or pneumonia, or gout, and the exact suggestion that will knock out each. This cannot be done. Rheumatism, for example, may be inherited; or it may result from acids in the blood caused by fits of anger; or it may come from mere exposure to foul weather or cold. While it is true that the mental state which permits it to be in every case is very much the same, yet it is also true that the suggestions required in each case are different from those required in every other case. This is true simply because of the mental peculiarities of the persons, and the source from which the intrusion came and the door by which it entered. The intelligent demonstrator will be able to meet these accidents of causation and deal with them effectively. This knowledge is part of the Science of Suggestion and the skill in applying it is the art.

The one who inherited a tendency to rheumatism must be treated differently from the one who got it through exposure. Besides, there are always individual peculiarities or other complications to be dealt with by the healer as he discovers them.

Yet, there is a great basic principle foundational in every Science. Arithmetic, Algebra, Geometry, Trigonometry and Surveying are all founded on the principle which we call mathematics. So the Science of Suggestion is founded upon the great principle of Mind's mastery over body. Appeal must constantly be made to this principle

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and the suggestions offered must be founded upon this Truth.

Such suggestions as the following may be used with profit in all sorts of ailments:

You are filled with life and show forth the power and presence of life.

You cannot inherit the weaknesses of ancestors in the flesh; God is your Father and you inherit only perfect attributes from Spirit.

You are free from all bonds and able to overcome false states.

You are an expression of Infinite Love and now manifest what you are.

You overcome in the power of your spiritual might.

But there are particular and peculiar knotty places in each individual mentality that must be met and straightened out by direct and suited suggestions. The arranged knowledge of how to systematically

1. Diagnose the case,

2. Suggest the healing thought, generally and particularly, and

3. Instruct the patient as to co-operation and the holding on to what is gained, is the Science of Suggestion.

Skill in the application of principle is the Art of Suggestion.

There is also necessary talent in application of principle, or the ability to clearly perceive the need and thing to be done and to do it with effectiveness. Some persons have talent, others have not. These last should seek some other employment, some sphere of action that is loved; that is, that draws out expression of love power. True success or efficiency can be attained in no other may in any business. Loving service unfolds soul power.

MY RAWLINS CLASS.

ON THE evening of Tuesday, Nov. 27, I boarded the Union Pacific with a ticket for Rawlins, Wyo., having been notified by the friends there that they had made up a class for me in that far western City.

Arriving at Denver the next day and having five hours to wait, I put in the time very pleasantly calling upon friends.

At Rawlins I was met by Mr. and Mrs. Donnel who took me to their pleasant home.

The Presbyterian church had been secured for both the opening public lecture and the class. At the opening lecture I was introduced to a full house by Mr. France, an Elder of the church, a most excellent man, beloved by all who know him.

The class numbered between fifty and sixty members, made up of the very best citizens of the town. They accepted the teaching enthusiastically and are receiving its great benefits by putting it into practice. Much good healing work was accomplished during my stay.

On Sunday morning, Dec. 9, I filled the Presbyterian pulpit by request and gave them a discourse on Truth, which was well received.

During my sojourn in Rawlins I made my home with Mr. and Mrs. Walter S. Hilands, who made it so pleasant for me that I felt regrets at leaving when the close came. Mr. Hilands is an ex-member of the Wyoming legislature, and is now interested in extensive copper mines in Wyoming. Mrs. Hilands has been healed by the Science, and they are both lovely people.

The good people of Rawlins, members of the class, seemed to vie with one another as to who would show me the most kindly attentions, and I thoroughly enjoyed my visit there from first to last.

The weather, too, was on its good behavior. It was bright, sunny and warm during the entire time, and the moon was just on time to light us to and from the lectures.

Rawlins is a city of about 3,000 people, situated among the hills almost 7,000 feet above sea level. The people are distinguished for their broad gauge, liberal mindedness and hospitality. Like their country, they have no fences or walls about their views. They are free from the narrow creedism too common farther east. They are willing for all to view God and life from their own stand-point and to express their opinions freely without persecution or condemnation.

The Science of Life has a strong hold there now and Mrs. O. L. Donnel, who stood alone there so resolutely for so many years, has plenty of company now and is happy. The good seed will spring up and bear abundant harvest if you sow, irrigate and pray without ceasing. Take courage, ye lone ones in other places. You cannot be more alone in the thought than Mrs. Donnel was for a long time. Now she sees the faithful sowing has produced an hundred-fold harvest. Scientists are numerous in that town now. I shall never foregt Rawlins.

Mrs. Donnel, Mrs. Hilands and Mrs. Startzel are chiefly deserving of the honor of getting up the Rawlins class, although they were aided liberally by alomst all they appealed to. To Mr. and Mrs. Startzel I am indebted for most pleasant drives about town and country in their carriage and to Mr. and Mrs. Latimer, proprietors of the Union Pacific hotel, Mrs. Miller, Mr. and Mrs. Startzell, Mr. and Mrs. Donnel and others, for very enjoyable entertainments at their lovely homes. It all made me feel like I would like to live in Rawlins.

A. P. Barton.

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As knowledge and wisdom increase, all theological contrivances lose their credit and efficacy.—Abner Kneeland.

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Healing Thoughts

WITH THE greatest admiration, awe, Love and reverence for the Elohim, The Invisible Powers of the Universe, I do not care anything for the Jewish God about whom the Old Testament Bible says so much. I think however, that those good old Hebrew people did not come so near making an image out of the Infinite as did the people of later days become more and more inclined to do. The Israelites had some images, but the wiser image worshippers did not think of making God a man. They had a golden calf, which of course stood for innocence and helplessness; that is, there was nothing said about "bowels of wrath" and a heart of "jealousy" in connection with this golden image of God. And it was even better in gold than in the actual calf since the latter had within it the potentiality of some of the anti-beatitudes, as, for instance, that of anger and vengeance. The eye is the sign of consciousness, whatever may be the object of that consciousness. I have seen old men and old women who would not do as well for an image of God as a golden calf would do. I wondered much once when visiting the Art Institute display of heathen gods in Chicago, when in looking all about the halls I did not find one image that characterized a pure, noble, god-like face, and for the *eyes*, I can only say the artist who made them must have studied Demonology before approaching the eyes!

The character given to Jesus Christ a century after he unformulated his body by dismissing the lines of limitation in his conception of himself, and, standing forth in great power as the *Lord* of manifestation, this character so far transcends the one ascribed to Jehovah—Jireh, the God who put Abraham up to offering him his only son Isaac as a burnt sacrifice,—this Jehovah whom the Jews scarcly dared to mention outside, and then tterance of whose name was a capital offense save when spoken by the high-priests once a year on the day of Atonement, when he entered the Holy of Holies,—this holy terror of the ages, could never have had a Son so great, so beautiful, so pure, so marvellously perfect, with all the graces, and without one imperfection,—loving, unselfish, just, forgiving, kind, magnanimous, worshipful and altogether lovely!

The Jehovah who joyed in the aroma of burnt animals, and who commanded all men to love *him* with all their heart, soul, mind and strength, is entirely different in character to the great, far-seeing, wide-ranging intellect, all-inclusive Heart of the greatest of men, Jesus Christ, who said, "Neither do I condemn thee," and, "Come unto me all ye that labor and are heavy laden and I will give you rest, for my yoke is easy and my burden light, and you shall find rest to your souls,"—In other words,—*My* yoke is Ease, and *my* burden Lightness, and brings joy of heart. Still in other words,—Whoever finds the Christ within and lives the True Self finds that which the world calls yoke a delight, and that which the world names burden their greatest joy.

It was Jesus Christ who said, "If ye abide in my Word and my word abide in you, ye may ask what you will and it shall be done."

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When Jesus treated people who were obsessed, he commanded the disposition itself to leave the patient. And just after consecration, his word alone was sufficient. When he came down from the Mount (mental elevation) where he had met the Ego presences of two distinguished friends, his power was great. When he reached the foot of the mountain (the mental plane where he found the disciples) and they brought him a young man whom they could not heal (because they were not living the true life) he said, "Oh ye of little faith, bring him to me."

Jesus gave the youth a treatment, and he seemed for the time to grow worse. He fell on the ground, when Jesus had "rebuked the devil," and the people who looked on thought the young man had died under the treatment. The obsession kicked a little on having to leave. Evil dispositions are awfully afraid of the Christ in any one. They know it is wrong to be using another person's eyes to look through, and know they must give up such practice when the word of the Christ commands. To abide in the consciousness of the Christ is constant health and power to the one who so abides.

When Jesus saw that the young man grew worse, to give him confidence, he took his hand, and the youth arose and was well and free and natural. Of course they all rejoiced. The disciples then took Jesus aside and asked why it was they could not heal him, and he replied, "Because of your unbelief. If you had faith as (large or as strong as) a grain of mustard you could say to this mountain *be ye moved*, and it would be accomplished. Howbeit this kind of obession goeth not out but by fasting and prayer. That is, it takes one who is high up spiritually and not living in the ways of the world, thoughtlessly, gluttonously or selfishly.

I believe in Jesus Christ. I believe in the Christ of every one. I believe that every human must find the perfect life within himself and *live* the life. A good thing to say in thought is this:—*I am in league with Infinite Power I im spirit, and do not inherit anything from matter. I inherit only The Invisible Powers of Life, Truth, Love* C. J. B.

THE BIBLE LESSON

FOURTH QUARTER.

Lesson XIII.—December 30.

REVIEW.

CENTRAL THOUGHT.—"Thou crownest the year with thy goodness."

The lessons of this last quarter of the last year in the 19th Century began with Jesus' discourse at the house of the Pharisee.

All the lessons, with three exceptions, have been taken from the gospel of Luke, beginning with the 14th chapter and ending with the 19th chapter.

Following I give you the subjects, references, Central thoughts and a few deductions from them, of all the lessons of the quarter:

1. *Jesus Dining with a Pharisee.*—Luke 14: 1—14.

"Every one who exalts himself will be humbled, and he who humbles himself will be exalted."

This is a lesson against selfishness. It is true that self-seeking debases, dries up and withers human character, while the broad philanthropy which seeks to conduce to the neighbor's welfare and elevate the race of mankind, unfolds power and life and exalts the character of the one who does it.

Do not humble yourself before men. But in the presence of the Infinite acknowledge your subordination. At the same time acknowledge equality of brethren and be not haughty or vain in the presence of any.

2. *Parable of the Great Supper.*—Luke 14: 15—24.

"Come; for it is now ready."

The Infinite has expressed fully all that is needed by mankind. All things necessary to make man happy has been prepared in the storehouse of Essence. Expression is full and complete and ready for our work of manifesting. It is ours to enter the silence and discover the Essence of what we need and then appropriate it to our use, to fill every demand.

The Infinite does not manifest for us. It is both our necessity and our privilege to manifest what is in store for us yet unmanifest.

But many fail and make excuse and cavil and find fault with the plan. They refuse to accept what is offered them. Many must be compelled by rough, hard experience to come to a realization of what is their own. Which course will you take, reader?

3. *The Lost Sheep and Lost Coin.*—Luke 15: 1—10.

"There is joy in the presence of the angels of God over one reforming sinner."

We used to read, "over one sinner that repenteth," and understand by this one who is sorry for his sins, or regrets his wayward course.

We have now learned that the master said "reforming sinner" and that there is little value in crying over spilled milk or indulging in regrets. Reformation is what is needed.

Reformation sets up vibrations of harmony and healing in the Element of Being and causes glad responses to come from the thought centers of God, among men and angels.

4. *The Prodigal Son.*—Luke 15: 11—24.

"I will arise and go to my fath r."

To go to the father is to seek sustaining power and inspiration at the Source of Being. To live from the outer and try to patch up individuality from the already manifest, is to be weak and starved and unhappy and clothed in the rags of borrowed conduct. To live from within is to unfold power and gain mastery over environment.

5. *The Unjust Steward.*—Luke 16: 1—13.

"You cannot serve God and Mammon."

A divided life is a weak life. To be respectable and perfunctorily religious for the sake of business and society, is to attempt to serve two masters. To love the Truth and act only from a sense of right and justice, is to

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serve the Good within yourself and thus to be master over Mammon. To serve Mammon is abject slavery; to serve your own Fount of Being—that is, honor and seek it—is to have the mastery over Mammon. You cannot mix your homage between two opposites, or the Supreme Essence and the symbol. Money worship is idol worship. The symbol of value is not real value.

6. The Rich Man and Lazarus.—Luke 16: 19—31.

"Lay up for yourselves treasures in heaven."

Treasures are things of great value. Where your treasures are, the things you value most highly, there is your heart, your affections.

Heaven is the kingdom of harmony, and life, and truth. The treasures you may lay up in heaven are spiritual perception and power, life, health, joy, safety, etc. Lay store by these through faithful service, devotion to Truth, love of purity and honor and aspirations to the highest ideals, and you will not be disappointed or suffer loss. No moth or rust can harm such treasures.

7. The Ten Lepers Cleansed.—Luke 17: 11—19.

"Be ye thankful."

To be thankful is to recognize the source of blessing and thereby to open up capacity to receive more abundantly. To be ungrateful for favors is to shut up the places of need and freeze the fountains of love in the soul.

You do not make God angry or pouty by not being thankful. You only chill your own soul. If it were true that God gave you favors as a matter of grace, you not deserving them, then he might feel hurt if you were not thankful But, the truth is, you must deserve and be ready for what you receive, else you cannot receive it. The law is that you must earn and merit what you receive. Only your own can come to you.

8. Sober Living.—Titus 2: 1—15.

"We should live prudently, righteously and piously in the present age."

Here is an admonition for conduct. It is all right. But we have tried, mostly, to get at it by rule, commandment and threat.

To live prudently, we must cultivate and develope the spirit of prudence within, instead of trying to act prudently under a resolution.

To live righteously we must *be* righteous by impulse of the heart, and not because we fear God's wrath if we do not act righteously. Perfunctory righteousness is filthy rags.

To live piously we must act from an inner impulse of devotion to truth. Attending church services regularly, reading a chapter in the Bible every day and putting on a long face for Sunday, is not piety. It is too often only hypocrisy.

9. The Rich Young Ruler.—Matt. 19: 16—26.

"Childen, how difficult it is to enter the kingdom of God!"

The kingdom of God is the dominion of Good, on earth, or anywhere. To see that Good is all the power there is, is difficult, or has always heretofore been so. To enter into a vital recognition of and co-operation with this power of Good, is to enter the kingdom of God.

"Rabboni! That I may receive my sight."

10. Bartimeus Healed.—Mark 10: 46—52.

Honor paid the unique prophet of Galilee indicated confidence in his ability and spiritual worth. He had no wealth or standing in society or church to give him prestige. For one to stand up in a crowd and call him Rabboni, the title of highest honor among Jewish teachers, was an exhibition of confidence and appreciation that might safely be counted upon for results in healing. Invalid, who "tried" the treatments and was not healed, do you recognize the reason why in this thought?

11. Zaccheus the Publican.—Luke 19: 1—10.

"The son of man has come to seek and to save that which was lost."

Jesus taught those who were shut out of the synagogues on count of their sinfulness, and healed those whom the physicians had failed to heal. He ministered not to the sanctimonious church people, nor to those who needed no physician. The great power was expended where it did the most good. Let us follow example.

12. Parable of the Pounds.—Luke 19: 11—27.

"Each one of us shall give an account concerning himself to God."

To give account is to meet results, to reap what we have sown.

This is the law of Good, the plan of salvation. It is a privilege of which we may not be deprived, the right of unfoldment through meeting the results of error. Thus we are rounded out in strength of individuality and saved from sin. No vicarious suffering can take the place of this plan. It would be a wrong to mankind to attempt such substitution.

Answers to Correspondents

1. WHAT DO you get from the account of Jesus whipping the money changers out of the temple? Would a pastor be justifiable in whipping people out of his church?

2. Must my boy defend himself when attacked in the street by other boys? You teach me nonresistance. Mrs. B., speaking of a couple she was treating, said, "They were tethered to an orthodox church and believed greatly in humility and nonresistance." What's the trouble? Make it plain to me. Tell me when I can fight. I rather believe at present if a man should strike me or spit in my face, I ought not to resist. I do not say I would not strike back but if I have "the mind of Christ," I would not resist. Is it a good excuse for me to strike that I am not perfect like Jesus? Frank R. Rhodes.

Answers:—1. It seems that Jesus entered the temple and drove out the money changers, etc., upon two occasions, once in the early part of his ministry, as related in the second chapter of John, and once in the last days, just before his crucifixion, as found recorded at Matt. 21:2, Mark 11:15, and Luke 19:45.

But the whip was used in only the first case. The record reads,

"And he found the money changers selling in the temple, and those who sold oxen and sheep and doves.

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And having made a whip of rushes, he drove them all out of the temple, with the sheep and the cattle, and he poured out the coin of the bankers and overturned the tables." (1 John 2:14, 15.).

You see there is nothing in this language necessarily indicating that Jesus used the whip on the men. He evidently did not do so. He made the whip to drive the cattle and sheep out with and only commanded the men to go out, as one having authority.

Why these traders did not resist this encroachment upon their privileges, is a mystery. They probably knew that they were desecrating a sacred place, felt guilty, and Jesus' fearless manner and righteous indignation overawed them.

The whole procedure was a lesson of cleansing of the body and mind of the person, "the temple of the living God," as Paul calls it. These money changers, cattle, etc., represent business cares which worry you, avarice, dishonest dealing, lust and animality. Take a whip of two small cords, denial and affirmation, and drive them out. Make not the soul's house a den of thieves.

No a pastor would not be justifiable in attempting to drive people out of his church with a whip, nor with the toe of his shoe. It would be assuming an authority which he has not and using a method that is not justifiable, or safe. Besides, the attempt would probably result in a badly punched preacher and a pulpit to let.

2. Nonresistance is certainly the true doctrine of the Christ; that is, fight not evil or the devil, nor contend with men.

The fulfilling of the Christ doctrine would render one absolutely safe from attacks or efforts to wrong one, of all kinds. (See Psalm 91.) Jesus was not persecuted. He absolutely and deliberately chose his course in life and the experiences he encountered in order to overcome them and thus show to the other sons of God their own power of mastery. He opened the way and proved the possibility, even unto the overcoming of death in the body. He said, you remember, that no one could take his life, that he laid it down of his own accord, and could take it again. He told the Roman soldiers that the Father would send legions of angels to protect him if he should ask for them.

Now the figures used by Jesus in the Sermon on the Mount were strong statements, used after the manner of the eastern teachers, to illustrate a principle. We constantly use such extravagant statements and think nothing of it, as, "I thought I would die laughing," or, "He staid forever, and I was so out of patience that I was just crazy," or, "The man's skull was as fragile as an egg shell." Such expressions serve to illustrate and enforce the thought strongly.

I do not believe it would be right for a man to encourage a thief, who had stolen his coat, by running after him and giving him his overcoat too; nor to so humble himself before a ruffian who should slap him on one cheek as to ask him to paint the other one too. Better give him a wholesome lesson. If you encourage and abet anyone in doing a wrong, you thereby become a *particeps criminis* with the wrong-doer. Moreover, if you humbly permit a man to wrong you, he will never forgive you in the world until he is driven to atone for his wrong.

Instruct your boy to so act and be so fearless that no boys will ever attack him. If he does not live so as to be perfectly protected, tell him to escape when attacked, if possible, where escape is honorable and safest; but if he cannot escape honorably, to give the rascals the best he has in the shop—of course, after reason and moral suasion have failed. It is certainly not wrong to protect one's self in the best way one knows.

No; you are not excusable for not being as perfect as Jesus. You ought to be as near so as possible. But if you fall so far short of living the life that Jesus commended to us as to be subject to attack, or the contumely of others, then do the best you can to protect and save yourself.

BROAD PRINCIPLES.

A STEP forward in the new thought movement was the recent organization of the Natural Healers' Protective League, at Chicago.

It is not surprising that in the beginning of this great crusade against disease and ignorance, many of its enthusiastic followers should feel that they had discovered a still greater truth, and the defenders of the old and the leaders of the newer thought should become a little bitter in defense of their faith. But some of the honest advocates of each "school" of the new thought, have had time to look about them and have discovered the fact that, while their pet theories may have proven the most successful within their own experience, other systems have been the means of bringing health and happiness to many who believed in their teachings. So they have come to the fair conclusion that there is good in all, and no one belief, no matter how grand it is, can reach all classes of people. They have found out that there is room in the world for every good thing and, since they all have the same grand object in view, the relief of a sorrowing and suffering humanity, it is cheering to see that they have buried their little differences of opinion and united in this organization for their mutual good.

. . . . . .

The natural healers are not alone in this desire for unity of purpose and harmony of principles. It is a significant fact that the churches are seeking for grounds of common faith in their catechism and trying to broaden out their heretofore narrow creeds, to make them liberal enough to keep pace with the progress of the times; and both religion and science are slowly making concessions to each other, looking toward a rational settlement of their differences. This is as it should be.

Because the church has failed to satisfy the reason of a growing and intelligent people is no reason that it should be annihilated as some of its deserters desire, but we should rejoice to think that it is trying to adjust itself to the new conditions of unrest and growth, and may yet prove its claims as one of the great factors in the inspiration and elevation of the race.

There has been a great deal of indignation, too, among

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some of the mental healers that the regular M. D.'s should ridicule their "faith cures" and then, after finding that it really did cure many of their "incurable" cases, quietly adopted it and combined it with their regular practice under a more scientific name. But it is always generous to allow the defeated to retreat as gracefully as possible, so we should be glad that the M. D. 's are recognizing and practicing the truth even if it is under a different name from the much abused pioneer one.—*Suggester and Thinker.*

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The Life

"The Life is more than meat, and the body, than raiment."

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Triumph of Truth

O, VICTORS triumphant o'er greed and oppression!
O noble and true, who the victory hath won
O'er selfishness, which is the cause of dissension
And all of life's bitterness under the sun!
May we who stand for humanity's freedom,
For justice to all and debasing to none,
Search deep in ourselves, that no traitorous phantom
Of separate interest shall wrong any one;
For have we not pledged to assist one another,
To stand hand in hand to one purpose allied,
To practice the lesson of love to our brother,
In truth to the cause for which Saviors have died.—From *The Song of Universal Brotherhood*, by Nellie E. Dashiell.

Up to the time of Chrysostom Christmas had been celebrated by the Eastern churches conjointly with the feast of the Epiphany, on January 6.

Remember the ideal of true and powerful life set up for the world by the Christ in Jesus, 1900 years ago. We will more and more fully conform our lives to that transcendent prototype.

Christmas is a time of joy, giving—and feasting. Many a noble impulse is awakened and put into effect through the mere contemplation of the Christ advent, the ideal of love and unselfishness.

The Nativity is the theme of Handel's greatest production, the Messiah. Many of the greatest paintings have found their inspiration and model in the "Son of Man," born of a virgin.

Christmas is a day kept in commemoration of Christ's Nativity, and not as the celebration of a birth-day, as we celebrate Washington's birth-day. Jesus was probably not born at that season of the year. Good Friday and Easter vary, as to date from year to year, but always commemorate the same events.

We do not now celebrate Christmas as it once was in England and Scotland. The Yule Log, the Lord of Misrule, and the Abbot of Unreason, with their gaming, music, conjuring, dipping for nuts and apples, dancing, fool plough, hot cockles, blind man's buff, etc., are things of the past. Now we eat turkey, drink eggnogg, go hunting and get dyspepsia and a cold.

We now celebrate the last Christmas of the nineteenth century. In a few more days we will be ushered into a great new century. Yet, in spirit, there is no measurement of duration. There is only the Now, and that never passes by. Forever the Now remains.

Both the noble impulses awakened and the excesses indulged in during the Christmas season prepare the minds of erring men to swear off Jan. 1. The impulses lead while the excesses drive. The one wins by love, the other compels through repentance.

A festival called the Saturnalia had been held by pagan peoples on Dec. 25 ages before Christmas was inaugarated. In the Saturnalia the ancients celebrated two joyful events: The completion of the harvest, and the beginning of the sun's return from the south.

The word Christmas means Christ mass, or Christ festival. In French it is Noel; German, Weihnachtsfest, (holy night feast); Old English and Scandinavian, Yule (noise or outcry); Ang.-Sax., Geol (same origin). From Yule we get, through the French, our word jolly. Yell is from the same root.

A Christmas Time Abundant With Christ Truth.

OUR CHRISTMAS is an eternal joy time, a gladsome season that grows brighter with each added number, the divine radiance of which the brilliant light of "The Star in the East" symbolized. It is a joy season in this present time, wherein life is so much larger, grander than ever before, and freighted with more intensified longing, hungering for that degree of Intelligence in which all shall know for themselves the joys, the reposeful peace of aionian life, by being spiritually conscious of their unity with the All Life.

A true Christ-time of recognition may this be to all, is a good key-note to set vibrating in this present now.

Since last Yule Tide we have left behind us a whole twelvemonth of experiences, sunshine and shadow, through which we have grown and lived what we conceived to be our best thought and effort.

The moments, days, weeks, are snugly folded away in Time's unfailing memory to our credit or debit.

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What has been our individual gain?

What the amount of our losses?

In the deep, silent recesses of invisible spirit realms within each one of us the seeds of conduct and thought have germinated, unfolded and come forth upon this busy, active plane for weal or woe.

To the metaphysical student this is a truth well understood. But to the multitude of unthinking ones, who stand without awaiting the movement of the waters of materiality to furnish them with the adequate physical supply, it is empty of sound, a doubtful, mystic doctrine, requiring too much expenditure of precious time and thought to analyze and comprehend it.

How truly is the present time one of rejoicing in which all the peoples of the earth join, and, notwithstanding the bewildering claims of the objective partially obscure the true inner meaning of this joy time, it worketh good for all.

To those of firm belief in all Good, all things having their origin in Universal Mind, the working of the Perfect Law of Life is evident, and that it brings to us our Christmas spiritual and material supply which our different individual needs most demand.

With our enlightenment as to the power of thought, and man's natural divine right to think for himself, we are sure our present state and supply are of our own seeking and making, our own sowing and reaping, that have either intensified our joy with more joy, or soothed the ache and pain of our scant measure by correcting our misapprehension of Truth.

If our lack has resulted from our ignorance of how to live truly and scientifically, then indeed must we renew our efforts and study more closely the law of cause and effect.

According to the nature of our thoughts, we create for ourselves the form figures of beauty or deformity that thrill us with joy, or depress us with grief.

The *now* Christ time commemorates the birth of One into everlasting visible life, whose matchless divine intelligence discerned the Source of all supply as being within Himself, "the Father in me, and I in Him", and also, within man's own spiritual self, and his free, divine right to attain in degree and make manifest the truths and endless wonders of the Absolute.

Christ's intuitional knowledge led him to consciously bring forth and affirm for the good of others the unchangeableness of the Infinite.

During moments of silent meditation the voices in the great throbbing heart of Nature whispered into his ear their secrets of everlasting power and their stability of purpose to prove the truth of one substance and one law pervading all things from the tiniest atom to the limitless bulk of the whole.

In rapt attention he listened to these voices of Truth and Good, his own spirit vibrating in unison with the universal. The Principle of Life is eternal and universal.

Upon this rock of Truth his feet were firmly planted and the restless centuries have failed to move or undermine them. Neither progress nor retrogression can weaken the power of Christ's prophetic intelligence. His spoken words of Truth, pure and simple, were the utterance of his own Substance, at-one with the Infinite All Intelligence. His promise that, "when the Spirit of Truth (unfolded individual intelligence) is come, it shall lead you into all Truth (conscious understanding)" is slowly but surely coming true to us.

Through etheric space ever vibrating, retarded in the depths of ignorant, tumultuous centuries. Slowly but ever surely until now, the fulfillment comes drifting in to us upon the bright joy waves of a Christ-time of more freedom of thought and will and in the full glory of being understood by a host of awakened souls.

O ye awakened ones, with the power of the Christ mind within you, rejoice with the fulness of joy. Recognize and encourage the unfolding of the Christ mind, the Spirit of Truth in the world.

Help mankind to discard the props of erroneous thinking that have in times past so feebly supported them. Teach them by thought, word and deed how to help themselves, by having faith in the divine power of their own Substance, and believing they "have already received".

Consciousness of Omnipresent All Good furnishes the ever ready "abundance" the recognition of which our Master Teacher tried to impress upon those about him in all his words and works.

To the scientific student of truth this all seems a clear prophecy of the present time understanding and application of the true principle of life by which man may attain all he desires by recognition and affirmation and enter into aionian life here and now.

This thought of the One Life is evolved from the center of all Being. It is a natural thought that has grown in strength of purpose through ages of intensified desire in the mystical depths of man's true self. The purity of its origin appeals to our understanding, while yet our apprehension of its import and fruition is entangled with shadowy doubts that obscure the perceptive vision of our faith.

The power of truth is not weakened thereby; it only retards growth and to the few who have attained unwavering, steadfast faith, "all things are possble".

May there not, in this present Christ-time, so luminous with the clear white light of Truth reflected from the concentrated Spirit Intelligence of many earnest ones, be evolved the word of power, that forever robs tragedy of its victim and opens wide the portals of man's perceptive faith and understanding, thus fully reconciling him with his father substance, Truth, Love, Life?

The present New Thought (so termed) is but the old, purified of the dross of doubt and fear, leaving the basic principle of pure golden Truth with which we may build wisely and truly.

In the understanding of the perfectly balanced law of life man knows that he is identical with Infinite Substance and his natural courage and fearlessness becomes an adjunct of his will power.

Knowing the nature of Truth to broaden, deepen and perpetually unfold, we may prophesy an universal Christ-time, the glory of which will shine upon and radiate from every countenance upon this plane, a time when man will have evolved individual intelligence of such a high degree that all barriers of race misconceptions and errone-

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ous beliefs will have vanished.

Our intelligence is an invisible (spirit) essence, ever evolving higher and higher truths through desire and rightly directed thought.

Jesus understood the divine aspirations of his individual intelligence and was led by the "light" thereof, the light which "lighteth every man that cometh into the world."

Mankind as a whole have shirked the responsibility of effort based upon the True Principle of Life that Jesus tried to make plain by word and works. Notwithstanding all the unbelief of that time, the truths he evolved from his own substance have lived, and will ever live, being truths of the deathless Principle of all life.

Christ's higher reasoning, discernment, and understanding of spiritual things forms the nucleus of hope upon which our present degree of intelligence rests.

Our "faith is the substance of things hoped for," and the perceptive eye of faith takes cognizance of all the inner ideals of substance. The desires of the heart awaken and energize our expectation and increase our receptivity, and when right thinking (positive thought of good) is maintained, the law of life responds, and the body, "the temple of a living God, shows forth the harmonious beauty of perfect wholeness.

In the present gladsome time of scientific understanding of the law of life, a balancing of the outer, by the divine powers of the inner true-self, is an established fact, the potent attraction of which is felt, even when not understood. This is gradually lifting the intelligence of the race to a higher consciousness, that will clearly demone strate the truth of being and the law of love and justice controlling all things both occult and visible.

Ellebard.

Answers to Correspondents

YOU KNOW that whenever I want *good authority* I turn to you and your paper, The Life. What I want now is this: To know if you consider tomatoes a wholesome vegetable. I wish to know if it is really hurtful, even to one recovering from sickness, when cooked in bean or barley soups. Mrs. J. T. H.

Answer:—This question reminds me of an incident of my early married life. I then had some respect for the opinions of doctors about the wholesomeness or unwholesomeness of articles of food. (Now I have none whatever.) I had, of course, been crammed with that musty old slander about cucumbers being a dangerous article of food, especially in cholera-weather. I was always fond of cucumbers sliced with onions, salted and well shaken between two dishes. But I had a faint fear of them, founded on the old lie. (I never knew cucumbers to hurt any one, and consider them one of the most harmless of vegetables.)

So, one very hot day I was meandering homeward with some nice, fresh cucumbers for dinner, and passed by a drug store. In front sat a physician with whom I was well acquainted and in whose judgment I had some confidence. I had been thinking about cucumbers, cholera and quinine and felt just a little fear about eating my purchase on such a broiling day. So I asked the doctor the question: "Are cucumbers wholesome?" He looked at me, assumed a learned expession of countenance and a professional tone of voice, and replied, "Yes; if they agree with you."

If tomatoes agree with you—that is, if you like them and no unpleasant results follow your eating them—they are, to you, wholesome.

The tomato was, until a hundred years ago, considered poisonous. Now it is known to be one of the most wholesome of vegetables. It is a gentle aperient, a dissolvent, an appetizer and a stimulus of digestive action.

It is excellent in soups for convalescent persons, especially for those recovering from fevers, as it is antifebrile in tendency.

But there are those who think tomatoes are not good for them. They need not eat them. There are plenty of other wholesome articles of food. I met one man who said he did not like tomatoes at all; he disliked them so much that he had never tasted one in all his life.

After joints have become ossified from rheumatism, can they become natural again? Julia Keal.

Answer—I answer most emphatically, *Yes*. It has frequently occurred that persons in that condition throughout the joints, badly stiffened and drawn, that at the moment of death all joints became supple and the tension relaxed.

What is the explanation of this? Simply that the tension and ossification were primarily in the mentality and the body was held under that bondage. At the moment when the spirit self begins to spread its wings to rise above the plane of sickness and physical bondage, that disease mentality, thet false consciousness of stiffened joints, etc., dies, ceases to be, and the poor body, always entirely subject to mental states, is permitted to respond to the spiritual consciouness of truth. One single flash of this light heals or unbinds the body. This is thrown back as the soul rises above the plane of the physical and the semi-animate body responds, after it is too late for the right mentality to inhere in it.

Now, suppose this right perception could be awakened before the false mentality and its consciousness of drawn and ossified joints die, in time to change that consciousness for one of normal bodily conditions. That would be healing, instead of death relaxation.

I knew of a man who was scared out of a bad condition of rheumatism in a R. R. collision. In the excitement of the occasion he forgot he had rheumatism and went rushing about without his crutches as supple as the best of them. The false consciousness was let go of and the true asserted itself, the belief or knowledge that he could walk and run without crutches.

True mental treatment is able to accomplish this, properly given to one who is receptive and responsive.

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THE LIFE.

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KEY-NOTE.

THE CHRIST IN ME IS MY STRENGTH AND MY WISDOM, THE NATIVITY OF THE INFINITE PERSONIFIED. I MANIFEST MY CHRIST.

Healing Thoughts

(Re-rendering of extract of Milton's poem on "Morn of Christ's Nativity.")

THIS IS the month and this the happy day,
Wherein was manifest Harmony's King.
Of wedded maid and wholly Science born,
Our pure Example from Above did bring,
For thus the wisest sages once did sing
That he, tradition's chains came to release
And through First Cause work out our perfect peace.

That glorious form, that Light incomparable,
And that far-beaming blaze of majesty,
Wherewith he wont at Heaven's high council-table
To sit the midst of Trinal Unity.
He came to earth that with us he might be
And with him brought the Light of everlasting Day
To prove all Queens and Kings, not men of clay.

Say Heavenly muse, shall not this sacred vein
Afford a present to the infant Good?
Hast thou no verse, no hymn, nor sacred strain
To welcome him to this his new abode,
Now while the Lessons fresh in fields untrod
Hath little print of the approaching Light
And all the spangled host keep watch in squadrons right.
No war, or battle's sound
Is heard the world around
The idle spear and shield are high uphung;
The hooked chariot stood
Unstained with hostile blood;
The trumpet speaks not to the armied throng;
And kings are quelled with awful eye,
As if they surely knew the perfect Christ is nigh.

The shepherds on the lawn,
Or, ere the point of dawn,
Sat simply chatting in a rustic row;
Full little thought they than
That the mighty Pan
Was kindly come to live with them below;
Perhaps the stars, or else their sheep,
Was all that did their thoughts thus busy keep.

Christmas is the birth-time of Christ in the consciousness. Mary was a wonderful woman to go into the silence for five months and find the Christ within her own mind. She is the first on earth's record to discover the reality of the anointed, the divine and Powerful, the spiritual and Righteous Self within the soul's consciousness. "Christ" does not mean God. It refers to the independent or individualized Ego that is native in First Cause. In the past, animal force has materialized this divine conception, and worshipped the image instead of following the Christ life within and without the material.

Little has been said about Marv, the one who first discovered the divineness within her. And even her concept has been denominated masculine and placed before the world as its greatest force. The Christ taught "as never man spake"—of the purity of harmony and as leaving out altogether the consideration of sex. In harmony there is no masculine and feminine any more than there is male and female in mathematics. God is not father nor mother, and while it may seem cozy and comfortable to say so, and to lean one's head on the father's or mother's shoulder and tell him or her one's woes, still, it is better, far better than this, to know the truth, the plain, sweet, wholesome Truth, about our being. For it is this knowledge that makes the Truth free us from error. One cannot grow rightly until he knows this truth about being.

This new concept of Mary's enabled her to send forth a message of its truth unto the world. This message contained the perfect doctrine:—My life is of the Infinite Life, My possibilities are of that Life, and one with it.

Come unto that Life, know the Truth and you will know how to consciously enter into the ways of that Life.

That Life is in me, and I am in that Life. To come into this perfect consciousness, makes me know how to engage for my use all the powers of that Life, so that I am free, wise, efficient.

Life is the omnipresence of these powers: Truth is their omniscience, and Love their omnipotence. So that when I am consciously dwelling in the perfect Life I have the wisdom of Truth, the omnipotence of Love, and the all pervading knowledge of their reality and power in me.

A friend who paid for one month's treatment for a chronic trouble, writes, after a few treatments:—"You may close the treatments, as I am perfectly healed and am rejoicing over it. You will find inclosed a money order for $15 anyhow, which I hope you will please accept."

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I clearly remember my attitude of mind upon that occasion. I had been writing long after the close of the healing hour, answering letters, correcting answers to questions and preparing several lessons to send my pupils, (I retired every night but one, after mid-night, as I had much of Mr. B's work also while he was absent) and while folding a lesson and placing it in the envelope, the words of my friend's first letter, requesting treatments appealed to me again, "They say I am incurable, but I believe you can help me."

"Yes, I can, and *I will*," I said, and I felt the bonds begin to loosen on her. "You are *not* incurable. There are no incurables. The disease melts and vanishes while I am speaking. You are perfect whiteness. You are in the center of incandescense, and you shine as the stars, so that every vestige of darkness is swept out and away by your shining whiteness. You are *now* healed. You are perfect. You are established in Health and you know your power."

Then, I heard some one's step on the front porch, below. No one was in the house but myself, Ralph and Beatrice, the two latter long ago in dreamland. Even the cook was out. I went to the office window and looked down. The moon shone, and a voice said, as the face looked up, "Is there no one at home?"

It was Joseph Barton, from Chillicothe, and I went down at once to let him in. We were soon back in the office and after giving him a chair he said he had taken the 3rd turn at ringing the bell and wondered I did not hear him. At night I am usually the first one to hear the door-bell, for I am a convenient sleeper, easily awakened, but ready to sink into sweet slumber again if left undisturbed,—but I had not, that evening, been conscious of bells nor their ringing. But we had a pleasant chat for another hour, and he told me all about the folks. Jo used to live with us and go to school. Now he has a little black eyed wife—fine woman—and five interesting children. Tempus fugit, tempus omnia revelat!

I have thought of some more along this line which will appear in our Holiday Extra for New Year. This little magazine is consecrated, blessed, and decreed to bless all who read it. Many are sending in their names.

It is a dollar magazine, but only 50c to The Life subscribers, or $1.50 in club with other journals. I thank you, dear friends. Every new name has my blessing and a wholesome, uplifting treatment for success, perfect health and perfect progress. Upon this Christmas Day and week, the Infinite Spirit of Truth dwells in you and you in it, richly, fully, abundantly. There is no place nor point in space where perfect Love is not. There is no place nor point in space where perfect Life is not. There is no place nor point in space where perfect Wisdom is not. And the greatest of these is Love, for Love is *Omnipotence*, Life is Omnipres nt, Truth Omniscience.

C. J. B.

The longer The Life continues its visits the dearer it becomes to me. Your articles on Telepathy were intensely interesting, so much so that I have stitched the different Nos. containing them together that they will always be convenient for reference. Richard Heron.

THE BIBLE LESSON

FIRST QUARTER.

1901.

Lesson I.—January, 6.

JESUS ANOINTED AT BETHANY.—Matt. 26: 6-16.

Central Thought: "She has done it."

Jesus went from Jericho, where he healed Bartimeus and dined with Zaccheus, direct to Bethany, crossing the Jordan at the fords.

He arrived at Bethany on Friday afternoon, March 31, and took supper at the house of Simon the leper on Saturday, April 1. It was upon this occasion that Mary anointed him.

I will remark here about the "golden text," which I prefer to call the Central Thought, as I can see no good reason for calling it gold, silver or copper, that I have given the very best that can be made out of the original, "She has done it." It is quoted from Mark 14:8, and is rendered in the old version, "She hath done what she could." It is the translation of one Greek word, *epoiase*, literally, "she has done."

6. Now while Jesus was at Bethany, in the house of Simon the leper,

7. a woman came to him, having an alabaster box of balsam, very valuable, which she poured on his head while reclining at table.

Bethany was a village on the Mount of Olives, two miles east of Jerusalem. Its modern name is Azariyeh.

We do not know why this Simon is called "the leper." There were many Simons among the Jews.

This Simon may have died of leprosy, or he may have been healed by Jesus, or he may have been colonized with other lepers. There is a tradition that he was the father of Lazarus and Mary and Martha. There is another that Martha was his widow and had made this supper in honor of Jesus.

This event should not be confounded with that found recorded in the 7th chapter of Luke, where "a woman who was a sinner" anointed Jesus' feet at the house of Simon the Pharisee in Galilee.

There were present at this supper, given after sunset or the close of the Jewish Sabbath, Jesus and his 12 disciples, Lazarus, who had been raised "from among the dead," Mary and Martha, and others.

Although Jesus knew his crucifixion was nigh, he does not seem to have been cast down or sad. He recognized the coming event as a part of his mission into the world.

The "woman" who anointed Jesus, was Mary, the Sister of Martha and Lazaras. (See John 12:3.) The "sinning woman" who did a similar act, as recorded in the 7th chapter of Luke, was neither this Mary nor Mary Magdalene. The identifying of this woman with Mary Magdalene is entirely without authority, and the naming of societies for the rescue of fallen women "Magdalen Societies," is founded upon a mistake. There is absolutely no ground whatever for the supposition that either Mary

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of Bethany or Mary Magdalene was the sinning woman.

Mary had an alabaster, or onyx, bottle filled with liquid perfume. John says there was a pound of it, twelve ounces, Roman weight, and that it was "spikenard," or pure (pistic) nard. It was worth $50.00 of their money, or about $300 of our time, a denarius of that time being the value of a day's labor; now about 6 denarii being paid for a day's work in that country. Compare our attar of roses. It takes 400,000 roses to make one ounce of this, and when pure sells at the English warehouses for $100 per ounce.

Mary anointed both his head and his feet, according to John's account, and then wiped his feet with her long hair.

Jeremy Taylor says it was a luxury no Emperor until the time of Nero ever indulged in.

It was all an expression of deep devotion, most tender affection and the profoundest honor, such as has no parallel in history. The anointing of the head of a rabbi at a feast given in his honor was not an unusual thing. Mary went further and thus exalted the humblest portion of the body, the feet. And yet further, she wiped his feet with her hair, "a woman's chief ornament." There is not on record, I believe, another instance which approaches this one as an expression of love, esteem and honor.

And, how fitting! What other name and life have been exalted and extolled like those of Jesus of Nazareth?

8. And the disciples seeing it, were displeased, saying, Why this extravagance?

9. For this might have been sold at a great price and given to the poor.

This was both utilitarian and for policy. The disciples viewed this expenditure of value as a waste and appealed to Jesus' compassionate heart by alluding to what might be done for the poor with all that money.

What a vastly greater work Mary did with it than if she had divided it up among beggars! The poor would have consumed it and gone on the next day as poor and hungry as ever. This deed is undying in its influence for good. John says the fragrance filled the room. The beautiful, holy, love-inspiring deed has ever since filled the world with its aroma of benediction and of exaltation of the gentle spirit of service and self-sacrifice.

10. Jesus knowing it, said to them, Why do you trouble the woman? She has wrought for me a good work.

11. For you have the poor always among you; but me you have not always.

If a thousand bottles like that had been sold and the money distributed among the poor, the poor would have still been in evidence, as numerous and as poor as ever, and even more helpless than before. Alms do not enrich people nor heal poverty. It is like giving a pepsin for indigestion. The result is a slight temporary relief and aggravation of the disease.

When the personal Jesus went away, this distinguished act remained to exalt his memory and the estimation of his value to the world.

12. For in pouring the balsam on my body, she did it to embalm me.

It was an intuitional impulse of love and honor in the woman. She intended no embalming for burial. But it was seen in that light by the clear spiritual vision of the Master.

And, who can say that this deed—not the ointment, but the meaning it symbolized—did not help to render the resurrection of Jesus' body possible? I believe it did. Jesus intimates as much here.

13. Indeed, I say to you, wherever this gospel may be proclaimed in all the world, what she has done will also be spoken of to her remembrance.

Has it not been so? If she had given the value of the ointment to the poor, the act would never have been transmitted even to the next generation. The deed lives because it struck a chord of vibration in the Universe that is in accord with the truth of being and can never die, or cease to vibrate for good.

Damon felt tender compassion for his friend Pythias and trusted him to visit his family and return while he, Damon, placed himself in jeopardy to secure for him the favor. Pythias was true to his friend and returned in time to relieve him from peril. This is a deathless occurrence; all ages perpetuate it. What do we know of the tyrant who ruled the country at that time? Only that he was moved with compassion by this exhibition of trueness and trust, and relieved both men. What was his name? Who can tell?

Words and deeds which set up a vibration in the element of Being for life, healing and harmony, can never die.

The other three verses of this lesson give an account of Judas' bargain and sale to deliver Jesus to his enemies for thirty shekels. This serves only as a contrast, a background, to the distinguished service of the gentle Mary. The contrast only renders the woman's deed the more brilliant and conspicuous.

MEDITATIONS

By KAXTON

JUPITER, THE highest god of the ancients, is a fit representation of the dominance of sheer force. Saturn, or Chronos, was simply a personification of time, and his ruling purpose was to hold the forces of nature in check so as to maintain his own supremacy. But his son, Jupiter, preserved from the devouring maw of his father by the artifice of his mother, proved too strong to be held in passive subjection, and eventually usurped the supreme rule. This typifies the uprising of the forces of nature in opposition to the general inertia of material things, which ever tends to prevent motion. Saturn was the representation of the inertia of matter. The ancients attributed the force which we call inertia to time. Hence, among the ancients the power which tends to prevent change was deified and called Chronos by the Greeks and Saturn by the Romans. But the pent-up forces of nature could not always be held in check, and the inertia of matter was overcome in the mighty clash of forces by which the waters were gathered together and the continents were builded. This evolution of natural forces was

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viewed by the ancient Greeks as a magnificent drama in which Zeus or Jupiter made war on Chronos, dethroned him and set up on the earth a new empire.

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The earth still shows the marks of this great conflict. While the scientist views mountains, seas, and islands as resultants of irresponsible, soulless forces, the mythologist sees in them the story of the struggle of conscious beings urged on by ambition and maddened by passion. Mount Aetna has been watched by science and plied with many a query touching the nature and history of the sublime forces which she displays. But to the listening ear of science she has never told the pathetic story of Enceladus. The mythologist pores over the ancient myths and finds the story of Aetna, which is nothing but trash to the material scientist, but which to the poet has a value for its beauty, and to the philosopher shows a shining link of the golden chain of truth. For these the mighty Titan Enceladus, in the great earth-drama, was struck by a huge slice of earth hurled at him; and he was so buried at the bottom of the sea, while the huge missile rose above the waves to form the Island of Sicily, and mark the resting place of the gigantic warrior with Aetna's fiery cone. And we are told that though Enceladus was thus buried beneath the mountain, he still lives and when he writhes beneath his great burden, the earth quakes and the mountain sends forth fire and smoke.

***

These gods of the ancients were created by man. Man at a very early age felt the need of a creator, and so, being of a practical, thrifty turn of mind, he went to work and made for himself just such gods as he thought the exigencies of the case demanded. It has been thought that he overdid the matter, and created so many gods that jealousies arose amongst them, which led to many cruel struggles, both between gods and men. But every god in the entire range of mythology is nothing but the personification of human traits. Jupiter was god when force was the highest ideal of the race. The world still bows down to him, if not in name, still at least in effect, wherever sheer force holds sway regardless of right, wherever the highest law of success is sought in the outward fact and not in the spirit which determines the ethical quality of every act. But the empire of Jupiter, which once held in its sway the learning and civilization of the world, has been driven into the dark corners of the earth. Christianity offered to the world a new and vital truth, and with it a new ideal. This vital truth announced the omnipotence of love, and the ideal offered was the meek and lowly Jesus himself.

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The Chirst ideal was concrete, while that of Jupiter was abstract. The golden age of Greece had passed, and with it had vanished that fertile imagination which reveled in abstract conceptions. The world was longing for a setting of concrete humanity in its highest ideals and had repeatedly attempted to attain this by the deification of mortals. But the deification of men had only tended to bring the gods to a lower level and had not elevated man. Christianity offered in the life of Jesus an example of purity, unselfishness and nobility of purpose that surpassed all the ideals of imaginative Greece. The Christ ideal was warmed by human sympathy, while the Greek ideal of Jupiter was cold and even cruel. The essential attribute of the Christ ideal was unselfish, non-resisting, ever helpful love, while that of Jupiter was an aggressive, selfish ambition. Jesus furnished an ideal for freemen, Jupiter was an ideal raised for the contemplation of slaves.

***

These differences explain in part why Jesus increased and Jupiter diminished. But the downfall of Jupiter does not imply the dominance of love over force. The supremacy of force survived the downfall of Jupiter as the ideal personification of force. Many of the thunderbolts of Jove were transferred to other hands. Mohammed caught the falling crown of force and placed it on the head of his God, and raised the crescent with one hand and the sword with the other. Many who follow Jesus, still have their eyes closed to the nobler elements of the true Christ ideals, and follow only the more human elements, and deem the thunderbolts of force necessary instruments in upholding the kingdom of love.

FOLLOWING is a list of Chinese remedies used by the "regulars" in that country, clipped from *The Natural Healer*:

Dried umbilical cord.
Smoked snake skin (for skin disease).
Fresh tom cats' heads (for vocal weakness).
Powdered bees (for rheumatism).
Horse hoof scrapings (for tender feet).
Toad skins (dried and pulverized).
Stewed mummy (for long life.)
Dried earth worms (pill form).
Snake venom (for hypodermic injection).
Animal excreta. Dragon's blood.
Scabs from diseased cows (to prevent smallpox).
Young live mice and honey (a great stimulant).
Lice powder (administered alive).
Roasted mouse (for nocturnal eneuresis).
Green worm elixir (for languor).
Hornet stings (for that tired feeling).
Humming birds' wings (for wealthy patients).
Human toe nails (scraped).
Turkey buzzard serum (for weak stomach).
Shark pepsin (for dyspepsia).
Live flies (washed down).
Raw oysters and sugar (for gluttony).
Salted snails (for overexertion).
Pigsty drippings (a great tonic).
Rotted oysters (very nourishing).
Extract of tape worm (for loss of appetite).
Crabs' eyes. Lobster claws. Roach paste.
Bedbugs dried and powdered).
Lizard ointment (for creeping of the flesh).
Calf's liver (without onions).
Chopped horse hair (to scrape the stomach).

Here is one used by the "regulars" in America for varicose ulcers:

"Take a young horse, wash some portion of his body well, and then curry him deeply until you have accumulated a handful or two of epithelial scales, then curette the ulcer, wait until the bleeding has ceased, cleanse the surface and cover it thickly with the scales from the horse.

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MANY OF our readers remember Mrs. Marion Austin, formerly of Michigan, later located in Chicago, always actively, earnestly and lovingly engaged in the beautiful Science work.

We are pleased to announce that she is now Mrs. Marion E. Drake, and is very happy, having married recently a gentleman who is in sympathy with her thought, and who sustains an excellent reputation.

We wish them great happiness and prosperity.

Mrs. Drake will continue the good work. Her address is, "The Wellington," Grand Rapids, Mich.

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The Life

"The Life is more than meat, and the body, than raiment."

VOL. 7. KANSAS CITY, MO., WEDNESDAY, JANUARY 2, 1901. NO. 36

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Which Are You?

THERE ARE two kinds of people on earth to-day;
Just two kinds of people, no more, I say.

Not the sinner and saint, for it's well understoood,
The good are half bad, and the bad are half good.

Not the rich and the poor, for to rate a man's wealth,
You must first know the state of his conscience and health.

Not the humble and proud, for in life's little span,
Who puts on vain airs is not counted a man.

Not the happy and sad, for the swift flying years
Bring each man his laughter and each man his tears.

No; the two kinds of people on Earth I mean
Are the people who lift and the people who lean.

Wherever you go, you will find the Earth's masses
Are always divided into just these two classes.

And oddly enough, you will find too, I ween,
There's only one lifter to twenty who lean.

In which class are you? Are you easing the load
Of overtaxed lifters, who toil down the road?

Or are you a leaner, who lets others share
Your portion of labor and worry and care?

—Ella Wheeler Wilcox.

Chinese chronology gives us 2357 B. C. as Kea-shin, which mean that this era is the 41st of the cycle. How old is the Chinese Empire?

It is now known that this Earth of ours was millions of years old at the time where the Bible chronology locates the creation. In fact, it is questionable if it ever began to be. Has it not always been?

The Chinese begin a new era with the reign of each emperor. Each emperor names his own era. For example, one emperor named the era of his reign Ta-te. Then dates would be, during that reign, the first, second, third, etct, of Ta-te.

A friend of mine in Rawlins, Wyoming, a member of my class there, told me one day that he thought of going out of the sheep business and had sold off all his sheep but about 16,000 head. I told him that farther east, this would be considered a good sized flock. There is nothing small about those western people. They are broad in their views of everything, and are prosperous and liberal and sociable.

All things are new; old things are past away. A new heaven and a new earth are now in being. The Christ begins the reign of peace and love anew upon the Earth. "They who hear my voice are of the Truth."

The *Flaming Sword* attacks us rather savagely for saying that there is no sex in God, or the Principle of Being, that the Essence of Life is not he, or she, or he-she. The editor of this paper thinks that when he quotes Bible he settles all questions. We object.

Jan. 1, 1901, according to our adopted chronology, is the first day of the 20th century of the Christian era. We are supposed to reckon time from the birth of Jesus of Nazareth. But if we really counted from that date, this would be A. D. 1905, instead of 1901.

Dionysius the Little introduced the Christian era in the 6th century after Christ, making it to begin in the fourth year of the 194th Olympiad, the 753rd from the founding of Rome, and the 4714th from Adam, according to the Julian period. This was the 4th year from the birth of Jesus.

According to the chronology of India, the duration of the world is divided into four *yugs*, or ages. We are now in the fourth and last *yug*, which began 3101 B. C. Their year begins when the sun enters the first sign of their Zodiac. This date advances about one day in 60 years, on account of the precession of the equinoxes. It is now about April 11.

A NEW YEAR'S SERMON, ON SWEARING OFF.

TEXT: "IS the law sin? By no means. Indeed, I did not know sin except through law; for even strong desire I had not known, if the law had not said, Thou shalt not covet."—Rom 7:7.

Enforced right doing is better than wrong doing, for community's sake. But it has no heart in it and ceases to stand as soon as the props are removed.

Righteousness by resolution and commandment is better than giving way to erratic tendencies, even for the person himself thus curbed. But this sort of righteousness is spasmodic, fragmentary and needs continuous admonition and frequent revivals to keep it alive.

Resolutions and pledges for perpetual observance of a changed mode of life or the denial of a taste or habit, are

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very rarely carried out. If I make a vow that at a certain time I will do a certain thing, or for a week or a month will abstain from some indulgence, I may keep my vow. But when I say, "Tomorrow I will turn over a new leaf in my life and never do so-and-so again," I am promising myself what I will not be able to fulfill, almost certainly.

Many, many persons are to-day saying, "I will from now on do or not do, be or not be, this, that or the other."

Next week there will be a lapse and a firm rally. Next month a severe breach and despair, then another rally. Then will follow forgetfulness and reaction and finally, the old habits come back to stay, as bad as before, or worse.

Why are these resolves, founded on such good intentions, so fragile, so hard to maintain? Why may not a man take control of himself by simply willing to do so and willing to change his ways?

Paul gives a hint of the reason why it is so, in our text. The law itself is not sin, is not wrong or to blame; but the forbidding irritates the desire to indulge in the thing forbidden. Paul says his concupiscence was aroused by the command, "Thou shalt not covet." "Thou shalt not steal" has caused more stealing than it ever prevented. If the anxious mother had not said to her children, "You must not get down that bean bag and poke beans into your nose while I am out," they never would have done it. The command forbidding the deed created the desire to do it.

A motto hung up in your room reading, "Thou shalt not kill," has a harmful influence over your children. It continually suggests a thing which they would not think of or feel a tendency to carry into effect if it were not there.

A certain French actress voiced this innate human proneness to resist coercive measures of reform when she held up a glass of clear, pure water and said to it, "Oh, if it were only wicked to drink you! What a delight you would be!"

The one who swears off first recognizes the sin or weakness in himself. Next, he places by its side his desire to do better. Then he deliberately makes choice between the thing that is and the thing that is desired. He says to the thing that is, "You must cease to be," and to the thing that he dreams is to be, "You must take the place of that which has been."

For the enforcement of this law of the will for conduct, he appeals to resolution and asks it to stand continuously on guard, suppressing the one while the other asserts itself.

But the thing desired is not yet in existence—it must be created. And it has been discovered that mere resolution alone will not foster its growth, even after desire has sprouted the germ.

The man who realizes his weakness in the toils of a bad habit, only gives them a few more turns about his limbs when he says to himself, "I will now quit this practice that is destined to destroy my happiness." In that he acknowledges his helplessness. If the wayward tendency gained the ascendency over a free man, may it not the more easily hold a bound man in the bonds?

I know the most of our preaching has been admonition to do, do, or not do, backed up by threats and gilded by hopes of reward, or selfish profit. Hence, morality has been a weak thing, religion an empty form and sin considered a necessity. We have been told that all must sin, every day, because all are by nature depraved. Revival meetings were, therefore, thought to be necessary to bring back the wandering, lift up the fallen and reclaim backsliders. There has been little or no *abiding* in the truth, which is the only attitude of power and safety.

For how much of the world's sickness, failure and death has that teaching of human depravity been responsible? The result of Prof. Gates's famous experiments which showed that the perspiration of the man who held in mind a consciousness of having committed a crime, contained such a large amount of poison that it turned selenic paper red, is profoundly significant. The conscious conviction of sin and depravity of nature so assiduously instilled into the consciences of the people by the preachers of some branches of the church for so long a time, would certainly cause poisons in the physical juices from which disease and death would result.

Reformation has begun, or tried to begin, by condemnation, or conviction of sin. And, as an inevitable consequence, it has ended in the failure which always follows acknowledgment of weakness and a declaration of war against one's self.

We all know many persons, now old in years, who once kept up their church attendance, Sabbath observance, Bible reading, family prayers, "grace" at meals and "amen" responses, with punctilious strictness, but who now care little for such things. The resolution which sustained the forms has waned, the fear of hell which enforced "duty" has been lifted and the lie about harps, robes and crowns has been exposed. And they are happier and more human without the perfunctory deeds of piety than they were with them.

If you realize that a change is needed in your habits or mode of life, do not condemn yourself for your past conduct and set a day for execution, a day on and after which you propose to crucify the flesh and incarcerate, under a life-time sentence, the taste, the appetite or the bent that offended the majesty of the law. After a time the flesh is sure to be resurrected from among the dead and the prisoners pardoned. It has always been so and must continue to be so as long as man nature is human.

No; don't repeat the old joke, the old farce, of starting the new year—this time a new century—with an assorted lot of good resolutions of forcible restraint and reform, and breaking all into fragments before the first month of the year is ended.

Begin now and adopt a course exactly opposite from the old way. Instead of founding your reform effort upon a sentence of guiltiness and a verdict of condemnation, followed by a feeble resolve, to be sustained by an hourly word and watch, look within for the good, and bless that to the front. Waste no time on penitence or regrets. Condemn nothing. Make good the wrongs you have done so far as you can, and let the rest go for the later reaping time.

By introspection, aspiration and the silent affirmation of truth unfold a tendency to do good, be pure, act justly

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and truly. You have in you a natural inclination toward righteousness in thought and deed. Bring this to the front by, first, recognition of it, and the affirming it—faithfully, patiently, persistently. When this is done, you will need no prop of pledge or resolve, no effort, to do the right.

GOD PERSONALITY.

THOSE who believe in the personality of God ought to show how such personality is possible. If He consists of an infinite series of finite centers of energy, these centers may all have the quality of personality and any other qualities which are applicable to the great fact of evolution. So, then, the terms, father, mother, brother and sister (which are personal terms), may easily apply to the Great Macrocosm permeating the entire series. But being relative and not absolute terms, they cannot apply to any other kind of an infinite God. Jesus must have had an inkling of this when he called himself the "Son of Man," and yet said, "All power is given unto me, both in heaven and earth." He must have known that he could not possess that power, only as one of a series of finite intelligences (infinite in extent), even as a drop of water in midocean is possessed of all the powers and qualities of the entire ocean. He could not predicate his power, or any other quality, on any other premise or hypothesis. When in the garden, praying for help, it is stated "there was an angel sent to him, strengthening him." This could not have been of any efficacy whatever, unless the angel sent had more power than Jesus had. So there was demonstrated an order of beings higher in the scale of being than Jesus. Again, when he advised Peter to put up his sword, he added, "Thinkest thou that I cannot now pray to my Father, and he shall presently give me twelve legions of angels?" But that many and millions more would have been of no benefit to him unless they had been of a higher order of beings (or angels long since harvested from the earth) able to help and even rescue him. They would have merely been in his way and done more harm than good. Even that divine *Father* Jesus was praying to, must have belonged somewhere else in the infinite category of Finite Intelligences;—for, talking about a "Father" is predicating an attribute or quality, and therefore cannot apply to any infinite being. But it is an intelligent and glorious meditation to me, to conceive of hierarchs upon hierarchs of inconceivable intelligence and holiness and love and wisdom, occupying the higher rounds in the sublime ladder of evolution; from whom I can and do receive constant accessions of power and love and wisdom and health, beings exactly like myself, but possessing a million times greater degree of perfection than I have arrived at. I often wonder over these unspeakable solitudes of Divine Intelligence, and seem to converse with their inhabitants, as it were, and enjoy the most profound peace and spiritual comfort and consolation from all the sorrows and imperfections of our lower (but necessary) regions of rudimental conditions. Here is where we are to receive the impulses of an impartial sympathy and fraternity, toward all who are not as happy and progressed as myself (though this is not as high a plane as I would like to and mean sooner or later to occupy). To this awful arena of human intelligence I bow in the most profound humility, and am always ready to offer oblations of devotion and allegiance; for it seems to me a tribunal which I can exercise some rational conception of.

Yours Truly,

O. C. Hampton.

I AM *greatly* pleased with your articles on Suggestion. They are very suggestive truly, very clear as are all your writings in The Life. I honor your boldness in expressing your own convictions, even in the face of the generally accepted assertions of Christian and Mental Scientists. You say, "I believe the true healer will not hesitate to use all means to the desired end." Are you not in danger of admitting the possible use of drugs?

Declara.

(I have not found drugs a means to the end of health. In ten years' time entirely without drugs in our family, I think I have proven that drugs do not conduce to health; for, before that we used drugs and were not healthy. They, at best, only give temporary relief usually to the retarding of permanent results. We have not discarded drugs because it is wicked, or "unscientific" to take them, but because they do not do the work. There are many who do not yet know any better way than resort to temporary relief when ill. Let all do the best they know.)

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KEY-NOTE.

I RECOGNIZE NO MEASUREMENT OF DURATION TO THE SOUL. THE ETERNAL NOW CAN NEVER PASS BY.

A PROFESSIONAL astrologer, a man who prefixes "Dr." to his name and parts it on the left side, has written me a letter. He begins by saying that he perceives through some remarks of mine in The Life that I need light of the great "Science" of astrology. Then he proceeds to give me the light (?), singing the same old song over, which I have heard so often that I am reminded of a question a waggish lawyer friend propounded to me the other day: "Why does a rooster shut his eyes when he crows?" When I gave it up, he answered: "Because he knows it by heart." We all know it by heart.

This astrologist closes his letter with a voluntapartial reading of my son Homer and myself, just to show me what can be done. He said that Homer is slender, of light complexion and has a scar on the left knee and that if I am sagittarius, I am the same.

Now that is all correct, except that Homer and I are both dark, he was always very stout in build—weighed 204 when he was nineteen years old—and I weigh almost 200, and neither of us has a scar on either knee. Surely astrology is one of the exact sciences.

This beautiful holiday blessing comes to us from the Home of Truth, 2123 Calif. st., San Francisco:—"The quickening power of Holy Spirit is forever renewing your activities on every plane of your being. Spirit, soul and body, you are filled with the one Eternal Life.

"C. W. Steele."

Healing Thoughts

THERE IS no religion or direction in being, higher than absolute Truth. Every investigation of the physical should be with an eye to truth that lies hidden in its foundation: Every inquiry about the invisible, psychic realm should be based on logical analysis as far as it is possible for the inquiry to extend: Every step in the search of the abstract should be directed by Reason and every platform erected for calculation should be mathematically arranged.

There are those who delight to *linger* in the sphere of the physical, while there is a definite work to be accomplished in a definite time and manner and then a higher course to be pursued.

While the things of this world delight and entertain, they do not take much thought for the metaphysical or spiritual. Early in life this phase of the human soul's development is natural and right. In childhood "every tree is pleasant to the eye," while the other organs of sense likewise have their own pleasurable functions as acute to fulfill. But unlike intellectual or spiritual impressions,—as those of Descartes or Newton in metaphysical or mathematical inquiries—they are produced simply by sensation,—the point of contact between the soul and the material world.

Simple nature delights the Edenic soul, and when later under the power of art, mental culture began, new charms were found and names were given to the spirits presiding over art,—*Melete*, Thought; *Mneme*, Memory; and *Aoede*, Expression. This last was later subdivided into nine parts called the Nine Muses. This step was a *departure* from the sense-perception plane, although developed out of it. The Greeks taught of the origin of art and of its power over people under the legend of Orpheus, who charmed all nature with his lyre. The thought cloaked under this imagery is the power of mental culture, to make men better and improve ideal standards. Expression itself is occult and psycho-spiritual. Number and mathematics are both occult, while the figure is physical.

Step by step the soul's consciousness awakens, and the soul, loving the physical perhaps none the less, awakens to its own inner life and nature and though the physical charmed for awhile, the phenomena of the psychic evolved through the investigation of the physical revealed to the soul the inhabitants of a plane lying just above but next to the physical and apparent world.

Here the soul does not reach out to see, to feel, to sense conditions, but *thinks*, closes the eyes of sense perception, withdraws from the sensual and, right here, instead of seeking to perceive truth in the abstract, strives to unite the spiritual with the material, and hence the appearances, the mysterious forms, the "impressions" and the clairvoyant states. This natural phase in human evolution, or the soul's progress from its birth with the body unto the understanding consciousness, is an attractive plane. To give it time and attention, to linger in experimentation, brings vision after vision. The eyes cannot close without the appearance

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of myriad faces and forms. One awakens with the consciousness of the sudden departing of some loved one who was able to come in the stillness of sleep and through borrowing psychic force from the "unconscious" dreamer, who, when he awakens re-gathers his energies, thereby making the longer stay of the coveted presence impossible. Once while passing this plane and during the time of my occult research of its wonderful mysteries, I was sleeping one night with my face upward, and one of my hands resting back against the outer edge of the pillow so that my elbow formed a right angle. Exactly as I awakened Mabel's light figure quickly arose from a sitting posture on my arm, passed round the top of Mr. B's head and then down upon the floor in front, but did not disappear until after she had turned her face full upon me, her chin just resting on the edge of the bed-clothes. (That was about fourteen years ago. Mabel was only two and a half years old.) With a sweet, placid countenance verging upon a smile, and with a tincture of pride that she could appear to me, the look seemed to say, "It's me, Mama,—I am here yet, you see." When I called Mr. Barton to look I beheld her no longer. (This may all havec ome from an ardent, longing fancy, that through r. petition assumed outline in the imagination.) Many other experiences came. From childhood I have been able to perceive any image at will. Or, could bring before my vision whole multitudes before an appropriate background whose sky always had a range of moons and half-moons a few degrees above the horizon. One of the earliest practices was to cause to pass before my fancy fields of delicate but harmoniously tinted flowers; and later I would image a beautiful being—always a woman—of pure whiteness, garments, and all alike, which, after glowing for awhile would unfold into rain-bow colors, the red first appearing, then the orange, then yellow, green, blue, indigo, violet, the former color always disappearing upon the arrival of the new one, and then merging again into pure white, when I would, after awhile, dismiss the picture. These were primary experimentations.

The psychic sphere is the second in the three important steps of the human soul. A pure psychic is not a visible picture at all, but a purely occult experience of the soul. All visional pictures, all clairvoyance, and ghost-seeing in whatever shape, are psycho-physical or phantasmagorial, and really stand in the way of truly psychical phenomena.

Soul differs from spirit as the species from the genus. In its generally accepted use *soul* has been limited to that spiritual part connected with a body while *spirit* in general is abstract, and unlimited.

Consciousness s the soul's witness of itself. The inner light or "visions" of which we hear so much, are obviously figurative, and no true philosopher would ever use them for scientific purposes, nor consider them at all as purely psychic experiences. The consciousness of its own acts, as, memory, desire, will, are properly psychic. An act of consciousness is a purely mental act.

Sense-perception embracing all material and objective things lays hold of *consciousness* and the purely mental, as the soul grows in grace and knowledge, until it is able to let go of the tangible and study nature in its essence and abstract perfection. *Here* it is, unconnected with the imperfections or myriad material things, that we find the perfect quintessence of Life and healing power.

The *physical* is limited and powerless, only as power is loaned to it.

The *psychic* is not the place to go to obtain power. Both the physical and the psychical are useful agents of Power, but Power itself is abstract and the only perfect Source of healing, strengthening, revivifying, upbuilding and unfolding into higher life and understanding.

Therefore, look not to the right nor left; turn not to the lo heres, or lo theres; ask nought of drugs or of plasters or electricities; seek not soothsayers, seers or clairvoyants. There is nothing between thee and the Infinite. Where that Essence is there is thine essence also. Clothe now thyself in its majesty and power. Deck thyself in its attributes and put on mentally its garments. Thus will its Whiteness clarify you and its perfect complement of attributes enrich your energies. C. J. B.

THE BIBLE LESSON

FIRST QUARTER.

1901.

Lesson II—January, 13.

THE TRIUMPHAL ENTRY.—Matt. 21:6-17.

Central Thought:—"Blessed is he that cometh in the name of the Lord."

The events of this lesson took place on Sunday and Monday, April 2 and 3, following the anointing at the house of Simon.

6. And the disciples went, and having done as Jesus directed them,

7. they led the ass and the colt and put their mantles over them, and made him ride.

Jesus had directed two of his disciples to go down from the Mount of Olives where they were, into a suburban village by Jerusalem, where they would find an ass and colt tied. They were told to bring these to him, and if any one objected they were to say, "The Master wants them."

This entry into the City on an ass's colt is said here to be in fulfillment of a prophecy, found in substance at Isa. 62:11 and Zech. 9:9, quoted here as follows, "Say to the daughters of Zion, Behold thy king comes to thee, lowly, being seated on an ass, even on a colt of a laboring beast."

This was the announcement and proclamation of Jesus as Messiah, the Christ, the Anointed.

Many of the people who took part in this procession believed he was being proclaimed temporal king. We find it recorded at John 6:15 that the people one time attempted to make him king, but he withdrew from their presence and concealed himself in the mountain.

This Master of Metaphysics understood perfectly wl at all this meant; but very few, if any, of the people did. I think John and Mary and Jesus' mother had a spiritual perception of the significance of this triumphal entry; but

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it is not probable that any of the others did. They uttered what they felt and followed the procession.

There is a tradition that the humble animal called the ass, did not, before this occasion, have the black stripe down his back and shoulders which now forms so perfect a cross.

Luke says he rode the colt, "whereon yet never man sat." It was a law of the Jewish ritual that an animal used for a sacred purpose must never have borne the yoke.

The mother was led before and the colt on which Jesus sat, followed.

The horse was used for war, display and pleasure riding. The ass was a beast of peace and utility. Hence the fitness of the selection of the ass for this occasion.

The ass was the beast of utility, of the common people. Jesus said to the world, for all ages, by this act, "I am one of you, common people. I am not exalted above you. There is no royalty above that of honorable work and virtue. My kingdom is one of peace and redemption and is not of his world. My gospel is for the poor."

8. And a great part of the crowd spread their own garments on the road, and others cut branches from the trees, and scattered them on the road.

9 And the crowds preceding him and those that followed, shouted, saying, Hosanna to the son of David! Blessed be he who comes in the name of the Lord. Hosanna in the highest.

These were all marks of honor and exaltation.

"Son of David" was a title of royalty. The house of David was the house of kings.

"Hosanna" is a Greek word, the rendering here of the Hebrew which meant "Save, we pray"—not save us, but save the king. It is like the English "God save the king," and the French "*Vive le roie.*"

"In the highest" is superlative—in the highest degree. Let the highest honor be given the King of Peace. Honor warriors, wholesale murderers, no more.

Jesus came in the name of the Lord, as Lord, and not in the name of the Roman Emperor, nor of any temporal royalty.

We will come and go, and live and act, in the name, power and authority of the Law of Being, the Spirit of Truth.

10. And having entered Jerusalem, the whole city was in commotion asking, Who is this?

11. And the crowd answered, this is Jesus, the prophet from Nazareth of Galilee.

Jesus was not born at Nazareth, nor did he make his home there during his ministry. His parents lived in Nazareth during the early part of his childhood, coming to that town on their return from Egypt after thier flight from Herod.

Jesus was a prophet in the truest sense. While he did not go about the streets and country uttering incantations, maledictions and predictions of evil, after the manner of old Jonah or Jeremiah, he was the prophecy of a new dispensation, in both life and teaching. He is yet the prophecy of the Supremacy of Love and Virtue in the world. That prophecy is bound to be fulfilled.

12. And Jesus went into the temple and expelled all those selling and buying, and overturned the tables of the bankers and the seats of the sellers of doves;

13. and said to them, It is written, My house shall be called a house of prayer; but you have made it a den of robbers.

This was not the occasion upon which he used the whip with which to drive out the cattle and sheep. The other event took place in the early part of his ministry. These people had stalls in the temple, by permission of the priests, and were engaged in the business of furnishing the birds and animals for the sacrifices and changed the money of those coming from distant provinces into the coin of the realm.

This might have been honorable, useful and all proper, if they had been honest men. But they were extortioners, swindlers and robbers in their methods and practices.

Jesus quotes Isa. 56:7. The last four verses of the lesson tell how Jesus healed people in the temple, and how the children all about took up the shout of "hosanna," and how the priests objected and Jesus quoted to them from the 8th Psalm: "Out of the mouth of infants and nurslings thou hast perfected praise." Then Jesus went back to Bethany and passed the night with his friends Lazarus and sisters.

Luke says that the priests asked Jesus to put a stop to the clamor being made by those children, and that Jesus replied that, if they did not cry out the rocks and stones of the city walls would take up the refrain.

Te saxa loquuntur "the stones talk of thee," says the old inscription on the rock at Salzburg.

The shout was in the air, in the elements, in the souls of men. Innocence felt and responded first. If they had been hushed, the rocks would have quaked and groaned.

A great true life had been given to the world. A vibrant note of truth had been set going among men. Mankind was about to reject it, to rise up in an effort, a most futile effort, to put it out. The very elements of nature and innocent childhood felt and responded to it. They could not be silent. Such trueness of life and word will always sway the spirit of things and cause all intelligence to shout aloud in response. This power is resistless.

Answers to Correspondents

MY DAUGHTER holds the, to me, absurd theory that all who do not show outwardly any evidence of spirituality will simply be blotted out, annihilated, at death. Just think of making God such a monster as to create two thirds of the human race only to be blotted out after a short and often a very unhappy life here! But I cannot prove it otherwise. Can you? She thinks God looks to the advancement of the race as a race—not to single individuals. Mrs. A. V.

Answer:—In the first place, let us drop out of our calculations the old fallacy that there is a personal deity presiding over the destinies of men and worlds, with arbitrary will and power to do or not do as his caprice may suggest. It is not true. If there were a personal God, he

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would be as absolutely subject to law as you and I are. It would be just as impossible for a god to set aside law as it would for the humblest person to do so. We predicate this when we use the word law. If there be law in Being—and everything proves that there is and that all being is lawful—then it follows that both gods and men must be lawful, orderly, subject to the majesty which knows no caprice, whim or retrogression.

Then it follows that every conscious entity in Being is dear to the law of its own being. It is for a purpose, to serve an end, and is endowed with faculties and functions conserving that purpose and end, without sacrifice of being.

A human soul is the highest conscious entity we know. Its endowments are sacred to the law of their creation. Not even a sparrow falls outside of the pale of law or beyond the bounds of Infinite Love.

The love of life is lawfull and purposeful. Self conscious being and the desire for happiness and perpetuity are lawful, and therefore not to be mocked or confounded.

It is only on the surface that we see the changes which seem to sacrifice the individual for the good of the whole. It is only in material form where the fittest only seems to survive. Forms that are inadequate pass away, but individualized consciousness can never die or recede back into the unexpressed.

Effect changes in evolution, but cause continues forever. Individuality once expressed cannot be dispersed. The reason of this is easily discerned. It was expressed because it must, because there was a need and a place for it to fill. It came in obedience to law. Law never does anything in vain or foolishly. Law is the expression of Intelligence.

The individual thus expressed becomes self-conscious and aspiring and loves and desires continued life. This, too, is lawful and cannot be mocked. To adjust all things to the fulfillment of individual desire, hope and aspiration, the outer may change, rise and fall, come and go, appear and pass away; but the soul, never. Each soul is a part of the whole and cannot be sacrificed to conserve the interests of the other parts. If it could, then that which would remain would be less than the whole. Since a soul is a product of expression and expression is always lawful, no soul can ever become undone, annihilated.

"Dear Mrs. Barton:

"My father always said that moonshine made him sick. He woke one night feeling bad, and he said it was because the moon had got around on him while he was asleep. Do you think the science can prevent such things as this?"

Answer:—Yes. The science can harmonize any thing. Your father should change his attitude toward the moon. He does not need to change the moon because the moon is a useful factor in the solar system. Instead of saying the moon makes him sick, he should assume a friendly attitude and put himself in harmony with the moonshine by affirming,—"Moonshine is good for me." The Word faithfully used brings into the mentality thus using it a perception of the real harmony in nature and one's own concord with it. Where truth and error seem to be intermingled, the Word has a disintegrating effect, dropping out the false appearance and establishing the true.

Where one is ignorant of natural law in moonshine or star or planet shine, he may be seriously affected by them The sun will surely warp him, the moon will bewilder. Saturn will shake his nerves and Jupiter will, if Jupiter be at home, make him benevolent and successful according to the nature of the question.

Where one is wise in Nature's laws he may, by his Word, make every world a blessing and every ray a benediction, whether it be reflected or incident straight from the sun. This is why it is well to know the Science. The moon cannot hurt you; the sun cannot warp you; Mars cannot rile your blood and trot you into wars! The Truth about being and its laws makes you *free* if you *know* this truth

1901 is introduced by the planet Saturn. Those who have not taken the trouble or pleasure to *know* about Saturn and its influences, may be affected by it, in the following way:

Being nearly in opposition, the 1st of Jan., Saturn shoots his reflections down in full force. He will shake up the nerve-centers, and make people dissatisfied with the old ways, and stir them up for radical changes. He will cause speculations and reckless ventures, the *reaction* of which will bring collapse. But Saturn is not the only influence, fortunately. The charming Venus will counteract a part of his influence. But even here, let those who do not know beware of trouble from confiding too far in speculations and business partnerships. Let the people "keep cool," tread softly, and with proper forethought, and all will be well. Neptune is ruler of the entire year, but it undergoes some important changes, and, Saturn having the lead, will wield as great an influence altogether.

Nations will be judged; old systems will be overhauled; monopolies and trusts will be shaken to the center; religion will be tried in the crucible of Thought and the old church will stagger as a drunken man; an interior chemicalization will be in process, but the erroneous and the true will *not* form a new compound; the two will fall apart irrevocably,—error into the dead past, truth will remain where it is since it is universal and the universe cannot be moved—cannot swing to and fro.

Control the planets. You are greater than all planets. It is for you to harness every stellar ray into faithful service. Weave them into the warp of harmony and attune yourself to their concord. Balance yourself with them and them with you.

The stars affect our world. They are held in space by this their influence upon each other. But all are harmonious and together they are one. Nature is all right. Let us become natural.

When Saturn was thrown off from the sun in a white heat melted state, it shot forth with such fury that a great ring of the melted substance broke loose from the ball and kept on whirling in the same direction round and round, itself splitting into five divisions as it whirled.

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Aside from this, eight smaller balls sparkled off from the main one as it shot forth from the sun, and they likewise kept on revolving in the same direction, over and over. All the planets of the solar system turn over in the same direction as the Sun. This is because the sun gave them their impetus when he sent them from him, one by one, into space.

Saturn's rings are pretty large. Himself is ten hundred times larger than the earth and he is ten thousand miles from his nearest ring. He affects the nerves because his rings dissipate his magnetism by not keeping up with him in his revolutions. He turns round every ten and a fraction hours. That is, a city on his surface would move about two hundred and forty thousand miles in ten hours, or, at the rapid transit of five thousand miles a minute.

Of course his rings are round above his equator. There are several reasons why Saturn exerts the influence he does:—

1st,— It is in accordance with the law of balance, which he must fulfill.

2nd,— Saturn has eight moons larger than ours perhaps, some of them at least, all shining at once sometimes, and focusing their beams. The planet is a fidgety, nervous creature, always on the whirl, while its rings cut off from it much of the stellar light, and hang above its tropics like a perpetual cloud. It suffers much reflected light in which there is little if any life-giving power. While two or three moons are gazing with full faces there may be seen one just rising and another shouting "*Au revoir*" from the gilded west. Or, one or more may have turned to blood in an eclipse, while others still are peeping scare-eyed out of it. Also, in mid-day, the rings cloud portions of the planet and unveil the stars and shining firmament, while moons come out in flocks, full-orbed, but to pale again at the passing of the cycle.

So, we have it, why Saturn is pale, nervous, moony, revolutionary, in its effects. But revolution is good. It is the wheel of fortune that forces sluggish nerves into practical evolution. So let us bless Saturn by naming him "Benefic" and so begin the Twentieth Century in splendid court.

Venus and Mars are morning stars. Mars is red, Venus passing fair. We are beckoning to Mars and watching for the wave of a hand. When a channel is cut across a continent, and a like figure "I" appears upon Mars, this will be *Communication First*. Electricity and magnetism will reveal the *Second*. Venus, Mars, Jupiter and Uranus appear in the morning about the seventh of January.

See if you can distinguish them. They are doubtless inhabited by wonderful beings, our brothers and sisters. What a grand Family we are. Let us get acquainted.

C. J. B.

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The Life

"The Life is more than meat, and the body, than raiment."

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HOME OF THE SOUL

(Adapted from "Lotus Land.").

O SPIRIT Land, to sense unknown,
By what blue Rhine or rapid Rhone,
Or any river man hath known,
Shall I arrive at thee?
Or by what mighty trackless seas,
Out where the soft Elysian breeze
From aromatic woodlands flees,
Triumphant to be free?

Or in what country, wide and vast,
Secure from chill and tropic blast,
Shall my too lingering steps at last
Attain to thy sweet shore?
O plains serene! O rivers rolled
Like bubbling streams o'er sands of gold,
May I in thee my pinions fold,
And singing, cease to soar,

O land, dear land, sweet vision shore
That no gross footsteps may explore
Nor any but a fool deplore,
Oh, would I were in thee!
Remove the jester's cap and bells,
And close the scenes that lure by spells,
Awake the life my soul foretells,
Blest land, come true to me.

Mrs. Barton has exclusive control of what she calls the "Holiday Extra." Don't write to me about it.

Never mind assuming to govern your stars. You can't do it. They are all governed by Infinite Law—so are you.

I, A. P. Barton, am responsible for all the unsigned and unquoted articles and items in The Life. Mrs. Barton always signs her initials to what she writes.

The fact that the ancient pagans named one of the planets of our solar system Mars after their mythical god of war, will not render the influence of that planet war inciting. Such a supposition is nonsense, to say the least of it.

Some astrologer wrote to ask the Editor of *Physical Immortality* the date of his birth. He answered that he is being born right along, regularly, every day. He is worse than the Indian who said he was born at Nantucket, Cape Cod and all along the shore.

Why not send for a copy of Judge Coulter's great novel, "The Larger Faith," to begin the new year with? It costs you only $1.00, and is a big book for the money, in more ways than one, and handsomely bound. We keep it for sale. It is a cowboy romance, with a science lesson in it—intensely interesting.

There is neither sense nor reason in the supposition that the planet Saturn, now almost at the remotest point in its orbit from the earth, because it revolves rapidly on its axis and not quite in time with its rings, will make people on the earth nervous and restless. Its movements are orderly and perfectly lawful. Why should we get excited about it. Lawfulness is peace and harmony.

Mr. Johnsing, (speaking to his young hopeful as he returned from church): "What was de tex, Ephraham?"

Ephraham:— "A rich man caint nebber go fru a camel's eye, cept he hab a needle in his han."

Mr. Johnsing:—"What do de rich man want to do dat faw?"

Ephraham—"I dunno, sah; but dat was de tex."

A great deal has recently been said by "poets" and others about "the dying year," "the dying throes of the century," etc. An artist got up a huge picture entitled, "The Dying Year Dies," depicting a chilling death scene. Now all of this is born of the morbid, gloomy view of life inculcated by a false religious teaching. Nothing has died but the old fallacies, and by no means all of these. The earth begins to-day to repeat its same old journey around the same old sun by way of the same old path as it has done myriads of times before.

The Kansas City Times heads the first page of its first issue in the new century with large capitals announcing that the "Century Ball" at convention hall was a "Triumphant Success." Under this follow four pages giving glowing descriptions of the swell society events with the names of those who danced, pictures of ninnies in ancient attire bowing and scraping to one another and portraits of the "Chairman of the Executive Committee," "Chairman of the Decoration Committee," "Chairman of the Box sales committee," "Chairman of the Ticket Committee," and the "Vice-chairmen" of all of these great functions. All of which is an asinine exhibition of toadyism to "Sassiety" and goes to prove that the ordinary newspaper writer needs treatment for softening of the brain. It is a poor starter for the 20th Century for any metropolitan paper to make.

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A Wrong and a Right View

AN ESTEEMED friend has handed me the following which he says he copied from an editorial in *Suggestive Therapeutics*, and asks my view of it—

"I have met with many who have given proof of wonderful fortitude in adversity and who have attributed this strength of character to the application of the teachings of Mental Science; but I have never met with one who had thus subdued his emotions without instantly recognizing in him a counter-hardness, lack of sympathy, absence of pity, deadening of the soul, rattling of dry bones. Whoever conquers his humanity, loses his power to feel for others."

"The end of the extremist is duplicity."

"When shrill-tongued women proclaim that they shall not die, hold thy peace; for the end is pitiful."

I notice these statements not to controvert an opinion of Mr. Sydney Flower; I crae nothing for that, but on principle because there are others who have expressed like views; and yet others who may be misled by a very superficial statement of a deep subject.

I will give you what I have to say under four heads, covering the points of the quotation.:

1. Fortitude in Adversity.
2. Hardness as a result of the study and practice of Mental Science.
3. The extremist and duplicity.
4. Overcoming death in the body.

1. The one who has learned the power of mind, and the scientific use of the word, and that law is irrefragable and beneficent, will meet all conditions in life, all corners in the course of his progress, with serene consciousness of power and victory. He will not worry, nor bemoan his fate, nor throw up his hands in despair, simply because he knows his inherrent power to conquer, to master the situation.

This is not what we have ordinarily known as fortitude. Fortitude is the bearing of great pain or hardships without murmuring, the stoical endurance of suffering without an outcry or a groan. Women have greater fortitude, in this sense, than men, while men have larger overcoming capacities. It is one thing to endure asperities, to grin and bear the pain, and another thing to rise up in one's might and overcome the conditions which produce the pain.

He who sees nothing further in Mental Science than the stolid endurance of adversity, has no adequate realization of its meaning. The true Mental Scientist will overcome adversity, put away the martyr idea, sever the bonds in his life and be free. The one who has advanced no further in the study and application of this Science than to be able to put on the capacity of endurance of hardship, has taken only the first step. First we endure, secondly we recognize our power to master environment, to overcome, to reap and be done with the harvest, and then we proceed to overcome, to do the reaping and be master of our own conditions. The martyr idea is not a part of our teaching. The law is beneficent and the end of the understanding of and conformity to the law is not power of endurance—it is supremacy, exultant triumph of mind, happiness.

2. The true Christian Mental Scientist does not become hardened and unsympathetic through the study of the subject. He may master his emotions so as to be able to curb unholy and unprofitable expression of them, but he does not freeze them out or kill them. The emotions are not destroyed in this study and the practice of its precepts. They are only educated, refined and given a rational direction. They cease to boil over at the sound of the voice of a camp meeting exhorter, or at the sight of a dog fight.

And sympathy is given its true application, while pity is, in the ordinary way, not encouraged A *man* wants no one's pity. It does no one any good.

But the absence of that sort of pity does not mean hardness. We see suffering and need, and instead of weakly giving down and weeping with those who weep and feeling the pang that they feel, we give the word of courage and hope, the hand of uplifting and the counteraction of a sunny, life-buoyant presence. This is infinitely better than the "poor fellow! I am awfully sorry for you" attitude of the old style pity.

In this we do not deaden the soul, nor conquer humanity. On the contrary, the soul is expanded, made to bloom out in beauty and power, and humanity is strengthened and beautified and made to bless the needy and sorrowing.

This is the effect of the study and practice of the principles embodied in what I call Christian Mental Science. It is in accord with the genius of its doctrine, inculcated in its lessons and universally seen active among its adherents. He who recognizes the contrary, either looks at those who are not true to the teaching, or sees only what is reflected within himself.

I know there are those who proscribe, condemn, ostracise and shun all who adhere to this Science and do not recognize the authority of and do servile obeisance to Mrs. Mary Eddy. In this they are really hard, unsympathetic, non-humane and unchristlike. But this sect is not truly representative of the spirit and genius of the great New Thought movement. It has crystallized and become one of the religious factions, placing itself among the other fossils of the creeds and opinions of personal leaders, while the great spiritual resurrection and vitalizing renaissance goes on among the ranks of humanity. In this there is no rattling of dry bones except the commotion among those skeletons of dead opinions and prejudices of the past as they get out of the way of the rising sun of the new Light.

The genuine Christian Mental Scientist is infinitely more humane, loving and helpfully compassionate than he was before he became one.

3. Extremism is not duplicity. It usually takes the form of one idea fanaticism. And, probably above all other men, this class of men are not guilty of duplicity.

And the end of the extremist is not duplicity. It is either persistence *ad infinitem*, or complete collapse.

But fanaticism is not encouraged in this most liberal of all Sciences. It is contrary to its foundation principles

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and discouraged in all of its lessons.

I am not saying that there have been no extremists among the advocates of the teaching. A new doctrine, especially if it be revolutionary, is always ushered in by extremists. The pioneers seem to find it necessary to go away beyond the normal basis of the teaching in order to pull the conservative world up to it. But ere long criticism and rational philosophy do their work, and the follies, mistakes and crassness are cleansed away so that the pure truth incorporated in the doctrine comes out clear and free.

We are not justifiable, however, in deciding that a thing is extreme simply because it does not conform to what heretofore has been. The achievements of the past set no limits for the future. I may admit that as yet no one has been able to do the wonderful works which Jesus did; but I am not warranted in concluding that therefore no one ever can do them. The man who would have said fifty years ago that at the end of the nineteenth century, two men, one in Kansas City and the other in Boston, could exchange the compliments of the season by word of mouth and distinctly hear one another's voice, would have been called a wild visionary, an extremist. Yet it is so to-day and understood to be perfectly scientific. We may not set limits to the achievements possible to mind. It is the man who ignores the old stakes and bounds and aspires toward that which is above and beyond, and dares to leap over the boundaries set by conservatism, who becomes the herald of new and better ideals. Let us not stand back and croak at him and call him names only because we cannot yet see what he claims to see.

4. There are not a few who are now proclaiming that death is to be abolished from the earth. I believe it ought to be, and will be. The "shrill-tongued women" who are saying that they will not die, may not realize their dream; they may die as others have. But that will not make their end any more pitiful than is that of the orthodox religionist who expects to enter a city with gold pavements and pearly gates, and get a harp and crown. One thing at least I believe will result from the aspiration to immortality in the flesh, and that is that those who thus aspire will live longer than they would otherwise and be happier while they do live. Who would take away the hope of life beyond the grave, even if it be a delusive one?

Besides, I believe we should encourage the evergreen theory of life. Its tendency and effect are wholesome. We have had so much talk about and preparation for death and fear of the "grim monster," that it is a great relief to have some "shrill-tongued women" and bass-throated men to rise up and at least attempt to shake it all off. They are what we used to call a god-send. Let us encourage them and join in the chorus. No one is justifiable in saying that it cannot be done. The shadow of death ought to be lifted from the earth, and must be before we can be really happy. Then why not being the work now? If change must be, let it be not through tradgedy, and fear, and tears, and mystery. Let it be by will and intention, with purpose, in the light and joy of life. Moreover, the theories of the immortals are reasonable and well founded. Even Herbert Spencer said that, if we could always perfectly adjust ourselves to environments, we might maintain the body indefinitely. The wisest men of our day have said that there is no scientific reason why the repair should not always be equal to the waste in the human body, and that if it were so, the body would not die.

Then what reason for sense is there in scoffing and sneering at people who have abolished death, at least from their calculations? When Mr. Ingersoll said that whereas the preachers had tried to save a few souls from hell, he would save them all by simply abolishing the institution, they scoffed at him, too. But he did it. Now let us abolish death.

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NOTICE.

Our Silent Hours are 6 to 7 a. m. and 7 to 8 p. m., K. C. time. All, especially patients, are requested to observe at least a part of one or both of those hours in the silence with us.

KEY-NOTE.

I RECOGNIZE NO MEASUREMENT OF DURATION TO THE SOUL. THE ETERNAL NOW CAN NEVER PASS BY.

Healing Thoughts

THIS WEEK I had a letter from a woman who says she is one of the little ones—"a divine spark only," she signs herself. But this word "Divine" is a saving clause, and spoken in connection with one's self brings to that self a demonstration. *Words* unspoken are ideas; spoken, they are material things or psychic conditions.

To all who believe that they are little, or one of the weak things of earth, let me tell you an important truth: The Infinite Life cannot get along without *you*. So, do not depreciate yourself but stand right up against this Truth. Without *you* this Universe would be imperfect. Listen to what the greatest man of his time said, right when all the church-guns—cannons and pistols all—were covering him with their muzzles;—

"The Infinite is the All. Without the All, the Infinite cannot be. I am something. Without me, the Infinite cannot exist."—(R. G. I.)

This statement is reasonable, therefore it is true. And it is often the case that those who are called weak perform the greatest and most useful works. "Among the many stories of the bravery and heroism with which the Tyrolese defended their rugged mountain homes from the attacks of Napoleon's armies, history records in a few, simple, thriling words the martyrdom of a crippled peasant boy, how, when all other eyes were wearied with watching, he alone kept vigil by the signal-pile which was to be the beacon-light of his country's safety; how, when his quick ear caught the tread of the approaching foe, instead of escaping into the surrounding gloom, the young hero never faltered, but lit with his shrunken arm, the alarm-blaze and his own death flame; and how, when his blood fed the soil he had loved so well, flash after flash from answering hill-tops broke upon the night, until his native land was encompassed by a chain of fire, his countrymen aroused, and a whole army defeated by the dying act of one of those whom the world called weak."

"Why is it that the simple recital of such a deed as this moves the deepest chords of human sympathy?

"Why is it that when the poet, the orator, the sculptor, or the painter wishes to send a great pulsing throb of pity he uses such a theme as this? Why is it that a universal thrill is felt at the thought of victories won by those whom the world calls weak?

"It is because of a deep-seated sense of justice in the human heart. It is the feeling of a judge when he finds that he has condemned an innocent man. It is that the world acknowledges that it has condemned, as weak and worthless, that which is strong and true." It is because of the joyful recognition of the truth that every one, when tested, is royal,—every man a king and every woman a queen.

In Kansas City women (not idiots) are not allowed to vote. (But Missouri is progressing. Years ago, the contract of "minors, married women and idiots" was worthless. Mr. Barton and I have always been equal partners in business, and he didn't like that point in our laws; so he wrote the bill repealing the old law, and it was passed. However the grown-up *sons* neglected it so long, is strange to tell).

A little woman defied the powers and said, "You shall not vaccinate my children," and when the authorities pleaded "law and order," she said, "I am law abiding,—but you shall not vaccinate *my children*." The authorities said they would take the children out of school. The mother said, "You shall not vaccinate my children," and when they talked of forcing vaccination, the quiet lady face flushed with a tiger's fire, and rising to her highest stature, she stretched one arm protectingly before her children, and with the forefinger of the other hand pointed to the door, saying—'These are *my* children. I know not you, nor the law that would poison their blood. I am a tigress before you;—lay a finger on them at your peril!"

He went away. The children were not vaccinated, and to this day they have not been, nor will they ever be. It was the power behind her words that drove them hard, and made the inspector quail. It was her Mother nature roused, and that nature is protection itself. She knew she had the power, for Right is Might with the mother and her *word* is law.

(These men are hypnotized of cow-flesh! Not only must they "Kill Peter, slay and *eat*," but the must give hypodermic injections of cow coarseness!)

"Minerva occupies at last a higher niche than Hercules. Now, a Word is stronger than a blow. At last we

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see women who depend upon themselves—who stand, self-poised, the sl ocks of this sad world, without leaning for support upon a church—who do not go to the literature of barbarism for consolation, nor use the falsehoods and mistakes of the past for the foundation of their hopes—women brave enough to meet and bear the facts and fortunes of this worl l." —(R. G. I.)

And it was Woman who found out what was meant by "*the Word.*" Mary made the Word flesh, that it might dwell among us, and that all might become conscious of its indwelling and its power. All the priests and preachers have hammered away at the Word all down the ages, but they thought it meant a man, and that they must eat him—must drink his blood and eat his flesh. Woman discovered that it was not a man at all, but an abstract power, a mental concept. And they are teaching these men that the only way to drink the Word is to practice the use of it, and the only way to eat it is to imbibe or make it our indwelling force.

If we consider the vastness of the worlds, and realize that beyond the myriads of visible stars there are universal fields of worlds repeated and again repeated as far out in space as one can conceive, and that beyond even this, and on and on, as long as one may think, the stars shine out. In every direction this law prevails. And yet, the Infinite would be imperfect without one of these.

And thus it is that which seems little, a spark of the Divine,—*is* Divine, is truly great, and has dominion in the earth, and power with the Infinite. You are powerful; give forth your power; express yourself; recognize your strength, your worth, your purpose. C. J. B.

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WHILE I was away Mrs. B. received $2.00, I presume renewals of subscription, the names of the senders of which have been misplaced so that I cannot give credit. One was a bank draft for $1.00 from Pender, Nebr., and I do not know where the other one was from. Will those who have sent renewals along about Dec. 1 and have not received any receipt yet, please write me and get credit and receipt?

THE BIBLE LESSON

FIRST QUARTER.

1901.

Lesson III—January, 20.

GREEKS SEEKING JESUS.—John 12:20-33.

Central Thought:—"We wish to see Jesus."

After remaining over night in Bethany, Jesus and his disciples returned to Jerusalem Tuesday morning, April 4, A. D. 30. Jesus went immediately to the temple and began to teach the people who collected about him.

20. And there were some Greeks among those who had gone up to worship during the feast.

21. These, therefore, came to Philip of Bethsaida of Galilee, and said to him, Sir, we wish to see Jesus.

On Monday morning as Jesus and his disciples were on their way down the slope of the Mount of Olives to the temple, Jesus saw a fig tree full of leaves and went to it to get figs. Finding none, he said to it that no one should ever seek figs on it again.

On Tuesday morning as they went by the same place it was observed that the fig tree had withered. Jesus then drew from this circumstance a lesson about the power of the word over matter.

Leaves on a fig tree indicate the presence of ripe fruit; for the fruit comes before the leaves.

It was an object lesson by the Master. The Jews had the leaves, the outward show, the ostentation of righteousness, but not the fruit. They were soon to lose their existence as a nation.

These Greeks who sought an introduction to Jesus were what were known as "proselytes of the gate." They were born Gentiles and pagans, but had adopted the Jewish religion.

They probably went to Philip because he was a Greek, at least by name and education, and spoke their language.

22. Philip went and told Andrew; Andrew and Philip went and told Jesus.

23. And Jesus answered them saying, The hour has come that the son of man may be glorified.

Andrew was the only other disciple with Greek name and nativity. Philip and Andrew went togeher to Jesus and told him that there were some Greeks in another part of the temple who wished to see him.

The Jews were about to reject Jesus, and the Gentiles began to come to him.

"The son of man" meant more than Jesus of Nazareth. Jesus used this expression rather than the pronoun I, or the son of God, in order to identify his own glorification with that of mankind. All mankind was about to be glorified in Jesus, not in the world's way, by making him a king, but in Truth's way, through seeming failure and darkness. The Spirit's triumph often comes in that way. Her ways are not the ways of men.

24. Indeed I assure you, If the grain of wheat falling into the ground should not die, it remains alone; but if it should die, it bears much fruit.

Fruition comes through conversion or transformation

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of the old into the new. The already formulated must enter into the new life of the forming.

That is not death, really. The wheat grain in the earth is resurrected into the new, more glorious, fuller and larger life of the stalk and many new grains.

Jesus' life and personality, through the form of change called death and resurrection, enlarged into the Christ life, the fruition of which is many divine lives, many Saviors of the world. Thus is the son of man glorified.

25. He who loves his life shall lose it, and he who hates his life in this world shall preserve it to aionian life.

If the wheat grain could selfishly cling on to its own individual being, permitting no change, no unfoldment into a larger life, it would finally lose its power of reproduction. The man who sacrifices nothing for the race, but wraps the mantle of self about him, dies away, piecemeal, by dry rot until there is only the empty shell the husk, left.

But the one who gives out what is in him to help and bless the world hates selfish exclusiveness, takes no thought of what he is to make by it, he is the one who unfolds aionian spiritual life To give rightly, lovingly, freely, is to receive more largely. Jesus gave all to the world of mankind and gained the whole world with the life that knows neither measurement nor end.

26. If any one would serve me let him follow me; and where I am, there shall also my servant be. If any one serve me, him will the Father honor.

Jesus here speaks the language and the message of the Christ, rather than of the man Jesus.

He who would become one with the Christ in life, must follow the life and teaching of Jesus. Then he receives the same glorification.

Him who is true to the Christ spirit, the Truth, the Universal will honor with greater power and fuller life force.

This is now demonstrated truth—not mere preaching.

27. Now is my life troubled; and what shall I say? Father, save me from this hour? But on this account I came to this hour.

The word here translated "life," ordinarily rendered by "soul," is *pseuche*. It means the visible animal existence.

This was to be disturbed in its course by the crucifixion, and now felt troubled.

Jesus says, "Must I give way to this feeling and ask the Father to save me from this hour?" That would prevent the unfolding of the larger life. This was the purpose of all his career. Must he now, at the crisis, the great crucial hour, weakly give way to the feeling of the flesh and pray for temporary relief? Not he. That would be like taking drugs for sickness, and trying to dodge the harvest of error.

28. Father, glorify thy name. Then a voice came from the heavens: I both glorify and will glorify again.

29. The crowd standing and hearing, said it was thunder; others said, An angel has spoken to him.

30. Jesus answered and said, This voice has not come on my account, but on your account.

Jesus immediately spoke the true word to overcome the temptation to weakness in the flesh, and the response from the Everywhere was immediate.

It was audible as a witness before the crowd, a testimony to a true life. The silent assurance would have been sufficient for Jesus.

The sound was like thunder, a great quaking vibration from the Universal, called forth by a true word from a true man.

The silent response comes just as surely and promptly to your true word, reader.

31. There is now a judgment of this world; the ruler of this world shall now be cast out.

32. And I, if I be lifted up from the Earth, will draw all to myself.

33. Now this he said, signifying by what death he was about to die.

That hour was the hour of judgment and the world passed from the dominion of Sin, selfish greed and Death to that of Love and Virtue and Health. Ever since that time the new spiritual dynasty has been slowly coming into control of the kingdom of the world. In the ten years just past the progress of the King of Peace has been very rapid.

The lifting up of the body of Jesus on the cross was only symbolical of the lifting up of the Christ in the world. This lode-star continues to draw all men and never can cease to draw them until the dominion of Truth and Love in the world is absolute and undisputed.

This is surely to be, reader. Let us be on the right side, helping the work along all we can.

Answers to Correspondents

1. WHAT do you think about the Devil that the Bible speaks of, who he is, what he is, where he is?

2. What about the angels?

3. Where is heaven?

4. What do you think about the second coming of Christ?

Geo. Ethell.

Answers:—1. The personal devil is as much a myth as was Dagon, Moloch or Baal. There is absolutely no support for it, not even in the Bible.

In the common version of our Old Testament the word "devil" is not found. The plural "devils" appears in four places, and is the translation of a Hebrew word which means *he goats*.

The word Satan is a pure Hebrew word transferred to the common English version of our Old Testament in five places. It is not a proper noun. It means any person or thing which opposes. It occurs many times in the original Hebrew Old Testament, but has been translated by some other word in every instance except the five referred to before.

In the Hebrew Old Testament--you know it was written in that language originally—David is once called "Satan." The angel who obstructed Balaam's way is called "Satan." In the first chapter of second Samuel the Lord is called "Satan" in the original. In the Hebrew any person or thing that opposes or obstructs the way of another is "Satan."

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The "devil" of our New Testament is a translation of the Greek *diabolos*. But this Greek word is the word brought into use by the Septuagint translators to render the Hebrew "Satan" by. So *diabolos* means exactly the same as Satan.

The "devils" of our common versions of the New Testament is a mistranslation of the Greek word *daimonia*, which means obsessions, such as epilepsy, dementia, etc. In later translations it is rendered by the word "demons."

The "Satan" of the old Hebrew poem called "Job," was a creation of the poet's brain and has not one of the characteristics of the modern church devil.

And, even if we had a personal devil, there would be no place to put him. For it is now admitted by all the best scholars that there is not a word in all the original Old or New Testaments that means "hell" in the sense of a place of torment. There is no such place in all God's Universe. Both the "Sheol" of the original O. T. and "hades" of the N. T. mean a place of hiding or concealment. And even our word "hell" came from the Saxon verb *helan*, which meant to cover up or conceal. The dead, to the ancients, were simply out of sight, concealed, hidden from them, gone to *sheol*.

2. Angels? An artist once painted some angels with pantaloons on. A critic said, "Who ever saw an angel with pants on?" The artist retorted, "Who ever saw one that did not have them on?"

Mr. Ingersoll used to say that the only thing that is known about angels is that no one ever saw one.

But why not call the disembodied people who have advanced to a very high degree in spirit, life angels. Jesus thought they ministered to him. If they could help him, they were in some sense superior to him. "Angels" means messenger.

3. "The heavens" of the Greek New Testament meant the expanse of the everywhere. Jesus almost always used the plural, although the King James translators, anxious to make heaven a place, made their English rendering of his words singular. "Our Father in the heavens," means, Our Father Everywhere.

The "kingdom of the heavens" was a condition of peace, love and harmony, the dominion of the Good, in Jesus' thought. He said it is within you.

There is no mention of a state of being beyond this earth life in the Old Testament. Moses never heard of such an idea—or if he did, he kept quiet about it when he undertook to give the people the full will of Jehovah from Sinai.

God is everywhere, not more in one place than another. Wherever you are perfectly happy, you are in heaven. Two people may be in the same room and one in heaven while the other is in hell. It is a condition, not a place.

4 The second coming of Jesus in person, his return to earth to set up his kingdom, was confidently looked for and expected by his disciples and Paul. But he did not come, and what they wrote about it then is nothing to us now. They were mistaken.

The coming in person was accomplished, completed, fulfilled almost 1900 years ago. It need not be repeated. The second coming is in spirit and in power, the "birth from above," in the hearts and lives of all who are ready to receive and manifest the Truth.

The time is now upon us. Let us all get ready to manifest God in the flesh, to be openly sons of God, as we are in Spirit.



MEDITATIONS

By KAXTON

"THERE IS that scattereth, and yet increaseth; and there is that witholdeth more than is meet, but it tendeth to poverty."

The fundamental doctrine of liberality is easily overlooked by those whose interest leads them merely to show that it pays to give.

The dogmatic assertion that every dollar given to the poor goes to the credit of the donor in the world to come, is a shallow perversion of the doctrine of charity. To give without motive is to give without merit, and therefore without reward; but to give with the hope of profit thereby is a selfish investment, and can not attract the rewards of true charity. To scatter abroad, however, even with mercenary motives, may bring due increase, and certainly will do so provided the scattering is done with discretion; but the increase will answer to the mercenary motive behind the scattering hand.

***

The rewards of true charity cannot bought with gold. Our motives bring to us only such returns for our acts as the natural affinities of our purpose will attract. This is justice. It is the ideal to which honest jurists ever aspire. The judicial systems of the world are supposed to exist solely for the purpose of tracing the acts of men and women to their real motives, and in the light of these motives to administer justice. But in the kingdom of heaven no bungling of judge or jury stands in the pathway of perfect justice. In every act there are sown the seeds of the purpose that impelled it, and the reaping will be sure and true to its kind.

***

But there are those who scatter, not by gifts, but by service; and it is to these that the greatest increase belongs. Here again purpose is all, and rewards are only secondary and dependent on the living springs of action from which the service flows. There is a service by constraint of environment. To yield such service is slavery, and the only reward it can bring is the reward of a slave,—food, clothes, and shelter. Such slavery is common in all countries. A talented man with lofty aspirations often finds himself in a position which he thinks is too small for him. He shuts his heart against his work, gives to it only as much time and energy as the conditions imperatively demand, and chafes away the remainder in fruitless attempts to force his way into a more honorable position. He is simply an example of the insolvent natures of whom Emerson says, "They can not satisfy their own wants, they have an ambition out of all proportion to

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their practical force, and so do lean and beg continually."

***

To tell such a man that he is in his right place would be considered an insult, yet generally such is the literal fact. Most of us need to learn how to do the little duties that confront us in a great way. A small work magnificently done is far better than a great work poorly done. True honor lies at the end of a pathway strewn with little duties nobly done; while great undertakings embarked upon with more of the wind of assurance than of the ballast of common sense, lead to the certain shipwreck of vain hopes in ignominious failure. He that witholds his best energies because he feels that his work is not great enough for him, witholds more than is meet, and so tends to poverty; he that bestows his best energies upon the work that comes to his hands, whether great or small, scatters his life-forces only to increase.

***

To the ambitious who impatiently await the coming of the long looked for opportunity, to the truly meritorious who seem to be hedged in and limited by untoward circumstances, to the toiling bread-winners whose wail of discontent has in these latter days awakened a world-wide sympathy, to the housewife whose humble duties seem only to wear her life away, to the discontented millions everywhere, whose low, ominous mutterings have caused the crowns of their oppressors to tremble on their heads, to the rising generation whose hearts have not yet felt the pang of blighted hopes, to the whole of struggling humanity, this problem is presented:—given, the conditions by which you are surrounded, how may they be rendered fruitful in the rewards of life. It is humbly submitted that the solution lies in the line of willing, loving, unselfish, helpful service of mankind. It belongs to the greatest to serve the least in willing service; but unwilling service rendered by constraint, is for slaves, and degrades the soul that bows to it.

In last week's issue immediately under the Key Note, the word "voluntapartial" is an invention of the printer. I intended to say voluntary partial.

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The Life

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"The Life is more than meat, and the body, than raiment."

VOL. 7. KANSAS CITY, MO., WEDNESDAY, JANUARY 23, 1901. NO. 38

A Dear Little Schemer

THERE WAS a little daughter once, whose feet were—
oh! so small,
That when the Christmas Eve came 'round they wouldn't
do at all.
At least she said they wouldn't do, and so she tried an-
other's,
And folding her wee stocking up, she slyly took her moth-
er's.

"I'll pin this big one here," she said—then sat before the
fire,
Watching the supple, dancing flames, and shadows dart-
ing by her,
Till silently she drifted off to that queer land, you know,
Of "Nowhere in particular," where sleepy children go.

She never knew the tumult rare that came upon the roof!
She never heard the patter of a single reindeer hoof!
She never knew how some one came and looked his
shrewd surprise
At the wee foot and the stocking—so different in size!

She only knew when morning dawned, that she was safe
in bed.
"It's Christmas! Ho!" and merrily she raised her pretty
head;
Then, with wild glee, she saw what dear old "Santa
Claus" had done,
And ran to tell the joyful news to each and every one:

"Mamma! Papa! Please come and look! Alovely doll,
and all!"
And "See how full the stocking is! Mine would have
been too small.
I borrowed this for Santa Claus. It isn't fair, you know,
To make him wait forever for a little girl to grow."

—Selected.

IN THIS ISSUE: Editorial on LONGEVITY, with interesting examples.

I take it all back; the printer did not do it. He pulled the copy on me and proved that I wrote it "voluntapartial." But I did not mean to do it. Beg pardon.

Densie Herendeen, erstwhile a joker in T. J. Shelton's deck, has started a paper, called The Elevator. And she says she proposes to elevate mankind. Ye gods! What next?

Send to us for any metaphysical books you desire. We keep a full stock, and if it should be that we have not in stock what you order, we will get it for you.

A lady in Washington writes

"A little less than a year ago I sent you the only dollar I then had. You may have said only a little word; but it must have been something powerful, for with the acknowledgment of receipt came a great blessing, $500.00 in all."

Dr. Bucknell, author of *The Occult Power of Healing*, upon sending renewal of subscription to The Life, writes, "It is very little to give for so much good as I get out of its interesting pages every week. I could hardly endure my 'local habitation' but for the support I receive from The Life and Unity."

You cannot do better than subscribe for and read the steady, sound, reliable weekly paper of the people, The Life. It is no will o' the wisp nor advertising sheet. You get in The Life more original Science, more truth and more suggestion that will help you than you could get for $1.00 anywhere else invested. Get your friends on the list.

There is a selfishness that is so gone mad in its own blindness that it poses as philanthropy or self-sacrificing benevolence. There are those who seek to injure and crush others purely for self-aggrandizement, but see it not so, self is so bloated, claiming that it is for the good of a cause, and even for the good of the one injured. Such insane bigotry is self-destructive.

"Pure vaccine virus. What a libel on consistency! Pus is pus, rottenness is rottenness, and virus is virus. For an intelligent physician to know that this vacine virus is taken from the filthy, ulcerating sores, the outlet of systemic poisons, and for him to libel physiology, and call the nasty, gangrenous stuff pure, and then deliberately inject this very animal matter into the circulating fluids of a healthy, beautiful and innocent babe, to do it in the name of science, is a problem in medical and moral ethics that I have never been able to solve."—Dr. Crawford.

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LONGEVITY

THE *St. Louis Post-Dispatch* of Sunday, Jan. 6, gives the portraits of twelve persons who have seen three centuries, the 18th, 19th, and the 20th and who say they have no fear of death.

According to that usually reliable paper, they are as follows:

Mrs. Mary McDonald, of Philadelphia, Pa., 130 years of age, who said to the reporter, "I am always cheerful."

Caleb Baldwin, Newark, N. J., who said, "I never think of dying." He spent his life as a business man until the age of 80 years, when he retired.

Mrs. Sarah Terry, aged 110 years, who said, "I rather laugh than cry."

Noah Roby, Plainfield Poorhouse, 128 years old, has never known luxury or excitement and is physically sound.

Mrs. Phoebe Crabbe, Norwalk, 103 years old, says, "I went to Coney Island on my hundredth birthday." She danced a jig the last time the circus came to town, and seems to have preserved her youthful vigor in advanced years because of her merry disposition.

Michael Mooney, 108 years old, says, "I can put up a good fight yet." He is a pauper of Philadelphia.

Mrs. Susan McKeever, Sharon, Pa., who said, "I have lived under every president." She has lived a calm, uneventful life.

Jos. McGrath, 103 years old, who has used whiskey and tobacco for 80 years, and said, "I am good for ten years more."

Jerry Aiken, colored, Rome, Ga., 140 years of age, says, "I'll see another president elected."

Mrs. Mary Spitzner, 102 years old, Pittsburg, Pa., has led the placid existence of a dutiful housewife; said, "My garden is my first thought—not death."

Bernard Morris, New York City, 108 years of age, is not an educated man, has led an out-door life and to this day earns his living as a day laborer, as a scavenger about Prospect Park. He said, "I feel good for another century."

Mrs. Sarah Russell, Malone, 106 years old, has worked hard all her life, and smoked for sixty years. She never learned to read or write. She said, "If it wasn't for laughing, I'd been dead long ago."

The *Post-Dispatch* draws the following conclusion:—

"As as matter of fact, however, the men and women who live the longest are not always the wisest. In general, those who achieve the ripest number of years are those who are the simplest constituted and who have led the most uneventful lives. High pressure, continued mental or physical strain, the exercise of nervous force, the gift of imagination—all these things tend to shorten life.

"Longevity sometimes seems hereditary, but there are frequent instances which contradict this theory as a theory.

"People who live on sandy soil have rather a better chance of long life than the men of the limestone cliffs or clay bottoms.

"Ordinarily a man must live something of a vegetable existence in order to pass the century mark.

"He must have no nerves, a placid conscience and a love of fun. He should be a light eater; it seems to make less difference about what or how much he drinks."

It is to be noted that the very old people are all poor, many of them in poor-houses. The luxuries and dissipations and ease of wealth shorten life. Toil, hardship, simple living, a jolly disposition, conduce to long life.

My father is now in his 84th year, a hale, hearty, active man. He can spring from the ground to a horse's bare back and never used a cane in his life. He used tobacco—chewed incessantly—from the time he was eight years of age to the age of 65, when he concluded to quit, and did quit. He says he never desired it any more after he made up his mind to quit. He always ate simply and lightly. His diet has consisted largely of pork and coffee and corn bread. He has always taken a drink of liquor whenever he desired it, and has never heeded any rules of diet, or bathing, or fresh air, or exercise.

But he has been calm and peaceful and refused to worry. He has a little song he sings to throw off temptations to worry.

He never led a wild life and has been, during his entire life, true to one wife and strictly virtuous.

None of the thirteen aged people here referred to have ever heard of "The Prevention and Cure of Old Age," nor practiced any of the rules of dieting, daily cold baths and other nonsense therein enjoined.

The people who subject themselves to these artificial rules will not live long. They invariably die early.

Simple, natural, virtuous, calm, out-door busy lives conduce to longevity. Artificial enforced rules soon kill you off. The one who has made a fad of the cure of old age cannot truthfully report one wrinkle removed or one hair changed from white to black. She feels better—she says—and that is all.

It is desirable that we learn how to live and be active and vigorous and efficient in business far beyond the century mark. Heretofore, men and women have spent their youth and vigor in either the follies of society or a struggle for bare existence, and then, at the time when they should have acquired some sense and a competency for real living, they have begun to prepare to die, ceasing active business, and therefore soon passed on. This is a mistake; it ought not to be so. While a man lives he ought to be active, well, self-sustaining, and happy. The "sere and yellow leaf" of the poetic old age is a needless fallacy and a fraud upon vigorous manhood. Be a *man*, or a *woman*, while you do live, and stand erect in the power of your own vigor. You do not need to lean on any one. My father would scorn the idea of depending upon one of his children for support, although he has a half score of them that would delight in having him in their homes.

Recently I said to him, "I am going to be younger fifty years from now than I am to-day." He laughed and replied cheerily, "All right! I am going to stay here and see if you are." Bless his life! I hope he may.

You may depend upon it, dear reader, artificial, en-

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forced rules of living, will not lengthen your life. You must be natural. You must be yourself. You will find, if you inquire, that the people who have lived longest have been those who have not imitated nor conformed. They have acted from within and thus strengthened their own individuality. They have despised or ignored all the fads and the forms of society. They have lived natural lives, making nature their guide and inspiration. When they felt that they needed a bath, they took one. If they preferred it warm, they made it warm. If they preferred the creek, they plunged in. They ate what their appetite called for, if they had it; if they could not get it, they ate what was set before them, uncomplainingly. They used no dumb bells or turning poles. People who use these die early. They exercised at useful, needful work. And they have had plenty of sleep. You inquire of any aged person and you will find that he or she has always retired early and risen early.

My father was always remarkable for giving no heed to advice. And peddlers struck the wrong man when they struck him. They could not persuade him to buy unless they had something that he had previously known that he needed. Men who wished notes signed as security made no impression upon him by importunity. When he made up his mind, that settled it. He never signed one. We used to think he was too hard that way, and he may have sometimes erred on the side of his own decisions; but he was only true to himself and sought guidance in his own convictions of right. So he developed an individuality that has not waned in its vigor with the multiplication of years.

Another marked characteristic of his I would mention here and recommend to all: He never indulged in gossip or criticism of people. When such talk would be going on around him he would seem to be thinking of something foreign to it and never would participate in it. He always spoke kindly of even erring people and was free—I think the freest of any I ever knew—of any feeling like envy, spitefulness or revenge.

Many criticisms has he calmly borne because he seemed to prefer to let people impose upon him, rather than make a fuss about it. Yet he was always prosperous, always had plenty and never would be in debt. Debt is one thing he never would tolerate. He never was in a court of law as either plaintiff or defendant.

I offer these suggestions because example is always better than precept and theory, and because all would like to know how to live long and be happy and vigorous. That old lie about three score and ten years being the Bible limit of human life is now exposed. What does it matter to you and me if David and all the other old Bible folks died of old age at 70? We don't have to follow their example.



DR. GEO. W. CARY, of San Francisco, Calif., author of "The Biochemic System of Healing" and several other works, referring to an item appearing in the Nov. 21 issue of The Life about astrology, writes,

"*Dear Bro. Barton*:—

"You are so 'altogether lovely' that I do not wish you to rest under a misunderstanding.

"I am not intending to defend astrology, nor anything else; for all is Being, or Wisdom in operation, including mistakes (so-called) or misunderstanding; but will simply explain a point or two. There is a difference in the basis of calculation between Solar Biology and astrology. S-B. calculates from the Sun as the center, and astrology from Earth. S. B. lays particular stress on the position of the Sun at birth—astrology on the particular Sign of the Zodiac that was *rising* at birth. S. B. agrees with astrology as to the influence of the rising Sign, but does not include it in its system. (Some arithmetics do not include algebra). Astrology agrees with S. B. in regard to the influence of the Sun at time of birth, but does not give it a prominent place in the science. S. B. says if Roosevelt was born Oct. 27, 'He is a Scorpio, because the Sun was passing through the celestial Sign Scorpio.

"Astrology finds that the sign Taurus was rising and says, 'He is a Taurus'. Now how would this do: 'At the time Mr. Roosevelt was born the Sun was in Scorpio and Taurus was rising?'

"Homer Barton was born Apr. 24th while the Sun was in Taurus. Solar Biology says—'He is a Taurus.' If astrology should find that at the hour of his birth the Sign Gemini was rising, it would say, 'He is a Gemini,'—The truth is, the Sun was in Taurus while Gemini was rising.

"Emerson was born May 27—Sun in Gemini and Sagittarius rising. Astrologers say, 'He was a Sagittarius.' A. P. Barton was born Nov. 29th., Sun had entered Sagittarius. Solar Biology, says, 'He is a Sagittarius.' If Virgo was rising at hour of birth, astrology would say, 'He is a Virgo' why not say at time of Emerson's birth the sun was in Gemini and Sagittarius was rising? At time of A. P. Barton's birth the sun was in Sagittarius and Virgo was rising?

"The time is ripe for a work that shall make all this plain, and I am glad that you criticise these weak, or obscure, points just as you do; for it will be the means of a more coherent manifestation of that wonderful science that shall be a mighty factor in unfolding the 'Glory and handiwork of Omnipresent Life.'"

I have great respect for Dr. Carey's opinions on many subjects; but I can hardly discover in this where my misunderstanding was or how it is cleared away by what he says.

I think I already knew the most of what he writes. I did not know that astrology, regular, would call a man born May 27 Sagittarius. I believe they would read it gemini—that is, of the old school.

Suppose I were to ask an expert of the geocentric advocates to give me a character reading. He would make his chart out from what he has learned to be the leading characteristics of a sagittarius child. Then if I get a reading from a heliocentric, he will read me as a gemini. Then I would begin to believe myself to be all sorts of a fellow, wouldn't I?

If a school of astrology were to be formed maintaining that the hour of conception is the crucial point from which to reckon planetary influences, instead of the hour of birth, I believe they would find greater support in reason and science than do the birth theorists. It is a much more important crisis in one's life.

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THE LIFE.

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KEY-NOTE.

LOVE IS UNENDING, AND THE DELUSION OF DEATH I NOW UTTERLY REFUSE.

Healing Thoughts

BE NOT self-willed without knowing
What is best for you to do,
Be not crooked in your growing,
Know the truth and then be true.

Deserve freedom ere you take it
Lest unwisely you perform
And results of what you make it
Come upon you like a storm.

First know truth and then claim freedom
This will make you wisely free,
Faithfulness will bring you wisdom
Then, with safety, self-willed be. —C. J. B.

In his "Queen of The Air," John Ruskin said, "The first point we have all to determine is not how free we are, but what kind of creatures we are. It is of small importance to any of us whether we get liberty; but of the *greatest* that we *deserve* it. Whether we can win it, destiny must determine; but that we will be worthy of it we may ourselves determine; and the sorrowfullest fate of all that we ca *suffer* is to have it without deserving it.

"I have hardly patience to hold my pen and go on writing as I remember the infinite follies of modern thought in this matter, centered in the notion that liberty is good for a man, irrespective of the use he is likely to make of it. Folly unfathomable! unspeakable! unendurable to look in the full face of, as the laugh of a cretin. You will send your child, will you, into a room, where the table is loaded with sweet wine and fruit—some poisoned, some not?—you will say to him, 'Choose freely my child! It is so good for you to have freedom of choice; it forms your character—your individuality! If you take the wrong cup or the wrong berry, you will die before the day is over, but you will have acquired the dignity of a Free child!

"You think that puts the case too sharply? I tell you, lover of liberty, there is no choice offered you, but it is similarly between life and death. There is no act, nor option of act, possible, but the wrong deed or option has poison in it which will stay in your veins thereafter forever. Never more to all eternity can you be as you might have been had you not done that—chosen that. You have 'formed your character,' forsooth! No; if you have chosen ill, you have De-formed it. In some choices it had been better for you that you had been struck aside, wounded and helpless, than that you had so chosen. 'You will know better next time.' No; next time will never come. Next time the choice will be in quite another aspect—between quite different things,—you, weaker than you were by the evil into which you have fallen; it, more doubtful than it was, by the increased dimness of your sight. No one ever gets wiser by doing wrong, nor stronger. You will get wiser and stronger only by doing right."

These are the words of an earnest thinker, a genial soul.

To deserve liberty is the right way to get it. Ruskin was 50 years old when these words were written. While some of his points of expression might be considered open to criticism by modern thought scientists, there are also many thoughts sent afloat today by modern thinkers that would be better modified or regenerated and made to dove-tail into the thoughts here spoken.

Happiness is a winged joy that results from a righteous act. Sorrow is a raven sketch, drawn by shadow pencil when error suggests itself in thought. Right action is its own exceeding great reward. Wrong action is a spectre sentinel whose presence shocks the nerves of the victim who harbors it.

There is comfort in the right way and sorrow appears in the wrong, because Right is positive substance, and wrong is negative nonentity. To live in this world is joy. To live and learn happiness is great joy. To be happy and to help make happiness for others is greatest joy. Not a lark sings to us in springtime but for joy; not a rivulet seeks the sea, nor zephyr kisses foliage; nor sunshine warms and glows, but for joy and love of joy.

It is right to be full of joy, to serenely feel and know that Nature is beneficent, is kind and good, and means fidelity to mankind.

So let mankind be true. If you never practiced putting on the True Christ Self you do not yet know the ecstasy of it. You have a perfect Self, abstract from matter. (All agencies increase in power as they are more and more abstract. Matter that is not the lawful instrument of good, is only in the way) That abstract Self

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is, in essence, pure Mind. Could you but look upon it you would behold a beautiful Being radiant with Life and Love and Truth. This self is as immaculate as the Infinite, and together with mankind, is as important. It is the beautiful ideal of Infinite Mind; the universe fashioned and brought together in one complete and perfect Concept of all that is great and powerful.

Would that the soul could perceive the matchless beauty and magnificence and Imaged felicity, of this the true and perfect Individual Self, the Divine, the Anointed One, the *Highest* Product of Infinite Mind.

You may perceive it, by becoming spiritual enough. You *will* perceive it, for you must. It is your destiny. Spiritual things are spiritually discerned. You become spiritual by thinking spiritual thoughts and giving them utterance in words. Let the meditations of your heart and the words of your mouth be directed to naming the attributes of the spiritual self. Let the soul *appropriate* them as its own; this is the soul's true privilege. Let the soul speak words that are true of its True Self.

I would that I might be able to throw a search-light upon every attribute of this Real Self of you until it is revealed, and until every shadow you have claimed for the soul shall have lost its moorings.

Come, let us reason together: let us take up the greatest, most delightful and beneficial office of the human soul and dwell in the Image of the most High! leave objective things, for the law will take care of them. While your thought is off your body and on the beautiful Image your body will thrive, will regain its tension.

You cannot flatter the Infinite. You can, by chiming upon words, make yourself satisfied in the perfect *likeness* of the Image Self. When David talked to the Lord, he referred to his Spiritual Self, and when he said the Lord, my God, he meant that his own Lord was his only God, or dictator, only Example. The True Self is the perfect Standard, the Infinite is the Power of that Self.

C. J. B.

Holiday Extra will appear this week. Send in the rest of the names.

THE BIBLE LESSON

FIRST QUARTER.

1901.

Lesson IV.—January, 27.

CHRIST SILENCES THE PHARISEES:—Matt. 22:31-46. Central Thought: "What do you think of the Christ?"

The occurrences of this lesson took place on the same day as those of the last lesson, Tuesday, April 4, A. D. 30, three days prior to the crucifixion.

Jesus was still in the temple. He was now in the 34th year of his age.

34. Now the Pharisees hearing that he had silenced the Sadducees, flocked about him.

Jesus had just been talking with some Sadducees about the resurrection. They did not believe in the resurrection of the dead, while the Pharisees did. These Sadducees had asked him about the woman who had been wife to seven brothers. They wished him to tell them whose wife she would be in the state beyond the grave.

Jesus' reply was, "In the resurrection they neither marry nor are given in marriage, but are as angels in the heavens."

Then he refuted their objection to the resurrection by quoting Exodus 3:6: "I am the God of thy father, the God of Abraham, the God of Isaac and the God of Jacob," and adding, "He is not the God of the dead, but of the living."

In all this we can readily see there is no reference whatever to the raising of the body from the grave. Jesus in all the conversation refers only to the spiritual life after this plane of being is past.

Then the Pharisees, the division of the Jewish church which believed in the resurrection of the body, came crowding about him.

35. And one of them, a lawyer, testing him, propounded this question;

36. Teacher, which is the great commandment in the law?

A lawyer among the Jews was one who taught and interpreted the Mosaic code. This law was supposed to cover both civil and religious conduct. Yet there was not a hint in it all about a state of being beyond this earth life. It was all for this world.

The crafty Scribe wished to set a trap for the Master, to get him to condemn some portion of their precious decalogue, one of the poorest sets of conduct rules ever adopted by any people.

37. And he said to him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

38. This is the great and first commandment.

39. The second is similar; Thou shalt love thy neighbor as thyself.

40. On these two commandments depend the whole law and the prophets.

What Jesus calls the first great commandent he quotes from Deut. 6:5, only there it is "might," instead of "mind". What he calls the second commandment he quotes from Lev. 19:18. He avoids their decalogue, the ten commandments, altogether.

These two simple statements cover every phase of conduct and thought. They are worth an acre of "thou shalt nots."

To have the love of your highest ideal of Good absorb every faculty of mind and soul, and unselfishly irradiate that love to bless the neighbor, the rest of mankind, is to be in an attitude superior to commandments and resolutions for doing and not doing. It is to be naturally right. Indeed, all the law and the prophets depend on these. It is the one Love absorbing all your being and shining forth to bless others.

So the crafty Pharisees failed in their effort to entrap him.

Then he began to question them.

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41. And while the Pharisees were assembled, Jesus asked them, saying,

42. What do you think about the Christ? Whose son is he? They say to him, David's.

Jesus meant, "When your looked for Messiah comes, of what house or family will he come?"

They readily answered, "David's," as their Scriptures said so.

The Greek *Christos*, from which we get our word Christ means the same as the Hebrew *Messiah*: the anointed. This term indicated the royal endowments symbolized by the outward act of anointing, or pouring of sweet savored oil upon the head. Jesus was anointed of Holy Spirit from above, or from the Courts of Elohim.

43. He says to them, How then does David, by inspiration, call him his Lord? saying,

44. The Lord said to my Lord, Sit thou at my right hand, till I put thine enemies underneath thy feet?

45. If therefore, David call him Lord, how is he his son?

46. And no one was able to answer him a word; nor did any one from that day presume to question him any more.

Jesus quotes Psa. 110:1. David is supposed to be here speaking of the Messiah.

In the Greek, as we find it in this lesson, we have the word *Kurios* for both "The Lord" and "my Lord." In the Hebrew of Psa. 110:1 the word Jehovah (YHVH) appears but once, and the name of David is used there.

David's Lord is the Christ in him. Your Lord is the same in you.

The Infinite has said unto my Lord, Sit on my right hand (place of favor) until I make all that is adverse to thee thy footstool, or stepping-stone, upon which to rise to higher planes.

This is what occurs when we sit, dwell, in the secret place of favor. All obstacles become helpers to our advancement in divine life.

David said this by inspiration, Jesus says. He saw the deep spiritual meaning, for all the ages to come.

Those Pharisees were not spiritual enough to see the meaning. They were thinking only of the physical sonship, and could not understand why David should call one born of his own family, "My Lord." The Infinite ever blesses and prospers and honors and lifts up the Christ in you, your Lord. Be thou true to thy Lord.

Answers to Correspondents

1. CHRIST is quoted as telling his disciples that they could do greater things than he had done. What greaterthings could they possibly do, unless it be to cooperate with the law of life so as to live on indefinitely?

2. Is not the teaching of reincarnation a hindrance to the possibility of attaining immortality in the flesh?

Olive C. Hawley.

Answers:—1. My correspondent falls into the common ecclesiastical error of supposing that Jesus meant the promise referred to only for his disciples. I quote the words reported by John, (14:12) correctly translated:

"Indeed, I assure you, he who believes into me, the works which I do shall he do also; and greater than these shall he do, because I am going to the Father."

You see this applies to all, without regard to time, who believe *into* the Christ. This expression means a perfect reliance upon the doctrine promulgated by Jesus and perfect permission for the Christ spirit to act through one. To believe, you remember, means, by origin of the word, to allow or permit. If you allow or permit the Christ, the Spirit of Truth, to be active in you, you can do greater works than Jesus of Nazareth did—because he went to the Father. The great miracle worker, the personification of God on Earth, went back to the Universal Source of Being and thus strengthened other and further manifestations of power.

What greater things could be done?

Jesus healed a few of the sick, but did not heal them permanently; nor did he teach them how to heal others, or how to remain well. If we heal them and teach them the philosophy of health, we do a greater work than the mere driving away of disease appearances.

Jesus, in one instance, calmed a storm at sea. If we not only calm storms, but bring rains when they are needed, we do a greater work.

Jesus taught a few the doctrine of self-control and non-resistance. We are today teaching thousands the philosophy of a larger, freer, fuller, happier life and securing for them mastery over their conditions and environments. This is a greater work.

Jesus supplied wine for a wedding feast and bread and fishes for a small congregation in the wilderness. We are to-day teaching millions of people how to be master over supplies, a thing he did not do, and to have abundance of all they need, by a faithful practice of his teaching. This is a greater work.

Jesus raised a few from among the dead; but they afterwards died again and went the way of all the world. We apply his doctrine of life so as to give the world mastery over their bodies and, we believe, to finally banish death from the earth. This is a greater work than the restoring of four or five persons to a temporary lease of life by a fiat of resurrection.

Yet, physical immortality is not at all desirable, unless we can greatly improve the physical state. If we succeed in so improving our earthly condition that life will be a joy and a process of unfoldment into better, and nobler, and more spiritual states of individuality, then we shall have succeeded in doing a greater work than Jesus ever did or taught.

He knew many things that he did not utter, simply because the people were not ready for them. He was greatly hampered by the unbelief and hostility of the people among whom he lived. We have a much better chance to do great things than he had. The world is much more enlightened and friendly toward the cause of truth than it was in his day. There is no danger now of being crucified for teaching truth. The light that Jesus came to bring has been slowly, but surely, taking possession of the minds and consciences of men ever since his day, until now. Hence, much greater works are possible now than them.

2. Yes; the teaching of re-incarnation is diametrically

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opposed to that of physical immortality. It is founded in the belief of the necessity of many deaths, and many embodiments, and many struggles of development from infancy to maturity.

I believe that neither the continuation of this bodily state perpetually, nor the multiplied changes of the garment is at all desirable. Let steady progress be the law of our being, whatever becomes of the body. I am willing to abide by the law of Being.



AN HONEST M. D. TELLS THE TRUTH.

THE HISTORY of medicine shows that it had its origin in ignorance and superstition. When I speak of medicine in this article, I shall have reference to the drug system of treating disease. Any honest physician will readily admit that medicine in its beginning was empiricism pure and simple. Can it be any better at the present time? I think not. A stream cannot be superior to its source. If medicine had its origin in error, it naturally follows that it is erroneous to-day. Medicine is not a science. It cannot be supported by a single scientific reason, and it is a matter of surprise to me that so many intelligent minds are laboring under the idea that drugs cure disease. I have often wondered what gave man the idea or belief that drugs would have a special action on certain organs of the body. The body is a complicated piece of machinery, and it looks just as reasonable to me to suppose that a decoction made from a certain herb would alter the movement of a steam engine as it would the normal action of the human body.

I contend that drugs do not act on the body, or rather any organ of the body. What is supposed to be the action of a drug is only an effort of the system to get rid of the drug. A deleterious substance has been introduced into the system, and nature goes to work to get rid of it because it is hurtful. Some drugs are best eliminated by the bowels, and others by the kidneys, while others are best eliminated by the skin. Hence what is supposed to be the action of a drug is only an effort of the system to drive it off. For instance, a dose of calomel is given, and it is supposed to have a special action on the liver because biliary actions are the result. The calomel did not act on the liver at all.

It irritated the duodenum, and by a reflex action the gall bladder is emptied of its contents and poured into the intestines. Not only is the duodenum irritated, but the whole intestinal canal. Buchu or turpentine is supposed to have a special action on the kidneys, but the kidneys are acting with renewed or extra energy in order to get rid of the buchu or turpentine. All drugs are poisons, and when they are introduced into the system nature goes to work to get rid of the poison. As I have remarked before, some are eliminated one way and some another. The fact that there are various schools of medicine, and all having an equal degree of success and failure as well, is enough to prove that medicine is not a science. All sciences are founded on certain and unvarying rules. Not so with medicine. What is accepted as a medical fact to-day is discarded tomorrow. It seems to me that the whole business is nothing but an experiment, for the methods of treating disease are constantly undergoing a change. If there were any degree of certainty about it, it seems that the doctors would decide on the best plan and stick to it. One doctor has a method of treating a certain disease which he says never fails, and another doctor has a treatment for the same disease directly opposite to the first, which he says is infallible. Now which must I believe? This only proves that the drugs in either case did not cure, but it was the faith in the drugs to cure that did the work. The allopathic doctor condemns the practice of the homeopathic doctor and vice versa, and both have about the same amount of successes and failures. We have all noticed that in some instances a doctor who has had but little opportunity to get a medical education and knows little about the book theory of disease, yet has excellent success in the treatment of all disease. On the other hand, we have noticed that the doctor with half a dozen diplomas meets with failures in almost every case that he treats. This is a further evidence that drugs have nothing to do with it. It is all in the healing capacity of the man, be he educated or illiterate. After what I have said in reference to the futility of drugs to cure disease it may seem strange to hear that I give drugs. I use drugs because I know that the people are ignorant in regard to the nature of disease and the true method of treating the same. They are accustomed to taking drugs and they still demand them. I know, furthermore, that I would have quite a task if I were to undertake to educate them on the subject. The true method of treating any disease is by suggestion, and I use suggestion when I give drugs. For instance, I will give a drug which, according to the books, would act on the kidneys, but I will suggest that it will act on the bowels and it will do so, thus proving that the mind influences the body. Bread pills, if accompanied with the proper suggestion, would have the same effect. I might add that previous to taking up the study of medicine I was a strong believer in the drug system, but the study of it convinced me that it was a huge humbug. I don't want to convey the impression that my belief in regard to drugs is the result of failure or poor success as a practitioner, for my success is equal, if not superior, to the average physician.

I predict that the method of treating disease fifty years from to-day will be by hypnotism and suggestion alone. We laugh at our ancestors for using the lancet so freely in the treatment of disease; it made no difference what the disease was, bleeding was the proper remedy, but we do not speak any more unfavorably of our ancestors than our progenitors will speak of us for our very foolish method of giving roots and herbs, and minerals, etc., to cure disease.—*J. H. Lingo, M. D., in Suggestive Therapeutics.*

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The Life

"The Life is more than meat, and the body, than raiment."

VOL. 7. KANSAS CITY, MO., WEDNESDAY, JANUARY 23, 1901. NO. 39

An Angel's Kiss

SHE CAME to me in the moonlit hours,
But her wings were tipped with the sun,
Her eyes shone bright as the light of the stars,
Her speech and her beauty were one.
No eyes save mine saw the vision fair,
No soul save mine felt the bliss
When, throwing back the waves of her hair,
She pressed on my forehead a kiss.

It came like a falling leaf from a rose,
It came as a sob or a sigh;
But I knew, as I held the bright one close,
No hidden sorrow was nigh
One moment she felt my beating heart,
One moment she read from my eyes,
Then tearing my clasping arms apart,
She fled to her home in the skies.

—Abbie W. Gould in *Flowers of Thought.*

In this issue: A Primary Lesson on CHRISTIAN MENTAL SCIENCE. What is it and what does it teach?

The Bible says the Lord shaved and with a hired razor at that. See Isaiah 7: 20.

Our printers have been so overworked that we have not the ABC of Truth out yet. We hope to have it soon.

The one who claims to personally give mental treatment to 1000 persons a day, or even 100, is a fraud. It can't be done effectively, especially if any other business is attended to.

You need not have any fear of the fad called "grip," nor of the old chestnut called small-pox, both now very fashionable and popular. The true Scientist is immune from such things.

"La Grippe" and "Appendicitis" are both scare fads. One is an old fashioned cold in the head, or influenza, with a Russian name, and the other is plain bowel trouble, or else only the fatal "operation." It is too often so.

Dr. Geo. W. Carey, San Francisco, Calif., has issued "A Course of Instruction in the Science of Biochemistry." It is a system of curing the body based upon the "twelve cell-salts of the human organism." The therapeutic theories are found in his large book, "The Biochemic System of Medicine." He claims that all sickness is the result of a shortage in one of the cell-salts, and that the cure is affected simply by supplying the lack. He believes in mixing mental treatment with the doses. Send for prospectus.

Health is important. It means happiness and efficiency. A sick body burdens soul and intellect. "Mens sana in corpore sano," is the true picture of a man. Then healing is a most necessary function, and those who really do healing are worthy of high honor.

If you call evil undeveloped good, then there is evil. If it is absolute antagonism to good, then there is no evil. Error is not evil, simply because it lacks one of the essentials of evil: It does not end in destruction. It ends in reaping, overcoming, salvation from itself.

It is worth all to be free. You cannot be true to yourself unless you are free. Any sort of bondage is abominable. The worst is perhaps the bondage of wrong tendencies and wrong habits. The next is that of one person over another. Then comes that of a belief in star and planet influence. *Be free.*

Rev. George Chainey has written and had published by the Stockham Publishing Co., of Chicago, a pretty little book, entitled "The Ten Commandments: An Interpretation, or The Constitution of the Spiritual Universe." Mr. Chainey claims that it was written through him by some occult intelligence. Anyway, whoever or whatever it was, he, she or it makes a great many very occult and mystical statements about the old decalogue, claiming for it things no waking person ever dreamed were there embodied. For example, the fourth commandment, that one about not doing any work on the seventh day of the week is called "The Law of Might," and written up accordingly. It may be; but I can't see it. The price in cloth is 60c. In leather, $1.00.

A lawyer in Texas writes:—Dear Sir:—I am this morning in receipt of my copy of "The Life", issue of the 9th inst. and cannot forego the pleasure of congratulating you on the article, "A Wrong and a Right View." I have read it with much pleasure. It is written in a broad, liberal strain, and is clear, logical and dispassionate. From my limited experience, I might say many things which I believe many others can say for themselves, confirming what you so well say, as to "the effect of the study and practice of the principles embodied in what I (you) call Christian Mental Science." I sincerely believe that "the genuine Christian Mental Scientist is infinitely more humane, loving and helpfully compassionate than he was before he became one."

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Christian Mental Science

(A Primary Lesson.)

I BELIEVE I originated this name for the form of teaching chiefly represented by The Life.

In making the name I had no desire or intention to become a personal leader of a school or sect or cult. I do not believe in personal leadership in such matters, and I am sure there are already too many sects and schools of thought, more or less antagonistic to one another and competitive for the honors and emoluments in sight.

I believe this New Thought should be studied and taught as a principle, or system of principles, capable of expansion and entension into broader and freer scope indefinitely, a system of metaphysical ethics which is good for all the churches, societies and parties, as well as for people who are not "jiners."

If we form a schoolor sect, we limit, prescribe and define ourselves and thus curtail our freedom and retard progress. If we follow a personal leader we imitate and copy and try to get inspiration second hand, or by reflection, which is a very weak, unprofitable kind of inspiration. We have had too much of that sort of inspiration in the churches. Now we propose to give the prophets and apostles due credit for all they may have handed down to us of value under inspiration; but we will no longer appeal to them, but to the Source of Being for our own recuperation and power. We go direct to the Fountain. If Paul and John and David and Isaiah did so, then I may, and must; for they only showed me the value and reality of direct inspiration.

I chose the name "Christian Mental Science" instead of either Christian Science or Mental Science, for the following reasons:

A name seems to be inevitable. People will call us something, it matters not how loudly we protest against labels.

"Christian Science" has come to be the name of a church sect.

"Mental Science" has partially become the name of a "school" which does not acknowledge the Christ and scoffs at spirituality.

I am not willing to permit any sect to have a monopoly upon the name Christian, nor to allow any "school" to restrict and confine mind action to any line of intellectual or physical purpose and aim.

"Christian" is not narrow nor restrictive. It does not mean limitation to the teaching or leadership of any person. Christ was not the surname of Jesus of Nazareth, as is popularly supposed. It was a designation of endowment or office. The original *Christos* means the anointed. Jesus, or any one else, who is anointed of Holy Spirit and endowed with power is a Christ, or God manifest in the flesh.

Jesus the Christ gave us a life and precepts that stand above and beyond present attainment. They yet form an ideal by which we may order our lives.

To be Christian is to be, as Jesus was, guided by inspirational Truth, true to principle, living by the Ego, the true self. We do not imitate the conduct of any one, except that we are free from creeds and forms and true to the inner self, as Jesus was. In this he is our example.

"Mental" means by, or pertaining to, the mind. We believe Mind is identical with Spirit and that intellect and soul are not separate things.

Thought is a product of mind and is, in essence, Mind—just as man is a thought of the Infinite and in essence the same as God. To think aright is to be right. To have control of one's thoughts is to be able to concentrate for the accomplishing of wonderful works.

So, our teaching is Christian in that it is founded in the life and lessons of Jesus the most highly endowed of all the Christs, and takes direct inspiration of Truth, from the Source of individual being, as the guide for all conduct. We believe in being taught wisdom and knowledge directly from the store-house of Intelligence, as was the Nazarene prophet, and that there is no limit to the power and understanding thus attainable. In this sense we are Christian.

In another sense, also, are we Christian: We believe in spirituality and spiritual being, as Jesus did. To be spiritual is not to be visionary and unpractical. It is to be sustained and guided from the Source of our being and supreme over thought creations. To deny the existence of spiritual being is to chill the well springs of life within us and degrade brain action to the level of liver or kidney action. Mental force does not originate in the brain as gall does in the liver. It is founded in Spiritual Being and spiritual individuality is superior to its physical embodiment. Cause is always superior to its effects and soul is higher in capacity and life force than its own embodiment.

Mind and its manifestations constitute all we know of being. But Mind is Essence and Spirit is substance, and therefore Mind is all and in all. Even what we call matter is Mind manifest to the senses.

We do not object to the word "Science," for science is systematic and orderly knowledge, knowledge so arranged as to render it applicable to the accomplishment of ends, to the doing of definite work.

This teaching has not yet become a science in practice. In theory it is a science in the best sense of the word, but people do not practice the teaching scientifically. They go at it too much as the churches used to go about getting up revivals and converting souls. They shut their eyes and call upon Infinite Wisdom and Power to carry forward both the doing and the directing. The Power is of the Infinite, but it acts through the individual intelligence, and the individual intelligence must receive and distribute or direct, to the accomplishment of certain results.

The one who gives a mental treatment ought to be as able to predict results as is a chemist to tell what the product of two combined gases will be. Mind action is sure of certain effects in a person whose conditions and needs are understood, effects that are knowable to the healer who understands the Science and is able to perceive the state and demands of the patient.

Christian Mental Science is not a religion in the or-

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dinary sense. It is not a mode of worshiping God, nor a scheme for saving souls from hell.

It is not a distinctive therapeutic system, a new mode of doctoring bodies. The healing of the body is a very important and needful incident of the practice of the teaching, but does not define the doctrine. It is far broader in its scope.

Christian Mental Science is a Science of Life. In it is no recognition or encouragement of death. Its disciples recognize life as the one omnipresent fact of all movement and existence. They do not seek to obtain life, the aionian life, but to recognize and manifest that which has always been ours, in us and under us and over us.

It is Christianity in the true sense and religion in a truer sense than is known by those who think a devil to fight is essential to their church work.

It acknowledges the Christ, the anointed Spirit of Truth, as the only true leader of men. It inculcates the doctrine of the relationship between God and man as being that of Father and son, of Expressor and expressed, the Universal and individual, Source and emanation, Principle and an activity of Principle, Essence and manifestation of Essence. All men are divine, for there is only one source and one Essence from which they could come, and that is divine and Infinite.

The very best and surest healing is being done by the apostles of this gospel. It is not a curing, nor a mode of easing pain. It goes to the cause and intelligently removes that; then the effect, having no support, passes away.

We do not believe in the reality of disease and sickness and death and evil. They are delusions of the external plane, or manifestations of shortcoming or unripeness. These are recognized as concepts of the opposite of the real, and spoken away by the genuine word of life. An opposite to the one real Essence and Spirit of Being is impossible. We may conceive of an opposite, and imagine an opposite and manifest these concepts; but they are not real in Being. Good and Truth are not relative; they are absolute and need no opposites.

A GRAND SUCCESS.

Dear Editor of The Life.

IT HAS occurred to me several times since Mr. Barton taught the class in C. M. Science here,—Rawlins—to write a few lines for the readers of The Life telling them of the bountiful feast we enjoyed for two weeks near the end of the 19th century. It has been a constant silent, as also an oft expressed, prayer of mine that we might have a competent, practical and live exponent of the principles of the Science of Life come among us and teach us. 'Tis an old saying and one that has oft been quoted to me that "All things come to him who *waits*." Now just *Why* one should have to wait, oftentime so long, for that which we desire so strongly when it is of the good, it is hard to understand; but it too often seems to be inevitable. I have often felt like saying as the little boy did at table when company was present, who was told that "children should be seen and not heard and he must not ask for anything." They forgot entirely to help the poor child, and after he stood it as long as hungry nature could, he called out, "Mamma, do little boys go to Heaven that *starve to death*?"

However, the thing hoped for and waited for so long came at last, and it was indeed a Thanksgiving Day for Rawlins, Nov. 29, for Mr. B. arrived on that bright morning. We had every thing arranged for a free public lecture the next (Friday) evening and we had a large crowd out to listen to Mr. B. on "Christian Mental Science, What is it?" Many said to me afterwards, that they went there with doubts and prejudice, but came away with a much better understanding and liking for the Science than they had thought possible.

Saturday evening we opened class with over fifty members present, including many of the leading people of our city, intellectually and socially. Not one willingly missed a lesson during the entire course of twelve lectures. It was a grand success and all who attended expressed themselves as "wonderfully benefitted, and would not have missed it for anything." I heard more than one say: "This is what I have been looking for and is just what I want." Others, "I've always had just such ideas in my mind, but never could express them."

The Spiritual uplifting was often such during a lesson as to make it next to impossible to keep one's seat. I know if we had been old fashioned Methodists, many of us would have been dancing up and down and shouting "Glory!" As it were, we drank deeply of the stimulating essence and quietly beamed our approval from our radiant faces.

More good than can ever be told springs from such a class. It is like the "chain letter" of modern times, "endless" for every one bears the joyful tidings to some other hungry soul; so a little leaven leaveneth the whole. Several lay their "glasses" away, many forgot their headaches and other ailments, and the *blues*, which seemed to be an almost chronic complaint of the class at the first, has not been heard of since. I think the color was changed to a more roseate hue.

Those not yet ready for the wonderful healing, acknowledge that it was a grand and beautiful life to live and was well worth emulation for the joy of it alone. But if they live the life it teaches, the body being the temple of the life, must, after a time, respond in health as the just effect of a pure and holy doctrine.

Now let me say to the lonely and discouraged ones in the out-of-the-way places, cheer up. My silent and dreary watch was a long one, but I tried to keep my lamp burning and the wick trimmed. The "Father who heareth in secret will reward thee openly," as I have been rewarded. If you do not feel equal to teach or lecture yonrself get up a class and send for a good speaker to give a course of instructions. It is more easily done than you imagine, and the effort will more than repay you.

I am faithfully yours, O. Louise Donnel,

Rawlins, Wyo.

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A WEEKLY JOURNAL OF CHRISTIAN METAPHYSICS AND HEALING.

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KEY-NOTE.

LOVE IS UNENDING, AND THE DELUSION OF DEATH I NOW UTTERLY REFUSE.

Healing Thoughts

CERTAIN KNOWLEDGE of power always brings joy. To know that the power which makes us joyful is an eternal and all-powerful Power, brings confidence, and therefore a permanent joy. I know that Right rules, ultimately, and I know that while this is true the healing word sometimesneeds to be spoken in order to establish a recognition that there is only infinite Power for good, and that the appearance of evil is without power, is subject to control, and utter extinction. All aspiration is right and good and its influence, when centered upon the right thing, is a power for good. Let every misdirected desire cease, turn from its course, and let the soul utilize its powers in wholesome benefit to others. Let the word go forth for the healing of the nations. Treat your neighbor with his permission for freedom from the idea of La Grippe:—

You are superior to the influence of false race beliefs. The ignorance of the people cannot force false results upon you. They cannot alt r the purposes of Elohim in you. Omnipresence is Life and Health and Power and spiritual Essence. In this you live and move and have your being.

You are now a radiating center of love and of healing. You are surrounded by an atmosphere of positive health thoughts and no touch of fear can reach you. You are not subject to the contagion of disease. Disease is powerless, and you lend it no more power.

You are one with Infinite Life. You only bring health and strength and peace to all whom you know. You are a healing Presence, pure and radiant. You are free. You are fearless. You are wise, you are immortal.

The very Omnipresence is a healing Presence. Let the soul meditate upon *success.* It was born to succeed, and must come into possession of its birthright. The soul has within it all the elements of success. It is a magnet for that which is best for it. There is nothing that can prevent the working of the perfect law.

The soul is a student, with the great book of Life forever open before it. While it studies the outer or objective world it must be steadfastly conscious of the true source of power. The outer is the instrument of mind and Mind is the source of all things. Therefore it will depend upon the way in which the soul employs its mental powers, whether success will for the present be first or second class.

The human soul is one with the Christ Self, and when it learn this truth about its being, this truth makes it free. Though it is the soul, or life in the body, or the sense that suffers, enjoys and feels, still the soul cannot be destroyed because it is a part of the Infinite life, and cannot be marred or broken. The senses take no cognizance of the soul, for they are its instruments to employ, and to mold into right service.

The Christ Self dawns in the consciouseness just at the right time always to illumine the soul so that it may clearly perceive its perfect place in being, and free itself from the unripe notions that were natural at its birth in the flesh.

The Christ is the perfect Self referred to in the Bible when it said 'point sinners to the Lamb of God that taketh away the sin of the world." That meant, taketh away the consciousness of sin so that there would be no more sin. When Truth comes directly into the understanding with all its purity and majesty direct from mind universal, the soul has no desire to sin, or to depart from the way of Light and understanding.

Its only wish toward the world then is to turn on all the Light, and so help Rightness to cover the earth as the waters do the sea.

"Our thoughts are molding unmade spheres,
And like a blessing or a curse
They thunder down the forming years,
And ring throughout the universe." C. J. B.

THE BIBLE LESSON

FIRST QUARTER.

1901.

Lesson V.—February, 3.

PARABLE OF THE TEN VIRGINS.—Matt. 25: 1-13.

Central Thought:—"Watch, therefore, because you know neither the day nor the hour."

It was yet Tuesday afternoon, Apr. 4. Jesus was now

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on his way from the temple to Bethany, up on the side of the Mount of Olives.

As Jesus left the temple some of his companions called his attention to the massive walls and pillars. He thereupon predicted their destruction. This soon followed; in the next generation not one stone was left upon another of the great building.

Jesus also gave them a hint of the coming of the "Son of Man." The son of man is now asserting his dominion in the earth.

1. The kingdom of the heavens, at that time, may be compared to ten virgins, who, having taken their lamps, went out to meet the bridegroom

"The kingdom of the heavens," means the dominion, or ruling sway, of the Universal, the Everywhere. It does not refer to a place.

"At that time," alludes to the coming of the Son of Man, the true Christ man, to assume control of things in the Earth. I believe that time is upon us now. The Christ is come in power and glory and the breach is widening between those who receive and those who refuse, those who are ready and those who are not.

2. Now five of them were foolish and five were prudent.

3. For the foolish took their lamps, but carried no oil with them.

4. The prudent, however, took oil in vessels, with their lamps.

In the parable there is an equal division between the foolish and the prudent virgins. This means nothing as to numbers. It only serves as a figure. Part of the people are ready for the coming of the Christ, the inspiration of Truth, and part are not. At the present time the number of the prepared is far smaller than that of the unprepared. But the former is being rapidly recruited from the ranks of the latter.

The lamps are the form of righteousness without the spirit. They symbolize the ceremonies, the empty prayers and meaningless genuflexions and psalm singing, the formal readings and attendance upon meetings, practiced by the churches. They have denied the power and given the form all the prominence.

You see the parable includes no bad or vicious persons. They are all "virgins," that is, persons, male or female, who are chaste or correct in outward conduct. But one half have not the power that gives light, the spirit of truth within them. They are the formal doers of the ceremonial law, without the spirit and understanding of truth.

We see the two classes all about us every day. The one have the form which they think will admit them into a selfish heaven after death, but deny the power, even persecuting those who claim that there is any healing power in it. The other are claiming and manifesting power now and here, with no regard to forms and abiding content to risk the next state of being to follow this as an appropriate sequel to it.

5. While the bridegroom delayed, they all became drowsy and fell asleep.

There was not much watching by any of them. But one class slept, reposed, rested, conscious of their readiness; while the others slumbered in reckless unreadiness. There is an important difference between the peace of conscious rightness and that of ignorance or carelessness, as there is between the fearlessness of confident power and that of recklessness and desperation. It has been said that the bravest soldiers are afraid to go into battle; but when the necessity is upon them they stand up and meet the crisis unflinchingly. While the braggadocio who picks quarrels and fights at slight provocation makes a poor soldier. He quails before the crisis when real danger confronts him.

6. And at midnight a cry was raised: Behold, the bridegroom; go out and meet him.

Midnight was the keystone of opportune conditions. The crisis of the unfolding time comes in the middle of the darkness; then the progress is from darkness to light.

The disciples and Paul expected Jesus to return in their time, in person. But he did not come, and has not yet come. The second coming has been delayed. Now, at the hour when they did not expect it, the son of man comes in all who are ready to manifest his power. The cry now goes forth: "Behold the bridegroom comes; go out to meet him." Come forth from the sleep of materiality, awaken to spiritual life; let the mind of the Christ be in you.

7. And all those virgins arose and put their lamps in order.

8. And the foolish said to the prudent, Give us of your oil; for our lamps are going out.

9. But the prudent replied saying, Lest there be not enough for us and you, go rather to those who sell and buy for yourselves.

These were those who were not prepared for the crisis, the opportune time. They called upon those who were prepared for a sharing of their oil of spiritual light. This could not be; that oil cannot be shared. It must be gotten at the Source, the fountain of supply. However much we might desire to share our spiritual perception and realization of truth with others, we cannot do it. We can direct them as to the way to enter in, but sharing, dividing up of attainment, the preparation of peace and life, is impossible. I cannot give you understanding. That comes from the fountain source of Wisdom. But I may tell you the way, if I myself have learned it.

10. And while they were going away to buy, the bridegroom came; and they who were prepared, entered with him to the nuptial feasts; and the door was shut.

11. Afterwards came also the other virgins, saying, Master, Master, open to us.

12. But he answering said, Indeed, I say to you, I recognize you not.

There is something in this like lost opportunity. It has been claimed that unimproved opportunities never return.

Taking an ordinary human view of this case, we would say that the bridegroom was cruel, hard and unreasonable, and should have opened the door. We would also say that those five virgins inside and the bride ought to have flocked about that bridegroom and morally compelled him to open that door. If he said he did not know the belated guests, the prudent virgins could have explained all about it, satisfactorily.

But the law of a crisis is inexorable. It must be seized upon and rightly used, or it is past forever. True,

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another may come, but not that one. There can be no reversion in the course of events. Time never turns backward. Be alert and use each shining moment as it comes.

13. Watch, therefore, because you know neither the day nor the hour.

The old version added to this verse, "wherein the son of man cometh." But that has been found to be an interpolation. It is not in the originals and does not appear either in the Revised Version or any of the later translations.

This verse is the moral of the parable, the lesson. It is one of alertness, wide-awakeness, watchfulness.

The Greek word here translated "watch," is from a root verb which means to wake up, to arouse from sleep, to be alert. Be alert for every opportunity. Every crisis. They come when you expect them not.

Answers to Correspondents

DEAR MRS. BARTON:—I would like you to give us your views, more fully, about astrology and its *uses*. If astrology is a definite science, why do astrologers differso much in their opinions?"

Answer:—Astrology is a science. Though at present it is necessarily a somewhat intangible science, it is not more so than astronomy, both of which, being based upon arranged and systematized *knowledge* are rightly denominated sciences. Classified and orderly knowledge, of any system or thing, constitutes a science.

The best and most reliable system at present, (because the oldest and best understood)is that of Geocentric Astrology, and in the study of the Heliocentric it should not be put aside, as the moon's positions are computed from a geocentric basis, and as the risings sign governs the physical.

Though astrology has, in the past, contributed little to the world, aside from the wonderful mental discipline it has fostered, and the love of the majestic, the great and the occult, it has aroused, still, it is not because there is little in the subject, but because the subject is so immense, so intricate, so passing wonderful, a lifetime devoted to it can scarcely grasp it fully.

The fact that there are several systems of Astrology does not mar the truth or science of it. That part of the subject which undertakes to predict the future, will have to be overhauled.

Every future event—its time and manner of taking place—is held by a contingency. If the budding rose is not hindered it will bloom next week. But there is no power on earth or in heaven that knows today whether it is certain to blossom next week or not. For myriads of years the Sun has risen majestically at the appointed time and as duly has finished his cycled course, and his future can be accurately predicted for millions of years to come, *provided* Nature continues the same in her operations.

When the astrologer would predict the future for any one, he must first acquaint himself with all the data as to the man's birth, and then as to his inherent tendencies (for his parents were born under the stars). Or, if he be a Mental Scientist and refuses to inherit from flesh, he must know just what Zodiacal influences he will have to control. A mere knowledge of the primary indications of the signs is of little value to any one. To say that Aries is heady, Taurus bull-necked, Gemini double-natured, amount to little. All the important relations must be understood before a nativity can be truly judged, in whatever sign of the zodiac one may be (for instance):—the moon is much regarded. It is the most changeful body, and the one nearest to the earth; the planets in the ascendant must be considered. The sign just ascending; those planets which throw an aspect to the cusp of the ascendant; the essential or accidental dignities; when a planet or signification is in his own *house*, as it tells that the man is in a very happy state, *unless* the significator be retrograde, afflicted by malevolent planets, or, combust. If he be in that sign wherein he is *exhalted*, he is essentially strong. There are many other points that must be considered before even the apparent conditions can be seen and made ready for the Mental Scientist to control or turn into helpful account.

I will here give one example, that of Earl of Essex in his last trip to war in England, somewhat given as by an eminent, geocentric astrologer:—

Essex, born May 13th, 1644, a Taurus, had Aquarius ascending, which represents his personal appearance, for it was comely. Saturn, Mercury, Venus, all having dignities in the ascendant, showed forth his mental powers. Jupiter affected his qualities, as Jupiter is lord of Pisces, an intercepted sign in the ascendant.

The moon separated from a *trine* of Saturn, and applied to a *square* of Mars, lord of his house of substance, assistance, etc., also of the 9th, his house of roving. All this pointed to slender success, and, losses. With the Dragon's Tail in the ascendant, he would be subject to betrayal in his councils; and as Saturn, lord of his ascendant was Peregrine, and in his fall in the 2nd, the moon in her detriment, and the Part of Fortune disposed of by Mercury, lord of his 7th, signifying enemies, and Jupiter casting a square to the descending degree—all went to show that there would be failure throughout the enterprise. The following Sept. proved the prediction true.

Had Essex known all about it, and also had known the power of Mental Science he might have gone forth with perfect success, or, if his enterprise was an ignoble one, he might through right thinking—have changed in favor of a more noble, and a successful undertaking.

The people who do not know Metaphysical Science call it a humbug. Those who do not know anything about the science of astrology, do the same. I have never heard of a fool studying astrology or comprehending its marvelous beauties. Many of the wisest of earth have been its ardent students.

The general disorder at the present time is with astronomy not astrology. Astronomy misleads the pupils of our schools in teaching that there is but one zodiac and that the Sun enters Aries on the 21st of March. The sun is the center and the earth enters Aries at the time

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mentioned as it makes its journey round the sun. At the point in the earth's long path, where it turns over toward the Sun in such a way as to cause the sunshine to cross the equator (vernal equinox) when the North Pole tips further toward the Sun, as at this point the earth enters an entirely different atmosphere or etheric substance it is *this*—whether caused by the stars or not—that acts as an influence upon the people of earth and especially upon those born at that time—those just coming into the physical world and breathing for the first time the Aries ethers.

The Sun has a magnificent zodiac; the Earth also and the moon. The Sun is also the member of an inconceivably great zodiacal wheel whose hub or center is supposed to be Alcyone of the Pleiades.

All who make a study of this great subject should have it correctly and clearly stated for them, especially should this be insisted upon in the schools where the natural sciences are taught.

The universe is ONE. All worlds are inter-related and are as positively connected as links in an iron chain, and so certainly influenced by the perpetual attraction of each other as that the moon affects the tides and that the Sun warms the earth and ripens fruit and tints the foliage with emerald hue and makes nature rejoice. C. J. B.

MEDITATIONS
By KAXTON

NO DEED is great or small except in the doing. To make a rhyme or model a verse may be the act of a whey-faced sprig; but to rhyme and versify as Milton or Tennyson did, is immortality. To strike the chisel with the mallet is not beyond the skill of the veriest cobbler; but to strike as Phidias did is great. Men are laughed to scorn for doing poorly that which, if well done, would have brought them fame. To whistle or bark like a dog may win applause if done with skill, but to rule an empire poorly is smallness aggrevated. It is better to scatter teathe and do it well than to assay a master's work and fail.

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There is greatness in simple skill, whatever the act may be; but true greatness in any act always reflects a certain loftiness of purpose in the doer. The fagot may lie passive in the flames and be consumed; but when Mucius thrust his right hand into the flames and burned it off, there was greatness in it, not because the burning of a human hand was greater than the burning of a lifeless stick, but because the deed reflected loftiness of purpose, contempt of pain, and manly courage. It was the soul that Mucius displayed in the act that won for him not only the cognomen Scaevola, the left-handed, but also the admiration of friend and foe alike.

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To lead an army well, that is, skillfully and successfully, may win what is often called undying fame, as Alexander, Napoleon, and Caesar have done, even though the purpose may be rooted in selfishness; but true greatness in a leader must ever rest on some of the noble, unselfish patriotism which made Washington the father of his country and Kosciusko the beloved and honored of all nations. The crude masses of humanity are quick to honor skill, regardless of the will behind it; but the wise man can never appove a selfish act, however skillful it may be. In the eyes of the just honest awkwardness is rather to be approved than cunning skill that works deceitfully.

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But every great deed must have its proper setting. No orator can bring the roses to his feet until they are full blown and ready to be plucked. The thunders of Demosthenes would be empty bombast without Philip to antagonize and Attica to save. The lofty periods of Cicero would be lifeless trash without Catiline's conspiracy and Rome's helplessness to give them their true setting. It is the highest wisdom to discover the true setting of a simple act. Generally the lives of great men are made up of simple deeds placed in their true setting. No skill, no loftiness of purpose can enable a deed to win the admiration of the world when it falls out of its setting. He is a fortunate man who finds a fitting niche created by the general attitude into which he may set a deed of his, like a gem in gold, to catch and bend back the centered rays of attention with the added beauties of refraction. We call this opportunity. Many wait long and patiently for its coming, and pass away at last leaving behind them lives full of real gems scattered here and there whose beauty none will know because they have never found their setting.

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But real gems lose not their value by being cast into the rubbish, although the heedless, untrained eye may never perceive their worth. It is even so with the gems of character. They must have their appropriate setting to catch and hold the common eye; but their value is real and absolute, regardless of the advantageous setting of circumstance and attitude. We are now in the stage of relativity and all things are measured according to their settings. But we approach the kingdom of the real in which worth is absolute.

The Bible says the Lord loved to smell the odor of burning animals, that it pleased him so as to cause him to make some good resolutions for his future conduct. See Gen. 8:20, 21.

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The Life

"The Life is more than meat, and the body, than raiment."

VOL. 7. KANSAS CITY, MO., WEDNESDAY, JANUARY 30, 1901. NO. 40

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MUSIC

MUSIC EXPRESSES feeling and thought without words.

It was below and before speech,—
It is above and beyond all words.
Beneath the waves is the sea—
Above the clouds is the sky.
Before man found a name for any thought or thing,
He had hopes and fears and passions
And these were rudely expressed in tones.
Music was born of Love,
The greatest of all passions.
Language is not subtle enough, tender enough,
To express all that we feel;
The highest and deepest longings are translated into music.
Music is the sunshine, the climate of the soul;
It floods the heart with a perfect June.
Great music is always sad, because it tells us of the perfect.
Such is the difference between what we are
And that which music suggests,
That even in the vase of joy
We find some tears.—A Prose Poem, from Ingersoll.

The leader in this issue is on THE GOD OF THE 20TH CENTURY. Ideals are numberless and incessantly changing, but the absolute changes not.

I am strengthened in mind and body by the reading of The Life. Mrs. M. A. D.

The time to be up and doing is Now. There is no other time. Opportunity is now and continuous, but the steps pass. *Keep step* and no opportunity is lost.

Dear Mrs. Barton:—That was the completest case of healing I have ever known. In two hours after I telegraphed you, he went to sleep, and next morning he was free of any symptoms of grip.

Be alive to the passing events. Be an event worth recording yourself. Make something move. Change something that needs changing. Turn a black front about and present the other side bright and clear, at every opportunity.

Light is positive, a thing, an entity. Darkness is imagined absence of light. Good is positive Being. Evil is imagined absence of Good. But there is in reality no absence, no emptiness, no vacuum. All being is positive substance.

We have just heard from one of our subscribers, a trained nurse, who has just come out of quarantine from a hospital where she nursed small-pox patients for eight weeks and never took the disease. She never has had it and had no protection from it while there except her practice of the teaching of The Life.

Brother Frank Mason has changed his journal again; in name, from *The Healer*, to *Dominion*; in form, from wide page pamphlet to narrow, pocket folder magazine, and in periodicity, from monthly to once every two months. The subscription price is $1.00 a year. It is full of good things, as usual. Address, 424 Greene Ave., Brooklyn, N. Y.

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"Her court was pure: her life serene;
God gave her peace; her land reposed;
A thousand claims to reverence closed
In her as mother, wife and queen."

A lady in Richmond, Ind., writes:—Dear Mr. Barton: First of Jan. I subscribed for a new paper, thinking I would like a change; so thought I must drop The Life, as I could not afford to take both. Now my year is up for The Life and I feel that in dropping it I am losing a friend I cannot at all afford to lose. My other papers are monthlies and it seems to me I really need this fresh slice of the bread of life every week. So this morning I gave my purse such a squeeze as it never got before, and out came the dollar for another year of The Life which is a low price for what I get from it.

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The God of the 20th Century.

YESTERDAY THE pastor of one of our churches in his sermon warned Kansas City that she would yet hear the voice of Belshazzar's God calling her to retribution, the Jehovah that wrote on the wall of Belshazzar's banquet hall, "Mene, mene, tekel upharsin."

This morning I got a letter from one who did not sign his or her name asking who and where is God, what he looks like, etc.

There are some who say there is no God, and others who declare that there is nothing else but God. While these two classes seem to differ widely, yet in reality they are not far from perfect agreement. Those who say there is no God are only denying the existence of a personal deity. They admit that there are good, and life, and power, and love, and substance, and law and principle; but they have not yet discovered that these are God. Those who declare that there is only God, also deny the existence of a personal ruler of the universe, but see God, the Infinite Essence of Being, everywhere, in everything, immanent in all creation.

The ancient Hebrews believed in a personal deity belonging exclusively to their own race, a mortal enemy to all the rest of the world and jealous of his subjects' homage. They called him JHVH, which we have expanded into "Jehovah."

Earlier peoples imagined invisible powers everywhere. These the Hebrews called Elohim. They did not claim that their own peculiar deity, JHVH, created the physical universe and man. They said that Elohim did this, while Elohim individualized, Yaveh—Elohim, gave form and name to what Elohim had expressed.

Other peoples had their ideals of personal deity, called Baal, Moloch, Ashteroth, Isis, Jupiter, etc. These personal deities were all petty gods, each one championing the cause of his own tribe or nation. There was, up to the time of Jesus, no ideal of God as a Father to all men, whether Jew or Gentile.

Jesus gave a few hints of a broader ideal of deity. He spoke of God as the Father in the heavens, or everywhere. And he more than intimated that all men are sons of God.

But that old Hebrew God of wrath, caprice and jealousy has been the God of the Christian churches during all the ages of their existence. The leaders have striven to force the ancient Hebrew ideal upon the people all along down to the present day. That Baptist pastor who last Sunday threatened Kansas City with Belshazzar's God, is trying to ram that old superstition down the throats of 20th century people. Of course he did not scare anybody, and no one is listening for that old myth to speak to Kansas City in judgment and condemnation. That old God really died some twenty years ago, except in the imagination of priests and dyspeptic theologians.

We have had quite enough of that ancient ideal. It served its purpose, but will not at all fit the new order of things. We need a much larger, nobler, better, wiser God for this new century than the one who fought Israel's battles and hated and slew the subjects of other gods 4,000 years ago. Those people had the presumption to claim that their God was the only true God, and modern church people have been no less presumptuous in trying to send everybody to hell who did not make peace with the same angry God. They are now trying to force his worship upon other peoples who have had other ideals of God, telling them they will be forever lost if they do not bow down to the Bible Jehovah.

Now, at the beginning of this great New Era of Light and Liberty and Supremacy of the people over both kings and gods, we record the following denials—

There is no personal ruler over the universe located anywhere on throne or pedestal.

There is no wrath, vengeance, anger or jealousy in our 20th century ideal of God.

God is not He, or She, or He-She. Principle, Law, Substance, is above the sex plane.

We also record the following affirmations:—

God is Life, Love, Truth, Intelligence, Power and Substance, both universal, and personified in man the individual.

God cannot be angry or destroy anything; for God is Infinite in love and superior to caprice.

God is everywhere, in all things and filling all space as the Essence of Being.

This is our 20th century ideal of God. You see it is not defined or limited. It is not circumscribed by creed nor confined to a particular people. It is not localized in an imaginary heaven far away outside of the physical Universe. It is not an arbitrary tyrant having mercy upon whom he will have mercy and visiting vengeance upon children because their parents sinned.

The letter referred to at the beginning asked, "What does he look like?"

Sometimes this 20th century God looks like Love. You see It in loving words and deeds among men, in the bounties of nature, in the benevolence of the law of mercy and compassion.

Sometimes It looks like Beauty. You see It in the flowers, the forests, the skies, shining in all nature, in sunlight and love light.

Sometimes It looks like Power. You see It in the vast systems of suns and whirling worlds, in the revolving Earth and the surging sea.

Sometimes It looks like Law. You see It in the exact loyalty of effect to cause, in the unbroken harmony of the universal order of things and in the necessity of salvation from sin in the human soul.

Sometimes It looks like Life. You see It in movement and energy and animation everywhere, in gravity, in cohesion, in electricity, in growth, in birth and even in the change we have ignorantly called death.

Sometimes It looks like Substance. You see It in all Being and in that which we call space and which all philosophers agree is full of an essence of being.

Sometimes It looks like Infinite, Absolute Good. You see It in all goodness and trueness and in the integrity of all creation. The Law is unquestionably good.

Sometimes It looks like the Inspiration of Truth. You see It in sublime deeds, in divine poesy and art, in great discoveries, in healing and in noble impulses and elo-

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quence.

This is the way the God of the 20th century looks, and acts and is. This God is more than an ideal; It is a reality, although our concepts of It are but very limited ideals, a feeble grasp at Infinity.

But these concepts broaden and open out and comprehend more and more of the Infinite, while endless ages roll.

A GOOD LETTER.

From My Philosopher Shaker Friend, O. C. Hampton.

FRIEND A. P. BARTON:—

Evolution is a progress from *less* to *more* energy. I suppose it is infinite as to duration, so far as finite creations or Universes are concerned.

I can conceive of no Infinite being, only as an infinite series of finites, which occupy all the room and so crowd out the thinkable possibility of anything else. This infinite series may be considered a polar projection, having the greater or higher (relative) perfection for its positive, and the relatively lower perfection and manifestation for its negative pole. (More and less energy.)

This, to man, is ample—nay, inexhaustible—opportunity for bettering his condition to the endless ages of eternity. Since finite good and evil are only relative terms, and since no idea of either only by contrast or comparison can be entertained either logically or intuitionally, it is immaterial whether we use the terms "good" and "evil" or some other contrasting couplet—our language furnishes a number—seeing they are merely positive and negative poles of the same great magnet, mere manifestations of more or less energy. It is inconsistent to say that evil is the total absence of good, for there is no such thing as absence of good, or absence of light, of heat, of love (hatred), the ideals of absence of these being only negative degrees of the same energy, compared and contrasted with more positive degrees thereof.

What is called evil is only less good, or less energy of the only one principle of Good, and its activity proves its existence, for *nothing* must be totally inactive. To say "all is good," will do well enough; but to add that "there is no evil," is false and illogical, for it is ignoring the negative pole of a magnet, which they pronounce all good, by which they thus stultify and contradict themselves.

When I perceive pain, sorrow or disease knocking at the door of my Ego I say, "Repulsion is the result of positive with negative contact, and you will please pass away in peace to your proper negative pole and mingle once more with the harmonies and vibrations there, while I must seek the higher energies of the positive pole of my Ego, and then all will be well— all will be pleasant and happy."

This kind of auto-suggestion gives me more inward peace, and enables me to draw more successfully on the great Infinite series of Finites for love, wisdom and power, than any other spiritual process.

A happy New Year to all the Bartons and all their friends.

O. C. Hampton.

ROOSEVELT GOING A HUNTING.

"DENVER DEC. 5.—Theodore Roosevelt, of New York, is coming to Colorado this winter for a hunting trip. He has notified the hotel at Meeker that he will be there later in the season and a dispatch from that town says that accommodations have been reserved for Governor Roosevelt and party the week before the New York Legislature meets."

We find the above in the *Boston Evening Transcript* of Dec. 5th.

Of course this means that he is proposing to take the trouble of going all the way to Colorado to *have the fun of shooting, wounding and killing* such animals as may come within the reach of his gun.

It would seem as though the Governor of New York might find more important business, and if he cannot be satisfied with all the killing of horses and men that have come out of the Cuban war, which he has said he had as much to do with getting up as any one (and we think he had more, including the sending of the "Maine" to Havana when we had a large fleet within a few hours sail of that port and the President and Secretary Sherman were just closing negotiations with the Spanish Government that would have given freedom to Cuba without the firing of a single gun or the death of a single human being, horse or mule)—if Mr. Roosevelt cannot be satisfied with all these killings, but must keep it up to keep his hand in—why not arrange with some Albany butcher to help him out?

We are sorry to say that we know of no man in this country whose influence is in our opinion more hostile to the teachings of our "Band of Mercy" and to the progress of civilization and humanity upon which the future of our country is to so largely depend.

We did all in our power to prevent his appointment as Assistant Secretary of the Navy, writing one of the most prominent members of the President's cabinet that we thought him what Rufus Choate once said of another member of our Suffolk Bar, "A bull dog with confused ideas." If we had succeeded, we think it probable that the "Maine" would never have been sent to Havana and been blown up there—that President McKinley and Secretary Sherman would have induced Spain to give up Cuba without the firing of a single gun, and that all the sacrifice of human and animal life and expenditure of millions of dollars (paid and to be paid) for armies, resulting from that war would have been saved.—Geo. T. Angell, In Our Dumb Animals.

Our recent want ad in The Life brought to Prof. Chas. A. Osborn, President of the Science of Individual Dominion School, at 93 Warren st., Boston, just what he wanted in the persons of Charlotta J. Rogers and husband. Mrs. Rogers sends invitation through The Life to her many friends to call upon or write her at her new quarters.

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KEY-NOTE.

I NOW DEDICATE MY POWERS TO THE FAITHFUL EXPRESSION OF TRUE THOUGHTS ONLY. I NOW SET MY MARK HIGH, AND ABIDE IN THE BEST I KNOW, UNTO PERFECT FULFILLMENT.

The vaccination fad is a passing superstition. It must go. In England, the home of Jenner of terrible memory who started it all, a man may avoid it for his family by making affidavit that he is conscientiously opposed to it.

It is not generally known that seven attempts were made upon Queen Victoria's life during her reign. Three times was she fired at with a pistol, twice had a pistol presented, the firing being prevented by intervention, once struck in the face with a stick. None of the offenders were punished with death. Some of them were banished and some sent to an insane asylum. The benevolent queen believed firmly that no one would attempt to harm her unless he were insane.

The Victorian Era was the highnoon of Britannia's glory. Almost 64 years of peace, prosperity and progress have distinguished the longest European reign, except that of Louis XIV. of France. He was king 72 years, but a considerable part of this time his reign was only nominal, as he was crowned at the age of 5 years. There was no regency in Victoria's reign, she having reached her legal majority a month before she succeeded her Uncle George IV.

Healing Thoughts

A PUPIL who is taking my course of Lessons, and who has just answered 20 questions upon the 7th Lesson —Individuality—writes:—"This is a tremendous subject, and raises many questions.....Speaking of *concentration*, it is no trouble for me to do, nor is it much exertion to do so for fifteen minutes. I am said to possess wonderful powers of concentration, and it is owing to this I am able to do much in a short time:—I never waste time in unnecessary ways but go right to the heart of things. To one who has studied the eastern schools of thought with all their mass of thought detail—it seems strange to use Mind and Spirit as synonymous terms—without explaining. You will understand how I use or have thought of them. There is certainly a mental plane upon which if I choose I can do many apparently wonderful things, in the way of controlling business, people, etc. Physical conditions can also be changed, whether permanently or not remains to be seen. This is the plane upon which *will power* is supreme. There is a higher plane—much higher—that of Spirit—pure Wisdom. The Source of Intuition in its true sense.

"When I heal people on this plane, I simply know the Truth--when I get knowledge on this plane I simply *realize* or *know*. On this plane is the greatest power and it encompasses all other planes below it.

"This matter of using terms to express abstract or spiritual things is a trying one.

"Matter is only a passing phenomenon—ever changing —an instrument—a mere garment—the *atom* being the only type of *permanency* in it—and that we cannot see, for it presents a mode of motion.....

"I insist upon being master of this instrument under any circumstance. After I am through with it, it is a matter of sublime indifference what becomes of it. While I impress everyone now as the picture of health, and overflowing with vitality and energy, yet it is a matter of indifference whether I work in the body or out of it, so I fully do my share. But at the same time I shall not pass through the change called death till I get good and ready! There is only one reality to me and that is Spirit," etc.

I have not permission to publish this letter. But she is a woman after my own heart. She is almost ready for her great work in life, that of teaching pure spiritual truths to waiting, inquiring, hungering people. We have hypnotists enough. We want teachers who will awaken the people instead of putting them to sleep. We have magnetists many, and manipulators, who all have their planes to pass, and who give temporary aid to many. But when the soul partakes of the waters of Life—the true knowledge—it will not thirst any more. For the Power of the Infinite shall be in the soul.

Spirit is the quintessence of The Invisible Powers. It is this—all the Powers in one—that we use as our own power, in doing the perfect work. Mind is simply spirit in its activities. The mentality is a supposed division set off to govern a soul. It is the mind of the soul. It has *believed* itself separate from universal mind. When the soul-mind (mentality) discovers that it is not really sep-

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arate—sees that it is at one with infinite Mind or Spirit then it will have grown in grace and knowledge unto the perfect Stature of the Spiritual Self, and will recognize its oneness with Spirit.

Yes, the mental plane is primary to the spiritual. The higher plane of which my pupil writes so clearly, is the plane of lasting power and of perfect results. It is above the mental or will-power plane, though the latter plane—*if* used for the right—is of great importance as a primary step.

Matter is subject to mind. It is the outline of ideas, the picture, or superficial outline. But all that is, whether real or apparent, is not outside the realm of spirit, since spirit is all.

The greatest lesson for people to learn is that of the graceful and proper disposal of the body when through with it. Death is unnatural to the soul's true exodus. Whether any one now living ever accomplishes this feat or not, it is the true way, *to metamorphose* the body into the abstract.

If the body is formed through mental conception, it can be unformulated, and with as much ease and precision.

I am sure that in a case of tumor, where I took the unformulating attitude of thought, this process was followed and proven, for the patient wrote me that the "appearance had disappeared," and could not be found.

Yes, much can be accomplished on the mental plane. By will-power one may take a very positive attitude; by hypnotism one may remove the belief of disease from the patient so that he may recover; through magnetism one may have his trouble scattered, and through materia medica, one who *believes* that its application will heal him, may be temporarily relieved. But none of these are permanent in effect. Temporary health is better than sickness, but that which will bring permanent health, and make mankind efficient for its highest, noblest sphere, is the thing to be desired.

It is through attention to spiritual laws that the mentality attains unto these its higher powers. The body of itself can do nothing, the life that is in the body may accomplish much. The body is the soul's instrument through which the soul, this life, works. The body was made by thought. It can be unmade in the same way. The body is a wonderful instrument, delicate and intricate. If the owner of it does not know how to protect it, it may suffer injuries. And this shows how necessary it is for the soul to be wise, for, if he cannot manage his body,—it being made of and sustained by thought alone—other and foreign thought forces will operate upon it.

Some of the best and loveliest people on earth are held in imperfect manifestation just in this way.

Every opportunity is given the soul. It is the nature of all matter to change perpetually. New atoms must take the places of old ones and that constantly. Not perhaps throughout the entire physical organism all at once, for this waste and renewal goes on chiefly in those parts most exercised. For instance, the temples are gray before the back hair, we usually observe, because of the oft repeated excess of combing and brushing that division of the scalp. The body can be made over, and according to a pattern in thought, but the thinker must put out all the defective bricks if he would build the structure according to his choice.

When the prophets of old urged people to be perfect, they did not do it to please Jehovah or flatter Jesus. They did it because they had found out that the perfect body was made out of perfect thoughts. When they said, be ye holy, they meant, full of right thought, so that there could be no negative places in the entire structure—no weak spots for foreign weaknesses, to fill. Thus may the human present soul, body and spiritas a harmonious whole, before the universe.

C. J. B.

THE BIBLE LESSON

FIRST QUARTER.

1901.

Lesson VI—February, 10.

PARABLE OF THE TALENTS.—Matt. 25:14-30.

Central Thought:—"Each one of us, therefore, shall give an account concerning himself to God."

Jesus gave this lesson immediately after that of the ten virgins. He and his disciples were on the Mount of Olives going along toward Bethany, where Lazarus and his sisters lived. Jesus intended to spend the night with them.

Verses 14 and 15 say that the kingdom of heaven is like a man going away who gave money to his servants, to one five talents, to another two and to another one, "to each according to his respective capacity."

The kingdom of the heavens is the dominion of the spirit of Truth.

The man who gave out the talents is the Christ, the Ego of men.

The servants are men, people, persons.

The talents are endowments, gifts, expressed powers. As much and many of these are given as each one is ready to use to advantage. You have given to you or unfolded in you as much power as you are ready for as, much as you have prepared yourself to use wisely. This is always the case with all people. All things are yours. Get ready to receive and appropriate.

Verses 16, 17 and 18 tell about how these three servants used the talents bestowed upon them. The ones who received the five and the two used them well and doubled them. The one who received but one buried and saved it.

The broader capacities improved upon the gifts; the narrower capacity stagnated.

The three servants represent three classes of people, considered according to endowments. There are those who increase native power by judicious use of talents. There are others who do not, and consequently lose what they had at first. Cultivate memory and strengthen it. Exercise your reason and brighten it. Use your brain rightly and improve its quality. Express your hearts

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noblest impulses and enlarge it. Use all capacity aright and broaden your dominion in the earth.

Verses 19 to 28 inclusive tell of the accounting. The two servants who had done well were told that because they had been faithful over a few things, they should be appointed over many, and that they should "partake of the master's joy." The one who was afraid and made no use of his talent was deprived of that which was bestowed upon him.

To properly use endowments will open up unlimited capacity and privilege. To not use them is to lose even natural endowments.

"The Master's joy" is the joy of mastery, the happiness of supremacy over affairs and bodily conditions.

The way to reach this state is to not be afraid, to fear neither God nor devil, nor man, and use fully, freely and judiciously the capacities you have, the talents bestowed upon you.

The man who is afraid of God, buries his talent and waits for Jesus to save him, to pay every debt he owes.

He says to God "I offer a most unworthy self to thee. My best deeds are filthy rags. Take me for Jesus' sake." And he sometimes sings, "Oh, to be nothing only an empty and broken vessel!" He comes out at the end of such a course according to his own estimate of himself—as nothing, with nothing, an empty and broken vessel.

The man who fears the devil and spends his time and energies in fighting that fiction, is frozen in soul, dwarfed in brain and contracted in heart. He buries his talent or puts it to a wrong use.

The one who fears men and believes himself badly used by the word, looking to heaven as a place of future reward where he expects to be vindicated, allows his powers to evaporate and go up toward the skies in smoke, or empty praises and prayers.

He who loves all and fears nothing, believes in the Good and in himself and uses his powers in doing good, increases his dominion according to the square of the distance he measures in progress. A rod of rise widens the horizon by miles.

I will quote the last two verses. The text of the lesson is too long to give it all, consisting of 17 long verses.

29. For to every one who has, more shall be given, and he shall abound, but from him who has not even that which he has shall be taken away.

30. And thrust the unprofitable servant into the outer darkness; there shall be the weeping and the gnashing of teeth.

Ordinary observation will convince one of the truth of the statement made in verse 29, viewing it only in a temporal sense. The triggers of trade, commerce and finance are all set for the making of the poor poorer and the rich richer. Human disposition, too, leans that way. We bless and help the man who compels prosperity, and snub and freeze out the one who fails.

Let me now write out this verse again, filling in to explain the full meaning, spiritually viewed:

To every one who has (of his own winning and unfolding of soul treasures) more shall be given, (the universal Essence flows in to enrich, strengthen, inspire and upbuild,) and he shall abound; (no limit can be placed upon his dominion and capacity for unfoldment;) but from him who has not, (of his own winning, of his active unfoldment,) even that which he has (his native endowments, that which he has not himself won or unfolded, but received in birth as inherent capacity) shall be taken away. (He loses it by disuse or misuse.)

Then he goes into the outer darkness, the state of discontent, emptiness and unhappiness, as the lawful result of his own conduct. Tears and material gnashings, bickerings, quarrels, lawsuits and sorrow belong to this outer realm.

But the soul cannot be crushed by this. It rallies and rises, like the prodigal son, and returns to the Father. Through these hard outer darkness experiences it learns wisdom and gets understanding and power through the struggle of overcoming. It cannot be held in the outer darkness very long. The buoyancy of the spirit cannot be crushed.

Answers to Correspondents

1. I AM much interested in the article in No. 28 by Lydia A. Bell I wish either she or you would write more fully upon what she calls, in her last paragraph, "the two aspects." I am sometimes perplexed by these two, which seem antagonistic.

2. And please give us, sometime, light upon the psychic, the mental and the spiritual. Can you draw the lines between them? I think you have touched upon the subject, but please elaborate. Mrs. A. P. S.

Answers:—1. The two aspects are two only from point of view. They are one in spirit and purpose and end. Two persons viewing a mountain from two different points see, to them, different mountains.

Moreover, things appear largely to be what the eyes looking at them color them to be. We see people and things according to the eyes through which we look at them. One sees a bonfire, another a conflagration, according to the point of aspect of the same blaze. I do not suppose any two persons see you to be just the same person. Error arises out of ignorance. Hard experiences follow. These experiences smart, hurt, feel unpleasant. Viewed superficially from a sense point of view, they are bad. But they are really good, working out salvation for the one having them. It is because the law governing them is good that they smart. It is the only way out, after the error has already been committed.

Pleasant experiences we call good. They are good, bet we may misuse them and bring unpleasant things as a result.

We may be sure of two things: The Law of Being is good and always brings to us the best things for us in any and every state of unfoldment and progress, and the end of all experience and destiny is salvation from sin and victory over obstacles.

We need,

1. Confidence in the Law of Being,
2. Patience and persevering effort, and
3. Love and joy under all conditions and in all circumstances.

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2. The spiritual realm of Mind is the realm of pure, native mind essence, clear of all material engrossment and pollution. It is the realm of Cause, the region of pure Being. It is the home of the Ego, the source of Expression and inspiration.

The mental realm of mind is the place of mental action through brain and nerves. Mind shows itself in this realm as intellect, as reason, as bodily vitality and as general cerebral manifestation of mind.

The psychic realm of mind is that which is semi-material and semi-spiritual. It is seen in impression, in psychic perception, in clairvoyance, in mediumistic manifestations of spiritualists. Apparitions, premonitions, and obsessions belong to this region of mind.

The material realm is the outer and grosser, that which appeals to the senses and is useful on the earth plane of body and objective things. The soul is spiritual. The body is physical or material. The intellect is mental. The emotions are psychic. But all are but different modes of manifesting the one prime element, mind. What is called matter is mind in its origin and basic principle. There is only mind, or spirit, in essence. There are many modes of manifesting the one mind, called by different names, some of which we have used here. This subject is treated fully in one of my Lessons, the one entitled "Mind and Body—Individuality." This Lesson together with the one on "Manifestation and the Uses," will give the student a clear understanding of the points here inquired about.

THE QUEEN OF PEACE.

IT IS a note-worthy fact that Queen Victoria differs from most heads of government in that she was not elected to office because of having proven herself an efficient murderer, or slayer of men and innocent horses.

Her relatives and friends should not have held the claim of fatal sickness over her. With her sound principles she should live many years longer. She has never levelled a rifle at any one of her human kind, and has no blood upon her hands.

Now there is Lady Macbeth. Shakespeare makes a figure of her wrestle with the consciousness of bloody hands.

"See how she rubs her hands!
Out damned spot! Will these hands ne'er be clean?
All the perfumes of Arabia could not sweeten this little hand!"

Joseph Cook, at the Congress of Religions in Chicago said:—

"*What can wash Lady Macbeth's right hand?* This is a question I propose to the four Continents and all the isles of the sea. I turn to Mohammedanism. Can you wash our red, right hands? I turn to Confucianism, Buddhism and Brahmanism. Can you wash our red, right hands?

"So help me God, I mean to ask a question this afternoon that shall go in some hearts across the seas and to the antipodes, and I ask it in the name of what I hold to be an absolutely self-evident truth that unless a man is washed from the love of sin and the guilt of sin he cannot be at peace in the presence of Infinite Holiness."

Is it not strange that in gliding so near a great truth he fails to arrive at a higher conclusion, but gravitates back into the old tradition of cleansing guilt—of washing bloody hands with blood—for cleansing, and for the making of Lady Macbeth's hands pure and white. Why could he not see that it was not the blood of Jesus he must apply but the *Word of the Christ Self;* not to blot out the past, for a deed accomplished cannot be as if it had not been, but to bury it in the past, and live anew in the present and for the future. Blood may wash in, but not off!

The wrongs of war seem to have hypnotized the people so that they do not try to put it down forever. Let all the world awaken to the truth that killing is wrong. Let them see that to take life is so against the law of nature that the act rebounds, as if in vengeance, and slays the slayer. "He that taketh the sword shall fall by the sword," after the same tragical manner, because the word of error sent out returns unto the sender for fulfillment. These people who encourage war surely forget the positive command that was given by their highest authority:—"Thou shalt not kill." No man should be elected to office after having killed. The question should be asked, have you ever had murder in your heart? And an answer in the affirmative should settle the question and prohibit him from filling any office of trust.

Some time this will be the case. The time is coming, —and now is with many—when a bloody hand will unfit a man or woman for office.

We may not see this glorious time prevail so long as we elect criminals to office.

Awaken thou that sleepest a hypnotic sleep of war and party strife. The night of such things is far spent, the Day of true manifesting is at hand. See Queen Victoria's words—

"If, when I am dead," said Victoria several years ago, "the English people honor me enough to think of what I would wish and what I would pray for on their behalf, I would have them always associate my name with peace and the amity that promotes the ends of justice and of right."

C. J. B.

KILLED LEGALLY,

"MARY ELIDA Lanning, aged 2 years, in perfect health, at New York City, was vaccinated in August with vaccine containing more, probably, than the usual proportion of scrofula, erysipelas or syphilis. Result: Convulsion after convulsion, ending in lockjaw and death after sixteen awful days. The learned quack, who experimented on the little innocent, and other scientific (?) quacks, have, however, succeeded in covering the case with learned phrases and scientific terms which cannot but completely console the mother. No arrests for manslaughter."—*Exchange.*

Margaret Fahnestock was a pupil of the Langland School and lived with her grandmother at 18 Wilmot avenue. She was vaccinated last week and the wound on her arm became swollen. Death was finally caused by lockjaw.—*Exchange.*

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THE JOURNAL OF MAGNETISM, issued on the first of every month by Magnetic Pub. Co., 156 Washington st., Chicago. Lloyd Jones Editor. Devoted to Physical and Mental Culture, Hygiene and Magnetism. $1.00 a year; 10 cents a copy. Write for sample.

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The Life

"The Life is more than meat, and the body, than raiment."

VOL. 7. KANSAS CITY, MO., WEDNESDAY, FEBRUARY 6, 1901. NO. 41

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COULEUR DE ROSE

I WANT more lives in which to love
This world so full of beauty;
I want more days to use the ways
I know of doing duty.
I ask no greater joy than this,
(So much I am life's lover,)
When I reach age to turn the page,
And read Earth's story over.
(Oh, love, stay near!)

Oh, rapture promise of the May!
Oh, June, fulfilling after!
If Autumn sighs when Summer dies,
'Tis drowned in Winter's laughter.
O, Maiden dawns! O, wifely noons!
O, Siren sweet, sweet nights!
I'd want no heaven, could Earth be given
Again with its delights,
(If love stayed near.)

There are such glories for the eye;
Such pleasures for the ear;
The senses reel with all they feel,
And see, and taste, and hear.
There are such ways of doing good,
Such ways of being kind;
And bread that's cast on waters, fast
Comes home again, I find.
(Oh, love, stay near.)

There are such royal souls to know,
There is so much to learn,
While secrets rest in Nature's breast;
And unnamed stars still burn.
God toiled six days to make this Earth,
I think the good folks say;
Six lives we need to give full meed
Of praise—one for each day,
(If love stay near.)

But oh, if love fled far away,
Or veiled his face from me,
One life too much, why then were such
A life as this would be.
With sullen May, and blighted June,
Blurred dawn and haggard night,
This drear old world in space were whirled,
If love lent not his light.
(Oh, love, stay near.) —*Ella Wheeler Wilcox.*

The Leader in this issue: TRUE AND FALSE PIETY. There are six varieties. Which sort are you? Read what is said there about The Life's position.

You are, each of you, hereby appointed a special agent of The Life to get subscribers. You can secure at least one. Do not neglect this, please. It is in your power to double our list.

My course of Lessons has just been thoroughly revised, re-arranged and added to so as to greatly improve them. And I will make the terms so easy that any one can take them. Write me about it.

Every day brings us a new paper along the New Thought lines, a "No. 1, Vol. 1.". It does seem that everybody who gets an inkling of the subject becomes affected at once with an itching for journalism and a belief that a call has been sent to publish a paper. What the end is to be remains to be seen.

A bill has been introduced in the Missouri legislature, now in session, providing for licensing mental healers as doctors, under control of the State Board of Health. Another bill provides that Christian Scientists shall have authority to perform the marriage ceremony.

The true Christian Mental Scientist will keep himself clear from all contamination with the numerous isms and ologies and the yogiism of Indian superstition, so prevalent now. If you would be a strong healer and triumph in life over affairs and environment, practice the precepts of this Science, purely, earnestly and faithfully. It is the Science of Life and furnishes the key to all success, and to happiness.

One of the most arrant, brazen-faced attempts at fraud that has ever come to our notice is being worked by one calling himself "Divine Healer Schrader". He is using in his circulars the Francis Schlatter work and fame as his own. He tells about how he healed thousands in Denver, how he fasted 40 days in the Rocky mountains and gives case after case by name of persons who were healed by Francis Schlatter as his own cases. He quotes what the Denver *Times* said about ten thousand letters coming to the Denver p. o. for Francis Schlatter after his disappearance, only he substitutes the name of "Schrader" for that of Schlatter. He also tries to appropriate the blessed handkerchief business which Schlatter carried on in Denver. He makes no effort to explain the difference in name, expecting to take in, unawares, people who accept the similarity as the same, without being accurate about the form. This is a dirty fraud, going about trying to work upon the credulity of the people by attempting to look like the pictures of Jesus and personating a man who did do genuine healing, but is now dead.

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True and False Piety.

SINCERE, HONEST, rugged trueness to convictions of truth is rare among men, and those who are so fortunately constructed and unpolitic as to be so endowed are always misunderstood and do not receive justice at the hands of a policy bound world.

There is a piety common among men which is founded upon cowardice.

There is a piety founded upon a sense of duty towards the organization.

There is a piety founded upon conformity and love of approval.

There is a piety founded upon a false notion of goodness.

There is a piety founded upon selfishness.

There is a piety founded upon fearless integrity and love of Truth.

The piety of cowardice is no deeper than mere conduct and profession. There is no heart in it; nor is there any principle. The one who is pious in this manner is afraid to do what has been pronounced wrong by moralists and creed makers. He does not decide for himself at all as to the rightness or impropriety of conduct or attitudes. He takes the decisions ready made and fear of the penalty of transgression rules him.

Such people are harmless church members, mostly. They are called "mighty good" by their neighbors; but all that can be said about them is that they do no harm and have no enemies.

Give me a man with enemies, a man who is maligned, a man who stirs up opposition and has been accused wrongly of doing all sorts of mean things. He is the man who does something in the world, who leaves his mark behind him.

Gen. Butler used to say he had much rather have the newspapers abusing him than saying nothing about him.

Spurgeon once told his class of young preachers, whom he had sent out into the field a year before, that he was afraid they had done no good, as he had not noticed the newspapers saying anything against them.

John Wesley once said in a sermon that he had been accused of every sin in the catalogue except stealing. An old lady rose up in meeting and said, "Yes, and you steal, too. You borrowed our ax and never returned it." The great preacher exclaimed, "Thank God; that completes the list."

Many people are pious from a sense of duty. They regard their church and social obligations as binding upon them. They make the duty of attendance upon meetings and keeping intact the neighborly forms a sort of task master, and obey in a sort of mechanical way the mandates of the code. It is a perfunctory piety. Such people pride themselves upon their respectability and their good-fellowship.

I would not be a slave to forms nor prostrate myself before a fetich called duty. While it is all right to do your duty, it is not best for your soul growth and freedom to do it for no other reason than that it has been decided to be a duty by society or the church. Be your own judge about what is the right thing for you and do what you decide is the right thing, even though others may raise a howl about it. Be individual—not a part of a machine, acting as you are acted upon.

There are those who do things in order to win praise and try hard to avoid censure and criticism. Plaudits puff them up and make them feel good, while disapproval cuts them down and discourages them. Everybody praises righteousness, whether they are themselves righteous or not. Some people "try to do right" in order to win this approval. They simply conform to what is expected of them. The child who obeys his parents in order to get their praise is weak and will just as soon do wrong if thereby he can win the applause of the crowd he happens to be with. The man who is honest only from policy, will be dishonest for the same reason just as soon. It is success in business or public popularity he is seeking, and he will bend his conduct to win, whichever way that may be.

Let us have men who will do and say what the heart, the inner self, says is in accord with truth, without any calculation whatever about the gain or loss that may result. Be true if men take up stones to stone you for it. Conformity is the badge of nonentity and love of praise is vanity. Love truth and conform to nothing but your highest ideals of Truth.

There is a sort of namby-pamby notion about goodness that leads to endorsement of and participation in wrong doing. The victims of this disease are hypnotized by repeating "all is good" unwisely. Many of them get to be so in love with criminals that they severely condemn those who call them by their right name and refuse to pat them on the back and cheer them on their way. They see through false eyes. The Life has had a few people ostracise and try to injure it simply because it refuses to be a party to crime by condoning it and coddling those who indulge in it. The Life never speaks of wrong conduct in malice, nor with spitefulness, nor without having at hand full and indisputable evidence that what it says is true. But people who condemn The Life for it are full of malice and object to being aroused out of their hypnotic spell in which wrong is glossed over as right.

I will not be a *particeps criminis* with vile persons by recommending them to the public and shutting my eyes and saying, "They are all right. All is good." It is not Christlike to do so. Jesus never acted that way. (Read Matt. 23.) It is abominable. All conduct is not good, and we are false to ourselves and to principle when we say it is.

But we never condemn the erring. It is only the error we condemn. Yet, we may not, as public teachers and journalists, recommend false pretenders to the people. We would be recreant to our high trust and privilege to do so. People who get mad and screech, "Stop my paper," on account of our calling things by their right names and refusing to call bad good, are the ones who are guilty of condemning and falsely judging. They are not right at heart themselves or they would not rise up to defend wrong-doing as they do. In trying to injure The Life on account of its honest, upright, fearless,

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earnest course, they are attempting to hurt Truth in defense of falsehood. This is a false righteousness, an unchristian piety.

We love Truth and the people—the erring as well as the true--so well and devotedly that we will not call wrong right nor say that error is all right. It is not all right to live in open, gross adultery for months and years and then pose as a teacher of righteousness, and we will not be found tolerating and commending any such rottenness. Let the wicked man (or woman) forsake his ways and atone, and no one will be more ready to receive and bless than we. But one who has led a vile life is not fit for a moral guide and teacher of Truth until the harvest is fully reaped and reformation completed. If a debauche comes to your house and tells you he is going to alter his course and live a better life, you will do right to bless and encourage him all you can; but it would be exceedingly foolish and wrong for you to take him into your home at once and make him companion or tutor for your children. And if he should seek such a position, at the same time continuing his wrong ways, saying they were good, what ought to be done with you if you take him into your family and say, "You are all right. All is good"?

Some people professing to be Mental Scientists and Christians are doing just as foolishly in their encouragement of crime and condemnation of the champion of Truth who dares to be true.

Let us be true and love and encourage trueness, and not sustain vileness by any means whatever. The Life will continue to be true and clean and fearless, it matters not if some do rise up to smite it for refusing to encourage vileness and crime. Let them try it. They only injure themselves. The Life is true to Truth and cannot be hurt.

The last sort of false piety I mentioned is that which is founded upon selfishness. It is very profuse in its professions of love for the dear, *dear*, DEAR brothers and sisters. The language and conduct of such people are extravagant in professions of love and devotion to mankind. They do love *so* warmly, and want to do good to humanity *so* ardently.

These very persons are the sharpest in their private criticisms and bitterest in their feelings when their love professions seem to fail to win what they were after.

It is only wily, selfish hypocrisy, for business purposes. Many times, in fact, almost always, they claim that they do not want people's money—they only wish to do them good. Yet, all this is only a sly scheme to get money. They think they can draw it that way best, and they treat constantly for it to come. Moreover, if it don't come, they are secretly bitter and morose about it.

Better be honest and open and call things by their right name. Don't profess to love more than you do. Be sincere. If you want money, say so, and earn it, and claim it, legitimately. Nothing wrong in that. Don't try to slip up on the blind side and get it by indirection. That is not honest. Let your piety be founded upon fearless integrity and Truth.

MEDITATIONS

By KAXTON

GREAT IDEAS are instilled into the world from great lives. Great thoughts grow and ripen in the souls of great men and ere long, the man passes from view and leaves behind him, as the ripe fruit of his inner life, an idea which becomes the heritage of all who live after him. Freedom was first born in the hearts of men, then ripened into action and enriched the world. The brotherhood of man is a great idea, and is worthy of the great mind that conceived it. But it can never enrich the world until it has grown in the hearts of men as a living principle too vital and strong to be shut up in the quiet retreats of a recluse or a mahatma. The idea of the equal rights of all men is a grand and daring conception, and one that once startled the world. But mankind was not benefitted by it until it had so grown into the hearts of men, and so permeated their lives that they were compelled to live the idea as a vital principle of action. The idea of the absolute freedom of conscience has revolutionized the ethics of the world. But it did this by becoming an in-grown principle in the hearts and lives of men. The idea that the powers of the human soul are capable of unlimited development has lifted many a drooping life from among the black pots of pessimism and placed it under the benign influence of the bow of promise. But the intellectual conception of the idea is not sufficient of itself to transform a life. The idea that the natural and absolute mastery of the universe belongs to spirit, has been postulated many times by those who only saw the truth as through a glass darkly and so never realized the fruition of the principle in their own lives nor were able to transmit its blessings to posterity. This latter idea is the climax of all thought, and its realization is the legitimate end of all human activities.

To whom are we indebted for these great thoughts?

***

Beyond all question, Jesus of Nazareth has put more vitality into these ideas than all others besides. If we examine carefully the ideas involved in that grandest of all conceptions which formed the burden of all his teachings, and which he called the *Kingdom of Heaven*, we shall find that all the noblest conceptions of the human mind hitherto are the common property of that wonderful kingdom. This kingdom is nothing more nor less than the ideal realization of the mastery of spirit. Freedom, justice, purity, love, power, all follow as inevitable corollaries in the dominance of spirit. In the kingdom conceived by Jesus all perplexing questions of statecraft, socialism, nihilism, agrarianism, militarism, commercialism, disappear like tangled threads in a flame.

***

The dark and doubtful questionings of science and philosophy are dropped at the threshold of this kingdom by all who enter there. Jesus lived in the kingdom which he conceived and so made it a power for the elevation of the world. The airy heights of philosophy can never reach the depths of human need, because no one can live them. One soul who enters the kingdom set up on earth by Jesus and so lives, becomes a greater power in the world to save men from the vanities of the outer life, than ten thousand who spend their forces in doubtful disputations of philosophy or in vain imaginings concerning the occult powers of magic and astrology.

***

All power, all knowledge, must be sought only through the absolute mastery of spirit over the material environment. We do not need magic to work miracles, nor do we need the vagaries of astrology to foretell anything we may need to know of coming events. All these things are the common heritage of the heirs to the kingdom of heaven. He that runs after false gods shall be confounded, and he that tries to lift himself into the favored and charmed circle of the heirs of the kingdom by the false levers of occult pretention may deceive many and triumph for a while, but his downfall is certain.

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THE LIFE.

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KEY-NOTE.

I NOW DEDICATE MY POWERS TO THE FAITHFUL EXPRESSION OF TRUE THOUGHTS ONLY. I NOW SET MY MARK HIGH, AND ABIDE IN THE BEST I KNOW, UNTO PERFECT FULFILLMENT.

"He has not learned the lesson of life who does not every day surmount a fear."

"Whoso falls out of the hands of God," says the Talmud, "shall fall into the hands of the physicians."

"Go out of doors and get the air. Ah, if you knew what is in the air! See what your robust neighbor, who never feared to live in it, has got from it: strength, cheerfulness, power to convince, heartiness and equality to each event."

"It is better that joy should be spread over all the day in the form of strength, than that it should be concentrated into ecstacies, full of danger and followed by reactions."

"The best part of health is fine disposition. It is more essential than talent, even in works of talent. Nothing will supply the want of sunshine to peaches, and, to make knowledge valuable, you must have the cheerfulness of Wisdom."

"We are to know that we are never without a pilot. When we know not how to steer, and dare not hoist a sail, we can drift. The current knows the way though we do not. The ship of heaven guides itself and will not accept a wooden rudder."

Healing Thoughts

AMONG THE most startling things I had to read in the Bible, when a child, were those words of the Nazarene Prophet which described the "End" of the World and the spectacle of "the Abomination of Desolation standing in the holy place," and of the moon turning into blood, (if this ever occurs, it will be the immediate result of the vicarious way of atonement and bloody sacrifice) and, of the sun—the great source of physical light and comfort—refusing longer to shine! This has been pretty ably illustrated in Byron's "Darkness."

There was a meaning covered up in Jesus' words. If he had said to those people of old:—"The end of the way of ignorance will appear, when the Soul unifies itself to its True Self of Power—when the life that is in you discovers for itself that it is not different from the Individual life, but is one with it—that this place of conscious oneness is the Holy Place; and, that the 'Abomination of Desolation', is the materialistic doctrine which, losing sight of the metaphysical or spiritual Source and Cause of all, places Matter in the chief place and makes *it* the source and founder of all, *thus* depriving the soul of the true consciousness, of light and rendering existence barren, desolate and abominable.

He here goes on to tell his followers what to do when these times shall appear: When ye see Matter given as the holy place of the meeting oj the soul and the Individual in conscious oneness, when Matter is exalted and the source of changeful matter is dethroned then let the Soul go to the mountains to retirement and thought, to the heights and fastnesses of the Spirit Life.

(I here say spiritual, because this term is superior to that of mind in that the latter may think either good or evil. Spirit is above this plane.)

And let him who has once overcome the false desires of the flesh watch and be steadfast lest he return to the worship of the flesh and things that are subject ever to perpetual change.

And when some declare that the True Self *has* become as a flesh man, with false desires, believe it not, for delusions will arise and false manifestations, that will easily deceive many.

If one says "Behold he is here;" or "lo, he is there," or in the desert or on the mountain, believe it not. "For, as the lightening cometh out of the east and illumines the whole earth, so shall the world's spiritual awakening be; for the recognition of the divinity in all people, when the truth shall cover the earth, and none may say, "know the truth," for all—from the least to the greatest— shall know the Perfect Self and be free, to aspire as they will. But wheresoever the carcass of material error is, there will the unenlightened eagle be, picking at the material. It is upon these that the Sun shall seem to cease to give light, and the moon sacrifice in blood. And it is within them that the true powers are shaken.

Right here I would like to say a word about WILL and also about *blood.* To set aside sentiment and *reason* about the matter, it is found that the shedding of blood never made any body better. It infuriates cattle to see

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one of their number slain. What a roaring of bulls there must have been in David's time! In the horrid arenas where the Spanish fights were provoked a sight of blood always increased the fury. The murderer, at sight of his victim, reaches out for every one in sight! The mob and its auxiliary, the newspaper, erects other gibbets! When the people decided to kill Jesus they made a gala day of it and called in two more victims. And from that day Christendom has been revelling in wars and in slaughter-houses! Their ministers go to foreign countries to enforce it, and they carry with them narcotics to stupefy their victims and force them into their ideas of sacrifice. Queen Victoria, the peace-loving, womanly, virtuous, and truly great Empress and Sovereign, fell a victim—horrified to death, before her time—because of so much war, the slaughter of so many of the people!

The popular notion that the genius who presides over this universe likes the odor of burnt sacrifice, and thirsts continually for blood, was quietused before the close of the century. Turning upon his own Son was going too far. If the old God had had a bit of motherhood in him, this never would have occurred! Or, if the mother had been living, not a hair of his head could have been touched! The mother would have known that the race could not be saved that way anyhow. The idea! Strange the men who believed in Jesus would think so, when *he* said plainly they must reap according to their sowing, and when they must have seen that salvation by blood was a failure, and the best of men claimed they sinned, just the same, every day. Tragical blood is the symbol of cruelty, from nose-blood to insane war.

In regard to the WILL. Here is a letter from a woman whose husband and friends would not let her have scientific treatment but forced drugs upon her.

"I am not strong, but I have the blessed assurance that it will come if I trust *him* and wait patiently, *he* will give me the desire of my heart, and I know he will do as he has promised, for he has just given me the greatest blessing of my life. I have been trying to be a Christian for 20 years, but was not satisfied with my way of living and felt that there was a better way and with all my heart I began to seek it. And all praise to *him* he has shown me my error, and enabled me to turn from it and he has filled my soul with love for him and joy and praise." (Where one throws off all responsibility and gives up thus, a momentary relief is the result, naturally.)

"O, for health and strength that I may be able to do something for my blessed Savior, and tell of his power to save both soul and body." (They soon separated the two that case.)

"I want to know more about this beautiful life you live, and Christ would have us all live. I want to praise him every moment. I would like so well to see you and hear you talk of God's love and power.

"My brother-in-law is a doctor and insists that I take medicine, and my husband says I must. I have a strange numb feeling, can't swallow—nearly always had trouble with my throat." etc.

Now if this woman had not been bound hand and foot by her friends(?) and tradition, she might have become free to exercise her own WILL and would have recovered. It was not anybody's will that she should not get well, unless, indeed—the ones who enforced the drugs. Believing in her own powerlessness, through tradition, the faith in the powerfulness of some one else was of no avail.

Tradition clouded her; knowledge of the truth about herself, and her own power, would have healed her.

If some kind heart could have told her all about the great life that was hers already, and by natural right,—hers as much as it was Christ's,—and had explained to her the proper, that easy and natural way, to exercise it, her life would have been prolonged in the body, her usefullness continued, and her own happiness and comfort enhanced. There is nothing so helpful or so ennobling as to know the plain, sweet truth about being and our relation in being.

C. J. B.

THE BIBLE LESSON

FIRST QUARTER.

1901.

Lesson VII.—February 17.

THE LORD'S SUPPER.—Matt. 26:17-30.

Central Thought:—"Do this in remembrance of me."

It was Thursday evening, April 6, A. D. 30, the day preceding the day of crucifixion.

Jesus and his twelve pupils were in an upper room of a house in Jerusalem, a room rented especially for this occasion.

17. Now on the first day of the unleavened bread, the disciples cam to Jesus, saying, Where dost thou wish that we prepare for thee the paschal supper?

18. He answered, Go into the city to a certain person and say to him, The Teacher says, My time is near; I will celebrate the Passover at thy house, with my disciples.

19. And the disciples did as Jesus had ordered them, and they prepared the passover.

The Passover, or paschal feast, was a festival celebrated by the Jews every year, beginning on the 14th day of the first moon in the month Nisan. Its meaning was the commemoration of the escape of the children of Israel from the land of Egypt through the slaying of all the Egyptian first born by the angel of death, who *passed over* the houses of the Israelites, not murdering their children. The sign by which this destroying angel knew the houses of the chosen people from their enemies, was blood sprinkled the evening before on the door posts.

The passover proper lasted only one day, but was followed by seven days of unleavened bread, making eight days altogether.

The passover feast was eaten soon after sunset on the first day of the eight. It consisted of a whole lamb, roasted, eaten with bitter herbs and unleavened bread.

The lamb had to be killed in the temple between the hours of three and five in the afternoon, and cooked in a

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private house. It was the law that it must all be eaten. If the company gathered about a table to eat this feast were not able to eat all of the lamb, they must call in help and clean up the remnant.

Jesus sent some of his disciples to an acquaintance to secure a room for this purpose and get the feast ready. They engaged the room, bought the unleavened bread and bitter herbs of a dealer, got a live lamb from one who kept them for sale for this purpose, killed and dressed it and took it to some private house, probably to the woman of the house in which they had engaged the room, and ordered it roasted and sent up at the proper time.

Jesus had a deeper purpose in this than appears on the surface, as we shall see by and by.

20. Now evening being come, he reclined at table with the twelve;

21. and as they were eating, he said, Indeed, I tell you, one of you will deliver me up.

22. And being extremely sorrowful, they began, each one, to ask him, Master, is it I?

23. And he answering said, He who has been dipping his hand with me in the dish, this one will deliver me up.

They were all at the feast together, the thirteen. One was actuated by a wrong purpose, and afterward committed suicide. Another was crucified on the following day. Here is where the superstition about thirteen originated. And Friday being the day of crucifixion was the foundation of the idea of hanging criminals on Friday. In several of our States Friday is yet "hangman's day." So Friday got a bad reputation for luck.

Jesus seemed to read Judas' thought. It seems he had already bargained with the Jewish priests to go with the Roman soldiers that night and show them where Jesus was. He staid with them until late and heard them talk about where they were going after supper.

24. The son of man, indeed, goes, as has been written concerning him; but alas for the man through whom the son of man is delivered up! Good were it for him if he were not born.

25. Then Judas, who delivered him up, inquired, Rabbi, is it I? He says to him, Thou hast said.

Jesus foresaw the end of this error of one of his pupils —suicide—not eternal torment. It was to be so. The man had fitted himself for it. Because he was on that plane, he was chosen to fulfill the purpose, or necessary end. Had Judas risen above that plane as he could have done, some one else who had not would have dropped into the place. There was no fate about it. It was only fitness being fitted to its place. If Judas had not been born, he would not have been there to fall into this error.

His inquiry was only for effect. He knew that the Master knew, and when he designated him by his dipping for the "sop" in the dish at the same time Jesus did, all the others looked at him. He pretended innocence then by asking the same question the others had asked.

Jesus' answer meant, You have named the man.

26. And as they were eating, Jesus taking a loaf and giving thanks, he broke and gave it to his disciples, and said, Take, eat; this is my body;

27. Then taking a cup and giving thanks, he gave it to them, saying, Drink, all of you, out of it;

28. for this is my blood of the covenant, that which is poured out for many, for forgiveness of sins.

29. But I tell you that I will not henceforth drink of this product of the vine till that day when I drink it new with you in my Father's Kingdom.

30. And having sung, they departed to the Mount of Olives.

Jesus' purpose here was to institute a commemorative ceremony to take the place of the paschal feast, with his followers. The "golden text," quoted from Luke, says it was purely commemorative and meant nothing more. Jesus desired this feast to be without flesh, clean of the murder of lambs. So he took a large cracker—called a "loaf" here—broke it up and handed each one a piece, including Judas, and told them to eat it as representing his broken body. He then passed around a cup of wine, asking them all to sip a little of it, representing his blood to be spilled on account of sin that was to be atoned for and forgiven.

He virtually said, From now on, cease to observe the Jewish Passover and substitute a ceremony like this in remembrance of me, for I am going away.

What is called "the Lord's Supper" meant only this originally. People may make it symbolize more if they like. But those who do not observe the form at all are not lost sinners for not doing it.

Jesus said he would drink the new wine, the original wine, the spiritual wine, with his followers in the Father's Kingdom.

Now is the day of the drinking of that wine. We rise above the old material symbolism and imbibe the Spirit of Truth direct from the fountain.

Answers to Correspondents

A PROMINENT attorney in a Michigan city writes:—(I omit names.)

"On Sept. 8, last, I received a letter mailed on the 7th at Wyoming, Iowa, written by one Miss M. A. C., who was an entire stranger to me, I having never heard that there was a family of that name" (the attorney's name) "in Iowa before, asking about my family and saying she was trying to trace a genealogy of her family. She spoke of my wife being an E—, which revealed th fact to me that it was another family here to whom she referred, and I put the letter in my pocket, thinking that when I went on the street I would drop it in a mail box and send it on. I forgot it and took it back home with me. During the evening I thought about it and mentioned my neglect to the family, but the letter was not taken from my pocket, and the matter was passed with the remark that in the morning I would attend to it.

"As I went to bed that night, I heard these words, 'I wish you would answer my letter.' Looking up, I saw a lady, about 35 years of age, thick set, full face, brown hair, with checked dress on, in the air above the foot of the bed. I spoke of this to the family next morning, and answered the letter myself, instead of sending it to the other parties.

"In the second letter I wrote her, I asked her to describe herself, telling her the reason of the request, the phenomena of seeing and hearing her. In answer she

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wrote, 'You have described me very well. I was born in Dec., 1865, weigh 160 pounds, have light hair and full face.'

"If you can see your way to explain this, I will be very much pleased."

Answer:—I know the writer of the above to be a matter of fact lawyer, an honest man and not at all given to wild or unreasonable fancies. He saw and heard just what he says he did, and has not in the least colored the results in order to make a case.

What was it he heard and saw? With what ears and eyes?

If the truth were known, which he does not mention in his account, the lady referred to was, at the moment when he heard the voice and saw the form, thinking just those words toward him, the thought following the letter, which was then in his pocket on a chair near the foot of the bed.

Her psychic body was projected with the question and appeared, conformed to and dressed after the manner of the physical body. The psychic body is semi-physical, and that which appears to the psychic senses is copied from the physical appearance. If the physical is thick set, the psychic will so appear. If it has a scar, or a cross eye, the same defects will be outpictured by the psychic; for it is dependent for its appearance upon the physical and for its life and power of locomotion upon the spiritual.

This psychic body is often projected with the thought, unconsciously to the person to whom it belongs; but it is seldom seen, simply because there are a very few persons who have the clairvoyant sight developed. My lawyer friend has that power, although he probably did not know it before. Also, the power of clairaudience.

The voice he heard was the psychic voice of the psychic body. The thought of the mind individualized in Wyoming, Iowa, was vibrated in the psychic element so as to affect his own psychic ear. He heard nothing with his physical ear, nor saw any form with his physical eyes. If another who did not have the psychic perception developed had been in the room at the time, this other person would have seen and heard nothing.

I suppose it was dark in the room at the time, although my correspondent does not say so. A light would have hindered the phenomena, for the simple reason that the activity of one physical sense would have at least partially held the attention of the mind so that the perception would not have been free to grasp the appeal made from the psychic realm.

I have had my psychic body projected more than once in giving treatments so that it was seen and recognized by the patient at a distance. One patient, over 1000 miles away, almost always saw me in the treatments, and, to prove it, described me very accurately, although I had never been seen physically by this patient.

Now, it is entirely too late in the day for any one to rise up and say this is all fancy, imagination or deception. There are too many witnesses to the contrary. Such phenomena are very frequent now-a-days, and grow more and more frequent and marked as the veil between the material realm and the one next to it grows thinner. Let us not be silly about it and shut our mental door against the truth. Let us peep in every time the curtain is parted a little and see what we can of the wonders beyond. I intend to, whatever others may do or think about it. Only the fool hath said in his heart, "There is no other side," or, "If there is, we can't know anything about it while in the body, except what the Bible tells us." We have not known of the wonders surrounding us simply because we have lived by the sensual and material and refused to see them or believe in them. We have been taught that God and our "departed" friends are in some foreign region where we can't see or hear them. And there are some, even now in this era of light, who will get insulted at you if you hint that the old orthodox teaching about this is false. But the world grows wiser and freer every day. Let us not get behind in the procession.

SOME DEFINITIONS OF ASTROLOGY

ASTROLOGY bore the same relation to astronomy that alchemy did to chemistry.—*Webster.*

A pseudo science of the ancients.....Still flourishes in Asia and Africa. But in this country no one can profess to believe in astrology without exciting the gravest doubt regarding his intellect, his knowledge, or his good faith. —*Am. Encyc. Dictionary.*

A so-called Science by which various nations, in various ways, have attempted to assign to the material heavens a moral influence over the earth and its inhabitants. Even at the present day a few may be found who, from a superstitious reverence for the past, or the spirit of contradiction, pride themselves on their adherence to their belief in stellar influences. It is no longer necessary to protest against an error which is dead and buried.—*Encyc. Britannica.*

There is nothing in it to examine. It is simply a gross impostor, a special form of fetichism of by gone heathendom.—*E. Walter Maunder,* an eminent modern astronomer.

One of the most ancient forms of superstition. The Copernican system of astronomy gave the death blow to astrology.—*Chambers' Encyc.*

Let them deliver thee, the astrologers, the stargazers, who make known, each new moon, whence troubles are coming. Behold, they are become like stubble which fire has burned, they cannot rescue their own life.—*Isaiah.*

The wise men, the astrologers, the magicians, the soothsayers cannot show unto the king the secret which he hath demanded; but there is a God in the heavens that revealeth secrets.—*Daniel.*

The confused, contradictory mass of superstition and nonsense of the present day called Astrology, and Solar Biology, is certainly anything but a science. What may come of it, no one can foretell. If a science is ever developed out of it, it will prove itself worthy of acceptation perforce of its principles and certainty of deductions, just as all other sciences have. I shall view the seethings of the cauldron with interest and welcome every sign of sense or reason that may appear. It is all on the material plane.—A. P. Barton.

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NOTICE.

FEBRUARY ISSUE of Holiday Extra will soon be out. It will contain a bit of Retrospect, Homer's portrait, a picture of my home when I was a yearling, a sketch of Washington without his wig, a poem by Kaxton (under his real name) a new poem by M. Josephine Conger, written expressly for Extra, —"The Spirit of the Valentine," etc. etc.

This magazine is $1 a year. Any one of The Life subscribers may have their names placed upon the list for 50c, and get the Holiday Extra for one year.

Yours for Success. C. J. B.

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The Life

"The Life is more than meat, and the body, than raiment."

VOL. 7. KANSAS CITY, MO., WEDNESDAY, FEBRUARY 13, 1901. NO. 4

N Y Pub Library, 40 Lafayette Place

If I Should Die To-Night

"IF I should die to-night,
My friends would look upon my quiet face
Before they laid it in its resting place,
And deem that death had left it almost fair;
And laying snow-white flowers against my hair,
Would smooth it down with tearful tenderness,
And fold my hands with lingering caress—
Poor hands, so empty and so cold to-night!

"If I should die to-night,
My friends would call to mind with loving thought,
Some kindly deeds the icy hands had wrought,
Some gentle words the frozen lips had said:
Errands on which the willing feet had sped:
The memory of my selfishness and pride,
My hasty words, would all be put aside,
And so I should be loved and mourned to-night.

"If I should die to-night,
E'en hearts estranged would turn once more to me,
Recalling other days remorsefully;
The eyes that chill me with averted glance
Would look upon me as of yore, perchance,
And soften in the old familiar way;
For who could war with dull, unconscious clay?
So I might rest forgiven of all to-night.

"O friends, I pray to-night,
Keep not your kisses for my dead cold brow;
The way is lonely; let me feel them now.
Think gently of me,—I am travel-worn;
My faltering feet are pierced by many a thorn.
Forgive, O hearts estranged, forgive, I plead!
When dreamless rest is mine I shall not need
The tenderness for which I long to-night."

In this issue: A HIGHER THOUGHT, a comparison of the old and new. Examine the land marks and see the proofs of wonderful progress. Yet a higher thought will follow each year.

I hope the friends will be patient about The ABC of Truth. It will surely be ready for delivery now soon. I am hurrying the printers and binders all I can. Many orders are awaiting its completion. Send your orders right along. It is a great lesson book, enlarged and improved from first edition, and only 25 cents: 26 lessons with Key-note and Application to each one: 2 points of progress made in each—52 in all—one for each week in he year.

Exact justice is commonly more merciful in the long run than pity; for it tends to foster in men those stronger qualities which make them good citizens.—*Dante.*

If keeping soul and body together with food and raiment is all the business you are engaged in, you are but poorly employed and poorly paid. Strike for a better job and higher wages.

My mother wishes me to say that the article in The Life on "Longevity" has proven a healing treatment for her, and that while she had never thought she cared to live to a great age, she now thinks it wonderful to realize life in a greater and increasing degree. E. M. J.

"The law is: To each shall be rendered his own. As thou sowest, thou shalt reap. Smite, and thou shalt smart. Serve, and thou shalt be served. If you love and serve man, you cannot by any hiding or stratagem escape the remuneration. Secret retributions are always restoring the level, when disturbed, of the divine justice."

What is a man born for but to be a Reformer, a Remaker of what man has made; a renouncer of lies, a restorer of truth and good, imitating that great Nature which embosoms us all and which sleeps no moment on an old past, but every hour repairs itself, yielding us every morning a new day, and with every pulsation a new life?—*Schiller.*

A lady recently wrote me that she had gathered from reading my writings that I do not believe in a hereafter! I have been very much at a loss to conjecture how any one could ever have received such an impression about me who have always written so positively in the other direction. The only clue I can arrive at is that I have said that the Old Testament Scriptures do not teach any doctrine of a hereafter, and some people have not yet gotten over the belief that what the Bible does not teach we must not believe in.

A man out West wanted to stop his paper because I do not believe in healing by suggestion! and because I do not "believe the Bible" and yet use it in my writing! and because he has gone up higher to Mental Science and hypnotism! Dear me! In what chunks some people do think! What can I do to make it more clear that I advocate healing by suggestion only, and have always done so? And may I not use whatever I find to be good and useful in the Bible without being compelled to swallow the entire collection as inspired authority? And is not what I teach the highest form of Mental Science, far superior to hypnotism, which is no part of Mental Science?

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A HIGHER THOUGHT

IN THE process of evolution, old ways, old customs, old religions and old methods of doing things are passed by and abandoned, only because they have been outgrown and better things have come to light to fill their places. I hold that nothing, no mode of doing things, no thought, no ideal of being, is abandoned until it has fully served its purpose, adequately filled the place it came to fill. Indeed, the conservatism of the race almost always holds on to its familiar forms and time honored ultimatums of thought until they slough off of their own inertness long after they have ceased to be useful and become a hindrance and a burden.

The mill boy carried a stone in one end of the bag and the corn in the other long after he ought to have divided the corn in the middle and discarded the stone. He knew better, but honored the ignorance of ancestors by continuing in their ways, through sheer inertia and devotion to the "good old times."

The reap hook and scythe, the wooden mold board, the well sweep and the whip-saw gave way slowly and reluctantly long after better implements and methods had been introduced and proven to be preferable.

The bleeding, the leeching, the starving and the heavy, dangerous drugging methods of the doctors were adhered to until the recklessness and independence of their patients fairly forced some common sense upon their recognition and they reluctantly yielded and changed their ways.

In religion has the power of progress met its toughest snag. Evolution in every other department of human interest and need has made progress far beyond that achieved in the field of religious thought.

The churches, organizing under creeds and plans of salvation the systems of Bible interpretation, have crystalized and codified their tenets and held them sacred long past the days of their usefulness and suitability. It is all right to say that they were good in their time and served a purpose; but it is not all right to attempt to forbid progress beyond their fixed limits. Dolls and toys are all right for the child, but he should not be forbidden to outgrow them.

There are some who pride themselves in singing, "The old time religion is good enough for me." But people are everywhere, both in and out of the churches, quietly, but most positively, deciding that the old time religion is not good enough for them. It was too full of fear and superstition and wrong ideals of God to be good enough for this age. This is an era of New Thought, new ideals, new aspirations and new demonstrations.

Let us briefly examine the marks of progress so far apparent, comparing the old with the new, the lower with the higher.

Man was formerly said to be depraved by nature, not even capable of willing to do the right, a worm of the dust, bound to sin every day of his life.

The higher thought about man is, that he is divine by origin and nature, naturally inclined to do the right and love the good, capable of living without sin and being happy, a son of God without limitation of development.

The old teaching was that man is a creature of circumstances, a plaything of fate, a bound slave to inherited weaknesses, a craven dependent before a sovereign, arbitrary deity.

The new teaching is that he makes his own environment, or allows it to be made for him, that he is not subject to fate or predestination, but works out his own destiny through the lessons of native wisdom and of experience, that he is not bound to manifest any but his own true individuality in his person and conditions, and that his word of demand is a decree that is heard and responded to in the realm of the Universal Essence.

We have heard of old that man is in danger of being doomed to everlasting torment—in fact, almost certain to be—many of them born to be damned and cannot escape.

A higher thought assures us that happiness, victory, endless life are at the end of every career, that no soul was ever lost or condemned to torment, that God never damned or doomed anything. We have ascertained that there is no place of torment anywhere and no personal devil. Even the Bible has been found to be entirely free from the teaching of eternal punishment. There is no word in that collection of ancient writings which can properly be translated by an English word meaning a place of torment for souls, and none that means damn or damnation.

The old ideal of God was that drawn of Jehovah by the ancient Hebrews—a petty deity on a throne somewhere, full of jealousy, wrath and caprice, having arbitrary, despotic power to bless or destroy according to his own inscrutable whims.

The higher thought is that God is the Essence and Principle of Being, immanent in all things and all space, the Substance of all manifestations, as Truth, Love, Life, Power, Wisdom and goodness, and the Healing Breath in all manifest life forms. We discard the old images of idolatry and seek a larger, better, truer Universe God.

The thought of the past was that man must swallow drugs to make him well when sick.

The thought now rapidly proving itself among men is that drugs do not heal at all, that mental or spiritual suggestion is the only healing agency, the only thing that can arouse the vital centers and remove the cause of disease. Drugging sick people is a practice now fast passing away. It is still believed by most people that injection of filth from the sores on a diseased cow into the circulation of little children is a needed precautionary measure to prevent small-pox.

This miserable superstition is fast passing to the realm of the dream of things that were. It is now known by our wisest men to be a hurtful, dangerous practice and without value or excuse for existence other than as a means of making money accorded the medicine men. The higher thought says it must go.

The old thought was that man is mortal, or at least half mortal, half mortal body, and half immortal spirit or soul.

The higher thought is that man is all spirit or mind, body and all, and that no part of him ever can die.

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There is but one essence of being. Man is one—not two, nor three.

The old belief was that man must die. It was even said that God had fixed the limit at 70 years, and to prove it they quoted some old Hebrew writer who believed in his day that seventy years was about as long as a man could reasonably expect to live.

The higher thought is that man may continue his existence in this bodily state one hundred, two hundred, five hundred years—in fact, at his own will and pleasure. This we shall doubtless learn to do.

The old teaching was that this Earth was created by a nonresident deity in six days, about 6,000 years ago, and is doomed to be burned to a cinder sooner or later.

The new philosophy says that this Earth never had a beginning in essence and never can come to an end. It has evolved into its present stage of unfoldment through countless ages of the past and shall continue to evolve better and greater things through countless ages to come.

The old religions said fear and worship Jehovah and keep his ordinances, else he will destroy you.

The new says, fear nothing; love ever. Believe in yourself and make your own ordinances in accord with reason and your needs. Use all days and books as you deem best for yourself and others. Be free, and worship only the highest ideal of Truth you are capable of.

To recapitulate, here are two columns of words contrasting the old, now being rapidly outgrown with the new and higher thought:

Fear	——Love.
Death	——Life.
Sickness	——Health.
Drugging	——Suggestion.
Jehovah	——Universal Good.
Competition	——Co-operation.
Slavery	——Freedom.
Superstition	——Knowledge.
Blind Credulity	——Reason.
Falsehood	——Truth.
Condemnation	——Brotherly love.
Fate	——Destiny.
Endless torment	——Endless felicity.
Matter	——Spirit.
Defeat	——Triumph.
Weakness	——Power.
Depraved worm	——Son of God.
Punishment	——Reaping.
Vengeance	——Retribution.
Destruction	——Salvation.
Belief in Evil	——Belief in Good.
Misery	——Joy.

The victory of faith and knowledge and the triumph of reason are now upon us. Choose ye this day which column you will.

THE NEW DAY.

THE NEW Thought is advantageous in many ways. It encourages us to do our own thinking. Too long has the human mind been kept in swaddling clothes. Man has risen. This New Departure is a sign that he has passed his childhood and is now coming into his young manhood.

In this New Time we should each strive so to "walk in newness of life" that our efforts may hasten the day when men and women shall arise from their "low vaulted past" and go forth into the Morning Light of the New Century with a steadfast purpose " to *do* good and to *be* good."

Each day sees an advance in thought. Men and women are beginning to question, to think for themselves. No longer are they willing that another shall do their thinking for them. Everywhere we see unrest. The old creeds no longer satisfy the people. Poor Humanity has groped long enough in the darkness of ignorance and superstition. The walls of church and dogma have been high and strong but now they are tottering to a fall and mankind is being led out into the sunshine of a broader and freer conception of God, Life and Duty.

Many, however, still cling to the old ideas. But the new growth always pushes off the old leaves, and so it is now; the newer generations are not satisfied to stay in the old paths, but are seeking new ones. God is revealing Himself to the present generations in a new aspect.

Love is the keynote of the Universe now. No longer do we believe that the little children are destined for Satan. Jesus said to the people of His day, "Suffer the little children to come unto me, and forbid them not, *for of such* is the kingdom of Heaven," also, "Except ye become as little children, ye shall in no wise enter that kingdom." Until *we* can be as innocent, as pure, as confiding as these souls so fresh from God, we shall not be able to enter into that kingdom.

It seems that people are striving to enter that state; for men and women are more than ever before seeking the outcast, the lost. Through our college settlements, our enterprises of various kinds, we are trying to lift up the poor and desolate.

So, in the New Century will "The White Age" be ushered in. "Old things *are* passing away and all things are becoming new."

A Higher Phase of Thought is being developed, and we shall soon see the benefit of this in the better conditions of the poor, sick and desolate.

No longer shall greed and tyranny ride triumphant over mankind, no longer shall the few absorb all the best of life.

"Swing inward, oh! gates of the future.
Swing outward, ye doors of the past;
For the *soul* of the *people* is moving
And rising from slumber at last;

The black forms of night are retreating,
The white peaks have signalled the day,
And Freedom her long roll is beating
And calling her sons to the fray.

And woe to the rule that has plundered,
And trod down the wounded and slain,
While the wars of the old time have thundered
And men poured their life-tide in vain.

The day of its triumph is ending;
The evening draws near to its doom,
And the star of its strength is descending
To sleep in dishonor and gloom.

(Continued on page 7.)

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THE LIFE.

A WEEKLY JOURNAL OF CHRISTIAN METAPHYSICS AND HEALING.

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NOTICE.

Our Silent Hours are 6 to 7 a. m. and 7 to 8 p. m., K. C. time. All, especially patients, are requested to observe at least a part of one or both of those hours in the silence with us.

KEY-NOTE.

I NOW DEDICATE MY POWERS TO THE FAITHFUL EXPRESSION OF TRUE THOUGHTS ONLY. I NOW SET MY MARK HIGH, AND ABIDE IN THE BEST I KNOW, UNTO PERFECT FULFILLMENT.

A GOOD WORD.

A PROMINENT business man, a leader in the Science work, in the East, who is taking my correspondence course of Lessons, writes, in sending application for Lesson Five, "We are making these Lessons a class study, and every one is delighted with them. We make three lessons of one and then review or go over it the second time, and we find the second time over is more interesting and profitable than the first time."

Here is a suggestion for others. Get these Lessons and make a class study of them.

I have noticed reports in the papers recently of three cases of death from lock-jaw caused by vaccination. Doubtless other cases have been reported which we have not read about and many cases have not been reported as such at all. Besides, thousands have had their health undermined and life shortened by the same pernicious outrage. Let an enlightened people rise up and put an end to it.

Healing Thoughts

ANOTHER PUPIL of superior intelligence, writes from Wakefield, Mass.—"Yes, dear Mrs. Barton, I can truly say that I have grown in strength, and that my knowledge has broadened through the Lessons and your treatments; and that I am finding my true place in Being. That has been a glorious idea to me since I received the meditation you sent me. It was indeed a strong and helpful thought and I have sought to realize it more fully. It is a growth, is it not, for at first we comprehend so little?

"Miss A. E. S."

Yes, the only real change the soul makes is in growth. This process of change is marked by the putting off of mortality, and the putting on of imortality. The process by which the first is put off is quite different from the character of the work of putting on immmortality, although both acts are of the soul and of that alone.

The soul puts off mortality by expelling from the thought every imperfect word; and it puts on immortality by the use of true and spiritual thoughts.

The law that brings unpleasant results to the erring one is as perfect a law as the law that brings harmony out of right actions. The making of things and conditions comes after creating. Infinite Spirit, through active Mind is the Cause of creation. Spiritual Mankind is the only maker. There is a difference between *creating* and *making*. Mankind makes things by first finding the substance of the thing already created. He frames a model of the thing, in his thought. He idealizes it, or sets the parts together in his mind, and then *names it*. Raphael had faith,—in other words, he found in the spiritual the substance of his Madonna. He built or constructed the Madonna in his mind, and while idealizing in his ardent thought, he *saw it* in roseate hues, delicate distances, angelic delineations, and the sweet, pensive countenance, lighted with an absorbing mother-love, above the guileless face of innocence.

And when the concept was complete he named it aloud, outspoke the *word*, and all the corridors of form life resounded and re-echoed the harmony of the name. He thought pigments and they came; the brush and pencil obeyed his command; the canvas stood forth and rested upon the easel, at his word; and lo, with *brush* in hand, the *concept* in his soul, and *words* upon his lips the *Madonna became manifest* upon the canvas.

Surely this was true soul growth, for the manifestation is elevating and uplifting to every one that beholds it. To deal with the immortal is to put on immortality.

The carbuncle develops under a law as perfect as that which develops the lily of the fields. Unrighteous censure, fear, and the desire to push vengeance—to take it out of the hands of perfect law—may occasion carbuncle when the thought is kept in secret, or, heart trouble if the censure be outspoken.

But the law is as lawful in the one case as in the other, and is as immutable.

All healing takes place during the progress of the

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soul in its growth. No Dove of Peace descends and lights upon man until man has first ascended. The only Fountain of Youth the soul ever finds rises to view upon the hill-top of attainment. The only panacea for age or ailment is obtained through soul-growth up to the pinnacle where figuratively the Tree of Life reaches out its healing leaves. So long as they continue to put off the mortal (What do I mean by mortal? Why, the things that are subject to change,—imperfect words and deeds, and conditions that have been built out of imperfect words and deeds. The law continually renovates the imperfect.) And, so long as the soul continues to put on immortality, (real entities, thoughts of immortal principles, such as Spiritual Life, Spiritual Love, Spiritual knowledge, charity, forbearance, good will, mercy, magnanimity, against such there is no judgment.)

The righteous live on spiritual substance. Whoever lives on spiritual words puts on immortality, day by day. He is above the law. No one can wisely throw stones at the soul who is living on spiritual substance; for the missiles can never touch him. They always return to the sender with accelerated force. The happy way is the way of true words and thoughts. In them is power and dominion and peace.

A dear friend in Springfield, Mo., writes:—"I suppose you recd. my letter stating how well I was—well, that week I had the headache twice. Could it be possible that I did wrong to say that much? Was it showing too much pride in myself?.....

"I meant to tell you, that the night before the '*Holiday Extra*' came I seemed to have such a pleasant visit with you, somewhere between ten and eleven o'clock. I did not know, but thought maybe you were addressing the '*Extra*' to me and sent me a kind thought, and I received it."

The true command is, Tell the Good News to every creature. The only point to be thoughful about is the spirit in which you tell it. If you speak of it in the joy of your heart because of the great and powerful truth you wish to show, so that others may receive benefit, then preach away. Tell how the lame walk, the blind see, the sick are healed, and the wayward turn into the paths of peace and true happiness. Tell every one that the kingdom of Harmony is near to him.

It was a little latent fear that caused the headache. Fear arises out of the soul's belief that it is separate from the Universal Powers. This friend knew better than the fear, but while looking backward to the old race-ways she caught their conglomerate thought, and it bulletined itself in headache. Keep your face to the front, and then when the flesh says to you "See thou tell no man," let the Christ in you spread it all the way. *Bear* the joyful tidings. Sing it upon the mountain tops and in the groves. Proclaim it till the heavens reach it and until all the earth shall hear, and know it. In season speak the Word, and out of season the spoken word is helpful.

The Perfect Spiritual Self says ever to the soul, "Fear not, fear not. Abide in me and let my words abide in you. *Then* you may ask what you will and it shall appear."

C. J. B.

THE BIBLE LESSON

FIRST QUARTER.

1901.

Lesson VIII.—February 24.

JESUS IN GETHSEMANE.—Matt. 26: 36-46.

Central Thought:—"Not my will, but thine be done."

Immediately after the supper treated in our last lesson, Judas went away to complete arrangements for the apprehension of Jesus, and the Master and his other eleven companions went out to a garden at the base of the Mount of Olives. It was about midnight when they reached the garden. To-morrow was to be the day of crucifixion. Jesus knew this instinctively, or intuitionally. His highly developed spiritual perception discovered what was in the minds of men and under process of preparation before it was openly made manifest. Moreover, he felt the necessity, the end of the law, pressing upon him. It was a premonition clearly understood. We receive just as strong messages from that which is pending in the unseen, but we do not catch the meaning as clearly as Jesus did, because our spiritual perception is too much beclouded by sense things.

Peter had declared his staunch loyalty and avowed his purpose to die with Jesus before he would desert him. Jesus told him that he would deny him three times that very night before the third watch. He saw the lack in Peter, but knew that he would come out all right through blunders and hard experiences.

36. Then came Jesus with them into a place called Gethsemane, and says to his disciples, Remain here while I go there and pray.

37. Taking with him Peter and the two sons of Zebedee, he began to be filled with sorrow and anguish.

Gethsemane means "an oil press". There were doubtless several oil presses in that so-called garden used to press the oil out of the olive wood growing abundantly about there.

Here, too, the pressure of the race burdens came upon the Master and the oil that was to supply the light which lighteth every man who comes into the world was made manifest in victory over the last enemy.

The two sons of Zebedee were James and John. In Peter, James and John Jesus found his strongest support and comfort in the testing times—that is, the strongest which could come from human agencies.

Peter was positive and self-assertive. James was steady, calm and practical. John loved and comforted the Master, giving him the support of his strong devotion. These three had understood his lessons best and believed in him most, of all the twelve.

The burden was heavy. The night was dark. The world was adverse. Mankind was about to reject the Master and his lessons. To human understanding it all seemed to be a most dismal failure. Little wonder the human nature of the man Jesus was cast down and sorrowful. A cruel, lingering, ignominious death awaited him; the world had closed its ears and eyes against his loving

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precepts and benevolent deeds, one of his own little class was about to betray him, and another to deny him, and all to run away and leave him in the hands of his enemies. How natural that he should be "filled with sorrow and anguish"!

38. Then he said to them, My soul is extremely, deathly sorrowful; stay here and watch with me.

39. And going forward a little, he fell on his face, supplicating, and saying, O my Father, if it be possible let this cup pass from me! Yet, not as I will, but as thou wilt.

Jesus expected comfort or support from those three strongest disciples. But they slept while he prayed.

In his anguish he fell on his face, prostrate upon the ground, and called to the Father for help.

He expressed his feeling, his desire first, then his willingness for the right to be done, even if it should not be what he then felt to be the most desirable.

This is the true attitude in prayer; assert your honest, sincere desire first and do everything you can in truth to obtain what you believe to be rightfully yours. But do not say, "This or nothing." Be willing for the law of righteousness to have its course, even though the thing that is best for you is different from the thing you for the time being desire. But an honest, earnest quest of the thing you desire will bring you what you really need and correct your notion about what you think you need, if it is erroneous.

Notice the few words Jesus uses. He pours out his soul in just as few words as are absolutely needed to express his feeling and desire.

The word translated "soul" in verse 38 is *pseuche*. It means the life expressed in the body, originally.

40. And he returned to his disciples and found them sleeping, and said to Peter, Is it so, then, that you could not keep watch with me one hour.

41. Watch and pray that you enter not into temptation; the spirit indeed is willing, but the flesh is weak.

Here was a sample of Peter's boastful trueness to his teacher. He fell asleep while the Master was in the deepest anguish.

It was a trial time, a crisis in their career. They should be alert in this hour.

Jesus excuses them by saying he knows their hearts and purpose are all right, but they yielded to the claims of the tired-out body.

42. A second time going away, he supplicated, O my Father, if it cannot be that this (cup) be removed, if I must drink it,—thy will be done.

43. And returning, he finds them still sleeping, (for their eyes were overpowered.)

44. Again leaving them, he went and prayed a third time, using again the same words.

45. He then came to the disciples and said to them, Sleep now, and take your rest. For behold, the hour is come and the son of man is delivered into the hands of sinners.

46. Arise, let us go; for behold, he who betrays me has come.

Jesus repeated twice again only the words of submission to the law of right, to convince his human nature that all would be well.

One writer says that a sweat like drops of blood exuded from his pores and angels came to comfort him.

The cup was bitter, but he realized that he must drink its contents. Through it he was to overcome death for the world.

"Sinners" refers to the Gentile Roman soldiers.

It was about one o'clock on the morning of April 7, A. D. 30. The hour for the close of his earthly ministry had come. From this on to the last he was calm and peaceful in spirit, realizing not only that he must drink the bitter draught now presented to his lips, but that it was through this experience that death would be conquered. Paul says,

"Since, then, the children have one common nature of flesh and blood, he also, in like manner, partook of these, in order that by means of his death he might vanquish that which had power of death—the enemy—and might set free those who, through fear of death, were all their lifetime held in bondage."

Then let us be free from this "enemy." We throw off the fear and are no longer in bondage.

Answers to Correspondents

RECENTLY, a neighbor who takes The Life called my attention to the following statement made by Dr. J. H. Lingo in our issue of Jan. 16, No. 38:

"The body is a complicated piece of machinery, and it looks just as reasonable to me to suppose that a decoction made from a certain herb would alter the movement of a steam engine as it would the normal action of the human body."

He said he could not understand such an assertion, and named the seeming action of a poison in one direction and of wholesome food in another direction on the human body, while they would have no effect if poured into a steam engine. He also referred to the effect produced by an alkali upon the contents of a sour stomach and called it healing.

I make this public answer to the inquiry for the reason that his points seem reasonable at a glance and his objections to the doctor's statement valid, so that others may have encountered the same difficulty.

We often confound the thing acted upon with the actor. We say water boils, whereas, the heat boils the water. We say wood burns, whereas, fire burns the wood. We say food builds the body, whereas, life buidls the body with food particles.

If a drug had power of action within itself, it would act upon a dead body the same as in a living body. As the doctor who used the statement under consideration goes on to explain, it is the action of the body attempting to expel the drug that causes the disturbance which we attribute to the drug itself. If a rat enters your room and you kick up a "rumpus," turning over chairs, tables, vases, etc., trying to expel the rat, it would not be quite accurate to say that the rat did the damage, although it was its unwelcome presence which aroused your activity. If you had been asleep, or a wooden man, the rat would not have caused the disturbance.

If a drug enters the stomach and is such a poison as

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will not be assimilated through the stomach, the vital action of that organ is aroused by nature to throw it off and we say the drug acted, either through the bowels or as an emetic. If a drug is taken that appeals to the kidneys, on account of the peculiar secretive function of that part of the body, and is a poison, that is, cannot be naturally assimilated for use in the body, nature acts as a stimulus upon the kidneys to rid the system of the deleterious presence. The eye lids naturally close to protect the eye against aproaching danger, and when a mote passes the guards and reaches the ball, tears begin to flow freely to expel it. Would you say that the mote acts upon the tear glands? By no means. Nature acts through your vitality to drive out the irritating intrusion If you swallow a fly, the saliva begins to exude rapidly. Does the fly in the stomach act upon the salivary glands? Not at all. Nature is thereby furnishing an antidote for the poison.

A thing is said to be poisonous when it cannot be assimilated and built into the body. So, when a poison isintroduced into the body it becomes an irritating agency only because the natural functions cannot use it for building or lubricating or cleansing purposes. Then an effort is made to eject it. Sometimes the stomach can best do this, sometimes the liver, sometimes the kidneys, or the tear glands, or salivary glands. But the dead drug or particle does nothing of itself. It has no power of action whatever to affect the life forces of the body.

The food we eat is an inert substance and would lie entirely dormant in an inanimate stomach. But natural forces go to work to disintegrate, prepare and assimilate it, simply because its essence is homogeneous with that of the bodily tissue and can therefore be used by the vitality of the person in building and repairing the body. If it were not homogeneous it would be what we call poisonous and would be expelled.

So you see it is not the drug or the food that acts at all; it is the life in the body, expressed in vital centers as functions, that acts upon both—to expel the one and assimilate the other.

In the case of the alkali taken to cure sour stomach, the two chemical elements simply mix and modify one another in the process. The mixture is neither an acid nor an alkali; we call it, therefore, a neutral. Precisely the same result would follow if they were mixed in a tin cup instead of the stomach. There is no action there upon the stomach at all. The natural function of the stomach may be better able to use the mass called neutral than it could either the acid or the alkali. But you can readily see that the mass has no power of action upon the stomach—none whatever. Oxygen alone cannot be used for breathing purposes, to purify the blood. Nitrogen alone is a poison. But combine them in the ratio of about one of oxygen to four of nitrogen, in volume, and you have pure air which can be used through the lung functions to sustain animal life.

But you can very readily see that the alkali taken to relieve a sour stomach does not heal the person of the indigestion or dyspepsia that caused it. There is nothing in it to reach the cause or origin of the trouble and the person will experience the same sort of sourness again under the same conditions. To heal dyspepsia is to remove the cause—not the mere effect. No sort of drug ever appeals to the cause of disease. The best physicians will tell you that drugs do not heal. Suggestion, no matter from what source it comes, arouses the activity of vital centers and this heals. To cure, or deaden, a pain is not to heal away the cause of the pain.

To stop a headache is not to remove the tendency in the person to have headaches. It may be called curing the ache, but it cannot properly be said to heal the acher. The doctor referred to above tells you that he has given a drug which, according to the books, would act upon the kidneys, suggesting to the patient at the same time that it would act upon the bowels, and it would be as suggested. Bread pills are a cathartic when taken with that suggestion and expectation.

This proves that suggestion arouses vital action in the function to which it appeals so that it will act naturally and sometimes expel a poison that would otherwise fall to the lot of another function. Suggestion pure and simple, without the drug or pill, is the best healing agency.

THE NEW DAY.

(Continued from page 3.)

Swing inward, oh! gates, till the morning
Shall paint the brown mountains in gold,
Till the *Life* and the *Love* of the *New Time*
Shall *conquer* the *Hate* of the *Old*.

Let the face and the hand of the Master
No longer be hidden from view,
Nor the lands He prepared for the many
Be trampled and robbed by the few.

... ...

Woe, woe to the robbers who gather
In fields where they never have sown,
Who have stolen the jewels from labor
And builded to Mammon a throne;
For the snow king asleep by the fountains
Shall awake in the Summer's hot breath
And descend in fierce rage from the mountains
Bringing terror, destruction and death.

And the throne of their God shall be crumbled,
And the scepter be swept from his hand,
And the heart of the haughty be humbled,
And a servant be chief in the land.
And the Truth and the Power united
Shall rise from the graves of the true.
And the wrong of the Old Time be righted
In the might and the light of the New.

For the Lord of the Harvest hath said it
Whose lips never uttered a lie;
And his poets and prophets have read it
In symbols of earth and of sky.
That to him who has reveled in plunder
Till the angel of conscience is dumb,
The shock of the earthquake and thunder
And tempests and torrent shall come.

Swing inward, oh! gates of the future!
Swing outward, ye doors of the past,
A giant is waking from slumber
And rending his fetters at last.
From the dust where his proud tyrant left him
Unhonored, and scorned and betrayed
He shall rise with the sunlight around him
And rule in the realm he has made."

The time is fast coming when there will be a great

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change. The few shall no longer control the many. There shall be a mighty upheaval, both in the physical and mental realms. God shall arise to judgment.—The God in the heart of every man; for this spirit of man, long buried under ecclesiasticism, is awakening. The graves shall be opened and the dead shall arise. Then woe to the oppressor, woe to those who have worked evil. They shall be judged by those they have wronged, and the wrongs shall be righted by those who perpetrated them! If we have been guilty, let us seek to undo the wrongs done.

"Heaven is not reached with a single bound,
But we build the ladder by which we rise."

And Tennyson wrote,

...."Men shall rise
On stepping stones of their dead selves
To higher things."

Let us each strive to rise out of all our past "dead selves" to the higher things of a truer and purer life. So shall we be found "worthy of the inheritance of the saints in light." Olive.

Cincinnati, O.

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The Life

"The Life is more than meat, and the body, than raiment."

VOL. 7. KANSAS CITY, MO., WEDNESDAY, FEBRUARY 20, 1901. NO. 43

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THE LORD CHRIST

CONSOLATOR most mild, the promised one advancing,
With gentle hand extended, the mightier God am I
Foretold by prophets and poets in their most rapt prophecies and poems;
From this side lo! the Lord Christ gazes—lo! Hermes I—lo! mine is Hercules' face;
A sorrow, labor, suffering, I, tallying it, absorb in myself.
Many times have I been rejected, taunted, put in prison, and crucified, and many times shall be again.
All the world have I given up for my dear brothers' and sisters' sake, for the soul's sake,
Wending my way through the homes of men, rich or poor, with the kiss of affection;
For I am affection, I am the cheer-bringing God, with hope and all-enclosing charity,
With indulgent words as to children, with fresh and sane words, mine only,
Young and strong I pass, knowing well I am destined myself to an early death.
But my charity has no death—my wisdom dies not, neither early nor late,
And my sweet love bequeathed here and elsewhere never dies. —*Walt Whitman.*

SUGGESTIONS FOR SCIENCE MEETINGS in this issue.

Read the key-note and hold it with us in the silent hour. It will greatly help you.

Please read over that offer to almost give you a great magazine if you will get or become a new subscriber to The Life. Don't miss it.

I can make the terms of payment for the correspondence course of Lessons so easy that any one can afford to take them. It is a thorough drill and prepares students for active work.

"Only in the gathered silence
Of a calm and waiting frame,
Light and wisdom as from heaven
To the seeker came."

Little Beatrice had been reproved for not keeping still—a thing impossible with her while awake. She sat down and looked serious a moment. Then she jumped up and said, not addressing any one in particular, "I was just about to say, 'I pray, Jesus, I can't help my badness.'"

The Life is all righ; but, Oh my! how you do grow!
J. M. Hill.

Some time ago Col. Overton of St. Joseph, Mo., was married on his 100th birthday to a young lady of seventy-seven summers. He is hale and hearty, able to do a good day's work and never wore spectacles until recently. He says he never used tobacco in any way and never swallowed a drop of liquor or medicine of any kind in all his life.

We are again sending out notices of expiration of time paid on subscription. We will kindly urge those who receive them to respond at the earliest possible moment. We are now carrying over $4,000.00 indebtedness on our subscription list alone. Friends, you who receive the notices, please do not be a party to this burden longer. It is very heavy upon us and you can lighten it. I am sure you will do so at once.

A preacher of the gospel recently wrote us a condemning letter because we published an item in non-approval of a person starting a "truth" journal who has been living in shameless adultery for many months with another woman's husband. We have legal proof of this in our possession, which we are ready to produce whenever demanded. If you get mad at The Life for such as that, you are in the wrong crowd. Go and join your own company.

If you expect The Life to condone all sorts of crime and rot and pat on the back those who are living in open and notorious adultery while posing as public teachers and healers, you have got hold of the wrong paper. The Life will not encourage such conduct in any manner. A division line must be drawn in this New Thought between filthy license and pure freedom. Choose ye this day. The judgment is now upon us. On which side are you?

The real purpose and purport of House Bill No. 137, now pending in the Missouri legislature, is to prevent all kinds of treatment for sickness except by drugs. It is a medical monopoly bill gotten up by drug doctors in the interests of their business. It means that people who do not believe in drug medication at all shall be compelled to receive that kind of treatment when sick, or none; and there are many thousands of these in the State now. Although the measure has been reported favorably by the house committee on public health, it has not a shadow of a chance to pass either division of the assembly. And if it did by any means get through, our governor would veto it, for he is a broad, liberal man.

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Suggestions For Science Meetings

THERE ARE uses, and a demand in places, for Science meetings. There are also abuses of such meetings, as there is of every good thing in the grasp and sphere of an unripe humanity.

The uses of such meetings may be classified under three heads.

1. The assembling together of people who are sincerely interested and engaged in the study and promulgation of a teaching which is not yet universally accepted, tends to call in and awaken an interest in the same among others. There are always visitors who drop in for various reasons—some through curiosity, some because a friend has invited them, some led by an interest in the subject. But they all hear, or should hear, words and testimonials of great value to the earnest listener.

2. In union there is strength. The people who think alike should get together occasionally and compare notes, and exchange experiences, and discuss plans of word. It often occurs at such meetings that supposed differences that would otherwise widen into a breach, melt away and brotherly union follows.

3. The educational feature of such meetings is important. What one has learned or experienced or found in the silence another may not have attained. Suggestion of new thoughts and new lights will awaken an energy of investigation in those who hear that will be vastly helpful. Interchange of thoughts is always beneficial.

The abuses of such meetings are,

1. The tendency among some people to lean upon them, to depend upon them for resuscitation of lost energy and spirit. They get away down in the dumps during the interval between meetings and feel that they can hardly wait for the time to come when they shall be lifted up and encouraged by the strong words of others. They continue in the way of the church people who think they must have a revival season at intervals to swaken religious fervor and call back erring and wandering sheep. I have often heard these leaners say that they can hardly wait until meeting day comes, they get so discouraged and off the track in the meantime. Let me say to these people here that they are not properly using or applying what they hear in the Science meetings and read in the books and papers. They are using it as food and not as suggestion. They depend upon what they get from the outside to sustain them, whereas they should use it only as suggestion, or direction, for their own action. Words of truth from others should be received as means of inspiration and education in its true sense, and not as sustenance on which to live. Such sustenance is soon exhausted and you must go again and again for more.

I have noticed, also, that some use their Science papers in the same weak way. They devour the healing suggestions first and almost exclusively, trying to live upon them until the next paper comes, not giving any heed to the principles which lie at the foundation of the doctrine, the understanding of which will enable one to be self-sustaining and helpful to others, instead of non-progressive dependents.

Grasp and make use of the teaching as you find it suggested in what you read and hear, and do not be forever a sap-sucker on the trunk of another's growth.

2. Another abuse of the Science meeting is the bringing in for consideration subjects that are not scientific, topics that are not germane tc the teaching. I have known preachers and doctors and orthodox cranks to come into these meetings and attempt to upset everything by arguing against the tenets of metaphysical science. They ought not to presume to do this, and if they do, they should be stopped at once. Would not the Methodist people consider it a piece of unwarranted presumption for a Roman Catholic priest to come into one of their church meetings and attempt to argue th t they were all wrong in their doctrine and practice? I think they would have a right to put him out, or silence him.

A science meeting is not the place for the presentation of opinions antagonistic to the Science. The people who attend those meetings ought to be content to either hear science talks or make them themselves. If they wish to combat the teaching they should hire a hall for the purpose, or do so by means and upon occasions where it is appropriate to do so.

3. Another abuse to be guarded against is the too free indulgence of the speaking privilege. At first it will be hard to find speakers enough to fill up the time. After awhile the spirit seems to move everybody to speak, and to keep on moving some of them, until they become tiresome.

I have known persons to get up and bore the audience almost beyond endurance with a dry, dragging talk of indefinite length. I have heard others say extravagant, unwise things and indulge in professions of power which they have never begun to demonstrate. Such abuses of privilege should be avoided and prevented as much as possible. Make the talks short and to the point.

Now I will beg leave to submit, from a large experience and extensive observation, a few suggestions for the conducting of general Science meetings in communities where there is no pastor or regular minister to officiate. Such meetings, if conducted properly, are desirable and profitable. They help to keep the interest in the cause alive, to instruct the attendants and bring others into sympathy with the thought. In the amicable interchange of ideas is profit to all concerned. The relation of experiences is also beneficial.

Rent a suitable room or rooms in a convenient locality. There are several objections to meeting around at private houses. The accommodations are not always adequate. It is not always convenient for the lady of the house to receive people. Irregular attendants and outsiders do not know, often, where the next meeting will be held. Persons who are not members of the society feel a hesitancy about going to a private house unless specially invited.

To have one room, or a suite of rooms, suitably fitted up and known in the community as the Science headquarters, is decidedly best for the cause in many ways.

Have the rooms kept neat and clean and comfortable,

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attractive and cheerful.

It is well to have Science literature, free reading matter, on the table and some one to spend part of each day at the rooms to meet inquirers and visitors and talk truth with them.

At the meetings let some one act as leader, who shall open with a brief address, or by simply reading some appropriate selections, and announcing songs, if any are to be used, and the order of exercises.

Then let others make remarks upon the subject introduced by the leader, or relate experiences, or ask questions.

A few songs are good, if you have a Science collection of words and music and a competent leader, with an organ, piano or other instrument to accompany. It is better to have no singing than poor, unmusical drawling or the use of unscientific or meaningless church hymns.

Let the leader at each meeting have authority to call participants to order, check unscientific harangues or limit the time of speeches.

See that thoughts which are not in accord with the teaching are tabooed.

Avoid arguments or disputations. There is nothing to be gained by them.

Do not permit opponents of the Science to speak in these meetings. It it not the place for such talks. People who attend the meetings go there to hear about the Science,—not diatribes against it, nor orthodox sermons.

It is well to have a question box where inquiries may be deposited at any time. At a certain time during the meeting let the leader take out the questions one by one and read them aloud, giving answers or calling upon others to do so. Foolish or inappropriate questions should be thrown aside without announcement or comment.

Let part of the time be spent in the silence holding unitedly a selected thought, or in treating some one present who wishes to be treated, or an absent one who may be presented by some one else. The treatment may be led audibly by some one present or given entirely in the silence by all unitedly.

Usually the leader at one meeting appoints the leader for the next meeting. I think a better plan is for one leader to serve during one month, at all the meetings in January, for example, and then let the meeting select by ballot the leader for February, and so on.

Let any one who does not care to speak, read a short selection instead, if desired.

Be alive and keep things moving spiritedly during the session.

Let love and tolerance for one another's opinions prevail. Keep out selfishness, jealousy, bickerings and contention of all kinds.

Sunday or Wednesday afternoon at 3 o'clock is a good time for these meetings. Hold them at least once a week. If there are those who cannot attend except at night, have at least some of the meetings in the evening.

Let each member of the society agree to pay so much a month to defray expenses, and *pay it*. Then have a convenient box into which visitors may drop a contribution at pleasure. *Don't beg*. If your meetings are worth sustaining at all, they are worthy a business basis financially.

Have papers and books on sale in your rooms and take subscriptions to Science papers.

Adjourn with a thought repeated in concert, either silently or audibly.

A LESSON.

MOSES: (to the people.) Fear ye not, stand still and see the salvation of the Lord, which he will show to you to-day. The Lord shall fight for you, and ye shall hold your peace.

THE LORD: (to Moses.) Wherefore cryest thou unto me? Speak to the children of Israel that they go forward.

SITUATION: The children of Israel by the Red Sea, the steep hills on either side and Pharaoh's hosts approaching rapidly from behind.

They bitterly blame Moses, the leader of this expedition, for their seemingly hopeless situation.

Moses tries to put on a brave aspect before the people and assure them of the help of the Lord; but secretly he is crying desperately to the Lord for help.

The people had apparently done all they could do. The only thing that remained at this moment was to stand still and trust Infinite Power and Wisdom.

Then the leader was rebuked for his whining and begging by the voice of Power within him, and commanded to order the people to go forward, right into the deep sea.

The command was given and they all started forward. Then, before the outstretched rod of confidence in the voice, the waters opened and they went over dry shod.

It matters very lit le to us whether this is actual history or an allegory or a myth. There is a lesson in it.

These are the points I see in the story:—

1. It is only after we have done all we can do, apparently, and every way of salvation seems to be closed, that we are to stand still and trust.

2. Crying to the Lord is not the right thing to do in difficult positions. Listen for guidance from the inner voice, and then obey.

3. If the order from within says, Go forward, go, even if the billows roll at your feet. Lift up the rod of confidence and plunge in. The waters will open, never fear.

I have tested this that I recommend to you, in many small difficulties and have never known it to fail.

The rod we use to open the waters is the word. the affirmation of truth and victory. Behind it must be perfect confidence and trust.

So long as you abide in this word and it abides in you, the pillar of fire will not fail you by night, nor the pillar of cloud by day.

The board of health (?) of Oklahoma City recently issued an order that no unvaccinated person should appear on the streets. The city physician procured this order through spitefulness against a Scientist there who had treated and healed a case of smallpox in her house in three days and no one else in the house took it. They made the fellow go to the pest house anyhow when they found it out, but they could not make him sick or go to bed. The Eddyites submitted to the order, fearing they would be slain or made sick by "malicious animal mesmerism" if they resisted the order; but the Christian Mental Scientists stood firm. Let them have your support in every way possible in the fight they are likely to have with superstition entrenched behind authority.

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THE LIFE.

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Our Silent Hours are 6 to 7 a. m. and 7 to 8 p. m., K. C. time. All, especially patients, are requested to observe at least a part of one or both of those hours in the silence with us.

KEY-NOTE.

I MEET WITH FIRM CONFIDENCE IN THE LAW OF LOVE AND TRUTH ALL EXPERIENCES OF LIFE AND RISE BY EVERY ONE, REJOICING ALWAYS.

St. Louis, Mo., February 8th, 1901.

Mr. A. P. Barton,
Kansas City, Mo.,

My DEAR Friend and Co-worker:—Allow me to congratulate you on the well written article in The Life, "True and False Piety." I heartily endorse it. Some time ago I made similar remarks at one of our meetings, referring to a party, who, for some years, sailed under a false flag, and prospered for awhile, but, as Kaxton says, "his downfall is certain." A few of our good ladies thought and said, I ought not to have made the remarks and that I ought to have called it "all good"; but I felt justified in calling the people's attention to such doings that the error might be revealed and overcome.

I am also glad you spoke of and exposed "Divine Healer Schrader," who has been in St. Louis at different times. At first, many thought it was I who went about as he does. I have paid no attention to it all, but I feel now that I ought to say a word or two and leave the people no longer in darkness about it. Will you please mention in The Life that "Divine Healer Schrader" is not H. H. Schroeder of St. Louis, the Editor and publisher of "Das Wort". Our names are so nearly alike that many believe it is one and the same person.

Yours Sincerely, H. H. Schroeder.

Healing Thoughts

THE HOPE of the race rests in its daily word. It does not make any difference with you what other people do,—how much you may be attacked, by those with whom you have to deal,—if you will but keep serenely in your true way, if you but continue in the word that is of truth, both when it is easy to do so and when it is difficult. If you know the truth about your being and are abiding in its words, you have about you an aura of Life and light that no error thought can penetrate. You are utterly intact; you are secure; you are perfectly defended and by your own atmosphere of light, of understanding, and of loyalty to the ways of truth.

So long as the atoms of the body are shaken by fear, fermented by anger and malice, (a moral alkali and acid) or disturbed by a consciousness of wrong, so long will way be open for the steps of old age, and the ravages of ailments and decay. Man's wrong words are his only burdens, his right words are his only freedom.

Spiritual mankind is the only creature endowed with all the Infinite qualities. Man has both soul-life and Individual life. I capitalize the word "Individual" because of its importance. It has all the qualities of the universe and is the universe epitomized and so given convenient dominion over every manifestation that has been, and that is yet to come. The universe contains the substance, man makes the form that he gets in substance.

The preachers have likened mankind to the grain of corn, when there is no Individual likeness between them. The divine Image is wanting in the grain of corn. Soul-life is all it may claim or rather that one may claim for it. Its growth springs out of the loss or the decay of a former grain, instead of through transformation as in conscious-man. The grain is a *fraction* in being; man is one, that is, a whole unit. The grain cannot be more than a fraction because it is not made in the Image of God. Only man holds that office. All things else are fractional and are multiples of the divine Image.

The reason why the corn is not renewed without dust and decay, is because man causes the *growth*, and then his thought is removed from it. The living word continues not in itself. Having no conscious individual power of itself, nor will for formulation it naturally falls and decays. Had it a self-conscious soul then would it be able to metemorphose back into spiritual individuality. Never for a moment suppose that you, a conscious individuality, can ever "scatter into the universal" as some have suggested. You will forever be a conscious, self-acting, free-willing Individual just like the universe would be *imaged* and recognized as one. But the grain of corn, having served its purpose will return into the great Life from whence it sprung, until it is again needed to help forward in other manifestations.

The one who knows that his life is unlimited, has potential power to attain unto perfect life without tragedy or decay.

The soul-life of the grain of corn or the spear of wheat could not aspire to unify its life with Ego-life for it has none, and it rests immediately and dependently in the

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bosom of Infinite Life.

Man, knowing that his life is unlimited has power to attain unto perfect life without tragedy or decay.

Words are equipped powers sent forth unto success, if they are true, but to return unto the sender, if false. They return to be renovated and made right.

A pupil and patient in Lowell, Mass., writes: Dear Mrs. Barton, I am sure I felt your treatment when you received my last letter, and I have felt your help all this week." Today a pupil called, and while here told me that she had felt somewhat depressed, owing to some circumstances at a distance, but that the cloud lifted all at once, and she found afterward that it was at the very time I was writing a letter to her, she discovered afterward. If I had sent her a harmful thought, and she had been surrounded by the true protection--had been abiding in the conscious word of truth—my words would not have been felt by her, but they would have returned to me to be made right.

Spirit is the only substance. The word of spirit is the sure agent of power. I believe that when the true word is spoken it is an invincible power sent forth that *always* accomplishes the work whereunto it is sent and that no material means can intercept between it and its willing object.

"Abiding in the word" means to think it or speak it persistently, until you know it by heart so that it stays in your consciousness. The prophet said "Holy, holy, holy" until he recognized the stupendous meaning of an expression that called down all the powers, all the united characteristics of the universal spirit, and applied, or made them actualized in the human mind and soul. Shakespeare does not stop after putting a description of the demise of the gentle and beautiful Ophelia in the mouth of one narrator, but tells it through all present. He gives Hamlet speech thus:—"What! the fair Ophelia?" and through Leartes he speaks:—"and from her fair unpolluted flesh may violets spring.

I tell thee, churlish priest,
A ministering angel shall my sister be
When thou liest howling."

Through the queen he gives expression:—"Sweets to the sweet; farewell," (as she scatters flowers). The rude clowns answer, "From her who was a woman," etc. But the true character and beauty of the girl is established out of the many utterances from all points of view.

So speak the true word from every point of view; every day amid all trials and successes until it is established in thee.

C. J. B.

A RARE OPPORTUNITY.

FOR $1.25 and the name of a new subscriber we will send The Life and *The Criterion* for one year, sending *The Criterion* to either the new subscriber or the agent sending the subscription. *The Criterion* is one of New York's great illustrated monthlies, subscription price alone $1.00 a year. This offer will hold good until its withdrawal is announced.

THE BIBLE LESSON

FIRST QUARTER.

1901.

Lesson IX.—March 3.

JESUS BETRAYED.—JOHN 18. 1-14.

Central Thought:—"The Son of Man is delivered into the hands of sinners."

It was about midnight of April 7-8, A. D., 30 (14th of Nisan) when Jesus ended his prayer in the garden and the Roman soldiers came to apprehend him, by order of the Jewish priests. Judas seems to have escorted them to the spot.

1. Jesus saying these things, went out with his disciples beyond the brook Kedron, where was a garden, into which he entered, and his disciples.

2. Now Judas, who delivered him up, knew the place, because Jesus often met there with his disciples.

John says nothing about the prayer and agony in the garden, although Matthew says he was one of the three whom Jesus took apart with him from the others when he went to pray, upon that last gloomy night.

Jesus seemed to know that he was to be taken that night. It was a deep premonition, a spiritual perception of what was in course of preparation to be made manifest soon.

The whole of John 17 is given to Jesus' prayer for his disciples, uttered just before leaving the room where the Supper was eaten. It is, as reported, full of tender pathos and love for his followers.

3. Then Judas, having obtained the band and officers from the high priests and Pharisees, came there with torches and lamps and weapons.

It seems that Judas had bargained with the Jewish priests to show the soldiers where Jesus was, for which service they paid him thirty pieces of silver, about $15.00.

Of course the Jewish priests had t get the Roman soldiers to do the work, as they had no civil authority to make arrests, etc. The Jews were subject to the Roman power at that time.

The Roman authorities cared nothing for the Jewish religion and God and did not object to Jesus' teaching at all. But the priests made false charges of sedition, stating that Jesus was trying to set up a government in opposition to the Roman authority. If they had said to Pilate, "He is a blasphemer: he opposes our religion and makes himself equal wth God," Pilate would have said, "I have nothing to do with that matter and will not have him arrested on such a charge." The wily priests knew this, and so made a trumped-up charge of sedition before the Roman governor.

4. Jesus, therefore, knowing all things that were coming upon him, going out, said to them, Whom do you seek?

5. They answered him, Jesus the Nazarene. He says to them, I am Jesus. And Judas, also, who delivered him up, was standing with them.

The soldiers were out in the road. Jesus and his disciples were under the trees and shrubbery by the roadside.

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When Jesus heard and saw the band of soldiers in the highway, he went out before them. They were armed with swords and pikes and staves and bore torches and lamps, for the night was dark and chilly.

John omits the story of the betrayal kiss. It is not at all reasonable that such a manner of indicating which was Jesus should have been selected by the betrayer. It would have been much easier to have pointed his finger and said, "That is Jesus."

If the story here given by John be correct and who should know more about it than John, who certainly stood near at hand?—then the kiss story is not true. If Jesus stepped out before the soldiers and asked, "Whom do you seek?" and they replied, "Jesus the Nazarene," and he answered, "I am he," then he was not pointed out to the soldiers by Judas in any manner except that he piloted them to the place where he knew Jesus and his companions had gone after the supper. John only remarks that Judas was with them.

6. When, therefore, he said to them, I am he, they went back and fell on the ground.

7. Then he asked them again, Whom do you seek? and they said, Jesus the Nazarene.

8. Jesus answered, I told you that I am he; if therefore, you seek me, permit these to go.

9. That the word might be fulfilled which he said, Of those whom thou hast given me, I lost no one.

It was the power of Jesus' spiritual atmosphere which caused the soldiers to stagger backward and fall. The purpose may have been to so overawe them that they would grant his request to not arrest the disciples.

Error, material pretension of power, stood in the presence of personified truth and purity. It could not endure the strong vibrations until the master reassured and permitted them to stand before him.

Jesus voluntarily submitted to the ordeal It was needful that he should go through the valley of shadows and conquer death for the race.

"If I am the one you are after, take me and let the others go free." How cool Jesus was now—how thoughtful of others, even at this hour of peril! And he continued calm and serene and philosophical unto the end.

In verse 9 reference is made to a part of Jesus' prayer, John 17:12. There he is reported to have said to the Father that he had lost only one; and there he speaks of fulfilling scripture again. Commentators have supposed that Ps. 109: 6-20 refers to Judas in some obscure way. There is no other scripture now extant of which this seems to be a fulfillment.

10. Then Simon Peter having a sword, drew it and struck the servant of the high priest, and cut off his right ear tip. Now the servant's name was Malchus.

11. Jesus, therefore, said to Peter, Put the sword into the scabbard; the cup which the Father hath given me, shall I not drink it?

Simon became impetuous and aimed to make good his promise to stand by Jesus with his life. The word here rendered "ear-tip" is *otion*. It means "a little ear." *Ous* is the Greek word for ear. The use of *otion* here instead of *ous* would seem to indicate that it was only a small portion of the ear that was cut off.

You notice that there is nothing said here about Jesus' healing the wound, nor of his telling Peter that they who used the sword must perish by the sword. He only orders Peter to desist and remarks that the Father had given the cup which he must drink.

The whole thing was clear to Jesus now. There was no more mystery. The purpose and end were apparent now and Jesus no longer sought to avoid it.

12. Then the band and the commander, and the officers of the Jews apprehended Jesus and bound him,

13. and led him first to Annas, for he was father-in-law of Caiaphas, who was high priest that year.

14. Now Caiaphas was the one who advised the Jews that it was expedient that one man be destroyed in behalf of the people.

The Jews had officers along with the Roman band of soldiers.

It was about one o'clock when they reached Annas's court. They were afraid to wait until morning.

The people might interfere. They hurried to get him before Pilate before daybreak.

The "cup" was the bitter draught of physical mortality, to be received and overcome in the contest between the spirit man and the ideal or belief of death. I believe this was the beginning of the end of death in the Earth. Let us speed the good work of life. Deny the shadow away and affirm the permanent, unfading light of life.

The binding of Jesus was unnecessary; but the soldiers were compelled to follow out the regular forms.

MEDITATIONS

By KAXTON

THE LAW of opportunty is as inexorable as fate. It is the juncture of life-ways, where one must be chosen and the other rejected. It is the perihelion of the highest success, passed once and only once in the earth-cycle of each life. It is not success, but the near approach of success on its feasible side. It is an old and trite proverb that a lost oppotunity is never regained; but the true doctrine of opportunity is yet to be formulated. Whence comes opportunity, and why to one life rather than to another? It is safe to answer in a general way that the opportunities of any life are the legitimate results of the spiritual attitude of that life. The spiritual attitude is determined by the degree of completeness of the subjection of the life-forces to the laws of the spiritual universe.

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Ultimate control of all things rests with spiritual laws; but there is an attitude of being in which the *direct* control is under physical laws. Human life in its upward movement from dormant potentiality to spiritual activity is under physical as well as spiritual laws. The desires of the heart constitute not only the magazine of life's activities, but it also serves as the magnetic pole of attraction by which life's opportunities are brought near. If these desires are chiefly fixed upon the common objects of life, such as wealth and its attending luxuries, the opportunities which are attracted are of necessity not

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form the higher spheres of spiritual freedom. These opportunities are all secondary, and do not satisfy the real purposes of human life. They are attracted and drop into life much as aerolites fall upon the earth. To spectators at a distance there is a brilliancy which fascinates the eye, but only the possession of a dull and worthless stone remains.

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But there is an opportunity which so far transcends these fleeting scintillations, that it may be called *The Opportunity of Life*. It is the opportunity to pass from the slavery of the old man Adam to the freedom of the new man Christ. I wish this could be said, not in the language of the preachers, but in the language of the people who need to know the truth it tells. For these old words have been repeated and rung in the ears of the people so long and so often, that if they ever had a meaning for the needy soul, it would have long since been lost in the sleepy lull of doleful repetition.

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But there is a bondage in life from which it is necessary to break loose. There is also a freedom to be attained by every living human soul. There is also a *time* at which each life may pass from one state to the other and this time is the one great opportunity of life. The corn grows in the field and with rain and sun finally puts forth its bloom. This is the time at which the corn-germs must be fertilized if they ever are to perpetuate their kind. If this opportunity in the life of the corn is improved, then the corn is safe. The blasts of winter may destroy the beauty of the old plant but in the following springtime the germ will be ready to spring up anew.

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In some sense every human life awatis a similar momentous period of spiritual fertilization. The great epoch marks the entrance of the soul into what Jesus called the kingdom of heaven. The soul may not enter at its own chosen time but must wait until the roll of years brings the golden opportunity. Then that the waiting may not be in vain, there must be a state of growth reached by the soul to fit it for the privileges of the new kingdom. The parable of the ten virgins is a simple illustration of the preparedness and unpreparedness of souls when the great opportunity ripens in their lives. Some ethical writers have found fault with this parable as justifying the five wise virgins in selfishness in their refusal to share their oil with their comrades.

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But this arises from a misapprehension of the purpose of the parable itself. The oil carried by the wise virgins represents their preparation to enjoy the privileges of the new kingdom; and if they were made by the framer of the parable to share their oil with others, it would be equivalent to teaching that the heart-and-soul preparation of one may be transferred to another. No one can be justly charged with selfishness for failing to turn over to his neighbor the exalted qualities of soul which he has attained through spiritual growth, for the all-sufficient reason that such a transfer is an absurd impossibility. There is only one way to reach the privileges of the kingdom of heaven, and this must be taken when the opportunity is at hand. The coming of this opportunity is not a fixed point in time but it is a fixed point in growth. As the stalk of corn may pass beyond the bloom period without fertilization and thus be doomed to die unfertilized, so may the human soul sin against the spirit and find itself without preparation when the bridegroom comes.

Answers to Correspondents

PLEASE TELL the readers of The Life why you think the mosquito was created to bite and disturb us when we want to sleep, and oblige. J. W. Smith.

Answer:—Let us first correct in our minds the old erroneous notion that people and animals and things were created bodily, made, fashioned, builded, by some deity or power who must have had some purpose in it. If a man goes to work and makes an implement or article of furniture, he intends that which he makes to serve some definite purpose, to fill some place of recognized need.

So, if a god at any time in the past made up his mind to make a mosquito, then he must have recognized a need for mosquitoes in the business, an use for such an insect. So he would, of course, fashion him to fill the demand.

If this maker of the mosquito were good at heart he would not make him for a bad purpose The design must be a beneficent one.

But the mosquito did not come into existence in that way. He is not the handiwork of a personal maker, nor the product of the brain of a designer. He was not built as a piece of machinery is built, with a responsible designer back of him.

No; the mosquito is a product of evolution, an outgrowth of combined conditions, working imperceptibly through countless ages.

Unripeness and shortcoming are apparent in many ways and places. The dominant thought of the race has not been true, or strong or free from imagination of evil. All along there have been much worry, much envy, much sorrow, much fear and much lust for blood prevailing in the earth. Is it any wonder, then, that there should be some blood-suckers, some annoyances, some mischief-makers, among us?

It is true that evolution has shortened and trimmed down the mosquito's bill and mollified the poison originally in his sting. Ferocity and venom are passing away among the animals, vermin and insects. A comparison of this age with the silurian epoch, some millions of ages ago, will make the truth of this statement apparent. Why, in that ancient day, if a man like the men of our time were to be attacked in his sleep by a mosquito of that age, the poor fellow would have been murdered in his bed.

If we now improve our thinking, eradicating from our minds all envy, malice and impure thoughts, and rise above worry and fear—if this becomes a race habit and condition—annoyances, pests and famine will cease from

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among men. The mosquito will mark his bill "paid in full," and file it away, live on a vegetable diet and sing lullabys for the sleeping babe in the cradle, instead of dirges of lost rest over profane men. Even now we are told that the so-called pests pass by on the other side and leave the man or woman undisturbed who "abides in the secret place"

As to the purpose of such annoyances: They come only to those who are not living up to their highest ideal of Truth, and are warnings of that fact, a lesson to be learned, a result of error to be overcome, a stumbling block to be made a stepping-stone to a higher plane.

Happiness is not to be found, primarily, in riches, or talent, or the wealth of external opportunity or circumstance or environment. They may become aids, or accessories, but real happiness comes from within; is the fruit of a sunny, optimistic, contented spirit. Wealth alone can never produce enduring happiness. The richest people are often the least happy, while many in humble circumstances go through life with the song of joy and cheer constantly on their lips, sweetly exemplifying the truth of the saying: "A cheerful countenance is a golden possession." E. S. Varney.

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The Life

"The Life is more than meat, and the body, than raiment."

VOL. 7. KANSAS CITY, MO., WEDNESDAY, FEBRUARY 27, 1901. NO. 44

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THE SUNNY SIDE

A SILVERY tide, called "Sunny Side,"
Goes creeping 'round the earth,
And never a place but wins a grace
In the jubilant flood of mirth,
From the dancing gleam on the fretted stream
To the dimple on baby's cheek
That, in and out, to his merry shout,
Twinkles a hide and seek.

Wherever it goes, the darkness glows
And men and women sing;
It fills their eyes with a glad surprise
And stays their sorrowing;
The heart is a-tune, the world is June,
Nothing is old or gray,
As it passes along with the swell of a song
Like a musical break of day.

O Spirit of Love, in the blue above,
Who makest the sun to flame,
Who guidest the flight of the planet bright,
And callest the stars by name,
It is thou dost hide in the "Sunny Side,"
And creepest from heart to heart,
And, soul or clod, we share the God
Who comes, and the shadows part.

Wm. C. Gannett.

MEDICAL LEGISLATION in this issue. Read it and send it to your representative in the legislature.

Many are being healed by the silent word. Letters bring the good news every day; but somehow I have been unable to get rid of that feeling of aversion to publishing them as advertisements.

Brother Barton:—The last Life was good under the heading, "True and False Piety"; also, "Some Definitions of Astrology." I am glad to see you use good common sense and call things by their right names.

D. Jensen.

Don't ask me to have a paper you are taking from another publisher discontinued. I will not do it. Write directly to the publisher yourself. "Stop" and "discontinue" are the two most abominable words in the language to a publisher of a paper or magazine, and I will not repeat them for you to another publisher. Do it yourself, if you wish it done; don't attempt to throw that burden on to me.

I think The Life is getting better every year and I don't see how I could very well get along without it now. I am much pleased withthe explanation of the S. S. Lessons. They are very helpful to me.

Mrs. A. G. Carruth.

A new magazine in the Hindu language has been issued at Tuticorin. It is a monthly Tamil journal devoted to the comparative study of religions, philosophy, morals, etc. The name of the magazine is "The Viveka Bhanu." The editor is a Hindu ascetic, named M. Krishnaswami Mudaliar. We cannot pass upon the merits of the articles in it, not having read any of them yet.

REALIZATION is the name of a little book of lessons "upon the inner nature of the self," by Miss Loraine Follett, Atkinson, Ill., published by "The Order of the White Rose," Syracuse, N. Y. There are six lessons, on "Consciousness and Super-consciousness," "Clairvoyance," "Intuition," "Telepathy," "Oneness; or Sympathetic Harmony," and "Divinity." It is well written, worth reading and is for sale by the author. I don't know the price. Write to her about it.

The Magnetic Publishing Co., 156 Washington st., Chicago, Lloyd Jones, manager, has purchased The Journal of Suggestive Therapeutics from the Psychic Research Co., and consolidated it with the Journal of Magnetism started by Mr. Jones in January, the new Magazine to be known as "The Journal of Magnetism." Mr. Sydney Flower has been retained as managing editor. The cents a copy, $1.00 a year. A large, illustrated monthly, devoted to psychical culture, personal magnetism, practical psychology and health.

Universal Truth, Chicago, edited by C. M. Loomis and Fanny M. Harley, is no more. It is merged with "Mind" of New York. The book business conducted by The Universal Truth Pub. Co., will be continued at the old stand, 87 Washington st., Chicago. This magazine was started in 1889, or '90, I think, by Emma Curtis Hopkins and Mrs. Ida A. Nichols, under the name "Christian Science" or "The Blue Bird," as many called it on account of its having a blue dove or carrier pigeon on the front cover. Afterwards Mrs. Fanny M. Harley bought out Mrs. Nichols and later Mrs. Hopkins, changing the name to "Universal Truth" but kept the blue bird. About a year ago Mr. Loomis became the proprietor, retaining Mrs. Harley as co-editor. Now it ceases to be, except as a part of the soul of "Mind," an excellent, high class, metaphysical journal.

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MEDICAL LEGISLATION

AN ATTEMPT is now being made in the Missouri legislature to pass a law restricting treatment of the sick to the drugging methods. The bill was gotten up by the drug doctors and is being vigorously pushed by them.

Their pretense, the cloak which they use to cover their real purpose, is, as usual, protection of the dear people from imposition through the use of other methods of treatment than that used by the drug doctors. It is assumed, as a matter of course, that any method of healing not employed by the law-protected dosers is dangerous to the welfare of the dear people.

I wonder if it has not occurred to our legislators as a singular fact that the darling people are not asking for protection against mental and magnetic healers. On the contrary, they are there by hundreds clamoring to be protected from the doctors.

Such efforts on the part of physicians are purely selfish in their motives. The object aimed at is the protection of their business. They see it fast slipping away from them and are becoming desperate about it. They appeal to legislatures and courts to help them out, to prevent the people from exercising their free will and choice in selecting their preferred mode of treatment when sick.

Similar efforts have been made in other States but all have failed. It is true that some restrictive laws have been enacted, as in Nebraska; but they cannot be enforced. Several spasmodic efforts were made to enforce the Nebraska law; but the great movement of mind conquest over material things goes serenely on.

In Massachusetts a very vigorous effort was made by the doctors to make it a crime to pray for the sick; but the best talent of the State rose up in its might and prevented it from being done.

In Colorado a bill to give the monopoly of treating sick people to the drug doctors was passed by both houses of the legislature. But the State was so fortunate as to have a great, broad minded man in its executive chair, Gov. Thomas, and he vetoed the infamous attack upon the liberties of the people. In his veto he gave the doctors who made the effort a most scathing rebuke.

In Kansas two years ago they started a bill to the same effect; but it "died a bornin," The people of that great State are too broad and free to tolerate such strokes at their liberties.

In Rhode Island two men were arrested for practicing medicine without a license, while the facts were that they did not use drugs at all nor believe in them. But the trial court decided that they were guilty of practicing medicine and imposed a fine; making their prayers for the sick a crime. They took it up to the Supreme Court. That august tribunal reversed the decision of the lower court, and said, "If these men are practicing medicine under the meaning of the statute, then the State board must grant them license upon their passing a satisfactory examination as to their qualifications in the school according to whose teachings they practice. Otherwise the law would be prohibitive and discriminating in its operation."

In New York a case of like character went to the Supreme court and was there decided in favor of the mental healer. The justice who wrote the opinion of the court afterwards remarked that he made it strong so that no other Scientist could ever be molested in that State; for his wife had been healed by one of them.

For some unaccountable reason, except that of money influence, our lower house seems to favor the medical bill now pending in our legislature. The champion of the opposition received a letter from a high up officer of the State board threatening him with political oblivion if he opposed the bill. Notwithstanding the threat, he did oppose it and, moreover, read the letter, signature and all, publicly in the house of representatives.

It seems that the Eddyites are the only ones who are scared about this bill. They are at the capital in force, camping by the legislative body, trying to either prevent its passage or to get themselves exempted from the action of the law.

Prof. James of Harvard, a diplomaed physician himself, told the committee of the Massachusetts legislature that if they should pass the restrictive law under discussion, the gentlemen of the State board of health would be surprised to see the good citizens of the commonwealth, otherwise strictly law-abiding, going right on treating mentally and employing mental treatment just the same as if no such law had been enacted.

So it would be here. It is a matter of conscience, of deep conviction of right, with many thousands of people in this State. No legislation could check them one particle. And if offenders against the law were to be arrested and fined, that would only add strength to the cause; for anything in the nature of persecution of the advocates of any doctrine, cult or movement always has the effect of adding strength and numbers to the persecuted ones. It is strange that the doctors don't know this and cease their efforts in that direction. Even a bad thing is kept alive and going by persecution, whereas, the most mortal blow to deal it is to let it alone, ignore it. As the K. C. Times remarked editorially a few days ago, if there is nothing in Christian Science, why are the doctors combining in an effort to legislate it out of existence? If there is no good in it, why not ignore it and let it die out, as it surely would? But, if there is good in it, ten fold the power the doctors are able to bring to bear against it would avail nothing, only to increase its power and popularity. The passage of the infamous bill now before our legislature and an effort to enforce its provisions would be the worst thing the doctors ever did for their own business. I am astonished that they don't see this.

There are many thousands of people in this State who do not believe in drug medication and would not employ it in case of sickness under any conditions. They cannot be compelled to do so by any law or court. The effort is being made in the passage of this bill to take from these good people their means of healing, to make it a crime for any one to give them treatments when sick who is not a law-protected drug doctor. Is that right? It certainly is not, and cannot be done.

These people are above the average in goodness and

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intelligence, and their bodily health is far better than that of those who are yet victims of the drugging delusion. Their health and mortuary statistics overwhelmingly prove that they do not need protection from mental healers; but that the others do need protection against the doctors.

I sometimes think it would be best to let the doctors go to their full length in their lawing against mental and magnetic healing and thereby learn how futile such efforts are, how worse than useless it is for them to invoke the majesty of the law to protect their drugging business against the vast and increasing army of free and enlightened people who have found a better way. At any rate, they cannot begin to do what they are attempting to do. Such efforts are bound to prove worse than any boomerang any wild Australian ever caught upon his own head.

And I wonder if it ever occurs to the minds of these law makers that the two great medical schools now united in an attempt to force the people to patronize them are directly opposed and antagonistic to one another in both their theories of disease and their practice of medicine. And yet each claims to have better success than the other. The allopaths were once just as busy trying to legislate the homeopaths out of existence. Now they unite in an attempt to kill out two new rivals.

But, since one of these schools holds that a poison that will produce a certain symptom if given to a well person will heal the disease which shows that symptom, and the other school holds exactly the opposite theory, there is evidently no science in the medical practice of this day. Let the people be free to reject them both.

TONE PICTURES.

THE WORLD'S greatest scientists are constantly bridging the gulf separating the materialists from the progressive adherents of the New Thought doctrines. Recent experiments confirm the theory advanced by Dr. C. Ruths of Darmstadt, who lays claim to the discovery along musical lines, that, given certain conditions, the definite images or scenes a composer held in mind while writing are directly reproduced to the mental conception of hearers, who had not been apprised beforehand of the meaning of the piece. The discovery was quite accidentally made by Dr. Ruths, and occurred in the following manner:

He was sitting beside a friend in a concert hall during the performance of the overture to "The Flying Dutchman" by a large orchestra, when his companion, who had never see Wagner's opera and had never before heard the overture, remarked: "I see before me, to right and left, a broad expanse of water stretched out, dark green and flowing in waves." Later when the orchestra performed the symphonic poem, "Wallenstein's Lager," he exclaimed, "I see sturdy forms of men moving together with bold faces."

The incident led Dr. Ruths to subsequent experiments with others, and on one occasion a subject who was listening for the first time to Beethoven's "Pastoral Symphony" at a rehearsal, and who had no idea of what the orchestra was playing, explained the various images which appeared to him, all according with the nature of the movement as, for example: In the scene at the brook, he said, "I can see forests and fields and many, many streams. A brook, and in the water dark stones. Men here and there in their Sunday clothes. The flutes make pictures of the streams. The 'cellos and violins show the grey of the sky between the trees; with the high notes the sky becomes blue; with the very low notes all is in shade." A second person was found, who was exactly the opposite in character and intelligence from the last subject but who also knew nothing of the composition. His remarks and explanations resembled those of the other even in details.

"A composer," Dr. Ruths explained, in summing up the results of his experiments, "has certain ideas and thoughts when he is creating a tone-poem. If the same or similar ideas arise in the mind of another man, who has no knowledge of the intention of the composer, there must be not only in the element of sounds the thoughts and ideas of the composer, but there must be also an unconscious transference between the sphere of hearing and the other spheres of the mind, both in the case of the composer and in that of the listener. The composer has an idea of an expanse of sea which he paints in tones. The second person hears the tones, and in his sphere of sight arises again the expanse of sea. Hitherto it has been thought that sight and hearing were qualitatively incomparable. If, however, it can be shown that music-images act in the way illustrated above, the previous opinions must be laid aside." In conclusion he said, "In the creation, performance and hearing of musical compositions not merely the sphere of hearing is active, but there are continued transferences to or stimulation of other psychical spheres. Among the stimulations are such as from their special content are not aroused by chance association or conscious calling up of images but are unconscious and spontaneous. The ideas, thoughts and feelings which have been present in the mind of the creative or executive musician may be aroused directly in the mind of the listener. There are certain elements which are not specific, but are of the same nature in the two spheres of the mind, viz., of hearing and sight. These elements are, as it were, independent, passing, however, from the one sphere to the other. And thus it is that the various tones and tone-figures arouse in the mind similar or the same phenomena in the sphere of sight."

The late experiments which coincide with all of the above in results and deductions, are now being classed by scientists with the phenomena relating to Telepathy or Thought-Transference. It is well-known that the instrumentalist who can succeed best in placing himself en rapport with the composer whose work he would interpret, is best able to impress and inspire others with its original meaning and content. A work being rendered by an orchestra is imbued yet more subtly and powerfully with the aroma of the composer's conception, divined and intensified as it is by the union of minds employed in expressing it. The original experiments quoted and those of still later date are interesting in proving that while there may be in the elements of sounds the thoughts and ideas of the composer, "there must be also an *unconscious transference* between the sphere of hearing and the other spheres of the mind both in the case of the composer and in that of the listener" and further, that *this tranference is in any case, the governing conception, or thought, which had birth primarilly in the mind of the composer.*

Aimee M. Wood.

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THE LIFE.

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NOTICE.

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KEY-NOTE.

I MEET WITH FIRM CONFIDENCE IN THE LAW OF LOVE AND TRUTH ALL EXPERIENCES OF LIFE AND RISE BY EVERY ONE, REJOICING ALWAYS.

A lady is Mass. writes:—Mrs. Helen Wilmans and the editor of "Christian" have sent me their papers; I also have the Nautilus, Fred Burry's Journal, and the Radiant Center occasionally but I would give them all for one Life paper. Have taken Elinor Kirk's Idea and Universal Truth but I seem to understand most of what is written in The Life and it has certainly fulfilled its mission keeping a stout heart in one who has been badly storm-tossed. I want your Holiday Extra.

The first issue of *The Interpreter* came out for the month Abib (Mar. 21 to Apr. 18) recently. It is a very well gotten up, well printed, clean 40-page magazine, edited by Rev. Geo. Chainey, the Editor in 1890 of *Psyche* in London. There is no sign of cheapness about this new journal except the price, $1.00 a year. It is on elegant material, beautifully printed, with blue print and design on cover. It deals mostly with Bible interpretation, a subject to which Mr. Chainey has given many years of close and consecrated study. He, in connection with Dr. W. C. Gibbons, has founded a "School of Interpretation" at 1021 Masonic Temple, Chicago. This work is a further prosecution of the work begun more than a decade ago by Anna Kingsford and Edward Maitland of England. You can get a single No. of this magazine by sending 10c to the editor, 1021 Masonic Temple, Chicago.

Healing Thoughts

GOD WOULD be very much hurt if he knew you were afraid of him. If there were a God, as some have supposed, he would sit up and weep to see his motherless children shying off from him and imploring him for mercy and consideration when all the while they have been told that God is Love.

It is because they have had a wrong conception of the Source of all Being and the Power manifest therefrom. There is but one thing that can make these children know the truth that makes them free from fear, and gives to them the consciousness of freedom and opens the true way of progress, that is a knowledge of the truth that the Infinite Power of this universe is not a person at all, and never was so much as individualized. This honor of individuality belongs to the human race alone.

Truly has it been easier to talk to a concept; it has been easier to grasp the Greek conception of the phsyical power of Athena in cloud and sky, for the reason that skies and clouds are tangible objects. But to trace their thoughts about the power of Athena in giving life, is said by a wise one to be quite a different thing. If we fail to gather up the occult forces that are all about us, if we fail to grasp the Substance, it matters not how much we may know of forms and symbols; it makes no difference how much we may flatter and ascribe to any personality all the praise and thanks, there is no *body* that hears you.

I say these things that I may set forth to you, the more plainly, the great and freeing Truth, that Elohim is the only Ruler of this universe. And Elohim only means, *The Invisible Powers.* The Invisible Powers, then, taken collectively, are all you have to pray to. And true prayer is only the acknowledgement of the recognition of this fact. All requests must be made of the spiritual Self (the Lord). Every good and perfect gift is from the spiritual self (the Lord.)

Elohim is Life Truth, Love, in substance, ever waiting for man to grasp, *through* the spiritual individuality that is within him.

How beautiful is this doctrine! Whatever be your need remember that Love, measureless and matchless Love, lies all about you and ever awaits your taking. The supply is inexhaustible, and you may know that you are this moment folded in warmest, sincerest, most abiding and everinsistent Love. And when I treat my patient and he suddenly discovers a new inspiration of Life, and the Light of understanding shines on his path, it is because I have swept the shadows away by the flash-light of *Truth,* and have pointed out to him the blessed realities and possibilities that wait for his taking.

A gentle woman who believed herself all out of harmony, all discordant, asked for help. After her third letter, she wrote from a different plane: I quote a portion of her letter in order to call attention to a certain vital point therein:—

Dear Friend:—"I cannot repress a fervent *thank God* for the improvement in my physical condition since I last wrote you. The period came at the proper time and without pain. This is the third day and my condition is perfect. My bowels are regular, my stomach and heart much

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improved, and my nervous system generally. Brighter thoughts fill my mind and the fear and depression are gone. My heart is full of gratitude to God for this change in my life. The bloating has disappeared and does not come back any more. I can now walk six blocks. This is the first time in about a year that I have been able to get around without interference. To say I am delighted does not half express it.

"I am now going to tell you something which will prove to you how much in earnest in this work I am, and how determined I am to make a success of it." (Then she explains how she is about to take up a great work she had for two or three years believed she could not do). "So you see how determined I am to overcome all obstacles, and I only ask that you will give me a special treatment for this.

I thank you so much for your help in my behalf. With a heart full of Love, E. T. B."

Now the "Thank *God*" was all right, if by this expression she meant, "I rejoice in the consciousness that The Invisible Powers of Life, Truth and Love, are at hand and forever ready for me". But if she had in thought an image on a throne far off and formidable, why, then, her words were not freighted with full trust but were spoken from the impulse of habit and had with them the old shadow of fear.

While the soul speaks let it hold away from the circumscribed on the one hand, and as faithfully against the controversial speculations upon the other. Elohim is neither an image brazen, nor yet an etherial vapor that may wane. Universal Substance is all Power, all Presence, all Wisdom. Elohim as Substance is abstract, is Spirit. "Spirit" in Latin, means breath; "Pneuma," (ghost) means in Greek, wind or breath, and in French "wit" is the word used instead of "pneuma," but it matters not about the different words of the different tongues. So long as a man recognizes that the Infinite Powers are in and about him, and that they are for his use; so long as he knows that wrath and revenge are not in Elohim, and that Love alone is there for man, it matters not about the form his verbal words may take.

The Invisible Powers are immanent,—are for our use. At any moment one may freely receive. C. J. B.

THE BIBLE LESSON

FIRST QUARTER.

1901.

Lesson X.—March 10.

JESUS AND CAIAPHAS. Matt. 26: 57-68.

Central Thought:—"Thou art the Christ, the son of the living God."

After Jesus was apprehended he was taken to Annas, who was a man of seventy years and had been high-priest twenty years before. He was a man of great influence and the Jews wished to get his sanction to their prosecution of Jesus.

They then took him to Caiaphas the high-priest, who was Annas' son-in-law. They went to his residence, as it was about 2 o'clock in the night.

The disciples had all fled and left their teacher alone with his enemies.

57. And those who apprehended Jesus conducted him to Caiaphas the high-priest, where the scribes and elders were assembled.

It was a meeting of the Jewish Sanhedrim, or supreme court, hastily called together at night to try the meek offender of their religious code. It was about 2 o'clock in the morning when the trial began.

While this body had no authority to have him executed, yet their sentence of condemnation would go far to influence the decision of the Roman governor.

The charge made against him here was blasphemy against Jehovah. The charge made before Pilate was that of sedition, or stirring up opposition to the Roman authority, to make himself a king.

58. But Peter followed him at a distance to the court of the high-priest; and having entered, sat with the attendants to see the result.

Peter had been told the day before that he would deny Jesus three times before the cock should crow for the third watch of the night. So he did; but repented immediately afterward.

59. Now the high-priest and the whole Sanhedrim sought false testimony against Jesus, so that they might deliver him to death;

60 and they did not find it, though many false witnesses came. But at last, two approaching,

61. said, This man declared, I can destroy the temple of God and in three days rebuild it.

Here was an august religious and judicial body of men seeking false testimony against a man they knew to be innocent.

The aypocryphal New Testament says that many witnesses testified both for and against Jesus. It says that many who had been healed rose up and volunteered statementsin his favor.

It is not hard to get false testimony against an accused man. Hardly a case occurs in our criminal courts but unscrupulous persons go and offer to furnish testimony against the accused for money.

It was some time before any one could be found to make a statement competent as evidence against Jesus. Finally two arose and perverted his statement about allowing the body, called the temple, to be slain and raising it again in three days.

Jesus' silence before this false charge may be attributed to two things. He saw that they were determined to convict him without regard to the truthfulness of the evidence. He knew the court would not understand him if he were to attempt to explain what he did mean in the statement about the temple. Furthermore, he knew what was pending, what great event was to take place that day, an event that would mean more to the world than any other that ever had occurred or should occur. So he made no effort whatever to avoid it.

62. And the high priest answering said to him, Answerest thou nothing to what these testify against thee?

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63. But Jesus was silent. And the high-priest said to him, I adjure thee, by the God of the living, that thou tell us whether or not thou art the Messiah, the Son of God.

When Jesus disdained to answer the false accusations brought against him, the high-priest resorted to a form of inquiry which every Jew was bound to respond to. (Lev.5:1.) It was their form of oath and any one answering falsely to a question put in that form was guilty of perjury. Even silence to such a question was guilt.

The word here translated "Messiah" is, in the Greek, Christos. It means "the anointed," or prince heir apparent. Messiah is the Hebrew word meaning the same thing.

64. Jesus said to him, Thou hast said; moreover I declare to you, Hereafter you shall see the son of man sitting on the right hand of power and coming on the clouds of heaven.

Jesus virtually confesses to the high-priest that he is the Christ. Then he makes a statement about "the son of man."

"The right hand of power" is the favor of the Infinite. Is not man now coming into this position of favor?

"Coming on the clouds of heaven," is appearing in the earth by spiritual light and demonstration. Is not the son of man now coming into dominion over the earth, not through physical force, but by mind power, on the clouds of heaven, the realm above the earthy?

65. Then the high-priest rent his clothes, saying, He has spoken blasphemy; what further need have we of witnesses? behold, now you have heard the blasphemy.

66. What is your opinion? And they answered and said, he deserves to die.

67. Then they spat in his face, and beat him with their fists and some struck him on the cheek with the open hand,

68. Saying, Prophesy to us, O Messiah, who is he that strikes thee?

The act of the high-priest, rending his clothes, was expressive of horror at the blasphemy. Blasphemy was a sin directly against Jehovah, an insult to God. In recognition of this it was his religious and official duty to tear his clothes in horror.

This guiltiness was punishable by death and everybody was permitted to insult the culprit.

The rabble proceeded to exercise their privilege.

Jesus seems to have taken the insults and jeers in silence. Resistance, indeed, would have been useless. Nor is it recorded that he uttered any outcry.

Jesus was at the mercy of an infuriated mob, and a mob has no sense, no heart, no feeling, no regard for justice.

Mark says he was blindfolded at this time. Hence they said, Guess who struck you, tauntingly?

Meekness and innocence at the mercy of the brute instincts of men. Which will win? Which will overcome? Which live to bless the world? Who is the victor to-day, Jesus or Caiaphas? The greatest name on earth is that of him who was "led as a lamb to the slaughter, as a sheep before her shearers, dumb; he opened not his mouth." Non-resistant virtue is its own vindication.

Answers to Correspondents

A MUSIC composer in the East writes,

"In The Life you speak of one's getting his own. I ought to have some $4000 which was actually robbed from me by Eddyites and now am left *poor* in consequence. So you see the result in my case of going into Christian Science. My head and eyes are still afflicted, though I spent over $500 for treatments (?) alone—worthless treatments.

"According to the Washington News Letter (see Sept. No) the Eddyites are a class of wholesale thieves and murderers.

"I have tried the law, but see no way to ever get 'my own.' Can you advise me?"

Answer:—I am not the one to tell you, "It is all right. There is no robbery. You did wrong to go to law," etc. Robbery is not right, it matters not who commits it. And to rob one in a pious garb is abominable. I know nothing of the facts in this case, but will venture some advice in the matter since I have been requested to do so.

In the first place I will say in regard to your going to law over this matter that I do not charge you with doing wrong. If you found all other means at your command unavailing you were perfectly justifiable in appealing to the courts, asking them to assist the ends of justice. Why not the courts as well as any other power, after you are once in trouble?

It is true that it is an expensive and uncertain method for the inducement of right and equity; but I am far from saying that you did wrong, was unscientific, when you appealed to that tribunal after you thought you had exhausted every other means to no avail.

However I do not believe it is the best way to settle difficulties between man and man. Compromise is much to be preferred in every way. Of course where one side is unscrupulous, has no heart or sense of right, the only compromise possible to the other side is unconditional surrender. This is not to be thought of so long as any fair means to avoid it remains.

I will illustrate with an actual case which occurred in my experience as a lawyer:

A house painter came to my office one day very much out of humor with a certain building contractor for whom he had been painting for many months. They had differed on settlement, the painter claiming about $125.00 as his due and the contractor offering him only about $75.00. He wanted to file liens, bring suit, etc. I said, "I know that contractor and believe he is willing to do the right thing. Suppose you and he come to my office to-morrow at 3 p. m., bring all your books and accounts and bills, and we will see if we can't adjust this matter without going into the courts." After some persuasion I got him to consent. I notified the contractor, and at the time appointed we were all together about my desk.

After about two hours, figuring, comparing notes and discussion I made it out that the contractor owed the painter $85.00. He gave him his check then and there, insisted on paying half of my fee and told the painter to come around tomorrow, he had some more houses for him to paint.

Here was a great saving in several respects because I

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counseled compromise instead of the courts.

The painter saved about $50 in attorney's fees.

One or both saved no telling how much in court costs.

Both saved much in time.

Good feeling and friendship were substituted for ill will, bitterness and strife.

Their business relations continued undisturbed and both profited by it.

But if either party had stubbornly refused to listen to reason, the other would have had only two courses left to him: Surrender or a law-suit.

I believe, however, that there is a mental and spiritual attitude possible to us of the New Thought fraternity which will place us above the danger of being robbed, or the necessity of compromise or lawsuit.

The key-note to this attitude is nonresistance.

And by this I do not mean that we are to sit supinely down and allow others to rob or impose upon us. If you have no better instrument of defense at hand, use your fist. But there is a better, to be used before the contact comes.

This attitude may be stated in three corollaries to the proposition of nonresistance:

1. You may rise above and live above the attitude of looking for trouble or suspecting evil from any source.

2. You may live entirely free from fear of evil or of imposition from others.

3. You should never magnify the beginnings or wrong doing nor allow yourself to grow bitter towards those who seem to have a disposition to over reach you.

I know a lady who keeps her son a drunkard by magnifying the evil of it. She is horrified at it, in despair, full of condemnation and bitterness and violently justifies Mrs. Nation's method of dealing with the "awful curse." If she would use the sunshine of love and confidence in her son's goodness, safety and certainty of salvation, instead of the frost and cold blasts of bitterness and commendation of brute force, she would soon thaw him out of the habit and save him.

Always affirm the best, look for the best, believe in the best and cultivate a firm confidence in the best, under all conditions and circumstances, and no one will ever attempt to rob you. Most people who have calamities bring them upon themselves by their attitude of weak confidence and fear, by tacitly inviting people to put their foot upon their necks, by suspecting wrong and looking for imposition.

If you will hold yourself continually in the spirit and buoyancy of love, brave, suspecting no evil, open, free and alive, everything will come your way in the end, and "your own" cannot be held back from you by another.

A little incident which occurred a few days ago in a business matter in which I was a party will illustrate this point—and it never fails me.

Some difference between me and an employe in a large establishment caused the Supt. to be called. He proved to be a former pupil of mine in Science and a subscriber to The Life. We shook hands, exchanged greetings and he renewed his subscription, directing the employe to grant my request.

If you are confident and upright, looking for the good in all persons and occurrences, you will always come out ahead through any crisis that occurs. If you don't, it is your own fault, you have simply failed in the application of the principle.

Be confident that all will go well with you; let nothing for a moment shake that confidence, and all will go well—nothing can keep "your own" from you.

EXPANDING LIFE'S LIMIT.

IN ADOPTING the rule that man shall hereafter live 200 years instead of 100, the limit formerly fixed in its constitution and by-laws, the Hundred Year club of New York did a deed which is not only in consonance with the strides made by modern science, but one that is calculated to make all its members take a newer and deeper interest in life.

When such decrepit, battered old wrecks as the Hon. Abram S. Hewitt once was can, by the squirting of small and intermittent quantities of glycero-phosphate of sodium into their veins, suddenly be transformed from wrinkled, withered, shambling human hulks, humpbacked as a measuring worm and slow of gait as alligators, into prim, spruce, robust, gay and frolicsome juveniles who eat three hearty meals a day, ride after the hounds on an anise-bag hunt with the swell sports of Gotham and ogle the girls with the mischievous ardor of young collegians out for a lark—then indeed is a club like the "Hundred Years" warranted in bidding its members to set up double their former allowances of mile posts along life's merry road.

All of them, of course, can not stretch existence that far for various reasons, principal among which are the errors committed in youth which undermined their health. But every one of them can try the Abram S. Hewitt cure and patch out his days beyond the one century mark.

Short men, it may be observed, will have briefer existences than tall ones. As Dr. Carlton Simon proves in his unanswerable treatise on longevity, the longer the length of body and limb of the liver the longer will his life be. Elephants have lived two centuries by taking proper care of themselves—why not men? That Sullivan county, N. Y., frog that has seen 30,000 fleeting summers and was at last accounts still a-hopping, that 267-year old pike in a Rocky mountain aquarium that is still lively and voracious, and that Greenland whale that carries off his 350 years as nimbly as if he were still a blithesome calf, spouting water to the height of the pyramid of Cheops, are all examples of longevity which man, the king of the animal creation, should strive to emulate.

Man in the dawn of his history thought nothing of passing all the way from two to ten centuries on earth before departing hence, and there is no good reason why he should not in the high noon of his development catch on to the trick of long living practiced by his forefathers.—*Kansas City Times' editorial.*

Your Lessons on "Suggestion and the Silence," in Nov. and Dec. issues of The Life, are the best and clearest I have ever read. I think them more than worth the price of the year's subscription. Mrs. G. Schwenk.

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Man is dual in his nature. He lives in two countries, the country of the outer, and that of the inner life. The dreamer lives largely in that deep-seated, calm, quiet valley of the soul where the forces of retrospection, introspection and aspiration blend in happy unison to produce the haloed, beautiful world of the idealist. In that realm of memory, of imagery and of hope, no discordant sound of the outer, material existence can enter. Therein, the man or woman with a heaven-born ideal findeth rest from the mockings of a carping world. In that peaceful valley nothing can survive save that which is sweet and spiritual and beautiful. No worldly buffeting can reach us there, no disappointment can wound us. The dreams that have taken wing in that valley make the ambitions of the outer world dim in comparison; its thoughts reach deeper down and higher up, while its songs, divinely anointed, baffle the power of expression.

E. S. Varney.

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The Life

"The Life is more than meat, and the body, than raiment."

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The Point of View

Written for The Life.

THIS WORLD is as we make it,
I often hear them say;
If we are sad and tearful
The world will seem that way;
And if we seek the dark side,
Where everything goes wrong,
And see mole hills as mountains,
Our lives will seem too long

But if we seek life's sunshine,
Sweet joy to others give,
And gaily climb life's mountains,
As though we're glad to live;
To overcome disaster,
And sunshine round us shower,
To make our dear friends happy,
Then joy will be our dower.

The world is but a mirror,
Reflecting each one's mind.
If we look at it crossly,
To us 'twill not look kind;
But if we smile upon it,
It will be joyous, too;
No matter how we see it,
'Twill give us our own view.

So, when the world seems dreary,
And life seems bitter, too,
Just ask your disposition
If it can better do;
And if it turns to sunshine,
The world will look so bright
That you will be forgetting
How dark has been the night.

Martha Shepard Lippincott,
Moorestown, N. J.

THE FERVOR OF FIRST LOVE in this issue is written to help those who are tempted to go back to the weak and beggarly things of the old ways. Read and pass it on.

Christian Science cured hay fever for me. It had annoyed me for years and the doctors told me I could not get rid of it. I healed myself. My nervous headaches are gone, too. Science teaches us what trifles the many petty annoyances of our profession (the stage) are and enables us to say, "It doesn't matter," and to believe what we are saying. Isabel Evesson.

My short stature was a great annoyance to me, and an impediment to my going upon the stage I sought God in the Science. In a short time I had added several inches to my height. I adopted the stage and to my appeals to God, by Science, I owe my success. Maude Winter.

I was healed of bronchitis in a few days by Christian Science. The physicians had told me I must leave the stage on account of it. Since then I have healed myself. If you understand Christian Science you can't think anything any one does is mean, and you can't do a mean thing yourself. Lillian Russell.

"The Life, the weekly paper published by A. P. Barton of Kansas City, has much in it conveying the higher consciousness to the people. It represents undauntedly the rights of each and every one and speaks the truth without respect of person. The excellent articles of Mr. Barton and of Mrs. Barton give matter for meditation and practice of a healing influence for all readers."—*Das Wort*, St. Louis Mo.

Our time was out the 21st of this month. I had thought we would have to give up our beloved paper, when a dollar came in an unexpected way; but I knew that it was the dollar for our paper and we rejoiced over it. We are very thankful to you and your good wife for the paper. It is a welcome guest every time it comes, and it helps us so much. We fully co-operate with you in all your teaching. T. P. M.

Christian Science is a wonderful help to me in my work. It lifts me above all discouragement and worry. It makes me sing better and act with better spirit. I can always go on the stage happy and cheerful. I am never "blue." I never have headaches. I am never tired out. I never take medicine, and never have to give myself a tonic or stimulant of any sort to help "keep me up." I am always well. Isadore Rush.

Miss Effie E. Blodgett, author of "Chords of Light," "Dorothy's Travels," etc. writes: "I want to tell you how helpful The Life is. Every week it has some word that fits a special need. I will refer in particular to the article, 'Christian Mental Science,' in No. 39. I like it so much and it so clearly replies to questions I often hear asked, that I am moved to suggest that you publish the article as a leaflet. It could then be circulated in a way to reach more people and sweep the cobwebs out of their ideas on the subject. Again, in No. 42, the paragraph on page 6 beginning 'This is the true attitude in prayer' came like a commendation, a reassurance to me."

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The Fervor of First Love

A LADY in Wisconsin was sent a copy of The Life by Mr. Henry Wood. She saw something in the paper which did not accord with some of her views religiously and wrote me some questions. These questions were answered in The Life. She wrote that the answers were satisfactory and became a subscriber and an earnest student of the New Thought

She has now just completed my course of lessons by correspondence and received her certificate.

During the progress of her studies she has developed a wonderful power of healing. Her husband, also, has had some marked demonstrations.

On Feby. 11 she wrote me:

"I received my certificate, which I am truly proud of. Since receiving it I have felt full of power. I will put into practice every bit I can, and find that I grow daily.

"I must tell you what has happened to-day. About 3:15 p. m. after I came in to sit down, I felt that some one wanted to communicate something to me. It was so strong with me and I felt so full of thrills that I sat down and asked to be shown what was required. Instantly I heard some one cry, 'Help! help! help!' I knew that it was one of my sisters, but which one? Then suddenly I knew it was the one living in Missouri on a farm, and I said, 'I am here; the crisis is past and you are saved. You have laid aside your old garments of race error and now put on the garments of truth.' You are healed. You are as white and pure as when you were born. You stand forth now in your purity and power. Arise and shake off all restraint and be rejoiced and free!' I then had to write and ask her about it. It seems to me that she was in great danger of some kind. I had that thrilling sensation until I had written her. I shall tell you what it meant when I hear from her."

On Feby. 18 she wrote again:

"I heard from my sister this morning. She says, 'Yours just received (Feby. 14) On Monday, Feby. 11, Jim and Claude went to the other place. I felt bad, but said nothing, for I knew they ought to go. After dinner' (noon meal) 'I was still bad; then I began to feel dazed, and by the time they came home I was considerably so. They asked me if I was sick, but I did not know just what was the matter. Now I am getting along all right.

"'P. S. I feel fine.'

"Now, Mr. Barton, in the first place I saw her down on the floor with either her husband or son over her; and then I saw her in bed. Then she got up, dropped off her diseases, like an old garment, and put on clean, new garments and was healed. That is what made me say, I presume, what I did about laying aside her old garments, as I have stated. Oh, it was a grand feeling."

When the new light began to dawn upon this lady's consciousness, she opened every door and window of her soul to it. She was glorified. She wanted to tell everybody about it. She wished to heal all the sick people she knew, and did heal a good many of them, and continues the good work.

This new-born fervor of life and enthusiastic love of the Good are often seen in the early stages of the way which leads out of the darkness and superstition of the old into the marvelous light of the new. The entire personality of the awakened disciple of Truth is aglow with power and the fire of Infinite Life. Heaven seems to have come upon Earth and angels minister to men.

In this state of mind the word of the neophyte is powerful to heal and awaken others. It is imbued with faith and the zeal of conscious oneness with the Infinite. There is no doubt to chill it and love lights its way to the place of need.

Thus beautiful work is done for a time. But, alas! the fervor of the first love too often wanes and the power dies down. The work ceases and backsliding into the old errors, or something worse, follows.

I say this is too often the case. It is not always so, and, I believe, is never a necessity.

Now I will examine some of the causes of this lapse from the state of fervor and power belonging to the first light and love.

The tenacity of old habits is one cause. When a person is born as most of us have been, of an interminable line of ancestors who believed in and feared evil, confessed weakness and depravity and limited themselves by affirming shortcoming and failure, and has been bred in these errors and lived under them for many years, it would be a miracle for him to come out full-fledged in freedom and understanding at one leap without a struggle, a succession of dark night wrestles and many doubtful contests with the old self.

Another cause is the tendency in human nature to tire of a thing, to wear out with it and let it become an old thing, a drag. Men get tired of their work in that way. You will scarcely find a man who does not think he has the toughest job of all, that almost any one else has an easier time than he. While the light of this truth is new and the work fresh and lively to the beginner, it is delightful and done with vigor and effectiveness. But repetition too often renders it irksome, and then the power oozes away.

Another cause is the influence of those who do not understand it all and who, consequently, criticise one. This is a strong and subtle influence against which we must be fortified.

Another cause of loss of power and interest is to be found in the temptation to side-track after lo heres and lo theres. Many isms spring up and many claims to have discovered the way of life and power. We must be self-centered sufficiently to not be led astray by any of them.

Another cause is a sort of natural tendency in the human mentality to ebb and flow, to oscillate from high tide to low tide. When low tide is reached there is a strong temptation to become discouraged, we conclude that all is lost, that there is to be no more rise.

Another cause is the apathy of others, the lack of appreciation and failure to comprehend what we think is so simple and clear. This dashes cold water upon our ardor and causes many to retrograde into the old ways.

Now permit me to suggest a thought of remedy and

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safeguard against each one of these causes of loss of power.

As to the old tenacious habits: Begin within—not by resolutions for doing. Think deeply the truth thoughts you have learned. Affirm power over habit, freedom from all bondage. Do not permit lapses into the old ways to discourage you. Believe in yourself, your divine, original self. It has, or should have, complete control over the personality.

As to the tendency to tire of things, to seek something novel, to change: Know that there is something new in Truth for you every day. Let there be constant progress along the line of the New Thought, and no ennui will be felt, no lagging experienced. Understand that you have not all of the light of Truth; you are only a beginner upon a lower step of the ascent, and when you want change you may have it by taking another step upward. The new beauties of Truth are inexhaustible. Search them out each day and you will never grow weary or discouraged.

As to the influence of unbelievers: You can be fortified aganst this by simply abiding in the Secret Place. Know the value of your own treasure, regardless of what others may say about it. Your new name is engraven in the white stone which has become yours as a reward of your overcoming, and no other can read it. Do not be disturbed because people mispronounce it or spell it backward. It is your own and you should honor your own sufficiently to vindicate it before all men.

As to side-tracking: Give little heed to self-constituted personal leaders. They are self-seeking and lead you astray. Read and study and listen to others for suggestions —not for guidance. Let the only recognized guide be your own divine self, the voice of which speaks from within. Decide every question of conduct there. Be fortified against all misleading impressions and true to your own convictions of Truth. Refuse to be led. Walk by your own wisdom and power, *be yourself.*

As to the ebb and flow in mentality: Be like the little boy, I saw once climbing up and down upon his papa's lap After thus exercising for a time he paused and thought a moment, and thus expressed his thought: "When I'm up I'm up, and when I'm down I'm just going to get up." Know that when the bottom is reached you have a good opportunity to make a big spring upward again. By rightly using the depressions you will gain power to by and by be free from them. Like Paul, rejoice always and in everything give thanks, and you will soon gain such mastery that your life will flow on as a placid stream with the sunshine of Love ever warm upon its course.

As to the apathy of others cooling your fervor: They don't understand you yet. They are unable to appreciate your fervor and your utterances of what you realize

I remember once, soon after we had started The Life, I had written and published an article entitled "Skipping," which I thought was very good. I handed the paper to a lawyer friend of mine, a man who was once a justice of the peace and before whom I had tried many cases. I thought he would appreciate what I had said in the article. The next time I met him I said, "Well Judge, did you read that article on Skipping?" He said, "Yes, I read it; thank you." "What do you think of it?" I asked. "Well, I think it skips a good deal; yes, it's a good skipper." I was disgusted and for awhile felt depressed.

Know that your attitude is far in advance of that of people generally. Be patient with them. Let your light shine, shine, shine with a steady glow. Those who awaken will see it and be encouraged; the blind or sleeping do not see it yet, but will some time; for healing is in its rays and awakening comes sooner or later to all. Prophesy steadily to the dry bones of the valley; they will be clothed with life in due time.

The fervor of your first love is all right, and should not lose its power. Keep it alive; glory in it; exercise it; bless others with it, and your power to heal will continue and grow stronger as the years go by.

Answers to Correspondents

A LADY in Minn. who had been a successful healer became affected with creeping paralysis. She applied to various healers for help. One answered that all persons who had been healers themselves must work out their own salvation, or not be saved, as no one else could help them.

Another wrote that it would require a long time to bring her out of that state and he could not spare the time to give her the treatments. (She had no money to pay for treatments.)

Another took up the case and treated it for awhile and then gave it up, assigning as the reason that the conditions were so unfavorable that she could go no further.

Another, at the head of a school of healing, wrote that they dared not take the case, because the bad obsessions were angry with the patient for having opposed them so successfully in healing so many people and would jump on any healer who attempted to set her free from them. He said any healer who should undertake it would at least lose his or her power to heal, if no worse results followed.

The lady writes to get my opinion of these verdicts on her case.

I believe the first one, although held by many to be true, is a mistake. While a healer, one who may have learned much of truth, may be harder to reach and affect by the mental influence of another than one who has not studied the subject at all, yet ought not that very knowledge enable the person to be treated to co-operate more strongly and intelligently than the other could?

I have found persons who have become fixed in their ideas about Science very hard to affect by treatments. I remember telling a lady once that she had set jewels of truth so firmly around the error I was trying to remove that it was very hard to get at the error without tearing away some of the setting.

Persons in this condition must be willing to be instructed, to change some of their views and follow instructions, even though it be contrary to their preconceived notions. It is very hard for most people to do this; hence the difficulty experienced in treating healers.

Yet it ought to be that the healer who seeks treatment will strongly co-operate with the healer and the work thus be done by both.

To say the ailing healer must save herself, is no better than to say, "You should not have gotten into that state." It is evident that the ailing one needs help, or she would not have become ill. If a life saver on the beach becomes himself overpowered by the waves, it would not be wise for others to stand on the shore and say, "You, being a life saver by profession, must save yourself; no other can." If another life saver comes along and says, "The way in which you are trying to extricate yourself is wrong; you cannot succeed thus. I will show you a better way. Now act with me and we will get you out all right," it would be very unwise for the one in trouble to say, "No; I learned this way of the best experts and have saved many by it; and, although it has not kept me out of disaster, I will cling to it and refuse to do your way." If he did so, it would be a case of save yourself or go down.

The man who did not have time to treat this lady

(Continued on page 7.)

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THE LIFE.

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KEY-NOTE.

I MEET WITH FIRM CONFIDENCE IN THE LAW OF LOVE AND TRUTH ALL EXPERIENCES OF LIFE AND RISE BY EVERY ONE, REJOICING ALWAYS.

I had most every ailment mortal mind could conceive. I was healed by Christian Science after all else had failed. By it also were family inharmonies entirely removed. I find that when an actor or actress becomes a Scientist they are more conscientious in their work and are better satisfied with themselves. From the managerial standpoint, the actor is more responsible and does better work after coming into Science. I can only thank that Mind for directing me in the way of health, happiness and prosperity and in being able to practically apply that beautiful spiritual example, "Love thy neighbor as thyself."

Mrs. Beaumont Packard.

Judge Chas. Z. Lincoln, formerly member of the statutory revision committee of the State of New York and legal adviser of Governors Morton, Black and Roosevelt made an able argument before the N. Y. Assembly Committee on Public Health the other day against the infamous medical bill pending before that body. He argued that a law preventing C. S. treatments would be unconstitutional on two grounds: It would be denying citizens the right to "life, liberty and the pursuit of happiness" by taking away from thousands a means of healing where the three medical schools had failed and where the ailing ones do not choose to take drugs; and it would be an attempt to restrict religious liberty, as the Christian Scientists make prayer healing a part of their religion.

Healing Thoughts

AS IT it is near the time of Lent among the devout, the time of fasting and prayer and growth in grace and knowledge of the truth; and as it is also about the time of feasting and praying among the nation's devotees, likewise of growth in graceful appearance and knowledge of the arts, allow me to say something to you, my beloved, upon the subject of *fasting* and *feasting.*

You will remember that upon March the 4th, 100 years ago, Thomas Jefferson was inaugurated at Washington. It has been said Jefferson insisted upon an inauguration without pomp, that he unhitched his horse in front of his cottage and rode, almost unattended, to take the oath of allegiance and the president's seat. But as it was the first ceremony of the kind ever held in Washington, the people made it an occasion similar to others of its kind. With Vice President Burr upon his right and Chief Justice Marshall upon his left, they formed a powerful trio.

They have erected in front of the White house a grand court with arches, one of which is for the president's reviewing stand and will accommodate almost a thousand invited guests: these are chiefly of the Supreme Court, the leaders of the military and naval forces, diplomats, legislators, great folk. The court of Honor is a vision of splendor, a fairy dream. The president's carriage is escorted by a military and civic parade from the White house to the Capitol, where Chief Justice Fuller will administer the oath. This will occur at noon, from the east platform steps of the capital where the president makes his public address, then reenters carriage and returns to receiving stand at the White House, with banners streaming and 100 bands playing.

In the evening is the inaugural ball in the Pension Building. Forty-two thousand dollars are expended in this ball, $18,000 of which are used in decorations alone: flowers, illuminations, ornamentations, etc. This building will easily hold 12,000 persons. A gorgeous display of fire-works is on the expanse where the Washington Monument stands. A forest of palms have sprung up, and rare flowers. Electric lights reveal every beauty, and, with the beat of drum and flow of martial music, the place is transformed into an Eden, with multitudes of fair Eves and brave Adams.

But, as the wild horse of the plains is free from the saddle-mark of the city's jaded teams, so the Eve of long ago differs from the corseted woman of the present Eden. Eve did not have to say, "I am free, wise, immortal," for she felt the freedom and did not dream of mortality. If there ever was an Eve, she lived like the field lark, without abnormal desires. She never ate too much, and should never have been prohibited from eating apples, ripe or green. I am of the opinion that the apple taken by Eve was *green,* and hence the warning, "In the day thou eatest thereof thou shalt surely have trouble." The field lark bathes just when he needs a bath, eats only when he needs food and stops with barely a plenty. Why should the human, like the quadruped, ever become ravenous! A wild field lark was never known to have indigestion or kidney affection, and I am of the opinion that Eve knew nothing about such things. I don't think the

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green apple would have hurt her, if she had not been warned, for the very reason that she was not morbid. Whether there ever was an Eve, of long ago or not, I have one now, though a different kind of Eve for a patient. She claims to have an abnormal appetite for food, also indigestion, and almost every other weakness. She is intelligent, good, kind, loving, and *yet* she writes, "I passed a miserable night last night, and I want you to treat me for indigestion, as well as palpitation of the heart. And my bowels are sluggish. I also have an unnatural appetite. Now yesterday I ate dinner at half past one, p. m., and I noticed I ate too hearty at dinner, and after the meal I had pains in my right side. I had to lie down. Also, I wish you would treat me for kidney trouble; I've had this belief for a long time," etc, etc. Now, the good, faithful heart palpitates because it is trying to get past the over-crowded stomach with its lawful vein and artery business. It *ought* to palpitate. An ordinary jump wouldn't succeed in getting the veinous blood out into the capillaries. As soon as the gorged condition is removed the heart will become normal in its action. I do not wonder that the bowels are sluggish; they review the state of affairs and naturally go on a strike. They are indignant. The worst complaint of the lot is that of the "abnormal appetite." The pain in the right side rose in the choked liver and spleen. The spleen is on the defensive when any of the vitals are imposd upon. A day of fasting and of earnest, happy meditation upon metaphysical subjects would bring relief. Actual fasting is better than feasting when one is not in need of food. Mankind does not flourish upon material bread alone, but by words that live in his mind.

Fasting will not be found necessary, for abnormal conditions will not exist when people cease to eat the flesh and drink the blood of ravenous animals. Our finer foods have not been appreciated because the sense of appetite has lost its refinement upon the coarser articles. All flesh, cabbage leaves, turnip roots, carrots and pumpkins, will ere long be given to the canines and the calves, and *people* will appreciate the orange, pineapple, strawberry, bananas, and scores of other delightful fruits. There are fine vegetables, nuts, bread, milk, eggs, though the two last named would perhaps, tend to keep up the thirst for slaughter-houses.

All human atoms are mental; why not clothe them with mental power. Divinity in man cannot be fed by meats. Bodily strength comes through metaphysical means whether food be given the credit or not.

In treating a case like this, it will not do to "ignore," it will not avail to say it is only a "claim;" it would be a mistake to say that matter is nothing, and "she has no stomach" to cause and no heart to palpitate. Every appearance is legitimate effect. Take up the case just as it presents itself. She is sick on material manna, and needs spiritual food. The fathers who ate material manna in the wilderness (unsettled consciousness) although it came down from heaven, are no longer in the material. The work for me to do for her is, show her what she is in reality; what she is spiritually. I first awaken the sluggish mentality by turning on the light of truth all about her. She opens her mental eyes, sees the light; I point to its Source, she follows its rays and then becomes conscious that it is her True Self that she beholds. Then I help her to clothe herself in its light and life. I speak to the soul of this Spiritual Self, thus: "Your substance is all spirit, and spirit is pure and perfect, powerful and ever efficient. You are alive with the Life of the invisible powers; you are strong with the strength of the invisible powers; you are wise with the wisdom of the invisible powers. You are fearless, free, immortal; you are in eternity now and your own perception of the Truth opens the way for the truth to descend upon you, and you are free."

C. J B.

THE BIBLE LESSON

FIRST QUARTER.

1901.

Lesson XI.—March 17.

JESUS AND PILATE. Luke 23:13-26.

Central Thought:—"I find no fault in this man."

After the Jewish Sanhedrim got through with their mock trial of Jesus and found him guilty of blasphemy, they sent him to the court of the Roman governor, Pilate. He probably held his court in the tower of Antonia, just outside of the N. W. corner of the temple grounds. If the trial of Jesus was not held in this tower, it was most likely conducted at the palace of Heron on Mt. Zion.

He was brought before Pilate about daybreak of Friday, April 7, A. D. 30.

The Sanhedrim had declared Jesus a criminal worthy of death. They first attempted to get Pilate to simply countersign their finding. He refused. Then they trumped up a new charge, one that the Roman governor would take cognizance of, to wit, Treason against the Roman Government. And Jesus was examined by Pilate on this accusation made by suborned witnesses.

The charge, or indictment, was in three counts as the lawyers say:

First Count, Sedition, or teaching such doctrines as would stir up rebellion against the Roman power.

Second Count, Direct interference with authority. They said he forbade his followers to give tribute to Caesar.

Third Count. Attempt to usurp the throne of the Jews. They said he declared himself a king, or an anointed king.

There was no truth in any of these accusations, and Pilate so found.

13. And Pilate, having called the high-priests, and the rulers, and the people,

14. said to them, You have brought this man to me, as one who misleads the people; and behold, having examined him in your presence, I have not found this man guilty of the crimes you bring against him.

15. Nor, indeed, has Herod; for he sent him back again to you; and behold, nothing worthy of death has been done by him;

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16. having chastised him, therefore, I will release him.

17. (For it was necessary to release one to them at the feast.)

Pilate questioned Jesus closely, and the witnesses produced, and then sent him to Herod, the king. Herod examined him and sent him back to Pilate not having found him guilty.

After the first trial, Pilate went out and said to the Priests and the people, "I find no fault in this man."

After he came back from Herod, he examined him again, and then came out and said, "I have not found this man guilty of the crimes you bring against him."

He then offered to scourge him and then release him, as it was customary to release one prisoner at every Passover feast.

The governor of the State of Missouri releases three convicts from the penitentiary at every Thanksgiving day. He consults the warden as to the deserving ones.

The mob demanded Jesus' life, without regard to the evidence. They simply wished him silenced, for he saw and exposed their sins and dared to heal the sick without medicines.

18. Then they all exclaimed with one accord, saying, Take away this man and release to us Barabbas;

19. (who had been cast into prison for a certain insurrection made in the city, and a murder).

20. Pilate, therefore, again addressed them, wishing to release Jesus.

21. But they cried, saying, Crucify, crucify him.

The man who probably was guilty of the charges made against him was preferred to the man they knew to be innocent.

One of the historians says that Pilate's wife sent him a request to have nothing to do with the death of that innocent man, as she had had a warning dream on that eventful night. This doubtless added to Pilate's anxiety to release Jesus.

Crucifixion was a Roman method of executing criminals of low degree. The more noble offenders were beheaded with a sword.

Besides being a disgraceful death, it was a most cruel one. The victim hanging on the cross died of exhaustion after hanging, often, for many hours.

22. And he said to them a third time, For what? Has this man done evil? I have found no cause of death in him, having chastised him, therefore, I will release him.

23. And they were urgent with loud voices, demanding him to be crucified, and their cries prevailed;

24. And Pilate decided to grant their request.

25. And he released him who had been cast into prison for insurrection and murder, whom they desired, and delivered up Jesus to their will.

26. And as they led him away, having laid hold of Simon, a certain Cyrenian, coming from the country, they laid the cross on him, that he might carry it after Jesus.

The language used here would leave one in doubt as to whether Pilate had actually had Jesus scourged or only proposed to do so. Mark says he did have him scourged, cruelly beaten with knotted ropes, in the presence of the mob. His object in this was, probably, to make them sorry for him and willing to let him go, thinking he had been punished enough.

Matthew says they put a robe of mock authority, like a king's mantle, on him, and a crown of thorns on his head, and a mock scepter in his hand, and beat him and shamefully maltreated him.

Others say he bore the heavy cross until he sank exhausted under its weight, and then they forced the Cyrenian to assist him.

Yet, the innocent, holy, peace loving man murmured not. There is no record of a groan, protest or outcry.

Did he see victory through it all? Was his serenity born of confidence in the perfect working of the law or of simple submission to the inevitable?

I believe he saw the outcome, the meaning, of what he was passing through. His spiritual insight and the consecration to Truth which had preceeded this crisis in his life prepared him for it. I think he was even happy in it; for he saw that, although the world was thus attempting to reject him and nullify his work and teaching, in this very event were being sown the seeds of salvation from sin for mankind. I believe he realized the far reaching importance of this passage through the deep, dark waters of tribulation. Its influence lives on and on, and, as it is better understood, brightens and enlarges in power.

I believe, moreover, that his brave, serene attitude in and through it all was the power which overcame. Had he given down, begged for mercy, cried out with pain, or even defended himself, he would have died from memory as did many other good men who were crucified. His serene mental and spiritual triumph over this ordeal placed the Christ spirit above the vicissitudes of this earth life for all men. So that, if we abide in that spirit and it abides in us, we triumph over all the ills of this sphere.

Pilate washed his hands of the crime and thus attempted to release his soul from guiltiness. Jesus opened the clear fountain of life for the world that all may enter and be free from sin, washed and made clean in the water of pure Truth.

MEDITATIONS

By KAXTON

THE AUTHOR of the gospel according to St. John is a character worthy close study and careful analysis. It is only natural that John's gospel should be assailed by many church men whose lives were formal and not spiritual. John's gospel is original, both in matter and spirit. John was such a character as could never imitate or copy. There is a quiet assurance in his utterances that carries with them the conviction that they are sincere. Even when he wishes to impress a statement, he does not seem to think of corroborating his words by foreign testimony. Of his account of the incidents of the crucifixion of Jesus he says, "And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe." Again, at the close of his gospel, having related the incidents of the appearance of Jesus to seven disciples on the sea of Tiberias, he, with his characteristic

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simplicity and modesty, says of himself, "This is the disciple which testifieth of these things, and wrote these things and we know that his testimony is true."

***

This simple directness may also be seen in his Epistles. In his Third Epistle he bluntly condemns one Diotrephes, speaking of his faults in the same direct positive terms he habitually employed in speaking more pleasant things. There are few saving clauses in any thing he has written. When he utters a truth, he utters it in its completeness and never loads it with provisos and conditions. He classifies man in a summary way in his all comprehensive declaration, "He that doeth good is of God: but he that doeth evil hath not seen God." And then to place his friend Demetrius in favor with the "well beloved Gaius whom I love in the truth," he drops upon his usual means of impressing a truth, and says, "Demetrius hath good report of all men, and of the truth itself: yea, and we also bear record, and ye know that our record is true."

***

It may seem a remarkable circumstance that John makes no mention of the parables of Jesus recorded by Matthew, Mark, and Luke. This omission was due to John's nearer approach to the inner spiritual life of the Master, and his consequent mastery of principles at first hand. Jesus used parables to assist the spiritually weak, but when he rose to the summit of the mount of inspiration, parables were set aside as useless props, and John seems to have been one of the few who were able to grasp these glowing words of the spirit in their unveiled splendor. John was not only a loving soul, but, as is common with such souls, was habitually guided by pure intuition. He did not stop to quibble over logical deductions or metaphysical distinctions. He could not have been very deeply impressed with the parables as such. We can see him hanging upon the words of Jesus as he taught by parables, and often reading the Master's meaning before the parable was half finished.

***

But his mind was not such as would take pleasure in a comparison. His keen spiritual intuition enabled him to grasp with ease the direct teachings of the Master, and being more strongly impressed by the weight and importance of these, he naturally dwelt upon them in his Gospel. His Gospel was written from the spiritual side of the life of Jesus. The others wrote as spectators of scenes which they did not fully understand. John wrote as one moved by a love of truth, that must be communicated. John was concerned with the vital truths of the kingdom, and thought their simple utterance the most effective manner of giving them to the world. Two of the other writers thought best to support the truths of Christ's kingdom by tracing the genealogy of Jesus back to David. John does not even record the baptism of Jesus although he does mention the descent of the Holy Spirit upon him. It is also significant that he does not record the bread-and-wine incident at the last supper. Ritualism owes nothing to John's Gospel.

***

There is another doctrine that has played an important part in the history of Christianity which John's Gospel is not responsible for, and this is the belief in a place of eternal punishment. John seems to have been free to a remarkable degree from the fears which beset the most of his brethren. He was hopeful and never gave expression to meaningless wails of grief. You can read John's life of Jesus and feel all the time that Jesus must have been strong, noble, heroic. John does not dwell upon Jesus the martyr, but he pictures Jesus the triumphant. He does not say that Jesus ever gave expression to inordinate grief; he does not give even a hint of the famous agonizing scene in Gethsemane, although according to all accounts he was there and nearer to Jesus than any other; for when Jesus was taken Peter followed afar off, and when he came to the house where Jesus had been taken, it was John who spoke to the keeper of the door and had him admitted. John says nothing about the exclamation of Jesus on the cross, "My God, my God, why hast thou forsaken me?" But John was there and heard his last words.

Why did John omit these things? It is a flimsy pretense to say that they were omitted because John knew they were already on record and therefore did not need to be written by him; for he does repeat many things written by the others. It has been supposed generally that John wrote his account as a kind of appendix to the others. But it is very certain, whether there is any truth in the appendix theory or not, that he wrote from his own stand-point the things that he deemed the most vital to the new kingdom. If Christ agonized it was human, and John from his inner view of Christ's work thought little of it. The other gospels magnify the human element, and the churches have largely followed their lead.

ANSWERS TO CORRESPONDENTS.

(Continued from page 3.)

would probably have had time if she had had the money to pay the regular charge. I don't believe that is right. If I have not time to take a case, I have no more time to take it with the money than I have without it. I have given several months now to the treatment of a man who was far gone with "softening of the brain," until now he is almost entirely well. I have given him just as much time as I did to those who paid, although I got payment only for the first month. People who come to me and say they want treatment but cannot pay, are treated just the same as those who can pay.

As to the lady who took the case for awhile and then gave it up on account of "unfavorable conditions," I can only say that the invalid asserts that they all had the strongest faith and gave the fullest co-operation, making the conditions as favorable as possible. She believes it was want of faith on the part of the healer that caused the failure. It may have been so; and it may have been that the healer saw unfavorable conditions that the patient and family refused to recognize or remedy. It is sometimes the case. It is the right of the healer to have his own way about conditions, and his duty to point obstacles and insist upon their removal. If the patient refuses, then it is her fault if the treatments fail of their desired effect, or the healer declines to continue treatments.

As to the refusal on account of fear of the bad obsessions I have to say that the idea is most ridiculously silly. It is a folly born of superstition and fear of evil.

If Truth, one word of Truth, is not invulnerable in the presence of all sorts of error and imaginations of evil, then we are in a bad state indeed. If I dare not oppose "bad obsessions," then I am entirely subject to them, and it were better had I never been born.

I was once called to treat a very sick young man in one of our city hospitals. His father and mother were

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with him. The mother anxiously asked me if they had not better move him away from the hospital where there were so much death, sickness, sorrow, despair and drugs. She said she could not sleep there, there was so much of it in the atmosphere, and had rented a room across the street where she slept.

I said, "No; I care nothing for such surroundings. If a word of Truth cannot clear the atmosphere about the patient of all such shadows and protect him perfectly from their influence, I am greatly mistaken about Truth." The young man improved rapidly, the father said more rapidly than any case he had ever known before, and one week from my first visit he went home well.

But, if I had been afraid of the influence and had him moved, I could not have healed him.

A healer in Chicago once took me with her to see a patient who had been told by a former healer that he must get out of the building he was in or he would die on account of the mortal mind influence prevalent there. I assured him that was pitiful nonsense, that his present healer was not afraid of such things and he would recover there just as certainly as if he were in any other place. And he did.

Are you afraid of "bad obsessions" and bad thought atmospheres? Then you are not fit to be a healer; you had better learn of the Truth and overcome beliefs in evil.

Listen: There is but one source of power and that is Good: all power is good.

If your life is true, you are in accord with Truth and in league with power: thus you are powerful and perfectly safe.

If you imagine evil powers and fear them, you throw yourself out of harmony with the source of power, fail to manifest it, and suffer as if the evil powers were.

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MAR 14 1901

The Life

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"The Life is more than meat, and the body, than raiment."

VOL. 7. KANSAS CITY, MO., WEDNESDAY, MARCH 13, 1901. NO. 46

INVOCATION

O HEAVENLY Peace with pinions white,
Roll back the darkness of this night,
And o'er the land by strife oppressed,
Pour thou the blessing of the blessed!
O Power Omnipotent!
O heavenly Peace!

O heavenly Peace with pinions white,
Dispel the darkness of this night,
And let the power of God proclaim
The mighty healing in his name!
O Power Omnipotent!
O heavenly Peace!

O heavenly peace with pinions white,
Dispel the darkness of this night!
Spread o'er the trembling, troubled world
The banner of God's love unfurled,
O Power Omnipotent!
O heavenly Peace!

O heavenly Peace with pinions white,
Transmit the darkness of this night;
Let all the earth in silence sleep
Beneath the watch that God doth keep,
O Power Omnipotent!
O Heavenly Peace! —Sarah Wilder Pratt.

A VISIT TO ST. LOUIS, in this issue gives an interesting account of the Truth work going forward in that great City.

The Life is worth many times more than $1.00 a year. That is what I feel, and I wanted to express it to you.

Edward A. Pennock.

Sarah Wilder Pratt, a bright, beautiful soul, has passed to a higher mode of manifestation. She was not sick. She just arose to meet the light of a new morning in joy and peace.

See our premium offer in this issue. You may get for a new subscriber The Life and one of New York's great pictorial magazines, both one year, for only $1.25. Read and act while the offer stands.

"What in the nation has caused all this ruin," asked a traveling man as he viewed a mass of debris in a Kansas town. "Mrs. Carrie Nation," replied the feeble voice of an ex-bartender from behind a pile of broken bottles and barrels.

A new key-note this week. To hold and repeat a thought like this awakens a consciousness of the Christ within, and, at the same time, develops power and love of the good.

The desire to be known of men is destructive to all greatness; nor is there any honor worth calling honor but what comes from an unseen source. To be great is to seem small in the eyes of men.—From Selections from George McDonald.

Our legislators are attempting to define mental, spiritual and divine healing as "practicing medicine." It would be just as good sense to declare that a Catholic priest is a druggist and must take out a druggist's license before he can be permitted to administer cure for souls or pray for the sick.

Frances L. Dusenberry, McVickers Theater Bldg., Chicago, has published "Selections from the Writings of George McDonald, or Helps for Weary Souls," compiled by J. Dewey. I need not say to those who have read any of the works coming from the pen of that tender, loving, beautiful soul, the children's friend, that this little book is worth much more than its price, 50 cents. It is bound in white silk cloth with gold lettering. It makes a lovely present. Send for one.

J. F. Morgan has an article in The Progressive Thinker of March 2, on breathing. He calls his methods "The Secret of Long Life." Near the close he says, "By such breathing one can generate vital force and make nimble the stiffest muscles. Repeated during the day it will aid in overcoming many of the undesirable conditions that the human body takes on, thus exhilarating every atom, cell and organ of the body. Will power is required to concentrate the mind upon what one is doing at all times, to overcome the drifting tendency of the senses. We have twelve senses, seven full senses and five half senses, which correspond with the seven full notes and five half notes of the musical scale, and when we have these twelve senses properly developed they emerge into the thirteenth sense, which is common sense, that point of development which we are all striving to obtain to become a self-centered, well poised being. When we become masters of ourselves and all that surrounds us, the elasticity of the body and the clearness of the mind, the strength of the memory, that follow the continuance of these exercises are declared to be beyond credibility, and the poise and comfort that succeed more than repay those who understandingly practice them."

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A VISIT TO ST. LOUIS

I ARRIVED in St. Louis on Sunday morning, Mar. 3, having been engaged by the Society of Practical Christianity, of which Mr. H. H. Schroeder, Editor of Das Wort, is president, to deliver two lectures before them. Bro. Schroeder met me at the Union R. R. Station—which, by the way, is one of the most magnificent and imposing buildings in the country.

He assisted me to become comfortably lodged at the Moser Hotel. After breakfast I went out to the Society's place of meeting, 18th and Pestalozzi streets, to attend Bro. Schroeder's Sunday School, which meets at 10:30 a. m. in the basement room of their meeting house. This is a Presbyterian Church house which the society purchased. It is a well-built, commodious and pleasantly located brick structure.

There I found about 200 bright, happy little folks congregated to sing songs of Truth, learn the lessons of Truth and receive the influence of the healing words of Truth.

After making a brief talk to the children, I, in company with Bro. Schroeder, went over to Bro. Sullivan's place, leaving the Sunday School in charge of Mr. Chas. Schlag, Bro. Schroeder's efficient assistant.

We found Bro. Sullivan's audience room full of happy people come to listen to words of life and healing. Bro. and Sister Sullivan gave me a warm greeting and he insisted upon my speaking to his people in his place. This I declined to do, and he went on with the usual services, giving his audience an excellent discourse on "Let there Be Light," after which I made a few remarks along the same line. At the close, Bro. S. told his people he wanted them to all go and shake hands with Bro. Schroeder and me. Thereupon we had a sort of love feast.

At 3 o'clock in the afternoon I went to the meeting house of the Society of Practical Christianity and delivered before a large audience a lecture on "Truth." The commodious chapel was filled to its utmost capacity, extra chairs being placed in the open floor spaces and in the vestry and hall way near the doors. All were most attentive and the spiritual power present was very perceptible. An excellent choir, led by Mr. Ernst Krohn with a pipe organ, sang Truth songs in both the German and English tongues.

Before my lecture began Bro. Schroeder briefly outlined the subject in the German language for the benefit of those present who understood that language better than they did the English, in which language I gave the lecture.

After the lecture we all joined in singing, "I'm healed; praise God, I'm healed," etc.

Then Bro. Schroeder took me to his residence, the home of that excellent German magazine, *Das Wort*, for dinner. There I met Mrs. Schroeder, the other and most efficient half of the firm, and their sweet little girl, Edna Ruth, eight years old. Several other persons were present and we passed three very pleasant hours in conversation and music and dinner.

I found the atmosphere of that home and of Bro. Schroeder's office, located on the second floor of the building, very beautiful, full of love, harmony and healing.

After dinner we returned to the chapel, only four or five blocks away, and at 8 o'clock I gave a lecture on "Recognition and Affirmation," before another crowded house of earnest hearers.

Before the lecture I conducted a thought exercise, conjcintly with the audience, with "Life" for the key-note. The effect was very marked. The entire presence vibrated and fairly glowed with the life activity in thought. All felt it strongly. It proved a splendid preparation for the lecture with both speaker and hearers, besides casting out myriads of "death germs" from the mentalities and bodies of all in the room.

For more than an hour the attention was rapt and intense, hardly an eye being taken from the speaker or a movement made among the multitude present. At the close many warm greetings and fervent words testified to the good done and the high appreciation accorded the effort. The occasion was one long to be remembered by all.

I met many excellent, loving, warm hearted people while in St. Louis. Brother Schroeder and Bro. Sullivan are doing a grand good work. There are several other centers of Truth work in St. Louis, one conducted by Mr. and Mrs. J. F. Scholl at 3700 N. 9th st., one by Mrs. T. B. H. Brown at 3024 Chestnut st., and one by Mrs. McDonald at 810 Olive st.

Bro Schroeder's Society hold services as follows: On Sunday at 11 a. m., sermon and songs in the English language; at 3:30 p. m., in the German. On Tuesday at 8 p. m., services in English, and on Thursday at 8 p. m. in German. Sunday School for children at 10:30 a. m., Sunday, in English. All of this, added to his paper and healing work, makes a very busy life for Bro. Schroeder. He is happy in the work and has the co-operation of Mrs. Schroeder and a number of consecrated workers. Besides Mr. Chas. Schlag and Prof. Ernst Krohn, already mentioned, I will name Mr. Foster, an ex-Baptist preacher, who speaks to the people once a week in English.

The doctrine of this Society is what its name implies, a practical application of the teachings of the Christ to the affairs of every-day life. They adhere pretty closely to the New Testament scriptures and parts of the Old Testament, but are not bound by any dogma of verbal inspiration or "God's Word" idea of the Bible.

It is not a church in the ordinary sense. They have no creed but freedom in the search for Truth.

In their song services they use, in German, the book compiled by Messrs. Schroeder and Krohn, "Wahrheit in Wort und Lied," and in English Mrs. Scott's "Truth in Song." The work is a good one. The people engaged in it have severed themselves form orthodox and medical error and superstition. They have discarded the dogmas of hell and death, and are happy, healthy and prosperous. The work and the influence spread and grow. Love and helpfulness to mankind are prime factors in the movement. Infinite Omnipresence blesses them abundantly.

A. P. B.

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A STATEMENT.

SOME OF our readers will remember a case of healing of a severe attack of gastritis related in The Life, issue of Jan. 17, 1900. I have just received the following from the gentleman, who lives on a farm in Kansas. He sends the statement voluntarily and requests that we publish it.

Editors of The Life:—

About one year ago there appeared in The Life a short notice by the editor of what he called "A Marked Demonstration." And truly it was such. I was the subject of that notice, and feel it a duty I owe to Mr. B. to make a further statement and give credit where it is due. I will also add that the marked feature of the case *now* is that there has been no return of the painful conditions, which were at that time, as I believe, permanently cured. Of course I do not expect the healing word with which Mr. B. brought me out of pain and sickness to health to give me special immunity from disease. I must observe the rules of health as established in nature. It was a very remarkable cure. I had been taken the same way three times before, and under drug treatment was in bed from six weeks to three months. Under Mr. B's treatment I was well in 2 hours. It was the wonder of the household where I was staying at the time. R. A. Stearns.

WAS JESUS IMMACULATE?

WE KNOW that it is desire expressed that makes life manifest and grow; and that its character is determined by the *ideal* of the one expressing the desire.

All Israel was in expectancy of the appearing of the Christ, whose character had been depicted by various prophets for centuries.

Mary, the Virgin, was hungry for holiness of life within herself, that she might live the truth and help her fellow beings to the light of life.

This mental hunger was the expressing—the pressing out—for means of growth of the redeeming principle, *which is a feature of all life.* (In the physical, it is that power which mends and purifies, which heals all wounds, and casts out all the impurities of the body.)

In the mental it is that which leads to morality; and in the spiritual, that which forgives all iniquities, and voluntarily sacrifices all, suffers all, in order to lift its fellows to a higher plane of purity and holiness.

As this feature of Mary's nature pressed out intensely in desire—in hunger—it, inevitably, according to all natural law, developed, until it became the *individualized* strength of her life; and hence was the living Christ, born in her soul.

It is the nature of all life to draw to itself whatsoever material is necessary to serve as means of expression and growth; hence, this living Christ in the soul of the Virgin attracted to her the person of Joseph, to administer the necessary means for the embodyment of this living Christ within her life.

And this newly individualized life in her had, by self-expression—pressing out—developed to such power as to 'nip in the bud" all unholy characteristics coming from Joseph's life; so that they never had an opportunity to express themselves; but were overpowered and crowded out of existence, before the child had developed the material body; so that all that lived to develop the body was the holy desire pressing for more capacity and means of growth.

For this reason, "The child grew, and waxed strong in spirit," there being no germ of "The old Adam" alive in him.

Tilda G. Peterson,
Indianapolis, Ind.

A LETTER WRITTEN BY JESUS.

EUSEBIUS, Bishop of Caesarea, who lived in the early part of the fourth century of the Christian era, says that he found the following letters, written in the Syriac language among the public records of the city of Edessa, in Mesopotamia, where Abgarus reigned. He published a Greek translation of them in his Ecclesiastical History, Book 1, Chap. 13: —

"Abgorus, King of Edessa, to Jesus the good Savior, who appears at Jerusalem, greeting:

"I have been informed concerning you and your cures, which are performed without the use of medicines or herbs. For it is reported that you cause the blind to see, the lame to walk, do both cleanse lepers and cast out unclean spirits and demons, and restore them to health who have been long diseased, and do raise the dead; all which when I heard, I was persuaded of one of these two, towit, either that you are God himself descended from heaven, who do these things, or the son of God.

"On this account therefore I have written you, earnestly to desire you would take the trouble of a journey hither and cure a disease which I am under. For I hear the Jews ridicule you and intend you mischief.

"My city is indeed small, but neat, and large enough for us both."

JESUS TO ABGARUS.

"Abgarus, you are happy forasmuch as you have believed on me, whom you have not seen. For it is unwritten concerning me, that those who have seen me should not believe on me, that they who have not seen might believe and live.

"As to that part of your letter which relates to my giving you a visit, I must inform you that I must fulfill all the ends of my mission in this country, and after that be received up again to him who sent me.

"But after my ascension I will send one of my disciples, who will cure your disease, and give life to you, and to all that are with you."

These letters were carried and delivered by Ananias a footman of Abgarus the king.

Rev. Jeremiah Jones tells us that in many houses in England are to be found this letter of Jesus framed with a picture of the writer.

The number of prominent actesses who have adopted Christian Science would lead a casual observer to believe it the religion of the stage.—*N. Y. Evening Journal.*

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THE LIFE.

A WEEKLY JOURNAL OF CHRISTIAN METAPHYSICS AND HEALING.

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NOTICE.

Our Silent Hours are 6 to 7 a. m. and 7 to 8 p. m., K. C. time. All, especially patients, are requested to observe at least a part of one or both of those hours in the silence with us.

KEY-NOTE.

THE DESIRE OF MY HEART SHALL NOW PERSONIFY IN ME THE CHRIST OF POWER AND LOVE.

ANOTHER OUTRAGE.

THE 10-year-old son of Patrolman Charles Avery of Kalamazoo, Mich., was forcibly vaccinated at school. The result was blood poisoning, lock-jaw and tetanus.

The paper reporting the case adds,

"Local school circles have been torn up for some time past on the vaccination question. George R. Matthews, a healer, refused to have his children vaccinated, this being contrary to his faith. He took his children to school and they were refused admission. The family could not be reached by truancy laws, as he manifested a willingness to send his children to school and they to attend. Faith healers and physicians have been having it out through newspapers and Matthews has affirmed that he will carry the case to the Supreme court to test the compulsory vaccination rule and the lockjaw case is likely to have an important bearing on the legal proceedings."

When shall we be rid of that idiotic, destructive practice?

A RARE OPPORTUNITY.

FOR $1.25 and the name of a new subscriber we will send The Life and *The Criterion* for one year, sending *The Criterion* to either the new subscriber or the agent sending the subscription. *The Criterion* is one of New York's great illustrated monthlies, subscription price alone $1.00 a year. This offer will hold good until its withdrawal is announced

Healing Thoughts

THE MATERIALISTIC utilitarian looks upon the mental philosopher as a useless piece of mechanism. The philosopher views the materialist as a necessary factor, and unconscious symbol of an eternal verity. The materialist believes in material means of healing and of final salvation. He trusts in pills to mend his body, as glue would mend a broken vase.

The mental philosopher knows that the human body is made of mental atoms, and that only right thinking can mend it. He has learned through observation that a fear thought will blanch the body, and that a *peace* thought will restore natural color. The materialist may have seen this, but he failed to observe the truth of it.

The materialist believes that he is the size of his body, and that his body is himself. The philosopher knows that his body is his animated instrument, his medium of communication with the outside world. The materialist ever asks for a sign; the philosopher know sthat without the ability to establish the right quality of self-consciousness, the soul is not ready to transform its body. The philosopher shuns medicine as he would improper or impure food. When a patient gets well after taking medicine he is more inert and more liable to sickness. Healing is a growth; a study at first, and when understanding is attained, the liability to sickness is removed. The materialist looks forward to a material heaven, if he believes in a future, and he sings of the hard pavements and makes every one, whether he has a dislike for music or the contrary, a musical genius always handling a harp. The reasoner does not think of God as a passionate old man, who never could get around to even shake hands with all the myriads of souls, though he might walk the golden streets throughout all days and nights, but he *knows* that Infinite Justice and Truth, Love and Wisdom, Harmony and Peace are immanent everywhere, and that they only wait until the soul perceives, receives and appropriates, to make it a king and ruler, with dominion over the entire kingdom of self. He knows that pure thoughts looking out through the eye will make the medium of vision clear; that pure thoughts, listening for the good and beautiful in life will make the hearing clear, resonant, true; if there is any inharmony and it be gathered, innocently from the race, do not take pills; study the truth of your being. Know that bodily conditions arise, always, from mental states,—either form your own psychic attitude or from that of others. A spiritualistic friend who was invited to hear an intelligent "medium" talk, said, she let other mentalities come and use her organs of speech to talk through and her body to act through. She supposed that they were disembodied mentalities,—those, really, who had gone into the unseen realm through tragedy, not in the manner Jesus Christ taught, and of course, they were those who, seeing their mistake would gladly return to correct it.—If, under those circumstances, the good and pure return and shine throughout the avenues of the medium's body the influence might be beneficial. Yet, since no one was ever healed by another, but only led to exercise his own inherent powers, such influences can be but temporary at best, and the result would be about as that

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of any borrowed assistance. If the disembodied mentality has been able to grow in grace and knowledge and has come to understand the science of healing he may then be able to successfully treat by speaking directly to the mentality of the medium. Before you give your body into the hands of any stranger, in or out of the material, you ought to know who it is and whether he be an ex-convict or an earnest disciple of Truth.

The transformation of the soul mind which is regeneration and therefore healing, is of the individual. *Vicarious* atonement is an impossible thing.

The Individual Self is the Lord of the soul. The voice of the Lord says continually to the soul that believes in matter as cause, and that is nauseated with pills and weakened with powders.—"Deck thyself now with Majesty and excellency, and array thyself with glory and beauty. Gird up thy loins like a man: I will demand of thee, and declare thou unto ME." This is what Job's Lord is said to have spoken to him when he was in distress. The Lord Self meant, "Now stop saying bad words about your self; stop thinking sickness and trouble, and *clothe yourself in my attributes.* Declare thou unto ME. I am your life and really your Self. And I am all health, all harmony, all understanding, all peace, all Love, and I have every attribute of Infinite Life, and therefore I am wholly. Deck now thyself with these qualities; plant them in your thought and they will spring up there and live and thrive in you, until they will clothe your body in majesty and beauty." Do not branch off in your conjugation of the verb Love: do not say "first person, I love, second person, you love, third person, he, she or it loves," but say, "first person, I love, second person, I love, third person and all persons I love, souls included.' *Say* everything you can think of, that is true of the Individual Self, the self that is the Image of Universal Truth. Begin your words with "I am," for this is the way to put on the Christ or Perfect Self.

A good scientist said to me a few days ago, "What do you think of the way they are doing at the State Capital?"

"Nothing," I replied.

"Aren't you afraid they will pass the bill against the Scientists?"

"No."

"What would you do if they should?"

"Just as I have been doing. When it comes to matters of conscience, the materialist is powerless The *bill* is all right. It is one of the products of the Century—a lawful result.

"It will give to Metaphysical Science one of the strongest impulses it has ever had. It will be like the breaking away of the dikes in Holland and letting the great ocean sweep in,—to free her countrymen."

So I say to the Scientists, teachers and healers, beloved, everywhere: Flee not to the mountains nor to medicine, do not *think* of getting a diploma from the regulars. You have nothing to do but move serenely forward as of yore. Let me tell you this as coming from my Lord Self,—*This is one of the greatest blessings of the age.* Let us be glad, and give thanks. I have not read a newspaper on the subject of the proceedings at Jefferson. I have not felt interested, knowing from my Lord that all things work together for good.

"And these signs shall follow them that believe"—they will continue to heal the sick, cast out erroneous notions, overcome poisons, raise the dead.

(These were Jesus last words. See Mark, at closing.)

Now there is Asa, a Pisces man,—had great trouble in his feet. "Yet, in his distress," the Bible says, (See 2 Chron., XVI, 12) "he sought not to the LORD, but to the physicians, and Asa slept with his fathers!,' If you would like to try being sick, just neglect *thinking* in line with your Lord, and take some physic, if you dare!

If you would be well, abide in the *I am*, and let the *I am* abide in you; then, you may ask what you will and *it shall be.*

C. J. B.

THE BIBLE LESSON

FIRST QUARTER.

1901.

Lesson XII.—March 24.

JESUS CRUCIFIED AND BURIED.—Luke 23:35-53.

Central Thought:—"The Christ died on account of our sins, according to the Scriptures."

This "golden text" is from Paul's letter to the Corinthians. He tells them it is the message which he delivered to them as he had received it. It would have been more accurate if he had said Jesus, instead of "Christ." Christ did not die with the man Jesus on the cross.

About 9 o'clock a. m. of Friday, April 7, A. D. 30,—Jesus was taken to the top of a hill called Calvary, just outside of the city, about 200 feet from the Damaecus gate on the north side, to be crucified. The summit of this hill is a white limestone knoll about 60 feet high. It is remarkably like a human skull; hence the name, "Golgotha," place of a skull.

There Jesus was nailed, with great iron spikes through his feet and hands, to a Roman cross, and then the cross was set into the ground like a post. On either side of him was crucified a robber. This was done for the purpose of disgracing him as much as possible.

35. And the people stood gazing. And the Rulers also scoffed, saying, He saved others; let him save himself, if he is the Son, the Messiah, the chosen of God.

"The Rulers" were the elders of the Jewish church, the members of their Sanhedrim.

They scoffed at his professed powers so save people from sickness and death.

There are yet people who scoff at such things, right in the face of the most indisputable evidence. They will turn away from witnessing a miracle of healing and say to the demonstrator, 'You can't do it. I dare you to try it here and now.

36. And the soldiers also derided him, coming near and offering him vinegar,

37. and saying, If thou art the king of the Jews, save thyself.

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38. And there was also an inscription over him, "This is the king of the Jews."

The soldiers were Romans. They derided the idea of his being a king who could not save himself. They saw the inscription over his head.

A crucified person must have the crime for which he was executed posted over his head. The writing over Jesus' head was in three languages, Greek, Latin and Hebrew. The gospel writers differ somewhat as to what it was. Matthew says it was, "This is Jesus, the King of the Jews." Mark has it, "The king of the Jews." John says, 'Jesus, the Nazarine, the King of the Jews.

The Jews wanted Pilate to put it, "He said he was king of the Jews." But Pilate wished to mock the Jews who demanded his death.

The letters INRI which you see in pictures of the crucifixion over Jesus' head stand for the Latin words Iesus Nazarenus, Rex Iudaeorum, meaning, "Jesus, the Nazarene, the king of the Jews. Among the ancient Romans J was seldom used, I being used instead. We get our alphabet from the Romans. Jesus was rejected of men and scoffed at by his own people. Viewed by ordinary standards, his life and purpose seemed at this time to be a most dismal failure.

39. And one of the criminals who were hanged reviled him, saying, Art not thou the Messiah? Save thyself and us:

40. But the other answering, rebuked him, saying, Dost thou not even fear God, since thou art under the same sentence?

41. And we, indeed, justly; for we receive what is due for the deeds we have done; but this man has done nothing amiss.

42. And he said to Jesus, Remember me when thou comest into thy kingdom.

43. And he said to him, Indeed I say to thee, This day thou shalt be with me in Paradise.

Matthew and Mark say that both robbers reproached Jesus. John says nothing at all about robbers or thieves. He simply says, "They crucified him, and two others with him, one on each side and Jesus in the middle."

I fail to see that a simple request to save them all was any sort of reviling. The man really showed some faith in Jesus' power by making the request.

In the other man's words were either a subtle sarcasm or a strange belief about what was to follow, joined with a selfish ambition for a place in the new kingdom, an office or post of honor.

Jesus' reply only meant, "This day we shall meet in the realm just beyond this," if, indeed, he made such a reply. This verse (43) is not in many of the older copies. Justin and Irenaeus quote almost every text in Luke which relates to the crucifixion, but do not quote this one. Tertullian, who wrote concerning the intermediate state called "Paradise," does not mention this verse. It was probably not in the copies these early writers used

"Paradise" originally meant a garden. Then it came to mean an imaginary place of waiting between the earth plane and the final home of the soul. The word is found in both the Arabic and Persian languages.

44. And it was now about the sixth hour, and there was darkness over the whole land till the ninth hour;

45. the sun failing, and the veil of the temple was rent in the midst.

46. And Jesus exclaiming with a loud voice said, Father into thy hands I commit my spirit, and having said this, he expired.

According to this account, the sun was hid from view and it was dark over the land from noon to 3 p. m., at which time Jesus expired.

It was not an eclipse. History tells of a dark day in Connecticut once when there was no eclipse, so dark that the legislature then in session was about to adjourn. They believed the 'judgment day" was come. They were probably trying to pass a medical monopoly law.

It is a fearful thing to persecute and maltreat the innocent and good. It were better for those who do it if they were cast into the sea with a mill stone attached. All the powers of the Universe and the Law are against the one who does it. I see nothing to wonder at about the phenomena here recorded. Nature uttered her protest against the crime.

The veil that was rent was the partition in the temple between the Jews and Gentiles. All were to be one people now.

The Greek word translated "he expired" is *exepneusen*. The literal meaning of it is "breathed out."

The other seven verses of the lesson tell about how the centurion was convinced that Jesus was a good man, how the crowds were agitated and beat their breasts, how the disciples viewed the occurrences from afar, and about Joseph of Arimathea who took the body down and laid it in his own new tomb, wrapped in linen.

Thus ended the most remarkable career on record.

Next week I will republish by request, from an earlier issue of The Life, an article entitled "Jesus of Nazareth," in which I collate all the historical reference to Jesus outside of the Bible.

Answers to Correspondents

"Mrs. C. Josephine Barton,

DEAR MADAME:—I have been reading The Life, and, though myself inclined to agnosticism, there is plenty of common sense in the teachings of Christian Science advocates. Asking you to suppress my name, I wish to ask a few questions:—

"1. What, in your opinion will be the final destiny of a person who dies without belief in *any* religion founded on the Bible?

"2. What if he has *not* lived a strictly moral life? What if he *has* so lived, without regard to religious doctrines?

"3. What is the spiritual future of a man who has all his life been a victim to carnal appetites and passions? What of the drunkard? What if he has been his own worst enemy? What if he regrets wrong-doing too late to correct his habits in this life?

"4. Do you believe that one guilty of all these frailties will have an opportunity in another life of correcting these mistakes, if he fails to correct them in this?

"5. Do you cure the suffering poor who have no money?"

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Answer:—There is no final destiny for mankind. Man is an immortelle. The universe is boundless, and mankind's business is to be forever bringing forth out of the unseen greater and still greater and more delightful revelations. There is a true way of life one must find and therein walk; and that is the *Path of Right Discernment*. A man must *un*roll, *reveal* the truths in Being as they come, and never *obscure* them, nor *cease* to search for, draw them out and symbolize his concept of them. Looking backward is unlawful, and to cease to move forward brings tragedy. "Sin" means to stop short of your due step forward. It is said, the soul that stops growing dies, like any other flower will do. The one who stops for pleasure *not in* the true line of progress always pays duly for his delays.

If a man die without any religion founded on the Bible, he ought to be able to resurrect himself, like Jesus did. Jesus lived and died without any religion founded on the Bible. The Bible did not exist at that time. Jesus taught that if a man know his True Self and abide in the words of it, though he were to die, yet he would live. That is, he would overcome death. Death only means tragical change. It is a thing to be overcome. Change is natural and heathful for the physical, but it should not be *tragical*. The tragical feature of change is all that has to be overcome.

If a man dies without having rightly unfolded or learned here, he will have to take the course over again, but not in this world. He will have to take the kindergarten along with him into the primary department, and there learn them both. He will not there neglect his work, for by that time he will have discovered that the True Way is the only safe one, and that he *must* travel it, and gladly.

2. "If he has not lived a strictly moral life," he will be as all other people have been, with one exception, as far as is known. And like all others, he will pay the full price of his immorality, for the natural law is, one must reap according to his sowing! God did not make this law, it is a law naturally, and one that cannot be altered.

If he has lived a moral life, without regard to religions or men-made doctrines, has lived up to the purest and best dictates of his own conscience, happy is he. And better, than any church-man. He will be promoted to the higher grade every time.

3. The spiritual future, like the spiritual of any time, is always perfect. But, if the soul, in this kindergarten course of life, will not seek to know *the true* that it may reveal it and so help to prove the Source of Power to the world, it misses its calling. And when such a soul has thus thrown itself out of its true work, and turns to pursuits that are unloyal to truth in nature, his future, particularly the next grade higher of school life, will be more difficult for him, as his work will be doubled, and as he will also have to put up with some thorns in the flesh he gathered while out of the true way. So it is wisest and best to be loyal to Life. For, we must come to the true course whether through hard experiences or by Wisdom's own sweet sequestered Way.

The drunkard? He has for the time, lost his true place in Being. The harder he seeks to satisfy his desires away from the true Source of satisfaction, the fiercer will be his cravings. The soul shrinks from material stimulation, and thrives on inspiration from its Spiritual Self. The drunkard is always his own enemy. If that were all, he might sooner pay his debt; but usually others are involved, and have to help him battle with the dragons, when his wages come in. This increases his debt. The drunkard is never helpless. There never lived a man who could not stop drinking if he would. I hope no reader will question this, for I know what I say is true. I speak from the true side. He continues because he doesn't want to quit. It is not obsession, it is not ignorance, it is just willful littleness! As soon as I get my patient to understand that he is a *man* and that he *must* prove himself a man, a loyal son of Infinite Perfection, he finds it easy to quit. What hungry man will tamper with garbage when he is shown a wholesome and abundant repast ready for him? Oh, I wonder, that among the thousands who do not yet know how to wield the Word of Power, that hundreds of Mrs. Carrie Nations have not risen up and smashed with hatchets! (Jesus is said to have used a whip, for some who would not receive the word of mind, would not learn through reason.)

If the drunkard waits till the last year of his earthly life to reform—to return to his true work —let him do so then, so that he will have one year, in the next grade of life, free from double work.

4. Yes, there will be opportunity always, though it may be more difficult to overcome in the next higher school-grade, than it would be in this, for the reason that the failure in this world must be made up for, and at the same time the next grade carried, if you would pass, or be again promoted free from extra work to the still higher school. I speak this with authority, knowing that such is the inviolable law of life. One may hurt himself but he cannot phase the law. It is always safe to be loyal to our substance, since we are founded in Truth.

All the elements in nature unite to push the rebellious one into loyalty, if he will not walk there voluntarily.

5. Yes. I have never turned one away, on account of his impecuniosity. To help people is always gain, whether they be rich or poor. I am not afraid to give my time in this way, and never consider it time lost. Healing is its own, exceeding great reward.

There are very few people so poor they cannot give you love or something for your efforts. I find it is better for the patient to pay for the treatments, when he can. You know it is more blessed to give than to receive, and I do not like to receive all the blessings and my patient none. So I let him give, that he may also have the blessing that follows giving. Those who are able to pay do not ask my time for nothing. I know that the Right will inspire those who come to me for treatments, and I find my patients noble, magnanimous and true, and ready for healing. I have always been a money-maker; but truly, I have never made that the vital point, and I never worry about such matters.

I call my teaching *Metaphysical Science*, because that covers all the branches of the occult. True science deals with numbers, not figures. Science is self-systemaatized. Or, it is naturally, definitely and systematically

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arranged. To be scientific is to be exactly in your true place,—to be exactly right. We are all founded in Truth and to be true to principle is the only way of happiness. C. J. B.

A GOOD WORD FROM ENGLAND.

AN INTELLIGENT progressive thinker in England, who takes two copies of The Life, upon renewing his subscription, writes:

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A colored preacher once told his congregation on a very cold day that there were icicles in hell as big as his leg. A visiting minister in the pulpit chair pulled his coat and whispered, "Hell is a hot place, my broder." "Hush! If you tell 'em dat, dey ebery one go dar, shuah," replied the speaker.

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The Life

"The Life is more than meat, and the body, than raiment."

VOL. 7. KANSAS CITY, MO., WEDNESDAY, MARCH 20, 1901. NO. 47

N Y Pub Library, 40 Lafayette Place

OUR LIGHT

WE STAND in the glow of a Presence,
We have tasted the fruit of the Vine,
We long to press forward ever,
Nor fail in a lesson sublime.
We st n l not like one bewildered
At the glory we see on our way;
For we know unto us has been given
The power to hold and to sway.

We stand in the glorified presence
Of God in the flesh made free;
Thou canst not flee from this spirit,
For he kindled Its glory in thee.
Then shine with the glory of Spirit,
Let it never be darkened by grief;
But send forth the light of its presence
Over many a dangerous reef.

Christ's spirit within us is shining,
It encircles with golden bands,
And the iron chains that have bound us
Are loosened by angel hands.
The light that is shining within us
Is clearer than rays of the sun,
And illumines the way for our brothers
Till their life work on earth shall be done.

Then shine with the light that is in you;
For that radiance is needed to shine
To guide into port them that wander
While yet on the ocean of time.
O friends, be brave to encounter,
Stand firm in your faith, love and truth;
Great is the need of cur gospel
To strengthen both the aged and youth.

Kate C. Kelso.

JESUS OF NAZARETH, in this issue, gives what is found outside of the Bible about Jesus, and a general estimate of his biographies.

Next week I will give a primary lesson on "Life's Duties." I call it a lesson because I will give it in a form to be studied and put into practice. I call it primary for two reasons: It will deal with first principles, and I shall endeavor to make it so clear and simple that a child may learn and practice it.

I cannot grow contrary to the law of my being. I cannot offend or injure God. "Saul, it is hard for *thee* to kick against the goads"—just for thee—no other.

Fear is the shadow of a weakness. It is born of belief in evil. This belief is founded in ignorance. True wisdom dispels it.

Gov. Dockery let the tide pass and *missed his chance* of making himself famous! Had he been A. Lincoln, what a sweep he would have made for Freedom! But Gov. Dockery is good, and wished to please the majority present. C. J. B.

Corrections: In last week's issue, in last verse of poem, read *transmute*, instead of "transmit." In the letter written by Jesus read *written*, instead of "unwritten." In the Statement by R. A. Stearns, read *24 hours*, instead of "2 hours."

Thank you, Mrs. Wilmans, for your very kind words in *Freedom* of March 6 about us personally, and about our papers and our work. You are a noble, generous soul, broad and free in thought and word. We hail you as one of the Immortals.

The Saturday Evening Post, Philadelphia, is a high-class, illustrated weekly magazine, now in its 173rd Volume. It was founded by Benjamin Franklin, A. D. 1728. It is published by The Curtis Pub. Co., and edited by George Horace Lorimer. $1.00 a year. 5 cents a copy.

I want to be just and unoffending. I want to be true to myself first, and then to others. If I offend one of the least of the children, I hasten to make amends, where the offense was my error. If the child was in error, and opposed my truth, then I cannot take it back. I must be true to my highest ideal.

Ralph Waldo Trine has issued the third of his "Life Booklets": "Character—Building Thought Power." The other two are, "The Greatest Thing Ever Known" and "Every Living Creature." They are now all bound alike in green cloth, tastily ornamented, and sell for 35c each, or the set for $1.00. Published by Thos. Y. Crowell and Co., N. Y. For sale at this office.

In *Freedom* of Feby. 27, Mr. Chas. Burgman of Seabreeze, Fla., has a very interesting and complete history of his visit to Kansas City last September. We appreciate his kindly notice of our work. He was, however, a little extravagant with his measurements of distance. He places us five miles from the Savoy hotel, which is three blocks from the postoffice, whereas we are just three miles from the p. o., and yet are two miles within the south city limits. He says he found us a block and a half from the end of the Troost ave. car line, whereas it is only a half of a block. We all love Mr. Burgman and hope he will come again.

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JESUS of NAZARETH

(It seems appropriate now, near the close of our lessons in the life of Jesus, to comply with the request of several to republish this article from No. 35, Vol. V. of The Life.)

WITHOUT QUESTION the most unique figure in history was born in Judea, Palestine, about 1904 years ago, of Jewish parents. If we count the years from the date of the birth of Jesus, we will begin the year A. D. 1905 sometime next April. Dionysius Exiguus, a learned Greek abbot of the Roman church who lived in the 6th century of the Christian era, originated our method of counting the years from the birth of Jesus instead of reckoning from the date of the founding of the City of Rome. And we have ascertained since that he made a mistake of four years, placing the date of Jesus' birth in the year of Rome 754, while it really occurred in the year of Rome 750.

Mary, the wife of Joseph, a Jewish carpenter who seems to have been much older than his wife, was his mother. He was born in Bethlehem, a little town near Jerusalem, the home of David.

It is generally stated that he was born in a "manger." Justin Martyr, who wrote in the second century of the Christian era, says he was born "in a certain cave very close to the village." It was probably a cave in the limestone rock where sheep and cattle were wont to be housed; hence the writer of Luke called the place of his birth *phatnee* in Greek, a shelter for animals. The only inn in the place was full of guests and Joseph found the best accommodations possible for his wife.

It is stated in the New Testament that Mary was a virgin at the time of Jesus' birth, having conceived miraculously of the Holy Spirit. As to this Mary would naturally be the only competent witness, and we have no direct statement from her about it.

All we can say is, that if the conception took place in this way, it was not according to what we have thought to be the natural way.

But we must remember that the doctrine of original, inherited sin has made it quite important that the miraculous conception theory should be maintained. In order that a perfect son of God should be born, he must in some way be born free from Adam's sin. So they set up the dogma of the immaculate conception—that is, that Mary was so purified and consecrated in her mother's womb that she was born free from inherited sins. Of course this could never be more than a mere theory, a dogma without the support of any authority.

Then, in order that her son should also be free, he must not have a father who was not free.

It was common among the ancient Greeks and Romans for virgins to conceive of the gods and bear demigods—according to the records. Hercules, Ajax and Ixion are examples.

It is of very little concern to us whether or not any of these theories are well founded, since we have rejected all the dogma of original sin. Jesus was born of God, spiritually, as all children are, whoever may have been responsible for the flesh body, and we are not bound to have him perfectly unfolded at birth. We take him as we find him and profit by the good we find in him.

Of Jesus' early youth the New Testament gives no account, except to state a single incident which occurred when he was about 12 years of age.

The reason of this is that the church councils, which at various times, hunderds of years after the time of Jesus, selected the fragments of which our New Testament is composed from among a vast accumulation of historical fragments by unknown authors, rejected the writings that gave his biography from his birth up to the time he began his three years' public ministry. These writings, many of them fully as old and equally as authentic as are the four gospels, are yet in existence and have been translated and collected together into a book called, "The Apocryphal New Testament." Nicodemus is the reputed author of a portion of this book, and Paul of some other portions.

According to this history, Jesus worked with his father as a carpenter and did many wonderful things, some of which are given in detail. Among these writings is found also a letter supposed to have been written by Jesus himself.

We may truly say that there is no other character in history standing as remote from our day as Jesus of Nazareth does, that is so well identified as he is. Besides the four gospels, which are unquestionably of very ancient origin, we have the testimony of Paul, who was a cotemporary and whose integrity is unquestioned. And it is not more certain that Josephus lived and wrote the books attributed to him than that Saul of Tarsus, afterward called Paul, lived and wrote the epistles attributed to him. There is much evidence of this outside of the Bible. I will mention but one here. A few years ago there was found in the ruins of Herculaneum a medallion with the image of a man on one side. Around the image are the words, in Latin, "Paulus Apostolos, vas electionis," which is in English, "Paul the apostle, a chosen vessel." We know this medallion has been lying there where it was found since A. D. 79, for the cities of Herculaneum and Pompeii were covered up by an eruption of the volcano Vesuvius in that year, only about eleven or twelve years after Paul's death, and have lain thus hidden until recent times. The writer of this has seen and examined this curious relic. It is at the U. S. mint in San Francisco.

And outside of the New Testament we have abundant evidence that such a man as Jesus of Nazareth actually lived.

Tacitus, the greatest of the Roman historians, who was born A. D. 52, gives a pretty full account of Jesus' trial before Pilate, his crucifixion, the religious sect called Christians established by his followers, etc. He calls the Christian religion "a deadly superstition."

Pliny the Younger, a contemporary of Tacitus, mentions the same events So does Suetonius, another contemporary.

Lucian, the great Syrian essay writer and satirist, mentions the crucifixion and the miracles of Jesus. He speaks of them scoffingly, but does not deny the authen-

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ticity of the history. This was in the 2nd century, A. D.

Galerius mentions some of Jesus' parables, but although one of the most bitter opponents of Christianity, he never attempted to deny the facts of Jesus' history.

Phlegon of Tralles, a Greek writer of the 2nd century, mentions the earthquake which occurred about the time of the crucifixion.

Celsus, in the "True Word," written in refutation of Origen's teaching, admits the fact of the life of Jesus.

Josephus, the greatest Jewish historian, who was born A. D. 38, speaks of Jesus twice and alludes to him once in referring to the preaching and martrydom of John the Baptist. In one place he refers with strong disapproval to the murder of James the less by the younger Annas, and calls James "the brother of Jesus, called the Christ." The genuineness of this passage I believe is undisputed.

I will give another quotation from Josephus, a part of which is thought to have been interpolated by some zealous Christian. The parts believed to be spurious I will inclose in brackets:—

"At this time appeared a certain Jesus, a wise man, [if indeed he may be called a man, for he was a worker of miracles, a teacher of such men as receive the truth with joy] and he drew to himself many Jews [and many also of the Greeks. This was the Christ.] And when at the instigation of our chief men Pilate condemned him to the cross, those who had first loved him did not fall away. [For he appeared to them alive again on the third day, according as the holy prophets had declared this and countless other marvels of him.] To this day the sect of Christians called after him still exists."

If you will read the portions of the above quotation not included in the brackets, you will get what Josephus, with fair certainty, did write about Jesus.

The Talmud, a vast collection of commentaries by hundreds of Jewish doctors of the law on their Mishna, or legal decisions, and other matters, dating from A. D. 190 down to the 6th century, mentions Jesus in a derogatory manner no less than twenty times, usually alluding to him as "that man," "the Nazarene," "the fool," "Absalom," [father of peace,] "the hung," "the son of Stoda," "the son of Pandera," etc.

These Jewish writings tell about his stay in Egypt, his Davidic descent, his miracles—which they ascribe to Egyptian magic learned by him during his sojourn in that country—his disciples, his excommunication by the Sanhedrim and his crucifixion on the day before the passover; but not a crime or misdemeanor do they charge against him, nor do they intimate that there ever had been a doubt entertained as to the fact of his having ever lived.

So it is reasonably certain that such a man as Jesus of Nazareth lived about the time usually assigned to him, and was a man essentially of the character given him by the New Testament writers. That is, he is not a fiction, nor a myth—not an invention of some one's imagination.

Of course we must make some allowances for exaggeration, prevarication and omission, considering the manner in which our N. T. record was made and subsequently collected together and the length of time which elapsed between the life of Jesus and the first line of this history that was written. No doubt very much was omitted, and it is equally certain that much was added, and many changes made in the process of traditional transmission of the stories about the Nazarene before they were committed to the parchment copies now in existence.

But the main points of his character and teaching stand out clear and unequivocal. They are so unique, so original, so different from the conventional, and so marked in their contrast to the age in which he lived, that we can afford to pass over the details of coloring and extravagant pictures found in the narrative and yet have sufficient remaining to mark him as a great teacher, a wonderful demonstrator, a lily white soul.

He said what he believed to be true, and they crucified him for it. He thought and spoke outside of the creeds and doctrines of the established church, and they slew him. He was totally unselfish, a genuine altruist, and they misinterpreted him and silenced him. But he lives on forever in precept and example and in the hearts of all as the Spirit of the Christ.

"POOR OLD MISSOURI."

WE ALWAYS believed this epithet unjustly applied to our State; but now it seems to be more fitting, since our legislature has passed and the governor signed a law making it a crime for any but a medical doctor to treat or pray for the sick or afflicted in the State. The author of the bill said he wished the law passed for the benefit of the many young men in the State now studying medicine, that they might get business! The doctors have secured the pen with which the governor signed the bill and placed it among the medical archives. Quite appropriate! Now let them put up signs along the State lines: "God is not permitted to enter this State, except through orthodox church doors." The infamous law will be taken to the Supreme Court on a question of constitutionality. It does not go into effect until ninety days after the adjournment of the legislature now in session. We did not believe such a dark ages thing could be done in Missouri. But the doctors combined and rushed it through. Will it prevent mental treatment? We shall see. The true work cannot be checked.

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FOR $1.25 and the name of a new subscriber we will send The Life and *The Criterion* for one year, sending *The Criterion* to either the new subscriber or the agent sending the subscription. *The Criterion* is one of New York's great illustrated monthlies, subscription price alone $1.00 a year. This offer will hold good until its withdrawal is announced.

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KEY-NOTE.

THE DESIRE OF MY HEART SHALL NOW PERSONIFY IN ME THE CHRIST OF POWER AND LOVE.

NOT SOUL MATES.

OVER THREE years ago Mrs. Anna McGowan, author of "Wrinkles" and "Supply," was married to one Geo. B. Yoakum, of Los Angeles, Calif. The marriage proved to be not a happy one, and Mrs. McGowan was compelled to fall short in her engagements with many pupils in consequence of the domestic inharmonies she found herself subjected to.

A few months ago matters culminated in a separation. Now Mr. Yoakum has brought suit against her for $3309.90, money alleged to have been expended on and loaned her during their cohabitation, and which he claims she agreed to repay. He holds all her books as security except a few of each, and she will be unable to fill many orders until after the law suit is determined. She wishes to say to her former pupils and many friends through The Life that she will soon be herself again, in possession of her own, and ready to fulfill all her engagements. We send her our best thoughts.

You are invited to join the Psychic Club, a private order investigating the Unknown Powers of Mind. Membership fees are $1.00 a year but if you send *ten cents* only, with the names and addresses of ten people who might like to join such a club, to Sydney Flower, Secy. The Psychic Club, Times-Herald Bldg., Chicago, you will receive by return mail your certificate of paid-up membership for the year 1901 and also a list of special privileges which you enjoy as a member of the Club. You should make entry at once.

Healing Thoughts

Paris, Tex., March 6th, 1901.

Dear Mrs. Barton:

I NOTICE that the Hall's Medical and Christian Science bill has passed.

If you ever need my testimony in regard to my restoration to health through your treatment and instructions I will gladly give it. The time has certainly come in free America (?) for those who have sought and found health and happiness through the recognition of the Christ power, to take a stand.

Yours Truly, Lizzie D. Johnson.

Mrs. Johnson is one of my beloved pupils, who was first healed through my treatments. She is the State Superintendent of Prison Works, is noble in character and radiates a beautiful influence throughout her State, and in the hearts of all who know her. She is manifesting fine healing power, herself, and will make an excellent teacher of Metaphysical Truth. She has been prominent in the lecture field as an advocate of temperance.

I would like to send forth ten thousand such people into fields of usefulness today. There are not too many healers and teachers, there are not enough. The people are many, and the laborers few. The harvest is ready. Let the true Teachers multiply and let the magazines increase in numbers. I am pleased to see them for the reason that it shows a great increase in the tendency toward metaphysical research and culture. So I bless every one that drops down out of Heaven upon my desk. How soulful they are!—Full? Yes, full of inquiry about the yet unknown, and full of interest about that which, through profound seeking, they have unrolled out of the Infinite, and which they present *new* with the new times.

In the words of Francis Bacon, let all who read, "Read not to contradict and confute, nor to believe and take for granted, nor to find talk and discourse, but to weigh and consider." This will make growth general; and what a mental power mankind will be when it thus truly walks abreast. What error or sickness or trouble can stand in the way when unscientific notions have been eliminated from human thoughts, and *only* the true and real Powers —immanent everywhere—are permanently installed!

Now we have been talking about Love,—Mrs. Wilmans and I,—and some others. She is just as loving as anybody, so it will not hurt if she does "have a fling at it." Sometimes it does seem people do not mean what they say about love, and again I think they may be (or we may be, or whoever it is) speaking the word that way in order to bring forth more of that element. All things are made by the Word. And it does occur when some one says "I love you" that every atom in the body and the mentality are thrilled by its power. When I say that to Ralph, his sturdy countenance glows, and he looks his sweetest.

And though in this world it is far more difficult to "love your enemies" than your friends, one may actually come to do so by saying it over and over! The only difficulty that here arises is to get your own consent. We could easily meet the good church-people on this ground, when they would say in a blanched way, "That is downright falsehood," for, doubting Thomas came to believe

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sufficiently by affirming, "Lord, I believe," when he didn't.

The truth is the real man always believes truths and always loves the real. *Not* love the ugly disposition, oh no. Yet even that may be disintegrated by love's light. In the midst of wars and rumors and humors of wars it was a very unique thing for a citizen to rise up and say:

"But *I* say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you."

Of course this was not said just to be soft, nor was it said merely in a nonresistant mood. It was said, or ought to have been said, for some good. It was to show his followers that such an attitude would be the most wholesome one for them, and also the best one for the enemy. It would educate the follower in the ways of Love as one of the vital powers of Life, and it would cause the error in the enemy to ferment out of him, just as foul water will evaporate in the sunshine. Our success lies in the direction of keeping out of mind every appearance of the false, and courting that which is vitally true and just.

Throughout all Nature and immanent in everything is this vital Force. Miss Dyer said at the Congress in Boston, "The value you place upon your ideal will give measure to your effort; the height of your ideal will give strength and power to your effort; and your love for all that is involved therein will insure against all possible odds your final success." C. J. B.

THE BIBLE LESSON

FIRST QUARTER.

1901.

REVIEW.

CENTRAL THOUGHT: "Despised was he, and forsaken of men."

This thought is found at Isaiah 53:3. It is supposed to be a prophecy of Jesus the Christ. This seems to be fitting; but the next line scarcely answers: "A man of many pains and familiar with sickness." But, taken throughout, this 53rd Chapter of Isaiah seems to be remarkably descriptive of Jesus' career.

The lessons of this first quarter of the year extend over a period of only one week. We began with the Anointing at Bethany, Saturday, April, 1, A. D. 30, and closed with the burial of the body late Friday, April 7.

There are 89 chapters in the four gospels, and 25 of these are given to the events of this last week of Jesus' earth life. And what an eventful week it was! Scarcely so many occurrences of such tremendous importance to the world have ever been crowded into a year of any other persons' life.

Following are a few thoughts on each lesson, by way of review.

1. *Jesus Anointed at Bethany.*—Matt. 26:6-16.

"She has done."

The preparation for the burial and resurrection, unconsciously bestowed by a loving friend in an act of marked devotion and full of meaning, was the deed Mary had done.

The beautiful soul was led of the spirit of Love and Truth, and made no mistake. When we are so led, we make no mistakes.

2. *The Triumphal Entry.* Matt. 21:1 17.

"Blessed is he who comes in the name of the Lord."

Do you come, and go, and act, in the name and power and by the authority of your Lord? Jesus always did this.

He acted from the impulse of the inner conviction of Truth, always, regardless of what people said, expected or did.

He was blessed above all other men. What name and life have had the power and influence in the world his name and power have had? It was his trueness to the Lord within him that caused this.

3. *Greeks Seeking Jesus.*—John 12:20-33.

"We wish to see Jesus."

The Jesus is the personification of the Christ. The Christ manifest in the flesh is Jesus Christ.

"Let the spirit of the Christ be in you;" in the degree that you do this and manifest that spirit are you Jesus Christ. Then the world will be able to see Jesus in you. I believe the second coming of the Christ is in power and glory, expressed in all who get ready to manifest it, the expression being always as full as manifestation will permit.

4. *Christ Silences the Pharisees.*—Matt. 22:34 46.

"What is your opinion about the Christ?"

As a man thinks, so is he. Naught is great or small, but thinking makes it so.

Do you believe the Christ was an inimitable deity? Then the example of Jesus' life is of no value to you.

Do you believe Jesus was a man like other men, except that he was truer to his Lord within, but no truer than all might and should be? Then you have a valuable example in him and his precepts become practicable to all.

5. *Parable of the Ten Virgins.*—Matt. 25:1-13.

"Watch, therefore, because you know neither the day nor the hour."

"Wherein the son of man cometh," found in the common version, is here omitted because it is not in the Vatican manuscript.

To be alert, alive, on the *qui vive*, is to improve every opportunity. This is more important than we have realized. An opportunity missed is gone and the result is an emptiness to overcome.

To not be alive and awake, too, is to be subject to wrong influences and temptations. It is to lag and fail to grow and unfold as we should. *Be alert.*

6. *Parable of the Talents.*

"Each one of us, therefore, shall give an account concerning himself to God."

Every day we are giving account, being measured by the standard of the Infinite, the Absolute. Every day is a judgment day to each one of us. We reap the harvest of idle thoughts, words and deeds in emptiness, the blues, annoyances, unrest and disappointments; of misdi-

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rected thoughts, words and deeds in sickness, failures, sorrows, bereavements and poverty, and of true thoughts, words and deeds in power, joy, health, success and growth.

7 *The Lord's Supper.*—Matt. 26:17-30.

"Do this in remembrance of me."

Commemoration of important events and noble characters is like living them anew. It draws a picture in our minds that has a good effect upon our lives. I was reading yesterday a sketch of the life of a noble, good, great man, recently deceased. It has done me good all through, a lasting good. I see a greater possibility in my own life than I did before and my faith in mankind is strengthened through a commemoration of that man's career.

8. *Jesus in Gethsemane.*—Matt. 26:36-46.

"Not my will, but thine be done."

Let your will be strong to bring to pass that which you believe to be the right. But be ever submissive to the decisions of a higher wisdom. You may be wrong; the thing you now think ought to be may not be the best for you, or for others. If through your efforts to bring to pass the thing you now desire it is developed that it was not the right thing, cheerfully drop your pet ideal and take up the other which appears to fill its place. Be willing that the law of truth shall have its course in your life fully and freely.

9. *Jesus Betrayed.*—John 18:1-14.

"The son of man is delivered into the hands of sinners."

But the son of man cannot be bound by the hands of sinners. The very most and worst they can do is to advance his interests and give fuller scope to his power. Every stroke aimed at a true life rebounds upon the head of him who wields it and helps the true life on to greater triumphs.

10. *Jesus and Caiaphas,*—Matt. 26:57-68.

"Thou art the Christ, the son of the living God."

Confession or affirmation of truth convinces the mentality of Truth. To see the Christ is to recognize truth; to affirm or confess what you recognize is to embody that truth.

11. *Jesus and Pilate.*—Luke 23:13-26.

"I find nothing criminal in this man."

A life that is innocent, pure, holy and without fear, is its own vindication. It needs not to fight, or contend or seek refuge. Like the sun, it cannot be hid or put out. Every effort to extinguish it only makes it the more conspicuous.

12. *Jesus Crucified and Buried.*—Luke 23:35-53.

"Christ died on account of our sins, according to the Scriptures."

The sins of the world caused Jesus' death. Through the victory of the Christ is the world saved from sin. Mind of the Christ, be thou in me!

Answers to Correspondents

MY PHILOSOPHER farmer friend away out in Kansas, whom you have heard from before, writes again and propounds many conundrums. He begins his letter thus:

"I must write a word to say that your answer to the article from *Suggestive Therapeutics*" (Leader in No. 41, Vol. 7, The Life) "was just grand, and I think there is sufficient evidence to bear you out in all you say; though I know some C. S. people who make great pretensions, but who are just what Sydney Flower says they are. And you must admit that the final resort of extremists, whose foundation is not sure, is duplicity."

Then, further down in his letter, he commences to propound questions. He goes on:

"Now I must get after you a little bit. In Ans. to Cor., No. 38, in speaking of Christ, your correspondent seems to think that he did all that could be reasonably done, and you take the wind out of her sails by telling her that we do even greater things. Now, as Bro. Carey says, you are so altogether lovely that I would refrain from criticising, but this is the way it looks out here: Does not the greater always include the lesser, and if we are doing the greater, why in the name of all the saints don't we do the lesser?"

Then he goes in to ask about,

1. The significance of "into" instead of *in*, where Jesus spoke of believing into him.

2. About my statement that the Christ "went back to the Universal source of Being," calling it "pure Buddhism."

3. Asks why Jesus never came back to see his friends.

4. Do we ever heal any of the sick permanently—that is, forever?

5. When have we ever quelled storms or brought rain by mental effort?

6. You say he taught a few. Doesn't it say, "Every tongue shall confess and every knee bow?"

7. Then he adds about the story of the miracle of bread and fishes: "You say he saved twelve baskets for his disciples, one for each, when they should get hungry. I can't see the need of saving fish bones and scraps of crackers when a fresh supply was always at hand."

8. Then my friend says he does not believe Jesus was crucified for teaching truth, but because he tried to demonstrate a falsehood

To briefly notice these points in their order:

There is such a thing as passing by the lesser things so as to not use them at all. While we could yet use the tallow candle, the gas and electric lights are much to be preferred. The old methods of trying to save the body by leeching, bleeding and starving are passed and better ways are in use.

Which is a greater work, an unfolding of spiritual or mind power so as to conquer disease and death for the race, or the raising up of a dead man to walk about the earth a few days more, no freer from death than before?

Jesus' miracles were for signs of what was to be and now begins to appear. "When that which is perfect is come, then that which is in part shall be done away." It is a peculiarity of metaphysical science that only the necessary is possible. If the day of the greater things is come, the lesser things cannot be dropped back to. Which is greater, feeding 5000 hungry people with miraculous bread and fishes, or feeding millions through the greater producing facilities now in vogue? And opening the ways to spiritual and mind education and unfoldment, for

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the securing of health, life, happiness and greater control of environment and conditions for all mankind, is certainly a greater work than either the wine producing or the bread and fishes incidents in the life of Jesus. His miracles were only the signs of larger possibilities now beginning to be made manifest.

1. The Greek preposition translated "into" signifies the action of entering and becoming a part of. I go *into* a house and sit down *in* a chair. The one I enter, the other I use. I believe in you as a man of honor and integrity; I believe into the Christ by fully accepting the Christ spirit in which to clothe my life. I enter in, live the life, make it my dwelling place.

2. I did not mean that Jesus became dispersed, absorbed, deindividualized, entered the unconscious state called *Nirvana*. I meant that he manifested on the plane of pure spirit instead of the material. I believe there is a spiritual individuality independent of the material.

3. I don't know. Paul says he did come to see him once. Probably the presence of the Christ spirit in the life of every one who becomes a ready manifestor of it is a greater, better thing than personal visits to a few. If so, then the lesser would be done away.

4. I believe that if healing takes place through unfoldment of the within, it is permanent. That acquired power of mind is never lost. Up to the present time that unfoldment may not be sufficient to entirely save the body from other attacks and final demise; but this is yet to be in good time, as soon as we are ready for it.

5. Many have claimed to be able to both quiet storms and bring rains. And it is either a fact, or else there have been some remarkable coincidences. Many of these claims are, we believe, extravagant and unreasonable; but let us not condemn or forbid, even though the enthusiast undertakes to command the sun to stand still upon Gibeon, and the moon in the valley of Ajalon. We may be sure that nothing unlawful can ever occur.

6. Yes; but the work is not yet completed. What the man Jesus did was vastly important and significant, but only a beginning. At the Congress of Religions held during the World's Fair in Chicago I saw Paul's prophecy fulfilled in epitome. Almost every form of religion on Earth had representatives there. Every morning the exercises were opened by the vast assembly bowing their heads and repeating in concert the simple form of prayer which Jesus taught his disciples, "Our Father in the heavens," etc. They called it "the universal prayer."

7. The miracles of Jesus were given only for signs of his power and mission. After that sign was given once, a repetition would have been unnecessary, and therefore impossible. Besides, it only illustrated the source of all supply and was not intended to indicate the normal way of manifesting food for the body. In the surplus and the saving were set forth two points in principle: The abundance existing in the Source of supply, and the rightness of economy, of preventing waste.

8 Jesus was crucified because, primarily, it was a part of the plan for getting his message and example ineffaceably impressed upon the world's mentality—this could have been done in no other way except through innocent martyrdom,—secondarily, because he set himself against established forms and creeds; and finally, because he chose to permit it to be done. It was not a faleshood he sought to demonstrate, but what the world called a falsehood. You know the world is almost always opposed to new truths which are perversive of old dogmas and superstitions.

MEDITATIONS

By KAXTON

TRUE RELIGION embraces a sound philosophy, a substantial knowledge, and a practical social polity. It is also true that a sound philosophy must embrace religion and politics as well as science. The philosopher who attempts to ignore religion or science or economics is a narrow sectarian and unworthy of the name of a philosopher. The religionist who sets aside science and sound philosophy as unnecessary incidents in the salvation of man, is equally narrow, and is totally unsafe as a spiritual guide. It would seem the wildest heresy to intimate such a thing as salvation through the agency of scientific knowledge; yet we are only too familiar with the doctrine of salvation through a blind impulse, dignified with the name of faith, which doctrine is equally as false and far more dangerous by reason of its vague and deceptive influence on the mind.

***

Nine tenths of the Christianity as taught in the modern pulpit derives its inspiration from the human side of Jesus, and reaches no further than the human sympathy and the human interest of those who are taught. Yet this blind human sham holds itself up in true pharisaic style and claims first place as the true religion of the world. These blind sectarians strive to make of Christianity a mere sect whose end is to discredit science and philsosophy and save a few little souls who are weak enough to live and die with the shibboleth of their clan upon their lips.

***

The philosophy, the religion, the politics of truly great men are so interwoven with the same thread of truth that you cannot separate them. Socrates carried his religion with him into the practical details of his life, and his philosophy was with him in his dying hour. This is the kind of salvation that saves. The popular salvation which comes to you and blandly proposes to cast aside your intellect, trample down your natural sense of justice, crucify your independent spirit, and reduce you to the condition of a begging slave, and then to save what there is left of you on the strength of a blind impulse, is not the kind of salvation that men and women need. God is too wise to endow men with intellects merely to set them aside as false guides in the true interests of the race.

***

The fact becomes more and more apparent as we get our eyes open more and more widely to the light of truth that God is more solicitous about making men than about saving them. The farmer knows that his corn must be matured before it can be saved, and so during the growing

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period of his crop he is busy with making the conditions favorable to growth, and gives himself no concern about garnering and saving the crop until he has something worth saving. In like manner there can be no true salvation of man before he has in a sense matured and developed the true gems of soul and spirit which are the natural ornaments of the kingdom of heaven.

***

It is a spectacle bordering upon the ridiculous to see a little half blighted, shrivelled, malformed, or half formed human entity making a great fuss about saving his soul with nothing to speak of worth saving. All the salvation such a one needs is to be saved from the foolish error of supposing that there are conditions under which the shabbiest soul may jump upon a tattered impulse and, like Phryxus on the golden-fleeced ram, ride away in an instant to heights of privilege that can be attained only through many years of patient toil and wholesome growth.

***

There is culture in religion and true culture is an element of religion. The densely ignorant cannot rise very high in the religious life. He that would lead the world to a higher religious plane must provide the means of a liberal culture. Liberal culture implies real knowledge of things as they are, and has little to do with the routine parrot-work of pedagogues. Jesus chose as his followers the wisest men of his time. They show this in every glimpse you can get of them. But their knowledge was of things and not of books. A religious reformation, if genuine, is the greatest work any great man can under take; for it necessarily carries with it a re ormation in philosophy, an extension of knowledge, the purification and elevation of art, the betterment of the physical conditions of the race, and the correct adjustment of every social and political factor.

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The Life

"The Life is more than meat, and the body, than raiment."

VOL. 7. KANSAS CITY, MO., WEDNESDAY, MARCH 27, 1901. No. 48

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SOME CALL IT EVOLUTION; OTHERS CALL IT GOD

(Translated from the Russian.)

A fire mist and a planet,
A crystal and a cell;
A jelly fish and saurian,
And caves where the cave men dwell.
Then a sense of law and beauty,
And a face turned from the clod,—
Some call it evolution,
And others call it God.

A haze on the far horizon,
The infinite tender sky,
The ripe, rich tint of the cornfields,
And the wild geese sailing high;
And all over upland and lowland
The charm of the golden rod,—
Some of us call it autumn,
And others call it God.

Like tides on a crescent sea-beach,
When the moon is new and thin,
Into our hearts high yearnings
Come welling and surging in,—
Come from the mystic ocean,
Whose rim no foot has trod,—
Some of us call it longing,
And others call it God.

A picket frozen on duty,
A mother starved for her brood,
Socrates drinking the hemlock,
And Jesus on the rood;
And millions who humble and nameless
The straight hard pathway trod,—
Some call it consecration,
And others call it God.

Some people call it destiny,
And others call it God.

Glimmering waters and breakers,
Far on the horizon's rim,
White sails and sea gulls glinting,
Away till the sight grows dim
And shells spirit-painted with glory,
Where sea-weeds beckon and nod,—
Some people call it ocean,
And others call it God.

Cathedrals and domes uplifting,
And spires pointing up to the sun,
Images, altars and arches,
Where kneeling and penance are done,—
From organs, grand anthems are swelling,
Where the poor and the needy still plod,—
Some call it superstition,
While others call it God.

Visions of beauty and splendor,
Forms of a long lost race,
Sounds and faces and voices
From the fourth dimension of space,—
And on through the universe boundless,
Our thoughts go lightning-shod,—
Some call it imagination,
And others call it God.

Earth redeemed and made glorious,
Lighted by Heaven within;
Men and angels brought face to face,
With never a thought of sin,—
Lion and lamb together lie
In the flowers that sweeten the sod,—
Some of us call it Brotherhood,
And others call it God.

And now the sixth sense is opened—
The seventh embraces the whole—
And clothed with the oneness of being
We acknowledge dominion of soul,—
And in all of life's phases and changes,
And along all the paths to be trod,
We recognize only one power,—
One present Omnipotent God.

—Dr. George W. Carey.

Wisdom's Operations.

A soul struggling up to the sunlight—
Up from the mire and the clay;
Fighting through wars and jungles,
And sometimes learning to pray,—
And sometimes a king with a scepter,
And sometimes a slave with a hod—
Some people call it Karma,
And others call it God.

A beggar ragged and hungry,
A prince in purple and gold,
A palace gilded and garnished,
A cottage humble and old,—
And one's hopes are blighted in blooming,
And one gathers the ripened pod,—

LIFE'S DUTIES in this issue presents a scientific view of duty. We trust the suggestions therein made will be helpful in correcting a wrong idea about duty.

I assure you we all appreciate The Life very highly and do not feel like trying to keep house without the little messenger is on the stand for an evening feast. May the time soon dawn on the world when all will be convinced of the soundness of the teachings of your valuable paper.

Mrs. W. M. M.

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LIFE'S DUTIES

WE HAVE supposed that duty was an imposed obligation. We have talked about *owing* duties to God and to our neighbors. Since God has done so much for us, we have believed ourselves in debt to him, owing him much service and praise. And as a part of this obligation to God, we have believed ourselves bound to do good deeds to others.

And here I will mention a most peculiar feature of this idea of duty. We have been taught that remissness in a certain routine of performances would either grieve or anger God. These performances were called "divine services." They consisted in attending church meetings, singing hymns of praise, helping to send missionaries to the heathen, attending regularly at prayer meeting, saying "grace" at meal time, taking the eucharistic bread and wine, reading the Bible every day, and paying the preacher. If we failed in any of these, we displeased God; so we were told.

And this was the incentive: Fear of displeasing God, or Grieving him. We believed we could rob God of his dues.

These were called religious duties. Then we had moral and ethical duties claiming our attention, which were somewhat distinct from our religious duties. The omission of these duties was also displeasing to God, but the performance of them, however faithfully, would never get you to heaven without the religious duties. They were honest dealing, kindness to animals and children, liberality in giving to the poor and needy, payment of debts, industry and frugality, cleanliness, sobriety, freedom from profane language, faithfulness to husband and wife, and the like. The performance of these duties was excellent and required of all who would please God, but alone, we were told, they would not save a soul from perdition. Such righteousness was even called "filthy rags" when considered apart from religious duties. A man who was simply "moral' could never get to heaven.

The man who strictly performed all his religious duties and had been "converted" would get into heaven safely, although he might be somewhat remiss in the performance of his moral duties, such as improvidence, or ndulgence of unkindness in his family, or among his horses, using too much tobacco (filthiness) or stinginess. He might even collect too much interest from his debtors and sell the homes from over the heads of the poor, and yet make it even with God by giving a lot to build the new church on and contributing liberally to the preacher's salary and the missionary fund, and wearing a long face on Sunday.

Susan B. Anthony said once that the man who uses tobacco has scripture for the continuation of his habits: Rev. 22:11, "He that is filthy, let him be filthy still."

Now I will lay down four propositions about duty which I believe may be maintained by reason and in truth:

1. You owe no duty to God, in the ordinary sense.

2. Duty as an obligation, a debt, is not a worthy motive for right doing.

3. To love one another is the highest, holiest incentive to ethical and social probity.

4. The idea of duty as a task-master ought to be corrected in the minds of all.

A few words of explanation under each one of these:

1. How can you be under obligations to that which needs nothing? How can you grieve infinite Wisdom and Power or insult infinite Love? How can the creature be held responsible to its Creator for lack of gifts never received, for remissness or shortcoming? If there is responsibility, it is on the other side. Are you not responsible for the right conduct and safe keeping of that which you have made and still hold supreme control over?

There is no bondage in God's supremacy. God cannot be grieved or made angry. Our conduct reflects its quality in results back upon us, under the Law of compensation in Being, and there is no escape. But it is all done in love—not vengeance or spite. Retribution is for reformation, and not for punishment. Anger could not uplift, help or bless in any way. If God can get angry, he cannot bless, but only curse.

Since you only hurt yourself by wrong doing, you do not owe any obligation to God to not do wrong. You owe it to yourself first, and then to your fellow man; for you are a part of the whole and help make it what it is.

2. There is little merit in doing a thing because you feel it to be "a bounden duty" to do it. That is setting the spirit of the thing aside and subjecting the physical to an action of an extraneously enforced resolution.

The motives back of a duty performed in this way are fear, desire to please and conformity. Fear is never right as a motive; desire to please should always be subordinated to a sense of right. Please people if you can do so and be free, if you can preserve your consciousness of right independent of what people may think. Conformity is seldom commendable. It is permitting yourself to be led and directed. This, when in the interests of passive goodness, is to be preferred only to willful wrong doing. The one who conforms never advances, never makes improvements, never rises above a race error.

Let your inner consciousness of truth be supreme, even though all the rest of mankind should oppose you. Ask in the silence for that guidance. It is your own true self speaking from the courts of the kingdom of heaven.

3. Love of the right, love of your fellow man, love of justice and mercy, should be back of all your social and ethical duties. What your church or community will expect of you is at best only a secondary consideration. And the expectation of reward as a motive to conduct is altogether unworthy a man. The man who acts from a consciousness of right cares not whether the immediate results be condemnation and stones or the emoluments of approval and wages.

You owe no duty to your neigghbor but to love him, and love cannot be bought or compelled. It must spring spontaneous from the impulses of a sincere soul.

Then the directory for duty is within. See that the heart is right and then duty is not a task but a natural expression of desire and aspiration.

4. To do your duty should not mean to do what the rules of society, the church or the Bible would make com-

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pulsory upon you. If a master directs his servant to do a certain thing we say it is his duty to obey. But it is his duty to disobey if the thing be wrong or even if he believes it to be wrong.

If a law interferes with the freedom of a sincere conscience, it should be disregarded. When Mrs. Eddy directed her followers to obey the laws requiring vaccination she made a mistake. That filthy, foolish, dangerous superstition must be put away, and the only way to do it is to rise up against it and refuse to be subjected to it.

When she directed her people to obey the laws she virtually said that they should subject the consciousness of the truth they have unfolded and proven in advance of the race to the folly of a few whiskey soaked, tobacco steeped men who largely by schemes and wrong influence have been sent to the legislature. Such a body of men has now declared it to be a crime for any but a licensed medical practitioner to profess to heal or treat the sick or afflicted in the State of Missouri and receive pay for it. Will the many thousands of Christian Scientists in the State submit and cease giving mental treatment, going back [to drug medication? Is it a duty to do so? Will Mrs. Eddy advise it? I should say not. Any attempt to enforce the iniquitous measure will result in a strong reaction against the follies of medication. The best physicians of the State, I am told, are not in favor of the law. Only quacks and failures seek legislative and judicial coercion for the benefit of their business.

Your first duty is to be true to your consciousness of truth and right.

Your second is like unto it: Refuse to permit encroachments upon the sacred supremacy of that consciousness. Submit to nothing that undertakes to do it.

Duty should not be regarded as a task-master acting by compulsion from without; but as a conviction of right inducing conduct from within. Utterly disregard all attempts to interfere with this conviction.

Answers to Correspondents

MRS. A. P. S. writes: "Thank you for replying to my questions (in No. 40.) But you did not quite apprehend the first, I think. The 'two aspects' referred to were not 'good and evil,' but the nonresistant attitude, and what we might call the defiant, or the masterful. The first says, 'Everything comes to me under the law of Good, hence I will not antagonize that which is disagreeable. The second says, 'I recognize no evil; hence I put its semblance under my feet.' If I were conscious of the clearness of mind which I know and sometimes feel my inner self to possess, I could solve this apparent discrepancy myself."

This is a problem that many have found difficult to solve. To take the extreme attitude set forth by a literal application of the figures used by Jesus when discoursing upon this subject, would be to carry the teaching farther than he did himself. Did he not twice drive out the desecrators of the temple with force, and did he not rebuke and severely berate the Scribes and Pharisees, as recorded in Matt. 23?

I do not believe it would be right for me to follow up a thief who had stolen my overcoat and give him my other coat; nor, if a man should box me on one cheek, to turn the other and ask him to paint that one too. I rather commend the conduct of one of our neighbor ladies. She stepped into the hall one day and found a thief in the act of putting on her husband's overcoat which had been left hanging on the rack, having taken off his own old coat. She rushed at him and captured both coats. The man ran down the street; she saw her husband coming and screamed to him to stop the thief. He did so and had him run in. But next morning in Police Court the prisoner plead not guilty and charged the lady with taking his coat from him.

I will try to illustrate what I believe to be the true doctrine of nonresistance by relating three actual occurrences which have come under my own observation.

I once knew a man—know him yet—who had what people called extreme views on religious subjects. He was earnest and sincere and cared not a straw what people thought or said about it. He attempted to join a Baptist church, but was voted out by the members, on the advice of the pastor, because, and only because, he said he believed people could and ought to live without sin. He did not resent, nor condemn, nor attempt to coerce them. He only pitied them, laughed about it and went right on in his peculiar way. Then the tables turned and later he would have been gladly received in any of the churches, while the church which refused him was not prosperous or peaceable. His was the true spirit of nonresistance.

I once knew a boy who was ambitious but poor. When he started out in life he had not a dollar and was practically without education or influence. Conditions seemed to be adverse. Opposition sprang up on every hand. Did he resist? or did he succumb and repine? He did neither. He did not recognize in the obstacles confronting him anything to oppose or fight. He only saw in them stepping stones to be overcome and risen above. Thus he was nonresistant and yet unyielding. He forged steadily on to the front and became educated, honored, useful, a power for good.

I once knew a lady who was very sensitive to criticism or any conduct of others that could be construed into a slight. She was forever worrying, condemning, and trying to defend herself. The result was that the more she antagonized and chased up the supposed slanders and hurtful criticisms, the worse they got. The supposed calumnies grew and multiplied until the lady, though innocent of most of the faults except unwise resistance, was without neighbors or respectability in the community. She was resistant of that which had no power to hurt her so long as she lived a good and fearless life.

Don't follow up a lie to fight or controvert it. If it intrudes upon your sacred personal rights, blow it out with a breath of truth, but don't give it the dignity of recognizing it as an antagonist. That is the food of a calumny, that upon which it grows.

Don't carry a weapon for your neighbor because he has threatened you. In time of peace never prepare for war. Only prepare for more peace. Try love on your enemies. Thus destroy them by converting them into friends. This is true non-resistance.

But, if one attempts an actual encroachment upon your personal rights, to rob you, or cheat you, or wrong those under your guardianship, prevent it in the best way you know. Don't permit it to be done.

Do nothing for revenge or spite. If your neighbor kills your dog, don't kill his. If you catch him trying to kill your dog, however, prevent it if you can by any fair and reasonable means at your command.

In short: Fight not evil at all. Why? Because the only evil there is is imaginary and in recognition of it as a reality you magnify it. Deal with error and mistakes as outgrowths of ignorance. Prevent their undue encroachments, ignore them as antagonists and help the perpetrators of them to rise above them.

If poverty or sickness confront you as foes, neither yield to them supinely nor fight them as enemies. Recognize the fact that they are there under the law, for a good purpose, and that you have somewhere within you the power to overcome them. Then bless and curse not, rejoice and overcome.

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THE LIFE.

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KEY-NOTE.

FIRST QUARTER.

ABOVE ALL ELSE I PLACE THE SPIRIT OF LOVE AND TRUTH. THESE HAVE NO ANTAGONISTS IN ME.

I love The Life better than all the papers I ever read, and think I should long since have passed the tragedy called death only for the help I received from its pages.

L. W. McCormack.

Please look up that premium offer and profit by it while you may. It is not often you have so much offered you for $1.25. Get the new name for The Life and have the *Criterion* sent to yourself.

Missouri is now an absolute monarchy, subject to the dictation of a board of medicine doctors with power of life and death. An attempt has been made to give them control of the consciences and religious convictions of the people of the State.

The legislatures are beginning to adjourn in the States. Let us return thanks. A legislature in session is a menace to the welfare of the commonwealth. A lobby worker who went from this city to the Mo. assembly to oppose the passage of a bill hurtful to the grocery business, demanded of those who sent him plenty of money for cigars and drinks. Only think of it.

Healing Thoughts

A DIVINE splendor shines in the being of every creature. It is the presence of the universal powers, the Elohim that supplies the Substance out of which every thing is made to appear. In the true figure or outer form this ineffable unity of powers shines perpetually and lights the figure from within. It becomes translucent, and the observer who understands perceives the glory of it. The figure is then recognized as the index to the reality back of it, and while it seems to melt into the illumination it still retains its individuality and identity.

Personality has two distinct sides to its nature, the inside and the outside, the subjective and the objective. The outer is forever changeful, the inner is forever unchangeable. The subjective nature is the genuine Self, and the outer form is making an effort to show forth that nature of the genuine character only. The outer self is, however, subject to other outer influences not its own when it in any degree varies from the portrayal of its own subjective self and its true nature only.

The subjective self has all power for good at its disposal. So long as the personality shows forth its true self only, so long will it be harmonious, and also helpful to others who have not been showing forth their own true self. For the words spoken by one who abides in the truth of his being are words of wisdom and power, as Carlyle says of Fichte, such an one is 'continually unfolding the Godlike to mankind: teaching all that Elohim is still present in their life; that all appearance whatsoever we see in the world, is but as a vesture for the Divine Idea, for that which lies at the bottom of appearance."

It is this conscious indwelling of the Inner nature that makes people powerful. Not the Inner nature of some *other* person, as the people have been taught in the past; a thousand Christs cannot save you by proxy. Another can only point the way. The good old, restful days of *leaning* are ended, and the soul, left away back in the road of progress while hugging this belief, must rise up, recognize that the Christ spirit within himself is the only way for him to follow, and that to lean on some other one's righteousness, "to climb up some other way, the same is a thief and a robber."

Every thing in Substance clothes itself in form, not for the purpose of establishing the fact of the formed, but for proving the truth of the unformed which lies in it. An idolator is a worshipper of shapes; one who has forgotten the substance, or has not yet known it, and who forgets the changefulness of formed things. Every outer thing, that is natural, undergoes perpetual change, while the substance out of which things are made is changeless.

One may cultivate a consciousness of the Divine splendor within, or, that is, the Life and Cause of the visible form, until it becomes easy to perceive only that which is faultless and true, and until there may be perfect communion with the Perfect Powers.

Inharmony in any person or thing is occasioned in two ways: first by a lack of perception and the reliance that follows, or it is applied from without by some other inharmonious thing, and when the door of communion

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with the True Self of power has been through neglect left ajar. As the sands of earth settle to the earth and the drops of water everywhere seek other liquid bodies, so error seeks the erring, and, Righteousness its own.

The Divine Subjection, though invisible to sense, holds all the attributes of power and is the only court of appeal for wisdom or strength.

Heaven does not descend into a man, the man must awaken to the knowledge that the Invisible Harmonies are omnipresent. Heavenly conditions do not descend and ascend; the human consciousness awakens and lo, they are here. We hear talk of instantaneous healing. There are troubles that disappear at one treatment. Where the outer form is not scarred by chronic troubles, one has only to open the door of Truth and let the patient perceive the reality within, and he is healed from that hour. A very noble lady wrote asking for treatments for both kinds of troubles,—one chronic, the other acute. Connected with the chronic difficulty was a sore spot on the face, doubtless reflected from some outside thing. The first letter I had from her after the treatment began, stated:—"All pain has ceased—this brings great joy, as it has been months since I was free from pain.—The sore is finally healing—I feel better in every way." The next letter said:—"What a transformation there has been in the short space of two weeks!"

The acute trouble disappeared as soon as the patient was awakened to the knowledge that harmony was already present with her.

Of course the true enlightenment will heal any disease, and she was entirely healed of all troubles of that kind whether acute or chronic, but the photograph made upon the body will remove more slowly. Hence, healing, in many instances, is a growth into the perfect condition. And were it not for the outside "duties," "influences" and trials, one treatment would suffice in any case. As it is, the true healer will stand by his patient until his growth into the perfect likeness is complete.

Another writes: "One week ago we wrote asking you to treat our boy for kidney trouble, and our little girl for fever. You may discontinue both treatments as both children seem to be in normal condition." In these two cases there was nothing to do but open the door of Truth in two angelic mentalities and let the light shine forth and dissolve every error the race has reflected upon them.

Though the laws governing the healing practice are subtile and profoundly metaphysical, they are also scientific and traceable throughout every part by definite and certain ways. Every step must be taken scientifically, and the healer must be scientific in order to know how. This is attained through a true knowedge of the laws of metaphysics.

To heal, means to leave no faculty, organ or quality out of harmony. "Heal" comes from the Anglo-Saxon word "hal." It is the same root from which the word "whole" and "holy" are taken. The Spiritual Individuality is always whole or hal. And there is a way, a certain way, by which any personality may become whole. There is no disease or trouble that cannot be removed under right treatment, according to the perfect science of mind. One cannot reach wholeness without being morally, mentally and spiritually whole. It is good evidence that Jesus understood the science and art of healing when he urged those whom he instructed and healed to recognize the truth that healing did not come from his personality or mentality but from the Source of all things. He knew how to awaken the deluded patient and show him the truth of his being. He understood the scientific laws, so that speaking the word set them in operation, and made the patient free.

In many instances today, healing is a scientific growth out of the false into the true. It is a transformation, a regeneration that must first take place in the soul. The soul is the only sinner, sufferer or pray-er. The Word of Truth brings the healing, and when the soul is receptive this Word always brings perfect results.

Salvation depends upon a perfect self-knowledge. Some have to analyze every step before taking it, others leap right into the true path to understanding without question. Like the one who has to know all about the mechanism of the telegraph before he can entrust a message over its wires, and like the other who will hand in his message without question, and with certainty as to its sure deliverance. The first one writes:—Please tell me how you heal, what is your method, what do you call your system?" The second writes.—"You have healed Mrs. Brown, and I know you can heal me. Here is my case," etc.

The last is ready, the first is getting ready, but it may take her some time. In either case, let no one forget, the divine light is shining equally clear. Perfect manifestation is waiting for the soul's readiness, and the Powers of Life, Light and Love are ever immanent. C. J. B.

THE BIBLE LESSON

SECOND QUARTER.

1901.

Lesson I.—April 7.

THE RESURRECTION OF JESUS.—Luke 24:1-12.

Central Thought:—"Now Christ has been raised up from among the dead"—literally, *up out of dead ones.*

The balance of this verse (1 Cor. 15:20) is significant:—"a first-fruit of those having fallen asleep."

The writer evidently believed that Jesus proved a possibility residing in mankind and that others would follow. He also denies the fact of death, as Jesus often did, by calling it a sleep.

Jesus said of Lazarus, "Our friend Lazarus has fallen asleep," when others called him dead. Of Jarius' daughter he said, "She is not dead, but sleepeth," when they told him she was dead.

I believe there is no death.

Jesus was put into Joseph's tomb about 6 p. m. of Friday, April 7, A. D. 30, and was found to have risen and left the tomb before daybreak the Sunday morning following. So he could not have lain in the sepulcher longer than 36 hours.

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1. And on the first day of the week, very early in the morning, they went to the tomb, carrying the aromatics which they had prepared.

2. And they found the stone rolled away from the tomb;

3. and having entered, they found not the body of the Lord Jesus.

When the body of Jesus was put into the tomb, a large stone was placed in the entrance way, completely closing it up, and a guard of soldiers stationed near to prevent the body from being taken away.

The women who prepared spices and aromatic ointments for Jesus' body and went to anoint it very early Sunday morning—one historian says "before it was yet light"—were, as named elsewhere, Mary the Magdalene, Joanna the wife of Herod's steward, Chuza, Mary the Mother of James the younger, and Salome the mother of John and the other James. The 10th verse says there were other women with them—probably the bereaved mother and Mary the Sister of Lazarus and Martha.

The men were locked up in a room praying and in despair about what had occurred.

Love and devotion found expression in the women and dispelled all fear.

4. And it occurred, as they were in perplexity about this, that two men stood by them in shining garments.

5. And the women being afraid, and bowing their faces to the Earth, these (men) said to them, Why do you seek the living one among the dead?

6. He is not here, but has been raised. Remember how he spoke to you while he was yet in Galilee,

7. saying, The son of man must be delivered up into the hands of sinners, and be crucified and the third day rise again.

Who were these men? Were they not inspired "mortals," not disembodied spirits?

The women believed them to be supernatural and saw their garments as shining, or luminous.

The message was one of life that cannot be confined in a form of death. The living cannot be bound in the bonds of mortality.

Women, devout souls, loving hearts, you have come to a place of death or dead beliefs to look for the living. You are in error to picture a dead form to be embalmed as all that remains of the great teacher. Did you suppose sinners could kill or silence him? Do you not remember what he said about rising again?

The "third day" refers to Friday, Saturday and Sunday—not that he lay in the tomb three days and nights. It was only one day and two nights.

8. And they remembered his words,

9. and returning from the tomb, related all these things to the eleven, and to all the rest.

10. And they were Mary the Magdalene, and Joanna, and Mary the Mother of James and the others with them, who told these things to the apostles.

They had forgotten the words of the Master about his rising again, until reminded of them by the two men. They all seemed to have forgotten it or disbelieved it. They seemed to think it all over.

This was the first Easter morning. The women bore the first message of resurrection to the world by announcing it to the apostles, preachers of the new gospel.

Here first the eleven disciples of Jesus are called "apostles."

11. And these words appeared to them like idle talk; and they believed them not.

12. But Peter arising ran to the tomb, and stooping down he saw only the linen bands; and he went away by himself, wondering at what had occurred.

The message was not believed by even Jesus' most intimate pupils, although he had assured them it would be so. Men are constitutionally skeptical about anything that occurs outside of the ordinary.

With many who have lived wholly in and by the material it seems impossible. If I tell one that I rescued a child that had fallen into the river, there is no question about the truthfulness of my statement. But if I say I saw a blind person restored to sight through mental treatment in six days, I am not believed by the materially minded. They cannot comprehend how it could be done, so they reject it altogether.

Peter went to see for himself. But after he saw that the body was not there, he was dazed and puzzled. He went off to himself to ponder over it and try to make out its meaning.

Now, I have given this story just as though I believed it to be literally true. How else could I give it? Am I to prefer the tales of those who guessed that his disciples stole the body away? I know too well the unreliability of uch statements. It was admitted by all that the body was gone and never found again. It is a well attested matter of history that the soldiers who stood guard were punished for allowing the body to escape them.

Why not accept the story of the resurrection of Jesus as true? What evidence is there against it? Absolutely none. It is not ordinary or common; that is all.

Is such a thing possible? What elements of credibility are there in it, outside of the doctrine of the inspiration of the history?

1. The life Jesus lived was not an ordinary one. He was sublimely unselfish, pure, devoted to his ideals of truth and had unfolded great spiritual power.

2. His faith in resurrection was unshaken to the last. He expected it, predicted it and believed in it. He somehow felt that he could not be held in the form of death. It was a living faith in life.

3. The impossibility of resurrection has never been proven. The fact that it is not common proves nothing. There are yet many possibilities residing in the human soul that have never been demonstrated.

The historian D'Aubigne, who was a D. D., says that on the 26th of July, 1531, a widow living in Castelenschloss, Switzerland, saw blood springing from the Earth around her and on rushing into her cottage, beheld blood gushing from the stones and wainscoting, running over from a basin on a shelf and her baby's cradle overflowing with blood. She called in her neighbors and they tried to wash away the blood stains. Then, when they sat down to their evening meal under the eaves of the cottage, they all saw "blood bubbling up in a pond, blood flowing from the loft, blood covering all the walls of the house." The historian goes on to say that the bailiff and pastor of Dalheim came and saw it and reported it to the lords of Berne, and gravely added, "The particulars of

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which are faithfully preserved in Latin and in German."

You don't believe this story? In fact, people will not believe anything they hear that is outside of the ordinary.

4. Jesus' body was not emaciated by sickness nor mortally maimed or mutilated. The demise occurred only through exhaustion.

5. It seems to me that there is a great lesson in it, a demonstration of a great possibility in man, the possibility of becoming free from the tragedy called death.

NEW YORK JOURNAL ON CHRISTIAN SCIENCE.

FOLLOWING ARE some extracts from editorials of recent issues of the N. Y. Journal on Christian Science. The writer is evidently trying to be on both sides, to blow both hot and cold.

IN FAVOR OF C. S.

"Many unjust attacks are made on the Christian Scientists. There is much good in their teachings. It would be unwise and harmful—impossible, also—to suppress the line of thought—as old as human emotion, which finds its expression in Christian Science.

"There is no doubt that our mental condition affects physical conditions very greatly."

"What the country needs is not any especial attack on Christian Scientists, but a careful examination of ALL of those who pretend to cure serious diseases, whether they have medical certificates or not. Of practicing physicians, at least 50 per cent. are utterly incompetent and should be forbidden to practice."

"In the course of the Brush lawsuit 'experts' have been found to declare that the late Miss Brush was insane. Her belief in Christian Science proves her insanity, according to the 'experts'.

"We wish to express emphatically our opinion that the 'expert' opinion quoted is nonsense. Belief in Christian Science is, after all, the modern expression of a belief that is as old as religion itself."

"We do not believe that Christian Science in itself is a harmful belief, or that it implies mental weakness. On the contrary, studying with interest portraits of Christian Scientists published in connection with this Brush lawsuit, we observed that, without exception, the faces have been those of unusually intelligent and refined men and women."

"Christian Science is simply one of many manifestations of the innate protest against materialism and material conditions.

"There is not the slightest doubt that the soul is the only element of importance. There is not the slightest doubt that this soul should control the body absolutely. Thus far in our semi-savage state, our material bodies have been allowed to control the mind and soul. The evolution toward ultimate spiritual control must be slow.

"Christian Scientists are ahead of their time. They are too sanguine. Like all who earnestly advocate an idea fundamentally true, they go too far and preach the impossible."

"But there is no doubt that already the action of the mind does more to conquer pain than is done by all the world's medicines."

"If a child falls and hurts itself the doctor has no relief for him short of a horrible dose of morphine. By a mother's influence, a few affectionate words from her can instantly change the child's tears to smiles and persuade him that he is actually not suffering. Is not this the substance of Christian Science?"

"We believe that Christian Science, scientifically understood—the application of the force of will to all conditions of the body—will ultimately go far toward abolishing pain entirely. Already it cures hysteria, drunkenness, the morphine habit, kleptomania, and all the various physical ills that arise from indulgence in immoral and unchristian habits." (Don't this cover almost all of them?)

"While regulating the individual, we should not withhold our credit from the principle itself which promises so much good to the world."

AGAINST.

But the same editorial writer, it seems to me curiously inconsistent in some points, says further:

"It is an absolute fact, of course, that medical remedies, or surgery, are necessary when disease reaches a certain point.

"Any Christian Scientist who professes through his science to cure diseases that call for surgery or actual medical skill should be prosecuted and locked up promptly. The Christian Scientist who treats typhoid fever by Christian Science should be classed with the African voodoo doctor, or other medicine man who professes to cure a broken rib with the liver of a bat."

(But, what about the two schools of medicine men of our country who hold diametrically opposite theories about the fever and treat it by two directly contradictory methods? Which is the voodoo? Which should be prosecuted?)

"The Christian Scientist who pretends to cure a broken leg, consumption, hip disease or any other definite materal illness by faith is a dangerous quack. He should be regulated by law, and, if necessary, imprisoned like any other person practicing medicine illegally and dangerously."

(Are there not now many thousands of persons who have been healed of all sorts of "definite material illness" by C. S. methods? We believe in the use of proper surgery; but why or in what way would it be dangerous or hurtful for a C. S healer to treat a consumptive, or one suffering from catarrh, or dyspepsia? Medicine can't help such cases, as every honest physician will confess Why, pray, should a Christian Scientist who should attempt to heal a consumptive be prosecuted? When this writer admits that C. S. has already proven its ability to cure "all the various physical ills that arise from immoral and unchristian habits," he admits that it cures consumption, scrofula, rheumatism, hip disease, syphilis, dyspepsia, fevers—in fact, almost every disease flesh has been subject to. But the true Science of Mind moves to the front. Nothing can retard it. Opposition only cleanses away the errors: it cannot hurt the truth.)

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FOR $1.25 and the name of a new subscriber we will send The Life and *The Criterion* for one year, sending *The Criterion* to either the new subscriber or the agent sending the subscription. *The Criterion* is one of New York's great illustrated monthlies, subscription price alone $1.00 a year. This offer will hold good until its withdrawal is announced.

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