

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

VOL. 8.

KANSAS CITY, MO., WEDNESDAY, APRIL 3, 1901.

No. 1

INSPIRATION

TOUCH my pen this morning with inspiration's fire,
Teach me to write the story of a soul's intense desire!

Tell me why souls must hunger and languish as they go,
And why the spirit thirsteth, while crystal waters flow?

Nor are they satisfying, the quickly passing showers
That tremble for a moment in burning souls like ours;
But there's a living fountain within the human breast
That like the boiling geyser will never, never rest.

Until the oil of gladness, of sympathy, and peace,
Is poured into the fountain to bid its tumult cease.
Our human hearts are selfish, and human love is vain,
So angels guard the fountain from earthly taint and stain.



LIFE'S PRIVILEGES, the leader in this issue, is a sequel to *Life's Duties* in last week's issue.

Find inclosed \$1.00 to apply on my subscription to *The Life*—just because your paper is clean.

Nellie S. Patterson.

It seems that we cannot do without *The Life*, although we take several other papers. It seems wrong to think of giving up *The Life*.

Mrs. C. L. McC.

I love your paper. It just brings me every week what I need, and I look for its coming as that of a very dear friend. God bless you and Mrs. B.

E. Ramsier.

Judge Clarkson of Omaha has withdrawn from the Edyite lecture bureau and published a pamphlet giving his reasons. We will give our readers next week some extracts from the pamphlet.

There are, at the lowest calculation 50,000 people in the State of Missouri who do not use drugs, do not believe in drugs and would not take them under any consideration. They believe in mental healing and have proven its efficiency. Would you take away their means of healing?

They have had two great rains out in Arizona, more copious than any for seventeen years. A Christian Mental Science lady out there writes, "Before both of these rains I went into the silence and demonstrated for rain, and it came. If I should tell it that I asked for rain to come out of the unmanifest, the answer would be, 'O pshaw, it would have rained anyway.'"

The Life stands up for freedom, purity, health, truth, love of brethren, the individual above governments and society, life everlasting and common sense. Reason is our light, truth our guiding star and progress our watch word.

The Life is now seven years old. It is vigorous and growing in grace, stature and the favor of *The Lord*. Every family in the land ought to have *The Life* for a weekly visitor. Look up our new premium offer and avail yourself of it while you may.

Be still. You have five good minutes before you all your own. Use them just as you please. Remove the tension from your muscles, drop every care and gently monarch this occasion. Send prejudice and indifference far from you. Think purely. Meditate restfully, and let sweet Charity spread its wings of light over all, and so transform every thing into native loveliness. C. J. B.

Messrs. Lee and Shepard, Boston, have just published a new book by the well known metaphysical and philosophical writer, Henry Wood—"The Political Economy of Humanism." It is largely made up of matter comprising Mr. Wood's "Political Economy of Natural Law," revised and enlarged upon. Two entirely new chapters have been added. Some of the topics treated are, Combinations of Capital, Combinations of Labor, Wealth and its Unequal Distribution, Industrial Education, Natural Law and Idealism. Cloth \$1.25. Paper, 50c. For sale at this office.



MEDICAL LEGISLATION.

NEITHER BROAD-MINDED and progressive physicians of any school, nor the people at large, will ask for obnoxious medical legislation. It is only the narrow-minded, the bigoted and the non-progressive who would bemean themselves enough to ask legislators to enact laws to prevent those not having their endorsement from alleviating the pains and aches, as well as the bruises, of the afflicted, and they do it only to protect their financial interests.

The people are every year becoming more and more enlightened as to the cause and cure of disease. The Ralston and Hoover health methods are doing a great deal to inform the people relative to health and vitality, and the public must be allowed to select their own methods of cure, without the interference of any legislative help.

The people will stoutly protest against unjust legislation, in a constitutional way, and will fight for their rights in this line.—*Philosophical Journal*.



Life's Privileges



LAST WEEK I had something to say about Life's duties. I now turn to the other view and will ask you to go with me while I treat of a few of life's privileges, or the freedom of the individual.

A duty or obligation is not always a restriction on one's freedom. In fact, a duty known to be a call to help the weak or supply a need, is a privilege. Perfunctory duties are neither prerogatives nor privileges. They are chains clasped upon our wrists and ankles by fashion or the demands of a senseless social system.

A privilege, rightly considered, is the power to answer the call of a need, or to be true to a noble impulse. While in one sense we might say it is one's privilege to wantonly destroy his own possessions; yet it is not a privilege in the best sense; for it is a wrong to destroy that which may be valuable to others, even though you may not want or need it yourself. To do such a wrong may be a license; but it is not a privilege of the freest man to do a wrong.

Life's Privileges may be divided into three classes:

1. Those which inhere in the spiritual nature of mankind.
2. Those which come through environment, and
3. Ethical privileges.

1. Is a man by nature free to do as he desires? Are the impulses of the within always to be obeyed by the personal man?

A desire may be wrongly directed and reach out after that which is not good. Is it then to be gratified? I believe you are rather free to not gratify a misdirected desire than to do so. Gratification may be, often is, submission to a bondage. While every desire is founded in a real need that must be filled sooner or later, yet it is often true that the need is misinterpreted and the call is for a hurtful thing. It is a privilege to fill a need. One may have license to do a wrong; but it is not a privilege. The act itself is a yielding to a bondage of appetite, lust or wrong desire.

I once knew a man who brought home with him a "soul mate," to a little farm in Missouri which a hard working wife had more than half earned, improved and stocked. He demanded that his wife wait upon the younger woman and give her the best the place could afford. The poor woman, in order to continue with her children, submitted for a time. But porridge dishes, etc., began to be shied at her head across the table when she displeased the man or his soul mate, and she had to flee for her life.

She came to me as an attorney. I wrote the man that he must make a quit-claim deed and bill of sale of all the property, farm, etc., and take his soul mate and go away with her, or be prosecuted for adultery. He wrote me in answer a very savage letter. He said I did not seem to know who he was--that he was God, and I had better stand from under. I immediately instituted criminal proceedings against this false "god," and he was soon glad to do as I first demanded, and left, with his companion in folly, to parts unknown, leaving the wife and children in full possession of the farm.

Was it this man's privilege to do as he did? He had a sort of license to act the fool and the fiend, but no right.

Our constitution says that no law can ever be made to limit the freedom of speech, that any one may write or say anything he pleases—subject to the penalties attaching to slander, libel, etc. So it is a man's liberty to say anything he likes to say, but not his privilege to wrong others by his words.

Yet, the spirit must be free. It must have full expression if the man would be whole. It never wills to do wrong. It is your inalienable privilege to let the light of Truth shine in you and by you, and through you. Rules of conduct, fear of criticism, creeds and bosses may not rightfully curtail the freedom of conscience, the deepest human impulse to righteousness. The soul must be free.

2. Environment may alter one's privileges. If there are many glass windows and people around you, throwing stones is not one of your privileges. If you are out in the woods, it may be. Ralph and I go out into the woods every Sunday afternoon and throw stones and climb bluffs to our hearts' content.

A man in a building where there are sick or nervous people is not privileged to beat a drum, blow a horn or talk boisterously. If there is no one who would be injured by it, he may indulge such pastimes. It is an old maxim of law that you may use your own as you please so long as you do not encroach upon the rights of others in the exercise of this liberty. You may not build a high wall on your own lot if it will shut the light out of your neighbor's house.

It may be your privilege to visit the sick and needy and minister to their wants. Don't miss it. At another time and in another place you may not have this privilege.

It is always your privilege to speak words of life, healing and courage for those who are in need of them. Such needs are always around you.

Many privileges come as opportunities. An opportunity is a passing privilege, one that does not always continue with you. They must be seized while near. They return not.

No man has a right to do wrong. Even though a wrong act may not immediately hurt any one, yet, since you are a part of the whole, your misconduct lowers the general standard of the whole, causes inharmonious vibrations, and so results in sorrow or pain somewhere besides in yourself.

You and your neighbor may have different privileges. My neighbor, two doors from me, is a theater manager. When Sara Bernhardt was here this winter many stood about the box office all night before it opened for sale of seats in order to be sure to secure what they wanted. We spoke to our neighbor, told him how many seats we wanted, where located in the theater, etc., and he brought the tickets to our door. We profited by his privilege, which we did not have. If he had a case in a court of record, my privilege as a lawyer would enable me to go into the court and conduct his case for him. The law would not grant him this privilege.

In one country we may have privileges we would not have in another. In the country there are privileges which do not obtain in the city, and vice versa. So we,

while controlling environment all we may, adjust ourselves to that which we cannot or should not control. Let us do it gracefully and graciously, yet never yielding to wrong when we can avoid it, but always taking the inevitable with a blessing and a smile. Herbert Spencer says that if we could always perfectly adjust ourselves to environment, we might be able to retain our bodies indefinitely.

3. Do society and the State make demands upon me which it is not my privilege to ignore or refuse? Yes. What are some of them? To be decent, and respectful. To be obliging and neighborly. To support public institutions. To keep the peace. To be industrious, and thrifty. To sustain the laws in so far as they are not unjust, hurtful or subversive of my conscientious personal privileges. But it is my privilege to demand justice, to stand up for my personal rights, and to refuse to obey any rule or custom which is obnoxious to my sacred sense of right. If fashionable society says I must wear a very tight shoe or corset, or dress my hair in a ridiculous style, or to become a walking tombstone in black to announce a private bereavement, it is my privilege to utterly refuse to obey. If a law requires me to inject the filth from sores on a diseased cow into the blood of my child, it is my privilege to refuse to do so, and my duty to fight for his protection, if need be.

A personal privilege cannot be rightly infringed upon by either society or lawmakers. The soul has sacred rights which will brook no intrusion or desecration. It is my privilege, above all things else, to be myself. I must be myself, if I would preserve my individuality and perpetuate my personal identity.



THE INEFFECTUALITY OF EDDYISM.

WHAT MOTHER Eddy says is ipso facto right with her disciples, and must be observed. Her latest dictum is as follows: "Rather than quarrel over vaccination, I recommend that if the law demand an individual to submit to the process, he obey the law; and then appeal to the gospel to save him from any bad results. Whatever changes belong to this century, or any epoch, we may safely submit to the providence of God, to common justice, individual rights and governmental usages."

The last sentence, in which "common justice" and "individual rights" are classed with "governmental usages" in requiring vaccination, may be dismissed as merely an exercise in rhetorical gymnastics. But in the first sentence, "Be vaccinated if the law requires," is a practical surrender of the individual's right to freedom and conscience.

Suppose the law should go further and say, "All diphtheria cases shall be treated according to the method of some regularly chartered school of medicine; or measles, scarlet fever and other contagious or infectious diseases must, for the public safety, be under care of a reputable doctor?" To be law-abiding, "in the providence of God," in that case would be not to be a mental scientist at all. Are the Eddyites going to dodge responsibility and avoid the dangers of the way?

Last summer our county Board of Health resolved officially that all school children in the county must be vaccinated or refused admittance at the next term of school. I went to the Eddy meeting and by consent of the "First Reader" got permission to call their attention to the vaccination order, and asked them to cooperate in an opposition movement. Not one word of approval would they utter. We called a public meeting at the court house, and organized an anti-vaccination society with nearly one hundred members. Not an Eddyite was there. The Health Board backed down and saved the Eddyites the necessity of obeying the vaccination order.

Is it cowardice, or clannishness, or is it a lack of the stuff martyrs are made of?

L. D. Ratliff.



A GOOD SECOND THOUGHT.

A LADY in California had ordered her paper stopped. Then she began to read some back numbers and found so much good in them that she sent \$1.00 and wrote, "Don't stop it; send it on." Any one who will give *The Life* a fair reading will want it.

A gentleman in N. J. had ordered *The Life* stopped. For some reason the request was overlooked for a time and the paper went on. He writes now, "Some time since I wrote you ordering my copy of *The Life* stopped. You evidently realized that I did not know what I wanted at the time, so have continued sending it. *Thank you*. My prospects financially are brighter. I therefore wish to renew my subscription to *The Life*. It is bright, brighter, brightest. Let it come."



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.

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NOTICE.

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

KEY-NOTE.

ABOVE ALL ELSE I PLACE THE SPIRIT OF LOVE
AND TRUTH. THESE HAVE NO ANTAGONISTS
IN ME.

NOW READY.

THE REVISED edition of The A B C of Truth, 26 Basic
Lessons in the Science of Life, with Keynotes and
Application, is now ready for delivery. It is much im-
proved in every way and enlarged, but the price contin-
ues the same, 25 cents. I rather think, if you want one of
this edition, you had better send early, for they are going
fast.

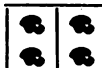
Also, the booklet, Why Are We Here, or The Meaning
and Purpose of this Incarnation, has just been revised
and put up in very much improved and more costly bind-
ing. Price 15 cents; two for 25 cents. Both of these books
are by A. P. Barton.

SHE WAS 124 YEARS OLD.

LEXINGTON, KY., Feb. 15.—Aunt Peggy Jones, 124
years old, died today in the arms of her 100-year-old
daughter.

She was not only the oldest person in Kentucky, but
also one of the most interesting characters in that section
of the State. She remembered with great distinctness
events in the colonial days.—Boston Globe.

A man by the name of Dam has written and had pub-
lished an article going to prove the fact of the Infinite
ether. He quotes largely from the Bible and other old
books and from authors who knew little or nothing about
it. The simple fact of the possibility of wireless telegra-
phy establishes the existence of this imponderable, non-
material substance. The other fact of the transmission of
light from the suns and stars, whether it come as waves,
vibrations, influence or essence, proves its omnipresence.



Healing Thoughts

WE ARE The Life editors. *The Life* has reference to
the One Life of Universal Being; the particular Life
in which all creation breathes, vibrates and has being.
We are inspired by a wish to make this Life more abun-
dant in the consciousness of all people. The Life work is
a great one. Our Friends, seeing our good, and willing
to glorify the Good in Life, help to promote its dissemina-
tion and growth by sending in new names continually,
thus adding to the thousands that grace our list and thus
making The Life Brotherhood one grand co-operative sys-
tem.

When I was a little girl I used to pray to my Lord to
make me powerful so I could help people whom I saw in
need. My prayer was duly answered; and the very matter
of helping carries with it a blessing. One writes:—"I of-
ten feel like writing a few lines, then I think how many
correspondents you must have and it's not right for one to
take up so much of your time." This was kind and
thoughtful, and though it is a real favor to me when you
make your letters concise, yet I would not have you omit
any important item that might benefit you or open your
mind to better receptivity. Mentally I receive of the Infi-
nite Life continually and I radiate that Life; why should
I not gladly direct each ray for the healing of the nations?
I am, in stature, five feet three and three quarter inches,
and weigh one hundred and thirty-seven pounds. I have
my ideal stature, and I help others to have theirs. Man-
kind is *created* in the image and after the likeness of The
Life, Truth and Love inclusive. The work of helping, in
this world, will never be complete until every man—the
ninety-and-nine and also the *one* astray—shall manifest
the true idea, shall be formed after the true pattern.

I have no doubt most of you would smile if you knew
just how much we accomplish every week. I love my
work, though held to it from morn till night. One can
acquire the habit or gain the understanding of imbibing
all the beauties of nature, even while one works. Sunday
afternoon the editors of *The Life* ran off in the woods.—
Walked off, I mean, for we enjoyed every step of the way.
We walked to the bluffs on the west side, a distance of
more than four miles, and while upon the eminence over-
looking the Union Depot bottoms, the "I-go on-forever"
river beyond, the many awful packing houses along the
Kaw, and the maze of a million road rails glistening in
the sun while a stiff breeze like that which sweeps in from
the sea bore steadily shoreward from Kansas, as if it be-
lieved with all its soul the ancient story of an inland sea,
—a wide, wide sea, covering all the area from Missouri's
western boundary across Kansas, Nebraska, Oklahoma
and Colorado, to the foothills of the Rocky Mountains.
And here it was I brought my patients. Standing erect,
with the distant horizon far below me, I gave them one by
one the words of Life, until its fullness thrilled me, and
sure faith went forth in certain words. Truth does not
tire. Spirit has no needs. And in its light all things are
preserved and sanctified. Matter has a mission. By its
figures the actuality of a Universe of unseen Power is
made proveable. All things of earth, though tangled now,
will weave themselves into the perfect fabric, threaded

here and there in silk and gold, and in fine linen. Nature will harmonize with colors rare, and *prove* in every tint and thread and formulated thing, the Omnipotence of The Life that is, and was and is to come.

Let the soul do what it finds to do with its mind governing and so continue, and look not back to inspect or question results, for they are in the Lord's dominion, and perfect returns are sure.

As surely as I speak the true words the right and lawful results will follow, and none can prevent it. Fixed and certain Law follows every act of the soul. We perform and the Law fulfills. *Finis coronat opus*. We have but to work with pure motive, and worry not about results.

All the worry the world has known came through failing to work with true motives and then reaching back and tampering with results. Remember, the work of Infinite Mind is *Idealization*, the work of mankind is speaking forth those ideals in *words*, and the Law deals with *results*. Let us be faithful to our sphere. C. J. B.



SECOND QUARTER.

1901.

Lesson II.—April 14.

JESUS APPEARS TO MARY.—John 20:11-18.

Central Thought:—"Behold, I am living for the ages of the ages."

John gives a somewhat different account of the Sunday morning incidents of this first Easter from that given by Luke as related in our last lesson.

He says that while it was yet dark Mary the Magdalene went to the tomb and found that Jesus' body was gone, whereupon she ran to the disciples and said, "They have taken away the Lord out of the tomb and we know not where they have laid him."

Then Peter and John ran to the tomb, John outrunning Peter. John looked in and saw only the linen clothes lying where the body had been. When Peter came he went into the tomb, finding the linen clothes that John had seen, and the napkin which had been about Jesus' head folded up and laid in a separate place. Then John went in also, and then they believed what Mary had said to be true. None of them yet dreamed of resurrection. Then the two disciples went away and left Mary standing near the tomb weeping.

This account appears to be the most accurate of them all. John relates it in detail as an eye-witness.

11. But Mary was standing near the tomb outside weeping. As she was weeping, therefore, she stooped down into the tomb,

12. and saw two angels in white sitting, one at the head and one at the feet, where the body of Jesus had been laid.

This was Mary the Magdalene, or Mary of Magdala, a town on the southwestern coast of the sea of Galilee.

She is not the "woman who was a sinner," who anointed the feet of Jesus in the Pharisees' house; nor was she the other Mary, Lazarus' sister, who performed a similar act at the house of Simon the leper in Bethany just before the crucifixion.

When Jesus first met Mary the Magdalene she was the victim of a terrible affliction. She was a demoniac of such an awful type that they said she was obsessed of seven demons, or unclean spirits. Jesus healed her, and she naturally became a most devoted disciple of the Master. She seems to have been a lady of wealth and quality higher up in society's grades than most of the lowly Nazarene's followers.

She dreamed not of resurrection, but mourned the loss of the precious body.

As she wept she put her head in at the door of the tomb and saw the angels of resurrection at either end of the vault. I believe she actually saw them, reader. Such visions are not altogether uncommon now-a-days. If there are such beings, why may they not appear to the vision of a spiritually refined, devout, deeply consecrated, loving soul on occasions like this? It would be strange if they did not.

13. And they said to her, "Woman, why dost thou weep?" And she says to them, Because they took away my Lord, and I know not where they laid him.

She did not yet suspect resurrection. She was disconsolate over the loss of the body. She called it "My Lord" and dreamed not of a spiritual Lord superior to the bodily form.

Reader, are you disconsolate over the loss of a dear one and think of him or her as lying in a tomb somewhere? I once made many visits to a little grave and tried to call my darling away from its narrow confines. But, by and by, the living angel came and said, "She is not there; look up." And I saw my child in soft white raiment of pure light, not dead at all, but risen from among the dead.

14. Having said these things, she turned backward and beheld Jesus standing, and knew not that it was Jesus.

15. Jesus says to her, Woman, why dost thou weep? Whom dost thou seek? She, supposing that he was the gardener, said to him, Sir, if thou didst carry him off, tell me where thou didst lay him, and I will take him away.

The disguise may have been intentional on the part of Jesus, but three things may have conduced to the concealment of his identity. Mary believed him dead and was not looking for a living Jesus. Her eyes were dimmed with tears. It may not have been yet light. She went there while it was yet dark.

Mary intended to take the body and put it where it would be safe from desecration.

16. Jesus said to her, Mary! she, turning, said to him, in Hebrew, Rabboni! which signifies, Teacher.

No one but the beloved Master could say "Mary" in that tender tone and manner. He did not need to say, I am Jesus.

Rabboni was a title of higher honor than Rabbi. There is a tone of endearment in it. It means My Teacher. In only one other place in our New Testament does this word occur—Mark 10:51. Bartimeus the blind man

uses it in addressing Jesus.

17. Jesus says to her, Touch me not for I have not yet ascended to my Father; but go to my brethren and tell them I ascend to my Father, and your Father; even my God and your God.

18. Mary the Magdalene came telling the disciples that she had seen the Lord, and that he said these things to her.

The verb here rendered "touch" primarily means to *cling to*, or *fasten to*. Jesus meant, Don't cling to me now; I will be with my friends awhile yet. Mary had, more than likely, fallen upon her knees in joy and exultation and was clinging to him as if she was afraid of losing him again.

To ascend to the Father is to rise above the visible material plane where the personal form is not cognized by physical senses. Jesus was to do this soon.

The Master here makes another effort to impress it upon the minds of his followers, and through them upon the world of mankind, that his relation to the Father Essence was precisely the same as that of other people. He meant "God is no more my God and my Father than yours." But hero worshippers have put Jesus upon a pedestal and prayed and sung praises to him as a deity, thus losing the best and grandest lessons of his ministry. If Jesus was a god and men mortals of meaner origin, then his example would be worth nothing to us, he proved nothing for mankind. What he did would be far beyond our reach and of little or no value to the world.

Jesus the Christ was divine—probably manifesting more divinity than any other man has up to the present time—but he was not a deity in origin and nature, beyond the reach of humanity. He was divinely human.



MEDITATIONS

By KAXTON

JESUS CRUCIFIED and Buried is an interesting topic for study, whether we consider it as a basis for original research or as suggestive of the teachings which have been correlated with it by commentators generally. Among the many fallacies indulged concerning the crucifixion of Jesus perhaps that relating to the suffering of the victim is one of the most common. It is not only taken for granted that the sufferings of Jesus on the cross were terrible beyond the power of the human mind to conceive, but it is generally supposed that the entire scheme of salvation through Christ, in some way, hinged upon the most intense anguish of body and soul as a necessary condition.

* * *

Two uses have been made of this theory of the extreme agony on the cross. In the first place it has been held that it was necessary to appease the wrath of the Father against the world. The whole human race had been doomed to eternal punishment by a divine decree, that could not be set aside, and all the pangs of the hell-doomed race were in anticipation assumed by the innocent

Jesus and he paid in the pangs of crucifixion all the debt which many would otherwise have been compelled to pay by an eternity of hell. We are told that a just Father could not permit any diminution of the punishment decreed for man, but laid the whole weight upon his beloved Son. This is the logic of the dark ages, and does not need to be met by the logic of the twentieth century.

* * *

In the second place, the horrors of the crucifixion have been used by the pulpit to arouse sympathy. The preacher with solemn voice finds the delineation and exaggeration of the sufferings of Jesus his most effective means of producing a visible effect on his hearers. But this sympathetic response is not religion nor is it any part of it. Human sympathy has its place in human development, but, in the light of the best inspiration of the race, we must place it among the weaker elements of human growth, and allow for it only a secondary and remote connection with true spirituality. Sympathy may bind men together and thus occasion a harmony of action that may result in great good. But when the great good comes to their souls we always find them, in their greatest moments, rising above the influence of mere sympathy. It has been said that Jesus wept from sympathy at the tomb of Lazarus; but this was a mere incident and had no essential bearing upon the great action there attributed to him. It belongs to little souls to seek after sympathy. Only the great soul can meet its foes and fight its battles all alone, without a craven wish to share its grief with sympathetic friends. Jesus courted no sympathy even in his greatest trials, but it was rather his custom to seek solitude when he wished to gain a new victory over the flesh.

* * *

But to return to the question of the sufferings upon the cross, it may be said that whatever agony Jesus underwent was met voluntarily for the purpose of overcoming it. Jesus chose the death he should die solely with a view to the great victory he would win in overcoming all its terrors. It is not reasonable that Jesus, having already prepared himself to meet and vanquish the grim monster death, would in the actual struggle be subject to the pain that would have been experienced by one not thus prepared. That there was a divine necessity for such suffering is a mere whim of superstition. There is no good reason to suppose that his sufferings were intense. The only expression attributed to him on the occasion which could be taken as a wail of pain was the much quoted exclamation, "My God, my God, why hast thou forsaken me?" But this is merely a quotation from the twenty-second Psalm, and was probably uttered with a view to the entire contents of the Psalm, which is after all, a poem of spiritual triumph, certainly more appropriate to a triumphant master than to a wailing sufferer.

* * *

Jesus committed his spirit to the Father and then gave up the ghost. This is the final record. In his struggles with the flesh he had so completely triumphed that he had the power to lay aside his body at will just as one would cast off a garment. He saw his victory while hanging on the cross. He saw there was no necessity to linger in the body for further victories. His conquest was com-

plete. He saw the end and said, "It is finished," and passed from the body. It was unusual that any one should die so soon by crucifixion. Jesus was not killed. He simply went out of the body when he saw he had entirely finished his work in it. To suppose that he was hurried to death by the terrible agony which he was unable to endure any longer is to rob him of his greatest victory, and to place him even on a lower plane of power than the malefactors crucified with him, whose legs had to be broken that they might die and be disposed of before the next day.



Answers to Correspondents

Mrs. C. J. Barton,

I HAVE been reading "The Life" for a long time and shall continue to read it. It has been a great lesson to me always. It has opened my eyes to see things that I have never seen before and for this I am thankful, but while I realize that I am not put here to suffer, while I perceive Infinite Justice and Truth, Love and Wisdom, etc., while I do not believe in the dogmatic creeds of the church, nevertheless *I cannot appropriate, I do not receive*. I am not free from troubles and ailments. This is practically the only work I have done for two days, owing to a violent attack of neuralgia. I have not taken any medicine for it, because I have no faith in it, but I could not keep it away, nor cure it when it came upon me. If you could give me a word of encouragement or help in the correspondence column I would be very grateful to you indeed. It would do much good to others, I am sure; for no doubt there are many like I who see, but cannot appropriate.

Sincerely yours,

Answer:—When any one fails to fully manifest health in every part, it is because of an imperfect knowledge of the ways of Truth. A perfect knowledge of the truth of Being always makes free. First, it is because of the failure to appropriate the Invisible Powers that are truly solid everywhere, and that are freely ours; or Second, he permits foreign influences to enter and control him.

In either case, let the patient examine himself and find wherein the trouble lies. If he does not readily discover the cause, let him ask some healer who is really capable of making a mental diagnosis of his case to take it up, show him where he stands and point out to him the true place he must reach in order to demonstrate perfect health.

Let the patient sit or stand erect; head up, shoulders down, lower part of chest well back, upper part well forward, so that the ribs are lifted and well over all the abdominal viscera. Draw several full breaths. By "full" I mean, so that every lung-cell is filled to its best capacity. Then ask yourself:—"Have I been thinking wholesome thoughts, only thoughts of Health, Strength, Success, vigor, Purity, Justice, Peace, Triumph, Usefulness, Life, Liberty, Truth, Confidence, Love, majesty, Honor, buoyancy, joy, Kindness, Charity, Good-will, Understanding,

Hopefulness, Good cheer?" If the answer comes clear and sweet from within, "Yes, these are the subjects of my meditations day and night," then you have only one thing to do, and that is, *Speak the Word*. What word? The word of *Health* already realized, thus:—"I have perfect health throughout." Speak the word only, and thy servant the body shall truly live.

This need not seem strange, since nothing is made without speaking the word. Some very good people falter right here. The pain that races up and down is sounding the alarm of negligence. (It is said sometimes when these continue to hold their peace the rocks cry out, and the elements speak.) Jesus found just such a man sitting by Bethesda, waiting for some one else to put him down in the healing waters.

Now, material waters do not heal. The people have been mistaking the symbol, water, for the substance, the true Word, from early Biblical times. In Jeremiah the Lord said, "For my people have committed two evils; they have forsaken me, the Fountain of *living* waters, and have hewed them out cisterns, broken cisterns, that can hold no water." The Lord is the spiritual Self. The "people" of the Lord are those who have come over on the spiritual side. To forsake this Lord, the Well-spring of eternal life, and to turn to a limited supply, is to find failure. The living waters here typify the Word of truth continuous in mind, and the cisterns allude to this word part of the time, and of course to error words part of the time. Hewing out cisterns, refers to seeking help among the creeds and forms and medicines.

The Prophet's Lord continues:—"And now what hast thou to do in the way of Egypt, (material ways) to drink the waters of Sihor? Thine own wickedness shall correct thee, and thy backslidings shall reprove thee.

"For though thou wash thee with nitre (medicated water) and take thee much soap, yet thine iniquity is marked before me."

When the Lord said, "O Jerusalem, wash thine heart from wickedness that thou mayest be saved; how long shall thy vain thoughts lodge in thee?" there was no reference to the washing with actual water, but to *Words* for cleansing.

The man who waited at the pool of Bethesda was waiting for some one to put him in the water, which he hoped would heal him. He was making no effort towards true healing. He simply sat and bewailed that others were getting in before him and preventing him. He was using the wrong words. He was putting on the brakes to reverse the action of the wheels of progress. Jesus did not put him in. The Christ in him said, "Take up thy bed and walk." This man knew the way but had not walked in it. Jesus knew that walking was the only thing the man needed, to secure perfect health. He knew that he must lodge the right kind of Words in himself, *must abide in the Word*. Those who forsake the Fountain of living, acting words, and look to broken cisterns, (a little of the right word, and the rest of wrong words, or negative attitudes), must return to the perpetual Fountain if they would have continuous health and prosperity. A man's words are his only burden, or, "My words are life to those that find them and health to all their flesh."

The second is the negative condition, that permits for-

eign influences to enter and control the mentality. No man can sound his own true note in the great Harmonic-chord of life truly when some other mentality crowds its own opinions upon him and causes him to change from his own direct course so that the intruder may act through him. The mentality is not a healer. It is a reasoner. It argues, and then points to the True Healer, the Spiritual Self. Thus true Self, being spiritual, discerns the perfect condition of the patient; and the mentality, like a loyal subject, speaks the word that conveys the healing power.

Now I will say to the person whose mentality is the seat of a battle between contending mentalities, and where a foreign notion is fighting for territory, that soul which has been loitering and negative has got to rise up, cast out the intruders, and race along with true words so thick and fast that everything else is crowded out. Then the Truth surrounds him and in it he abides, safe, secure. There has never been invented an arrow so swift and sharp that can enter the place where one thus dwells.

If you know the truth about your being and will be faithful with the Word and the knowledge its use will bring, you will not need treatments from any healer. But if you are asleep, have night-mare and think you cannot arouse yourself then get some earnest healer to arouse you and clothe you in light and liberty and confident Health, by showing you, when awakened, the Truth of your already and eternally perfect Self, and your every shackle will fall.

Some of the best, sweetest and purest souls on earth, are afflicted, because they have not yet grown into the knowledge that each human must have nothing between himself and Infinite Harmony,—must sound his own true note in the Universal Chorus and thus help every other soul to so reflect the perfect Image. C. J. B.

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AP 11 1901



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

VOL. 8.

KANSAS CITY, MO., WEDNESDAY, APRIL 10, 1901.

No. 2

ASSURANCE

I NEED no assurances; I am a man who is pre-occupied of his own soul.

I do not doubt that from under the feet and beside the hands and face I am cognizant of, are now looking faces I am not cognizant of, calm and actual faces;

I do not doubt that the majesty and beauty of the world are latent in any iota of the world;

I do not doubt I am limitless, and that the universes are limitless,—in vain I try to think how limitless;

I do not doubt that the orbs and the systems of orbs play their swift sports through the air on purpose, and that I shall one day be eligible to do as much as they, and more than they;

I do not doubt that temporary affairs keep on and on millions of years;

I do not doubt interiors have their interiors, and exteriors have their exteriors, and that the eyesight has another eyesight, and the hearing another hearing, and the voice another voice;

I do not doubt that the passionately-wept deaths of young men are provided for, and that the deaths of young women and the deaths of little children are provided for.

(Did you think Life was so well provided for, and Death, the purport of all life, is not well provided for?)

I do not doubt that wrecks at sea, no matter what the horrors of them, no matter whose wife, child, husband, father, lover, has gone down, are provided for, to the minutest points.

I do not doubt that whatever can possibly happen anywhere at any time, is provided for in the inherences of things;

I do not think that Life provides for all and for Time and Space; but I believe Heavenly Death provides for all.

—Walt Whitman.



"A DECLARATION OF INDEPENDENCE," in this issue gives Judge J. R. Clarkson's reasons for withdrawing from the lecture bureau and organization of Eddyism. The Judge is kind and charitable, displaying nowhere any feeling of bitterness or resentment. His statements are fair, clear and to the point—unimpassioned, logical, true.

Dorothy's Travels, a juvenile metaphysical story of great power, is now only 15 cents. It was 25 cents. Have you one?

We have just received a new stock of R. W. Trine's Life Booklets. We sell the set for \$1.00, post paid, or any one of them for 35c. Send while they hold out.

The time is not far distant when drugs as a means of healing will be among the things of the past. People are fast learning that mind action is the only healing agency.

We have a few copies of Judge Coulter's romance in Truth, "A Larger Faith," which we will sell for \$1.00 each, post paid. Send for one. It will be a dollar well invested.

If you love The Life and realize the great benefit to be derived from reading it and practicing its precepts, don't fail to introduce it to your neighbor. He will live to bless you for it.

The steps of our progress are yet slow and somewhat in the dark. But there is light enough for us to see that we are headed the right way. Let us take courage and forge ahead.

We now have about fifty pupils taking the correspondence course and can accommodate twice that many more. It is a very thorough course of instructions and prepares pupils for the work of teaching and healing.

What Mr. Whitman means by "Heavenly Death" in the poem given in this issue is unfoldment into a higher consciousness of life. It is not death at all, but, to use his own words,

"Some parturition rather, some solemn immortal birth,
On the frontiers to eyes impenetrable."

Last week some of the doctors of Kansas City gave a banquet in honor of Speaker Whitecotton, Matt Hall and Gov. Dockery, to quote from the *Times*, "as a mark of appreciation which the doctors here feel for their efforts in their behalf in having passed by the general assembly the medical bill known as the Hall bill." That is it—"in their behalf." But they pretended while the bill was pending that it was in behalf of the dear people. The *Times* further says that the doctors made speeches, "expressive of their gratitude for their interest in the medical profession"—not in the health of the public. There were present 56 doctors, Speaker Whitecotton, Matt Hall, the father of the infamous measure, and four others. Gov. Dockery did not attend and the best physicians of the City were conspicuous for their absence.

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A Declaration of Independence

JUDGE JOSEPH R. Clarkson of Omaha, for a year and a half a prominent lecturer and practitioner in the Eddy church, has withdrawn from both the lecture bureau and the church. Two statements of his reasons for this departure appeared recently in Omaha papers. Judge Clarkson has now published a little book entitled "The A B C of Scientific Christianity," in the Preface of which he has repeated these statements.

I believe he has set forth in these statements some points that are vital and pertinent to the spirit of progress toward individual emancipation. I therefore give below some extracts, upon which I offer a few comments following.

"For perhaps a year past I have been dissatisfied with the results of the Christian Science practice, and have wondered why, if Christian Science practitioners were engaged in the work of healing the sick after the methods employed by Jesus and the disciples, the results were not more satisfactory.

"I have made extended trips over the country and have found in every place substantially the same unhappy conditions apparent, worse, though, in Boston than in most other places."

"I listened carefully to full instructions from the Metaphysical College, as its class was conducted in June last, and have, within the past month, had long personal interviews with Mrs. Eddy and leading representative Christian Scientists, whom I regard as well posted in the field conditions. My conclusions from the various sources of information were, and are, these" (after setting forth some facts in regard to the origin and true nature of genuine Science):

"That human distortions, perversions, misconceptions, and misapplications of the teachings of 'Science and Health' have led both Mrs. Eddy and her following into a pursuance of methods in business, teaching and practice which have a tendency to steadily lower the high standard of spirituality set, and, if much longer continued, will bring about a condition of spiritual paralysis in the Science ranks."

"I should not have withdrawn had I not concluded that, under conditions as they now exist, any radical reform could not be effected."

"I have never been able to satisfy my best conscience that it was right to take a dollar or two in direct return for a prayer to God that he would heal the sick or sinner."

"If the action of Jesus in scourging the money-changers out of the temple has any significance to the people of this generation, it applies with awful portent to the practice and methods of the Christian Scientists."

"The teaching (at the Metaphysical College) is about equally divided between exquisite holiness and mental evil, the instruction in mental evil being a straight departure from the teachings of 'Science and Health'. The result is 'a house divided against itself.' Utterly futile will be any attempt to progress to the Christ healing so long as evil is manufactured at the rate that it is in the Metaphysical College, and consequently in the field. I refer, as any one who has been in the classes will know, to the diagnosis, dissection, revivification, classification, upbuilding and supposed final demolition of evil mentally, comprehended under the general terms of animal magnetism, hypnotism, mesmerism and mental malpractice."

"It is in the teaching of Mrs. Eddy and her followers, subsequent to the publication of 'Science and Health', that I see a steady departure from the truth, and a necessary retrogression in the path which leads to the ultimate goal—Divine Love. I believe that the character of the teaching is the result of conjecturing causes for the failures to heal, and the mistake has been made of imputing to outside sources a mental malevolence which really exists in the Christian Science ranks and which exists in the Science ranks as a foregone consequence of a determination to see it in others, to fear it, and to devise schemes whereby it may be disarmed and annihilated. To Mrs. Eddy and her following—speaking, of course, of the general conditions, there being thousands of exceptions—applies what Job recognized in his own case: 'The thing which I greatly feared is come upon me.' She and they are judged as they judge. They are a self-deceived, self-hypnotized, self-mesmerized people, and are to be pitied from one's heart. I ask of Christian Scientists, who are not so far gone but that they may still hear and see, whether they truly believe that the Christian Science methods and practice have, when the general result thus far is considered, been prolific of the fruits of the Spirit, which are these: 'Love, joy, peace, long suffering, gentleness, goodness, faith.' I contrast with these the fruits of the flesh: 'Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditious, heresies,' and ask of those who are so situated as to know the general conditions, which kind of fruits are to the front."

"In defending 'Science and Health,' Mrs. Eddy, in the January, 1901, Journal, page 597, says: 'It was not myself, but the divine power of Truth and Love, infinitely above me, which dictated Science and Health, with Key to the Scriptures. I have been learning the higher meaning of this book since writing it.' Then, I ask, was not Mrs. Eddy a mere scribe, and should the book ever have been changed, by her or anyone else, from its form as originally written?"

"I call attention to the sixth chapter of Matthew, and ask whether the Wednesday evening meetings, the testimonials in Sentinel and Journal, the work of the Publication Committee and the general custom of trumpeting what one has done by way of demonstrating Gods' power and love, are not a departure from Jesus' cautions as to alms-giving and praying, and are not decidedly Pharisaical in their tendency?"

Mr. Clarkson further says in the preface to his book:

"I deprecate any corruption of the best to be found in 'Science and Health.' I stand on the best in the book, but not on the book, its author, or revisers, because I believe Mrs. Eddy is mistaken if she thinks 'Science and Health' was dictated by the divine power of Truth and Love.' The book is illustrative of Mrs. Eddy's researches and experiences in religious, mystical, medical, philosophical and scientific fields. It embodies both good and evil. Its diction and subject matter have been improved by revision; but the improvement has been largely the work of a writer other than Mrs. Eddy."

"I believe that a large part of the instruction relating to mental practice, as outlined in 'Science and Health,' is either purely harmful, and hence to be rejected, or is so susceptible of abuse as to call for non-observance from fear of the harm which such instruction followed may exert."

"I believe that religious opinions which may be fairly comprehended in the general term 'New Thought' are in advance of the beliefs generally entertained in the Christian Science ranks, because I believe I recognize in the 'New Thought' a tolerance of others' views, a humanity and reasonableness, which the distinctive Christian Science methods have not developed, and which all organization has a tendency to stifle."

"Neither any human being, nor any organization, should be allowed to mold for you and me a little, sacred world within whose illiberal and contracted boundaries the Christ conscience, or its expression, should be confined."

"Mrs. Eddy and her organization, have, as others have before, pointed for us, if we will heed, the wrong way, the way we must avoid."

Judge Clarkson also objects to continuous treatment of cases and the constant use of denials, conjuring up things to deny.

The real cause of this departure made by the erstwhile popular Christian Science lecturer, was the fact that he persisted in thinking and broadly reading for himself. His training as a lawyer rendered it impossible that he should be held in the confines of Eddyism under the dictum of a personal leader and supreme synod. The old bottle could not contain the new wine.

He aptly compares the pioneer C. S. movement and their book to the Children of Israel and their book, the Old Testament, considered in the light of the New Testament of the broader New Thought teaching now superceding the old dispensation.

Among Christian Scientists there is unquestionably too close a connection between the work and the money consideration. Their charges for teaching are ridiculously high; the price of "Science and Health" is at least double what it should be, and the demand for money or no treatment is unchristian. It is right for those who have the money, to pay a reasonable amount for time and work engaged of a healer or teacher, but those who cannot pay should be taught and treated just as freely and fully as the others.

It is true, however, that there are many persons so spiritually dwarfed and warped that they wrongly think they cannot or ought not to pay, and who will turn and snarl at the one who gives help gratuitously. But the teacher should heal away that spiritual bias and lack. How far we may give without expecting any return is a question hard of solution. Pauperism and the pauper tendency so awfully prevalent which seeks to get something for nothing, should not be encouraged. It is further true that you cannot give something for nothing if you try; the donee cannot receive it. The blessing of receiving comes only through giving.

And there is no question about the justness of Judge Clarkson's charge of uncharitableness and intolerance against the Eddy organization.

Many people who were our close friends and associates have become strangers who will not even speak to us as we pass, simply and solely because they have joined the Eddy church and we profess to teach Science outside of their fold. Such conduct is exceedingly unchristlike and inhumane.

We welcome Judge Clarkson to the broader, freer atmosphere of love, humanity, tolerance and unselfish usefulness of the New covenant of Truth.



THE NEW THOUGHT.

NEVER IN the history of the world has there been so much agitation upon the subject of thought and its power as at the present time. Thinking people all over the country are not only giving this matter earnest, careful consideration, but are trying in every possible way

to impart their ideas to the masses. Notice the result: nearly every community has its Don't Worry, or Freedom Club, its New Thought Circle or Grand Idea Association; all for what? To teach the old, old story of truth, "If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done unto you." If we read ancient history we find that all down through the ages there have been certain people who have been called "peculiar people," religious fanatics, cranks, and they have been jeered, and scoffed at, and looked down upon as were the lepers of old: "O yes; they have done wonderful things, but then, they are crazy you know." But today teachers of the new thought are being eagerly sought, and every book that comes from their pen is read and re-read and we clamor for more; why? Because we have begun to think for ourselves, and thinking has brought desire to know, and desire has brought realization; we no longer take things for granted.

And what is the new thought? As I understand it, it is simply this: Thought is force, thought is "power," such a power that those who understand how to control and direct it, can *do* and *be* what they will. We are told that thought rightly directed eliminates disease, and drives away all the aches and pains of the body so that they have no more dominion over us, while thought, misdirected, brings direful consequences. Again, we are likened to "an instrument which responds to every touch of the player, giving out floods of melody and harmony under the hands of a skillful musician, and discord and inharmony under inefficient fingers." In like manner the body answers to every "play of the emotions." As this idea takes lodgment in our minds, we are almost overwhelmed at the visions of the "might have been." Probably a doubt creeps in we do not *want* to think that we ourselves have been the cause of all our troubles; that our poverty our pains, our illness, could have been avoided! We wonder if it is true.

Looking back over the past, we recall a conversation with a friend who is now a so-called hopeless invalid. She had been visiting in Washington and had been reading an article to me from one of the daily papers on "the effect of the different emotions on the body." We admitted that it might be so, and passed on to other topics. Suddenly my impulsive friend startled me with this exclamation: "I believe it is the truth, Edith; for I remember one day last winter I arose in the morning and looked out of the window; the sun was shining brightly, and the little birds were hopping about on the ground, and I felt it was a joy to live. On entering the dining room I found that things hadn't gone well in the kitchen. Katie had made mistakes; but she was sorry and I didn't feel like blaming her, so I told her to try and do better the next time. A little later when the family came to the table, some one remarked that the coffee was muddy; another, that the biscuit were burned and the steak overdone. Then William followed with a sweeping tirade against all the Betties and Katies and Jennies in existence. Some way, I hardly knew why, my feelings had slightly changed; the day seemed darker than it had before, and I felt less cheery. My head ached a little, (nothing to speak of, yet it felt dull and heavy). I *had* thought of going out for a

(Continued on page 7.)

THE LIFE.

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KEY-NOTE.

THE POWER OF RESURRECTION AND LIFE IS WITHIN ME AND I WILL MANIFEST FORM ACCORDING TO MY WILL.

It is now a great deal easier to find a person who will say, "I have no faith in drug medication," than to find one who will assert the contrary. Yet a few poor benighted legislators have tried to make a law to force people to swallow drugs when sick. How futile and foolish the attempt!

The true work forges steadily to the front. All efforts on the part of medical quacks and failures to check it in the interests of their failing business, only strike down abuses of the high privilege of healing and teaching truth and add a new impetus to its progress. Persecution of the adherents of a true cause always helps to victory. Let us leap for joy.

The *Duluth Tribunal* gives an account of a case of "appendicitis" in that town. A lumberman took two blue mass pills which caused gripes. A physician was called by a drug clerk to whom the man had applied for something to give relief from the pain. This "Jack-the-Ripper" pronounced the case "appendicitis", had the man sent to a hospital, ripped him open and found only the two pills getting in their work.

The *Duluth (Minn.) Tribunal*, edited and published by Mr. R. C. Mitchell, is a high-class progressive paper. It is waging a lively warfare against the idiotic vaccination superstition and the murderous appendicitis fad. We are with you, Bro. Mitchell. Score 'em as they deserve. The people are with us, too. This matter is now reduced down to quack doctors and their dupes on one side and intelligent physicians and people on the other. *We shall win.*



Healing Thoughts

I AM five feet four inches and three quarters in stature. I here correct the misstatement that crept into last week's type. It is well to know that one may, "by taking thought," add to or take from his stature, not a cubit perhaps, (cubit, the measure from elbow to end of middle finger) but an inch or two may be added or subtracted even after mature age. I bring up this subject here, because I have been requested to explain the meaning of that Bible statement, about changing the stature by taking thought.

When I say it can be done I do not in any degree contradict the word of that wonderful compilation, the Bible. It may not have been possible at that time, although I doubt not the power was potential within those people. My statement of the possibility is for the 20th Century. Nature has arranged the tendency to stretch out at night and correct the jostling down that occurs through the day. If one neglects this, he may continue settling until he is several inches shorter than he was when young. A rather tall, slender young woman and a dumpy elderly woman—mother and daughter—are frequently seen upon the streets. I once heard an elderly woman say, while looking up to the daughter who accompanied her, "I used to be as tall as Annie, but I have grown down-hill. She is over two inches taller than me, now." You see she kept on taking the same amount of food after she had stopped growing taller, and had naturally to widen out more. The "cares of this world and the deceitfulness of riches" add extra weights upon either side, and like the weights of a clock, are wound up and set running every day. Gravitation being just as powerful and the pressure of the atmosphere greater, (because of the increase in surface) she would insensibly continue to shorten, until she studies, discovers the cause, and removes the conditions.

Nature combines against the unnatural. On the other hand she makes her loyal subject king and ruler of all circumstances. If you have not your ideal stature by faith and works you may reach it. If you are too tall, and people suspect you are on stilts, widen out and settle comfortably down; if too short, stretch up, walk-high; it will actually improve you; some resistance of atmospheric pressure is natural and good. Buoyancy is a good thing. Do not shrink within yourself either vertically or horizontally. Institute right thinking and the right mental attitude will perfectly conduct all your works.

Yes. "The pickled drunkard" can be redeemed. It is usually difficult to get him *turned*, but when he is turned round he is glad to be redeemed. "The pickled drunkard" as you call him, is one who is so negative he scarcely knows he has a reasoning mind. But he has. Mind will not pickle. The avenue or conductor of thought to the objective world may be torpified, but thought, being metaphysical, is not subject to material deflections. A lady in Ogden writes:—

"I have good news to tell you. Your treatments have made a permanent cure, for my husband seems to see things through different eyes than he did when I first

asked you to treat him. The change is decided. He has gained control of himself. And I can never tell you how much different I feel as I write you this letter, and I shall never try, for it is past now, and I feel truly grateful to you for the change."

This was what the world calls a difficult case. It did seem so at first, but the word of truth continued in, awakened him out of his stupor, and then it was easy to help him right into freedom. I do not treat people to help them over necessary and lawfully earned difficulties, but to help them bravely to rise above them and make them steppingstones to better understanding, and to truer living.

Some one has asked what Mary it was who wiped Jesus' feet with her hair. I think that passage in the Bible of questionable origin. It was not the Mother of Jesus nor that other Mary, so far as we can surely tell. It was some Mary in the crowd. There are plenty of such Marys, who would do just such things, but I am sure Jesus would never have submitted to any such office on the young woman's part. The men who first wrote about it doubtless thought it all right, but they looked at it from a material standpoint. Intuition knows better. Jesus would never have permitted her to fill her beautiful hair with dust and sand in order to encourage a material show of service, for he warned his followers continually against forms and ceremonies and outward demonstrations.

A treatment for sleep:—"I am awake for the purpose of improving this holy silence. The world has ceased to disturb me, and there is nothing between me and the Infinite Life. I now commune with the great throbbing heart of universal Good. In it I now consciously sink to sweet repose, and from out the sacred Silence, I send forth to the world my healing thoughts. Spirit never sleeps and for this time I am to commune in spirit and so insure an open reward. O sleeping world I bless thee. I smooth out all the impressions of care and trouble during the day by the spirit of Peace and my spoken word. This blessing now rests upon you, and all heart-aches or pangs of unkind feeling among the earth's dear children anywhere, are swept away forever. Love now broods over all, with protecting, soothing, gladdening wings. I bless the world. I bless all the people. I bless the silent night and the sweet light of morning." At this point I am ready to take up some special case for healing. After this, sweet sleep is natural, and a happy morning's dawn insured.
C. J. B.



I am told by one who speaks from knowledge that two recent deaths of persons affected with gastritis in this city were directly caused by the drugs administered. The sister of one of the victims says the doctor killed her.

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THE BIBLE LESSON

SECOND QUARTER.

1901.

Lesson III.—April 21.

THE WALK TO EMMAUS.—Luke 24:13-35.

Central Thought: "Did not our hearts burn while he talked to us on the way?"

This occurrence took place on the afternoon of Sunday, April 9, A. D. 30.

Emmaus was a village sixty furlongs, or seven English miles, from Jerusalem. The site is not known. It was probably a bathing place, as Emmaus means *warm water*. Tristram thinks the ruined village called Khamsa, "the baths," about eight miles southwest of Jerusalem, is the place.

13. And behold, two of them were going on the same day, to a village called Emmaus, sixty furlongs from Jerusalem.

14. And they were conversing together about all these things which had happened.

One of these men was Cleopas (see verse 18) We do not know who the other one was.

They were probably afoot, and were talking as they walked along about the crucifixion and the reported resurrection. They wondered at it all, and reasoned about it.

They doubtless argued and doubted and conjectured, after the manner of men, expressing opinions that amounted to nothing.

A mere opinion, while it should not be repressed, is a poor thing; no one should be bound by it or swayed.

15. And it occurred, while they were conversing and reasoning, that Jesus himself approaching, went with them.

16. But their eyes were held so that they did not recognize him.

The meaning of the Greek participle and verb combined here is that Jesus was already walking with them when they observed him. He was with them, invisible, before, then became visible as one walking with them. But he was disguised. Jesus now had complete power over form and outline. He could appear and disappear in various places and forms. When we shall have overcome death we will have such control over form and locomotion.

Verses 17 to 24 inclusive tell how Jesus asked what they talked about and what made them so sad, and how the men wondered that he did not know and told him about it all, and said they had hoped that Jesus would redeem Israel. This hope they all seemed to have abandoned.

None of them at that time understood the deep spiritual meaning of it all. They hoped for a temporal deliverance from Rome. Now that hope was blighted and they were dejected. Thus the greatest victory that had ever been achieved seemed to the world to be the most dismal of failures.

25. And he said to them, O thoughtless and slow of heart to believe all the prophets have spoken!

26. Was it not necessary for the Christ to have suffer-

ed these things and to enter his glory?

Jesus saw how awfully dull the wisest of them were and exclaimed sadly about it.

The Christ went through, endured, permitted all that had occurred to Jesus and thus "entered his glory." His majesty and victory thus came to light.

Every step that was taken was a conquest over materiality and its blindness and mortality. It was necessary to meet and master them in order to overcome. To encounter was necessary. To dodge around would have accomplished nothing. Thus Jesus opened the way and proved the possibility for mankind, the humblest of them being no more a son of man than he and no less a son of God.

The teaching that Jesus was a god of course has retarded the manifestation of this great victory among men. But now we begin to bring it out and the race slowly comes up to a fuller realization of what it all means. We give a new interpretation to the Bible and see a new meaning in the life of the great prophet of Galilee.

Verses 27 to 30 inclusive tell about Jesus' sermon from the prophets, their arrival at Emmaus where at least one of the two men lived, and how they invited Jesus to remain with them over night and, how he accepted the invitation to supper and reclined at table for the meal, blessing the bread and passing it to them.

31. And their eyes were opened, and they knew him; and he disappeared from them.

32. And they said to one another, Did not our hearts burn while he talked to us on the way, and while he unfolded to us the Scriptures?

Jesus simply assumed the form, features and manner with which these men were familiar, so that they knew him, and then became invisible, dismissed form and outline altogether.

I think I can understand how he could do this after he had overcome the trial of physical deimse. The mind or soul now had complete control of form and outline.

The *Codex Bezaa*, instead of *kaiomencee*, "burned," in verse 32, has *kekallummencee*, "veiled." And one of the *Itala* has it, in the Latin, *fuit ex coecatum*, "was blinded." Adam Clarke thus translates the passage, "Were not our hearts veiled (blinded) when he conversed with us on the way," etc.,—seeing we did not know him.

Verses 33, 34 and 35, relate how these two men went back to Jerusalem that same night and told the eleven apostles what had occurred.

This seems to be the second appearance of Jesus to the eyes of people after the resurrection. He first appeared to Mary the Magdalene and then to the two men going to Emmaus. It appears, however, that Peter claimed that he saw him, too (verse 34.)

Do you believe this story about Jesus? I do, and cannot see any good reason for not believing it. What are our reasons for doubting it? Write them to me. Moreover, I believe that he proved a possibility in man, a power yet to be developed.



Mr. R. C. Mitchell, Editor and publisher of *The Duluth (Minn.) Tribune*, writes us a congratulatory letter, because, as he says, "I observe from your very interesting and instructive paper that you are sound on the smallpox, vaccination and appendicitis questions, and upon medical humbugs generally."

Answers to Correspondents

A CORRESPONDENT says she thinks much of *The Life* and consents to most all she reads in it, but differs with us about the second coming of Christ. She adds: "You read the New Testament carefully and see what Christ himself says about the matter." When I got her letter I wrote her that I would some time look up all the N. T. references to the subject and give my opinion of them.

All the references that can be in any fairness construed into meaning a second coming are as follows:—

In Matt. 24, Jesus seems to refer to a second coming, or the destruction of Jerusalem, or both. He mentions the signs by which the event would be heralded. But he says in verse 34, "Indeed I say to you, that this generation will not pass away till all these things be accomplished."

So, if he did refer to his second coming in person, he was mistaken about it; for he has not come in that way yet.

In the 25th chapter of Matt. the parables of the virgins and the talents have been thought to refer to a second coming. But, if they do, there is absolutely nothing in them to indicate that the second advent was to be in physical person. At Mark 13:26, Jesus says, "And then they will see the son of man coming in clouds, with great power and glory." But verse 30, continuing this account, giving the signs, etc., says, "Indeed I say to you, this generation shall not pass away till all these things be accomplished." So Jesus was evidently talking about some event that he thought would occur within a few years.

Luke 17 tells how it will be "when the son of man is revealed" (verse 30.) But there is absolutely nothing here indicating that Jesus meant a second coming of himself in person.

Luke 21 is a rehearsal of the same conversation to which we have referred in Matt. and Mark. Jesus was talking to his disciples about what he thought would occur in their time. He said, "When these things are beginning to occur, raise yourselves and lift up your heads; for your deliverance is drawing near. Thus also when you see these events occurring, know that the kingdom of God is near. Indeed I say to you, this generation will not pass away till all be accomplished" (verses 28, 31 and 32.)

At John 21:22 Jesus speaks of a disciple abiding until he come. If this meant anything at all, it alluded to an event expected to be not far off in the future.

These are all the places in the gospel record where Jesus is reported to have referred to a second coming, and there certainly is not a thing in it all to lead us to look for a return of Jesus now or in the future. Jesus himself is not reported to have prophesied any such a second coming, unless it should occur in the generation in which he lived. I believe a close study of these passages will convince any one that he referred to the troublous times to follow his crucifixion and the coming upon the apostles of the power of the Christ to do wonderful

works. If he did believe he would come again in person, the thought it would be within a few years.

The most direct and positive statement found in our N. T. about a second coming of Jesus is recorded at Acts 1:11, said to have been spoken to the disciples by "two men in white raiment," standing near them immediately after Jesus' ascension. They said, "Men of Galilee, why do you stand looking toward the heavens? This Jesus who is taken up from you into the heavens, shall so come in the manner in which you saw him go into the heavens." But he did not come and those who have looked for him ever since have been disappointed, and will probably continue to be disappointed as long as they look. These two men evidently referred to what Jesus had promised on this subject. But we have seen that, if he meant his own return at all, he expected it to occur in that generation.

Paul unquestionably believed this to be the meaning of the promise.

Read 1 Thess. 1:10; Heb. 10: 37; 1 Cor. 4:5.

It is more than intimated in the Apocalypse that the mystical coming of the Christ would be "like a thief in the night," when no one should be looking for it. Then why be looking at all? Why watch for a thing you can never foresee?

I do not think it is at all reasonable to suppose that the man Jesus will come again in bodily form upon the earth. There is not sufficient evidence to found such a supposition upon. It would be a sort of repetition of a dispensation that has long since been fulfilled. I can see no demand for such an advent and no adequate purpose in it. What would a man like Jesus of Nazareth do in Missouri today? Why, they would put him in jail if he healed people without drugs, and the church would denounce him if he pretended to raise the dead.

But they say he will gather his people together and form a big army. Who are his people? Imagine a man dropping down out of the clouds in Topeka, Kas., the geographical center of the U. S., and calling for his people to come to him. How many would go from New York, Boston, Chicago, Kansas City and from the eastern hemisphere? I think his following would be comparatively small and that most men would pronounce the story about his coming down out of the clouds a canard. How infinitely better it would be for the Spirit of the Christ to possess the souls of many thousands of people so that the benign influence would cover the earth as the waters pervade the sea, giving life and peace and health and awakening infinite love in every heart.

But you say that the coming of Jesus would bring this world to an end, that after he got his people all in a safe place, the few who would believe in and follow him," the rest would be burned up.

That would be a very bad thing for Jesus to do, if he could. This world is a good place to live in, as it is, and it would be a perfect paradise if the hearts of mankind were cleansed of selfishness. A diffusion of the Spirit of Christ will do this. There are many millions of excellent people who would not join the company if Jesus were to come and form one—very many of them never heard of Jesus at all. It would be very wicked to burn

all these good people up. I don't believe it ever will be done, or that Jesus would do it if he could, or could if he would. It is high time for us to grow above some of these old superstitions and myths.

I do not think I understand your statement in regard to physical death, that you do not recognize it. Do you mean by this that the soul can so dominate the body that the transition will be natural and painless? Or do you mean that the body will continue to live on indefinitely, never returning to its original elements? Or again, do you think that spirit and body will be in such harmony and balance that one can live in both worlds at once, as Swedenborg says we do now? But the realization of this fact is yet to come.

Harriet T. Lewis.

Answer:—I mean all you say, with three modifications:

1. The tragedy and mystery and sorrow of death must be overcome, risen above by mankind in some way; I do not know how.

2. The body ought to be preserved in vigor much longer than it is—how much longer I do not know—but at least as long as we desire it.

3. I believe in progression, and that the transition from lower to higher stages of consciousness should be natural, under our control and without tragedy. I believe this will mean a spiritualizing of the personal self so that its action shall be under control of the will.



THE NEW THOUGHT.

(Continued from page 3.)

walk, it was such a lovely day; but the desire was gone and I no longer had the inclination. Will went off to the office whistling, and probably never thought of the matter again all day. But I could not rid myself of the idea that I was to blame for the spoiled breakfast. I should have seen to it myself, although I was up till one o'clock the night before helping entertain some old college friends of his.

"The day wore on and lunch time came. I had no appetite; so I told Katie she needn't mind. I didn't want any. By this time my head was aching badly and I took some tablets which usually gave me relief and lay down for a nap. I slept a little while; but when I awoke the heart-ache continued as if my head would burst. And now I think of it I do believe it was all caused by just thinking about that horrid old breakfast."

No wonder that we are a race of invalids. If one day's worry will occasion such suffering, what will be the result of weeks and months and years of anxious care and fretting? If we had been taught from childhood, even the first principles of cause and effect, how much anguish we might have been spared. We are told in the new thought teaching to "look within." Let us obey; let us begin now. Of what have we been thinking today? Has the incoming tide brought us peace, and love, and joy, or has it piled up anger, revenge, envy, malice, hate? If the former, we are assured that we are building for ourselves a highway to health, success and happiness; if the latter, a road which leads to poverty, sickness and death.

Of course we are not conscious of the self acts or have not been until now. We did not realize that our headaches, and neuralgia, our rheumatism, dyspepsia, lung troubles and all other diseases were the result of perverted thought and mental disturbance. If we had, we should have tried, and tried hard to learn the secret of perfect self control; but we do not find it easy even now in the light of the new gospel to change thought currents. Is it not true with us all that we have to be constantly on the watch, putting away this thought and sending off that? Do we not all know by experience that thoughts of fear, of disease, of contagion, of want, will come unbidden and linger long unless constantly repress-

ed by a strenuous effort of will? But if we have, after years of suffering, come into the realization of truth, we have reached the point of responsibility where we can no longer let our thoughts wander at random and beguileless. So let us persevere and never cease trying, even though we have to fight over and over and over again hard battles with the old self.

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VOL. 8.

KANSAS CITY, MO., WEDNESDAY, APRIL 17, 1901.

No. 3

The Bell of The Angels

IT IS said, somewhere, at twilight
A great bell softly swings,
And a man may listen and hearken
To the wondrous music that rings,
If he put from his heart's inner chamber
All the passion, pain, and strife,
Heartache, and weary longing
That throb in the pulses of life;
If he thrusts from his soul all hatred,
All thoughts of wicked things,
He can hear in the holy twilight
How the bell of the angels rings.
Let us look in our hearts, and question
Can purer thoughts enter in
To a soul if it be already
The dwelling of thoughts of sin?
So, then, let us ponder a little—
Let us look in our hearts, and see
*If the twilight bell of the angels
Can ring for you and me.*



PROPOSED MARRIAGE LAWS is the leader in this issue. Read it and write me what you think of it. Next week I will continue my Life articles. The subject will be "Life's Crosses." The week following will be "Life's Compensations." The last one will be on "Life's Meaning."

Medical Science(?) has been given another very black eye. It has been discovered and proven by repeated experiment that yellow fever is not contagious through clothing, contactor association, that the disease is conveyed only by the common house mosquito, the genus *culex*. One may wait upon yellow fever patients, sleep with them or wear their clothes, and be perfectly safe from taking the disease if he is only protected from the bite of mosquitoes which have fed upon the patients. It has also been proven recently that smallpox is not contagious at all. It is conveyed only by filth and fear. Dr. Rodermund of Appleton, Wis., has rubbed his body with the virus repeatedly, never having been vaccinated, and does not take the disease. He now proposes to swallow some of the virus to prove the humbuggery of the contagion fad. The world moves on.

Please renew my subscription for The Life. It was due Feb. 23, and I thank you so much for sending it right along, for I could not keep house without it—it helps me so much.—Mrs. T. G. Logan.

The excellent article in our last week's issue entitled "The New Thought," was contributed to The Life by Edith Griffin, of Brookline, Mass. The omission of the name was an oversight on the part of the printers.

A lady says she got so well and happy on "A" in my lesson book, *A B C of Truth*, that she never got any further; and that ever since, when any apparent difficulty arises, she just flies to "A", and all is soon right.

A noble friend in Tennessee writes: "I send you a dollar for the fifth year of The Life, and, to be candid with you, I cannot afford to be without it. I am glad every time I get it; so I expect to keep right on as long as there can be a dollar raised to pay for it."

Universal Truth Pub. Co., Chicago, has published *Fruit from the Tree of Life*, a beautifully bound booklet of 80 pages, by Hannah More Kohaus. The contents consist of three lectures: "How Can We Get Nearer to God," "From Incarnation to Christhood," and, "Vibration: The Force of Forces." Well worth a dollar, but sells for 30 cents, post paid.

An intelligent young man in Washington City, who was a student for the ministry in the Baptist church when he began taking my correspondence course of lessons, has just sent in his answers to lesson 12, and writes: "I am benefited beyond what I could tell you here in the study of your lessons. Our neighbors wonder at our health and freedom from doctors' bills. The drug store at the corner sells us stationery only. We glory with you in the stand you have taken for Truth."

A good friend in Pa. writes,
"Mr. Barton,

"Dear Sir:—I have read and re-read your lesson on 'Life's Duties.' I think it is good,—yes, more than that, grand. It has eased my mind on a good many points. As I have no one to ask, I have been depending on the Infinite to guide me, and I have had more real solid comfort in my soul since I left the church than I ever had in it. I get the cold shoulder turned to me pretty often by the dear church people. But it matters little to me so long as I have the assurance within that I am right. As for 'Poor Old Missouri,' I hope the doctors will meet with the same success those of old did when they tried to stop Daniel from praying to his God."

Proposed Marriage Laws

AT THE recent session of the Indiana legislature a resolution was offered looking to the passage of a law at the next session providing that persons desiring to marry must undergo an examination as to their fitness to become breeders of the race. The proposer of the measure suggests questions that should be asked. They inquire about congenital taint, insanity for four generations, so-called fatal diseases for four generations, the use of intoxicants by ancestors, what parents, grand parents, great grand parents and great-great grand parents died of. Whether or not any ancestor was ever in jail or penitentiary and the state of health of the applicants.

The man who offered the resolution gave as a parallel the care he takes in breeding his stock.

I had not intended to say anything about this proposed measure, but a very intelligent lady of Wisconsin, who is a wife and mother, has sent us an article on the subject which we give below.

The stock breeding argument is no argument at all, for two reasons: Marriage is for other higher and holier purposes than that of procreation of species, the purposes of love, home and happiness, that do not appertain to the humbler animal sphere of life. Besides, while the owner of cattle has a financial interest in his stock and is superior to them in reason, judgment and ownership, there can be no such supervision and lofty paternalism over the human race, since there is no tribunal so superior to them.

If all persons who could not answer the proposed questions favorably could be prohibited from marrying, of course not one person in one hundred would be eligible. Many very excellent people have had ancestors in prison, often unjustly, and many most exemplary people have had drunken parents and grand parents. And many whose ancestors died of consumption are perfectly sound and well. My father's mother died of consumption. He is strong and hale at 83, never had a symptom of the disease, and none of his eleven children and numerous grand children ever had any trouble of that character. Yet, I suppose the would-be marriage regulators would have forbidden him to marry.

I know a man who was born without feet or hands. He married a deaf mute. They have three grown up children, a boy and two girls, good looking, symmetrical, intelligent, active and entirely free from the defects of their parents. And I know another couple, healthy, strong and apparently in possession of all their faculties, who have seven children, all born deaf mutes. The couple who have the three perfect children would have been forbidden to marry and the other couple permitted, by the human marriage commission.

If we could have an infallible, superhuman tribunal to decide as to fitness to marry, then such laws might be more reasonably demanded.

Besides all this, such attempts at legislative intermeddling are restrictive of the most sacred individual rights and seek to fasten upon the race traditional facts of physical heredity. The human family is too far advanced in intelligent individual liberty and self-respect to ever sub-

mit to any law that seeks to bind in bonds of penal chains either the conscience or the heart. *It cannot be done.* Moreover, contagion and fatality of disease and physical inheritance we now rise up to deny, and to overcome the delusion of them. The proposed marriage restrictions seek to magnify these errors and fix them upon us as forever settled questions, so that our most sacred rights are to be subdued by them.

It is true that unrestricted marriage privileges result in some abuses, as is the case with every other privilege. But coercive laws, made and enforced by some of the sinners for the restriction of the rest of the sinners, will never supply the remedy. Education, unfolding of the best in the heart, uplifting of public sentiment, widening of individual liberty, are the key-notes to the only way of salvation. Such laws as are proposed by the Indiana senator and others in one or two other States tend directly toward the contrary, and do good only by causing a reaction in the other direction. Otherwise they must be entirely futile.

Read this worthy mother's thoughts on the subject:—

There are many grave objections to the proposed marriage law of Indiana, contemplated in the Resolution offered by State Senator Lindley at the present session of the general assembly of that State.

In the first place, to take away the liberty of the many on account of the few, is objectionable, as is the classing of men and women with cattle and horses, as if marriage were only for breeding purposes.

In my opinion, the Indiana senator is getting at the matter in a way that will bring about unsatisfactory results.

He may easily run his stock farm upon a scientific basis, and breed his cattle and horses as he may desire to increase their value, but he forgets, doubtless, that the present generation of young people are not brutes to be compelled to breed as some of the aristocrats may desire.

Never to our knowledge has there been a time when Freedom's voice was as persistent as now. Man is beginning to know himself, and this knowledge prohibits restriction of the rights of the individual by assemblies of politicians.

The uprooting of the many evils proposed to be remedied by such a law, will not be attained by prohibiting marriages. To make such a law universal would bring about a revolt that would be extremely embarrassing to would-be reformers. We have had our liberties taken from us in nearly every other way, but when it comes to take away our right to choose a life companion, even the worm will turn.

What would be the result of such a law? Those whose blood is tainted with crime and impurity would unlawfully cohabit, and bring forth the fruits of their illicit love in illegitimate offspring. This would increase the evil which the proposed law would try to prevent. To follow out the plan of the Indiana senator, we must do away with all love and affection, that we may be forced to serve the ends of brute procreation. Marriage then would be a farce; for I am sure the Indiana senator does not bind his animals to each other by law. Marriage is for love and home, considerations that do not enter into stock breeding.

There is something within every free born American

that will say, "So far and no farther shall we be restrained, by the wishes of the few who seek to make laws for the common people."

Let us look at this matter in a practical way, as the sentiment is today. To cut off the branches of a tree will not get at the root where the trouble lies. Nor can you change the nature or ways of man in the twinkling of an eye; for reformation grows slowly. The stock raiser who wishes to perpetuate his fine herds would not put within their reach anything to eat or drink that would incapacitate them, or make them weak or degenerate. Nor could any one buy the privilege from him to do so. Thus his stock has a decided advantage over our rising generation, who have the cigarette, the saloon and the disreputable house licensed and protected by the law, put before them. Then who is responsible for the congenital taint, the insanity, tuberculosis, scrofula, drunkenness and crime that makes the originator of the proposed law, fearful for the future? Are not the protectors of these places the ones who lead our youth to seek the vices that are allowed to run open? Enforce the law we now have against liquor, cigarettes and immorality and the future generation will take care of and right itself, and men and women purged of the taints of such vices will return to pure love, and the marriage vow be held and kept holy.

Of course we know that no marriage restriction law can become universal, for Love is the greatest power on earth. In my opinion, no law but that of Love that will prevent putting the poisonous cup to our neighbor's lips, and bring about the observance of the Golden rule, producing results that will be entirely satisfactory; for there is too much of the divine spirit within every soul to allow their individual rights to be tampered with. No compulsion will bring about the needed reforms among men. When, because of the love I bear my own boy, I refrain from giving to my neighbor's boy that which will harm him, when from the love in my own heart I judge the acts of others, and from knowing that that which causes sorrow to myself will cause sorrow to my neighbor, and this becomes universal among men, then shall the race be purged of all impurity.

The law against the rights of Scientists cannot prevent us as seekers after Truth, from silently bringing about that which the law wishes to force. Let us not forget this question that is of so much importance to the fathers and mothers of our Country. When we know that the Spirit of Good is for us, whom shall we fear against us?

V. C. R.



Answers to Correspondents

A LADY in Jacksonville, Fla., inquires about the following paragraph appearing in the Bible Lesson of the issue of Feby. 6:

"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."

She writes,

"I want to know how it can be that his spilled blood

has any virtue to atone for my sins. I feel it is high time the race had to use their own God-given faculties to keep in oneness with their highest origin, each and every one for himself, helping one another, but not having a mediator to rectify mistakes, but working out the problem with principle."

Our correspondent makes a mistake when she assumes that the quoted paragraph means that Jesus' blood atones for sin. It does not say so, nor does it mean that. Moreover, I have often made myself clear in *The Life* as not endorsing the old dogma [of blood atonement. I am surprised that any reader of *The Life* should so misunderstand and misconstrue me. I have always so strongly and unequivocally advocated the working out of the problem of salvation by each one for himself according to principle that I half suspect the lady got the ideas she urges as if against me from reading *The Life*, for she has been a subscriber from the first.

But I will explain more fully the three expressions in the paragraph criticised.

1. Blood spilled on account of sin,
2. To be atoned for, and
3. Forgiven.

1. It was the sinful state of the race that caused the shedding of Jesus' blood in two senses:

The blind in trespasses caused it, or did it directly,

The sacrifice of Jesus was that through his overcoming a way might be opened for sinning mankind to overcome the vicissitudes of life and be saved from sin and death. Jesus met in the incident of his crucifixion the article of death and overcame for us, that we might know both the possibility and the way.

2. The atoning is done by the sinner himself. Jesus showed the way and proved the possibility by meeting all the obstacles of life and overcoming them, gaining a complete victory. But he did not suffer in our stead. The atonement comes through overcoming the results of error. Jesus taught and exemplified the true way. Thus he was the way, the truth and the life—the example, the teacher and the demonstrator—for all mankind.

3. There is no divine forgiveness except through atonement, overcoming the results of error. Infinite Justice could not forgive a sinner in the sense of releasing him from the necessity of meeting the results of his wrong doing. When I say it would not be just I mean that it would not be just to the sinner himself. It is his means of growth and unfoldment of power, the only way a sinner can be saved from sin, or raised above the plane of his error ways so that he will not be liable to fall into them again.

The error being committed, the result must be met and overcome, through wrestle and trial risen above, made a stepping-stone to a higher plane. It is the only way of salvation.

To take away that means of rising and gaining a higher plane would be to irretrievably injure the sinner. That would leave him wandering on the plane of his errors, no better, no stronger for the experience and without means of rising above it.

You cannot develop strength without exercise, and you cannot have exercise without something to overcome. After the error is committed the thing to overcome is the result. If another take this opportunity away from you, he does you an irreparable wrong.

You can't harm God or insult him. Therefore God has nothing to forgive, or pardon on his own account.

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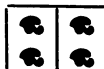
THE POWER OF RESURRECTION AND LIFE IS
WITHIN ME AND I WILL MANIFEST FORM AC-
CORDING TO MY WILL.

MR. B. O. Flower in the April *Arena*, speaking of med-
ical legislation, says,

"Legislators should carefully bear in mind the fact
that this (medical) profession, which is the most empir-
ical of all professions, is also the most dogmatic and ar-
rogantly intolerant, and the most hungry for special pri-
vileges and class laws of any profession. True, as is al-
ways the case, the plea for class restrictive laws is made
in behalf of the 'dear people'; but, as Herbert Spencer
has well expressed it, they (the doctors) are 'moved, as
are all men under such circumstances, by nine parts
self-interest gilt over with one part philanthropy.' "....

"It is far from our desire to assail the medical profes-
sion. What we protest against is its unjust and dangerous
demand for class restrictive laws that shall give its mem-
bers a medical monopoly. In this we believe, with such
men as Professor Huxley, Herbert Spencer, Professor
Youmans, Professor William James of Harvard and num-
erous other leading scientists and careful reasoners, that
these laws infringe on the rights of the citizen, that they
are a menace to the public rather than a protection, and
that they retard rather than foster the progress of science."

Correction:—On page 7, last week, second paragraph
of "The New Thought," "heartache" should be *head-
ache*. And the first line in the last paragraph of this
article should read, "Of course we are not conscious of
these facts," etc.



Healing Thoughts

THE IMPORTANT point in man's destiny is the Now.
Moralists of old taught that outside of one particular
moment all opportunity was forever lost. The man of
wrath, thundering from the pulpit, clouded the happiness
of young hearts by making the present day the only day
of salvation, and all other times forever too late. The
great Shakespeare said, "There is a tide in the affairs of
men, Which, taken at the flood, leads on to fortune." But he did not realize that the tide of Infinite Mind is
always at the highest. The poet who wrote of *Oppor-
tunity*, said:

"Master of Human Destinies am I!
Fame, Love and Fortune on my footsteps wait,
Cities and fields I walk; I penetrate
Deserts and seas remote, and passing by
Hovel and mart and palace—soon or late—
I knock unbidden *once* at every gate!
If sleeping, wake—If feasting, rise before
I turn away. It is the hour of fate,
And they who follow me reach every state
Mortals desire, and conquer every foe—
E'en death; but those who doubt or hesitate,
Condemn to failure, penury and woe,
Seek me in vain and uselessly implore;
I answer not, and I return—no more."

This wonderful Now, the crown and key-note for every
accomplishment, the vital point for all successful effort,
is to be limitlessly extended into all time, present and
future, and the golden wand of opportunity is continu-
ously extended to every human soul as it journeys along
the sun-lit airs of the interminable way of Life.

The people who believed their day of grace had past,
were those who ceased to rightly appropriate the Now.
Since *now* is the day of salvation, and since the Now is al-
ways present, so likewise is the day of salvation ever
present, and opportunity continually at hand. The prop-
er and due appropriation of this Now is the thing to be
considered.

One writes:—"I have been a drunkard and a scound-
rel; can you lift me out of the results which have come
with vengeance?"

Yes if I can get you rightly to appropriate the present.
You must so appropriate it that when you are lifted above
the consequences of your errors there will remain in you
no more weakness for those temptations. These troubles
came because you would not learn your lessons by way of
Truth and Justice. All people are free-willed, naturally
so.—Free to be lawful or unlawful. Free to be natural
and true, or unnatural and false. But the false way can-
not be continued in and if you had to be knocked down to
get you out of the wrong way, why that was the best
thing for you to save you. By neglecting a long number
of Nows you came into this unsaved consciousness. So
lay hold of the first Now you find, and make it the turn-
ing-point of future action. Never again drop down from
the thread of Nows that keep you in conscious contact
with the Infinite Presence. It is the line of life; the illum-
inated consciousness; the gate of Heaven.

Another writes:—"My Dear Mrs. Barton: although you

have not heard from me for an unusual length of time, I have written you many letters mentally. I cannot tell you with what gratification I write of my continued gain in 'wholeness.' It would be difficult to describe to you in what particular way I notice that gain. Perhaps you understand, from your knowledge of the different stages of growth better than I can describe. A feeling of *strength* which amounts almost to buoyancy greets my first waking moments in the morning, and I have a distinct purpose before me which seldom wavers through the day. I believe, Mrs. Barton, that I am experiencing the change of consciousness that for so long has clouded me. The thought is a happy one to me. The new statement you gave me is strong and helpful, and I love to hold it. With warm gratitude, I am always, Lovingly,"—

In the instance just quoted we have, a beautiful Soul who duly appropriated the Now, together with all its opportunities, and one who unquestioningly set forward in the new Life and Light the moment the treatments began.

The opportunity is *now*, and now repeats itself forever. The best and most appropriate now for the growing soul is the *moment of awakening into the consciousness of the true Life to be attained*. To-day if you will hear my voice and will not harden your hearts,—will listen and follow, you may enter the perfect Way at once. Seek ye the Lord *while* It may be found, (a'ways *just now*) call upon the Lord without postponement. "Let the wicked forsake his way, and the unrighteous man his thoughts, (right thinking is righteousness. Isaiah knew that if an unrighteous thinker would forsake his thoughts he would become righteous; for man, must think, and to leave off all unrighteous thoughts would naturally install right thinking, and make a man righteous in thought. This always brings right actions, and so makes a man righteous throughout.) For as the shower comes down and waters the earth and makes the earth bring forth fruit, "So shall my Word be that goeth forth. It shall not return unto me void, but it shall accomplish that whereto it was sent."

For ye shall go out with joy, and be led forth with Peace; The Mountains and the hills shall break forth into singing before you."

(Remember, this is the Lord speaking for the soul, after it has forsaken its unrighteous thoughts, and is appropriating the Now.) Things put on new beauty.

"And all the trees of the field shall clap their hands.

"Instead of the thorn shall come up the fir-tree.

"And instead of the briar shall come up the myrtle-tree, and it shall be to the Lord for a name.

"For an everlasting sign that shall not be cut off."

This is the way the soul feels when it is dwelling in the words of its Lord, when it is walking right along in the true way. Joy glows in the heart; understanding beams in the eye; Righteousness and Truth meet in him and he is glorified. This state of mind is Heaven anywhere.

C. J. B.

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THE BIBLE LESSON

SECOND QUARTER.

1901.

Lesson IV.—April 28.

JESUS APPEARS TO THE APOSTLES.—John 20:19-29.

Central Thought:—"Happy (are) those who, not having seen, believe."

The two appearances of Jesus recorded in this lesson occurred, one on Sunday evening the day of the resurrection, and the other a week later, Sunday, April 16, A. D. 30.

The Apostles, as the eleven disciples are now called, were assembled in an upper room in Jerusalem, which seemed to be a common place of meeting.

19. Then, it being evening of that day, the first day of the week, and the doors having been closed where the disciples were, through fear of the Jews, Jesus came and stood in the midst, and said to them, Peace be to you.

20. And having said this, he showed them his hands and side. The disciples, therefore, rejoiced seeing the Lord.

It seems to me this is the third well authenticated appearance of Jesus after his resurrection, although some commentators call it the fifth. The first was to Mary the Magdalene in the garden early in the morning, the second to the two men on the way to Emmaus, late in the afternoon, and the third this appearance in the evening. There was a vague rumor that Peter saw him during the day, but not well authenticated.

The inference here is that Jesus appeared among the assembled disciples in that room without opening the door. They were startled, of course, believing it to be a ghost. So he spoke words of peace and exhibited the perforated palms and pierced side to prove his identity.

It was a spiritualized body, now entirely subject to the will, that Jesus now manifested in. Matter offered no resistance to it now and its levitation and locomotion were subject to a thought.

I believe, sometime, we shall have like control over our bodies. Then they will not be subject to material gravity and will be sustained by the original Essence of Being coming direct from the Universal by thought mediation instead of by the grosser ways.

'Peace be to you,' is the word we speak to all persons in fear, fevers or states of distraction. It is a soothing, reassuring word, is Peace. With it Jesus quieted the storm. So may we, with equal faith.

21. Then Jesus said to them again, Peace be to you; as the Father has sent me, I also send you.

The personal dispensation of Jesus was ended and now the pupils whom he had taught were to take up the work. So the return of Jesus in form as he first appeared would be unnecessary.

The Father, the Universal Spirit, sent, expressed into individuality, Jesus; now the Christ commissions his pupils to continue the work he left unfinished. This work continues to this day.

22. And having said this, he breathed on them and said, Receive Holy Spirit.

23. If you remit the sins of any, they are remitted un-

to them; if you retain them, they have been retained.

The breathing on them was a sign of inspiration. It was the spiritual breath they inhaled.

You may breathe this Holy Spirit, the healing breath of God, and receive power by it. You may practice this spiritual breathing until you do it consciously, in connection with the symbolic physical breathing, and need not grow weary or fagged in work. Try it. There is vast advantage in it.

The meaning of the 23rd verse, I take it, is, that the disciples now had power to heal and alleviate human ills, the results of sin; and that they might utter sentence of retribution against wrong-doers, as in the case of Simon Magus.

To remit sins is to lift the sinner, by the light of knowledge and overcoming of the results of sin, to the plane higher up in spiritual unfoldment where he will not be liable to fall into the same errors again.

Many suffer through the results, being purified by the fires of trial, slowly, because they are ignorant of the law of results and their uses. The word of the true disciple of Truth opens up the light within and the sin is remitted through using the results in the way they came to be used. This is the only forgiveness possible.

So, to say, "Now let the results of your sin come upon you," is to open up the light within no less than by the other word. It is spoken only to the one who is "dead in trespasses and sins," and knows not the full meaning of his deeds. This word "retains" the sin and brings the harvest through which comes reformation.

24. But Thomas, the one of the twelve called Didymus, was not with them when Jesus came.

25. The other disciples therefore said to him, We have seen the Lord. But he said to them, If I see not in his hands the imprints of the nails and put my finger into them, and put my hand into his side, I will by no means believe.

Thomas has had a rather unenviable reputation on account of his attitude in this matter. "A doubting Thomas" may be found in every community.

But, really, Thomas was not to blame for wanting tangible proof. His language was a little strong, but he did not mean it in the full sense, as after events proved. He believed upon the evidence of his eyes without the actual contact. The other disciples required the same proof.

We all want evidence for that which is outside of ordinary experience. It is natural. So let us quit abusing poor Thomas. He was all right after all, not a particle more skeptical than Peter.

26.—And after eight days the disciples were again within, and Thomas was with them. The doors having been closed, Jesus came and stood in their midst and said, Peace be to you.

27. Then he said to Thomas, Reach here thy finger and examine my hands, and reach here thy hand and put it into my side, and be not unbelieving, but believing.

28. Thomas answered and said to him, My Lord and my God.

29. Jesus says to him, Because thou hast seen me thou hast believed; happy (are) those who, not having seen believe.

Jesus appeared again, on the next Sunday, as before without opening the door.

Some think this was the same room in which Jesus and his disciples celebrated for the first time the Lord's Supper.

It was entirely appropriate that the Christians should substitute Sunday for the Jewish Sabbath. It was the day of the resurrection of their Lord. And he appeared twice to them miraculously on Sunday and endowed them with Holy Spirit and power.

We do not know where Jesus was during the week between these two Sundays. He was probably in the silence communing with the Father, preparing for the ascension.

Thomas was a twin and was excusable for not believing what the others said. The other half of him was not there.

But Jesus approved him for believing on sight without touch, and then spoke more commendatorily of the one who should believe without even seeing. This would be a pure exercise of faith, while the other would be responding in assent to evidence.

Now we take no truth, no matter of conscience and right upon authority. I say, "The square of the hypotenuse of a right-angle triangle is equal to the sum of the squares of the other two sides." You ask, "How do you know?" I do not say, "Why, Euclid said so." I say, "It proves, works out, can be applied for correct results." The word of Truth heals. How do you know? When applied it does the work. It stands upon no one's ipse dixit.



MEDITATIONS

By KAXTON

A READER has asked for the basis of "substantial knowledge" and "sound philosophy." There is no basis of substantial knowledge except truth, and the only basis of sound philosophy is substantial knowledge. Much that passes for knowledge is not substantial knowledge. Acquaintance with the superficial phenomena of the world is not a substantial knowledge of it. To know the facts of history is not a substantial knowledge of history. To obtain a substantial knowledge of an action or an entity, it is necessary to penetrate deeper than the outward phenomena. Substantial knowledge grasps things as they are; superficial knowledge views things only as they seem to be. Sound philosophy can not exist except as a fabric built upon substantial knowledge as a basis. It is simply the correlation in thought of the elements of substantial knowledge. Substantial knowledge arises by living into the plane whence the roots of knowledge spring. It is possible even in this day to so study the works of Shakespeare as to know the man Shakespeare better than his next neighbor knew him when he lived at Stratford on Avon. My nearest neighbors, perhaps, have not such substantial knowledge of me as some persons who, having never seen me, have carefully and thoughtfully followed these Meditations. Substantial knowledge is not possible without growth and development. A child has no substantial knowledge of

a steam engine as such, and can not have, until it has attained a certain degree of maturity. The practical engineer may have a practical knowledge of the engine as an instrument of motion, but he probably has no substantial knowledge of it in its ultimate analysis.

Substantial knowledge can not be communicated from one mind to another by any medium of direct interchange, unless the receiving mind has by development reached the plane of power where such knowledge can be grasped. The relation of substantial knowledge to the welfare of the individual, is a vital relation. Men fail to know things substantially because they have not grown substantially. Substantial knowledge has a direct relation to character. The truly good must have substantial knowledge. The ignorant cannot be good except in a negative sense. The little child is a model of innocence and negative goodness; but it can not be good in the full positive sense until it has reached the plane of spirit power where the tendency to err has, in a measure at least, been overcome. But this plane can not be reached without substantial knowledge of self and its environment. It has been a firm belief of the writer of these lines for years that undrestanding is the magic key to the universal treasure-house of power. It is the folly of this age to trifle with knowledge. Religionists set it aside for blind dogma or still blinder impulse. The economist prostitutes it to the accumulation of wealth, and the world has forgotten that substantial knowledge of things as they really are has a value in spiritual culture and development which far transcends any commercial rating that could be placed upon it.

Power, in its ultimate analysis, is spirit. This is not conveying any substantial knowledge of power or of spirit. In order to have substantial knowledge of these wonderful verities they must be possessed, and to possess them growth must take place. If any one is in the midst of doubt, and the way ahead seems dark and uncertain, let that one ponder his own heart for the answer to the riddle of the sphinx in his way. These riddles can not be solved by proxy. But the doubting one can be assisted by the assurance from those who have met and slain the sphinx in their own pathway that victory is certain if the contest is maintained without wavering.

When the women, who came early to the tomb where Jesus had been laid, found not the body of the crucified Lord, they were sorely grieved, and began to ask where he had been laid. They had been told about the resurrection, but they were too crude to understand it. They were fascinated by the personality of Jesus, and could not see the Master's triumph in the events that had just passed. The Christian world today is in the same attitude. Christians have fastened their hearts upon the personality of Jesus and refuse to allow the Jesus to pass out of sight and the Christ-Spirit to come into their lives. Still this must be done. The humanity, Jesus, be it ever so lovely, must be eclipsed by the Divinity, Christ. Substantial knowledge of man, of life, of spirit, as the soul grows toward its true destiny, will certainly teach men not to love the Jesus less, but to exalt the Christ the more, and

thus the spirit of man will begin to claim its own and wield the scepter of true power.



CHRISTIAN SCIENCE AND DRUGS.

“**M**ETAPHYSICS IN Christian Science exterminates the drug and employs mind alone as the curative principle, acknowledges that the divine mind has all power; but homeopathy mentalizes a drug, with such repetition of thought attenuations that it becomes more like mortal mind, than like the substratum of mortal mind, called matter; and its power of action is proportionately increased.

“If drugs are part of God's creation, which (according to the narrative in Genesis) he pronounced good, then drugs can not be poisonous. If he could create drugs intrinsically bad, then they should never be used.

“If he creates drugs at all and designs them for medical use, then why did Jesus not employ them and recommend them for the treatment of disease? Matter is not self-curative, for it is unintelligent. Mortal mind confers the only power a drug can ever possess.

“Narcotics quiet mortal mind and so reach the body, but leave both mind and body the worse for this submission. Christian Science impresses the entire mental strata, namely, mind and body, and brings out the proof that life is continuous and harmonious. Science both amputates error and destroys it. Mankind is the better for this sincere and profound surgery.

“The profession of medicine originated in idolatry, with pagan priests, who besought the gods to heal the sick, and designated Apollo as the god of medicine. He was supposed to dictate the first prescription, according to the ‘History of Four Thousand Years of Medicine.’

“It is here noticeable that Apollo was also regarded as the sender of disease. Hippocrates turned from image gods to vegetable and mineral drugs for healing. This was deemed progress, but really it only introduced another form of mythology and pagan worship.

“The future fate and history of medicine will correspond with that of its material god, Apollo, who was banished from heaven and endured great suffering on earth.

“Drugs, cataplasms and whisky are stupid substitutes for the dignity and potency of divine mind and its power to heal.

“Beyond the frail promises of human hypotheses, above the loosening grasp of creeds, the demonstrations of Christian Science stand revealed as practical science. Divine metaphysics is Christ Jesus' revelation of truth and love, for which He labored and suffered, then left a legacy to mankind, and which remains the divine stand for the understanding and practice of every man.”—Mary Baker G. Eddy, in N. Y. Journal.



Wichita Falls, Texas, March 23rd, 1901.

A. P. Barton,

Dear Bro.:—In your March 20th issue of *The Life*, appeared an article entitled, *Poor Old Missouri*. I, being a former resident of Missouri, also an M. D., feel a deep interest in this iniquitous legislation, seeking to deny Man's right to freedom of conscience, and his right to choose healing treatment (when sick) according to his best knowledge and belief. Please keep your readers

posted through The Life, as to the Supreme Court's action in the matter. And oblige a subscriber from the first issue and a constant reader of The Life.

Yours Truly,

John H. Judd.

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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. 8.

KANSAS CITY, MO., WEDNESDAY, APRIL 24, 1901.

No. 4

FATE AND I

SOMETHING IN me dwells, O Fate,
That can rise and dominate.
Loss and sorrow, and disaster,
How, then, Fate, art thou my master?
In the great primeval morn
My immortal Will was born.
Part of that stupendous Cause
Which conceived the Solar Laws—
Lit the suns and filled the seas,
Royalist of pedigrees.
That great Cause was Love, the Source;
Who most loves has most of Force.
He who harbors hate one hour
Saps the soul of Peace and Power.
He who will not hate his foe
Need not dread life's hardest blow.
In the realm of brotherhood
Wishing no man aught but good,
Naught but good can come to me.
This is Love's supreme decree.
Since I bar my door to hate,
What have I to fear, O Fate?
Since I fear not—Fate, I vow,
I the ruler am, not thou!

—Ella Wheeler Wilcox.



LIFE'S CROSSES this week. Next week we will have *Life's Compensations*.

Please look up our premium offer and let us have those new names while we can begin the subscription with Vol. 8. Each one of you can get a new subscriber if you will. The will makes the way.

Mr. and Mrs. A. P. Barton.

My Dear Friends:—This morning "The Life" came and I noticed it reads, "Vol 8, No. 1." I was reminded, if I wished its companionship and help another year, that my dollar must be on its way. After receiving its life-giving messages for seven years, I think it cannot doubt its still warm welcome and hearty appreciation, and from my heart I say, God bless you. Yours Very Truly,

A. E. Lothrop.

Edison sought in the unmanifest—aspired, prayed; he perceived the electrode—found it in the unseen—had hold if it spiritually (in mind), had faith; then he named it—spoke the Word—and a picture of his idea was manufactured—made manifest.

Ralph is remarkably quick witted and sees a pun before most people could. One day last week at the dinner table he was saying that he would not eat onions under any conditions. His brother said, "But, suppose you were in a desert on the Sandwich Islands and had nothing but onions." Without an instant's hesitation he replied, 'I would eat *Sandwiches* and *dessert*.'

In June Rev. S. C. Greathead of Clifford, Mich., will begin the publication of a monthly New Thought Journal, named *The Breath of Life*: \$1.00 a year, sample 10c. Mr. Greathead is an ex-Methodist preacher, ex because the presiding elder would not consent to his preaching in the Methodist church without a hell-fire and drug attachment. He renounced drugs and the devil and the church renounced him.

One of our charter subscribers in New York, upon renewing her subscription, writes: "It is *the* paper—should be very sorry to miss a copy. It has been a constant weekly visitant from infancy and we cherish it. It entwines about the tendrils of our hearts in sweet remembrance and we have watched its growth as we do our children, to see them develop from weakness to strength, and from strength to strength until perfection is reached."

A good friend in England, minister of a church, who has been compelled to allow his subscription to run behind a little, writes: "I am so thankful and grateful that you continue to send on to me that gloriously valuable paper, *The Life*, in spite of my being in arrears; for it would be a great loss to me to not receive it, from the fact that I get so much good out of it. It contains vital suggestions and gives one such an insight into Bible Truths that dark problems become easy of solution."

I believe it would be both unwise and futile to attempt to throw our Bible aside because it has not been rightly applied. Let us give it its rightful place, high up in our literature—possibly at the top—and interpret it by the light of reason and modern thought. Some say, "I will not use the word God as a name for Infinite Being because people have given it a wrong definition." That is most unwise. It is a good name; give it the right meaning. We are doing this. Already it is hard to find a person who believes in a man shaped God.

LIFE'S CROSSES

THE ROMAN cross, once a disgraced instrument for the execution of common or plebeian criminals, has been elevated to a very high place of honor through the devotion of those who have been touched by the principles advocated and exemplified by one who was executed on such a cross for righteousness' sake. Jesus was a martyr for a cause that the world of mankind sorely stood in need of that it should be promulgated and enforced. He thus became both the hero and the exemplar of that cause. Martyrs to principle and the persecuted for Truth's sake are always immortalized and the persecution which culminates in such martyrdom invariably advances the interests of the cause.

The cross was adopted by the followers of Jesus the Christ as an appropriate symbol of Christianity because very early in its existence the doctrine of substitutional sacrifice began to be advocated by its apostles, and blood atonement through this sacrifice began, in the church, to take the place of that which was believed to be secured through the shed blood of beasts and birds among the Jews.

Jesus is reported to have said once,

"If any one would come after me, let him deny himself, take up his cross and follow me." This was afterward made to mean that those who would become followers of Jesus or advocates of his teaching should expect ostracism and persecution from the rest of mankind. Then a sort of subordinate ideal of lesser crosses began to prevail. Any condition or circumstance or occurrence that crossed men's course or opposed their progress or interfered with their happiness or ease, have been called crosses.

We have believed that the bearing or enduring of these crosses patiently would result in a postponed reward in another realm, symbolized by the crown. So endurance and adjustment to environment have been preached as virtues to be recompensed, in part in this world, but mostly in a world to come, or to which we are to come.

It is true that this earthly sphere or realm of our life is not by any means all sunshine and "flowery beds of ease." The difficulties and sorrows and pains of life are many and multiform. We have called them either evils or chastisements. "The ills of life" we have said were to be endured, it being God's will that we should be punished through them for wrong-doing or else that we should be chastised and purged from original sin by suffering and gotten ready for an abode of happiness among the angels.

Now we begin to understand a new meaning for life's crosses and hence to make a new use of them. The new doctrine of retributive results is founded upon the two propositions:

Law is good, irrefragable, and universal;

Salvation from sin, sorrow and death is the end of every human destiny.

It follows from the first proposition that there is no power of evil, and vindictive punishment is out of the question. There is no punishment under the Law to satisfy vengeance and no injustice in suffering.

It follows from the second proposition that every result is beneficent and all difficulties are opportunities.

And here we may draw a lesson from the statement quoted from Jesus about following him. To "come after" Jesus would be, not to imitate him, but to live from the spirit, guided by the voice within, as he did, being unselfish, earnest, pure in heart and fearless.

To deny or disown self is to make selfish interests and inclinations subordinate to the good of the whole, to use the best personal interests and endowments for the advancement of truth in the earth, and to forego personal comforts and pleasures for the sake of ministering to the needs of the race.

To take up your cross is to meet the hardships, difficulties and perversities of life, not only bravely and confidently, but to elevate them and transform them to the character of servers and helpers on to greater wisdom and power.

The true rule is to control environment as much as possible—and there is a much greater possibility here than we have heretofore known—and that which cannot for the present be adjusted to our needs and uses, we should submit to gracefully and make it a blessing by overcoming its obstacle nature, thus rising above the plane of the error which resulted in the difficulty.

If a bank fails and puts all your money beyond your reach, only rejoice and give thanks and affirm that it is the best thing that could have occurred for you, under the existing circumstances, and that a great blessing is in it for you. Do this until your mental attitude is one of serene supremacy above the occurrence, until you are no longer tempted to worry or fret about it. Then the victory is surely yours.

What is the victory? The first is a reward in the kingdom of heaven. By this I mean an unfoldment of spiritual and psychic power so that you have greater command over financial matters and supply than ever before. The second is that which follows the finding of the kingdom within: the external kingdom is added, and no other bank where you keep your funds can ever fail.

If you have rheumatism, give thanks; be glad; repine not—and yet submit not humbly and supinely to it. Rheumatism is not a good thing to keep, and never should be sought; but, when you once have it, it is an excellent thing to overcome. So you rejoice, not because you have it, but because you are conscious of the power and opportunity to now rise above the plane of the erroneous thinking and doing which produce such harvests as rheumatism, neuralgia and the like. If you are dejected and discouraged and resort to drugs to temporarily relieve you of the pain, you become subject to the conditions and fail to educate by the use of this lesson, or to unfold strength by using the trial time aright. The condition came to you because either you yourself had erred so as to produce this result, or else you were capable of just such errors, so that this fruit of the deeds and words of ancestors could touch you to your discomfort. The overcoming of this obstacle to your happiness renders you immune to such things ever after. If you believe you cannot do this, get some one who understands the way and the law of it to give you a lift and direct you. It can be done, never fear.

In these two examples you get an idea of the true man-

ner of dealing with all manner of difficulties and crosses. Here is the key-note:—

Rejoice always and steadily maintain a serene mental supremacy over all adverse conditions and occurrences.

Oh my brother, my sister, when the dark days come and the cross is heavy as you bear it with weary steps up Calvary to Golgotha, look up to the sun-lit skies above its summit and rejoice; for "this day shalt thou be with me in Paradise."

The little crosses, the shadows of idle words, having been lifted up and kissed and passed by, go on to take up the greater ones, the gibbets of misdirected thoughts and deeds. When "it is finished," the resurrection "from among the dead" follows. Beyond every cross borne and passed in triumph is a resurrection, a coming forth from among the dead materiality and wrecks of error where such crosses are erected.

Take courage, ye who labor and are heavy laden. I, the Infinite Ego, the Lord of life and peace, will give you rest—not beyond the last sepulchre alone, but in the Sabbath morn of every resurrection that comes beyond each cross that lifts you up.

Yes; there is a lifting capacity in each cross. The crucifixion and sepulture of each one remove only the mortal and fallible. The soul cannot be crucified; the life cannot be put out; the Christ cannot die; the spirit Ego cannot know corruption. Fear not that which has power only to nail the body of death to the crosses of life. Let them do their worst. "Father, forgive them; they know not what they do." They can do only good to you and me, however bad may be their intentions. After each one of life's crosses which we have taken up and upon which you and I have been lifted up, comes the resurrection of a new body, an embodiment of a new birth from above.



MEAT AND RAIMENT.

By E. S. Varney.

"THE LIFE is more than meat, and the body than raiment."

There is a vital truth embodied in these scriptural words. While food and clothing furnish the basic fundamentals of existence,—catering, as they do, to these universal physical necessities which in the nature of things must have priority,—yet the mental and moral and spiritual viands which feed the immortal soul forces are of far greater moment than are those which sustain the perishable bodily needs. As to clothing, a healthy body, poorly dressed, is preferable to an unhealthy body, attired, though it may be, in the finest garments.

"The life is more than meat, and the body than raiment." There is much of sensuous beauty and of material pleasure in this world, and while the manifold enjoyments on the plane of worldliness or physicality may be harmless, there is a higher happiness, a nobler enjoyment, which can only be obtained in the Life—the life of the soul, whose pleasures are found in the divine breathings of the inner life; in the motives and deeds that make men

better and women sweeter; in those acts where the grandeur of self-sacrifice shines forth; in the glories of intellectual unfoldment; in those deeply imbedded aspirations which raise the soul to the mountain-heights of the spirit.

It is only when we live this Life—the life that develops the best within us—that we are truly happy, and the more completely we dwell upon this high plane, the truer will be our appreciation of the worth, the depth, the intrinsic beauty of the ethical statement, "The life is more than meat, and the body than raiment."



IN THE March number of *Das Wort*, Mr. Schroeder, the editor, says:

"Upon our invitation, Mr. A. P. Barton of Kansas City, Mo., the editor and publisher of that splendid weekly, *The Life*, came to St. Louis on Sunday, March 3, and delivered two excellent lectures before the Society of Practical Christianity. In the afternoon he spoke on 'Truth,' and in the evening on 'Recognition and Affirmation,' in the English language. His addresses were both able and practical, forcible and eloquent, clear and instructive.

"He was greeted by several hundred hearers, all the seats being taken, and it became necessary to fill the floor spaces with extra chairs. All who heard him were delighted with his enunciations of Truth according to the principles of Divine Science.

"Mr. Barton was a lawyer until about ten years ago when he studied Divine Science, and as he became convinced of the value of this Truth through numerous experiences and demonstrations, he gave himself entirely to the Divine Science Work; and his efforts have not been fruitless.

"In *The Life* of March 13, No. 46, Mr. Barton gives an interesting account of his visit to St. Louis."

(Translated from the German by A. P. Barton.)



A Great Man's Choice:—"I would rather go to the forest, far away, and build a little cabin—build it myself—and daub it with clay, and live there with my wife and children; and have a winding path leading down to the spring where the water bubbles out day, and night, whispering a poem to the white pebbles, from the heart of the earth; a little hut with some holly hocks at the corner with their bannered bosoms open to the sun, and a thrush in the air like a winged joy—I would rather live there and have some lattice work across the window so that the sun-light would fall checkered on the babe in the cradle—I would rather live there, with my soul erect and free, than in a palace of gold, and wear a crown of imperial power, and feel that I was superstition's cringing slave, and dare not speak my honest thought.—Ingersoll.



Get up a class in your town and send for a good lecturer to come and give a course of lessons. It is much easier to do than you would suppose. You can do it, if you will.

THE LIFE.

A WEEKLY JOURNAL OF CHRISTIAN METAPHYSICS
AND HEALING.

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A. P. BARTON

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NOTICE.

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

KEY-NOTE.

THE POWER OF RESURRECTION AND LIFE IS
WITHIN ME AND I WILL MANIFEST FORM ACCORDING TO MY WILL.

Creeds are made by one to check another's freedom.

Aspiration is prayer; faith is spiritual perception; spoken words make manifest the idea of the thing perceived.

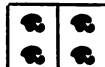
If the church is the best you at present know, join, with pure purpose. But do not let the church do your thinking for you.

Remember: the steps to failure, sickness and death are, 1. Ignorance; 2. Belief in evil; 3. Fear. Let us overcome the ignorance with knowledge and deny away the dogma of evil; then fear goes, with all its dread brood.

Fear is the absence of knowledge. It comes to fill a negative place in the mentality—to create a stir—to awaken inquiry. Fear opens the door to that which is feared, whether it be the Lord or La Grippe. Know the Truth and it will make you free.

AS HONEST Hodge the farmer sowed his field,
Cheered with the hope of future gain 'twould yield,
Two upstart jacks in office proud, and vain,
Come riding by, and thus insult the swain:
"You drudge and sweat, and labor here, old boy,
But we the fruit of your hard toil enjoy."
"Belike you may," quoth Hodge, "and but your due,
For, gentlemen, 'tis hemp I'm sowing now."

—B. Franklin.



Healing Thoughts

ASPIRATION IS prayer; faith is spiritual perception; spoken words make manifest the idea of the thing perceived.

Science is a surer Way to heaven than the church.

A chubby-necked, elderly man who looked as if he had "sinned away his day of grace, and wished to do something for the Lord" by way of saving souls to make up for the deficit, called and left some tracts at our door this morning. I am just as much a student as I ever was, and am most willing to learn, if the subject is in advance of me. I do not care to take any back tracks, nor tracts. But I investigated years ago all the points this man is whetting up and down the streets to introduce.

The girl answered the door bell, brought the bundle of tracts and placed them on my desk. Here is something from dear, good Mr. Spurgeon, of London, who, though the greatest orthodox preacher of his time, claimed to believe that good could be universal while evil was even more so; that Justice and Truth could have all power and yet leave a larger surplus of power for injustice and falsehood. He fought with earnest zeal, but labored under a delusion. He told some great truths, but dimmed their light by turning on the smoke of a bottomless pit. He taught the necessity of knowing the Truth in order to be free, but he made everything hinge on the art of knowing how to appropriate the merits of Jesus in order to get excused from the results of sin. He taught that a man might and does sin every day, and as often obtain forgiveness, by leaning hard on this advocate with the Father.

This kind of doctrine, in its very nature, would encourage continual sinning, continual sickness, continual repentance and leaning upon the advocate, age after age interminably. Mr. Spurgeon built a large church. He was a good and great man, for he did the best he knew and did it well. But if he had taught that it is *wrong doing* people must be saved from, and had left *results* to the law of nature (as must be, anyhow) his efforts would have been crowned with wonderful results. If he had stood up and taught the truth, "you shall reap according to that which you sow," it would have made people think for themselves. But when he said, no matter how vile you are, you only have to look to the one who is pure—believe in him—and you will be saved, the one contemplating a wrong would appease his conscience by saying in his heart, "I will do this wicked thing and then repent and get forgiveness. I will cast it all on Jesus and get out of the penalty." Can one conceive of a more selfish position? That soul is little who would make an innocent man pay the penalty of his crimes. He would make a cruel father or husband. Were I among the girls who are meditating a life co partnership, I would refuse a man who depended on the vicarious atonement for salvation.

It is singular Mr. Spurgeon did not understand what Jesus came into the world for, when that was the theme of all his preaching. Jesus said, in plain words, he came into the world to save it *from sin*. We are the children of Perfection and must grow into the ways of the perfect. Sin means tardiness, stopping, loitering in the perfect way of life. Jesus came to start people on, to arouse them,

and get them to hustle evenly onward. ("Jesus" is the personification of the Voice of Truth that speaks in all men.) "Arise, move forward. As children of mathematical Being you must not stop or wander out of the way."

In one of these tracts, Mr. Spurgeon said: "You have lost yourselves, a fog is gathering. You ask your way home. There is a wood yonder, you may be lost in it; there is a precipice, you may fall over; there are enemies abroad, you may be attacked. The one thing you want to know just now is, which is the way? A thousand questions far more interesting might suggest themselves at other times, but in your condition the one important thing to ascertain is, *the way*."

He continues: "My mission is to tell you the *Way* to heaven. Jesus of Nazareth, son of Mary, cries to every soul, 'I am the way'".

Then, Mr. Spurgeon makes *belief* in Jesus the start in the *Way*; but I am sure from the explanation which follows in his remarks, he did not understand just how Jesus was the *Way*, the *Truth* and the *Life*. At that time in the world no one knew or seemed to know, that The perfect Self *within each one* is the *Way*, the *Truth*, the *Life*. And when Jesus tried to teach men this truth, they seemed bent on looking to *him*, instead of only looking upon him and his teaching as an *example* of what they in themselves should do.

The spiritual Self, the Metaphysical Individuality of every soul, is its saving Christ. It is called saving, because when the soul puts it on it is safe. Let us glance at this saving individuality called the Christ. The reason why it is saving, it is perfect in all its character. There is in the Perfect Spiritual Self never a thought of malice, injustice or wrong. It is *whole*, standing for all the Infinite attributes in their perfection, forever. The soul must attain to this true character. The Spiritual Self has no needs. It is perfect as the Father Principle. It is this Self the soul must put on, must attain to in character. When it does this it will be rid of worry, and superior to inharmony. Perfect Love then instead of fear; confidence instead of mistrust.

The human soul is born into the flesh (apparent limitation) in order that it may overcome obstacles and build itself up into a self-made man in Christ, the Spiritual Self. It must become self-sustaining, through the appropriation of immanent power, before it can show forth the perfect likeness and thus fulfill its mission. No affliction comes to stay. It comes for you to put under your feet, to lift you higher in strength and understanding.

You may say with profit, "I will not let thee go until I step up higher." And when understanding dawns it finds you on a higher plane, the difficulty rolled away and only the blessing in sight.

C. J. B.

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THE BIBLE LESSON

SECOND QUARTER.

1901.

Lesson V.—May 5.

JESUS AND PETER:—John 21:15-22.

Central Thought:—"Lovest thou me?"

This appearance of Jesus to the disciples took place some time in April, A. D. 30, probably soon after his appearance to them on that second Sunday in the upper chamber in Jerusalem. At this time they seem to have been assembled near the homes of some of the disciples near Capernaum on the shore of the Sea of Galilee. Most of the disciples were fishermen and spent much of their time in this occupation on this sea, or lake, where fish were very abundant.

Angels had told the disciples that Jesus wished to meet them in Galilee and then Jesus, at his second appearing to them on Sunday a week after the resurrection, told them that he would meet them on the shore of the Sea of Galilee.

Seven of them went soon after; they were Peter, Thomas, Nathanael, James, John and two others. Ruskin calls these five the Denier, the Slowest Believer, the Quickest Believer and the two Throne Seekers.

Then Peter proposed a fishing trip out in the lake at night, and they went and had no luck. They tried all night, but caught nothing. At day-break as they neared the shore they saw one whom they knew not standing there in the dim light of dawn. He asked, naturally "Did you catch any fish?" They said, "Not one." Then he said, as if he saw a shoal of them in the clear water, "Cast your net now on the right side of your boat." They obeyed and, sure enough, captured a large shoal of fine fish. Then they knew the lone man on the beach was Jesus; John first recognized him, and then Peter plunged in and swam ashore.

When they landed they found that Jesus had already prepared breakfast for them, consisting of broiled fish and bread. They all then sat down about the fire they found burning on the shore, broiled some more fish, some of the 153 they had just caught, and ate breakfast together. Jesus acted as host.

15. When, therefore, they had breakfasted, Jesus said to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He says to him, Yes, Lord; thou knowest that I dearly love thee. He says to him, Feed my lambs.

16. He said to him again, a second time, Simon, son of Jonas, lovest thou me? He says to him, Yes, Lord; thou knowest that I dearly love thee. He says to him, Tend my sheep.

17. He said to him a third time, Simon, son of Jonas, dost thou dearly love me? Peter was grieved because he said to him the third time, Dost thou love me? And he said, Lord, thou knowest all things; thou knowest that I dearly love thee. Jesus said to him, Feed my sheep.

The first and second times Jesus asked Peter if he loved him he used the Greek word *agapas*, which indicates a warm friendship, rather than love. The third time he used the verb *phileis*, dearly lovest thou. Peter in all

his answers used the warmer form *philoo*, I dearly love.

"More than these" refers to the other disciples present. Peter had been more impetuous, more demonstrative, in the expression of his affection for Jesus than the others had. He said once he would not permit them to crucify Jesus at the peril of his life, and then began to carry out his purpose in the garden that night when he made such a savage attack upon the high-priest's servant. And just now he could not wait until the boat landed, but jumped overboard and swam ashore to greet the Master first.

His answers were rather in the positive than the comparative degree: "I love you dearly, as you already know, whatever the others may think of you," was the purport of his reply.

Jesus' first rejoinder was, "Feed my lambs;" the second was, "Tend my sheep;" the third was, "Feed my sheep."

The lambs are the children and the weak ones of the flock. They must be fed on the bread of life, the word of Truth.

The sheep are the stronger members of the flock: but they need a shepherd. Hence he said for Peter to tend them as a shepherd, giving them protection from wolves and leading them into green pastures of truth and by the still waters of life.

The last request, "feed my sheep," indicates that they, too, must be fed on the word of good.

We all need one another, more or less. There are many who must be lifted by the hand out of ditches and bogs, led out of darkness and helped to get on their feet upon firm footing. Hence the need for teachers and healers. We must all feed the lambs and sheep and tend them.

18. Indeed I truly say to thee, When thou wast younger, thou didst gird thyself and walk where thou didst wish; but when thou art old, thou wilt extend thy hands, and another will gird thee and carry thee where thou dost not wish.

19. Now this he said, intimating by what death he would glorify God. And having said this, he said to him, Follow me.

According to Origen, Peter was crucified at Rome with his head downward when advanced in years, after the destruction of Jerusalem.

There is a little church near Rome named Domine, Quo Vadis? There is a legend connected with the spot upon which it is built. When persecution of the Christians was hottest under Nero, Peter was prevailed upon by his friends to flee to a place of safety. At the spot upon which this little church stands he met in vision Jesus with a crown of thorns upon his head. Peter exclaimed in wonder, "Domine, Quo Vadis?" Lord, whither goest thou? Jesus' sad reply was, "I go to Rome to be crucified a second time." Then Peter turned back and bravely met his death on the cross, according to many ancient writers requesting that he be crucified with his head downward so that his execution should be in greater humility and shame than that of his Lord.

20. Peter having turned about, saw the disciple following whom Jesus loved; (who also reclined on his breast at the supper and said, Lord, who is he that will betray thee?)

21. Peter, therefore, seeing him, said to Jesus, Lord,

and what of this man?

22. Jesus said to him, If I wish him to abide till I come what is it to thee? Follow thou me.

Jesus had told Peter to follow him (verse 19) and probably arose and walked along the shore giving him instructions about his work. Peter looked back and saw John coming on after them and asked, "What about this man?" meaning, no doubt, "What would you have him to do? Why is he following us?"

Jesus' reply was a lesson for Peter to attend to his own business and let other people's business alone.

Once early in my Science work I had said something in a lecture before a class that offended a man and his wife who were invited guests of the class that night, not members, so that they got up and left the room at once. I felt bad about it, and that night when I retired the incident was a heavy weight on my mind. I dozed while running it over in thought, when I was suddenly startled by a voice which said, "What is it to thee? Follow thou me." Then I was assured and at peace. It was a lesson to me.

John, in his gospel, never mentions himself by name. He usually calls himself "the disciple whom Jesus loved." The Greek *agapa*, meaning a warm friendship, is here used and at verse 7, also at chap. 13, verse 23. But at 20:2 the warmer term *ephilei* is used.

I do not suppose John meant to imply that Jesus did not love the other disciples, but that he was specially attached to John as a personal friend. John seems to have had a loving disposition.

Then the report was circulated that Jesus had said that John would not die. He did live to be about 95 years old, I think. He waited a long time for Jesus to come back, but he has not come yet.



Answers to Correspondents

IT IS known to be a fact that hypnotists can and do hypnotize people without their consent. They will hypnotize them while they are not thinking of such a thing.

1. Please tell me how one can always protect himself.

2. Where would you advise one to send to get the best instructions on hypnotism?

3. Do you think every one ought to learn the art in order to protect himself? or ought every one to learn it anyway?

M. C. G.

Answers:—I doubt very much if people in their right mind can be put under control of a hypnotist without their knowledge or consent. I know there are those who claim to be able to do this; but I do not believe it is well authenticated. I have heard at least one prominent lecturer and practical hypnotist say that no one can be hypnotized without his consent and co-operation.

But, while I have read several books and some magazines on the subject and think I understand it theoretically fairly well, I am not a practical hypnotist and could not give an opinion as to hypnotic control without consent, based on experiment. I have never attempted to do it, and would not do so under any conditions unless it

were a case of dementia or delirium that needed to be quieted and brought under control for healing or surgery. Even in such cases as that I am sure I know a better way than hypnotizing, although the latter way would be justifiable in such cases if possible at all.

1. Study and practice the teachings of Christian Mental Science. That is the very best armor against any influence or mental and psychic intrusions. One who is well instructed in this Science and is putting its principles into practice is as invulnerable to hypnotic attacks as is an anvil to the blast of a hand bellows. He has nothing whatever to fear from any mesmeric or hypnotic influence from any source.

2. Write to Mr. Sydney Flower, Times-Herald Bldg., Chicago, Ill.

3. No; I would not advise the study of hypnotism for that purpose. I have just shown you a better way to be protected. Nor would I advise everybody to study hypnotism. There are many persons who could not make any practical application of the science if they did have the theory by heart. They are not daring enough. A great deal of nerve and cool venturesomeness are necessary to a successful practitioner of hypnotism. Again, there are many who do not care to become hypnotists. Yet again, there are very many persons who ought not to understand hypnotism at all. Dishonorable, unprincipled, unscrupulous persons would make a bad or unwise use of it. But, of course, all people in this country are privileged to study any subject they wish to study and if any of them make a hurtful use of their knowledge, they must be restrained.

Will you give us in *The Life* an article on unfriendliness of employees toward their employers, and vice versa? I know what I want for them, but you can express it better than I can.

M. D. C.

This correspondent also writes about preachers preaching to their congregations what they know to be short of the truth, deceiving them, for the sake of their bread and butter. She gives an incident in her own experience. One day she listened to a sermon on Abraham's sacrifice of his son. The preacher concluded by saying that God desired not blood to be spilled but rather that we should be of one will with God. She asked the preacher after the sermon, "What, then, was the need or benefit of Jesus' sacrifice?" His reply was, "It was to manifest the truth," and added afterwards that he was already saying more than the people would stand, implying that he might lose his job if he should tell them the full truth as he saw it.

As to the question asked about employers and employees: It has been my observation that in most lines of service there are due respect and deference shown on both sides. In this country efficient domestic service is so hard to secure that cooks, house girls, etc., ask and receive what they will and the so-called mistress of the house must be very kind and deferential in order to keep her help. In the stores and shops clerks are treated kindly, but poorly paid. They are also most respectful in their manner toward their employers. In the offices, book keepers and stenographers get good wages and are treated kindly—sometimes too kindly. In factories where employ-

ees work under bosses there is often considerable abuse of authority in the way of driving and harsh words. The same is true among laborers on the roads and streets and in the coal mines where they work under bosses. On the farms the work is hard and the wages meager, but, as a rule, there is due kindness of feeling and words between the farmer and his hands.

There is a disposition, however, among wage earners to feel envious of the wage payer, and to criticise the one who hires his work done rather than do it himself. Such criticism is made by employees among themselves and is a sort of reaction and revenge resulting from a feeling of dependence and subordination in the presence of employers. If the proper estimate of the man apart from his money existed, this criticising, spirit would not exist. Nor would the haughty, overbearing, contemptuous feeling be found among those whose husbands and fathers hold the money, toward "only a working girl."

There is but one remedy for this: Education. And this is needed on both sides. I do not mean book learning; I mean the unfolding and drawing out into expression the true manhood and womanhood of the race, by every means possible. This and this only will dignify honest labor and bring capital to its proper place of service. It will remove the antagonism between capital and labor. There should be none. Capital should be regarded and used as the servant and instrument of work. In nature, purport and end, work is superior to money, and the man or woman who works is, in reality, more honorable than the one who holds much idle wealth, and should be so regarded. When this true estimate of things is secured there will be no longer any antagonism or criticism between the employer and the employed.

As to what the preacher said and the deduction therefrom, I have no doubt such is often the case; but, as a rule, the pews are far ahead of the pulpit in advance thought outside of the creeds. But the New Thought is making a sure conquest of all, both in and out of the churches.



Muskegon, March 20, 1901.

Dear Mr. Barton:—"The Life" came this morning. I seize my pen with the desire to congratulate the freedom loving citizens of Missouri on this grand opportunity for the demonstration of principle. (Referring to the dark ages Hall medical law.) As you have often taught, we grow strong only by meeting obstacles and overcoming them. Now is your time—and ours, for surely every truth lover will send his individual strand to be twisted into the great cable of positive thought which, projected by omnipotence, and guided by truth, will drag this monster to its ruin. Twentieth century people tolerating such a law! Impossible! "If God be for us, who can be against us?" "Truth crushed to earth shall rise again."

Faithfully yours, Declara.



Mr. Lloyd K. Jones has severed his connection with *The Journal of Magnetism*. We presume, but do not know, that Dr. Sydney Flower will continue its publication.

Oh, for the day when knowledge of Truth shall be in the consciousness of man as the waters that cover the sea! Oh, for faith in Principle! Oh, for patience, the backbone of faith, to wait the rising of the Lord (Law) in the souls of men! How trials of faith multiply as fidelity to the Word increases! Why cannot Christendom perceive the Christ in the Soul? Why cannot men know not only the Living God, but the God in live men, so to speak? Why cannot the true kingdom be known as within, and the unseen as the real? How Truth held to by the few is chemicalizing the realm of *materia medica*! How it is compelling its practitioners to resort to force, legislative force, to hold the people and their purses in their thrall! But this is what will advance the Truth, for mankind *will rebel*. The God in man will come forth. The Law is Lord. It is rising in power and will be recognized.

R. B. Throp.

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

VOL. 8.

KANSAS CITY, MO., WEDNESDAY, MAY 1, 1901.

No. 5

The World is Growing Better

THE WORLD is growing better every day,
I care not what the pessimist may say;
Of every brother weak
Let us some kind word speak;
It helps to make him stronger for the fray.
The world is growing better every day,
Though we meet the good and bad upon our way;
In each one there's a nook
Of good we oft o'erlook,
And we fail to speak the word that we should say.
The world is growing better every day;
I've learned there's much of good in all life's way;
If we'll but rightly act,
We've learned it is a fact
That many ills of living we can stay.
Would we have the world still better in our day?
Unmistakably I think this is the way:
To strengthen any soul,
Or make the body whole,
There's need we speak and act just as we pray.

Chas. McCubbin.



The Leader this week is on LIFE'S COMPENSATIONS. I trust it is written in the spirit's inspiration and will help many. Next week we will have *Life's Meaning*.

Some opinions about the proposed marriage restrictions are coming in. Let us have your thought about it, briefly stated. I design publishing a symposium of these opinions when I get enough of them together. Be brief and to the point, and state if you are married or single.

One day not long ago Ralph became a little vexed with Beatrice in play and expressed his feelings by the expletive, "O Lord." I said, "Ralph, the Bible says that when you pray you should go into your closet and shut the door." As quick as thought he replied, "I don't. I pray at my open window, like Daniel."

A little girl in York, Nebr., a bright little Scientist, was told by another little girl that God drove Adam and Eve out of Eden because they ate of the fruit of a tree that God did not wish them to eat. "No," she replied, "that was not the reason. It was because he was afraid they would get to another tree he had in there." "That's not what my Bible says," replied the other little girl. "Mine does," was the rejoinder which settled all controversy.

Ralph says I got that story wrong about his eating sandwiches in the desert. He says I spoiled it, and ought to correct my version. It was this way: Homer said, "But, suppose you were out in a desert and had nothing but onions to eat." His quick reply was, "I would eat the sand which is there" (sandwiches there) "and desert."

A unique marriage took place recently at South Bloomfield, O. August Croft, aged eighty-six was married to Miss Kate Putnam, aged eighty-eight. They had been sweethearts since they were fifteen and seventeen respectively, being near neighbors, but did not become engaged until about a year ago. Neither had ever been married before.

Springtime is here once more. The flowers in the Infinite are pushing out into the visible wherever conditions will permit. Their supply is infinite; manifestation only is limited. Life, which is everywhere, springs forth in grass and tree and bloom. Is it renewed in you, reader? If not, it is because you have not made yourself ready for it. Open to it, aspire toward it, believe in it, and so show it forth.

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"The Life" 3332 Troost Ave., Kansas City, Mo.

My dear Friends:—I have received a copy of The Life containing your review of my booklet. I thank you for your kind expressions concerning the work. It is a great satisfaction to have persons who are so far advanced in the "New Thought" agree with me in the step I have taken.

Yours most sincerely,

Jos. R. Clarkson.

One of our Missouri charter subscribers in sending her dollar for the 8th year of The Life, writes.

"I would love to tell you how much we appreciate it, but everything I can say sounds so insipid compared with its pure teachings that I can show how we prize it only by renewing our subscription. We feel more and more the power of resurrection and Life within, and rejoice to know we have light enough to see we are on the royal road."

Life's Compensations

THERE IS a just balance in life's occurrences, a payment for all expenditure, a reaction from every extreme. Selfish grasping and overreaching for the ends of greed and avarice are rewarded with poverty of soul and weakness of the vital centers, while that which has been so acquired easily takes wings and flies away.

On the other hand, love's giving forth, affection's sacrifices for humanity's sake, are compensated duly and fully through the reflex action of the Law of Being, bringing back love and love's fruition from mankind and from the everywhere.

I heard a man once say he liked to have toothache because it felt so good when it quit. Pain brings its reward if you use it aright, privation has its lessons which we may learn with profit.

"Blessed are they that mourn, for they shall be comforted." The blessing is not in the mourning, but in the comforting which follows. The mourning is hard and undesirable, but the law of justice and truth cannot be defeated; it will react in rejoicing and victory by and by. Sorrow cannot endure. Pain may not be perpetual. Life is buoyant and springs up to seek the light let into the soul by the window of hope. The crushed spirit will not lose its elasticity however long oppression's foot may stand upon it. Even the worm will turn in time.

Have you not felt the serene, triumphant joy which follows a contest well sustained against adverse conditions? Have you not often burst forth out of darkness into the light of victory over a wrestler who seemed to be bent upon downing you, and found when you looked down into his face that it was a friend who came with a blessing but could not bestow it upon you until you had won it?

There is no condition in life too hard for the soul which is conscious of its indomitable powers, to cope with. Life is full of wrestling and blessing, struggle and victory, clouds and sunshine, until we shall come out into the Benlah land of perfect harmony or heaven. But the light always follows the darkness as the day the night, and the clear skies of sunny brilliancy ever bend above the gloomiest storm cloud.

Permit me, reader, to here particularize some instances of compensation in life. I may be able to help you to triumph over your own peculiar difficulties.

Has a great bereavement befallen you? Did the blue-eyed angel of your home go away in agony and mystery into unresponsive silence? Has your heart been almost broken by the irreparable loss? And you could not explain it by your philosophy nor find solace in your religion. You just wept in desolation and cried out into the unanswering expanse, "Why? Where? When?"

The valley of shadows was long and desolate. But you plodded on, not understanding how Infinite Justice could permit such things.

After awhile you were aware of a lifting up, a serene peace of soul, a purification, a consecration to truth that you never knew before. The love and memory of the silenced one came back to fill the void and more than fill it.

You are better, tenderer, truer, stronger than you were before. It is Jessie's or Tommie's blessing, a solace of tears and a compensation for a seeming loss through the love and presence of the angel life that seemed gone out: There is ever with you now a drawing upward, a warning voice in temptation, a whisper of comfort in sorrow, a soft influence for mercy and righteousness, the gift of your darling from the invisible.

Is a hard lot in life yours? Do you work hard and receive little pay? Are toil and privation all you can see before you to the end of the fitful struggle? Are you often weary and discouraged and ready to give up?

Listen! I hear a voice breathing o'er the barren heath of ages, saying, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls; for my yoke is easy and my burden is light."

You have often heard this voice before, but you have had a false interpretation of it. You need not wait until life's river has plunged into the fearful sea of fathomless Eternity to realize this rest. Your true self spoke in Jesus of Nazareth and the words are only being emphasized by your hardships. The stripes of the task-master only drive you on through the hard way to the end where compensation awaits you—not the end of this bodily existence, the end of the task, the *via dolorum*.

When you come to yourself you will work, but not drudge, serve but not servilely nor unrequitedly. The I am is not haughty nor resentful, but meek and lowly in heart. Learn of it through the present struggle. There is compensation, exact and equitable reward, in it. The yoke is easy and the burden is light if you but learn how to wear and bear them.

Work that is not drudgery unfolds strength, and duty done for the love of the rightness and usefulness in it unfolds your capacities for broader and better required spheres of work. Refuse to work under task-masters longer. Do not let the wages be first and foremost as an incentive to your exertions. Let that incentive be only a desire to do good, a love of the right that is in your work.

Thus you will expand your powers and realize the true compensation of work, as well as better returns in wages on the external plane.

Have you long suffered from bodily afflictions which seem incurable? Has it been only fortitude to bear it that you hoped for?

While I believe there is healing for you if you apply at the right place, yet there is in that very physical infirmity a compensation in this life. When I was a youth in school I boarded with a family one year where there lived a frail old lady who had been blind for a great many years—that is, physically blind. But her spiritual vision was certainly very clear. I used to hurry through with my lessons evenings and go to her room and feast for an hour before retiring on her great words of wisdom. She was almost ready to fly away to a higher sphere. This spiritual development was a compensation for the loss of her physical eyes.

Recently I visited a lady who has been unable to walk for a long time and has all the while suffered almost incessantly the most excruciating pain from rheumatism. I

asked her if the pain was unceasing. She smiled and replied that it was like an old English woman once said, "When it was not excruciating pain it was 'tarnal misery."

Yet she was cheerful, witty and full of life. Her neighbors talk about what courage and force of will she manifests. They say, "What a power she will be when she gets well!"

But that strong will and fortitude and philosophical turn of mind have been developed through the suffering and confinement. It is a compensation, a making up in the spiritual and mental realm what has been lost on the physical plane. Now when she is healed her power to help others will be something immense.

Both righteousness and wrong-doing have their compensations. The compensation of virtue and honesty and diligence are far deeper and more lasting than the wages of the outer plane. It results from self-abnegation and devotion to ideals of truth and justice and not from direct seeking.

The compensation of oppression, cruelty, dishonesty and malicious wrongs to others is found in retributive and remedial penalty. It is not to be paid by the punishment of vengeance, nor in the stripes of dishonor put upon the offender by other men. It is like sowing followed by the harvest and the reaping. The fruition is the measure of the planting and the garnering is the end of retribution. It means salvation from sin.

So it is that adjustment is inevitable and compensation unailing in all life. And whatever may be the seeming, "all things work together for good" and the final triumph of the soul.

"Sheaves after sowing,
Sun after rain,
Sight after mystery,
Peace after pain.
Joy after sorrow,
Calm after blast,
Rest after weariness,
Sweet rest at last."



AT YORK, NEB.

AGREEABLY to arrangements previously made, I delivered two lectures at York, Neb., on Friday, April 19.

At 3 p. m. I spoke to a good-sized audience in Fraternal Hall on "Overcoming," and in the evening at the Auditorium Theater on "The New Thought." The large first floor was well filled, and a good many were in the balconies.

The attention at both lectures was most earnest and absorbed. The people I found eager to hear a rational statement of the teachings of Mental Science and willing to accept its demonstrated Truths.

I was entertained while there by Mr. and Mrs. Blodgett at their large and well-kept hotel, "The Blodgett House," and was very kindly welcomed by many warm friends. The lectures were secured and provided for by Mr. and Mrs. Geo. A. Howe, Mrs. J. H. Wood, Mrs. E. W. Smith, Mrs. Blodgett, Mrs. Jackson and numerous friends who freely contributed toward defraying the expenses,

many of them not scientists.

I had a most enjoyable drive about the city in Mr. Blodgett's carriage accompanied by Mrs. Blodgett and Mr. and Mrs. Howe, visiting the beauty spots of the place, by no means the least of which was the lovely home of Mr. and Mrs. Howe. Mrs. Howe (Dora) took me all through her tastefully furnished rooms and I sensed a beautiful atmosphere of love, peace and harmony there. Mrs. Howe is a successful Mental Science Healer.

York is a beautiful little city of over 5,000 inhabitants situated on the fertile plateau of Nebraska about fifty miles west of Lincoln the capital of the State.

It is a live business town and has not a dramshop in it. The people have the appearance of thrift and prosperity and are broad and liberal in their views of life.

My lectures were attended by the editors of the papers and the leading physicians of the town. At the evening lecture Ex-Lieut.-Gov. Gilbert presided and introduced the speaker.

I found there at least one very liberal physician, Dr. Sheidler, who does not believe much in drugs and uses suggestion in treatment continually.

The seed sown in York I believe has lodged in good ground and will spring up and bear much fruit.



Memory links us to the past, language to the present and books to the future. Let the Memory preserve only true and useful ideals; the language of the present moment be directed in wisdom; the books and periodical now is preparation for the great future, give forth their highest, their purest and best now possible. C. J. B.



Virtue is Power. Like the diamond it is sufficient in plain setting. C. J. B.

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NOTICE.

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

KEY-NOTE.

IN ME IS NOW MADE MANIFEST THE I AM CHRIST
TO WHOM ALL POWER IS GIVEN.

A CORRECTION.

THE BEAUTIFUL poem printed in No. 48, Vol. 7, The Life, credited "Translated from the Russian," was written by Prof. W. H. Carruth of the Kansas State University. Dr. Geo. W. Carey sent it to us with his own poem following just as we printed them in that issue of The Life. Dr. Carey says that the statement that Prof. Carruth's poem was translated from the Russian was made by him on the authority of an eastern paper which printed it so credited. Upon seeing our reproduction of the verses in The Life Prof. Carruth writes us,

"The verses were written by me and appeared first in the New England Magazine for November, 1895, with the title 'Each in His Own Tongue.' They are not a translation from the Russian as I can scarcely read Russian.—Nor are they a translation from any other language."

Belief is not subject to the will. It depends upon impression or evidence. You may wish to believe a thing very much, and yet be unable to do so because the evidence is too strong against it. And, on the other hand, you may be compelled to believe a thing against your desire, by the force of evidence. To hypnotize yourself into a delusion of belief by affirming that which is not true, is not to really believe it. But the evidence of the good and true is always abundant.

There is no first cause in time. First Cause is basic in all periods. It is the foundation principle governing all things and conditions. Thus will new effects forever continue to appear.

C. J. B.



Healing Thoughts

BELIEF AFFIRMED of anything unbars the door of the soul for its reception. The one who thus affirms perceives the thing affirmed, and to continue in the exercise of belief until doubt is removed and faith thus attained will reveal it *generally*. "If you will only believe you shall see the glory of Good." Belief is one of the easiest things to get. It always comes in greater or less degree by once affirming it. To say, I believe in a thing or state, establishes the fact and makes the soul actually believe. The "Christian Church" had good reason for requiring their converts to say "I believe that Jesus Christ is the son of God," since that was what they wished them to believe. And how many, many have grown into this belief, even to faith or certain conviction!

A firmation of belief in a condition or thing will establish belief. Is there anything you wish to believe? then affirm that you do believe it. To affirm that you have a good thing brings the blessing. Every good and perfect thing is waiting—not in some other person's already possession,—in the *Infinite* for you. It is as wrong to affirm that you have money or lands or any other thing, that belongs to another, as it would be to take quiet means to procure them, and the result would be as disastrous. But to believe in the Good and in all its ways is to manifest the nature of Good in your life.

If a patient *affirms* belief, in the healing Power, and the healer is in the understanding, of the laws of being, nothing can stand in the way of perfect demonstration. If he requests a treatment for *belief*, you may successfully, mentally assure him and cause him to manifest belief in the potency of the healing word.

Fear is the foundation of all disease, and fear arises out of the belief in separateness from Elohim Life. If the healer does not succeed in allaying the fear nor in helping the patient into right *belief*, he cannot heal him,—he is not yet ready for healing. Jesus Christ himself could not heal people under such circumstances. "He did not many mighty works there, because of their *unbelief*."—Matt. 13: 58.

Not many months ago a gentleman in a distant State, requested treatments. He said he was without faith, would like to have faith, but could not believe anything in connection with mental healing, and wished to know if his attitude could be changed, if he could be treated for belief. (In this act he showed a degree of belief.) Now *belief* and faith are two different things. Faith is realization, actual possession while *belief* is that receptive attitude of mind which has a degree of expectation mingled with desire.

"O yes," I replied, "if you are *willing* to believe, I can surely help you into that wholesome belief which is the turning-point toward salvation, always." I began at once cultivating his belief in the unity of his life and the One Life. This set aside the old "false belief" in separateness from God. I thus turned the force of his thoughts into the true channel, and as soon as he *believed* he saw salvation, for the freeing word found easy access. In a letter he said, "I found it easy to believe, and *easy to get well*, after your treatments and instructions began. The

change in my mental and physical condition is so great I find myself wondering continually, and yet it has all been so quiet and gradual." This is the general history of such cases.

With the patient's *belief* and the healer's faith, disease easily transforms into *ease*.

Health is the natural state. There is no ill health or health in degrees. Like *faith*, which does not admit of degrees, it is *all* health. Health is universal. Imperfect health is not in real substance. There is no such thing as poor health.

I will tell you how you may always know whether a thing is real or unreal. If it is imperishable, it belongs to universal substance and is real. If it can be annihilated it is unreal. All pain and disease, all deception and fraud belong to the realm of unreality, because, when they are removed from the patient, *they are not any more forever*. So, that which is unreal, though it may seem very real indeed, is easily obliterated, and the patient has only to let go of the illusion and believe in the power that belongs to Real Substance. To believe in the truth of being is to open the door of the soul and let the great Sun of Truth shine in. How long do you think a chamber could remain dark with its windows and doors open to the full blaze of a zenith sun? I tell you truly, understanding dispels all darkness. I can tell you the way of Life and Truth, I can help you into understanding, if you will only affirm *belief*.

Sometimes a patient insists upon saying, "my trouble," "my rheumatism," or whatever it may appear to be. He should not do this. Refuse to claim it as yours. If you must allude to it call it *that* rheumatism, which I will not have, and will from this time refuse to claim as mine." And this would be true of you. Your Real Self never has aches. *You* really cannot be sick. *You* are the child of Infinite Health and Power, and your office is to image forth the Infinite through the divine Idea. (All form is the sign of the divine Image.)

What a glorious work! How glad we are to know that we are alive with the Life of Spirit; wise with the Wisdom of Spirit; powerful with the Power of Spirit, and whole with the Holiness of Spirit.

Come, let us be what we are. As the microcosm or epitome of the beautiful Universe of Infinite Perfectness, let us gladly, rejoicingly, understandingly lay hold of our infinite possibilities, and press ever forward toward still higher and better attainment.

"He that believeth in ME, though he were dead, yet shall he live." "Me" here refers to the Spiritual Self within each one. The translators made it seem to mean Jesus because they believed it meant him. But each one must believe in the true Me of himself. This "me" is not the soul, though the soul, after it has grown in grace and beauty up to the full stature of the Me, then becomes one with it. The Me here referred to is the Spiritual Individual, the Divine and Immaculate Image of God within each one.

Relief in the omnipresence of Good brings a stream of Light upon your path. Affirmation of belief causes flow-ers of hope to spring up and blossom ultimately into the full fruition of *saving faith*.

C. J. B.

THE BIBLE LESSON

SECOND QUARTER.

1901.

Lesson VI.—May 12.

THE GREAT COMMISSION.—Matt. 28:16-20.

Central Thought:—"Behold, I am with you all the days, until the consummation of the age."

After the breakfast on the lake shore Jesus appointed another meeting for a few days later on a mountain side near by. The time was near the end of April, A. D. 30.

16. And the eleven disciples went into Galilee to the mountain where Jesus had appointed them.

17. And seeing him, they prostrated to him, but they doubted.

When they came to the appointed place of meeting they saw Jesus approaching from another way and they obeyed the first impulse to fall down before him in a worshipful attitude.

The usual closing to verse 17 is, "but some doubted." The Greek reads, when correctly translated, "but they doubted." They all had some misgivings, not as to his identity, but whether this was the man Jesus they knew, in bodily person, or only his ghost. "Is he dead and we now meet his disembodied spirit, or has he been actually resurrected?" was the question that arose in their minds. He had a peculiar way of appearing and disappearing and entering rooms without opening the door which they had not observed in him before the crucifixion. So they were rather perplexed than doubtful as to his identity.

The impulse to worship him was awakened by his divine aura or spiritual atmosphere. The need sought satisfaction where it was to be found, where it was discerned spiritually. In the Christ was salvation from sin. The disciples intuitively recognized this in Jesus. Later they were to seek it in themselves as all mankind must. The Christ being lifted up, draws all men. It was lifted up, exalted, in Jesus and drew his disciples to recognition and worship.

18. And Jesus approaching, spoke to them saying, All authority has been given to me, in heaven and on Earth.

Authority is mastery and control. In heaven is in the realm of spirit or mind; on Earth is in the external or apparent realm.

The Christ has authority over mental states, bodily conditions and environment. The word of Truth is the utterance of the Christ will. It is indefeasible and absolute. Learn to speak such words.

This authority was not an exclusive endowment of the man Jesus. It belongs to every one who overcomes as he did. "He that overcometh shall inherit all things." This inheritance is neither a gift nor a purchase; it is the possession of the son, the heir of the Infinite Father. The power is yours just as certainly as you get ready to use it aright. Rise above obstacles, overcome, prove your heirship and come into possession of the inheritance

of power and victory.

19. Go, disciple all the nations, immersing them into the name of the Father, and of the Son, and of the Holy Spirit,

20. teaching them to observe all things which I have enjoined upon you; and, behold, I am with you all the days, till the consummation of the age.

The word translated "nations" is the same word that is often rendered "heathen". It refers especially to the non-Jewish people. Jesus meant to tell the disciples that his gospel was for all the world, that God is not a little tribal deity, as the Jews had supposed, but the Father of all.

I question very much if Jesus had any reference to water baptism here. He never immersed any one in water himself and he does not here say for the disciples to immerse or plunge the nations into water, but into the name, the designation of complete salvation, into God the Universal, the individual in man and the Healing Breath. Immerse the nations in the ideals of the Infinite. You notice the expression is not to immerse them in the name, but *into* the name, or designation, or ideal of Infinite Love, Life and Power.

The things enjoined by Jesus were not the keeping of ordinances and obeying of commandments, but the living of the life, the demonstration of the precepts.

The last statement of this lesson is a declaration of the Christ, not of the man Jesus. It means that the Christ spirit or Truth is in us always in all ages, ready to become manifest. All power is at hand and ready to be drawn upon and utilized by us. All that is wanting is our readiness to become manifestors of it. Myriads of roses are in the invisible ready to bloom out into visibility, but the rosebush must get ready to be a manifestor of them before they can appear upon its stems. And each rosebush will manifest just as many roses as it gets ready for.

The same is true of you and me, reader. Unlimited power and wisdom are ready for us to become manifestors of them; the only lack is in our readiness, our unfolded capacity.

The Christ is our true self, our spirit individual or soul. All power is given unto this Christ in heaven and on Earth, no less now than in the time of Jesus.

Let us bring this Christ self more and more into control of the personality and thereby gain mastery over environment.



MEDITATIONS

By KAXTON

IT HAS been said that China has as many gods as men. The diversity of religious belief in the celestial empire is perhaps no greater, however, than in our own country. We are the worshipers of many gods, notwithstanding our general conformity to the dogma that there is one God, and only one. In this country each individual gives ready assent to the proposition that there is only one God;

but, at the same time, each imagines that his particular conception of God is that one. It is the fashion among us to keep our gods mostly in the dark; but if all the gods in Christian America were wrought into visible images, polytheistic China would no longer excite our wonder. If it were possible to compare the ideals of God which receive the homage of Christian devotees with the images of the Chinese pantheon, it is doubtful where we would find the most crudity and imperfection. As a nation we do not worship God, for we know him not, but as individuals we worship, or neglect, the ideals of God which we have created for ourselves.

The god of many nominal Christians is none other than the pagan Jupiter hurling thunderbolts at his enemies. The ancient Jove has changed his name to suit the whim of modern civilization, but his character is substantially the same. The spiritual crudeness of the world is such that very few are able to see God as a verity, and consequently the people for the most part form a mental image of him and endow that image with attributes according to their crude notions of the Divine Being. The blind race, with smothered intuition, catch up some dim outline of the overshadowing spirit of the Father, and think that they have found God. When once this image has been enshrined in the soul as a holy thing to be revered, it is not easily set aside, nor can it be rudely cast out without endangering the spiritual welfare of the individual. These false ideals of God are like the tares among the wheat, and must remain until the day of the harvest when in the maturity of that which is true the false may be removed without injury. These images are false gods, and although they are not given corporeal form, they are potent factors in the life of him who has set them before his face, and he who bows down to them to worship them is an idolater.

These ideals of God come to us through the same channels whence we derive all the dominant ideals of modern civilization,—we have adopted them, with various modifications, from the peoples who have lived before us. It is a remarkable fact that our highest ideals both in art and in morals come to us from conquered nations. Greek ideals of art and religion never dominated Rome until the Greek soldiery had fallen before the Roman phalanx. The moral and religious ideals of the Hebrews never became a power in Rome until the Roman legions had swept the Jewish nation from the earth. In later years, Christian Rome was never so successful in imparting the ideals of the cross to benighted Europe as she was after her military power had been broken, and the barbarians of Europe, flushed with victory, had knocked at the gates of conquered Rome. In modern times the subjugation of India by England has already been followed by a revival of Buddhistic ideals in England.

These facts suggest that the law of the survival of the fittest must be applied to spiritual and moral forces with some modifications. In the physical world force and cunning determine that which is fittest to survive. But

the history of the moral and intellectual development of the world plainly teaches that among the world's ideals the good and the true and the beautiful are the fittest to survive. Darwin acknowledged that in his scheme of evolution he had made no provision for the moral idea, and this acknowledgement led the poet Tennyson and others to disparage the theory of evolution itself. In the thought world, however, only the good can survive long, and this law is destined to bring to earth the true kingdom of heaven. Material evolution is only a very small portion of evolution. Spiritual evolution is the great fact that forms the foundation of all optimistic philosophy. To teach the world this fact is to make it better, more hopeful and more happy.

"Evil springs up, and flowers, and bears no seed,
And feeds the green earth with its swift decay,
Leaving it richer for the growth of truth:
But Good, once put in action or in thought,
Like a strong oak, doth from its boughs shed down
The ripe germs of a forest."



Answers to Correspondents

A CORRESPONDENT finds difficulty in dismissing the belief of a personal devil from her mind, and asks, "Why did Jesus talk of 'the devil' as if he were a reality?" She then quotes from the old version John 8:44.

We must remember that the old rendering of the Greek word *diabolos* by the English word "devil" was not correct. I will give you this verse correctly translated, as I am willing to submit to the decision of any Greek scholar:

"You are from the Father, the accuser, and the lusts of your father you wish to do. He was a man-slayer, from the beginning, and has not stood in the Truth, because there is no Truth in him. When any one speaks a falsehood, he speaks from his own, because his father also is a liar."

Jesus here unquestionably spoke of the physical inheritance of mortality and error. Did he believe that some people were born of a personal devil? If he did, he believed that no salvation was possible for them, that they had a different origin from that of those whom he taught to call God "our Father."

He did not believe it, and never taught any such awful fatality of evil.

The word here translated "accuser" is identical in meaning with the Hebrew *sathan*, being the Greek translation of that word, and means one who charges of wrong, or any person or thing that opposes or is adverse to goodness or happiness.

Now examine this verse closely and see if the following is not a fair interpretation of it:—

"You spring from an ancestry of flesh and error opposed to the truth, and your desire is to practice the wrong ways of your flesh parents. You are not regenerated. That mortal ancestry has always died and killed one another and believed in death. It has not known or practiced the Truth. So, when any of you speak a false-

hood, you utter only the emptiness of that mortal ancestry."

I believe this is just what Jesus meant. But I will give you another interpretation of the first sentence. Notice the peculiar form of expression, "the Father," and "your father." May this not mean "You are a legitimate product of the old cruel, jealous Jehovah. Your fathers became like their God and you naturally follow in their wicked ways." You know any people are like their God, and it is very evident that Jesus' ideal of God was far above that of the ancient Jews. They were cruel and blood-thirsty like their God. May Jesus not have referred to this here?

At any rate, it is now admitted by all scholars that there is no word in all our Bible, in the original languages, that means a place of torment for souls, and none that means a tormentor of souls, or a demon of darkness.

But, even if those earlier people had believed in such things, we now know better. The fact that our ancestors believed in witches and witchcraft is no reason for our adherence to such groundless superstitions.

Then my correspondent springs that old, old gag about how men could be so bad when they were created "very good," without a devil to make them bad.

If God provided a devil to make men bad, then God and not man is responsible for wrong doing. God would be not only a great bungler to manage things so, but a monster of vicious designs.

Let us rise above all the old superstitions and know that our God is not the Jehovah of the early Hebrews, and that their demonology which they learned only about 500 years B. C. of the Persians, is a discarded error of the ignorant past.

A correspondent asks,

1. "What would you do in a case you are treating if you found it impossible to perceive the particular error back of the physical ailment?"

2. "And what would you do if, after you perceive it, you find you are unable to see the perfect, healthy state of the part affected?"

1. When I first began treating people I did not attempt to perceive the particular mental error which was responsible for the disease. I used a set of formulas, one for each day in the week, and so covered all the ground. But in going over these formulas I would reach a point, a statement, that would cause a peculiar responsive thrill. Then I knew I had struck a key-note and would keep on striking it until the structure built on the error was shattered.

Then I learned to find the error or errors in mentality which permitted the intrusion called sickness, by means of questions and going into the silence. If I fail to do this, however, I give the general treatment for unfoldment of the powers of the true man.

2. If you are unable to see the perfect state back of the apparent abnormality, you will fail to help the patient. But you need not try to see in imagination a perfect physical lung, for example, in case of consumption. Only know that the spirit individual is perfect and complete in all its parts and speak this to the front with words that

convince the mentality of the truth of what you perceive.

Sometimes in treatment you may get above words in the exaltation of your consciousness of the truth of being. Then you just realize without form of speech that the patient is healed, and it is so.



Courage for the right, is the mother of success. Hesitancy against the consciousness of right clouds the sky of progress.

C. J. B.



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

VOL. 8.

KANSAS CITY, MO., WEDNESDAY, MAY 8, 1901.

No. 6

The Science of Being

FAIR ARE the flowers and the children, but their Subtle Suggestion is fairer;

Rare is the rose-burst of dawn but the secret that clasps it is rarer;

Sweet the exultance of song, but the strain that precedes it is sweeter,

And never was poem yet writ, but the meaning out-mastered the meter.

Never a daisy that grows, but a mystery guideth the growing;

Never a river that flows, but a majesty scepters the flowing;

Never a Shakespeare that soared, but a stronger than he did enfold him;

Never a prophet foretells but a mightier seer hath foretold him.

Back of the canvas that throbs the painter is hinted and hidden;

Into the statue that breathes the soul of the sculpture is bidden,

Under the joy that is felt—lies the infinite issues of feeling,

Crowning the glory revealed is the glory that crowns the revealing.

Great are the Symbols of Being, but that which is symbolized is greater;

Vast the create and beheld but vaster the inward Creator;

Back of the sound broods the silence; back of the gift stands the giving;

Back of the hand that receives thrill the sensitive nerves of receiving.

Space is as nothing to spirit: the deed is outdone by the doing;

The heart of the wooer is warm, but warmer the heart of the wooing;

And up from the pits where these shiver, and up from the heights where those shine,

Twin voices and shadows swim starward and the essence of life is Divine.

—John Realf.



You will read in this issue the last of my series of Life articles: LIFE'S MEANING. You have had before this,

"Life's Duties," "Life's Privileges," "Life's Crosses," and "Life's Compensations." The five chapters make an excellent lesson on Life. I trust all have appreciated and profited by it. Next week I will give you a primary Lesson on "Law and Liberty."

The Journal of Magnetism, conducted now by Mr. Sydney Flower, Auditorium Bldg., Chicago, has changed its form to the ordinary magazine size. I like the present form better than the large, unwieldy folio size.

Fred Deem, Columbus, Kas., has started a four column, eight page monthly paper named "The Good News." It is devoted to Bible interpretations and prayer healing. The other brother, John Deem, conducts a page thus introduced: "This page will be used to let the Bible defend itself." The subscription price is 50 cents a year. Samples free.

A Mental Science writer, speaking of her sunny, cheerful demeanor, says it is not nature, or natural with her. Then it must be assumed, put on, artificial. What I have developed in the Science Thought that was not apparent in me before is not assumed or artificial; it is the natural self now being brought to the front and given expression when it had been smothered and strangled by the artificial and outer before. Be your natural self and you are right.

Have you gotten that new subscriber yet? If not, please attend to it without delay. You can do it. Yes; you could get one every month in the year, if you would. Just think of what that would be to us and to the cause. Now, don't delay this matter. Recommend The Life every opportunity you have. Tell everybody what a great paper it is. People want to be spoken to about such matters; they are ready to act and are only waiting for a suggestion from you. *Make the suggestion; get the subscription.*

In the woods last Sunday a mocking bird sang his cheerful medley through as he swung upon a waving bough above my head. I heard the psalm of life, the roundelay of hope and joy, the hymn of creation and the nativity, the sonata of exultant joy, the symphony of love, the poem of victory and the song of the morning stars, rippling and warbling through his merry throat. I said, "Bless thee, happy bird, chorister of the angels. I had rather hear thee sing the songs of nature than to listen to the laboriously practised artificialities of the greatest prima donna. You have helped me to be a better, truer man. Bless you, little songster fresh from God's choir, bless you as you have blessed me."

LIFE'S MEANING

WHAT IS Life? What is its origin? What is the purpose of this animated creation and this conscious embodiment? Why am I here, and what is my destiny?

These are the eager questionings of every self-conscious soul, the burden of the longing cry uttered by every human heart and brain into the unanswering Everywhere. The Everywhere gives no response. Its only reply is an echo. We receive back only the reverberant "What?" "Why?" "Whither?"

Is the Everywhere a mocker that conceals a secret we very much desire to find out and for no good reason? Or does it echo back to us our questionings because the answer is not to be found in the without, but must be sought within?

I believe the latter is true. The knowledge about life must be evolved out of the secret places of life itself. It is a consciousness that is not dependent upon external evidence.

So, when I cry out into space, "What is life and where is it to be sought and known?" the answer that comes back may be interpreted to mean, "It is the principle Essence at the source of your being and is to be sought within you and known by inspiration."

Let us now seek there for a short time and try if we can get answers to our questions. What is life? Where is it to be found? What is the answer of the inner consciousness?

Life is the principle and law of movement in me and in all nature. Living is only manifesting or activating this principle.

Movement means unfoldment, growth, fuller and fuller expression and manifestation of the Essence that fills all extension.

The individual lives because he is an expression of Life; he activates the principle called life.

This is not an abstract principle merely, like that applied in mathematical computations. It is this, and more. It is both essence and law, substance and intelligent action of substance.

It is imponderable essence, non-material substance and sustains all expressed being. The movements which we observe in the outer nature are but signs of the presence of life and are always tending to higher and more complete results in creation. Life never impels in the wrong direction. Expression of the Essence of Being is continual and is always toward higher individual intelligence. Manifestation, too, which is the work or peculiar office of the expressed individuality, is but living, or activating the principle and essence of life.

This essential principle is everywhere. There is no point in space where life is not. In animal forms we call it vitality, or energy; in vegetation we call it virility, verdure, and growth; in rock and soil we call it gravity, coherence and productiveness; in the air, it is oxygen, electricity and life germs; in stagnant pools and decaying bodies it is seen as animalculae appearing in obedience to Nature which declares that no inert form can subsist in her realms. Health and growth and joy and activity

and aspiration and love of immortality are all signs of life, aionian life. Hope and faith are signs of the one life.

And there is no retrogression in life; there is no death. That which has seemed to be death and loss is only preparation for a larger, higher showing forth of life. The stripping off of the old hull means preparation for a new and better coat.

One autumn day an oak tree was heard to sigh deeply and murmur, "I am surely dying, for all my beautiful leaves are withering up and falling from my boughs. Dear me! What shall I do?" A tiny whisper came in response from every twig: "A new life is preparing the way for a glorious manifestation of itself in the spring time. If that life did not call upon you for action in growth, your sap would dry up and you would indeed die. Your energies are aroused in every new frondescence and your vernal activity is the preservation of your life." Every change is ultimately resultant in the interests of manifest life.

What is the origin of life? The essence and principle called life could no more have had a beginning than could Truth have a beginning. There never was a time when life was not. When did twice two begin to be four? Then life was. It is essential to being itself. It can be without oxygen, then being may be conceived without life. Neither expression nor manifestation could be unless life preceded and caused them. Existence itself is founded in life, and sustained and perpetuated by it. Every individual and entity is born of the essence and by the energy of life. No activity of any nature whatever is possible without life.

But, what is the purpose of it all? Is there an intelligent aim behind all creative energy and life impulsion? If so, what? Why was it all, and is it all, anyhow?

Since being is, being must be alive. Why being is, is answered only by saying it must be. If you ask how I know it must be, I answer, "Be cause it is." If it were not founded in necessity, it would not be at all.

Then, since life is essential in being, so must be expression; for they are inseparable. But expression is, in its very nature, followed by manifestation. It is in the very nature of expressed individualities and entities to become embodied. Why is this so? It is a law of being, and being could not be at all without all of its laws. Being without life would be as unthinkable as sunshine without light. And life without movement into expression can be when love can be without loving. Then, when that which is expressed comes forth, it can no more refuse to become manifested or embodied than could a magnet refuse to attract the steel filings into which it is immersed.

There is no will back of it all but the will of Infinite Law. No personal deity has an end and aim to work out in it. It all is as it is by its very inherency and essence—could not be otherwise and be at all.

Lastly: Why am I here, and what is my destiny?

I am here to build up and unfold a spiritual individuality that shall always be self-conscious, intelligent and capable of enjoyment. For this end is prepared all the paraphernalia of earth life. It is a school and all the lessons are assigned only as they are needed. Even difficulties and hardships are conducive to this end, if we use

them aright.

Is it necessary that I should be? Yes. How do I know? Because I am. Before Abraham was, I am. Every child is born because it must be, to fill a place that no other already born can fill.

Would it not have been just as well if I had not been? No. Why? Because I am. I am not in vain and I am a necessity under the law of being. I could no other but be. Since I am, I am indispensable to being.

I fill a need, and enjoyment of life, happiness, is my right. Is this not an adequate and sufficient end? Why not? Much is said of usefulness. Is usefulness separable from enjoyment? If I am useful I help others to be happy and consequently conduce to my own happiness. Conscious existence is itself joy if we have mastery over environment. And this is our right and privilege. We grow into this mastery as we unfold power and appropriate new essence. These are the two actions in growth or education. Unfoldment of the within and consequent appropriation of the without, or the unexpressed Essence of Being. Life in harmonious action causes both processes. By and through a proper and wise use of the object lessons of this earth life I am building my conscious selfhood so as to be able by and by to live and be happy and free, independent of physical form and food. I may do this and have my will obeyed in locomotion and all activity.

What is my destiny? I believe it is ultimate happiness and freedom. I cannot believe that my hopes and aspirations and love of life are to be mocked or disappointed. If so, then a fiend and not Infinite Love, is the master of destiny and annihilation were better than existence.

The observed integrity of law helps me to have faith in its goodness. I shall be what I desire to be and am working out my own destiny.



WRECKED BY FEAR OF MALICIOUS ANIMAL MESMERISM.

AN OLD man, feeble, and bent, and palsied, and emaciated, called upon me to-day for some legal advice. He has been our city missionary for 27 years. I was his attorney before I quit the practice of law, and he still has great confidence in my legal opinions.

During all this 27 years it has been his business to go about and hunt up want and misery and sickness and relieve them, the city and charitable people abundantly supplying the needed provisions, and money. And he did his work faithfully, often working almost all night and often carrying on his shoulders bedding, groceries, and other supplies to suffering unfortunates in the out-of-the-way places, through the cold and wet. Often and often I have seen him wading through slush and snow with rubber boots on carrying consolation and food to the poor and famished and sick.

And he loved his work, was always happy and cheerful, and he has many times told me that he would go to his room at midnight, drop on his knees and bless God in his good old Methodist fashion, and then lie down, but would be too happy to go to sleep. You and I understand this feeling, reader. Is always comes to him who "lends

to the Lord."

Once he bought a lot down on Troost ave. and the report got out that "Bro. Gottschall" desired to build him a residence on the lot. Lumber and bricks and lime and nails and sash and doors, etc., began to make their appearance upon the lot as if by magic. Then workmen came unhired and a modest dwelling was begun. But the materials kept pouring in and the plans were expanded until he had a house of many rooms. There are now 24 rooms in his home. He says the Lord gave him this nice home so he would get used to living in a mansion by the time he gets into his mansion in the Father's house not made with hands.

A few years ago he was drawn into the Eddy church; but he could not be long held within their narrow bounds. He tried to be an Eddyite for two or three years, and then drew out.

But they left their fears upon him. Today he gave as the cause of his wretched state of unhealth the influence of the sick thoughts and sorrow thoughts and bad thoughts of the sick and poor and miserable people whom he visits, and his sympathy for them. Once he did not fear such things and was not, therefore, hurt by them. Now he has been brought near to his grave by these fears which he contracted under Eddyism, fears of that which has no power.

And he complains that since he withdrew from their church the Eddyites have no fellowship for him, give him no aid or encouragement in his work and are hardly friendly enough to speak kindly to him when they meet him. He calls them selfish and hard.

As I held his poor palsied right hand to-day, that hand which has been extended so often to help the unfortunate and helpless, I said, "God bless you, my brother; those people's thoughts never hurt you and your sympathies for them never made you sick. It is all a miserable mistake. They all love you and you love them and this is strengthening to you. Come up out of that fear state now. I will help you. It is only the fear that has hurt you. Fear no more. You dwell in the secret place of the Most High." I felt his grasp grow firmer and the color came to his shrunken cheeks and the old time sparkle was kindled once more in his pale eyes. He went away with a lighter step and I believe the dark spell of his terror and condemnation is broken and that he will now grow strong and happy again. All of you send a vibration of courage and freedom and health to Aug. Gottschall, the faithful City Missionary of Kansas City.



It is a mistake to say we cannot love God because we cannot know him. I can love Truth, and Beauty, and Wisdom, and Virtue, and Mercy, and Justice, and Life, and Power, and Grandeur, and Goodness, and Love, and Innocence, and Light and Holiness—and when I love these I love God. We have had quite enough of that old agnostic mistake that we cannot know God. The Infinite that is the Essence of all creation is what we know when we know anything that is. God is the only knowable thing. But we do not know all of God.

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KEY-NOTE.

I IN ME IS NOW MADE MANIFEST THE I AM CHRIST TO WHOM ALL POWER IS GIVEN.

A telegram came one evening requesting treatments for a young lady in Michigan very low with typhoid fever. She was healed. The gentleman through whom the telegram was sent writes, "I consider the healing of the Frary girl whom you treated at L. a wonderful demonstration of the power. The Dr. and Mr. H." (the man who had the telegram sent) "were there. The Dr. declared she could not possibly recover, Mr. H. affirming audibly to the physician, 'She will be better in the morning.' And it was true that in the morning her delirium had left her and she was in her right mind and decidedly better."

There is no "malicious animal mesmerism" to fear or that can in any way harm you. There is nothing malicious in nature. It is only the fear that hurts you. I am in league with the only power there is and no amount of treatment for failure can touch me. My moral atmosphere of Truth can no more be penetrated by such feeble thrusts than could an anvil be perforated by a puff from a handbellows.

There is something in music which seems to me to belong to another world. It whispers suggestions of a realm in which there is a higher, holier state of feeling than we now know. I am sure there is a language in music that we have not yet learned to interpret. There is always to me a throbbing spirit life in the soft harmony of sound that thrills my soul in a very peculiar way, lifting me into an atmosphere purer and better than the common. Only a simple melody will enrapture me with an inspiration which makes me feel superior to all the trials and difficulties of life. I doubt not it breathes a Holy Spirit direct from the fountain of All Good.



Healing Thoughts

EVERY ONE has his own debt to pay. There is no special one set aside to assume people's moral responsibilities. When one does wrong knowingly, he has a debt on his hands! And, like Lady Macbeth, he cannot effectually wash it off, nor can he cleanse it away by the application of some other one's blood. The truth about it is, the debt must be paid—every moral responsibility must be settled, there is no getting round it—and the one who has contracted the debt is the *only* one who *can* pay it.

The sooner a debt of this kind is settled, the better, since chronic debts result in chronic diseases. It is always better to liquidate the debt before it begins to make a picture in the body. It has been said, "nothing but the blood of Jesus" would wash away sins and cleanse the conscience of the guilty; but the one who was sick did not get rid of his illness by being willing to let Jesus do the reaping, nor was his conscience relieved even after he had besought God to excuse him.

Natural Law cannot bend. God is not whimsical. One may, through right thoughts and words, so unify himself with the Perfect Law, that he will become one with it, and so become *harmonious*. I can tell you how you may know when this is accomplished:—

When one is lifted above the plane of the error he owes for, that is, when no temptation could induce him to do that thing again, then the debt is paid, and the man may be free. And it will be natural for him to speak the freeing word,—“I am one with Perfect Substance.” He has entered into the knowledge, the freeing knowledge, of the truth about the Law of Life and his relation to it. An act disturbs the conscience because it is out of plumb with the Law of Substance; it is thrown back like an echo, and like reflected light is without life-force, and hence jars upon the nerves.

The preacher told the man that he couldn't help sinning and that Jesus would excuse him if he would only ask him, or get some one else to. The man did it, he asked Jesus for his own goodness' sake to excuse him, pleading guilty, and honestly confessing his inability to quit sinning.

The man was sick, but did not get any better. Then the preacher told him that it was God's inscrutable will, that man was not made any better nor did he gain the blessing that comes out of wrestling. Let every one know that he must meet his own accounts, so that he will not do that which he does not want to pay for in full. It is far better to tell people this than to let them go on accumulating debts until they are overwhelmed by them.

The man who has a true and faithful wife and does things to break her heart will have this account to make right. The woman who has a true and noble husband and is faithless or unkind, must settle up. Any soul that would wrong another, need not place it to the account of any one else. Accumulated interest would be the only result. The only salvation Jesus taught was freedom from sin.

Regeneration brings freedom.

SOME ANSWERS JUST GIVEN IN A LETTER.

(a) Subconscious mind is the Camera Obscura where

the pictures made in conscious mind wait for development, before they appear in the body (the soul's bulletin-board). It is the store-house of memory, the latent consciousness. That which the mentality holds in thought at the present time, belongs to the active consciousness. It is what you are conscious of thinking this moment. Next year, or perhaps month, this about which you are thinking will have retired from the active consciousness into the *latent* or *passive consciousness*. It is while the thought activity is in this region, the process of photographing itself takes place. According to the character of the thought will the picture in the body be. One must not even dare to be negative. Though I will not here discuss that phase of soul-growth wherein a negative state may allow the error thoughts of other mentalities to enter in and make its pictures.

(b) Desire in itself is natural and right. But to desire any thing that would injure another person or that would reflect discredit on the cause of Right, is misdirected desire. This kind of desire never reaches satisfaction, and this is the reason why one who starts desiring the wrong thing usually goes deeper and deeper, seeks further and further, until natural Law indignantly checks him. As soon as desire is placed upon the right object it will bring requisite satisfaction. Nothing will satisfy but that which has within it Life's everlasting and unchangeable principles. Awake, thou that seekest satisfaction in that which is false and failing. The truth will satisfy.

(c) To *overcome* means to deal with manifestation only through the unmanifest. Metaphysical or abstract truths perceived places one above matter and with dominion over it.

"To him that overcometh, will I give to 'partake of the fruit of Life'—(eternal Truths) which is central in Elohim's blissful Universe.

(d) "He that *overcometh* and *keepeth* (abideth in) my words," to him will I give power over the nations, — (That are still in darkness.)

He that *overcometh* (ascendeth into the abstract for power) will I make a pillar (of strength.) And the PERFECT CONDITION will come down out of heaven, and the new name of "Christ the Anointed" will be his.

C. J. B.



THE BIBLE LESSON

SECOND QUARTER.

1901.

Lesson VII.—May 17.

JESUS ASCENDS INTO HEAVEN.—Luke 24:44-53. Acts 1: 1-11.

Central Thought:—"And while he was blessing them he was separated from them, [and carried up into the heaven.]"

The ascension took place from the Mount of Olives, near Bethany, on Thursday, May 18, A. D. 30. It was the

40th day since the resurrection. Jesus had appeared during this period many times to different people.

The verses cited above in the last chapter of the gospel of Luke tell how Jesus instructed the eleven disciples in that upper chamber meeting place, after proving to them that he was not a ghost by eating a piece of broiled fish in their presence, showing them how the prophecies were fulfilled in him, and calling them to witness the fulfillment.

It is further there recorded that Jesus led them from that room out to Bethany and there lifted up his hands and blessed them, and while blessing them became invisible to them.

In the "Golden Text" I have inclosed the words, "and carried up into the heaven" in brackets because Tischendorf and others omit them from their texts. Tischendorf also omits in verse 52 the words, "having prostrated to him."

Luke here says nothing about two men or angels appearing to the disciples and promising Jesus' return. He simply says they returned to Jerusalem with great joy.

Even if the words inclosed in brackets are genuine, the Greek words translated "the heaven" mean simply and only the blue vault or expanse above. They do not refer to any particular place. Jesus simply disappeared from view in the expanse above them.

We will now take up the verses cited in The Acts. This treatise seems to have been written by Luke.

1. The former history I compiled, O Theophilus, concerning all things which Jesus began both to do and to teach,

2. even to the day in which, having given commandment, through Holy Spirit, to the apostles whom he had chosen, he was taken up:

3. to whom also he presented himself living, after his suffering, by many clear proofs, being seen of them forty days, and speaking things concerning the kingdom of God.

"The former history" apparently refers to Luke's Gospel, although the account given here of what he said to the disciples just before his ascension and of the circumstances attending it, is somewhat different from that found in the last chapter of Luke's Gospel.

Theophilus is the person to whom Luke addressed both his gospel and The Acts; or it may not be a person at all. The word means God love, or a lover of God. Luke may have meant only, "O lover of God." There is no mention elsewhere in the Bible of such a person. In Luke 1:3, the word is preceded by the Greek *Kratiste*, most excellent.

Jesus began to do and to teach. It was only a beginning, a mere sowing of a few seeds to spring up afterwards and come to fruition. Greater things have followed, and yet greater things are to follow in our time.

Jesus abundantly proved both that he was not dead and that he had glorified the body he had used before the crucifixion.

His utterances were concerning the kingdom of God, the ruling power or dominion of the Spirit of Love and Truth in the Earth.

4. And assembling them, he charged them not to depart from Jerusalem, but to wait for the promise of the Father, which you heard from me,

5. that John, indeed, immersed in water, but you will be immersed in Holy Spirit after a few days.

The promise was that they should be "invested with power from on high." This occurred on the day of Pentecost ten days later. The eleven disciples were requested to remain together in Jerusalem until this immersion of Holy Spirit should come upon them.

This was an illumination of Truth and an endowment of power from above, or from the spiritual realm. Jesus never immersed any one in water and I do not believe he intended to perpetuate John the Baptist's practice among his followers. That statement in the last chapter of Mark: "He that believeth and is immersed shall be saved, but he that believeth not shall be damned," is not like Jesus at all, and I do not believe he said it.

'You know this chapter ends with the 9th verse in the Vatican MS. and in many other ancient copies. It is probably spurious from this verse to the end, added by some priest more zealous than honest.

6. Then, therefore, having come together, asked him, saying, Lord, wilt thou at this time restore the kingdom to Israel?

7. They he said to them, It is not for you to know the times or seasons, which the Father appointed by his own authority.

8. But you shall receive power by Holy Spirit coming upon you, and you shall be my witnesses, in Jerusalem and all Judea, and in Samaria, and even to the remotest parts of the Earth.

Jesus' followers yet saw nothing higher in Jesus' mission than the restoration of independence to Israel, freeing them from Roman rule. Their question meant: Will you do it now, or wait until you return? Jesus gave them to understand that they should not give themselves over to speculations about times and seasons. They should receive power and demonstrate it among all peoples.

People often ask, "How long will it take to heal me?" As soon as you get ready to receive and respond you will be healed—no sooner, no later. Then only get ready to receive power from Holy Spirit coming upon you.

9. And having said these things, as they were looking on he was lifted up; and a cloud obscured him from their sight.

10. And while they were fixedly gazing towards the heavens, as he was going up, behold, two men were standing by them in white raiment,

11. who also said, Men of Galilee, why do you stand looking towards the heavens? This Jesus, who is taken up from you into the heavens, shall so come in the manner in which you saw him go into the heavens.

Jesus disappeared from the view of the disciples into the expanse above and they stood gazing up after him.

Matthew and John do not give any account of the ascension. Mark mentions it in that part of the last chapter which is thought to be spurious. Luke also mentions it, as we have seen. But this is the only place where the two men in white are mentioned. Luke is believed to have written this. Since Matthew and John were both present upon that important occasion and Luke was not, does it not seem a little singular that they should be silent about so notable an event? And even Luke omits it in his gospel. If it did occur, the two men may have been ordinary mortals, or priests of Zoroaster, uttering a prophecy, which has not, at least yet, been fulfilled.

The Christ is indeed come and abides to the consum-

mation of the age; but I, for one, do not expect Jesus to come down out of the skies.



Answers to Correspondents

MY LAWYER friend whose telepathic experiences were given in a late issue of *The Life* writes:

"My Dear Mr. Barton,—

"Your suggestion in *The Life*, as to my seeing the figure of the lady in the dark was right; I stood in the glare of a welsbach burner, but the door opened against the bed, and it was over the foot of the bed I saw the figure; but in the last or second phenomenon I described to you, I was in a lighted room, but saw the face in a dark crayon hanging on the wall. This could not have been the astral body of the person, but was the face held in mind by the people trying to communicate a thought to me telepathically. How do you account for this?

"Let me give you another experience soon after the last occurrence. I was sitting with some spiritists who were trying to produce some phenomena, I being the sensitive. After determining what they would try to communicate to me, I first saw some rosettes, then an edge of something cut in squares something like this ; then an irregular fringe something like the hair of a woolly dog, then large strokes of a pen; but, although I could make out m's, n's t's, etc., I could not find any vowels and I gave a large number of descriptions, one at a time, but could not combine them; they all appeared separate, each alone.

"I had asked them to choose something simple, and when I announced the object seen, some would say, 'That is wrong,' and another would say, 'He is right,' and so on. I could not get the whole thing in mind, and after we closed the experiment they told me it was the stand cloth thrown over a marble stand in the room, and one remarked, 'We thought we had selected a simple thing, but how intricate it is when we come to describe it!' Some thought it was not thought transference of thought, but psychometric powers of mine, and that from the first thought I received, my mind went to the thing itself for the rest. The objection to this theory is, that I always had the thought of some one in the presence. But why should I see the parts, instead of merely getting the thought of them?

"I do not wish to burden you with these things, but there is something in the experience that interests me, and I cannot understand the why. If it is not too much to ask, or taxing you too much, I would be pleased to know your opinion. Yours Truly, I. J. C."

In both instances inquired about the impression [was made upon your psychometric perception by the thoughts of the others. It was not simple thought transference in the strictest sense of the term; it was your sensitiveness to thought vibrations started by the concentrated thought action of the other persons. That capacity in you may be called psychometric sensitiveness. In the first instance the persons attempting to impress you formed a mental image of the face of the person and directed the vibra-

tions toward you. You were a prepared receiver, a sensitive, and you caught the image through the vibrations and seemed to see it in the first objects you looked at.

Two observations should be made here: All other persons who were at that moment in a like receptive attitude saw a vision of that same face, more or less distinctly, without, of course, understanding the purport of it, just as every machine everywhere that is prepared to receive will record the vibrations, started by a wireless telegraphic sending instrument. And your vision of the face was only semi-clairvoyant, hence not distinct. Your physical vision intruded and caught hold of a crayon portrait to help out, working a sort of transformation upon it. So the vision was mixed. If it had been truly clairvoyant it would have been clear and distinct. The physical modes and means of perception so constantly indulged in by all of us hinder and prevent both the psychic and spiritual discernment.

In the second experiment the fault was rather in the transmitters than in you. If they had agreed upon one method or manner of imaging the cloth to you, as a whole, you would have caught it intelligibly. But, as it was, one thought of the color, one of the figures, another of the fringe and another of the name, and so on, thus producing a mixed image in your mind, of figures, forms, letters, etc. And when you caught each one, each line of vibration, you traced it back to the person starting it in your effort to discover what he meant by it. In this way you got a mixed, confused conglomeration which you were unable to patch together into a whole.

If the transmitters had agreed upon just two thoughts, "table", and "cover," eliminating from them all letters or spelling and all analyses or separation into parts, attaching only the ideal of color, the prevailing hue, to the latter part, "cover," you would probably have had no trouble in "divining" what they were thinking about. The reason you seemed to see the parts rather than get a mental image of them, was that your perception was not purely psychic. It was mixed up with imagination and memories formed through physical observation. You naturally have developed psychometric powers and when, through practice, you get this perception separated from the images of physical impressions, or, in other words, become able to eliminate this physical element from the visions formed, you may clearly read telepathic messages sent you, or get through touch the quality of mentality of persons intimately associated with object. I know a man who can take a pin cushion or other objects long owned and used by a person entirely unknown to him, press it between his hands and accurately describe the temperament, disposition, experiences, sorrows, joys, etc., of the person to whom it belongs. I have seen him tested with many experiments, proving himself equal to every test. This is psychometry, the science which the eminent scholar and philosopher, Prof. Joseph Rhodes Buchanan, developed so wonderfully. He traced all such impressions through the brain. The soul measure, he said, was in the brain. Whatever else may be said or conjectured about this science, it must be admitted that the reality of such a power has been established beyond all cavil or conjecture. We are as yet, however, but upon the threshold

of an unexplored realm, children picking up shells here and there upon the beach left in the sand by the ebbing surf of an unfathomed sea.



RECENTLY I was in attendance upon a case of pneumonia. A physician was also in attendance at the instance of some members of the family. He said, "It is a desperate case. He has not more than one chance in a thousand to recover. If he gets well it will be a miracle." I replied, "All right; we will take the one, and work the miracle."

I found the patient under the influence of an opiate. Other doses had been given to cool fever. I said, "Doctor, what is this opiate given for? Is it intended to check the progress of the disease?" He was an honest physician and replied, "It is intended to allay the cough. Medical science knows no remedy that will check the progress of pneumonia after it starts. It must run through its three stages." "Then," I said, "we will discontinue the drug. It allays the cough only by lowering his vitality and rendering him unable to cough. He ought to be allowed to clear the bronchial tubes." The Dr. consented to give it less frequently. But I allowed no more to be given. The next morning the patient was so bright and well that the Dr. was astonished and said, "He is too well. I am afraid of it." And when I told him we had given none of the opiate, he replied, "I am glad you did not." The fever medicine was left off, too, and the Dr. was badly puzzled when he found that the patient's temperature was normal. I said, "The only way an antifebrile cools fever is by weakening the action of the heart so that it can not beat so fast." He acknowledged the truth of both my statements about the drugs. In an incredibly short time the patient passed the crisis and is now well. The miracle was worked. If the antifebrile and the opiate had been continued the man would have surely died. The only things I consented for the Dr. to do after I got charge of the case conjointly with him were to administer a mild tonic and keep a hot water bag on his breast.

Learn three lessons:

There is nothing known in materia medica that can heal or check the progress of pneumonia, a very prevalent disease.

Many are killed by antifebriles and opiates where they would have recovered with no medicine, but good nursing.

Christian Mental Science ignores "stages" in the disease and heals without reference to the usual medical program.



THE NEW York Fiasco. The medical profession in New York has been much exercised lately by reason of the activity of certain pestilent people calling themselves Christian Scientists. It seems that these Christian Scientists have had the temerity to cure patients of divers ills which did not yield to the pills and potions of the regulars. Therefore, the later brought action against these faith-curers to debar them from practicing their

arts upon the timid and defenseless public. But the action was thrown out of court, and the medical monopoly was throttled for the time being.

Now, it behooves us to wake up to this threatening danger. We must take sides on this question, and we stand or fall on this:

It is no part of the duty of a State government to instruct the individual how he shall be treated for the cure of any disease.

There is no such thing as a science of medicine. There is disagreement in the ranks of the physicians themselves. They have contumely one for the other; ridicule one for the other; abuse and contempt one for the other.

Their schools of medicine are waging war upon each other. Why do the heathen rage? It is because they imagine a vain thing. Each thinks he is right. Each thinks he knows it all. Bah! They are only beginning to learn something when they realize that they know nothing.

Therefore, why should the people be compelled to take their healing from a body of men who are not even agreed as to the virtues of the medicines they employ?

You see the barbarous inconsistency here! Let the schools of medicine first cease their strife and in common council agree upon a basic standard of therapeutics for the treatment of the sick.

It will then be time enough for them to proclaim to the world that the healing art can be safely entrusted to them alone.

And when they have finally ceased their bickerings, and can make solid front against us, it will still be a very easy matter for us to prick the joints of their harness and prove that there is only one physician in the scheme of nature—namely Intelligence.—*The Journal of Magnetism.*

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

VOL. 8.

KANSAS CITY, MO., WEDNESDAY, MAY 15, 1901.

No. 7

WEARY NOT

IF THE way be full of trial,
Weary not;
If it's one of self-denial,
Weary not;
If it now be one of weeping,
There will come a joyous greeting,
When the harvest we've done reaping,
Weary not.
If the day be one of sorrow,
Weary not;
Happiness will come to-morrow,
Weary not.
Many suffer tribulation,
Many now endure temptation,
But there'll come a great salvation;
Weary not.
If misfortune overtake you,
Weary not;
God's love never can forsake you,
Weary not.
The Christ will leave you never, never;
From your Lord there's naught can sever;
Glory to the Truth forever,—
Weary not.
Do not weary by the way,
Whatever be thy lot;
There awaits a brighter day
For all who weary not,—
Weary not.

—Adopted from W. H. Flaville.



LAW AND LIBERTY, in this issue, gives a new definition of law and draws the line of distinction between law and tyranny and between liberty and lawlessness. Our laws are not decrees of a power above us, but a code constructed and enforced by our consent, for our own convenience and well being.

The offer of *The Life* and *The Criterion*, one of New York's great illustrated monthlies, both one year to new subscribers for \$1.25, still holds good. If you are already a subscriber to *The Life*, and wish *The Criterion* for

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The Life is immortal. You two are just as I like people, so far as I know, true and staunch and helpful.

Ever Truly with Love, Mary E. Butters.

The supreme court of Wisconsin has knocked the doctors out in that State who attempted to force people to take their drugs by prohibiting mental healing. It must be so in every State where justice is done and the constitutional rights of the citizens are regarded.

Dr. Alice B. Stockham and the Society of Truth Seekers co-operating with her will soon open again their delightful summer resort at Vrellia Heights on Lake Geneva in Wisconsin. There will be lectures, and classes and bathing, and communion with Nature and freedom and happiness.

I must compliment you on the all round growth which is distinctly being marked in *The Life*. Your paper was one of the first I saw on New Thought lines: I thought it was a wonder then, but I am sure it is still a great deal better. We were all amused over your Ralph's really very clever remarks.

Fred Burry.

I felt proud of that item about the mocking bird in last week's issue until I saw it in print and realized how the printer had spoiled it all by making me say "poem of victory" instead of paean of victory. A *paean* is a song of triumph, but a poem is no song at all. So the whole thing was spoiled by that break in the intended medley of song.

The Life is always good, and the present issue, May 1, is specially good. Your article, "Life's Compensations," should reach and touch and cheer every reader. The "Healing Thoughts" article is worth a years subscription. It is practical, clear and potent.

With best wishes, very truly,

Albert D. Leech, M. D., Richmond, Va.

The natural, unassuming, honest simplicity of the little ones is often very amusing to the older folk. Here are two instances: Beatrice came in the other day with some disgust depicted in her wide blue eyes and about her rosy lips, and said, "Papa, what do you think! I saw a hen out in the garden digging in the dirt for worms, with her old nose!" Another little girl came running in one day in great excitement exclaiming, "Oh, Mama! Our old gray cat out in the barn has a whole lot of twins, and I didn't even know she was married."

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Law and Liberty

LAW IS really the principle which controls action and determines the results of action and non-action. In this sense a statute is not always a law; it fails of enforcement.

Law in Being is not made or enacted by any lawgiver. There is no lawgiver in nature. Law is, and is inherent in the Essence of Being. Being is in and by law. Therefore, law is as eternal as is the original Essence in which it abides.

Expression is a law of the universal and has been always, coeternal with Essence. Manifestation is a law of the individual, and the individual never was or could be without this law. It was not made for him; it is in the very nature of his being. Retribution or balance is a law of action. Compensation is a law of life. Life could not be without this law.

And in the matter of statute making, it is a mistaken idea that a certain body of men get together to make laws to govern the rest of the people. That is not the business of legislators at all, nor have they any such power or authority. It is the business of legislatures to enact such measures as the people who elect and pay them demand for their own mutual benefit and the harmony of business and social relations. If they go beyond the scope of their powers and pass acts which the people do not desire to have carried out or enforced, they simply are not operative. A statute, in order to be enforced, must have the sanction and support of public sentiment. If it has not, it is simply a dead letter.

We have scores of so-called laws on our statute books and among our city ordinances that no effort is ever made to enforce, simply because they are repugnant to the better sense and will of the people. Such are our Sunday laws and some of the laws of contract.

And we have some other enactments on the books which are not carried out because public sentiment is not educated up to it yet. Such are the laws against the liquor traffic. Prohibition by force of penalty will never prohibit. So long as a depraved appetite demands strong drink among so very large a proportion of men, they are going to have it.

Last Sunday we closed the saloons in Kansas City, Mo., simply putting into effect a law that has been on the books all along but not enforced. The consequence was that the dramshops across the line in prohibition Kansas were literally thronged from early morning until late at night by thirsty men. A friend who lives over in Kansas City, Kansas, told me that in front of some of the places men were lined up taking their turn all day. Kansas is a strictly prohibition State, you know.

What is the only remedy? Education, elevation of the moral sentiment so that such things will no longer be popular.

The act passed by our last legislature in Missouri making it a crime to heal the sick without drugs, unless you do it free of charge, cannot be enforced. It is idiotic to suppose that people can be forced to patronize the doctors after they have learned that drugs do not heal, but

often kill. It is worse than idiotic to dream that, if I serve a man he can be compelled by a statute to not pay me for it. The right to compensate me with that which is his own and my right to accept it cannot be taken away from us. There has been a great deal said about laws stopping mental healing and compelling people to patronize the drug doctors. This is unquestionably the intent and purpose of such enactments; but they will have not the slightest effect in that direction. The effect will be rather in the opposite direction. People will revolt against any and all such attempts to infringe upon their personal liberties. Any attempt to enforce such a measure would be only persecution and the reaction against those who attempt it would be strong and lasting.

Just now the preachers are having their annual spasm about enforcing Sunday laws, etc. The parks are opening and the churches are well nigh empty. If they could, they would have a law passed providing that all must attend church on Sunday. But if they did, people would only laugh at it and go where they please on Sunday, just as they do now.

Two years ago the preachers of this city attempted to get an ordinance passed by our city council prohibiting bicycle riding on Sunday. They have all the week in which to go and come and take their pleasure, while the clerks, book-keepers, stenographers, factory workers, etc., are confined to close rooms without sun or pure air. Sunday is the only day upon which they can get out for recreation, and the preachers wanted to take that from them because, professedly, God would be mad about their not going to church on his sacred day, but really because they, the preachers, felt sore about there being so many cold, empty, pews staring them in the face every Sunday. Of course if they had succeeded in having such an idiotic law passed, it would not have stopped bicycle riding on Sunday, nor lessened the attendance at the parks, nor added any to the church attendance.

The personal liberties of the people are sacred and not to be infringed upon. And these are becoming more and more pronounced and well defined as intelligence broadens and increases. The old tyranny of the ignorant past which showed itself in attempts of bigots and dogmatists to force others to adopt their views and persecuted all who held different opinions, is just now making a spasmodic show of life because its finish is near at hand. There are too many people now who assume the right to think for themselves and act according to their own will and judgment for the relics of a dead past to in any degree abridge their sacred personal rights.

I have a right to do as I please with my own so long as I do not infringe upon the rights and liberties of others in so doing. There are in the State of Missouri 50,000 people who do not believe in drugs as a healing agency and would not use them under any conditions. The State has no right or power to abridge the rights of these people by attempting to disqualify the mental and magnetic healers from ministering to their needs. The drug doctors, scared at the alarming decrease in their business, have attempted to do this through the legislature, in the interests of their business, and with no other motive. But they will find that it will work in the opposite direction.

The disguise behind which the doctors tried to conceal their motive was too thin; people see the skeleton of selfishness through it and are disgusted.

The liberties of the individual, so long crushed beneath the feet of tyrants and priests, are now blooming out as never before in the springtime of this new Century. Tolerance and charity and forbearance are fast melting away the icebergs of condemnation and the snows of persecution. The man and the woman, with their rights and privileges, are now coming to the front. The statutes that are enacted must be only such rules and regulations for their convenience and welfare as they require and deem best for them. If by any means an act is passed which they did not authorize or desire, it is simply null and void. No more tyranny of laws is possible in this country. The people's will is law.



MEDITATIONS

By KAXTON

WHAT MR. Herbert Spencer calls the physical face of conduct is really the least important part of it. He says that the elements of conduct which we exclusively think of as constituting it are not known by us, but inferred. Now, to say that we know nothing of conduct save that which addresses itself to us through the senses, is putting knowledge on a very limited basis. According to this doctrine Jesus only knew that Judas kissed him and merely inferred that the kiss was deceptive. According to the same doctrine, Caesar did not know that Brutus and the others intended to assassinate him when they began to use their weapons on him. He knew that they were stabbing him, because he saw the poniards drawn and felt their thrusts in his body, but he only inferred that they meant to take his life. In like manner, when your most trusted friend treats you in a manner expressive of kindness, you know his outward acts but only infer his motive.

This philosophy is too narrow for the age that now is. What Mr. Spencer chooses to call an inference is rising in importance and taking rank as the surest and most accurate knowledge that can be attained. It must be granted that men err in their inferences, and therefore that their conclusions thus drawn are not infallible. But it must be remembered that men continually err in sight and hearing as well as in inference. The physical senses are often found to report phenomena falsely, and it is easy to show that they never give all that happens in any event. Science has brought forward many devices to aid the senses, especially those of sight and hearing, and these devices have emphasized the imperfections of ordinary sense perception. The data of sense perception, which Mr. Spencer would dignify with the exclusive application of the term knowledge, are nothing more than a mass of impressions made upon the mind by the environment and are psychologically the lowest elements of thought.

But it is through our inferences that we are enabled to not only mount to the grander heights of poesy and philosophy, but also to arrive at a moderately practical system of municipal laws. For inferences form the basis of all philosophy, which in turn supports and gives life to all that is noble and enduring in poetry, and municipal law, as a rule of human conduct, could not exist without those very inferences which Mr. Spencer would not dignify with the name of knowledge. The very definition of crime involves the motive of the doer, and according to Mr. Spencer we can not know the motive of another, but only know the outward act, and infer the motive. Even the common sense of the world recognizes our inferences as a necessary element in business intercourse. Every business proposition rests upon the inference that the maker of it means what he says and is able to do his part of the proposed transaction.

But it is in the moral or religious aspect of conduct that our inferences play the most important part. The existence of a Supreme being, the fact of a future state, the final equity of the future, the kingdom of heaven itself, are all inferences. In fact, if you would deprive any religion of its inferences, very little would remain. The lowest form of idolatry has no force save through the inference that there is some supernatural and supersensual agency behind the forms to which reverence is paid. But the heights to which inference, in spiritual evolution, will lead us are far beyond the comprehension of those who use their powers of inference only in a practical way. Inference is the beginning of intuition. When we infer, we pass from a lower form of knowledge to a higher form, using the lower forms as stepping stones to the higher. In the acquired powers of the higher spiritual life the outward props to logical inference are cast aside and higher truths are grasped directly. Mr. Spencer seems never to have dreamed of such a possibility. Intuition to him was only the direct apprehension of necessary truth which could in no way be obtained through the senses.

When the disciples cast their net on the right side of the ship and took a multitude of fishes, John knew at once that he who had spoken to them from the shore was none other than Jesus, and so exclaimed, "It is the Lord." This may have been purely an inference, as the outward facts might clearly have led him to such a conclusion. But after they had eaten together and Jesus started away calling Peter, and Peter only, to accompany him, the reasonable inference was that no other was wanted. But John, the most modest of all the disciples, followed also. Peter thought a mistake had been made, and so asked Jesus what John was going to do. The answer that Jesus made shows that John knew, without being told, that Jesus wanted him also to follow, and so he did. This was not an inference to the ordinary kind. It was the intuitive knowing of the will of another who is in spiritual unison. Coarser and cruder minds might regard this as an example of telepathy, just as they would have us regard the spirit power of Jesus as a species of hypnotism.

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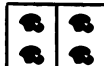
**THE SPIRIT OF TRUTH MAY NOW COME IN ME
AND I SHALL BE LED INTO ALL TRUTH.**

That testimony given in the N. Y. court by an Eddyite about regulating a clock by mental treatment, is not so ludicrous, after all. A domestic clock receives constant attention from all members of the family and moves in unison with the routine work and consequent thought currents of the household. Many times old clocks have stopped and refused to run longer at the death of those who have long wound and attended them. Many times have clocks ceased to be reliable upon being moved from a house where they had faithfully served for many years to a new place. Clocks are affected by mental atmospheres long surrounding them.

Judge Frank Doster of Kansas has an article in the May Arena entitled, "Will the Philippines Pay?" That question can be answered in one sentence: The life of one good American boy is worth vastly more than all the commercial profit to be derived from the possession of those islands in a thousand years. Yet how many thousands of precious lives have been sacrificed there for nothing!

An epidemic of mine disasters and railroad "accidents" has been sweeping over the country for a month past. What is the law by which such things occur? Is it explainable on the theory of suggestion? Or are there waves of low barometer in the moral atmosphere rendering protection inadequate? What is the remedy?

The May issue of The Holiday Extra will soon appear. Send for sample copy.



Healing Thoughts

THE POINT reached in a mental argument where healing becomes possible, is that perfect equipoise of The Invisible Powers, the Mount of Transfiguration, where the symbols of each perfect Power mentally appear.

Jesus, when about to perform some great work, usually retired into the silence of mind before giving the treatment. Upon one occasion, when he had descended to the multitude from the powerful heights, a man came, and kneeling before him, begged him to heal his "lunatic son." He said he had brought him to the disciples, but they could not cure him. These men had not sought the equipoise, the perfect silence, for power, but had been worrying because they had forgotten to bring their lunches with them when they had arrived at Magdala. They were not in a condition to treat a serious case. The man said he had brought unto him, his son "which hath a dumb spirit." Jesus was sorry to notice the "faithlessness" and the "perverseness" of those men that ought by this time to have known the way and to have walked therein. "O, faithless generation, how long shall I be with you? How long shall I suffer you? Bring him to me."

As soon as the obsessed boy saw Jesus, the disease overcome him and he fell upon the ground. It was an intrusion, a foreign mentality that had afflicted the youth, and when it saw Jesus it knew it must give up its victim, and so made its last resistance.

Foreign mentalities should never be granted foothold. When allowed to take possession they claim ownership and the innocent victim becomes more and more negative, more and more nonresistant—unless some free mind sees the need and comes to deliver from such bonds—until there is the appearance of great helplessness.

The patient, in such cases, should strongly affirm, "Get thee hence; I will show forth my own true self only. I am the Imager of perfect Life and I refuse to show forth any imperfection. I am free. I am one with the perfect Life." To say, "Get thee hence," to false mental suggestions, will clear the field for wholesome and beautiful thoughts. Angels,—evangels of truth, then minister pure and health-bringing suggestions. Health and wisdom are natural to the Image mind, and minister light and understanding without stint or reserve.

Jesus did not turn to drugs. He did not think of giving him something to take, nor did he resort to a hypodermic injection of morphine to stupefy his brain all the more. He quietly asked the child's father how long he had been troubled in that way, and the father urged him, "if he could do anything to have compassion" on them. Jesus said to him, "If thou canst believe, all things are possible to him that believeth."

And the man answered with tears, "Lord, I believe; help thou mine unbelief." (Mark 9:24.) When Jesus saw the people, by this time, all rushing together, he said, "Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him." And the obsession "cried and rent him sore, and came out of him, and he was as one dead, insomuch that many (lookers on) said,

'He is dead!'

Truth and error never meet in combat. In the treatment of any obstinate case, the conditions sometimes seem to grow more. It is because the condition discovers that it must depart. It is like a guilty man under arrest, he knows he has nothing to expect at the hands of the law. Disease, being unreal, the imagined absence of ease, seems to sense the justice of the law that would make it *non est*, and gives a last resistance. The bonfire you would put out raises a great smoke before it expires. If shadows were real, what pell mell rushing there would be, and tumbling over each other for exit—like nimbus clouds before the blast—when a spacious room is suddenly filled with electric light. If the room were human, this would appear to be, as in the case of the lunatic child.

But the people were mistaken about the failure of Jesus to heal the present case. The boy was not dead. Jesus took his hand and helped him to rise, and he was well.

The disciples thought it great, but they waited until they went into the house to ask questions. "Why did we make such a failure in this case?" And his answer was, "This kind of disease can come forth by nothing, but by prayer and fasting."

Then they were ashamed, or should have been, to remember that instead of fasting and praying, instead of in their earnestness, forgetting material food, and in their earnestness for good work, neglecting not to continue diligent in the Word, they had been, instead of this, worrying over having forgotten their full dinner-pails, and lack of bread, when they should have remembered the supply Jesus commanded when the actual need appeared. It is not miracle to him who understands. To the one who knows how to unite the chemicals to produce a chunk of ice in melting mid-summer when Nature stands back and fans herself in astonishment, it to him is no miracle.

The hundreds of people who witnessed this case of healing called it *miracle*, and to them it was occult and miraculous.

This is in part an answer to the one who asked for my position upon the subject of miracles. Revelation removes miracle more and more, and makes the power potential in all.

An intellectual pupil in Colorado Springs, after enumerating a line of pleasing successes since taking up the course of lessons in Metaphysical Science, writes:—

"Sometimes I almost wonder if I deserve to be so fortunate, but I shall believe I do. Indeed I am very grateful for these late and most unexpected changes, and I shall always believe it is largely due to the study of your lessons, and the inspiration received from my correspondence with you.

"You, dear Mrs. Barton, have forced me, as it were, to appreciate this beautiful world. The most eloquent words could not describe what your beautiful light has shed upon me. Your likeness says to me every time I look at it, 'All the world is Love.'

"Perhaps some would call these expressions extravagant; but they are not as strong as my feelings would

have them. I think you will feel that they come from a sincere heart; 'not half has ever been told.'"

I thank you for the word of encouragement in your last letter. "It doeth the heart good," etc.

Yes, I know, through spiritual discernment, that every word is true.

That in the occult omnipresence every good and perfect thing waits for our comprehensive taking, may be called great and wonderful, is no less true than that the understanding and the revelation of those hidden things removes from them the attitude of the miraculous, and weaves into each maze the threads of silk and gold upon whose shining surface Revelation's search-light in splendor falls and deciphers mystery.

C. J. B.



THE BIBLE LESSON

SECOND QUARTER.

1901.

Lesson VIII.—May 24.

HOLY SPIRIT GIVEN.—Acts 2:1-11.

Central Thought: "When he, the Spirit of Truth, may come, he will lead you into all truth."

After Jesus' disappearance from sense view, the disciples returned to Jerusalem and remained there together, as Jesus had directed, meeting regularly every day for prayer and exhortation in that upper room where Jesus first appeared to them after the resurrection.

They thus continued to watch and wait for ten days, or until Sunday, May 28, A. D. 30. It was Whitsuntide, the day of Pentecost, the fiftieth day after the Passover. The word means "the fiftieth."

It was one of the Jewish festivals, called the "day of first fruits," or "feast of harvest."

According to a tradition, this was the anniversary of the giving of the law from Sinai. It was the day upon which the Jews were to specially remember and give thanks for their deliverance from the bondage in Egypt. How fitting it was that the new dispensation should be signally announced upon this day and the spirit of Truth made manifest in men!

1. And when the day of Pentecost was fully come, they were all with one mind in the same place.

No wonder the spirit was made manifest so strongly. The eleven devout men were in one place and in perfect accord, in one mind, and had been so for ten successive days. It would have been a great wonder if there had not been a strong demonstration.

Many times we have done wonderful works by such united accord in treatment. One night in a class a raving maniac was healed perfectly by a few minutes' united treatment. Another time a person, a visitor in the class, was healed of a chronic lame back. Another was healed of a bad case of insomnia that had lasted for two years. In each case only one united treatment was given.

2. And suddenly there came a sound from the heav-

en, like a violent wind rushing, and it filled the whole house where they were sitting.

The "heaven" meant only the expanse above. The Spirit presence was so intense that it affected the sense of hearing like a mighty wind. The Spirit vibrations caused by their united thought were so powerful that they set the air and electric fluid in and about the house vibrating, so as to cause the phenomenon of noise.

So closely united are what we call physical elements with the spirit essence that it is quite reasonable to conclude that this event was an actual occurrence as recorded here. The outer is only a symbol or embodiment of the spiritual and the states of the former are determined by the movements of the latter.

3. And divided tongues appeared to them, like fire, and one rested on each of them.

What appeared to the sight as a result of this spirit vibration was like an electric flame or incandescent light, divided into two parts. It was Truth and Love made visible as the Spirit of the new dispensation, to take the place of the law and sacrifice of the old.

The language of the original does not indicate that forked tongues stood upon each one's head. *Ekathise*, they rested, settled down, on each one, like the dove of light settled down upon and disappeared into Jesus after his baptism in the Jordan. All present saw this appearance, for the Spirit became visible as well as audible. Why not?

4. And they were all filled with Holy Spirit and began to speak in other languages, as the spirit gave them utterance.

5. Now there were sojourning in Jerusalem Jews, pious men, from every nation under the heaven.

6. And this report having been circulated, the multitude came together and were perplexed; because every one heard them speaking in his own language.

It is difficult to tell what called the crowd together. A literal translation of the words here rendered "and this report having been circulated," is, "and this sound having occurred." This would indicate that it was the rushing sound as of a mighty wind that called the people to the spot.

I have heard persons "under control" speak in strange tongues. A good lady I know used to speak in a clear, distinct, well-defined language—no mumble or jargon—and she knows no tongue but the English.

If this be possible under obsession, why not speak in tongues not learned in books while under inspiration of the Spirit of All Wisdom? I see nothing unreasonable about this. Either the disciples actually spoke in different languages under inspiration, or else the understanding of those present was awakened so that they caught the spirit and meaning of the words spoken in the Greek or Hebrew tongues. It matters not which; the result is the same.

The other five verses of this lesson only tell how they wondered at this phenomenon, and name the nationalities and peoples which had representatives there who heard and understood what the disciples were saying.

May we not come into all knowledge directly through the inspiration of Truth? Is it not true, as Jesus said, "When he, the Spirit of Truth may come, he will lead you into all truth"?

Please notice the language, a correct translation of the original: "May come." The Spirit of Truth is always ready to become manifest. When may it appear? When we get ready to be fit manifestors of it. These disciples simply got ready and it appeared in and through them. If we get ready it will so appear in us.

Holy Spirit is the healing, uplifting, restoring, vivifying breath of God, the interchange between the individual and his Source Essence. Without it we could not exist. By a knowledge of this truth and an intelligent co-operation with its life action we are strengthened, made wise and kept from wearing out or growing tired in work. Let us seek all Truth by this Spirit, this inspiration of the Omnipresent. Thus we shall become wise and powerful and safe.



Answers to Correspondents



A GOOD lady, an earnest worker in the cause of Truth in Pennsylvania, writes:—

"It seems so hard to get people to take to this kind of reading. They think it is all right to be healed for a pittance, or nothing, but when you ask them to do anything for the cause, they will not do it. They think they can treat one as they please and it is one's duty to do for them. Now I would like to know whether it is one's duty or not. For my part, I don't believe God ever intended that his children should be imposed on in that way. We are as free as the air we breathe. If it is not asking too much, please let us know through *The Life* what your opinion about this is."

Answer:—I have discovered that there are many members of our human family who will take advantage of every opportunity to get something for nothing, or at least try to do so. It is a disease of the race, fostered and encouraged by gambling, speculation, lotteries, the begging methods in the churches, the doctrine of free grace and the free-will offering plans of healers and teachers in the Science. It is a disease that needs to be healed.

The martyr idea is also largely responsible for the disposition among men to take what you offer them free and then kick you for your pains. It is not your duty to force your favors upon such people. Let them deserve what you bestow, else they cannot be blessed by it.

Jesus referred to this disposition among the people when he said it is wrong to cast pearls before swine. They only trample them under their feet, not knowing their value, and then turn to rend you for your mistaken kindness.

The point of duty in such cases is a fine point, and often a difficult one to discern. How far may I freely give where need is apparent with real profit to the donee? How may I best help those who are in need? To give what beggary seeks is to encourage beggary. To help those who can help themselves is to render more improvident the recipient of the help. To offer gratis your treasures where they are not earned or deserved is to both merit and receive the contempt of those you thus intrude your favors upon.

There are helpless people, sick people and starving people, many of them brought to that condition by their own misconduct. If these reach out to us for help, we must respond, regardless of how they got that way. But in helping temporarily we should not fail to appeal to the better nature of the person, the independent spirit, the true manhood. Don't give as you would throw a bone to a stray dog at your door. Don't condescend. Help the beneficiary to earn what he gets. If it is a beggar, give him something to do to earn what you bestow. He will feel better to sit down to a meal he has earned, his own dinner, or to put a coin into his pocket with the consciousness that it belongs to him by right of his valuable service to the one from whom he receives it. Do not degrade a man's dignity by treating him as a mendicant.

When you help the poor sick, let them understand that they will be given an opportunity to repay you when they can. Don't try to make beggars of them by stooping to give to them in a condescending and patronizing manner. And it is most contemptible for you to do it as a Christian duty, to please God, or to get a few more stars in your crown hereafter. What you do, do for humanity's sake and do it in the best and wisest way you know.

As to those people who think they may impose upon you and demand your efforts to save them because you profess to be a disciple of the Christ, giving you only contempt in return for your martyrdom on their behalf, the sooner you let them go to the hell they are preparing for themselves the better for them. There they will lift up their eyes and reap and learn wisdom.

Be not humble before men. Be dignified and self-assertive in your course through life. Exalt the gospel of Truth above all things and trail not its banner in the dust of mortal contumely under the feet of swine. Let your light shine always, and they who have their eyes open will surely see it. If any don't see it never get on your knees to them to beg them to open their eyes and take, "without money and without price."



THE POWER OF A WORD.

THE FOLLOWING letter was written without any thought of publication by the Editor of *The Teller*, York, Nebr:—

A. P. Barton,

Dear Sir:—You were here April 19. Gov. Gilbert introduced us, and I said to you, "I want to quit smoking." You replied, "You *can* quit," and you put an edge on the word "can" that went to my soul. I met you next day, not having smoked yet, and told you again that I wanted to quit smoking, and you said, "I will help you." It seems like the words took root and grew in me. I had up to April 19 smoked 50 cents worth of 5c cigars every day, 6 for 25c, made 12 cigars a day, and I have not wanted to smoke since. I had tried "no-to-bac" and many drugs, but I always got ugly and mean to the family when I tried to quit. After ten days of quitting this time my wife called me a big lump of good nature.

Thanking you for what you have done for me and hoping to hear from you that I may know more about the laws

that govern human beings, I am yours truly,
Cliff Frank.

In answer to my letter requesting the privilege of publishing the above letter, Mr. Frank writes:—

"You ask my consent to the publication of my letter in your paper. That is the first information that reached me that you had a paper. Your request proves to me that you have more than ordinary regard for the feelings of those who write you. Editors usually publish letters and consult the writers afterward.

"I really do not remember what I wrote you. I felt so good because I had quit smoking that I wrote you to express my thanks and the thanks of my wife and daughters.

"There is one motive that moves me to consent to the publication of that and this letter, if there is any good in them. It might cause some other tobacco toper to become free and his family happy. That reason forces consent, in the face of all the fun the boys may make. I have a result, and that satisfies me."



THE HIDDEN WORD.

Written for The Life.

TO HIM that overcometh will I give to eat of the hidden manna, and I will give him a white stone, and in the white stone a new name engraved which no man knoweth saving he that receiveth it." Rev. II. (Part of 17 verse.)

White is derived from the sunlight and the sunlight, in the natural world, corresponds to the vibration of Love and Wisdom in the mind of each man.

Truth is derived from the union of Love and Wisdom in man's consciousness, hence white corresponds to the highest Spiritual Truth. We will call the highest spiritual, celestial.

I have read that in early times it was customary, in judiciary proceedings, to collect votes by stones, the white were those of the affirmative. Since stone corresponds to good, the white stone would signify Celestial Truth united to Celestial Good. And this is a positive or active union—no negation, or reflection in it.

All Good loves Truth; hence Good attracts Truth unto itself.

Manna signifies the Living Bread of which Jesus taught. It is Celestial Love. It is the Divine Human. It is Divine Wisdom.

Hidden things are things guarded and protected because of their great value.

Hidden manna signifies Superior Wisdom, such as they who dwell in the highest or abide in the actual Presence have. Manna also signifies food, and this manna of which we are now writing is the food of the Spirit, and they who partake of this food live of it and express it in their forms and in their lives; they become like it.

It is the hidden Word. We are to eat of this celestial Love and Wisdom; let it permeate us and build us into itself.

It is also Good and Truth. In the supreme sense, it is God, himself.

This is the Word made flesh.

This is the Word that shines.

This is the Word that is revealed.

It is not hidden, but hidden to him who overcometh.

"And in the stone a new name engraved."

A name is the essence or quality of anything, hence to be called by a new name signifies to be changed. Old ideas of the mortal, are changed to ideas of the immortal. Ideas of sin, sickness, pain and death changed to those of Purity, Health, Peace and Life. "Hallowed be thy name."

The conjunction of Heaven with man is by means of this Word. The son of man becomes the son of God, the Christ, through his own recognition of himself.

But the new name, ah, I cannot tell you that! for no man knoweth it; but you, when you hear it, will know and understand.

"Thy Word have I hidden in my heart that I might not sin against thee."

Beloved—unite with me, you who have read this article, wherever you are, in the following thoughts.

Hidden Word; Divine Christ; Holy Spirit; I know only Thee. All earthly ideas are now consumed in the holy fire of Thy Love.

Henceforth I feed only upon the hidden manna and realize while I manifest thy Goodness and Truth that I am thy image and likeness. Amen.

Theresa B. H. Brown, 1711 Oregon ave., St. Louis, Mo.

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

VOL. 8.

KANSAS CITY, MO., WEDNESDAY, MAY 22, 1901.

No. 8

N Y Pub Library, 40 University Place

The Lord My Shepherd

(Psalm 23).

THE LORD is my shepherd, no want shall I know;
I live in green pastures, safe folded I rest;
He leadeth my soul where the still waters flow,
Restores me when wandering, redeems when oppressed.

Through the valley of shadows though now I may stray,
Since thou art my guardian, no evil I fear:
Thy rod shall defend me, thy staff be my stay;
No harm can befall, with my comforter near.

In the face of opposers my table is spread;
With blessings unmeasured my cup runneth o'er;
With the oil of truth thou anointest my head:
Oh, what shall I ask to be given me more?

—James Montgomery.



Read A WORD TO YOU in this week's issue. It may contain suggestions that will lead you into the ways of victory and safety. You are sure to find your word if you read the article closely. Next week I will give you that promised symposium of opinions on the proposed marriage restriction laws. If you want to be in it, write quick.

Mrs. J. H. Holmes, Longmont, Colo., writes, "I am very much pleased with The ABC of Truth. I wish I had known what it is before; would have had it long ago." That is the feeling of all who get hold of this wonderful little lesson book. Only 25 cents. For a short time it and Why Are We Here, both new editions, for 35c.

On April 1, 1901. Noah Raby, of New Brunswick, N. J., celebrated the 120th anniversary of his birth, which event took place at Gates Court House, N. C., April 1, A. D. 1772. His father was a fullblood Indian named Andrew Bass. He took his mother's name. The old man is cheerful and in good health, and says he intends to reach the 200 mark if he can. I hope he may.

A mining blacksmith in New Mexico writes, "I have taken The Life for nearly two years and have learned to love it and to look to it as my counselor. I have interested a few friends and they are more than pleased. I hope to have more on our side yet. My three little children are all glad to see The Life come and to have me read it to them. May God bless you and Mrs. B. in your noble work."

A noble lady in Peoria, Ill., writes: "A friend asked me what paper she should take, and of course I said, 'The Life.' It expresses to me a culture, refinement and power that one does not find in other papers."

Dead people don't like The Life; it shakes up their dry bones too much. But if they would just hold on to it a little, grin and bear it, as it were, keep reading and heeding it, it would awaken them; and then what a joy of the resurrection there would be!

A gentleman in Texas, who had many ailments, began taking my correspondence course of lessons not long ago. He writes, date, May 7. "You will find inclosed answers to Lesson Five. I am nearly sound and well. I see the point. Please send Lesson Six. Your Lessons are curing me."

Bro. Blanchard of Casnovia, Mich., writes us of the wonderful healing of a young lady of that place by Christian Science treatment, after the physicians had pronounced her case hopeless. She was helpless with what the doctors pronounced tuberculosis affecting the entire physical organism. The case has attracted much attention and made not a few converts to our teaching. Truth may not be bound.

The N. Y. Herald says that the Earl of Tankerville, England, is an "aristocratic pillar of the Eddy church." This is probably a mistake. The present Earl of Tankerville, formerly Lord Bennett has been a subscriber to The Life for several years. Only two weeks ago we received renewal of subscription from the Countess of Tankerville, the Earl's wife, accompanied by a kind letter expressive of high appreciation of our paper.

A lady in Battle Creek, Mich., applied for treatments. "Very soon afterward she reported healed. Later she wrote, The treatments had quick control over the conditions which seemed to those around me very serious. I realized as never before the effects of others' thoughts which filled me with fear and I too negative to overcome. I am gaining power, my faith in the truth firmer and I am abiding at home in the heart of my being."

I was reading somewhere the other day about some preacher creating a sensation among his brother preachers by asserting publicly that preachers should be strictly kept away from the bedside of sick people. The good brother is entirely right; preachers are a bad medicine for sick people, almost as bad as doctors. The latter administer a stupefying drug in order that they may die painlessly, and certainly, while the former stand by and solemnly point a ghostly finger to the other shore.

A WORD TO YOU

THIS is not to be like the preachers' 'Word' when they would say, 'Just one word more, and I am done,' and then talk a half-hour longer. When I was a boy and this would occur while I suffered from hunger, back-ache and boring, I used to think that preachers were the biggest liars on earth, and would leave the sanctuary after the boring ceased with much less religion in my soul than I had when I entered it.

The word I expect you to get, reader, out of this article is the word that suits your need and helps you to be brave and strong and free. In this way there may turn out to be many words that will help many people, although each one may get only one specially adapted to him.

Ye are in the world, but not of it. The Earth and all that is in it, or pertains to it, was made for you, and not you for it. Your Source is at the fountain of Life and there is no higher Essence nor fuller expression of the one Essence than that which is personified in your own soul.

I would have you appreciate more fully than you ever did before your importance, sacredness and dignity in the Universe. We sometimes feel very small and insignificant in contemplation of the vastness of creation. But what is size as compared with intelligence and the power of thought? You cannot be confined in a locality nor limited in bounds of space. You think, and are great as your thought. You calculate and deduce and prescribe the order and end of discovered law, and are therefore great as the law itself. You understand the course and the philosophy of the course of planets and suns in measureless space, and are therefore greater than planets and suns. You go out in thought and imagination to the ideal of God and perfection. You are, therefore, equal to your own ideal, be it ever so grand and vast.

But you have been self-limited; you have forged chains and welded shackles upon your own wrists and ankles, or permitted ancestors and the race to do it for you. The forms of limitation are many, and each of you may be subject to more than one. But there is a peculiar, particular besetting sin (shortcoming) in the personal career of each one of you. Permit me to help you find it and overcome it.

Have you a poor brain, inherited from a line of ancestors who for many generations thought only of material things, an angry God, a terrible hell and making a living? Your soul is not poor, too, on account of that. It had its origin in a perfect source, independent of flesh parents. Many great minds have sprung out through just such limited flesh accompaniments, thus proving that the mind and soul are not derived from flesh parentage.

That brain can be improved, expanded, deepened and made firmer in its convolutions by thought elevation and concentration. Worry softens the brain; grief levels convolutions; sensuality renders the fibre coarse and dull of sensation; idle mental drifting impoverishes the brain by drying up the oils; vicious thoughts congest the blood in the matrix and destroy the vibratory power of the

nerves.

Such false thinking and unwholesome mental states can be avoided, and cured.

If you believe in the allness of the Good and the integrity of the Law of Being, you will not worry. You may cultivate this belief and confidence by study of Truth, affirmations of Truth and observation of Truth's working in Nature and among men. The evidence upon which to found such faith is overwhelmingly abundant. Be an optimist. It is good to be an optimist—good for you and good for the world, good for your family and good for your neighbors. Stop predicting and looking for the bad, the failure, the undesirable. Stand erect, face sunward, lungs open to the Healing Breath, and use the words of Truth unstintingly. A lady who came in to recite a lesson this morning said, 'I have used that affirmation, 'Only the Good is true,' which you gave me some time ago, many times every day since, and it has done me unspeakable good.' It is a valuable sword of the spirit. There are many such weapons for Truth's conquest of the Earth.

Have you been crushed by sorrows and bereavements? Know that the Law cannot err and that Infinite Love does all things well. If you abide in this confidence, you will not grieve as one having no hope. Rise above the clouds of sorrow and rejoice in victory and supremacy over life's difficulties.

By pure thoughts and words be cleansed of sensual tendencies received from ancestors. In the silence declare holiness and aspire to perfect freedom from such bonds.

Practice thinking consecutively and to a point. Concentrate often in the silence. Thus take control of your thinking and form a habit of thinking to a purpose. It is vastly beneficial. It will greatly improve that poor brain.

Never indulge for a moment a thought or feeling of revenge, hatred, malice, jealousy and the like. Put them out at the first suggestion as you would a serpent entering your door. Affirm Love and toleration, charity and kindness, generosity and brotherly compassion and unity, always.

All these suggestions faithfully followed out will improve and expand that brain of yours and render it a more fit instrument for manifesting mind. Such thoughts and thought control will more than double discount all the material brainfood prescriptions you ever heard of.

And in this way you may be healed of poverty and "bad luck."

We called upon a friend yesterday who was suffering from a broken arm. She said she drove to the residence of an acquaintance and a Great Dane dog owned by the acquaintance attacked her horse fiercely and she narrowly escaped a serious catastrophe through the vigorous efforts of the hired man with a pitchfork. That was quite unusual conduct for one of those big, good natured dogs. The owner of the dog said, "You must not stop coming to see me on that account; I will lock the dog up." The lady said, "I will come, but will not drive over again." Soon after she went again, walked, and in going around to a side entrance, fell over an obstruction and sustained a compound fracture of the arm just above the wrist. The husband of the lady our friend visited is a soldier, with

Gen. Chaffee, his brother. Has that anything to do with these occurrences? This same lady who has the broken arm was thrown from her carriage in a runaway a short time ago and seriously hurt, and the horse was killed by dashing against a post. I know a family who have had many "accidents," so called, laming them badly. I don't think I ever knew them to be without one or more lame ones among them.

A lady in N. J. wrote me the other day that she never got encouraged and high up in hopes and improving in health but some unusual or unlooked for occurrence bobbed up to dash it all over and cast her down lower than ever.

Now there is a mental or psychic cause for all such things. Are you one of such unfortunates? Search for the cause in yourself; it is there. Your moral or mental atmosphere is weak and you are not protected. Strengthen it by strong, whole, holy, joyful, triumphant thoughts and aspirations. Dismiss fear; believe in yourself; affirm often, "I am in league with Infinite Power and am safe and prosperous and free."

If you have any kind of limitation which you do not seem able to understand or overcome, write me all about it, and I will help you. I will help you to find out where the trouble lies and to overcome it. Are you sick, or poor or unlucky, or unhappy? There is a cause for it in the mental condition or state, and another may help you to find and remove it. Such miracles are of daily occurrence nowadays, and the power of those who are practicing this teaching is growing greater every day. Don't be left behind. You have the power too,—maybe latent yet, but surely it is yours. Bring it out.



A FOOD EXPERIMENT.

JOHN F. MORGAN of Chicago reports that he has lived, strong and vigorous, actively engaged, for 42 days on one dollar's worth of food. His menu for the time consisted of "vegetable turkey," shredded whole wheat biscuit, toast, made of all wheat or rye bread, stale bread, hulled wheat, apples, macaroni, Ralston food, tomatoes, canned corn, canned peas, granose biscuits, prunes, soup, lettuce, eggs, and popcorn.

For fourteen days he ate nothing for breakfast but one handful of popcorn without salt or butter. Here is a sample dinner: "Two leaves of lettuce, six prunes, two pieces of toast."

This is what he says about it:

"Previous to the time that I began this experience I ate three full meat meals a day, had three or four drinks of whiskey, smoked three to five cigars. I ate a great deal of highly-flavored game and meat 'cured' forty days. My natural appetite had been pampered, stimulated and perverted by alcoholic drinks until I lost all taste or relish for food. Now, however, I have a sweet taste in my mouth and feel much stronger and better. I was unusually active in business and on my feet, walking most of the time during the last six weeks. I have never felt as well in my life as I do now. My mind is clear and bright."

Mr. Morgan truly says, "It is not so much what we

eat as it is the frame or mood of mind we are in when we eat." He recommends that each one should prepare his own food on account of the magnetic influence necessarily exerted upon it in preparation, and that we should eat in silence, the mind being occupied with pleasant things, often holding a thought like this: "My food will agree with me. I enjoy it". He says,

"Concentrate upon the nourishment you expect to obtain from the food. Put cheerful thoughts into every mouthful you take."

He condemns potatoes, fresh white bread, soda, baking powders, yeast, and cooking.

These matters are worthy our earnest consideration, for there is no gainsaying the fact that we eat too much and that the immense cost of it is an unnecessary burden.

The experiment of J. H. Washburn of Indiana is cited. He fasted forty-three days, without the loss of a pound of flesh and without eating an ounce of food or drinking a drop of fluid of any kind. He claimed to be sustained by the air he breathed. He continued active during the time, walking five miles every day and sleeping only four hours in every twenty-four. He claimed at the end of the time that he never felt better. Rev. Dr. Zaradusht-Hanish, from Persia, recommends breathing through the teeth and thus absorbing the metallic substance which is in the atmosphere. "If in fasting one gets faint, simply breathe through the teeth."



A TREATMENT.

I COPY the following formula from an answer given to a question in Lesson Two by three ladies who are taking my correspondence course jointly. It is an excellent treatment:

"You are not afraid of anything; you cannot be, the Divine Power within you protects you. In your real being you are perfect and are filled with Infinite Life, Love, Truth, Power and Health. God is spirit; you are spiritual. God is eternal Life; you are eternally living. Everything belonging to you is alive with God Life. You are perfectly well, patient, kind, loving and good. Every element, organ and function of your being and soul are strengthened, invigorated and sustained with God-vitality and Power. You are free from all racial beliefs. God-love being centralized in you, radiates through you and consumes every error claim and you appropriate your own, perfect health and happiness."



A subscriber in England, upon sending in her renewal, writes: "I have long felt it a duty to write and tell you what great benefit and pleasure your splendid weekly paper has been to me; how, each week, I have looked forward to it, and how it has opened my eyes to this beautiful Truth. I have often in thought blessed you both, and now I am very glad to be able to express my gratitude to you. The great good you are doing in your noble work for so many must bring its exceeding great reward."

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KEY-NOTE.

THE SPIRIT OF TRUTH MAY NOW COME IN ME
AND I SHALL BE LED INTO ALL TRUTH.

MRS. BOEHME, Editor of *The Radiant Center*, says that when she saw that impudent, leering, colossal monstrosity, the big painted man on the sign board pointing his finger at her as she passed along, saying, "Say! U Try a General Arthur Cigar!" she was strongly tempted to go and get one and take a smoke and had to treat herself to get free from the temptation.

It did not have that effect on me. I felt strongly that if I smoked I would be sure to avoid that cigar on account of the disgusting effrontery of the sign. When I first saw that big hand on the sign boards persistently pointing its index finger at me wherever I went saying, "You Need Prickly Ash Bitters," my strongest impulse was to say, "You're a liar." Such suggestions have a tendency to arouse what is within you, I suppose.

DIED AFTER A SERMON ON DEATH.

ACABLE dispatch from Paris to the New York Sun, dated April 6, says: Father Soullan, a monk of the Sacred Heart at Montmartre, preaching in the Cathedral at Nantes on death and eternity, concluded by remarking that he had preached Lenten sermons for the last twenty years in many places, and noticed almost invariably that within a week of his preaching someone among his hearers was called to his account. This, he said, was a terrible example made by God, and was no doubt a necessary lesson.

"If the same thing happens here," he continued, "I wish that the person called may be ready to appear before the Lord."

He rested a few moments after the sermon, and then approaching the chancel, fell dead on the flagstones.—*Exchange.*

After killing a score or more people by his annual suggestions of death the suggestion reacted upon him.



Healing Thoughts

ALL IS concentrated in The Life intense
Where not a beam, nor air, nor leaf is lost,
But hath a part in Being, and a sense
Of That which is of all Creator and Defense.

—Geo. Gordon.

As every particle of the mobile element in rivers, brooks and seas is constantly influenced by the hidden power of gravitation to move and flow untiringly until equilibrium is found, so every material Atom, drawn by the resistless Power of Infinite Mind, will continue its restless rotations, its animated vibrations, until unity and harmony are attained.

In seeking that of which one feels he stands in need, the real nature of Cause and effect should not be forgotten, whether the object be material or spiritual, since there is but one way of procedure to rightly and permanently secure any thing. The ostensible world should not make one forget that power is everywhere and ever ready for use. One employs the blacksmith to shoe his horse, the plumber to mend his house, the pianist to tune his piano, and often with unsatisfactory results. It is because he does not, in each event, begin by seeking and engaging the Invisible Powers at their fountain Source which is in the subjective silence and found by mental investigation. This Elohim is the substance in which we are made, and therefore not foreign to us but ours.

If one only wishes to have fruit trees planted and does not know his dealer, let him seek the kingdom of Power (silence) and affirm, "In this I shall be guided by Elohim, and every step shall be taken aright." He may also mentally tell his dealer the truth about what he is in spirit,—pure, just, ready to do what is right. When the trees begin to bear fruit he will discover there has been fair dealing, and excellent results.

Omnipotence is Love, and it is power. It draws all things. As gravitation waits for the liquid element, and the placid natures obey, (only the storm-tossed resistant waves, after a brief time is tragically brought back and drawn into obedience to nature's laws,) so the Elohim waits, or is omnipresent, ready to fill every righteous need.

The value of beginning aright is in the fact of then securing the harmoniously related *unity* of Power. If you go to build a house and do not begin in mathematics, your chances are small for a successful structure, as all the parts may be out of plumb.

Now the method of Elohim is seen in Cause and Effect. We look about the beautiful fields of Earth,—a mere speck in the universe, yet one we have not been able to much more than half explore,—we are in sight of millions of other wonder-worlds, and we find ourselves asking the old question over and over, "Whence came we and what is our destiny? How shall we so live as to more harmoniously forward, upbuilding in every good and perfect manner? How shall we have dominion over our environment and make this world a truly beautiful and continuously gladsome place?"

The Six Days of creation given by ecclesiastic theology, refer only to the different stages of revelation of

the invisible powers, *in expression*. While evolution refers to the six stages, involution begins with the seventh. The day of manifesting that which has been already expressed in spirit.

The *evolution* of the rose, like every other formulated thing, coming from the invisible into the manifest, before it returns to the Powers that sent it forth, as a natural sequence must be followed by *involution*, when the rose drops its petals and returns to the substantial Life it is still a rose, though invisible to sense. It will come forth again with the same number of petals and sepals, a counterpart of its former self. While in the Unseen, the rose is not an Individual, since it has within it only the possibility of the rose.

Individuality is the representative of all the invisible powers unitedly. It is the Elohim in miniature or mental Imagery. Did you ever think how natural this is? A Universe of one substance could not *image* any thing but itself. This is why it required the whole creation and man as its circumference to make possible the complete "Image of God."

The rose is a fractional part of this Image. Generic man includes all creation and has dominion over every formulated thing. He has so cultivated his concept of the rose that he has multiplied its petals and augmented its natural beauty and sweetness many degrees.

The difference between the man and the rose, the first is a self-conscious individuality, the other is only an unconscious psychic entity. In evolution they utilize the same Powers exactly,—the one willfully, the other without a volition of its own. The rose does not need a will. In every point of space Infinite Intelligence, unceasingly active, grows the rose, pushes it into unfoldment, in response to man's expressed desire. Without this expressed Word the rose could not appear, but would remain forever in the hidden bosom of infinite spirit. The image of Elohim is the only Maker.

So every work of this the Seventh day devolves on us. Shall our word so go forth that every thorn shall blossom a flower, every tree of the field speak forth joy; every sickness and sorrow flee away; every unkind word and deed be forgotten, and righteousness and peace light our progressive pathway?

This power is demonstrable. You may send any one pure and beautiful thoughts and it will uplift and benefit him. A very beautiful woman in Boston, after I had sent her some loving (*powerful* thoughts for good) words, answered in the following words:

"I wish I could tell you how much I thank you. Even *thinking* of your words makes me strong and helps me so much."

Speaking the word does not always perform miracles. Right conditions are not always found. Chronic troubles sometimes require months of slow upbuilding. There are regular steps to be taken in such cases. If one is fixed in the belief that he has inherited his trouble from flesh, his mentality must be cleared of that impression. We do not have to inherit anything from flesh, because no man is our father. We are spirit in substance, and can get rid of false flesh claims. There is a scientific process by which this may be accomplished. These things are be-

ing accomplished in scores of cases every day.

The unconscious trees outlive cuts and bruises. Nature goes to work upon every rent or breakage, without fail, and ceases not until the perfect work of healing is finished. Self-conscious man, with power to speak true words, or with free-will to utter false ones, surely has it in his power to banish imperfect manifestation everywhere on earth, and make this world an eden. "Go ye in to all the world, teach the gospel of peace to *every creature*," and so beautify and make glad every creature.

C. J. B.



THE BIBLE LESSON

SECOND QUARTER.

1901.

Lesson IX.—June 2.

JESUS OUR HIGH PRIEST IN HEAVEN.—Hebrews 9:11-14, 22-28.

Central Thought:—"Ever living to interpose in our behalf."

Paul has been reputed to be the author of the Epistle to the Hebrews; but modern Bible critics are inclined to believe he was not. Prof. Ramsey inclines to the opinion that deacon Philip was the author. But the style is unquestionably Paul's.

The date of its production was probably about 63 to 65 A. D.

The object of the epistle or letter seems to have been to convince the Christian church, which had been composed of converts from the Hebrews, of the superiority of Christianity over Judaism. The writer, with the tact for which Paul was distinguished, argues that the priesthood is not to be abolished, but that Jesus has now become the high priest, and that the one sacrifice and spilled blood of Jesus on the cross was now to take the place of those of beasts. His plan was to substitute, and not abruptly abolish. On Mars Hill he did not say to the Greeks, "Your worship is all wrong and your gods idols to be broken and destroyed." He said, "I see you have erected an alta to an unknown God, among the many gods you so devoutly worship. Now I come to tell you about that unknown God."

11. But the Christ having become a high priest of the future good things, by means of the greater and more perfect tabernacle not made by hands, that is, not of this creation,

12. he entered, once for all, into the holy places, not indeed by means of the blood of goats and of bullocks, but by means of his own blood, having found aionian redemption.

13. For if the blood of goats and of bulls, and the ashes of a heifer, sprinkling the polluted, cleanses for the purification of the flesh,

14. how much more shall the blood of the Christ, who, through aionian Spirit, offered himself spotless to God, cleanse your conscience from works of death, for the service of the living God?

This is an astute argument in behalf of the Christ substitution for the Hebrew forms of worship. Paul—for I doubt not Paul wrote it—is careful not to condemn or antagonize. He says, in substance, "Now Christ is your high priest and his sacrifice takes the place of that of goats and cattle."

Let us notice a few peculiar expressions found in these four verses:

"High Priest of the future good things." Thus the Christ is both a fulfillment, taking the place of other priests, and a prophecy. What great and good things are now coming as a fulfillment of that promise of life and victory!

"The greater and more perfect tabernacle, not made with hands." Not the temple, but a spiritual sanctuary, is the tabernacle in which the Christ officiates as high priest. Paul uses the terms that will be acceptable to the Hebrews, not antagonizing them. This tabernacle is symbolized in and by the human body. It is the Spiritual Man, the divine Ego. There is where the Christ officiates as supreme master of ceremonies.

"Entered—into the holy places——by means of his own blood."

The priests of the temple entered into the holy places of the temple by means of the blood of beasts; the Christ enters through his own blood. Paul keeps up the symbolism, you see.

"Having found aionian redemption." His redemption is that of the one life, timeless, deathless life, the life that redeems from the form of death.

"Through aionian Spirit offered himself spotless to God."

Jesus was spotless. It was the aionian Spirit that was the soul of his embodiment. He was true to Truth, a victor over falsehood. Thus he opened the way for all, went before and showed us how to be redeemed from sin.

"Cleanse your conscience from works of death."

The works of death are wars, slaughter houses, medical schools, the undertaker's business, warnings of the wrath to come, fear of evil, preparations to die, debauchery, abuses of the body and the like. The Christ is come to cleanse the conscience from all of these. Let us be rid of all such things. Life is the reality which we set up against all the delusions of death.

24. For the Christ did not enter holy places made by hands, the antitypes of the true ones, but into the heaven itself, to appear now in the presence of God on our behalf.

Paul is careful not to condemn. "Your temple holy places," he says, "were antitypes of the real holy places of Spirit, and all right in their place; but now the Christ goes into the true *sanctum sanctorum* which was prototyped by your temple apartments. As your priests appeared before the Shekinah, which typified God's presence, in behalf of the people of Israel, so now the Christ appears in the everywhere before the true God in behalf of all the world."

This was a good argument to use in persuading the Hebrews to abandon their old forms.

The Christ is now in the holy places of your soul, your true self, awaiting recognition.

25. Not indeed that he should present himself often,

even as the high priest who enters the holy places annually with other blood,

26. (since in that case he must have suffered often from the foundation of the world,) but now once for all at the consummation of the ages, he has been manifested for the removal of sin by the offering of himself.

In the symbol, repetition of the form was needful, now the real that was typified is forever, once for all, to the consummation of ages.

The Jesus dispensation is completed. Jesus will not appear in body again. The Christ now appears in all and by all who will become manifestors.

27. And as it awaits men to die once, but after this a judgment,

28. so also the Christ, having been once for all offered for the many, to bear away sin, will appear a second time without a sin-offering, to those who are expecting him, in order to salvation.

Paul attempts to parallel the dying of men with the death of Jesus. But the parallel is a poor one. The death of men followed by a judgment is not an apt figure for the crucifixion of Jesus followed by a second coming. At best, Paul spoke only from what he had observed and believed of men, and did not mean that it must always be so. Even if he had intended it so it would mean only one man's opinion, with no power to bind others.

The Christ life lived will redeem the world from sin.

No sin offering, no sacrifice, is needed in the second coming. The Christ is now appearing to those who are expecting him, "in order to salvation" from sin, which is the only salvation needed. We now know there is no burning pit to save souls from. Are you expecting, looking for, preparing for, the Christ to be manifested in you?



Answers to Correspondents

WILL YOU give us in The Life your understanding of paralysis of the bladder? T. H.

Answer:—All paralytic affections are a manifestation of a partial withdrawal of the vital action of mind from the part affected. Not only does the mind cease to control the organ, but the nerves of sensation are often rendered inactive, so we say there is no feeling in the part.

The immediate physical cause is usually in the brain. In this case it is not. It is in the solar plexus. The physical cause back of this is in the brain, and that is a result of a weakness in mental action, a negative mentality.

So, the remedy is to be applied in thought, acting first on the brain, and through it upon the solar plexus, and thence upon the bladder.

Begin your self-treatment with a strong concentration of thought upon *life*, and direct it to the brain. Hold it so intensely as to stir the cells in the *pia mater* of the cerebral bulk and so you will set the nerves all through the body to vibrating vigorously.

When you feel the tingle and thrill of it, then direct the line of thought along the sensory nerves leading to the network of nerves just back of the stomach in front of the aorta, called the solar, or epigastric, plexus. Thence direct the line of revivifying thought to the bladder.

Every atom in the body is a center of intelligence and every important vital center a seat of soul life. In point of importance and immediate mental action, the brain holds the first place. The solar plexus is second, then follow heart, lungs and stomach in order.

So you can direct thought vibrations along the nerves through the brain, which is the chief ganglionic center, to any part of the body for the arousing of functional activity.

The thought in this case is vital. Direct it as I have suggested, and do not tire of doing it. You can cause action in the bladder in a short time by this course intelligently and persistently followed up

—

Would you please give your views on "revivals," sometime in *The Life*? We have just experienced a three weeks' revival here, and, while the attendance was large, there were no conversions. Mrs. A. K. L. D.

Answer:—The church revival meetings have always been held at intervals for two professed purposes: To arouse the fervor of the cold and lukewarm church members, and to secure new accessions to the membership; in other words, to reclaim backsliders and save souls.

The methods employed were hypnotic suggestion and repetition. Usually an expert was imported and by means of pathetic tones, doleful songs, solemn warnings, threats of hell, sympathy for Jesus and sing-song, begging prayers, repeated for days and weeks, the attendants were worked up into a state of melodramatic excitement or a frenzy of fear and self-pity. The brethren and sisters got warm and sinners became repentant under conviction of their lost condition.

The result proved itself to be hypnotic and of no genuine value by its reaction after the meeting closed. The brethren soon settled back into the old "dying condition," as a good old Baptist I used to know put it, got the "hippo," and the converts secured under such conditions almost invariably went back into their sinful ways.

I have witnessed many of these meetings. One I remember where the meetings were held under an arbor in a grove. The excitement became intense. When the meeting would warm up, the participants would begin to shout and laugh. The laughing started by one would spread until all would be convulsed with the "holy laugh," and would fall down on the ground, roll about over and under one another promiscuously, hugging indiscriminately, regardless of whose husband, wife or sweetheart each got hold of. One rosy-cheeked young woman, I remember, would always hug some of the young men. She never got happy enough to embrace the women. Her conduct became so unbecoming that the older sisters would lead her away to a school house near by until she would cool off. One day she complained to one of the preachers about this action of the mothers in Israel. His reply was, "Well, sister Eleanor, you know the good book says we should do all things in decency and order."

I was a scoffer on the outskirts, going only to see the fun and attend some of the girls. They had excellent dinners on the grounds, too. One day one of the preachers said to me, "Did you ever see such a display of the presence of the Spirit of God?" I replied, "It looks to me

more like the spirit of the other fellow."

Well, they founded a church on the fruits of that meeting. But, of all the backsliding you ever heard of they had it there. I was present one Sunday when the pastor filled the front seats in the church with those very converts of that meeting, all of whom had been celebrating Christmas by dancing, and having a good time generally—yes, he asked them all to come forward while he scored them. His text was, "I have somewhat against thee," and he gave them a piece of his mind in good shape.

But it was of no avail. They all, as far as I know, went back to the "weak and beggarly elements of the world."

The fact that they can now work up for excitement for three weeks, as you say, and get no converts, is an excellent sign of the times. Such revival meetings are growing less and less frequent. People have grown above such sensational methods of securing good morals. They now appeal to reason and not the emotions to secure salvation from sin. The old superstition of hell is about faded away, and so the revivalist has lost one of his chief means of scaring people into a frenzy for the purpose of adding to the church membership. When the revivalist loses hell he becomes about powerless in that line of business. He will have to change his occupation.

Before closing I must tell you about a funny episode which occurred at a revival meeting once held in Paris, Mo. A noted evangelist had been imported for the purpose. The meetings were held in a church seated with old-fashioned, high-backed pews, placed pretty close together. A friend of mine, named Jesse Lewis, then county school commissioner, attended one day. Now my friend Lewis was a very modest man, and polite, and considerate of every one's feelings; but he was very large in the girth. The evangelist requested everybody to kneel down while he prayed. Everybody obeyed except my friend Lewis, and he made several frantic efforts to do so, but could not get down in between the long seats which were nailed fast to the floor. After coming near getting wedged in inextricably, he gave it up and sat upright in his seat. The preacher saw him, the lone impenitent, sitting like a pillar of salt in a sea of bowed forms. So he plead with him, and then berated him as a stiff-necked rebel, posting the downward road, etc. Then he made him a special object of his prayer, asking all the others to join him in a petition to God to save the poor reprobate. But while the prayer was being offered, the sinner silently stole away, vowing to never enter a church again unless he could find one with the seats wide enough apart for him to kneel down between them.



NONE BETTER.

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A friend in St. Louis writes that the impression seems to prevail among her neighbors that the Divine Scientists are going out of business on account of the Hall Medical law. Of course; the doctors are going to stop all mental healing and wipe out Christian Science, Mental Science, etc.—after they have stopped the sun from shining and the wheels of progress from turning—but not before. Dr. Sheidler, an intelligent physician of York, Nebr., advised a friend, who was intending to go into the business of manufacturing medicines, to go into some permanent business. "For," said he, "don't you see that people are using less and less drugs every year? I can see the finish of the drug business, and it is not very far off, either."

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

VOL. 8.

KANSAS CITY, MO., WEDNESDAY, MAY 29, 1901.

No. 9

N Y Pub Library, 40 Lafayette Place

The World's A-Goin' Right

SOME PEOPLE are a-growlin' an' a-howlin' day an' night,
An' a-rantin' an' a-railin' cause the world ain't goin' right.
They are weepin' o'er its sorrows an' they keep its woes in view,
An' they never note the sweetness o' the roses drippin' dew.
Some people in their frettin' are forgettin' blessings rare,
They fail to breathe the fragrance that is floatin' on the air.
They keep the thorn an' thistle an' the nettles aye in view;
They pass the blushin' roses in their haste to pluck the rue.
This world may have its failin's, but there's good enough for all,
An' we may choose the sweetness or bitterness an' gall.
An' if we seek the shadows, an' if we shun the light,
'Tis we, and not the world, friends, that ain't a-goin' right!

—Arthur J. Burdick, in Los Angeles Herald.



Read those opinions about marriage restriction, the leader this week: they are interesting. We have others, but room only for these three. Next week the subject of the leader will be "The Healing Breath."

I note the very apparent fact that true metaphysical science grows rapidly in public favor, while the follies of enthusiasts and the pretenses of frauds are becoming less and less obtrusive. Truth cannot be downed: falsehood cannot stand.

We will kindly ask the friends who receive expiration notices to respond as promptly as possible, especially those who are a year or more behind. It is important that you should. If any of you have not your date and would like to know it before remitting, drop me a card and I will send it at once. The Life is OUR paper, and we all take pride in keeping it in a healthy financial condition, as well as in the front rank of progressive thought. Stand by us, friends, and The Life goes on forever.

Dr. Schwenninger, Prince Bismarck's physician, said, "A medical graduate knows nothing at all of the art of healing." The celebrated and eminent physician, Dr. John Mason Goode, says, "Medicines have destroyed more lives than war, pestilence and famine combined." This is no doubt emphatically correct.

Mr. Gaze of Los Angeles, California, has discontinued his monthly magazine, "Physical Immortality," and issues instead a small card-board folder which he calls "Harry Gaze's Postal Card Journal; A Journal of Physical Immortality," and mails it at third class rates. It has three 4x7 pages of reading matter. 50c a year; \$20.00 a century, *in advance*.

A young man of Oakland, California, Capt. Diamond by name, who has seen 105 summers, is giving lessons in physical culture. Many a gray haired infant can surely learn a useful lesson from this bright example of longevity. I have placed his name on my list of subscribers for a century—but no longer. If he wants it after that item expires, he must send in a sub.—*Harry Gaze's P. C. Journal*.

I think the last part of what Joel Chandler Harris has to say about Prof. Ernest Haeckel's recent abolition of the soul worthy repeating in The Life: "Now, the sole objection to the Haeckel dogma about the soul is that he is putting forward in the name of Science his own personal and individual opinion in regard to a matter which is wholly outside the domain of Science. This opinion is pure speculation; for he knows no more about the facts than the hairiest and most ignorant wild man of the woods, and not half so much as do those simple souls who have an abiding faith in a future life."

We often meet a man here, a jolly, good natured fellow, an electrician actively engaged in business, who has lost both legs a little below the knees. He has heavy leather shields on his knees and gets about on them almost as nimbly as others who walk on their feet. One day recently a salvation army lass accosted him as he was going on his knees with short steps down the street to attend to some business. She asked, "Young man, are you on the road to heaven, or are you on the way that leads to hell?" Lifting his hat, he politely answered, "I am on Missouri avenue, Miss, and I'll leave it to you where it leads to." She replied, "This is no matter to jest about. Are you saved? Do you ever pray to God?" "Young woman," said he, "you may pray a great deal, but I'll bet you are not on your knees half as much as I am." The lass was worsted and gave up the case.

SOME VIEWS ABOUT MARRIAGE RESTRICTION LAWS

SOME TIME ago we published in *The Life* an article written by a lady in Wisconsin on a resolution presented to the Indiana legislature by one of the State senators looking to the securing of enactments restricting the privilege of marriage.

In our remarks upon the subject we invited our readers to write us their views upon the subject. Following are some of the expressions received up-to-date:—

John La Baw, a married man with a family, writes,

"I take no stock whatever in any resolution proposing such a law. For some time I have been well acquainted with persons who stand in with the senator offering the resolution and have advocated such doctrines for years.

"There is one young man in particular whom I have known for thirty years. He is (or was) a school teacher, and married a school teacher, and no doubt he expected results of a high order. But he has been disappointed so far as a family is concerned. In the church yard may be seen little mounds over the remains of several little bodies, in the bearing of which the mother has suffered untold agony, almost at the expense of her life, nearly every year of her married life. Only one out of all their children has lived over an hour or so. Yet I suppose this man and woman would be considered proper marriage subjects.

"On the other hand, I attended the wedding of a relative of this young man. Almost all thought this a bad match. One person remarked on the marriage day that the bride would be a corpse inside of five years.

"They have now been married forty years and have twelve bright, healthy, happy children living.

"Only last fall this mother met her friends at a sociable gathering in this county, and many remarked that she did not look to be more than twenty-five years old. She was bright, sprightly and happy.

"The two school teachers I have mentioned before were present on this occasion, and what a contrast! It made the people present think: for this marriage law subject had been the gossip of this same neighborhood thirty-five years ago, and here we had a practical illustration. The couple who were said to be unfit to marry made them a home out in Kansas, prospered and reared a family of children several of whom are far above the average mentally, morally and physically. The fit subjects have remained on his father's farm, the portion allotted to him, barely saving one child and it sick half of the time, the mother also almost always sick. One woman married against the wishes and protests of parents and friends, in spite of dire predictions of calamity, simply because she loved the man she married. The other married eligibly, with everybody's approval, because the man she married was a healthy, intelligent school teacher and would make a good provider. So much for the wisdom of people about who should or should not marry."

Miss Gertrude Roberts, single, writes,

"Such an action as Indiana proposes would degrade

our human lives to the level of that of brutes. Why should the highest intelligence be compared with and treated as if on the lower animal plane? How degrading to morals that would be! The marriage relation is most holy and sacred and love is divine emanating from Supreme Being. We should cultivate the love instinct which cannot be controlled by statutes. Such laws would bring the marriage relation to a very low standard. Since marriage is the foundation of the home, love and happiness should be the first consideration.

My mother died of consumption when she was twenty-seven years old. My father was not strong until he was forty. He is now almost fifty and has been strong and healthy the last ten years. I was very delicate. Doctors said to my father, 'You will never raise that child.' When I was eighteen years of age they said I had consumption. Through your treatments I was restored to good health. I am twenty-five years old to-day and am feeling perfectly well."

Mrs. O. Louise Donnel, married, has a family of children, writes,

"If restriction to marriage, by law, were possible of complete prohibition of that which it seeks to remedy, I think at times I would be tempted and justified in saying: Yes, there should be a law to restrict improper marriage, or, more properly speaking, the right to bring thoughtlessly and recklessly so many innocent children into the world to inherit nothing from their degenerate parents but filth, want and misery, and possibly crime. But, alas! to endeavor to restrict freedom of the union of the sexes by putting a tax or a limit of license to lawfully unite with one's free choosing, will only, in my opinion,—and I believe an opinion based on fact,—make a worse matter out of that which we are anxious to help and remedy. There is that spirit (of freedom) in mankind that, whenever a fence is set up and a notice tacked thereon, 'Thus far shalt thou go and no farther,' which instinctively rebels and will then do that which it is forbidden to do, lawfully or unlawfully, for spite, many times even realizing that the thing done is positively harmful to themselves. This I feel sure would be the result of such a law as this under discussion.

"There is a great deal of importance that could be said on both sides, and yet which seems needless to say for the reason that it can be and is much quicker inferred than said. If we look only at the objective side of this subject, which side alone the greater part of the people at the present time are able to see clearly, then indeed is the world in need of 'human stock breeders,' who will look well to the superior qualities, who will pair off, wed, and raise gladiators, as we are told the Greeks did in days gone by. Not that I disapprove of physical perfection; far from it; but I do not believe the plan proposed would accomplish the end desired. For, when we look at the other or subjective side (which is the *root* or *cause* of the outside or appearance of things,) we find that 'as a man *thinketh* in his heart, so *is* he,' or, in plainer words, that it's the *thoughts* that *make* the physical, after all. The young person who finds that he or she is labeled with some disease that is supposed to have been inherited from their parents, need not carry such a false condition

any longer; if they will set themselves sincerely to work in thinking strong, right, or truth thoughts they can free themselves and not be subject to what has been called the sins of the parents as visited upon the children. Or the mother who is descendent of a consumptive (or any other disease, so called,) family finds that by proper thinking, holding thoughts that conform with absolute truth of being, and then casting out all fear, she will not transmit a legacy of disease to her offspring; and when both parents hold such thought, neither will it inherit moral nor mental weakness.

"With such thoughts and aims in life, 'multiplying and replenishing the earth,' in the old sense of the phrase will not be the chief aim and desire for the union of the sexes; but rather the perfect blending of the highest and noblest qualities of the male and female union in unfolding a happy useful, all-round Life. Then the marriage law, or right, will adjust itself. But the race must be instructed, educated to the possibilities within themselves, which are yet mostly lying dormant. I think education and enlightenment will eventually do what restriction alone would fail to do."



MEDITATIONS

By KAXTON

THE PATIENCE of nature is infinite. Slowly her processes evolve the products of life, and these products are so like their predecessors that the world has formulated by induction the law that like begets like, and has presumed to apply it with such rigor to all forms of life that variation from certain fixed living types has been theoretically confined within very narrow limits. But the hope of the world lies in nature's patient evolution of better and better individuals from given types. The creation of a noble race of beings on the planet, Earth, can scarcely be said to be complete, even at this late date. The world is full of men and women whose crudity is their most prominent characteristic. The study of the human race within historic times, it is generally conceded, indicates that the human race has during the ages been slowly moving toward a higher plane. But if we take into account the millions of crude human beings of the Orient, it is difficult to see that the great majority of the race has made any substantial advancement since Moses gave the decalogue to his people and Confucius said, "What you do not like when done to yourself, do not to others."

If the great masses have not been elevated, neither can it be regarded as beyond question that particular individuals have risen higher in recent times than in former ages. There are many who revere the literature of the remote past, and find nothing in the works of modern writers so dear as the strains of Judah's hallowed bards. It is the fashion of Christians of the present day to look upon primitive Christians practice and doctrines as the

standard of a perfect life. On every Sabbath throughout the length and breadth of the Christian world, the minds of all who attend church are turned backward to the good old days of the prophets or of the apostles for their ideals of spiritual power and moral grandeur. We can not say that those good men of the olden time have been surpassed or even approached by any one in modern times. Nor is this a mere relic of superstition. The utterances of those old men speak for themselves. They are beyond the reach of modern writers and teachers. Is the world losing spiritual power? Shall the energy of Isaiah, the temperate grandeur of Job, the pastoral beauty of Amos and the lofty music of David still remain the unsurpassed achievements of the world's inspiration? There is much in the world's thought today that would tend to make them so. But this tendency is the result of a kind of bondage to spiritual ideals of the past.

Christianity has been, as Jesus once expressed it, taken by violence. Rome, after attempting to crush the rising kingdom of Christ by persecution, finally wheeled about, embraced the new faith and sent the new name into all quarters of the earth. But violence done to the doctrine of the kingdom by its propagators in all the nations of Europe survives to us as our most deadly heritage. Christ's kingdom in its purity and power is still a thing of the future. Speaking from the standpoint of world-growth, it was only yesterday when Jesus said the Spirit of Truth, the Holy Comforter, would come and teach men all things. The promise of the master has just been uttered, and he has just gone away from the world. A ripple of expectancy has run over the world and we are now awaiting the fulfillment of the great promise. We can never lose what we have received. Isaiah is still ours, and we have besides him Paul and Augustine and Emerson. If these later lights seem less to us, we still know that they add their rays to the world-light which we in this age may make our own. If we do not profit by the wealth of thought and inspiration which all the good and great of the past have left to us, we are simply leaving a golden opportunity which sooner or later will be taken up by others. When the world learns to cease denying the grandeur and potency of the present moment our bondage to the past will be broken, and we will no longer turn to Israel for inspiration, but to the bright star of promise which ever hangs in the future.



S. V. Keller, of Medora, Ill., seventy years old, claims to have changed his beard from white to black by "Divine Science and will power," to use his own words.



"Nerve us with incessant affirmatives. Don't bark against the bad, but chant the beauties of the good."

—Emerson.

HOME COLLEGE OF DIVINE, SCIENCE, 3360 17th St., San Francisco, Calif. M. E. and C. L. Cramer, Teachers and healers. Home College Course—Primary Training: Theological and Normal.

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NOTICE.

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

KEY-NOTE.

THE SPIRIT OF TRUTH MAY NOW COME IN ME
AND I SHALL BE LED INTO ALL TRUTH.

THE FOLLOWING kind notice is clipped from The *Viveka Bhanu*, a Tamil Journal published in India in the Hindu language:

"Life is a weekly journal, edited and published by A. P. Barton and C. Josephine Barton, which presents one of the greatest religions of the world from a metaphysical point of view. Christ's teachings are clothed with a new light, and the treatment of mental healing is based upon scientific methods. Its annual subscription is 1 dollar and 50 cents, and the publishing office is 3332, Troost Ave., Kansas City, Missouri.

"All the journals which help us to lift the veil that is hanging between the seen and the Unseen, the known and the Unknown, confer a great boon on humanity, and they are always welcome to us."

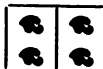
Read, talk, write. Reading fills you; talking makes you quick witted; writing makes you exact.

Thought is power. It carries with it the Substance with which to build, the force with which to carry out its plans and the power of performance.

Enthusiasm for power made the angels fall; desire for knowledge made the race fall, and the abstract Truth about Being and its laws dethroned the God that was made in the image of man and made him fall. "Rise" is the word instead of "fall."

The rain descends on the just and the unjust in order not to neglect any flower, but wealth is attained through human effort, and health is kept through human understanding.

C. J. B.



Healing Thoughts

A NEW thought is a sign of growth. It is a new bud upon the scion of soul, proving its progress. Mind in motion is power. Old thoughts continued in are called habits or customs and may form grooves or ruts in the mentality hard to overcome, if growth is not sought.

The human soul and the oak tree are alike growers. They differ, in that the soul must learn to grow its own buds by its own appropriated energy, while the oak tree has its buds grown for it, by Universal Intelligence that is ever active in every point and between each point of space everywhere.

Thoughts are messengers presaged by mental emotion and followed by motion in matter. The latter always being a counterpart of the former, *continued* thought upon one thing intensifies the depth and force of the impressor. John Smith's father was a Baptist preacher. John did not think for himself and fell to preaching too. John's son did not think and fell into the custom of his progenitors. John's son's wife happened to be a bold thinker, and so John's grandson departed from the habit of his fathers and the preaching groove was filled up with solid substance.

Although soul growth is always followed by material growth, matter must not be appropriated as growing substance since it contains no element of power and cannot give sustenance. Effect must not be mistaken for Cause.

Inheritance must not be from matter, but from Spirit, as spirit is the primordial Essence in which all things spring.

The soul must purposely utilize the Invisible Powers in all the pushing out and growing it makes, through the exercise of every new idea.

If the human soul does not push out, does not press forward, universal Intelligence will not grow it, as it grows the oak, for the soul is responsible, it must be self made; and the soul that will not think for itself will find other mentalities thinking for it. Hence it followed that John Smith junior manifested the symptoms of John Smith senior. And there is no telling how long this custom of thought might have continued had not the Smiths met a thinker who side-tracked them by ingrafting a new shoot into the mentality of the new Smith.

All growth begins in the dark. A thought germinates in the desire for light, and, like the bud, it pushes forth out of the darkness and is restless until it reaches the light, where it grows evenly.

It is of the utmost importance that all habits of thought be formed in true substance, or not formed at all, since habits get to be great organized forces that stand in the way of right progress, usually until some great soul appears whose power of true thinking explodes the false doctrine or custom and scatters its forces.

Those who follow customs gather many cobwebs that veil their faces from the truth. We hear people make beautiful speeches, yet they live according to their old customs, showing that the true nature is not yet manifest in their lives.

The great London Baptist taught about miracles, yet he did not believe in their practicability; he claimed to be-

lieve in the Bible literally, holding even the punctuation marks as sacred and inspired, yet he encouraged the slaying of beasts when the command is, "Thou shalt not kill," and God said—in the description of creation in the first chapter of Genesis—"Behold, I have given you every herb bearing seed, and every tree with fruit yielding seed, to you it shall be for meat" (Gen. 1:29): he followed the custom of his fathers and ate flesh for meat instead of following the "God said" about fruits and nuts—doubtless including grains—as shown so plainly in Genesis: he followed the unreasonable custom of teaching that little babies go to endless torment along side of hardened criminals, yet ran the awful risk of bringing into the world a pair of babies—twins—as innocent as two rose-buds and as free from guilt. He simply did not believe it. He would rather have died than run the risk if he had even believed it probable that one of them *might* drop over into the bottomless pit. He preached that doctrine because he was following a custom to which he had sworn allegiance and dare not think for himself. He had said it, formulated it, practiced it, had drank the "blood of Christ" to it, and performed many baptisms over it. But he did not believe it, and if he had asked himself the question, "Do I believe it?" the answer would have come clear and straight—from Intuition—"No, I do not." (It matters not what Peter saw in a vision, or how many thousand animals Solomon slew. Those who believe in the infallibility of the Bible should stand by God on the question of what to eat. If Peter dreamed the Lord let down a sheet full of beasts for him "to slay, kill and eat," he misinterpreted the dream. He should have said, "Not so; Lord; this was sent to make me *think*! I will eat no more the dead bodies of slain animals. I repent, I grow above it, I will send out a new shoot that will have no desire for flesh in its elements. I am sorry I ate all that flesh for dinner yesterday; I am sure it is what made me dream!"

Iconoclasm sometimes becomes a necessity, as when the chains of old customs have the strong man bound and pinned to the earth by Lilliputian habits. Now the dreams and the signs and the premonitions are taken up by scientific minds and handled like the electrician handles the lightnings, and turns them all into servants to do his bidding. The foreign wave of thought that brought a suggestion of tragedy for some absent friend, is stript of its unpleasant qualities by denial, and transformed into a ladder upon which he is to rise out of present difficulties into clearer light and better understanding of life's meaning.

Every difficulty comes to be transformed into a blessing. Did you spring from delicate parents with weak lungs, or subject to other distresses, and do you believe in flesh inheritance? Let me put a dynamite into your mentality that will explode the *custom* of such belief, and free you from such heredity forever:—

You do not inherit anything from flesh; it is a delusion; "Call no man your father, one is your Father, even God;" and God means The Invisible Powers of Life, Truth and Love.

Let the cobwebs of custom fall from your faces and you will perceive the Source from whence *all* your strength cometh. Do not believe in the power of that which is

changeable, for all the power any material thing signals is borrowed power.

It is told of Caesar that he said to the pilot in the tempest, "Caesar em portas et fortunam ejus," (Thou carriest Caesar and his fortunes) in order to encourage him to put forth his best efforts by thus promising him the honor of his safe passage. So, in the past, great souls were *accustomed* to promising God the *glory* of their achievements in order to win his favor and that they might not appear immodest. When the soul makes a step in growth there is but one way in which it can make it the glory of God, and that is in ascribing the Power that is utilized to the true, invisible Source. Jesus exploded this custom by affirming, "I and the Father are One." He exploded another custom when he said to his followers, "Moses said unto you according to 'old customs' but *I* say unto you differently. He said this because he had been *thinking* independently of custom. If half the young men in the country have the tobacco habit, any one of them could stand up and say, "I do not want tobacco," and break away from the custom. A letter came this week, from a young man who thought he couldn't break loose from the custom, but upon being told the truth he realized his freedom and grew above it. If it is a custom to bale the vitals, let a girl say, "I will think and act for myself;" that moment she begins to grow above the plane of such weaknesses, and into the appreciation of Nature's own beautiful and rounded models.

Abuent studia in mores, is an old saying; "studies become habits." Paul urged people to *think upon* such principles as he would have inculcated in their lives. If habits of thought are to be formed let it be upon these things.

Pick tradition all to pieces. If tradition sends you to church every Sunday and you find there no food for thought, no growth, then neglect the tradition of the elders and go to the woods, where you can think for yourself. Yet, forget not charity. If, after thinking you find any good thing or observance in the tradition of your fathers, adopt it, weave it into the new growth. Whatsoever is lovely, pure, good, wholesome, strong and true, anywhere, let them bud and blossom in your soul. As living soul you have a journey to make from the Atom to the Perfect Individuality, the full grown Self in Christ. C. J. B.



THE BIBLE LESSON

SECOND QUARTER.

1901.

Lesson X.—June 9.

CENTRAL THOUGHT:—"I was not disobedient to the heavenly vision."

In this lesson Paul relates a remarkable experience in a speech before a crowd gathered about the castle steps into which he is being conducted as a prisoner, to protect him from the violence of the mob. He asked permission

of the commander in charge and spoke to them in the Hebrew tongue.

The event described took place near Damascus, the oldest city in the world, about 140 miles northeast of Jerusalem. We do not know the time. Commentators vary from about midsummer, A. D. 33 to A. D. 37.

Saul was the Hebrew name, *Paulos* the Greek, of the speaker in this lesson. He was born of Jewish parents in Tarsus, Asia Minor, about A. D. 2. He was a Roman citizen both by place of nativity and by form of law, having the full privileges of citizenship.

Paul's family was one of wealth and refinement and he had the very best educational advantages, both in the Greek schools at Tarsus and under the Hebrew masters at Jerusalem.

Following is the description given of Paul in the apocryphal book named "The Acts of Paul and Thecla," "Of low stature, bald on the head, crooked thighs, handsome legs, hollowed-eyed; had a crooked nose; full of grace; for sometimes he appeared as man, sometimes he had the countenance of an angel."

We have much evidence that he was an eloquent speaker and a brave, sincere man.

He was probably beheaded at Rome in old age.

Paul had been arrested and brought before Felix, the procurator of Judea, and turned over to Festus, his successor in office. Festus found no fault in him and asked him if he would be willing to go to Jerusalem and stand a church trial for heresy before the Jewish sanhedrin. Paul refused to do this, having heard of a plot to kill him among the Jews, and took an appeal of his case, as a Roman citizen, to Caesar. Festus told King Agrippa about it and said he was in a sort of dilemma concerning the right course to pursue. Agrippa afterward said he could have discharged the prisoner had he not taken the appeal; but he could not send him up to the Emperor without a definite charge against him. No charge had been made against him except some trivial complaints about Jesus and the Jewish religion which the Roman Government would take no cognizance of.

So Agrippa requested Festus to allow him to hear Paul. A day was set and Paul appeared before the King and a company of officials and spectators. Agrippa said, "It is permitted thee to speak in behalf of thyself." Paul arose and delivered his famous Defense, a part of which is quoted in our Golden Text. What we have reported of this address in our New Testament is probably only an imperfect fragment, written from memory, as no shorthand-reporters were present to take a verbatim copy. If we had it as Paul delivered it, I have no doubt it would be a great oration. The fragment we have gives a hint of what it really was; besides, Festus became so greatly wrought up under the power of the speaker's oratory that he called out with a loud voice, "Paul thou art mad; thy great learning has turned thee into a madman." And the reply was grand: "I am not mad, most excellent Festus, but utter words of truth and sanity." Then Agrippa said, "Paul, thou almost persuadest me to become a Christian." This was a great confession for a Roman King to make publicly. The supposition that he said it in irony is not at all tenable. Paul's reply to this is bold, shrewd and great. "I would to God that not only

thou, O King Agrippa, but also all who hear me this day, were not only almost, but altogether, such as I am, except these chains." Paul's eloquent words were accompanied by the clank of chains.

Paul relates that strange experience of his both before the crowd about the castle steps, as we have it in our lesson to-day, and later in his address before Agrippa.

Here is the text of the lesson:

6. And it occurred as I was traveling and drawing near to Damascus, about noon, suddenly a great light out of the heaven shone around me.

7. and I fell to the ground, and heard a voice saying to me, Saul, Saul, why dost thou persecute me?

8. And I answered, Who art thou, sir? And he said to me, I am Jesus the Nazarene, whom thou persecutest.

9. And those who were with me saw indeed the light, but they understood not the voice of him who spoke to me.

10. And I said, What shall I do, Lord? And the Lord said to me, Arise and go into Damascus, and there it shall be told thee of all things which are appointed for thee to do.

11. And as I could not see on account of the brilliancy of the light, being led by the hand of those who were with me, I came into Damascus.

12. And one Ananias, a pious man according to the law, having a good testimony from all the Jews residing there,

13. coming to me, and standing by me, said, Brother Saul, look up. And in that hour I looked upon him.

14. And he said, The God of our fathers appointed thee to know his will, and to see the righteous one, and to hear a voice from his mouth;

15. thou shalt be a witness for him to all men of what thou has seen and heard.

16. And now why dost thou delay? Arise, be immersed, and cleanse thyself from thy sins, having invoked his name.

As Paul relates this story before Agrippa, he says he was going to Damascus to persecute the followers of Jesus, with authority from the high priests, believing in himself that he was doing the right thing, and that the voice said to him, in the Hebrew language, "Saul, Saul, Why dost thou persecute me? It is hard for thee to kick against the goads." "And I said, Who art thou, Sir?" And he said, "I am Jesus whom thou persecutest. But arise and stand on thy feet; since for this purpose I have appeared to thee, to constitute thee a minister and a witness, both of what thou hast seen and of those things in which I will appear to thee, delivering thee from the people and the Gentiles to whom I send thee, to open their eyes, to turn them from darkness to light, and from the dominion of the adversary to God; that they may receive forgiveness of sins and an inheritance among those having been sanctified through that faith which leads into me."

In the story as originally told by the author of The Acts, ninth chapter, it is stated that the voice said, in answer to Saul's question, "I am Jesus whom thou persecutest. But arise and go into the city, and it shall be told thee what thou shalt do." It is also there stated that he fasted three days after the occurrence and was blind during that time, and that the Lord sent Ananias to him against his protest, he being afraid of Saul, and that when he spoke to Saul something like scales fell from his eyes.

Saul was as sincere in what he did as Paul was in

what he did. This honest, earnest sincerity in his error course brought him to the light of Truth.

I suppose the voice he heard was actually the voice of the glorified Jesus, speaking from the everywhere, out of the silence; for Saul was a "chosen vessel", one fitted, and therefore destined, to be an evangel of the new gospel, an apostle to the Gentiles.

I once knew a very holy man who said he often heard the most entrancing strains of music in the expanse above him as he would ride along alone across the broad prairies. I do not doubt he actually did. Many others beside Saul have heard voices and seen great lights. Have not some of our readers? Tell me about it.



Answers to Correspondents

DEAR BROTHER Barton:—

1. I know a lady who for many years demonstrated over physical ills, when suddenly, nearly all of her former ailments, and some extras thrown in, came trooping along vying with each other to see which could hit the hardest, and notwithstanding all her affirmations and strong auto-suggestions, each day found her in a worse condition than the preceding one, until she finally gave up, went to bed and submitted to local treatment, which did her but little, if any, good. Now I do not understand why one with a practical knowledge of Mental Science truths and realizing her relation to Universal Life should be thus assailed and almost conquered; for her will was weakened and her desire to live weakened also. But a few helpful words set her on her feet again. It seems to me that if one would maintain a strong positive will in co-operation with the law of life, death could not enter.

2. Here is another case: A lady, many years a practical Mental Science student, has had the benefit of the best lectures on occult truths in Boston and Chicago, takes treatments from a strong healer, and yet is sick all the time, but hopeful and brave with the belief that she will yet be well.

Please tell us what you think the trouble is, in both cases.

Olive C. Hawley.

Answers:—1. It would, of course, be impossible for me to say just what the particular trouble with this lady was, not knowing her personally nor having had any knowledge of her environment or temperament.

I have known a few similar cases. In one case I found that the person was a sensitive, recording in herself what she saw and heard, and had not learned the lesson of fortification and defense secured by positive, brave, good thoughts. When influences attacked her, therefore, they struck the weak points and the old ailments were stirred up anew and intensified.

In another case there was a great fear that had been only denied expression, hid in the closet, but not overcome. It eventually permeated the mentality and thence the physical organism, and old troubles awoke from their sleep.

Sometimes it occurs that there are secret faults, such

as the world does not suspect. David prayed, "Cleanse thou me from secret faults." Often they are held as virtues or harmless by the one having them. The reason of this is that the person is not guided by Infinite Wisdom but by a personal will. The young lady who requested me to treat her that she should either die or grow to hate the young man whom she loved and who had married another girl, was one of this sort. She was not willing to have treatments given that the best thing would occur and that she should see the right and be reconciled to it, and hence happy.

In the case you mention the person who spoke the words which put the lady on her feet again should be able to tell her just what the trouble was and how to overcome it.

Yet, it may have been only a final tug made by the inheritance of flesh weakness still lingering in her. You know we all have a very long line of ancestral errors, weaknesses and deaths to account for or vanquish. Is it any wonder that it is often a doubtful contest for a long period of time? It seems to me that the great wonder is that so many are doing so well in so short a time.

2. I think the second case you mention is a case of chasing after lo here and lo theres, looking without for the good that can be found only within. It is confusing to run after many teachers, and the fact that you do run after them is indicative of a lack of confidence or trust in yourself. Let some competent teacher give you a start, then work it out yourself, reading broadly and freely—not for guidance, but for suggestion—and thinking deeply, concentratedly and devoutly.

The lady you mention may have sought the Science especially for the bodily healing it would bring her. Thus she was disappointed. "He that seeketh his own life shall lose it" is a great statement of truth. It is a counsel against selfishness. If I seek the light of Truth for the good there is in it for all, impelled by my love of Truth, being willing to even become a martyr for its sake, I am gloriously healed and strengthened by it. If I seek it for what I expect to gain by it, it evades me. Truth hires no one to become a disciple, makes no bargains with people. Only the one who woes Truth for her own sake is blessed by acceptance.



DOCTORS DISAGREE.

NEW YORK, May 16.—During this afternoon's session Dr. George Chaffee of Brooklyn read a paper on "Transportation of Tuberculosis Passengers," in which he argued against the carrying of consumptive patients in railway cars and in favor of a national law prohibiting such being done.

Dr. M. B. Levenson of Brooklyn read a paper in which he denied that there were any infectious diseases; small-pox was not contagious and certainly not tuberculosis. He argued that the real cause of the spread of disease was not infection but fear, and scored the doctors. This paper created a disturbance and Dr. C. K. Cole of Helena, Mont., moved that the paper be not printed on the minutes of the congress. This was carried.

A few days ago I met a gentleman with his wife and

son at the Union Station here, passing through. The gentleman said that about twelve years ago his wife was sick in Philadelphia. He called an eminent lung specialist, whose name I withhold. He made a very careful examination with stethoscope, electric lights, etc., and positively pronounced her in the last stages of consumption, declaring that she had but a short time to live. Another eminent physician was called and made particular examination. He pronounced her trouble pregnancy in its first stage—which was not the case—and said the consumption verdict was a mistake. A third physician was called. He discovered a rupture, sewed it up and said she would be all right soon, which turned out to be so. Yet they try to force us by law to patronize their "science."



DR. H. D. DWIGHT ON M. D'S.

"IS IT not a sign of weakness that, after all these years of legislation by and for their especial benefit, they are now compelled to ask for laws to help them compete with healers?"

"It seems to the writer that only by agitation and union of action by those enlightened enough to realize the iron band these medical men are trying to place round the heads of the people, can this evil be stopped in time to save humanity much suffering. If the Spiritualists, Christian Scientists, Osteopaths, etc., would work along lines harmoniously they could exert a force irresistible that would counteract this evil movement, by preventing pernicious legislation in the future, as well as have repealed that already wrongly in force, thereby placing medical men where they should be—namely, compelled to fight or compete in the open market of the world for their practice and if unable to make the struggle successfully, should be relegated to the rear with much more of the rubbish of the past. If they are able to sustain their principles and practice without favor let them manfully do so, and all good men will give them the right hand of fellowship, their support and their best wishes.

"Be manly, gentlemen; do not sneak behind the popular phrase, 'For the good of the people,' but courageously fight the good fight; and if your methods are correct all will know it, and you will have much praise as well as profit."—*Freedom*.

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The Life

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

VOL. 8.

KANSAS CITY, MO., WEDNESDAY, JUNE 5, 1901.

No. 10

BETTER THAN GOLD

BETTER THAN grandeur, better than gold,
Than rank or titles a hundred fold,
Is a healthful body, a mind at ease,
And simple pleasures that always please.
A heart that can feel for a neighbor's woe,
And share in his joy with a friendly glow,
With sympathies large enough to enfold
All men as brothers, is better than gold.

Better than gold is the sweet repose
Of the sons of toil when their labors close;
Better than gold is the poor man's sleep,
And the balm that drops on his slumbers deep.
Better than gold is the thinking mind,
That in realms of thought and books can find
A treasure surpassing Australian ore,
And live with the great and good of yore.

Better than gold is a peaceful home,
Where all the fireside charities come—
The shrine of love, the haven of life,
Hallowed by mother, or sister, or wife,
However humble that home may be,
Or tried with hardships by Mammon's decree,
The blessings that never were bought or sold,
And center there, are better than gold.

—Alexander Smart.



THE HEALING BREATH is the leader this week. Some new thoughts are set forth and an attempt is made to systematize and make practical a subject of great importance. I believe the secret of physical immortality is to be found in right breathing, spiritual as well as physical.

In New York there is a man in jail serving out a fine of \$500 imposed by a toady court at the dictation of a board of drug doctors because he did not send for one of them when his child was sick. How is that for a free country? How long are the people going to tolerate such barbaric tyranny? In Germany a patient in a public hospital sustained by the government can have mental treatment and no drugs if he so elects, and the government pays the healer.

The Nation rejoices at the recovery of Mrs. McKinley, and we all send her decrees of health and happiness. Many thousands of us cranks were affirming all the time she was sick that no drug could kill her and that she would get well.

I have some more opinions about the marriage restriction question, one by an old bachelor and another by a man who has had two wives. Look for them next week. It is a very important subject and worthy profound consideration.

An intelligent young lady in Philadelphia, upon renewing her subscription, writes: "I wish to express my continued satisfaction with The Life, (I was one of the original subscribers,) and my thanks for the luminous articles which appear in it."

I wish our Canada subscribers would remember that the Canada money will not pass here, except the ten cent piece, and we must sell all the dollar, five dollar, etc., notes received to the national banks at a discount. If you cannot conveniently procure U. S. money, get p. o. or express money order.

It matters not how much you may boast of being free to do a thing; if you are not free to refrain from doing it, you are a slave to that thing. To be truly free does not mean license to do wrong, unwise or hurtful things. Yet, the only lawful restraining force is that which is founded in conscience and a sense of right. The only exception is where one's wrong-doing injures or endangers the safety of others; then statutory law may interfere.

We will kindly ask the friends who receive expiration notices to respond as promptly as possible, especially those who are a year or more behind. It is important that you should. If any of you have not your date and would like to know it before remitting drop me a card and I will send it at once. The Life is OUR paper, and we all take pride in keeping it in a healthy financial condition, as well as in the front rank of progressive thought. Stand by us, friends, and The Life goes on forever.

You are not sending in those new names as rapidly as we would like for you to. Yes, I mean you. You could have secured at least one new subscriber long ago. Don't delay, now. Send \$1.25 and get The Life for one year for a new subscriber and The Criterion for either him or yourself. Or, send \$1.00 and get 50 cents worth of our own books and The Life one year for a new subscriber. Or, keep 25 per cent of what you collect on new subscriptions. Now is the time to do it; *don't put it off, please.*

The Healing Breath

IN MY articles on "Breathing," published in Nos. 47 and 48, Vol. 6, and No. 1, Vol. 7 of *The Life*, I touched, not exhaustively, on the subject of the healing breath, or Holy Spirit. And at other times I have alluded to it in passing in the discussion of other subjects. I believe, however, that the subject is worthy a more thorough treatment and that a few suggestions will not be amiss at this time as a sort of primary lesson on the subject. Moreover I have some new thoughts on the subject.

To reiterate briefly, and for the sake of those who did not have the opportunity of reading my articles on Breathing, I will say that the fact of physical breathing proves the existence of a spiritual breathing; for every physical organ and function is effect, symbolical of and embodying its cause.

It has also been remarked as significant that the words Holy Spirit are from roots which mean healing breathing, "holy" being derived from the Saxon verb *hal* to heal or make whole, and "spirit" being formed from the Latin verb *spiro*, I breathe.

In my first lesson, Elementary Course, I attempt to make it clear that Holy Spirit is the active principle of the Essence from which man is expressed, the sustaining interchange between man and his Source by which he lives and is perpetuated in health. The Father is the Universal Essence including the fountain of all power, wisdom, life and intelligence; the son is the individualized, organized expression of the Universal Essence of Being, and Holy Spirit is the medium of supply and restoration active ever between the Father and son.

Much is being said by many writers about breathing, physical breathing, as a means of health and life and strength. Now it is not the mere breath that builds and heals. It is not the oxygen and nitrogen that enter chemically into the formation of muscle and sinew and bone and energy. Then how does breathing help?

We say it purifies the blood and stimulates the circulation, thus helping on the natural processes which sustain and invigorate the body, helping to properly utilize the food elements taken in.

I will say further that the proper use of any bodily organ or function brings into fuller expression the spiritual faculty or power manifested in that organ or function.

This becomes apparent when we consider two well known principles. Activity of a mental faculty strengthens not only the faculty itself but the organ through which it acts, and manifestation being the result of expression, the encouraging of manifestation by use stimulates expression.

It is also a principle not so well known that the recognition of the spiritual or mental cause back of a physical function awakens fuller expression of the cause, especially when it is accompanied by normal activity of the function. Now let us unite with this, desire, and we have a strong force at work to increase the power of the function.

Let us confine the application of these principles, for our present purpose to breathing.

While you are practicing your breathing exercise put into action the principle involved in it, that which is typified by it, the deeper meaning back of the external sign. You can do this so as to both evolve health and strength and prevent weariness. And may I not go further and say that physical decadence may be checked by this process and old age abolished?

Bodily decay is due to the immediate fact that waste is greater than repair. But this fact is founded in the prior facts of stiffened tissue and consequent sluggish vital action in respiration, circulation and assimilation. If these are kept normal, stiffening and drying up are prevented and decay cannot take place.

There has been much said about making the repair equal to the waste in the body. It has been reasonably asserted that if this were secured by any means, the body could be perpetuated in health and vigor indefinitely. It has also been held by scientific people that there is no reason discoverable in science why repair should not always be equal to the waste.

But I hold that naturally, it can never be. Waste, if waste be possible, can never be permanently repaired in nature. And right here is where the trouble begins. We talk about "waste and repair" and hold on to these terms because such eminent scientists as Herbert Spencer discoursed learnedly about them.

Now, when you admit the fact of waste in the body, you confess wrong use of the body and acknowledge the necessity of repair in order to avoid death. But, the question arises, Is it possible to restore that which has been absolutely wasted? If the functions of the organism are not more than sufficient for perpetuation of organic existence, then there is no provision for the restoration of that which has been destroyed.

There should be no waste. Let us substitute the terms use and supply, for waste and repair. That which is ejected from the system, when it is rightly used, is the used and the useless; and then the action of nature is to supply the place with the useful.

When a man properly uses his machine, parts of it become worn out and he must replace them with new parts. He does not call the throwing aside of the worn-out, used parts waste. It is only supplying the place of the used with the useful. This should be the case with the human body. Proper use of the body will not waste or wear it out, although activity hastens the excreting process and makes room for the new more rapidly than if we were idle. This in itself tends to perpetuation of youth and vigor.

To secure proper use of the body, such use as will not waste it or wear it out, we must,

1. Be active, use the bodily functions naturally.
2. Learn to love our work because of its rightness and helpfulness.
3. Never permit a feeling of being hurried and not having time, to control us.
4. Learn to be cheerful, and joyful, and just, always.
5. And practice the healing breathing every day.

To do this, unite with the ordinary breathing exercises, which are very beneficial, the recognition of, the aspiration to and the affirmation of the breathing that is deeper

than the physical symbol breathing.

Think of the omnipresence of the vital principle, the Holy Spirit of life and power. Recognize it and believe in it. Belief is important simply because we allow or permit that to become manifest in us which we believe in.

Open to it, aspire, invite, woo and welcome the healing breath of spirit. You can do this until every atom of the body tingles and dances and thrills with the active presence of life. Every time you do this you cast out seeds of death and old age and establish yourself in power and wholeness.

Use words, too, words of identification, as, "I am life and now manifest what I am. I breathe in Holy Spirit and breathe out the false influences which have heretofore affected me. I am healed by the breath of life, the inspiration of living soul. I am now one with my Source and freely manifest what is expressed in me."

Thus we may live forever, having banished the form of death from the Earth. If any of you think this consummation impossible, do not allow that to deter you from at least helping yourself to longevity by using the Healing Breath.



BOOK REVIEWS.

THE ALLIANCE Pub. Co., New York, has issued a book of "poems" by Miles M. Dawson, called "Poems of the New Time," and the June *Arena*, also published by the Alliance Pub. Co., comes out with a long, extravagant eulogium of the book, written by B. O. Flower, a school mate and personal friend of Mr. Dawson. But, in all candor, if that book is a forerunner of what the 20th Century is to expect in the way of poetry, good Lord, deliver us.

Here are three specimen verses:

Under the heading, "Magdalen:"

"I am the sacrificial lamb;

Not pure and spotless but defiled

With man's iniquities I am,

Yet innocent as any child.

I had no will to injure; my

Misfortunes followed for that I

To man was all too gracious and

His fervent prayer could not withstand.

Another slander on the beautiful, holy Mary Magdalene and poor excuse for depravity.

Under "The Cruelty of God:"

"Prate not of loving tenderness

In him who rules mankind;

The ruler of this universe

Is anything but kind.

His spirit in his creatures moves,

They but obey his rod;

The struggle for survival proves

The cruelty of God."

Pretty hard on God, but don't call it poetry.

Under "Kismet":—

"It was a flutter of sweet sensations,

That wildering night of nights;

We lost for a moment all earth's relations

To wander upon the heights.

She lay in my arms in the waltz's whirl;

I know not if others were there;

I could not see past my queenly girl

And the mesh of her golden hair."

We blush for the New Time.

The section called "Kickapoo River Ballads" is a sort of strained reflection from James Whitcomb Riley, and that entitled "Kismet; A Drama of the New Time," is a mongrel mixture of mismated measures and forced rhymes without sense or poesy.

The "Prologue" begins:

"The bird tells not in fulsome song

A round romance.

The bird sings but the joys that throng,

The ills that rankle, sorrow, wrong,

Or what may chance."

Mr. Dawson may be a good, brave man, as Mr. Flower says—many of his pieces show aspiration, tenderness and compassion for the unfortunate—but, in my humble opinion, he is not a poet. I am sorry Mr. Flower wrote that encomium: it makes us lose confidence in him as a critic and reviewer. To call a thing an "exquisite poem" which runs like this:

"Before thy coming, love of mine,

I had not known the light:

Thou camest like the glad sunshine

Unto the prisoner's sight.

The white glow of thy spirit shone

Into the dark depths of my own.

I dwell within the sunshine of thee;

Light of my life, I love thee, love thee,"

is surely the prompting of some other motive than fair criticism.

When Mr. Dawson, abandoning attempts at rhyme, writes tearfully of his little girl who died, and of the bereaved mother:—

"Alas, that never to thy straining ears,

Dear, mourning mother, shall those little lips

Prattle the name of mother! Thou hast laid

Thy weary darling on the placid face

Of Death's dark river which returns

Nought given to his keeping,"

we melt and reach out our arms and say tenderly with the bereaved father.

"A little child is leading us

The little, girl that died,"

and forgive his ambition to be a poet.



A HEALING EXPERIENCE.

A LADY in Pennsylvania writes:

"On Sunday, May 12, I sat down and read your recent Life Lessons in The Life through in rotation. After I was through reading, I sat thinking and soon became lost to all around me. I then saw my brother-in-law, who has been living under the belief of sunstroke for many years, standing before me in his spiritual body, and near by stood his physical body. I said to him, 'you are spirit and sunstroke has no power over you. You are free and all right.' When I came to myself I saw the sun shining so bright that I wondered how I came to sleep so late, being under the impression I had just awakened in the morning. But soon I realized what had occurred.

"Last week I went to see them. His usually pale face was fresh and rosy and he was at work. I remarked to his wife that he looked so different. She replied, 'Yes, he is right well now.'"

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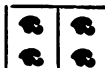
Our Silent Hours are 6 to 7 a. m. and 7 to 8 p. m. K. C. time. All are requested to observe at least a part of one or both of those hours in the silence with us.

KEY-NOTE.

THE CHRIST IS MY LORD, MY SAFEGUARD AND MY GUIDE, IN ME THE LIGHT OF TRUTH AND THE POWER OF LOVE.

Dr. Dowie is now worth probably \$1,000,000 in his own right and is more than ever a power for evil, and he owes it all to the insane persecution of a section of the Chicago press. When virulent attacks are made on a man on account of his religious opinions and medical theories, no matter how absurd or even harmful they may be, it may be reckoned on with certainty that, in this country at least, it will gain him sympathy and support. Everyone knows that there are greater abuses in Chicago than Dowieism that are not molested. Indeed, a much larger sect than Zion holds and practices practically the same system that Dowie does and with impunity. In free a country people ought not to be dragooned into employing physicians and taking medicine. With all due respect to the noble medical profession, it must be conceded that its success in treating disease does not seem to demand that the treatment shall be compulsory.—*Chicago Chronicle.*

Rev. Geo. Chainey, Chicago, editor of *The Interpreter*, has secured a publisher for his great work, "The Unsealed Bible, or Revelation Revealed, Disclosing the Mysteries of Life and Death." Kegan, Paul, Trench, Trubner and Co., London, are to publish the work. There will be 30 volumes of it. "Genesis, or the Book of Beginnings," and "Revelations, or the Book of Consummations," will be ready soon. The price of these two is \$5 00, including one year's subscription to *The Interpreter*. Mr. Chainey says, "This work is the product of more than ten years of toil, day and night, wherein sleep has been a continual state of intelligent self-consciousness and inspiration of instruction from the Universal Intelligence and Cosmic Consciousness of The Living God."



Healing Thoughts

THE PRESENT issue of *The Holiday Extra* contains a story about Memorial Day. In a letter which I have just received a lady writes, "The story of the young soldier touches me deeply somehow; was it from an actual occurrence?" Yes. The young man and his good mother were here with us when he reluctantly told me all about it. I do not approve of this kind of Memorial Day. Let our legislature move it back to the *first* day—to May Day—and make it "the happiest time of all the glad New Year."

The caterpillar does not know a thing about the soft-winged, airy butterfly it is to become. There are no legends save in Nature's secret keeping that tell how the worm changes to the chrysalis and thence into the butterfly, nor does it matter to them or to Nature whether the shells are gathered into heaps and the ceremony of scattering flowers over them is generally observed, while the butterflies themselves are soaring in pleasant, balmy air far above and regardless of them. If it is only a "memory," then scatter flowers in the air, or, in the homes of the destitute upon that day. The soldiers there who fought wish you wouldn't. They would say to you, "Do not pin me *there*, in your memory, for I am risen. Scatter your flowers anywhere but there, for *me*."

Oh, how these Holidays and these stated ceremonies stand in the way of growth in grace and knowledge.

To meditate, to study, is the natural way of growth and unfoldment. The beasts do not change their methods, do not make improvements, but are what they are from age to age, because they are not self-conscious of consciousness, because they do not think for themselves. The "cricket on the hearth" that sang for Dot and John Peerybingle repeated the same old comic opera that Eve listened to underneath the spreading Winesap boughs in Eden, while reaching forth her dainty, idle, wanton, willful hand to take the historic apple. (Eve was choice. It is not recorded that she ever touched any apple but this one.)

To think, to study in the silence is pleasing. To read until one is kept full of borrowed knowledge, makes him give forth thoughts tinctured with reflected knowledge. He may appear brilliant, but will not be soulful. In order to be soulful, if not original, he must appropriate that which he would give forth and improve upon it. To *think* develops power; to *write* makes one methodical, accurate; to *speak* gives a flow of ready wit.

* * *

Yesterday at the Auditorium we witnessed once more the brilliant revival of Shakespeare's masterpiece, Hamlet, Prince of Denmark, presented by Mr. E. H. Sothern. He is not the modern Booth, he is greater than Booth. It has been years since I last saw Hamlet. While listening I wondered what he might not accomplish in the metaphysical field!

And right here let me tell you about a new star that has arisen in this field. Mrs. Pearl A. Spaulding, 210 N. Madison ave., Peoria, Ill., and graduate of The Life School of Metaphysical Science, is now about closing a fine course of lectures to a very interesting class that is composed of thinkers and earnest lovers of truth and pro-

gress. Catholic and Protestant, Jew and Gentile, preacher, doctors, teachers, government employees, are all quickened in the same Thought and illumined by the same spirit of Truth, as presented in their speaker's own spiritual way and eloquent words. She writes, after her first few lessons:

"I can scarcely explain to you my wonderful experience of the past three days. My class seemed to confirm me in the faith in a most triumphant manner, and yet I can always see or rather feel where I fall very short. I have had undivided attention from all." Later she writes:—"The field of usefulness opens wider and wider. I must abide very closely in the Secret Place of the Most High, to accomplish all the work that is before me. I am filled with humility."

To go forth in the Cause, to espouse the Way of Life, Truth and Love and to teach men so, is to put one's self in league with the Infinite where the true powers of Elohim are felt and supremely enjoyed.

The voice of Elohim is that of Love and faithful promise:—"Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke (thoughtfulness) upon you and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

And the spirit and the bride say, "Come thou;" and the one hearing let him say, "Come thou;" and the one thirsting, let him come; and the one willing let him take water of Life freely.

* * *

One asks: Did you ever cure a case of paralysis (creeping)? Yes. These cases are not difficult in young people. They linger, or try to in older people, but they are often entirely healed. The patient must not become willing to be invalid as is often the case as in some other troubles, but should take the attitude: "I possess this body and shall continue to control its functions."

Thought is expansive and explosive to false bondages. The butterfly bursts its chrysalis because it is filled with Elohim and must expand. It always escapes the reaper from old and worn-out forms. It sends forth its words like piston-rods before Mind and wheels must turn.

He that maketh concession to error hindereth his own progress. "He that considereth the wind shall not sow and he that looketh to the clouds shall not reap." Lord Bacon said, "A wise man will make more opportunities than he finds." Manifestation of Infinite principles is in our hands. Shall we not wisely make the world beautiful and true to Truth?

C. J. B.



The poet Chas. McCubbin writes:—"Each week The Life brings new thoughts and they are invariably good ones. I have evolved a few verses from the thought contained in an article that appeared in a recent issue of your excellent journal, on Opportunity. I wish for you great success for your journal and health and happiness for yourself and wife."

(Poem will appear next week.)



THE BIBLE LESSON

SECOND QUARTER.

1901.

Lesson XI.—June 16.

JESUS APPEARS TO JOHN.—Rev. 1: 9-20.

Central Thought:—"Jesus Christ, yesterday, and to-day, and for the ages, the same."

It is generally conceded that John, the beloved disciple, the son of Zebedee, the author of the Gospel of John and the three epistles bearing his name, was the author of Revelation, or the Apocalypæ.

The Greek name prefixed by the author, who wrote it in the Greek language, was "*Apocalypsis*," revelation.

The early Christian church called John *Epistethios*, the leaner upon the breast.

This most remarkable, mystical production was written probably about A. D. 98, while John was in exile on the isle of Patmos, a very old man. Patmos, now Patino, is about 24 miles from the coast of Asia Minor. On it is the Monastery of St. John a massive building, and about 500 other houses.

The tradition is that John was thrown into a caldron of boiling oil and came out unhurt, whereupon he was banished to this island and compelled to work in the rock quarries.

Many attempts at interpretation of this mystic writing have been made, all of them widely differing from one another and none of them throwing much light upon it. We look forward with interest to Rev. George Chainey's "*Book of Consummations*," which he claims is an inspired interpretation of the Apocalypse, that the writing was revealed to him from the invisible, possibly by the spirit of him who wrote the Revelation.

The Apocalypse is in the form of a vision or prophesy, dealing with events beginning soon after the destruction of Jerusalem and extending over a period of about 3000 years, embracing the downfall of Rome, the rise and fall of the apostacy, the second coming of Christ, the destruction of the powers of evil and the establishment of the reign of peace and righteousness in the Earth, "for the ages of the ages."

The writing seems to have been addressed to the church at Ephesus where John lived and preached so long, and other Christian organizations.

9 I John, your brother and co-partner in affliction, and in the kingdom and patient waiting for Jesus Christ, was in the island called Patmos, on account of the word of God and the testimony of Jesus.

John was in exile on account of his adherence to the Christian teaching and the preaching of the gospel of Truth.

They all expected Jesus to come back in person soon. They patiently waited and endured persecution, looking for Jesus to come to their rescue and destroy their persecutors. He never came, and has not come yet. But the Christ is here and quietly takes the dominion and destroys the enemies of Truth by converting them into

friends. Saul the persecutor is converted every day into Paul the apostle of the New Thought.

10. I was in Spirit on the Lord's day, and I heard behind me a loud voice as of a trumpet,

11. saying, What thou seest write in a scroll and send to the seven Congregations:—to Ephesus, and to Smyrna, and to Pergamos, and to Thyatira, and to Sardis, and to Philadelphia, and to Laodicea.

John was in the silence, inspired by the Life Presence, lifted up in holy thoughts, on the day of rest. It was not the Jewish Sabbath; it was Sunday, the first day of the week. The disciples began to observe this day, the day of Jesus' resurrection, instead of the seventh day of the week, soon after Jesus' ascension.

The first part of verse 11 as it appears in the old version, "I am Alpha and Omega, the first and the last," is omitted in the Rev. Ver. and all the later translations because the best MSS. do not contain it.

It was not a still small voice that John heard. It came to him in thunder tones.

The command to write is given 12 times in the Apocalypse.

Seven is a symbolic number. It is used to denote the representative character of what is thus numbered. Thus the seven churches named were to stand for all the churches. This means that the writing was intended for all of them.

This symbolic number is used throughout the book. There were seven spirits before the throne; seven golden candlesticks; seven stars in the right hand of the Christ; seven lamps before the throne; seven horns and seven eyes of the Lamb; seven seals on the book; seven thunders; seven heads to the dragon and the beast from the sea; seven angels with trumpets; seven plagues, and seven mountains on which Babylon stood. The number seven only indicates the representative or typical character of that which is so named, it standing for the whole.

12. And I turned to see the voice which was speaking with me; and having turned I saw seven golden lampstands,

13. and in the midst of the lamp stands one like to a son of man, invested with a garment to the foot and girded about at the breasts with a golden girdle;

14. and his head and hair white as white wool, as snow, and his eyes as a flame of fire;

15. and his feet like to fine brass, glowing with fire as in a furnace; and his voice as the voice of many waters;

16. and having in his right hand seven stars; and out of his mouth proceeded a sharp two-edged broadsword; and his appearance was as the sun shining in his strength.

The lampstands represented the seven churches. The one who stood in the midst was like divine man, or the Christ, personified in Jesus.

The toga was like that which John had seen Jesus wear so much.

The golden girdle about the breasts signified, The race is finished. Those who prepared to run lowered the belt to the waist.

The white head and hair symbolized the halo of holy power over the earth, the glory of victory.

The flaming eyes were to denote all-searching wisdom, a discernment from which nothing can be hid.

The brass of the feet indicated enduring foundation and the glow as of a furnace the energy of omnipresence, the

feet being symbolical of movement from place to place as well as foundation.

Waters are healing words. Many waters were many tongues, many peoples and nations. The Christ is to be preached in all tongues. Peloubet says this voice of the Christ is "soothing like the rain on the roof, mighty as the sweep of the storm, gentle as the brook and powerful as the ocean, resistless as the tide and persuasive as the upland spring or the drop of dew;" and he might have added, refreshing as the shower on the parched fields and fathomless as the sea.

The right hand is power. The seven stars represent the Universe and the messengers of light, seven meaning all, or standing for all. The universe is in his power, in the power of the son of man, the Christ, the spirit of Truth, and the angels thereof.

The sword is the word. It is sharp and cuts both ways. It goes out to those to whom it is directed and reflects back upon the sender. The word of God is the sword of the Spirit.

Nothing can be hid from the sun. The glory of this Truth reaches to the ends of the earth.

17. And when I saw him I fell at his feet as dead; but he placed his right hand on me, saying, Fear not; I am the first and the last,

18. and the living one; I was even dead, but behold I am living for the ages of the ages; and I have the keys of death and of hades.

The right hand of power came upon John when he was afraid and that sword of flame said, "Fear not; I am the first and the last," I am from everlasting to everlasting; "before Abraham was I am."

The I AM conquered death and overcame the grave (hades) so that now they are no longer to hold in bondage the children of men. The I AM has the keys and will set free all those who were all their lifetime held in bondage on account of the fear of death. (Heb. 2:14, 15.)

There is no age to this life. "The ages of the ages" means *ages without age*.

The other two verses tell John to write what he saw.



Answers to Correspondents

Monteagle, Tenn.

"WILL YOU give us the history of Baptism by water, or otherwise, as the Jews are said to have used sand. The custom must have antedated the New Testament. What of 16th verse of closing chapter of St. Mark? It has never seemed to belong to the chapter.

"There are a large number of our citizens wishing to hear what the Scientists think on the subject as we do not follow the custom. To give this to all the readers of The Life will be a great blessing to a large number of Truth seekers, it will give light in dark places, and accomplish much good. Yours in Love and Truth, L. L. Moffat."

Answer:—The word Baptize is from the Greek *baptein*, which literally means "to dip."

The 16th verse of the last chapter of Mark literally translated from the original Greek reads, "He having believed, and having been dipped, shall be saved. But he

not having believed shall be condemned."

Here dipping does not refer to more than a sealing in to the perfect belief, for *belief* is, in this verse, the important point. Jesus here continues upon the importance of belief and the way to find out whether people do believe or not,—“and these signs shall follow them that believe in my name” (the Christ Self): They shall cast out ob- sessions, speak a spiritual language,—serpents and pois- on will not affect them—they shall heal the sick.

The Greek fathers used the word *baptezoin* figurative- ly, meaning to overwhelm with trouble, or, with sleep, hence the Greek word *baptisma* properly means immer- sion.

The custom of washing the outside for inner cleans- ing, has been a custom with some classes, from the ear- liest times down to the present. The reason is an import- ant one. It is on account of the invisible relationship ex- isting between matter and spirit. As the rainbow out of sunlight is nothing, so matter away from the light of spirit is not. The mentality naturally connects the thought of physical and of mental pollution. The people of the past who have not understood the true relationship of matter and its office, have, nevertheless, held to this tend- ency, and have sought to rectify error by cleansing through washing in water.

The Jews had public baths for this purpose of purify- ing. The priests were expected to be pure, so they consecrated themselves by baptism, then by unction, last- ly by sacrifice. (See 29th chapter of Exodus, upon this). Uction means anointing for consecration. “And Aaron and his two sons, thou shalt wash with water.”

Later, among the Jewish writers it is agreed that the Israelites were all brought into covenant with God by circumcision, baptism, and sacrifice; all of which are outer applications, and therefore not effectual as in the true, inner work of spiritual uplifting.

“Put away the strange gods that are among you, and be clean and change your garments,” Jacob said to his household after the Lord had told him to go to Bethel and make an altar to him. Isaiah, in chap. one, 16th verse, instructs the people, “Wash you, make you clean, put away the evil of your doings. Cease to do evil, learn to do well. Come now, and let us reason together,” (of the soul to the soul.) “Though thy sins be as scarlet they shall be white as snow.”

“But if you refuse, ye shall fall by the sword.”

Literal Baptism is only symbolic of the true Baptism, the illumination of soul that comes when it first attains to the understanding of the Truth of Being and its relation thereunto. This is the real Baptism, Revelation and the Light that accompanies it, the baptism of spirit and of Fire,—Real substance, and the new revelation of Life, Truth and Love that illumines it.

It is said the Lord God formed man and then breathed into him the Breath of Life. There must have been a mis- translation here, or a misunderstanding of what was meant, that has clung to people down the ages, and in- clined them to begin at the material side to accomplish any work, to make any thing. That “dust of the earth” must have been an interpolation from some one who be- lieved that was the way to form things. It should have

read, “and the Lord God formed a concept of Adam, and breathed into it the breath of life, and it became a living animal.” Then it would not be so difficult to teach the true way of making things. Jesus said, “Seek first the kingdom of God and the rightness, and all these things shall be added.” But people have not commenced in the Center of power for what they want, but have—all down the ages—commenced work by beginning on the outside. They have believed that through immersion in water they would get the Baptism from on high. If this did really follow, a literal baptism that called for sprinkling would secure for the candidate only a partial illumina- tion from the spiritual. This would prove local baths out of the question, and water on the head would bring but a spark of the Divine, a few drops of the spiritual Uction.

The Disciples evidently considered it only the fulfill- ing of righteousness. And the people seemed to think that none but one who recognizes the Higher Self should baptize. They said to John, “Why baptize thou then, if thou be not that Christ, nor Elias, nor yet that Prophet?” John replied,

“I baptize with water, but there standeth One among you (the True Self of each) whom ye know not. He it is who coming after me (appearing to your consciousness later) is preferred before me.”

The baptism of Jesus was John’s most important bap- tism. “Permit it now; for thus seemeth it is to us to fulfill all righteousness.” Jesus knew that it was only an outer sign of what was already perfect within. A fulfill- ment or a manifestation of that which, though sometimes last to be perceived, is preferred before, and is more im- portant than any or all forms and ceremonies.

The churches have held baptism as the beginning of consecration, when Jesus looked upon it as only the ful- fillment or manifestation of what was already consecrated, as in his own case.

Jesus did not do any baptizing because that was not his kind of baptism. His was the “washing of Regenera- tion,” the silent Power of Right Thinking. “He that be- lieveth and is baptized” referred only to the spiritual bap- tism. (There is no virtue in literal baptism, not even is it cleansing to the physical. The sudden shock may awaken in lethargic nerve-centers a lively reaction.)

St. Chrysostom relates of heretics, that when one of their number died without baptism they put a live man under his bed and then asked the live man if he desired baptism. Upon his answer in the affirmative, they bap- tized him and so saved the soul of the departed one. So hypnotized were they by the custom of water-baptism.

I knew a man who had been “given up by the doc- tors” and who wished to be baptized before he died. They baptized him in a barrel, and the sudden bath brought about a favorable reaction and he recovered. Baptism in water is sometimes good. Cleanliness is next to Godli- ness. But when we come to the true office of literal bap- tism, it is merely a sign of the manifestation of the true Baptism which is of the Holy Spirit. C. J. B.

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

VOL. 8.

KANSAS CITY, MO., WEDNESDAY, JUNE 12, 1901.

No. 11

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OPPORTUNITY

AND MUST I wait till some mysterious power
Upon me hath bestowed the gift to think,
To speak, to act, that in some special hour
Some thirsting soul from my life's springs may drink?
Nay! Opportunity is forever near;
At home, out in the world's great busy marts,
A look, a word, a deed some life may cheer,
Give strength anew to some despondent hearts.
There may I by my thought, or word, or deed,
Unto the world a blessing daily prove
And lift some struggling soul of these in need,
And thus Earth's weary burdens help remove.

Chas. McCubbin.



SEEKING THE KINGDOM, the Leader this week, I believe to be no empty theorizing, but practical philosophy, applicable to the needs of life. The new thoughts therein were an inspiration of the wild woods caught last Sunday from Nature's untaught whisperings by the myriad tongues of giant oaks and elms and joyful birds.

The suit of Mrs. Josephine A. Woodbury *versus* Mary Baker G. Eddy for alleged slander is on trial before a jury in the Superior Court of Suffolk county in Boston. Mrs. Woodbury asks \$150,000 to mend the damages she claims to have sustained through the conduct of Mrs. Eddy. About two years ago Mrs. Woodbury was excluded from the mother church in Boston. Mrs. Eddy immediately thereupon wrote and had read publicly before the church four times and then published in a Boston paper, a message in which she used the words, "The doom of the Babylonish woman referred to in the Book of Revelation is being fulfilled." Mrs. Woodbury says that Mrs. Eddy meant her. Mrs. Eddy says she did not. The Bible reference objected to is found in the 17th and 18th chapters of Revelation, the special libelous words, so claimed, being found in the first verse of the 17th chapter.

LATER.—The trial was brought to a sudden and unexpected close by Judge Bell instructing the jury to give a verdict in favor of Mrs. Eddy, on the ground that no evidence had been produced to show that any one hearing the notice read understood it to refer to Mrs. Woodbury as the Babylonish woman.

Mrs. Olive C. Hawley, 368 Second st., Manistee, Mich., has a quantity of New Thought literature which she will send to any person sending her postage, 2c or 4c.

I cannot tell you what The Life's weekly presence is to me and my household. God bless and prosper you in your great work for your brother man.

L. L. Moffat.

Eugene Del Mar, editor of "Mental Science," now in California lecturing, has announced that the publication of his magazine will be suspended for a few months until he returns to New York.

You remember an item in No. 8 of The Life about a lady in Peoria recommending The Life to an inquiring friend. Well, that friend subscribed and ordered the lesson book and wrote, "Thanks to Mrs. C. for being instrumental in sending The Life to our home." Go thou and do likewise.

A Kansas farmer writes:—"After the Hall Medical law has been set aside by the supreme court, the M. D.'s will still have left the pen with which Gov. Dockery signed, and we shall expect them to do pen-ance at once for their many sins. As for the dear people, have not they the protection of the police commissioners? Poor Old Missouri!"

My Dear Friends:—Many thanks for the Holiday Extra received. Your books and papers are a blessing, I am sure, to all who read them. I have received more light and understanding through The Life than from anything else I have ever read. I have been helped in many respects by getting through its columns a glimpse of the Truth as it is. May you be blessed as The Life is.

Mrs. McCoy.

Mr. R. C. Douglass, the eminent and faithful Christian Metaphysician of Boston, writes:—

"Dear Brother Barton:—

"Your notice reminds me that my subscription to The Life has expired, which I hasten cheerfully to renew. I think my name has been on your books about seven years, or the whole of the life of The Life.—Yes, some months before your first issue. It must have been about February, 1894, when in your law office in the Nelson Building I gave you my name for your contemplated weekly, then the first weekly in the New Thought, but always foremost in the bold advocacy of Truth. Well, the years have flown, and The Life has grown, while the seeds of Truth it has sown. Like the snow-ball rolling, or the church bell tolling, it has drawn to itself its own. 'So mote it be.' In His name."

Seeking The Kingdom

THERE IS little or no evidence to indicate that mankind in the infancy of the race suspected the existence of a state of conscious being beyond this present earth life, the span of bodily being between physical conception and physical demise. The code of laws which was supposed to embody the full will and pleasure of Jehovah concerning his chosen, peculiar people, contains no hint that there is a state of being where men and women continue to be conscious and happy, or unhappy, after the body is put away, or the breath goes out, as they express it. The law giver did not deem it important that men should prepare for a life beyond. No warning, no direction, no preparatory measure was given or recommended that would secure happiness beyond the grave. All the law for the regulation of conduct was for this sphere of life alone. Moses, or Esdras, or whoever wrote the Pentateuch, had probably never heard that there is a state of being beyond this one.

Those early people thought the world was the biggest and most important part of the universe. To them the sun was made to give the people of Earth light by day and the moon and stars were the gentle modifiers of the darkness of night. All of these luminaries were made for this Earth and had no other purpose but to give it light.

The only concern of the gods was to look after the interests, first of themselves, and secondly of the human race. Jehovah was the little tribal deity of the children of Israel, and Baal, and Ashteroth, and Dagon, and Jupiter, and Isis sustained similar relations to other tribes and nations.

Those who died they said went away into "sheol," or "hades," or "plutonia"—that is, into an unknown place, a state of concealment or mystery. Our English translators of the old literature used the word "hell," from the Saxon verb *helan*, to cover up or hide, by which to render those words. All of this simply meant, "It is a mystery; we do not know what becomes of the dead."

But very early men began to dream of a life after the cessation of this state and to speculate about conditions of happiness or misery on the other side. The exiled Jews found the Persians indulging in such speculations and formulating a philosophy about the beyond. In this they were in advance of God's favorite people.

The North American Aborigines were talking about a spirit hunting ground somewhere in the unseen realm to be reached only through death.

But the childish concept of all was that of a place distant from Earth, located away off somewhere. When the Jews began to talk about a kingdom of Jehovah, they thought of it as a country so far away from this world that no eye could see it.

When they talked about seeking that kingdom they thought only of so pleasing the king as to gain admission to his realms sometime.

When Jesus, the prophet who was so far ahead of the world's thought that in twenty centuries we have not yet touched the border of his mantle, said, "Ye must be born

from above, must become as a little child, or ye cannot enter into, or even see, the kingdom of God," they did not understand what he meant at all. Nor did they when he said, "The kingdom of heaven is among you." And when he taught them, saying, "Seek ye first the kingdom of God and God's righteousness, and all external appliances for temporary use and convenience will be added"—that is, come as a shadow follows the substance—they were mystified into silence.

And ever since that time the professed followers of the greatest of Teachers have been misinterpreting his words. Like the children of the infancy of the race, they have been dreaming of a place, a location somewhere, through whose pearly gates we must strive to be ready and worthy to enter after death. Only now are some of us beginning to see a deeper, better meaning in the master's teaching.

When he said, "The kingdom of God is among you," he had a direct reference to himself and his teaching. He meant, "I have brought nigh this kingdom about which you have been vaguely speculating as a foreign country. It is here, now, among you, at hand—not far away."

When he talked about entering into the kingdom, and seeking the kingdom, and seeing the kingdom, he meant the awakening of a conscious perception of the dominion of Truth and Love and the Good, making them realities of the inner consciousness.

Yes, he meant this, and more than this. He meant that this consciousness of the dominion of Truth and Love and Rightness would place the one possessing it in a state of actual safety, prosperity and happiness, without any regard to place. Thus we would actually be in, see and enjoy, the immunities of the kingdom of God.

Reader, I believe this to be now a demonstrated possibility. And the question is all important:—How may I seek and enter into the kingdom of God? By being born from above and thus becoming as little children. But how may this be brought about? Please follow me closely while I try to give you the light which comes to me on the subject.

The realities of life are all good. The Essence and law of Being are good. The spiritual or mental thing back of the material or symbol thing, is good. There is no evil power, no evil spirit, no evil substance.

Can you realize this? Try. Go into the silence with words of truth and life. Hold them, repeat them, incorporate them. Refuse, deny, disown all suggestions and appearances of the contrary. If you see bad conduct, bad occurrences, bad appearances, say, "Back of it all are the law and power of Good. It is a false appearance. All reality is good. Now I help the appearance to change and be true to reality."

If fallible or undesirable views of life are impressed upon you in any way, by people or occurrences in your own affairs, rise above them at once. Do not permit them for a moment to oppress, confuse or discourage you. Say, "I am superior to such things. I overcome them. I rejoice in the consciousness that only the good is true."

If sickness or pain seem to claim the dignity of reality, bless it for that on account of which it came. Rejoice that the harvest of error is at hand and that you have the power to reap, bind into bundles and burn. Then go to

work and do it. Get assistance if you need it; but keep a steady eye on the kingdom. Do not let that light be obscured by any cloud.

If fear of any character or nature begins to creep in, expel it at once. In reality there is nothing to fear. But fear is the biggest devil on earth; the most obtrusive delusion to which mankind has been subject. It has been persistently and continually taught from every pulpit and by every fire-side where children gather for safety and protection by parental love. Deny it, refuse it, overcome its influence. Fear not God, nor devil, nor man, nor life, nor death, nor things present, nor things to come. To fear is to be weak and vulnerable and unable to see the kingdom.

Hold yourself up continually above the ordinary mortal view and theories of life. Be continually superior to thoughts and suppositions of failure, calamity and death. Abide, dwell in the Secret places of Life and Power. Don't admit weakness in yourself.

Live above the plane of worry, anger and malice. Never permit such feelings for a moment to possess you.

Be free. Permit no oppression from persons or environment. Stand up erect, in happy consciousness of power, safety and victory. Know that the Good rules, that God reigns, that life is and you are forever alive.

Can you do all this? Yes; by often going into the silence and repeating the words that lead up to the attainment of all you desire or aspire to. Thus you bring about the birth from above—not all at once but by slow steps, little by little. So it becomes easier, more natural to abide in the consciousness of the kingdom of God, the dominion of the Good everywhere.

And now let me tell you about a great discovery, one that Jesus made long ago but which the world has been slow, very slow, to make. It is this: When you have entered into this kingdom, come to the stage of unfoldment where you see only the Good, fear nothing, rejoice always and in everything give thanks, you then have absolute dominion over your body, affairs and environment. Things come your way. You draw the best of Earth to you and are absolutely protected from all harm. If you are conscious of the Good only, you are absolutely in the kingdom where the seeming of evil never comes. What you need naturally seeks the place of need. Righteous desire compels the thing desired to come. You cease to make a business of seeking external things; you seek only the kingdom of Truth and both the things needful and the deeds that procure them naturally drop into place. Anxiety no longer breathes its blighting breath upon your efforts and purposes. You succeed because you have become a prince in the kingdom of God; you have dominion because your life is in accord with the law of expression. Your word is a decree of authority because you are conscious of the Good only, as the only reality, and fear no failure. You have entered into the realm where you know all things are yours. This is the kingdom of God, within you, about you, over and under you, the spiritual Everywhere.



MEDITATIONS

By KAXTON

HUMAN SUFFERING and human sympathy alike grow out of human weakness. Philanthropy is a fact in human life because of sorrow, pain, and woe, and these

arise by reason of weakness. There is much organized and systematic giving, the sole aim of which is the relief of physical wants. Such charity is questionable. The effect upon the giver is good, but it is more blessed to give than to receive. The true giver, whether the gift be bread or good cheer, must ever receive from his act more good than he confers. This is an ethical axiom of the kingdom of heaven. But he who receives alms in a physical way, is usually thrust into an attitude of physical dependence which undermines individual resolution and saps the sturdiness of individual character. There are strong men and women who are anxious to make less the sum of human woe by indiscriminate giving. Their impulses are noble, and they are blest when they give, although they do not give for the purpose of being blest.

But if you should offer charity to one of these noble souls it would be resented as an insult. If you should do a kind turn for them, they would thank you but would not feel at ease until the favor had been repaid. This action on the part of many good people springs from an instinctive tendency to shun the evil results of being forced into a dependent attitude. Yet these good people are continually trying to force upon others the very evils which they themselves instinctively shun. The evil effect of indiscriminate giving upon those who receive charity is still more pronounced when the giving takes place in accordance with the requirements of a fashionable fad. In such case, not only is the recipient of alms made weaker and more dependent, but the donors themselves are devoid of the good which would naturally follow an action based on love, and are really chilled in soul by a sordid compliance with a lifeless dictum.

Fashionable charity is to be deplored. There is no vitality in a fad, and none can be injected into it. When a religion becomes a fad, its life goes out. Long ago it became a fad to give to certain so-called objects of charity. Such charities at once became barren of good both to recipient and donor. The scientific study of such matters as poor-law relief, the endowment of hospitals and asylums, and the fashionable efforts of societies and even whole communities to deal with the conditions of physical distress, has established the fact that the best of intentions in these directions are likely to do an amount of indirect harm sufficient to counteract all the good resulting from them. What these well-meant philanthropies do in the way of pauperizing their objects must be taken into account no less than the temporary alleviations with which they are to be credited.

**

But that charity which aims to administer to the spiritual needs of weaklings, never weakens, nor humiliates, nor pauperizes its objects, and the dispenser of such charity is raised upon a still loftier eminence of spiritual exaltation. The field for such charity is unlimited in extent and variety of form. What the world needs most is education, genuine, vital, thorough education, such as brings individuality, independence, power. There is really no other need in the world, if we take into account the development of the intellectual, moral, and spiritual powers alike. To assist in the advancement of such education is to strike at the very root of all human misery. The mere relief of physical want is only lopping off the bitter fruit without striking a blow at the root of the tree itself. The world is full of plastic humanity, awaiting the magic touch of the master teacher. When such a masterful hand has passed over the great human mass, men and women will learn to stand alone and eleemosynary fads will be at an end.

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KEY-NOTE.

THE CHRIST IS MY LORD, MY SAFEGUARD AND MY GUIDE, IN ME THE LIGHT OF TRUTH AND THE POWER OF LOVE.

As you know, I am one of your charter subscribers, which I am proud of; for truly I would have missed many valuable thoughts if it had been otherwise. And it is my present intention to enjoy all the life I can draw from The Life as long as it and I are contemporaries. That I have drawn life from it heretofore is no question with me. Many a happy moment we have spent together, and with its ever increasing interest hope to grow with it to the stature of a perfect man in the everpresent Christ spirit. Sending you and Mrs. Barton the best wishes of a truly grateful heart, believe me, Yours in Christian fellowship,

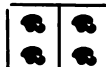
Richard Heron.

Dr. J. E. Roberts,

Dear Sir:—In your sermon last Sunday, speaking of the influence of fear upon the little ones and the prayer they are taught, "Now I lay me down to sleep," etc., you said that they might die, and, perchance—but for the effect of the prayer—slip into hell by mere oversight or absent-mindedness. To make the picture complete and fully orthodox, you should have added: "And once within the fiery pit, it would be an utter impossibility to get the little innocent released, as the great Jehovah, King of Kings, has no jurisdiction in that circuit." Do you accept the amendment?

R. A. Stearns.

Mr. Horatio W. Dresser has written another little book, "The Christ Ideal; A Study of the Spiritual Teaching of Jesus." Cloth, 16 mo., 150 pages, price 75c. G. P. Putnam's Sons, publishers. It is a worthy companion of Mr. Dresser's other books.



Healing Thoughts

AN EDUCATED Minister, an adept in Theology, an eloquent orator and original Thinker, propounds some observations and queries, after he has listened to a Course of Lectures from one of my pupils and a graduate of The Life School of Metaphysical Science.

1st, "Healing is accomplished by all classes of scientists. A scamp may heal people. A prominent man East gives the identical treatment the scientist gives and calls it 'hypnotism.' "

I do not give his exact language.)

If they do the works, let them alone. If the Righteous Law is so good that even one in error himself may speak true Words and see them fulfilled then we should not condemn, nor question the perfect Law. Let him "taste and see that the Law is good."

But in order to know whether a case is truly healed, is made better by the healing, is stronger morally, and has better endurance physically, one has only to understand the law that governs perfect healing.

Let me first say, that the Law of Truth sanctions any step, though it be only a step, in the right direction; and a case cured for a day is better than one not helped at all; and every word of God spoken by man, even by one profane at times against the law, is a good deed sown and will spring up in the heart's soil to bear fruit of its kind.

However, it would be a misuse of the word "heal" to say that a man partially or temporarily relieved, is healed, since to *heal* means to make whole. Now this word "heal" which comes from the same Anglo Saxon root as whole, holy and health, does not mean partial healing or partial anything to which it may be applied.

To be healed means to be made whole, to be restored to, or be awakened to the similitude of the Spiritual Self, which is naturally whole, because it Images *all* the universe in miniature, as the Individual. The Individual is the Image of God because it is the *whole* representative.

The Individual, being the greatest official in the universe, should be better understood by the soul. It is the Standard of wholeness. It is the composite of all the Invisible Powers, and contains every characteristic of the powers. To heal a soul is to call its attention to its *whole* self, (which is spirit) and which seeing, the soul at once *claims* its whole self and renounces its old claims of sin and sickness. This Individual Self, though invisible to sense, is far more substantial, is solid substance itself. It is the Image of Elohim; and it is this wholeness of the Individual, Image of God, that the soul must become like, in order to be healed, or, whole. This Image of God is the *Lord*, "whom to *know* is life and peace." And the one who awakens the soul to know its Lord—makes it recognize its wholeness and come into possession of its united powers,—is a healer. And the one who is truly healed—come into understanding—is healed thoroughly and permanently. If he fall away after that he does so wilfully.

Many a case has been called healed by various ways and means, and it has been said, "that man was so penitent when sick, but he has been a worse man than ever

since he got well." It is because he was not rightly healed; he was not awakened to the truth. If he had been he would have been free. "Know the Truth and it will make you free." I do not think an opiate should be used unless one is in pain and does not know how else to get relief. But since all drugs are false props that leave the patient weaker for having used them, I would recommend hypnosis instead, *provided* your operator is a pure, rational and healthful personality. If, however, a Metaphysical Scientist is near, procure help there.

2nd. "I would have just as much power if I were to say, 'You are now becoming better, or you will be better soon,' etc.

Words spoken without understanding are slow to bear fruit. One who is in the understanding of the ways of Spirit, will not speak the word with contingency or postponement, will not say, "You will be well," for, knowing, the truth he speaks of that which he knows is already true in reality. He speaks *to* the soul of the Individual Self, and says of it,—"You are sound and well in every part,—You are whole—you are healed already. You are alive with perfect Life; you are strong with unfailling Strength; you are altogether lovely through Eternal Love; you are wise with Infinite Wisdom ever potential within you. My word shall not return unto me void; it *has* accomplished that whereunto I sent it. You are consciously whole from this hour, because you have perceived the great Truth of your being. You are free."

Zoroaster says, "One may heal with the Law, with Holiness, the knife, with herbs, or with the *Holy Word*." Holy means all the characteristics. Holy word means the Word of one who understands the wholeness of the Individual, and can speak it to the soul.

3rd. "Potentially we have all power but not yet unfolded. Our Individuality is God. We cannot truthfully say, I am not of flesh, not bound by limitations, not sinful, etc."

The first statement under this 3rd head is correct. The second is not. The Individual is not God. Why say the Individual has all power *potentially* if it is God, and when to be God it would have all power now?

We can truthfully say we are not of flesh, because we are *founded in spirit*. Jesus said, "Call no man your father, one is your Father even God." Flesh is effect and never can be cause. It is lawful effect and should so reflect the perfect mind as to keep the body whole and beautiful. Let us be reasonable. Nature is scientific. Every natural thing is arranged in mathematical order and precision. The Powers Invisible to sense are scientific in their operations, thus proving their Scientific Basis.

"Sin" means short-coming, the falling short of wholeness, stopping in the line of progress before reaching full consciousness of unity with the holy self.

To claim flesh-origin makes a one-sided consciousness. This prevents perfect healing, for only the spirit and its Image are naturally whole. To be whole therefore, the soul must disclaim the limited origin and assume or "put on" (Paul said) the Christ Self.

In regard to the question of *sin*, it depends upon whom you speak of, the soul or the Image Self. If of the soul, Yes, the soul often is a sinner. If you speak of the

Image or Individual, *no*. The Individual, the Image of God, is as free from sin as God itself, and is as whole (holy or whole-like.)

Sin does not mean wickedness, only that of omission, or leaving off doing good. It means, in short, to stop growing in grace. The soul that sinneth, it is written, will die, the prophet should have added provided it does not press forward again,—does not make haste to catch up.

Matter changes every moment. It is the outpicturing of mental ideas,—the circumference of an idea. Atoms are clothed or circumscribed conclusions. They are invisible even under the most powerful lense, and we must conclude they are all *mental*, and only visible on account of limitation. That which is unlimited cannot be seen, because it has no surrounding to look upon. Matter originates nothing. It is the instrument of mind. Power is silent and invisible, while material instruments, even the human body, moves in perfect obedience to mind. The soul is greater than its instrument. It can be in London and Paris at the same moment, while its material instrument is local and limited, and must wait command. When the soul discovers that its *Lord* is Shepherd it also discovers it cannot want. The Lord is the divine Image, the True Self.

C. J. B.



THE BIBLE LESSON

SECOND QUARTER.

1901.

Lesson XII.—June 23.

A NEW HEAVEN AND A NEW EARTH.—Rev. 21:1-7, 22-27.

Central Thought:—"The conqueror shall inherit these things, and I will be to him a God, and he shall be to me a son."

1. 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.

This is the vision the old seer on Patmos saw immediately after that in which he saw death and the grave cleansed away from Earth. It is stated thus in the last two verses of chapter 20:

"And death and hades were cast into the lake of fire. This is the second death"—that is, the death of death. "And whatsoever was not found written in the book of Life was cast into the lake of fire."

Then the vision followed which we have for a lesson today. It is a picture of what will be after the purifying fires of Truth have cleansed the Earth of falsehood and fear and death. The old ideas and the old ways will cease and a new dispensation obtain.

"The sea is no more"—the unsolved mysteries of life and the beyond will be understood and put into words.

2. And the holy city, a New Jerusalem, I saw coming down out of the heaven from God, prepared as a bride adorned for her husband.

This holy city is the new spiritual kingdom, the king-

dom of God on Earth. It is beautiful and grand, prepared to meet the bridegroom, the real man, the lord of Earth, now beginning to have dominion.

3 And I heard a loud voice out of the throne, saying, Behold! the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God will be with them—their God.

The throne is the seat of power and authority. The loud voice is the proclamation of Truth. Who is so deaf or so remote that he cannot hear it to-day? Let all the world heed what it says.

The tabernacle is the body, or the personal man. God dwells in us, our Lord, our spiritual selves. Like the shekinah or the presence of Jehovah in the temple, so is this presence beginning to be recognized in us.

4. And he will wipe away every tear from their eyes, and death will be no more, nor mourning, nor weeping; neither will there be any more pain, because the former things passed away.

This describes what will surely be here on Earth when the kingdom of God is recognized and entered into by all the people. When sin and fear are no more, then death and sorrow and sickness will cease to appear as realities. The new and true will be consciously known as the only real.

5. And he who sits on the throne said, Behold! I make all things new. And he says, Write; because these words are faithful and true.

He who sits on the throne, holds the place of power, is the Christ, the spiritual man. He makes all things new, so that there is no more aging. To be made new only to age again would be futile.

These words are faithful and true and will be fulfilled. The consummation now begins. Be ye also ready, for the hour is at hand when the bridegroom comes.

6. And he said to me, It has been done. I am the Alpha and the Omega, the beginning and the end. To the thirsty I will freely give water from the fountain of life.

That which is, forever has been. That which is to be, is now. The I AM does not begin or end; it is the beginning and the end.

Alpha and omega are the first and last letters of the Greek alphabet. The first two letters of the Greek alphabet are alpha, beta. From these we make our word "alphabet."

The water from the fountain of life is that life principle springing up in everyone which allays the thirst permanently. The Christ gives this water and if it is partaken of freely, no death can ever appear.

7. The conqueror shall inherit these things, and I will be to him a God, and he shall be to me a son.

The old version has it, "He that overcometh shall inherit all things." But *nikoon* is a "conqueror," or one that overcomes, and *tauta* is "these things," rather than all things.

To inherit is to come into possession and ownership of by right of birth. Then the water of life and the dominion here mentioned are not a matter of grace, or free, undeserved gift; nor are they a purchase for us by the blood of Jesus. They are ours by right of inheritance from our Father.

22. And I saw no temple in it; for the Lord God, the Omnipotent, is the temple of it, and the Lamb.

No earthly sanctuary, made with hands, is needed in this new dispensation. The law of Good and the spirit of holiness constitute the temple, the center and holy of holies of worship and demonstration.

23. And the city has no need of the sun, nor of the moon, that they might give light to it; for the glory of God enlightened it, and its lamp is the Lamb.

The spiritual kingdom does not need the rites of baptism, the eucharist, the ceremonies, nor a sacred book for light or guidance. The direct glory and inspiration of Truth come by the lamb, the man become as a little child, the focus of the radiant glory of God.

24. And the nations will walk by means of its light, and the kings of the Earth bring their glory into it;

25 and its gates shall not be shut by day; for there will be no night there;

26. and they shall bring the glory and the honor of the nations into it.

All Earth shall be glorified by this light of the glory of Truth's dominion. There shall be no such distinctions as Christian, Pagan or Buddhist. All nations and peoples shall add glory to the kingdom of God. Truth is universal.

Darkness will be no more. Nor shall there be any restriction or exclusion. No one shall be shut out or in. The open gates denote perfect freedom. There are no forcing, threats, fear or commandments in this kingdom.

27. And nothing common, and that practices abomination and falsehood may by any means enter it; only those enrolled in the Lamb's book of Life.

Materiality and material ways shall be done away. Wrong practices and wrong thinking shall cease. No deception or falsehood will be in the Earth when the kingdom of God is consciously recognized by all. Only the good and true are enrolled upon its roster.

I have given this lesson just as if I believed it to be a prophecy or prescience of what is now about to take place. Why not? How else would you give it? Are not the signs of the times most significant? And would not the conditions depicted here be real on Earth among men if all should enter consciously into the kingdom of God, recognizing no power but the Good, living only in Truth? They certainly would.

And is the consummation not possible? Why not? We already aspire to, idealize and partly practice that higher life. Why not fully? *We shall.*



ABOUT MARRIAGE RESTRICTION.

J. H. SWAIN, Danville, Ill. writes:—

"It would be more beneficial to the human race to pass laws encouraging, or compelling, the sober and honest young man to marry.

"I believe a man makes the greatest mistake of his life when he tries to live a life of celibacy. It certainly is a violation of the natural laws on the physical plane, and I doubt if any one, either male or female, can develop the better spiritual qualities of affection and loving care and forbearance in such a life. On the contrary, the love elements and social qualities are starved and die out, making such a life barren and dreary.

"If I were going to give a young man the best advice

in a few words, I would say, 'Be sober, honest and industrious, and by all means get married before you are thirty.'

"I am a bachelor 56 years old, and I would not repeat my life for all of Rockefeller's wealth."

Mrs. J. L. Stocks, Prescott, Ariz., who has a husband and family, writes:—

"Such a law as the one proposed by the Indiana Senator can never be passed. It will probably never come before a legislature, as it is too evil a measure to be thought of seriously. We as a people are just beginning to know the power that lies in freedom of soul and body, and we can never be brought to the level of mere animals by laws made by a body of men such as the legislature of any State is composed of. I suppose, according to such an idea, love of one another, of home and children should have no part in our thought of marriage. I can conceive of nothing so repulsive to my nature as such a law would be.

"I believe Missouri's legislature passed a law to prohibit Scientists from healing the sick; but what effect has it had upon them? None at all, except to strengthen our faith.

"What a pleasure it would be to have a look at Senator Lindley's ancestors and write up his pedigree! Do you think we would find no imperfect ones, no skeleton in the closet? It would be like the ancestry of every one else I have ever known.

"But, earnestly, Mr. Barton, such a law will never be passed. We talk of the dark ages, but even then such a law would never have been tolerated; and now that freedom of thought has been leading us on to such glorious conquests and results, we need not fear such a measure."

R. A. Stearna, Edwardsville, Kas., a man of family, has his second wife, writes:

"The question of the regulation or prevention of marriage among criminals and others by law, will be decided by the trend of the 20th century civilization. If it goes with a rush toward the largest individual liberty, as it is now unmistakably doing, then there will be no attempt to control by law what are now conceded to be the natural rights of every human being.

"If, on the contrary, the influence of universities should in time make itself felt, then there will be legislation tending toward the improvement of the race without regard to individual rights.

"There is now in the State of Iowa a communistic society that has attained to considerable age and strength, and is a success so far as promoting the best interests and happiness of its members is concerned. It is one of the provisions of its code of laws that no member shall be permitted to marry who is either physically or morally unfit. And it is said that the training is such that no one is ever found to be morally unfit.

"This was, I think, the spirit of the Greek civilization twenty-five hundred years ago when Greece was in the pride and strength of her greatness and produced the most perfect men and women of all the nations of Earth.

"Query:—Was it the result of such legislation and the practical enforcement of the laws that gave the Greeks

that physical and mental superiority? Or was it natural law, something inherent in the race?

"Possibly the statesmen of the 20th century might learn a lesson there.

"How did Rome in her highest civilization treat this subject? Was it not practically the same as the Grecian methods? And her soldiers conquered the world. Was that superiority due to enlightened legislation?

"What does Hebrew philosophy say upon this subject? You, who are Hebrew scholars, tell us.

"I wish simply to call attention to the fact that history repeats itself. What has been will come again, even to the decay and death of races."

(I wish to say in closing this discussion that the first article we published on the subject, in No. 3 of this volume of *The Life*, was written by Mrs. T. J. Ross, of Madison, Wis. It was so well written that some of the daily papers of the State of Indiana republished it. The name of the writer was not printed with the article.—Ed.)



MOURNING APPAREL.

I CONSIDER the wearing of mourning apparel an exhibition of very bad taste. The person wearing it may not be responsible for the taste of it—it may grate on his or her sense of fitness and propriety—but be submitted to only because it is the fashion. Some are slaves to fashion.

But the practice should be abandoned, and will be as people grow wiser and more independent as individuals.

Here are some of the reasons why I object to the custom:

It is a vulgar flaunting before the public gaze the signs of a private sorrow.

It is a vain bid for sympathy on the streets.

It advertises a bereavement among those who do not regard or respect it.

It too often says, "I am in the market for another companion."

It is almost always insincere, a mockery as a sign of grief, or a pretension of regard that never existed in the life-time of the "dear departed."

The garb worn by ladies is almost always exceedingly unbecoming to them. I regard those horrible bonnets with the crepe veil appended enough to give one a spell of shivers.

As a public exhibition of a sacred sorrow, a private bereavement, the wearing of mourning apparel is a profaning, a desecration of what ought to be too holy for scoffing or unsympathetic people to be invited to feign a sigh or solemn countenance in the presence of.

Black is utterly unfitting as a sign of the glorification of a loved one. They all claim to believe the deceased has gone to a far better world and is supremely happy. Then why mourn at all? Why put on black, the symbol of damnation? White, the symbol of joy and light, would be much more appropriate, if you must put out any flag at all.

The walking tomb-stone, as I call the widow fashionably trigged out in mourning costume, is a unwholesome

suggestion of death, a reminder of the race belief in mortality that leads to more death. It is opposed to the healthy optimism which it is so desirable to encourage and cultivate.

The tapering off and final abandonment of the mourning signs means, "I have ceased to be sorry; I have put away the memory of that event; I have forgotten; I have changed my attitude toward the deceased one."

It is all very bad in both taste and form, as well as a subversion of decent regard for the one passed on. In my opinion, we ought to discourage the practice in every way possible.



A GOOD WORD.

I COULD not do without The Life. We used to take medicines, but my husband and I have not taken any now for eight years. And when I meet old friends they exclaim, "Why, how young you look!" And we have not been sick, either, since we quit the use of drugs.

"The Life still grows in beauty and bounty of good, loving, helpful words. I feel sure it will keep moving forward and grow until all the world will take heed of its presence and emulate its good advice."

"Wishing The Life Home many and lasting blessings, I am sincerely,
"Mary J. DeFew."

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

VOL. 8.

KANSAS CITY, MO., WEDNESDAY, JUNE 19, 1901.

No. 12

Vibrating Notes

For The Life.

THE AIR is vibrating with song;
The little wren close by my door
Pipes her sweet notes, and all the sweet throats
Pour forth their melodies the whole day long

The trees are hung with their robes of green;
On skeletons the wild winds blew,
All bare and brown, where oft between
The snowy wraiths went whistling through.

Now all so changed! And feathery fronds
Are waving fair the landscapes o'er,
Released from winters' chilling bonds,
Their beauty shines enhanced the more.

Fair the June sky! The songs of birds
Appeal unto my heart as lays
I fain would sing. Nature in words
Is sweetest, in simplest guise always.

Thus let me sing these summer days
Of fair bright skies, and bowers of green,
Bird notes that greet me when morning lays
A misty veil o'er the charming scene.

Now the sun of Truth is up, my soul is awake,
And echoes in song the whole day through;
I'm alive with the Life, and joy to partake
In the vibrating notes that are born anew.

Mary E. Butters, St. Peters, Minn.



TO LAUGH OR NOT TO LAUGH is the leader this week. You will pardon the lighter vein in which it is written. "Margaret Messenger" is the cause of it. She says, "just as fast as my feet will carry me do I run from the long-faced, sour, sorry Christian." I imagine that would not be very fast, but—read about it all on the next page.

The Editors of The Life acknowledge with thanks the receipt of press passes to the Pan-American Exposition, accompanied by a courteous letter from Mr. Mark Bennett, the efficient and wide-awake Supt. of the Publicity Dept. of the Exposition. We hope to be able to attend during our vacation.

The Gestefeld Publishing Co., New York, has issued a new book by Ursula N. Gestefeld, "The Builder and the Plan." Cloth; \$2.00. It is a lesson book written in Mrs. Gestefeld's well-known analytical, philosophical style.

An old darkey was caught out one dark night in a heavy thunder storm. The thunder and wind were making a terrific noise and the only glimpses he got of his way were caught during the occasional flashes of lightning. In imminent danger of becoming lost in the woods, the old fellow dropped his bridle reins and lifted his hands in prayer, saying, "O Lawd, ef its all de same to you, I'd laik to have a little more light and a little less noise."

"REVOLUTION," the Journal heretofore published by Robert J. Brown, in Little Rock, Ark., has been discontinued, and the unexpired terms of subscribers will, by arrangement with the publisher, be filled with copies of "The Life." The publisher of "Revolution," extends to his friends sincere thanks for their patronage, and recommends to them the columns of "The Life," in which he believes they will find both light and truth. With sincere good will, I am, Your friend,

Robert J. Brown.

We hope the former subscribers to Revolution will be so pleased with The Life that they will subscribe after the time expires for which they were to receive Revolution. You will be notified when this time is out. Please give us a fair hearing. Read The Life and you will like it.

Publishers The Life.

THE FOLLOWING story, said to have been first told by Henry W. Grady in his famous speech delivered at the banquet of the New England Club of New York, has been repeated many times since—

Some mischievous boys glued together two leaves of a Bible in the midst of a lesson they knew an old preacher was going to read the next morning. The preacher began at the bottom of one page:

"When Noah was one hundred and twenty years old he took unto himself a wife who was—" then turning over the two leaves pasted together—"one hundred and forty cubits long, forty cubits wide, built of gopher wood, and covered with pitch inside and out." The old preacher, much puzzled, turned back and read it again. Then he said, "Brethren, this is the first time I ever saw this in the Bible; but I take it as proving another Bible text which says that we are fearfully and wonderfully made."

The latest reproduction of this story, with variations, is that perpetrated by Hon. Champ Clark in a very readable article published in the Saturday Evening Post of June 1. It is a pretty good story, but the fact that the scripture quoted is not in the Bible at all mars its effect somewhat.

To Laugh or Not to Laugh

IT HAS been often repeated that
 "A little nonsense now and then
 Is relished by the wisest men."

And we have heard that "All work and no play makes Jack a dull boy." The injunction to "laugh and grow fat" has been accepted as sound philosophy without considering the fact that most people do not desire to become corpulent.

Laughter, as it is referred to in the Bible, usually indicated scorn, scoffing or ridicule; sometimes it was considered a sign of thoughtless impiety.

Sara laughed in ridicule when the angel told her husband that she would bear a son, she being then about ninety years old.

"At destruction and famine thou shalt laugh." Job 5:22.

"If the scourge slay suddenly, he will laugh at the trial of the innocent." Job 9:23.

"The righteous see it and are glad; and the innocent laugh them to scorn." Job 22:19.

"He that sitteth in the heaven shall laugh; the Lord shall have them in derision." Ps. 2:4.

"All they that see me laugh me to scorn." Ps. 22:7.

The Lord shall laugh at him; for he seeth that his day is coming." Ps. 37:13.

"The righteous also shall see and fear, and shall laugh at him." Ps. 52:6.

"But thou, O Lord, shalt laugh at them; thou shalt have all the heathen in derision." Ps. 59:8.

"Our enemies laugh among themselves." Ps. 80:6.

"I also will laugh at your calamity; I will mock when your fear cometh." Prov. 1:26.

"If a wise man contendeth with a foolish man, whether he rage or laugh, there is no rest." Prov. 29:9.

"Woe unto you that laugh now; for ye shall mourn and weep." Luke 6:25.

The most cruel, heartless thrust you can make at one in distress or under embarrassment is to laugh at him. A smile in sarcasm or condescension will often make a more lasting wound in one's heart than an angry word would.

But the testimony of the Bible about a merry, good natured heart is different.

"A merry heart maketh a cheerful countenance." Prov. 15:13.

"He that is of a merry heart hath a continual feast." Prov. 15:15.

"Then I commended mirth, because a man hath no better thing under the sun than to eat, and to drink, and to be merry." Ecc. 8:15.

"A merry heart doeth good like a medicine." Prov. 17:22.

I suppose the one who wrote the last quotation thought that medicines do good. But we take him to mean that a merry heart heals.

Some time ago we said something in *The Life* in opposition to the effort being made by some to get up laugh-

ing classes, to force a sort of hysterical, spasmodic giggle when there is nothing to laugh at.

Recently some one signing herself "Margaret Messenger"—I don't know whether this is Eleanor Kirk (Mrs. Ames) or not—had an article in *Eleanor Kirk's Idea* giving us a few raps under the table for it, and making some statements that are not sustained by the facts.

The writer says we took the position that because Jesus never laughed, therefore we should never laugh. She then goes on in a lengthy argument to excuse Jesus for not laughing.

She also rudely compares us to blue Presbyterians, orthodox back numbers, etc. She does not consider our case altogether hopeless, however. She thinks that "after a few cycles perhaps" we may get up to where she is and then we will all laugh together, "and make it all up. There is time enough." (I will venture the guess that Margaret is an old gray.)

She makes, among others, the very ridiculous statement that to laugh is one of the "greater things" that we can do, greater than the miracles performed by Jesus! This evoked a smile, but not a joyful, merry smile, when we read it.

She closes by saying, "I am laughing now." What about she does not say. Just grimacing the face, spreading the mouth, showing the teeth (if she has any) and making a spasmodic, jerky noise, by the force of the will, I suppose.

Now, I never believed that we should not laugh because Jesus did not. And I have never opposed laughter in the right time and place and when there is something to laugh about. I am not in favor of getting up forced laughs, giving way to hysterical laughs, or the "holy laugh" in religious excitement.

I am sure that persons who talk so much about laughing, get up laughing classes, etc., are usually those who have been chronic grunTERS, melancholy and morose, and feel the need of a good laugh once in a while. So they try to force laughter. It is not the right way. Get a merry, cheerful heart and the laughter will come rippling up, naturally, in the right place, like a spring from a fountain; not a spout from a force pump.

That poem beginning,

"Laugh, and the world laughs with you,"

the authorship of which has been in dispute between Ella Wheeler Wilcox and some doctor whose name I can't call just now, has been quoted to death by people who never were capable of a good healthy, hearty, natural, proper laugh.

I do not know who wrote the poem, but I do know that W. M. Thackeray wrote, long before Mrs. Wilcox or that doctor were born,

"The world is a looking-glass and gives back to every man the reflection of his own face. Frown at it, and it will in turn look sourly at you; laugh at it, and with it, and it is a jolly, kind companion."

Recently Co gressman Champ Clark of Mo. had an article in the *Philadelphia Saturday Evening Post* in which he showed how many people had succeeded by being good natured and inclined to make a joke of what was intended as serious. A good example is the reply once

made by Abraham Lincoln to a serious charge made against him in a joint debate, by his opponent for Congress, Stephen A. Douglass. Judge Douglass said that the first time he met Mr. Lincoln he, Lincoln, was behind a bar selling whiskey by the drink. Instead of becoming disturbed and out of humor at this and vehemently denying it, as some would have done, Mr. Lincoln answered, when his turn came to speak: "Yes, it is true that the first time Judge Douglass met me I was behind a bar selling whiskey by the drink; and Judge Douglass was in front of the bar, buying and drinking it." This caught the audience and everybody forgave Mr. Lincoln for selling whiskey, much more completely than they did Mr. Douglass for buying it.

But to say "laugh"; and then try to force obedience, is like the commandment to love. Get the happy, cheerful, merry heart, and then you will laugh in season—never out of season.

Let us not, however, run the business to an extreme. It is not imperative that we should ever giggle at all. I once knew a man who laughed with his right shoulder. He would jerk it up and down while his features were perfectly passive. I knew another man who accompanied his merry "ha! ha!" by lifting one leg up as high as he could. I know another one who makes the sound all right, but does not change his features. There are some who naturally have smiling eyes and laugh more merrily without making a sound than many do who produce the clatter of laughter without the spirit of merriment.

The man who has caused more laughter than probably any other living man, Samuel L. Clemens (Mark Twain) seldom laughs himself. He is an earnest, solemn-visaged philosopher and does not seem to try to make people laugh, and sometimes appears astonished that they do laugh at his grave remarks.

There was once a Dr. Burdick who healed people by inducing laughter. It was the shaking up that did it, as much as the thrill of merriment attending the exercise.

But, after we have said all we can in favor of merry laughter, that it is a wholesome exercise, makes social intercourse brighter, dispels the gloom of melancholia, etc., yet it must be remembered that the great achievements of Earth have been the products of lives that were earnest and sincere and had little laughter in them. Jesus has been mentioned. We might extend the list by naming almost all the poets, philosophers, inventors, musicians, artists and discoverers, and end with our own Edison, who seldom laughs, and find them all, by nature, solemn, earnest and abstracted in thought. Life is a serious matter, not a joke, and we all have much to do for which a guffaw or a giggle would be a ghastly, incongruous accompaniment. Think of a mother laughing over her sick child, or a farmer laughing at his ploughs, or a sculptor at his marble, or a preacher laughing while he delivered a funeral discourse, or a prayer. Suppose when I wander away into the dense forests on Sunday afternoon to commune direct with Nature, I should lie down upon the soft bluegrass carpet and look up into immensity and snigger. It would be like the act of an idiot. Sublimity lifts up, inspires, purifies, ennobles. Beauty pleases, expands, glorifies, softens.

But neither excites laughter. They are too holy for

cachinnation. When we enter the silence to heal or listen to the voice of the Infinite, we may not laugh; it would be sadly out of place. Angels come to minister in Gethsemane's night, but not during the hours of levity and thoughtlessness in the dance hall.

Let not those people who have been life-long hypochondriacs undertake to teach the world to laugh and in doing so run it to a ludicrous extreme, advocating forced laughter, laughing at nothing, tittering out of place and time, and call it the greatest thing in the world. Verily, "To everything there is a season, and a time to every purpose under the heaven."



HOW IS THIS?

MR. CHAS. A. Osborn, President of the school teaching the "Science of Individual Dominion," has written us about the removal of his headquarters from 93 Warren st., to 50 Blue Hill ave., Boston. He believes the Eddyites are responsible for the fact that it became necessary, or at least desirable, that he should move. He believes they treated him for failure—even worse than failure—and influenced the agent of the building in which he was located so that he committed the unwarrantable offense of taking down his sign and keeping it from the owner. He is a seceder from the Eddy fold and thinks they try to destroy him by mental influence. He says,

"I have made a change of location, which was brought about by the old school of C. S. It is rather a singular thing that the Eddy school should hold everybody else as false scientists and treat for the destruction of every one who thinks differently from themselves and who will not assume that Mrs. Eddy is the infallible head of the New Thought. I know they have made it cost me hundreds of dollars to maintain my name and position; and finally I found it to my advantage to leave the locality I was in. I lost my sign and they made it impossible for me to have one in its place."

We often get letters requesting treatments against the malign influence of Eddyite treatments. One came to-day from an intelligent lady in Louisville, Ky.

I have nothing to say here as to the fact of such malicious attempts being made against the lives and happiness of inoffensive people by the Eddyites; but I do wish to emphasize my position held from the first that only two things are requisite in order to be perfectly safe from all such influences:

1. Be positive in your good thoughts and deeds, dwelling in the Secret Place of the Most High;
2. Be fearless, not for a moment admitting that there is any power in such "treatments" to harm you.

If any one was ever subjected to such attacks, I suppose we have been. But I am sure we give the matter no serious consideration. I have now in my possession a threatening letter from a former head of the Boston Society. Where is he now? Ask of the winds. "Gone glimmering with the dream of things that were."

But I know many of the Eddy Scientists are not of the vicious, prejudiced sort. We have a good many of them on our subscription list. To-day I received a letter from one of their healers asking us to take a case that had not progressed satisfactorily under her treatments, accompanied by a letter from the patient. The healer said in her letter,

"I am a Christian Scientist; but I know we are not the only pebble on the beach. The Divine Scientists and Mental Scientists are doing a good work."

That narrow bigotry and hide-bound prejudice so offensively protrusive among some will die out in time. Let us be broad, free, loving, patient and tolerant, and fear nothing.

We decree that Bro. Osborn and his associates in the good work shall be happy and free and prosperous and safe in their new quarters. "No harm can come nigh thy dwelling."

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 are requested to observe at least a part of one or both of those hours in the silence with us.

KEY-NOTE.

THE JOY OF LIFE FILLS MY SOUL AND I BLESS
ALL THE EXPERIENCES WHICH COME TO ME.

A Special Book Sale.

I AM going to give my views upon the marriage question a little later on; but all who have read my book "The Mother of The Living" may approximately guess what those views will be.

I have not many books left, of this edition of "The Mother of The Living", and am about to make a special sale offer of these together with some other books.

Of "The Mother of The Living" Mrs. Fillmore of *Wee Wisdom* and *Unity* said, "In this work Mrs. Barton strikes the highest chords of life manifest, and solves the mystery of making the Word flesh."

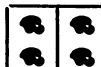
Sidney Flower, in the June number of *Journal of Magnetism*, Chicago, said of this book, "It advocates with unsurpassing logic, the absolute necessity of right thought on the part of the parent in the production of right principled offspring. The importance of this subject cannot be overestimated, and we commend this little book to the attention of all our readers."

This book, price 50c, will be given together with "Evangel Ahvallah," a 400 page metaphysical novel, ("a strong character study in realistic Idealism.")—Henry Wood) price \$1.50, and "Healing Thoughts", 50c, for \$2.00.

Or, "The Mother of The Living," 50c; "Musical Romances," 50c; "Evangel Ahvallah," \$1.50, for \$2.00.

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We have received \$2.00, mailed at Sta. B., Kansas City, Mo., with no name accompanying it. Will the sender please let us know the name?



Healing Thoughts

"I AM the resurrection and The Life. He that believeth in me, though he were dead, yet shall he live. And whosoever liveth and believeth in me shall never die."

All people, deep in their hearts, believe in the Christ, the immaculate and Perfect Ego. Thus believing, though they may leave this plane of life through the tragical pass, arise to newness of Life—as a vigorous, new-born soul—and awake in the higher Likeness, upon a higher, superior plane and with a richer, fuller consciousness of Life, free from the cares and ills, into the rapture of that Life of which it is said, "Eye hath not seen, ear hath not heard, neither have entered into the heart of man the things which God hath prepared for them that love him." 1 Cor. 11:9.

Physical ears are too dull, eyes too limited, hearts too slow,—so that it is impossible for one upon this present plane of being, to guess or imagine the beauties and glories, the purity and excellence of the next Higher state of the human soul.

This state is attainable without tragedy. To live the life of the Higher Self, as Jesus did, will bring immunity from the tragedy of change from matter into the more refined and immaterial substance which is apparent to the eyes, and clearly apprehensible to the consciousness of the new creature.

The world is just coming up out of the depths of a creed-bound environment, with the ways and manners of out-grown generations still holding it back. When The Life is so lived that every false yoke is thrown off, every out-grown bond broken, and when the way of Wisdom is followed throughout, then will be fulfilled the words of the Higher Self, "and whosoever liveth and believeth in me, shall never die."

It is the perfect Way of Life we want,—not the way marked out by creeds and fencing lines; not mere reform—though reform is better than waywardness—nor is it form, ceremony, pretension, periodical goodness or impulsive right doing,—but the understanding consciousness that is above variableness, the perfect balance of soul that moves forward in the Perfect way evenly and harmoniously.

Names are not necessary; do you live the life? It matters not whether you call yourself Protestant or Catholic, Baptist, Presbyterian, Unitarian or Scientist, if you live The Life you are in the perfect way and have the saving belief in the perfect Self, the Me, the Christ. Charity fills your heart and you desire the welfare of all people. The churches, that have founded their religion upon the One who said, "Let them alone," and "What is that to thee? follow thou me," should be true to the foundation upon which they build.

No one can lead you into confusion and trouble when you are fixed in the way of Truth. Fear not, but stand your ground; plant your banner in the absolute and there will be about you such an aura of Light of understanding that the darts from a thousand in error cannot penetrate or mar your peace. Indeed, every arrow aimed at you will return to its sender, so that they will need deliverance through your charity and understanding. So be ready with the Word.

The knowledge of the I am opens the way for the resurrection and the Life.

The patient who writes, "I have tried all the doctors, and taken all the medicines my system has been able to bear, and I now turn to you, and ask for your prayer," is like the school-boy who tried to "do his sums" by working with figures alone. He had added and subtracted, divided and multiplied, and had failed to get the answer. He then called upon another boy who threw figures to the winds, explained the *principle* involved, and solved the problems mentally.

People are skeptical in regard to that which cannot be seen with the physical lenses. Some people close their eyes when you talk to them about metaphysics and the power of mind, doubtful as to whether that is the thing they want.

Some turn to magnetism, some to hypnotism, something they can demonstrate at once. A young man said to me yesterday, "I have catarrh, would not the study of magnetism bring quickest relief?" I replied, "The best you can do is to lift yourself above the plane of catarrh. This can be accomplished in but one way: Study the ways of Mind, and adopt the right mental attitude." Now I do not doubt that I could lift him into the right plane through mental therapeutics alone. His experiment with magnetism will be well enough, however. Magnetism has its office, but Mind *establishes* perfect conditions. Men have looked so long to the outer, the objective, for the cause, and the power, that it is hard to get them turned in the right direction.

The primary cause of disease is not found in the physical body. The doctors thought they had discovered it in the *germ*, but later they found the germs, bacilli, did not cause disease, but appeared just after the disease, for the purpose of removing infected particles, just as the crows when they act as scavengers.

The belief in physical inheritance, in contagion, in final tragedy, are the bacilli that ruminate in the *mentality* and make its pictures in the body. Change these beliefs, in the mentality and "sensitive plate" in the camera obscura, the body, will not receive nor longer reflect such impressions.

There is a way to change every bodily inharmony. There is a way to be above fear, and to live serenely and harmoniously.

Spiritual things are spiritually discerned, and you cannot write them down on a slate. There is no language full enough to set forth the power and glory and wholeness of the Real Life that is too vast for demonstration.

We are proving the Power, the Love, the Life, the Wisdom; but it will take forever to fulfill the proofs. In this our future appears.

C. J. B.



Love is manifest in all nature. Only man imagines malice and hatred. He is in error about hell and the anger of God. They are not. God is Love and is everywhere. Let the inner consciousness grasp this great Truth.



1901.

Lesson XIII.—June 30.

REVIEW.

CENTRAL THOUGHT: "And God both raised the Lord, and will raise up us by his power."

The first 7 lessons of this, second, quarter were about the appearances and sayings of Jesus after his resurrection. The time covered forty days, between April 9 and May 18, A. D. 30.

Peloubet claims eleven appearances, as follows:

1. To Mary Magdalene, near the sepulcher.
2. To the women returning from the sepulcher, near Jerusalem.
3. To Simon Peter alone, near Jerusalem.
4. To two disciples going to Emmaus.
5. To the disciples, Thomas being absent, in Jerusalem.
6. To the disciples, Thomas present, in Jerusalem.
7. To seven disciples fishing, sea of Galilee.
8. To the eleven on a mountain, in Galilee.
9. To about 500 people at once in Galilee.
10. To James alone
11. To the eleven at time of ascension, on Mount of Olives.

But it may be reasonably assumed that the second appearance claimed, found recorded only at Matt. 28:9, 10, is Matthew's account of the event recorded by Mark and John only, of his appearance to Mary Magdalene.

And the appearance to Peter alone is given only as report, or hearsay, at Luke 24:34.

Paul mentions this report at 1 Cor. 15:5.

The 8th and 9th appearances are not mentioned in the gospels at all. Paul makes the statement at 1 Cor. 15: 6, 7, upon what authority we do not know. We have in the four gospels only seven well authenticated appearances, those mentioned above as 1, 4, 5, 6, 7, 8, and 11.

I give now a few thoughts on the "Golden Texts."

1. *The Resurrection of Jesus.* Luke 24:1-12.

"Now has Christ been raised from among the dead."

The resurrection is a modern, as well as an ancient, occurrence.

In each of us have been resurrections of the Christ from among the dead. The Christ is not said to be dead, but is lifted up above the plane of dead ones. This Christ may save the body, too, as in the first instance, recorded in this lesson.

2. *Jesus Appears to Mary.* John 20:11-18.

"Behold, I am living for the ages of the ages."

Without measurement or computation of time the Christ lives. So are our lives endless; for the Christ is in us

3. *The Walk to Emmaus.* Luke 24:13-25.

"Were not our hearts veiled while he talked to us on the road?"

Many times the Christ speaks to us, the voice of wisdom is uttered in us, and we know it not, our hearts are so veiled or blinded by materiality. It is important that we cultivate the spiritual perception so as to always be

guided aright.

4. *Jesus Appears to the Apostles.* John 20:19-20.

"Happy are those who see not and believe."

Happy are they who depend not on the evidence of the senses for faith, or perception of Truth. The deepest and surest knowledge we have is the intuitive knowledge, that comes independent of ear or physical sight.

5. *Jesus and Peter.* John 21:15-22.

"Lovest thou me?"

The voice of the Christ in us asks, "Lovest thou me better than these?" Do you love Truth and Life better than money or lands and the ease of inaction? Then be true; be true if the stars fall, and if all men cast out your name as evil. Feed the sheep; tend the lambs.

6. *The Great Commission.* Matt. 28:16-20.

"Behold, I am with you all the days, till the consummation of the Age."

Are you afraid of any thing or person? I am with you, the I am that cannot be hurt or harmed in any way. If we abide in this consciousness, we are safe, and fearless, and free, and happy.

7. *Jesus Ascends into Heaven.* Luke 24:44-53. Acts 1:1-11.

"While he was blessing them, he was separated from them, and carried up into the heaven."

The words of blessing came from the visible and the invisible Christ. We are blessed by both the within and the without when our lives are lawful. We both unfold the within and appropriate the Essence of the Everywhere by being true to the Truth of Being.

8. *The Holy Spirit Given.* Acts 2:1-11.

"When he, the Spirit of Truth, may come, he will lead you into all Truth."

The Spirit of Truth is come and is seeking to lead us into all Truth. Will you be led? It is your true self, the I am in you, that seeks to lead the personal self.

In Truth there are safety and freedom and power.

9. *Jesus Our High Priest in Heaven.* Heb. 9:11-14, 24-28.

"Always living to interpose on their behalf."

Our Lord is not a dead and buried Lord. We do not depend on the cross, the spilled blood, nor the tomb of Jesus. We look to the Living Christ, risen from among the dead, ever in the presence of the Father.

10. *Jesus Appears to Paul.* Acts 22:6-16.

"I was not disobedient to the heavenly vision."

Disobedience to the heavenly vision, the perception of Truth within, has led us into much trouble and confusion. It is a lesson few have learned, to obey the heavenly vision and the heavenly voice. We are learning it now.

11. *Jesus Appears to John.* Rev. 1:9-20.

"Jesus Christ, yesterday, and today, and for the Age, the same."

It was not a Jesus Christ of twenty centuries ago, come and gone and past. Jesus Christ is God manifest in the flesh, now and forever more. The Christ will become embodied visibly now in sons of men as well as at any past time. Will you be a Jesus Christ, a Savior of the world?

12. *A New Heaven and a New Earth.* Rev. 21:1-7, 22-27.

"The conqueror shall inherit these things and I will be to him a God and he shall be to me a son."

The overcoming gives the dominion over and the ownership of the Earth. All things are ours, awaiting

our act of appropriation. Do you believe this? Then act upon the belief.



Answers to Correspondents



PLEASE EXPLAIN the vibratory action of thought, as it puzzles some young readers. Olive C. Hawley.

Answer:—This subject is fully treated in my article on "Practical Telepathy," which appeared in Nos. 23, 24, 25, 26 and 27, Vol. 7, The Life. The subject is also embodied in Lesson Ten of our Elementary Course. I hardly think a brief statement of the law of vibration in this department would be of much value. It is a deep study and to give a lesson on it is no light task.

1. Do you think Jesus arose from the grave bodily? If he did not, what became of his body.

2. Did he not say somewhere in the Bible he would rise bodily but that he would be the only one to do so?

O. E. Barnes.

Answers:—1. If we accept the testimony we have on the subject, the body of Jesus was raised and spiritualized out of materiality.

The evidence is to the effect that the body was taken down from the cross, wrapped in linen cloths and carefully laid away in a cave tomb which belonged to one Joseph of Arimathea, and that this body escaped from its resting place in some way. It is also in evidence that Jesus was several times afterward seen in person walking about with this same body, having the nail and spear wounds in it, unmistakably proving that it was the same body that was crucified.

But there is also evidence that this body had become so spiritual as to be comparatively free from material laws. It is stated that it appeared and disappeared at the will of its owner, entering houses without opening the door and passing from one locality to another instantaneously. It is also in evidence that this body finally became so spiritual as to be no longer palpable to physical senses, nor subject to physical gravity.

Do I believe the witnesses? In the absence of contradictory evidence and considering the respectability of the witnesses, I must believe the testimony. Besides, it seems to me perfectly reasonable that it should be so. This man lived a very spiritual life and his body was largely sustained by spiritual food independent of material eatables. Body is only form of thought, anyhow, and if the thoughts have been spiritual, the body will be, naturally.

Moreover, the fact proves the possibility of repetition. If this spiritualizing of the body out of materiality occurred once, it can occur again. It was according to natural law, as no unnatural thing can occur in nature. I believe the spiritualizing process must take the place of the old form of dying. I believe it is coming.

2. No; Jesus is not reported to have ever said that he was the only one who should ever be resurrected bodily. Paul says, (1 Cor. 15:20),

"But now Christ has been raised from among the

dead, a first fruit of those having fallen asleep."

The only statements I have been able to find made by Jesus about his resurrection are as follows:—

"The son of man is about to be delivered up into the hands of men; and they will kill him, and the third day he will rise." Matt. 17:22, 23.

"They will deliver him to the Gentiles to be mocked, and scourged and crucified, and on the third day he will rise." Matt. 20:19.

"The son of man is being delivered into the hands of men, and they will kill him; and having been put to death, after three days he will rise." Mark 9:31.

"The son of man must suffer many things, and be rejected by the elders and high priests, and scribes, and be killed, and on the third day be raised." Luke 9:22.

"Destroy this temple, and in three days I will raise it." John 2:19.

But I do not believe the body will ever be raised again after it is decayed or cremated. Most intelligent people have now dismissed that idea altogether. The soul has been able to embody itself for the purposes of this plane of existence, and will be able to re-embody itself suitably for any plane into which it may advance.

What is the meaning of this passage of Scripture:—

"I form the light, and create darkness; I make peace and create evil. I, the Lord, do all these things." Isa. 45:7? I cannot reconcile it with the New Thought.

M. Mitchell.

Answer:—First, I will give you the polychrome version of this passage, beginning in the 6th verse:—

"I am Jehovah, and there is none else—who forms light, and creates darkness, who makes welfare, and creates calamity, I, Jehovah, the true God, am the author of all this."

I will remark about the Polychrome translation of the Bible, that it is the latest and most complete version, made by the best scholars and linguists of the age.

I see nothing in this statement but an expression of the writer's opinion of God, or Jehovah.

Yet, in one sense, it is all true. If God is omnipresent, all and in all, then not only the light and welfare are in God and by law, but also the perception of absence of light, called darkness, and calamity as well, are in God and lawful. The law is that if you turn your back to the light it is dark to you, and that if you do wrong deeds and think wrong thoughts, calamity, or hard results, will follow. This is the law of salvation and there is no evil in it. All this, then, may be said to be the doing of God, the only Essence and Power. This power no more certainly gives the pleasant, desirable things than it causes retributive penalty for sin. For in this way lies salvation from sin. "We live, and move, and have our being in God," whether we enjoy the light and welfare, or imagine darkness and bring hard conditions upon us.



THE MESSAGE.

DOWN BY the restless sea
I heard a melody;
Born of the wind and wave,
From crest and ocean cave:
A strange, mysterious lay,

Mingling of night and day;
Cloud, sunshine, weakness, might,
Agony and delight.

O, music of the sea,
Wonderful minstrelsy!
What to my heart bring you?
What message of the true?

For if you speak not here,
Vain sounds upon my ear
Your melody, O sea!
Unless you sing to me.

Billow on billow falling,
Appealing, repulsing, calling:
Turbulent, maddening zest
Born of a great unrest.
Beyond where the clamorings cease
Lieth a wondrous peace;
For out where the wave and sky
Blend in serenity.

I stand upon the shore,
An ocean spreads before;
A vast and mighty sea—
A new born Century.

The surging human tide
Upon its margin wide,
In quivering strain and strife
Of incoherent life,

Wrestle with false and true,
And here and there, a few
Strong souls have fought and fought
Until life's miracle is wrought.

Tall and erect they stand;
And from the stretch of land
They beckon and they plead;
"Why beat the rocks—why bleed?"

Billow on billow falling,
Appealing, repulsing, calling,
The human surf goes on
In maudlin unison.

And then—O, mystic sea—
Back to your melody—
To the eternal deep,
They sink—and sleep.

Out of this seething sea
Arose the deity.

God stands upon the shore
Robed as a man, once more.

Serene he smiles, and waits;
Master of tides and fates;
The winds, the waves, obey
His mighty yea and nay.

Ere he arose, he drew
Out of the old, the new.
He urged the atom on
And set it in the sun.

Sunshine and breeze he caught,
Fire invisible he brought;
Through hell and heaven he came,
Changing, yet still the same.

Instinct of clod and grain
He put in human brain,
And in the dumb beasts' eye
He painted a human cry.

From the mists of space
He formed an angel's face;
On everything he laid
His hand, before 'twas made.

He thought, and all the earth
Trembled in throes of birth;
The void and darkness heard,
And took shape at his word.

From heaven the bars he tore,
And in his hands he bore
All wisdom and all power
To this awakening hour.

Look in his face and see
How he resembles thee;
Or look you, and behold,
Your perfect height and mould.

God stands upon the shore
Robed—as a man once more.
With the new century
Comes man's divinity.

O sea! O, mystic sea
Out of immensity
This is the word you bring—
A welcome to the king.

Annie J. C. Norris.

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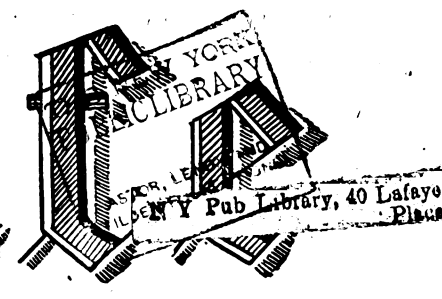
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"The Life is more than meat, and the body, than raiment."

VOL. 8.

KANSAS CITY, MO., WEDNESDAY, JUNE 26, 1901.

No. 13

The Lost Chord

SEATED ONE day at the organ,
I was weary and ill at ease,
And my fingers wandered idly
Over the noisy keys.

I do not know what I was playing,
Or what I was dreaming then;
But I struck one chord of music
Like the sound of a great Amen.

It flooded the crimson twilight
Like the close of an angel's psalm,
And it lay on my fevered spirit
With a touch of infinite calm.

It quieted pain and sorrow
Like love overcoming strife;
It seemed the harmonious echo
From our discordant life.

It linked all perplexed meanings
Into one perfect peace,
And trembled away into silence,
As if it were loth to cease.

I have sought, but I seek it vainly,
That one lost chord divine,
Which came from the soul of the organ
And entered into mine.

It may be that death's bright angel
Will speak in that chord again;
It may be that only in Heaven
I shall hear that grand Amen.

—Adelaide Proctor.



The Leader this week discusses trueness in a new light. A higher view is sought than that of merely keeping one's word, or pledge, or creed. To be true to Truth is to be in accord with Law, in league with Power.

Let us have many new names for The Life during vacation. Let the subscriptions begin with the first issue after vacation. It will be a great number. I mean you—yes, each one of you who reads this. If you cannot get yearly subscribers, get trial subscriptions. *We will send The Life to new subscribers during August, September, October, November and December for 35 cents, on trial. Please send them in rapidly.*

A lady in London, Eng., upon sending renewal of her subscription to The Life for two years, writes, "The sum seems so trivial for the immense good and refreshment I derive from your paper. Your written words seem fraught with life, and impress me so deeply with the great earnestness with which they are written."

There are about 1000 of you who received expiration notices that have not yet responded. Friends, please attend to this little matter without unnecessary delay. It is a small matter to you, but they aggregate a large sum to us. Please let us have them all cleaned up by the end of our vacation. *You can if you will.* Will you?

A lady in New York, renewing her subscription, writes, "We live the Truth The Life so plainly teaches. God bless you and your lovely wife. May you stay in the beautiful temples and ever be led to make known the Truth of the spirit. Our lives are much brighter and home more beautiful, realizing the smooth flowing waters of life. Our business is in a prosperous condition."

The Life has been life to me,
Teaches the Christ life true:
It helps me in all life's ways,
What e'er I say or do.
Then, success to thee, O Life, I say;
Speed thee ever in this true way—
Is my best wish for ever and aye.

Mrs. M. L. S. Chase.

As illustrative of the different ways of saying a thing, I give below two actual letters received at this office, suppressing the names:

"The Life: Send sample. Oblige," "J. B."
"A. P. and C. J. Barton,

"Gentlemen: "Observing your ad. in the Interpreter Magazine, I wish to inform you that I would consider it a great favor, if you will please send me one of your sample copies of The Life. Trusting this will be satisfactory to you, I am, Very truly yours,"

"J. J. B."



OUR VACATION

ON THE Life begins after this issue. The next issue of The Life will be dated July 31. It will contain special features, such as will make it worth more than any one number of most of the monthlies. We know you will all be glad to give us a little cessation from our editorial work. But we will give more time than ever to our pupils and patients. Address us as usual, and your letters will receive prompt attention. May healing power increase with relaxation of other duties.

What Is It To Be True?

TRUENESS MAY be viewed in three different lights: Trueness to word, principle, profession or vow, trueness to wife, husband or friend, and trueness to the law of Being, or trueness to Truth.

Men and women have been highly commended for their distinction in the first two kinds of trueness. Yet, they are not the highest and best of which a free soul is capable, not the sorts of trueness that appeal to the deepest powers of the individual.

A man may give a word or promise which it would be more honorable and righteous to disregard or set aside than to keep. If one tells his child he will beat it if it disobeys a dictatorial parental command it would be better to break the promise than to keep it. If I promise a robber that I will not put the police and detectives on his track if he will spare my life, the promise being made under coercion is not at all binding upon my conscience; I am not bound to be true to the robber. If a man make a vow that he will not have his hair or whiskers cut or take a bath until Bryan is elected to the presidency, he ought to break the vow—he is not wise to bind himself by it. If I, ten years ago, subscribed to a creed or took a pledge, and by this time I have grown out of the principles embodied therein, I should not consider myself longer held by my act, which was at that time according to my best understanding, but not now. Principle may be embodied in that creed or pledge, but not that which I now find useful to me in my more advanced understanding. If at one time I found it needful that I sign a pledge to never drink in any form or quantity cider or mild wines because of the danger of being led thereby into the use of intoxicants, I need not hold that pledge binding upon me after I have become master of my body and intellect and tastes. Since I have come to be worthy of freedom, I should be free to observe or not the vows of former times.

I once knew a man who made a solemn vow to never again speak to his daughter because she married the man of her own choice, but who was not the father's choice. Foolish man—thrice foolish! Foolish to presume that he could make a better selection of a life companion for his daughter than she could, foolish to suppose that his objections would overrule a real affair of the heart, and foolish to make and attempt to keep such a vow. But this man did keep his vow as long as I knew him, some ten years, and may be keeping it yet, believing he must be true to a silly, rash, unholy promise to himself. He believes that he would be guilty of lying before God if he were to take his child to his arms and bless her and do what he could to make her happy. But he would not. The malice was in the vow, and there would be no guiltiness in the breach of it. The sin is in the keeping of it.

A husband must be true to his wife and a wife to her husband. Otherwise, there can be no happiness in their relations.

Nor does infidelity on the part of one give license to the other, although it may give justification to the severing of marital ties. Trueness here is not alone trueness

to another person: it is also trueness to one's own soul.

Yet, this may not be the highest trueness. There may be fear and bondage in it. One may be acting under compulsion even in this sacred compact, driven to the open attitude of trueness by fear of disgrace or punishment. There may be no love in it—only a sense of duty under the domination of society and the statutes. It is often so.

Trueness to the Law of Being, or Truth, is the highest trueness. This trueness disregards, sets aside, overrules all forms of bondage, all unwise or temporary pledges and vows, and appeals only to the Absolute as a standard.

To be true is to be in accord with Truth, to act, and aspire, and think, and unfold with, under and by the Law of Being.

Truth is essential in Being, is absolute, unvarying. God is Truth. Therefore God the Infinite Spirit, Mind, Life, Power, Love, Intelligence, is not true—cannot be true because there is no standard by which to measure the absolute. The individual is true in the degree of his fidelity to and manifestation of the Principle of Being which we call Truth. This Being is expressed in each individual self. Then to be true to one's real self is the highest trueness. In it there is no fear, no policy, no conformity, no imitation, no time serving. The impulsion of right, the inspiration of Truth, the leadings of Love, the emotions of mercy, the voice of divine Wisdom—these constitute the true guide of life, and they are one.

There is a Law in Being, a principle, a Power, tending always to further and higher expression and manifestation of Life. Indeed Life is its most fitting appellation. The manifestation of Life is living. The individual lives because Life is continually being expressed in him.

This Law of Being does not presuppose a lawgiver, as some have imagined. Its very name precludes that supposition. A law that is the work of a lawgiver would be a statute, not a Law of Being. This is the Law by which Being is. It is inherent, essential and constitutional in the Essence that always is.

This is Principle and power, in Substance. By its action all individuality comes forth from the Universal, and is constantly sustained and unfolded.

Suppose I permit this inherent impulsion to direct all my activities and inspire all my aspirations; what is bound to be the result? I thus become true to myself, true to God and true to Truth: that is, I am in accord with them.

Thus my life becomes harmonious and happy and powerful. Let us for a short while search out the meaning of these three statements.

What does it mean for one's life to be harmonious? To be without discord, clashing or opposition in mentality. The body becomes free from disease, the mind from unrest and confusion and affairs come under control. Competition in business ceases and co-operation takes its place. Enmity and envyings are no more. Peace reigns. This is all a perfectly natural result of trueness. If our decisions are made and our efforts directed from within, without any regard to the outside clatter and dictation, we simply and only regarding the rightness and justness of a thing before putting it into action, then we

are getting into the current of Being and our energies are exerted in harmony with the Power of God. So there is no clashing and no defeat is possible.

What is it to be happy? It is more than to be satisfied with gratification. It is to feel secure in progress, unhampered by people and affairs, buoyant in unfoldment and acquisition of knowledge and confident of victory over the vicissitudes of life. This state can result only from lawfulness, trueness to the Law of Being. If one is living, aspiring, doing the will of the infinite, the satisfaction of results must be true happiness, that is, a life of joy and confident progress.

What is it to be powerful? It is not to be strong physically or intellectually. It is not to have authority, as a ruler or command as a general over an army. It is not to be a spirit medium or hypnotist. To be powerful is to be in league with Power, to be able in a forcible way to manifest what the Father has expressed within us. Manifestation, in order to be powerful, must be true to expression. Expression is from the Universal and is always just as full as manifestation will permit by giving activity to it. It is ours to manifest and show forth that which has been expressed, and thus we draw forth further expression. There is no limitation to the possibilities residing in expression. Be true to this, and you are powerful, in word and deed.

This is what Jesus referred to when he said the Father acted in and through him. He was true to expression in his manifestations, and therefore powerful. He became a speaker of the words of Truth, a voice of the Infinite.

We may be just as powerful if we are as true to the one Power as he was. Each one of us has all the power we are ready to use wisely. Be true to yourself, to the Law of Being, to Truth, and you will be harmonious, happy and powerful.



MEDITATIONS

By KAXTON

SOME THING OVER twenty-five centuries ago, there was born in India, in the kingdom of Oude, a prince who was called Siddhartha. This prince was destined to exert a greater influence upon his people and upon the world than any other member of the distinguished line of kings to which he belonged. He was the idol of his royal father and his beautiful mother. When the father looked upon the beautiful babe, he was constrained to call him Siddhartha, which means "the fulfillment of every wish." But when this prince grew up and turned away from the luxury and splendor of his father's court and secluded himself from the world for the purpose of philosophical meditation and spiritual purification and exaltation, he was called Sakya-Muni, which means, "The hermit of the race of Sakya." In his exalted position as the founder of a new philosophy and religion he is now called Buddha, from the Indic word Buddh, meaning, "pure reason." He is also often called by his ancestral name, Gautama. At the birth of Gautama the prevailing relig-

ion in India was Brahmanism, originally a simple nature-worship, but in the time of Gautama a corrupt mixture of pantheism, false idealism, idolatry, black magic, and ancestor-worship. The system of castes was rigid and uncompromising. The pure Aryan race held all the religious and political offices and scrupulously excluded the Sudras or serfs from all religious privileges. Gautama beheld the misery of the down-trodden serfs and espoused their cause. He admitted all classes to the privilege of religion. He preached his doctrines to the poor and thus incurred the hatred of the proud Brahmins. His central doctrine was the supremacy of pure reason, and a leading corollary of this fundamental doctrine was the universal brotherhood of man. The corollary won its way among the masses and made Buddhism in point of number the leading religion of the world. He died at the age of eighty, having devoted his life to the cause of humanity. His sincerity, his purity, his loving kindness, his unselfishness, his fearlessness, and his profound grasp of truth made him a great and popular teacher, notwithstanding the fact that his philosophy was far beyond the grasp of the millions who immediately became his followers. The great teacher gave to the world his life, but he did not give a book. He fought dogmas all his life and bequeathed none to the world. His followers met in council after his death and formulated the principles of philosophy, but this was without his sanction.

Socrates was another example of a great-souled teacher who devoted his life to a struggle with pedantic dogmatism and thought it not worth while to commit to writing any of the great principles which actuated him in his earnest battle for truth. He was so absorbed in his daily contests with error that he had no time to write dogmas for posterity. At this late day, when we scan the field of philosophy, we are compelled to recognize this old Greek as one of the living elements of modern intellectual progress. The truths which he hurled at pedantry, sophistry, and dogmatism were so vivified and electrified by his own personality that certain lines of thought even now are branded as Socratic. Like Gautama he began with philosophy and in the end found that his scheme had also included the formulation of a religion whose leading doctrines were monotheism and the divinity of the human soul. But the philosophy of Gautama was neglected for his religion, but Socrates has lived in his philosophy while his religion has largely been lost sight of.

At a later day Jesus of Nazareth came as a champion of simple truth and a friend of the poor. The Judaistic priesthood assailed him because their privileges rested upon dogmas, and Jesus, as a teacher of simple truth, was undermining their whole system. Jesus, like Socrates and Gautama, found the world at odds with truth and threw his whole life into the struggle for independence of thought and freedom of action. He found the world bound hand and foot by dogmatic formalism. He assailed the narrow pride of the Jews and openly preferred the poor people because they were more natural. He did not preach revolution but at the same time he sowed the seeds of revolution which have not yet ceased to fructify. Like Gautama Jesus has been misunderstood by the great majority of his followers. The great wave of sympathetic tenderness which the life of Jesus hurled forth into the world has drawn millions under his banner who are entire strangers to his philosophy. Christians as a rule do not know that Jesus had a philosophy. They have seized upon a single incident of the Master and made a dogma of it. But Jesus left no dogma and did not intend that anything he said should become one. His sole desire touching his followers was that they should have his spirit and act from within. This he attempted to secure by the inspiration of a life grand for its devotion to truth and self-sacrifice.

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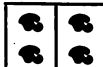
Our Silent Hours are 6 to 7 a. m. and 7 to 8 p. m. X. C. time. All are requested to observe at least a part of one or both of those hours in the silence with us.

KEY-NOTE.

THE JOY OF LIFE FILLS MY SOUL AND I BLESS
ALL THE EXPERIENCES WHICH COME TO ME.

A GRIM JOKE.

THE SUPREME court of Michigan affirmed the judgment of the lower court convicting August G. Reetz for practicing medicine without permission of the State board of doctors. The contention of the defense was that the law under which he was convicted is subversive of the inalienable right of a citizen to employ, when ill, whomsoever he pleases, to treat him. The court disallowed the soundness of this idea because, as it said, "The practice of medicine affects the public health." The *Detroit Tribune* has this to say on the subject, editorially: "Yes, we've sometimes noticed that it does; but we cannot see why an unlicensed doctor shouldn't have the same chance to affect the public health as the other fellows. We do not believe the public health should be meddled with at all; but whenever it is, we are dead opposed to making it the exclusive privilege of a class. Now what is the 'public health?' 'The public,' we understand, means 'the people,' and Webster defines 'health' as 'freedom from sickness; sound state of mind and body.' Now we say, and we say it boldly, that any sort of squills, pills, paregoric, anti-bilious liver hunch, kidney concoction or what not, that affects a 'sound state of body and mind,' is a damage, and we don't care who knows it. 'The practice of medicine affects the public health,' says the supreme court. In ringing in this joke at the expense of the doctors, the court of last resort in the state has evinced that with a little practice (not of medicine) it might take to the road with fair credit, in the capacity of end men in a minstrel troupe: 'The practice of medicine affects the public health,' i. e. 'a sound state of body and mind.' Then we say, call off the doctors and give the people a chance for their lives."



Healing Thoughts

MOTION IS the sign of Power. Power is the chief characteristic of Life. It is the influencing element, the attracting, the greater than faith or hope, the cause of commotion in all matter.

Every pulsation of the heart sets up currents of vibrations that do not stop within the body, but go on limitlessly. This truth I get chiefly through spiritual perception, after the suggestion through sense observation, gathered from motion, which is the sign of Power. The heart beats, and the vibrations set forth. Along with this *sign* of Power the Power itself goes forth—else the motion would cease,—and that which the heart thinks or feels reaches its destination without falter; thus may I say with the prophet of old, "So shall my word go forth, and it shall not return unto me void, but shall accomplish that whereunto it is sent."

There are two ways of recognizing Power, thought power is always itself invisible.

First,—We are led to the discovery of Power through the visible sign, as seen in the *motion* of things. From that great force which propels the ocean currents along quiet banks of water, or rushes the rivers regardless of their tortuous beds and crooked ways, or flies the clouds in mighty columns, propelled by Power and kept afloat by motion, down to the most delicate vibration of a musical string, so faint the ear and eye barely are cognizant of the sign of Power, and must fain stop all other vibrations to note it.

The perfect vibratory process apparent in the analysis of motion in all visible things leads to the self evident knowledge of the very substance of Power, which leads us to the recognition of Power in the

Second way,—Tracing back from the visible sign we see in the motion of matter, we are at once self-conscious of a Power behind the motion that must give it its impulse.

The metaphysical sign of Power is the Word, the thought of mind. One speaks a Word; it is the sign of a thought, which is power set in motion. As soon as Power begins to deal with matter it shows forth in vibratory waves, for the simple reason that matter changes every moment and every moment Power renews or upholds it, somewhat as in the process that obtains in the moving pictures:—in the briefest possible space the first part of the picture becomes visible, and the next instant is withdrawn, then the next point in the picture appears, and in the same manner is followed by a blank, and so on continuously to the conclusion of the scene.

So your thought sent out, does not vibrate until it meets the magnetism in matter.

This explains why it is a thought of love does not flare up into wild vibrations until it is directed to and meets the visible sign in motion, when Power is shown in emotion.

Power itself never becomes visible. Power is the center of substance; and like the axle of a perfect circle whose center is said to remain stationary while the circumference revolves, it never vibrates or rotates. Here the physical scientists will have to change the terms they have employ-

ed for the reasons, which they themselves admit, that no matter is motionless at any time. Therefore it is the central *Power* in the wheel that is motionless, not the axle.

The word of Love you send forth impresses its character on surrounding objects, as well as the object to which it is sent, for the reason that everything that comes within the circle of the waves of the vibrations its passage creates, are propelled by similar vibrations. It matters not what the character of your thoughts may be, they will carry with them an influence which will more or less affect every resistless creature or thing.

These laws hold good because the universe is without vacuum. Where one thing leaves off another begins, and Power is back of all. As in the steam-engine, steam turns the wheel, the motion of the wheel propels the car; back of this the fire causes the steam and back of the fire and the invisible carbon that feeds it, is the Power that pushes every process.

Vibration is the fluctuation between the idea of mind and the idea of matter.

The power of Thought is an explainable process like that of the great circulatory system, in the reflex action of the senso-motor nerves. A message is received through eye or ear, by the afferent nerves which flash the intelligence to the nearest ganglia and from thence to the brain. The counter set of nerves, the efferent filament, at once sends answer outward, that the information is received. These two sets of nerves reflect the vibratory motion when it touches the objective. The body holds the record of each vibratory impulse. The flow of superior nervous energy to any organ of the body may be accelerated or diminished *ad libitum*. "Look not upon the wine when it is red." To look sets in motion, and back of motion is Power. Do not think upon the error that is tempting. Do not exercise thought in that direction if it is something that will be harmful. You are a self-willing creature—are making yourself, your own fortunes—so, will the right and wise kind of words and thoughts.

He that thinketh error committeth error, because his thoughts are entities and have Power back of them to set error in motion.

The difference between the thoughts that rouse the animal passions, and the thoughts that carry health and strength vibrations,—though they both are backed by power,—the Right thoughts have power of their own; while the wrong thoughts move on borrowed power.

Now wrong words need not have any weight, and no one who is dwelling in right words need have any fear of them. But they may affect unresisting matter so long as power is loaned to them.

Since the sender of bad thoughts falsely uses his power, he feels a sense of unrest, and like the one out of whom the unclean spirit went forth, he seeks rest but finds it not. His Power for peace and wholeness was misused in sending forth the unclean thought. Instead of harming some one else with his thought, he had spent his true power and could not keep out the seven other spirits more wicked than himself, so that the last condition of that man was worse than the first.

Neglect not the gift that is in thee. Practice sending forth great Love vibrations for every creature,—not be-

cause they will return in Power and Health to you,—but because God is Love and you are its agent. It is healthy to be natural.

Treatments were given,—warming, disintegrating, renovating, penetrating, all-absorbing and rhythmic Love-thoughts, Power-thoughts, Healing-thoughts,—were sent vibrating and ever widening their circuit, to the central object, a dear woman who seemed in need. After a few weeks she writes:—

"I feel such a sense of gratitude toward you for the decided improvement all wrought through your loving thoughts, that it seems but the natural, the spontaneous expression of my grateful heart.

"In your work for me all personal element was so absolutely eliminated that I felt and do feel cleansed and refreshed, and as if I were working out from my own center.

"Thanks always for your good work."

Blessed are the pure in thought, for they shall perceive the freeing Truth.

Blessed are the balanced, for they shall inherit the earth.

Blessed are the peace-makers, for they shall be called the children of Power.

Peace-makers are those who speak peace and so send forth harmonious vibrations to all creation, until the perfect rhythm of the musical chord in its vibrations shall be matched in the motion of every living thing.

C. J. B.



THE BIBLE LESSON

THIRD QUARTER.

1901.

Lesson I.—July 7.

GOD THE CREATOR OF ALL THINGS.—Gen. 1: 26-31, 2: 1-3.

Key Note: "In the beginning God created the heavens and the Earth."

Notice that we adopt *Key Note* instead of "Central Thought" which we have been using instead of the term "Golden Text." This text is supposed to embody the gist of the lesson thought.

The statement used to-day is given in the Vulgate Bible, "In principio Deus creavit," etc. This means not at a time before which there was nothing, but basically, essentially, at the foundation of things. And the perfect tense of the verb is used, creavit. This denotes, not an act that was done long ago, but one that extends up to and is finished in the present. Creation, or expression of essence in individuality and entity, is a perfect, ever continuing process, complete at each moment but never finished or ended.

The first chapter of Genesis is an allegory of expression, which is the only creation possible. Elohim said, ut-

tered the word. This is the word that "was with God and was God" "in the beginning," or at the inception of things.

Essence always was, is and is to be. No thing was ever or could be made out of nothing. The Word only uttered, or individualized, the substance that ever fills all space.

The Hebrew word which is translated "God" in the first chapter of Genesis is "Elohim," a plural noun, meaning "The Invisible Powers." The Invisible Powers uttered the spiritual creation. There is no material formation mentioned in the first chapter of this Book of Beginnings. It is all an allegorical account of spiritual expression of things to be embodied, as recorded in the second chapter. As is stated in the first part of the second chapter, "These are the generations (begettings) of the heavens and of the Earth when they were created (Expressed)—and there was not a man to till the ground" (no soil tiller, or animal man).

Verse 26 records the resolution of the Invisible Powers to express spiritual man, in the image and after the likeness of the Universal, and giving to man dominion over the Earth.

In the image and after the likeness means possessing the same qualities and inherent powers and individualizing the one Essence. Dominion is absolute ruling away, which is the right of man, not yet fully realized.

The word here translated "man" is *adam*, the Hebrew word for generic man, the same word that is transferred into the English in the second chapter as the proper name of a man. It is not a proper noun, but equivalent to our generic term man or humanity.

Verse 27 states the act of creation, or expression, and designates sex distinction. In the inception man is male and female and the distinction runs through all nature for propagation. While like begets like, it is no less true that like repels like and positive and negative poles mutually attract one another.

Verse 28 records the endowment of Elohim bestowed upon man and the blessing. The Word is that they are blessed in authority and supremacy over all other forms of life and must be fruitful in resources and improve the condition of the face of the earth. This man is slowly realizing and performing. Let the good work be untar-
tarded.

Verse 29 assigns to man only vegetables and fruits and nuts for food. No mention is made of flesh or fish as his food.

Verse 30 assigns only green herbs for the food of the lower animals. No carnivora are mentioned.

Verse 31 pronounces all creation "very good." No evil or evil thing was ever expressed out of Elohim. Expression is all good. Only manifestation falls short.

Verse 1 of chapter 2 says that the heavens and Earth and the stars ("hosts of them") were finished in the manner set forth in chapter one.

Verse 2 says that after the six periods of expression were ended Elohim rested during a seventh period. The highest form of expression had been reached when that which was in the image and after the likeness of the Expressor was put forth. Hence no other or better form

could come forth. Now, in the seventh day, expression continues to act along the lines inaugurated through the six periods.

Verse 3 records a blessing on the seventh day. Thence arose the superstition of Sabbath day sanctity.

Seven is symbolical of universality or completeness. Universal expression is complete in seven periods.

Stone tablets have been found among the ruins of Nineveh, which was destroyed 606 B. C., giving the creation story. They are the Chaldean account from the stone library of Assurbanipal, more than 2500 years old. They may be seen in the British Museum.

Following I give a brief statement of the four lessons that would belong to the four issues of The Life in July.

Lesson II.—July 14.

BEGINNING OF SIN AND REDEMPTION—Gen. 3:1-15.

Key Note:—"Where sin abounded, favor superabounded."

This is the story of the temptation of Eve by the serpent, her yielding and the subsequent temptation and fall of Adam through the woman, ending with the sentence of expulsion and death against the pair.

It is an allegory of human life. Conception (the word) takes place, the Lord God, the man that was expressed from Elohim, breathes into the embryo the "breath of life" and it becomes *nephesh*, a living personality in flesh. Then he comes forth into the garden of Eden (pleasantness), is innocent, free from care, naked, not ashamed and ignorant of good and evil. He so continues until distinctions are pointed out between good and bad. He then becomes ashamed of his nakedness, full of care, and goes out of the garden of pleasantness to battle with exigencies and eat bread in the sweat of his face. It is a drama that is being enacted every day around us. The serpent is worldly wisdom, always ignoring and condemning spiritual perception of Truth.

Lesson III.—July 21.

NOAH IN THE ARK.—Gen. 8:1-22.

Key Note:—"Noah found grace in the eyes of the Lord."

This is the story of the deluge and the salvation of Noah and his family and specimens of all the animals in a big boat, closing with the coming forth out of the boat and the burning of animal corpses by Noah to please God. Verse 21 reads as follows: "And the Lord smelled the sweet savour" (of burning flesh); "and the Lord said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth."

The meaning is that God was so pleased at the smell of the scorched beef, and mutton, and goats, and chickens, and birds, etc., (Noah burned a specimen of every clean beast and fowl,) that he made up his mind that man was a bad egg impossible to be saved from sin, and he would just let him go in his depravity and have a good time, provided he would burn enough beasts under his nostrils.

It is a crude, ancient story, originating probably with the Chinese and copied all over the Earth. This may be an allegory of the beginning of sin, or short coming—not in time, but in human development—but it has no redemp-

tion depicted in it. Noah's sacrifice and God's liberal resolution constitute no picture of redemption.

Lesson IV.—July 29.

GOD CALLS ABRAHAM.—Gen. 12:1-9.

Key Note.—"I will bless thee and make thy name great; and thou shalt be a blessing."

Abraham means the ram father, or leader, of a flock. Abram, the new name given the old patriarch when God called him away from his native town, Ur, is only an enlarging of the flock; the ram leader of a big flock.

He was 70 years old when God called him. He was a Chaldean. He was a descendent of Noah's son Shem. He became the progenitor of the Hebrews, through Isaac and Jacob.

Lesson V.—August 4.

ABRAHAM AND LOT.—Gen. 13:1-18.

Key Note:—"Whatever you would that men should do to you, do you the same to them."

This is a story of Abram and Lot's going south, prospering, their herdsmen quarreling and of their separating, Lot going to the plain of Jordan where were the cities of Sodom, Gomorrah, Zoar and other cities; and Abram took all the rest of the country. He made Hebron his head-quarters. By the oaks of Mamre he started both the Hebrews through his son Isaac and the Arabians through his son Ishmael.



Answers to Correspondents

A LADY writes,

"I dreamed a man came to me with a paper and pencil. On the paper was a square drawn like this,

4	4	4	4
4	4	4	4
4	4	4	4
4	4	4	

"He requested me to fill out the fourth column with a figure 4. I took the pencil and attempted to do so, but could not. It would be a figure 7 every time I tried to make a 4 in the blank square. Finally I said to him, 'I will not make the figure 4.'"

She wishes an interpretation. Will some of our readers who are good at interpreting symbols please send answers?

A good brother in San Francisco, who has been a good Scientist all along and quite active in spreading the light of Truth, has been led off of the life way sadly by some influence that has put him to violently quoting scripture in favor of death. He has written me a long letter from which I make a few extracts for comment.

"If any man have not the spirit of Christ, he is none of his. If Christ be in you the body is death because of sin, but the spirit is life because of righteousness."

The first part of this quotation is true. The Christ spirit is life. But there is no argument in any of it in favor of physical death. The right translation of the statement about the body (Rom. 8:10) is, "The body indeed is dead as to sin." It does not sin, cannot sin, but is entirely subject to the spirit in it. If it be the spirit of the Christ there is no sin in it. This is what Paul here means.

The same writer often sets himself squarely against death, as,

"Who will rescue me from this body of death?" (Rom. 7:24.)

"The law of the spirit liberated me from the law of death" (Rom. 8:2.).

"Even death, the last enemy, will be destroyed." (1 Cor. 15:26.)

"This corruptible shall be clothed in incorruptibility and this mortal shall be clothed with immortality—death is swallowed up in victory." (1 Cor. 15:54.)

"We desire, not to be unclothed, (die) but clothed upon that the mortal may be absorbed by life." (2 Cor. 5:4.)

Jesus destroyed that which had power of death "that he might set free those who through fear of death were all their life time held in bondage." (Heb. 2:14,15.)

The brother goes on,

"New wine must be put into new bottles, and unless a kernel of wheat fall into the ground and die, it abideth alone. The best part of all is death, in that we multiply only by reducing ignorance to its mother earth."

The figure of new wine and the bottles had no reference to death in the body. It had, as used by the Master, reference to patching up old doctrines and beliefs with new thoughts. His argument was for a new gospel, entirely supplanting the old.

In the figure of the grain of wheat, Jesus was speaking only of his own crucifixion and resurrection (John 12:23, 24.) There is absolutely no death doctrine in it.

The brother continues:

"It is the very purpose of Christ to die the temporal man, or natural man. Otherwise there would be no need of Christ, seeing all have life, but not eternal natures. Few there be that find it."

The Christ in us is the spiritual self, the one and only life. The purpose of Jesus' crucifixion was the overcoming of death in the body. Jesus taught it and then proved the possibility for man.

I believe there is no valid argument for death as we have experienced it heretofore. If the brother desires to go that way, he will probably have his wish. As for me, I prefer a change. I shall encourage every movement for life, every effort to prolong bodily existence. It all means something, the many efforts and theories now being put forth in that direction. They are founded in a reality, a possibility, that is to be demonstrated. It is not an idle, meaningless whim. It is not of evil. It is born in the love of life and light and must work out a cleansing away of the form of death.

This is what John saw as recorded at Rev. 21. "The tabernacle" (embodiment) "of God is with men" (on Earth,) "and he will dwell with them, and they shall be his people, and God will be with them—their God. And he will wipe away every tear from their eyes" (physical

eyes,) "and death will be no more, nor mourning, nor crying; neither will there be any more pain, because the former things are past away."

All of this agitation about overcoming death means that this prophecy is about to be fulfilled. Let us be up and doing our part. The time is surely at hand. Listen not to death croakers. They prefer darkness to light because their deeds will not bear the rich light of the New Truth. Come out from among them and become a son of the Resurrection. All have eternal natures, all are born of the Infinite. There never could be any other source for the soul. Be not deceived by the old superstitions of ignorance. Abandon them. Come into the light of Life.



"REVOLUTION'S"

FORMER SUBSCRIBERS who receive The Life will please remember that we are filling out their paid up subscription to that paper. You will kindly give us a fair hearing, for our only hope of financial return is in your being so pleased with The Life that you will subscribe for it when your time on Revolution is out. If you will read The Life you will like it.



READ THIS.

The next issue of The Life will be dated July 31. Look for it and expect a rich feast of good things. Don't forget this and begin to write and ask why you do not get your paper. People who read The Life like it and would not be without it.



The editor of "Revolution" writes: "For nearly two years I have been growing in the New Thought, and during that time I have read and heard many things which have impressed me; but never have I had anything which has brought the Truth more clearly or nearer to me than you have done in the article, 'Seeking the Kingdom,' which appears on page 2 of June 12th issue of The Life." (That article was born under the inspiration of the whisperings of the Infinite through the leaves and branches of giant oaks and elms in the untamed forest. A. P. B.)

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

VOL. 8.

KANSAS CITY, MO., WEDNESDAY, JULY 31, 1901.

No. 14

In Me Ye Shall Have Peace

IN TIMES of sorrow God is near,
Love's vigils never cease;
Her tender, soothing voice I hear;
"In me ye shall have peace."

Tho' long and weary is the night,
And men bring no relief,
Yet faith the promise still perceives:
"In me ye shall have peace."

God's love we may not understand,
While trials sore increase,
But yet we know the word is sure:
"In me ye shall have peace."

Soon shall our eyes the realm behold
Where pain and care shall cease;
Till then we'll trust the promise sweet:
"In me ye shall have peace."

O, blessed peace! sweet boon of heaven!
That bids our troubles cease;
O precious word, divinely given:
"In me ye shall have peace."

—Mrs. E. W. Chapman.



We give you as the leader this week a brief account of our outing. We hope you will enjoy reading it. We promised you a special issue for this date. We have fulfilled our promise by filling the paper with fresh good thoughts, setting out all the ads. More is to follow.

That new book of Henry Wood's, "The Symphony of Life," is worth reading, every chapter of it. It is filled with essays on different subjects, treating them philosophically and scientifically, in Mr. Wood's own quiet, clear, logical, convincing style. The price is \$1.25. For sale at this office.

The supreme court of Michigan has decided that a school board has no right to make a continuing rule, under the statutes of that State, excluding children who have not been vaccinated from attendance at the public schools. Geo. Mathews, a Christian Scientist, of Kalamazoo, refused to have his children vaccinated and they were turned out of school. He went to the circuit court for redress. The court decided in his favor. The case

was appealed and now the supreme court affirms the judgment.

A lady in New York, upon renewing her subscription to The Life for the 8th year, writes, "If I have to leave out all the others, *must* have The Life."

Correction: In Bible Lessons No. 4, last issue, in defining Abram and Abraham the printer reversed my terms, putting Abraham for Abram and vice versa.

The mists of the plunging waters at Niagara Falls rise higher than the top of the cataract. The roar is like that of the ocean, but not so deep and solemn and awful.

Your lesson on "Seeking the Kingdom" has done me a vast amount of good; the value of it cannot be estimated. I hope many may read and love its teaching as I do.

John S. Fry.

It is not too late to send in those trial subscriptions, five months, Aug., Sept., Oct., Nov., and Dec., for 35 cents. Please let us have them now rapidly while the extra papers last.

A lady in Texas, who is taking my Correspondence Course, writes "I find the Denials and Affirmations in Lesson Three more beneficial to me than anything else I have ever read. I have committed them to memory and keep them with me constantly."

At ElMonte, a small town in southern California, is an old Baptist church. Over the door are the words in large letters: "THE GATEWAY TO HEAVEN." The church is undergoing repairs this Summer. The carpenters at work on it have nailed a board up just under the original inscription bearing the words: "CLOSED FOR REPAIRS." So the whole inscription reads, "*The Gateway to Heaven; Closed for Repairs.*"

Mrs. Mary H. Plunkett, Christ Church, New Zealand, whom many of our readers remember as, at one time in this country, an active teacher and demonstrator of the New Thought, has passed into the higher life. She was an earnest, sincere woman of brilliant qualities and did much for the cause of Truth. Her life was darkened and rendered very sad for many years from the fact that she became a victim of that most rotten delusion of soul mating, left her husband and went away with an arch scoundrel named Worthington. She repented sorely and was chastened, cleansed. She wrote me several years ago that it was all a sad, sad mistake. For some years she had lived above the sense plane and done much good work. She leaves two children by her husband, John J. Plunkett, Esq., of New York City.

To Buffalo and Niagara Falls



ON JULY 10, Mrs. B., Ralph and I boarded the Missouri Pacific for the Pan-American Exposition and the great Falls. It should be remarked here that the cars, equipments and service of this great railway system are exceptionally fine and the employes on the trains more than usually polite and gentlemanly in their attention to passengers. More than once have the agents and conductors extended special favors to us when we have made long trips upon this line.

When we arrived in St. Louis we found we had five hours to wait before the "Big Four" train would leave for Buffalo. So we went out to Shaw's Garden, perhaps the greatest collection of flowers, shrubbery and trees on earth, considered as to the variety and rarity of the specimens. There are rare plants and trees in the collection from every country in the world. The garden was the life work and pride of a citizen of St. Louis, Henry Shaw. At his death he bequeathed it to the city.

We spent our spare time very pleasantly examining the pond lilies, cocoanut trees, palms, tulip trees, sweet buckeye, pines, camphor trees, the mustard tree mentioned at Luke 13:19, myrrh, oriental sycamore, fig trees, rubber trees, pomegranate trees, rattan palms, aloe from South Africa, balsam trees, sweet bay, and thousands more from all parts of the world, also an infinite variety of flowers of every description.

At noon we boarded a sleeper on the Lake Shore or "Big Four" line, bound for Buffalo, N. Y., where we arrived in time for breakfast the next morning.

After breakfast we went out to the home of Mr. and Mrs. Spain, 573 Potomac ave., and secured there very comfortable quarters within a short walk of the Elmwood street entrance to the Exposition.

We lost no time, but went out sight seeing at once. Through the courtesy of the management we held press passes which gave us free admittance at the gates.

I will not attempt to tell you all we saw in the Exposition. The grounds are not so extensive as those of the World's Fair in Chicago. Only a few of the States have

separate buildings. But the general appearance upon entering is most pleasing. Instead of the monotonous glaring white which pained the eye at the World's Fair, we have at the Pan-American a delightful blending and gradation of colors and tints. The buildings are beautiful and well filled with products, machinery, curiosities, relics, remains, and wonders, collected from all parts of the world. The art hall, while not so large as that at Chicago, is well filled with rare paintings and statuary.

The New York State Building is of solid marble. In it we saw a large chair, weighing 350 pounds, made by Moses F. Ogden, of N. Y., of every variety of wood in the State, containing 1200 pieces. All the crooks were natural, no bent pieces. It took Mr. Ogden three years to collect the woods and make it.

The electric tower is the central and most conspicuous structure of the Exposition. It rises to a height of 391 feet and is topped by a brass Goddess of Light. It is studded in figures with innumerable incandescent electric light bulbs, and on one side a great fountain of water gushes forth into the lake which sends up innumerable jets of playing water. At night this is all illuminated by electricity, as well as all the other buildings, presenting a spectacle that has never before been approached for brilliancy and beauty. Millions of bulbs shine forth their effulgence in figures and outlines designed by the same young man who lit up the Omaha Expo. But at the Pan-American the power is obtained from Niagara Falls and is unlimited. Hence it has been thought that this magnificent electric result cannot be equalled anywhere else. Ralph and I went up in the tower and had a very fine bird's-eye view of the Exposition, city, lake, river and the Falls.

The electric building adjoining is filled with the many electrical appliances and machines, of course far surpassing what was possible in 1893. Among the uncountable wonders I will mention only the gramophones, the wireless telegraphic machines and the X-ray apparatus.

In the Government Building are enough wonders for a week's entertainment. The criticism I would offer is that there is too much space given to war.

In the Midway we visited the Indian Congress where we saw 500 American Aborigines in their tents living as in their savage state. I offered one five cents for a papoose. He replied by offering me ten cents for Ralph. We witnessed their sham battle and war dances, and were introduced to several chiefs, among whom was the noted old warrior Geronimo, now 88 years old, very active and strong. He demanded fifty cents when asked to sign his name to a card. Our readers will remember what a time of it we and the Mexican Government had capturing this "human tiger" as Gen. Miles called him. He is now a prisoner for life and is under guard of U. S. soldiers at the Exposition.

The display of ostriches there from the great ostrich farm near Prescott, Arizona, is worth seeing. One bird there weighs over 400 pounds. The males are black, the females brown. The white feathers are plucked from tail and wings.

The ostrich mates of its own choice when three years old. They cannot be mated by man. When once mated they are entirely true to one another for life. If companions are

separated in any way, they never mate a second time. If one dies, the other remains unmated for life. Only one other bird possesses this characteristic, the stork.

When the female ostrich wishes to lay she tells her husband and he makes a nest for her in the sand with his breast. When the eggs are deposited, the female sits on them by day and the male by night for 42 days, until they hatch. If the wife neglects her duty for any reason, the husband sits both day and night.

The ostrich lives to be 50 to 75 years old. Some have lived 100 years. We saw some eggs and some young ostriches.

The Eskimo village was very entertaining. They are a gentle, mildtempered, hospitable little people. But for their kind aid our arctic explorers would have suffered much more than they have. One Eskimo girl asked Ralph by sign to give her Homer's picture, a button picture on his coat. I asked an old woman her age. She surprised me by saying, "Wie alt bist du?" Finding she spoke German, I answered her in that tongue.

We also took a trip to the moon, a very strange and pleasing illusion, and visited "Venice in America," Ralph and I rode on the boats about the canal way and through the tunnels, and on the switch-back scenic railway.

At night the great electric fountain played in fantastic forms and colors in the south lake. The fireworks were the greatest I ever saw.

Well, I can't tell you half, but only aim to give you a slight idea of what we saw. We pretty thoroughly did the entire show, and gave one day to the City of Buffalo.

Buffalo is a beautiful city. The architecture is grand. Many of the buildings are large and handsome. We went up in the tower on one building, 220 feet, from which we had a fine view of the city and lake Erie with its many ships and boats coming and going. There are no alleys in Buffalo and it is a remarkably clean city.

We spent several hours in the public library. There we found many rare books, paintings, statuary and relics. I will mention only a few: An old Hebrew scroll, the mummy of an Egyptian priest, dating 1500 B. C., a cat mummy, a Babylonian coin dated 500 B. C., another 360 B. C. rebel guns and swords captured in civil war, a kuklux uniform, a document signed by President Andrew Jackson, etc.

We spent two days at Niagara Falls, about 25 miles from Buffalo. I will make no effort to describe the Falls, for two reasons: You have read many efforts of that character, and no words can give an adequate idea of the grandeur and magnificence of it all. The American falls, over 1000 feet wide, are 176 feet high. The Canada or horse-shoe falls are not quite so high, but measure over 3000 feet from side to side. The river there is 180 feet deep. The water plunging over the horse shoe falls looks green. It is estimated to be 30 to 40 feet thick where it turns over the precipice; 5,000,000 cubic feet of water plunge over the falls every minute. There is power enough there to move the machinery of the U. S. if applied. A very small portion of it is utilized to run the trolley cars, electric light plant and other machinery of Buffalo and the Exposition.

The rapids both above and below the falls are grand

and awe-inspiring beyond the power of words to describe.

On Sunday, July 14, the first day we spent at the falls, Mr. Graham went down the lower rapids in a barrel, from a point a little below the great one-span bridge to the big whirlpool. When taken out he was almost dead. This is the same trip taken by one Webb several years ago. No one has ever gone over the great falls and come out alive.

The trip around Goat Island, out on prospect point on Luna Island where we could reach out and touch the water as it began its great leap over the precipice, and out on the levee near the horse-shoe falls, was most interesting. We went over this trip twice.

Ralph and I took a ride in the "Maid of the Mist," which ventures up into the dashing waves and spray of the plunging waters. We wore rubber coats and cowls to keep from getting wet from the spray.

Near the Horseshoe Falls on the Canada side, in Queen Victoria Park, we witnessed over the falls a very bright rainbow. We were so high above the foot of the bow that it was more than a semicircle.

On our second day at the falls we went over the great gorge route, down on the Canada side to Queenstown, where we took dinner.

The old inn keeper said our luggage would be safe out on the front porch while we ate, alleging that they were more honest there than across the line "in God's country." The waiters asked us if we would have "broth," (we call it soup, and when they did not understand what we said they stooped and said, "Beg pawdon." When dinner was over we went to the station to take the cars and I remembered I had forgotten to pay for our meals. I went back and had to hunt the host up to get to pay him.

There we saw the Brock monument, a tall shaft with the colossal statue of Gen. Brock on it, who was killed there during the war of 1812.

At Queenstown we crossed the river over the suspension bridge to Lewiston and began our return trip to the falls through the great gorge. The cars ran near the water with the high banks on either side. The scenery was both beautiful and sublime. On the way we passed the great whirlpool, a half-mile across.

We had our pictures taken near the rapids and by the falls. We have not received them yet. If they are good we will reproduce them in *The Life*.

The weather was fine and pleasant. We sometimes slept under covers. We all enjoyed the trip immensely and thank all of you, dear friends, for allowing us the vacation. We passed many of you on the road, at points along the route through Illinois, Indiana, Ohio and New York, as we went by the Big Four or Lake Shore Ry. We wished at Marion, Elkhart, Versailles, Terre Haute and other places that we could just reach out and shake hands with our subscribers there in passing.

We came home refreshed and invigorated to take up our work again.



Ralph Viewing the Falls.

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NOTICE.

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

KEY-NOTE.

MY ENERGIES ARE RENEWED AND ADDED TO
DAILY AND I ADVANCE TO BETTER AND BETTER DEMONSTRATIONS.

OUR GOVERNOR issued a proclamation setting apart Sunday, July 21, as a day of fasting and prayer for rain. It was generally observed. In all the Christian churches and homes devout people begged their God to please change his mind or wake up to his duty and send rain to relieve the great stress of heat and drouth. We sat at home and decreed for rain. It came. It began in places Sunday afternoon and by Monday night there were great downpours in many places.

I do not believe the begging did it. I do not believe the drouth was a judgment sent to punish for sins. Just as sinful people had plenty of rain. One preacher said that God did it because our police fail to close the saloons on Sunday; that is, God ruined the crops of thousands of good farmers because Kansas City had open dram-shops on Sunday. It is most absurd. Another preacher said that we should not beg God to make rain, but just repent of our sins and live better lives. He intimated that God knows his business too well for us to dictate or suggest to him what he should do about the weather. It was a good suggestion. It is good to reform and good to be subject to law. But God did not send the drouth on account of the wickedness of the people.

What brought the rain? The united desire of the people had much to do with it. The united expectancy of a small portion of them had more to do with it. The spoken word of decree had still more. All combined constituted a power irresistible.

The New Man, edited and published by Prof. P. Braun, Omaha, Nebr., has suspended publication for a time.



Healing Thoughts

KNOWLEDGE IS power. Regulated by system it is power successfully utilized.

The Way of success and of health is found through power rightly applied. Happy is he who finds and follows the true way.

I made a sketch of Niagara while Ralph and his papa, in rubber over-suits, headed toward the foot of the Falls in the river below, aboard the "Maid of the Mist."

And as the wild spray dashed and white cloud upon cloud rolled up from the seething depths below toward the calm empyrium above, and white frost fell in myriad sparkling streams from the emerald verge—the clear, translucent, everlasting green peculiar to the very edge of the precipitation—I said in my heart:

This splendid spectacle, this grandeur and beauty, this awe-inspiring vastness and uncontrolled on-rushing; the rainbow painted in mid-air away from cloud and storm, the most delicate and transient beauty and the wildest, fiercest prospect side by side; the surging rapids for miles above and below the Falls still reflecting the resistless spirit of Niagara, all combine to show forth,—Power. Yet this is power uncontrolled; power enough to run every machine in America, if utilized and applied.

It is a great lesson. I will utilize my powers now. I will realize health for those who have called upon me, and call forth into manifestation new life and strength. All things are yours, and mine. In me is a greater power than that of Niagara. With right use I may direct it with greater results. Personality is quiet while the soul stands present with the Infinite, and speaks true words. I enter the Way. I speak the word; power brings peace.

In every right attainment there is one correct course. There is a way to unfold, day by day, into perfect movement in rhythm with the perfect way. The reason why the stagnant pool does not flow on with the peaceful river is because it is not in the right Way. Utilized power will open the Way. Many roads lead to Kansas City, yet there is but one straight course leading from any soul to the center of the great Republic. Health may be found after seeking in various and crooked ways, but the progressive and pleasant path is a direct line between the two points. My fine La France rose by the porch unfolded imperfectly this week because the rains had suspended their necessary element, and I had been absent from them. Thus forced out of the perfect way of unfoldment, while in its own sweet self it aspired toward the perfect without complaint, it was longer in unfolding, stunted in growth, and warped in every petal. The human soul, though often thus subjected to outside influences, need not thus yield to them. It has within itself the power potential and it has only to know the Way, the right course, and pursue it with system, when nothing can prevent the soul

from right and happy progress. It may be hindered temporarily, but this hindrance is the pause before the realization of greater wisdom and strength, and clearer understanding. If, while upon your journey to Kansas City you come to branching roads, would it be wise to follow each one throughout its circuitous, thorny, stony way, when Science has paved the straight path you have through using your powers, entered, and made its way-side pleasant with flowers and fruits? By trying each road you will ultimately reach the city, but it will be through reason after all—reason drilled into you or ground out by rough experience.

Nature makes no failures. It crowns all work with the best success possible under the circumstances. It will not allow a wrong step to end in failure. Pain is the checkrein one feels when he has reached his limit in the wrong path.

This is the point of discovery where one realizes he must quickly find the right way.

The object is the sign of the subject. Imperfect symbols are the sign of imperfect unfoldment. The objective world is the sign of the subjective. Physical man is the record of the spiritual. He is the book of life, and his features are the index. In him is written the law and the prophecies to come. Perfect eyes manifest understanding. The avenue of vision is unobstructed by matter.

When the eyes are used for impure purposes, the orb becomes inflamed, ceases to signify innocence, and becomes the victim of the consciousness of evil. Blindness has been called the death of innocence. This may be true in rare cases, but the most spiritual people on earth often experience unpleasant conditions solely on account of being innocently subject to unhappy environment. The five classes of noses, The Roman, Grecian, Celestial, Jewish and snub, indicate respectively other things being equal—strength of character; grace in the fine arts; acquiescence to reason; egotistic thrift; unaccountability.

The olfactory nerve records the sense of odor, and signifies the office of the judgment of purity. Through the study of charity the Jewish type may unbend, and in the study of science the snub may cultivate responsibility and improve its type. The eyebrows stand for purpose, wavering or unwavering. The forehead is the focus of mental reflection; above it is the star in the crown of life which is the aura of the entire head. The brow is smooth over peaceful meditation or wrinkled in care. A word of peace smooths out the wrinkles, when the brow again symbolizes spiritual harmony.

The ear shows forth willing receptivity, and the judgment of harmony in sound. Its inner promptings are rarely incorrect. Its diseases are imposed by outside in-harmony, or other discordant conditions of the body. Antidote: live close to nature, and patiently, pliantly and purposely grow into the concord of its scientific Way. Healing naturally follows.

The mouth is the organ for the outspeaking of the inner, and for the appropriation of the outer. Through it

the material and the issues of life pass each other. Its spoken words symbolize the real Word of Mind, or they stand for imperfect reflections. It takes the tongue, teeth, glottis, palate and lips to give forth the symbol of a mental word. Every good word stands for a law written in the book of life. The shoulders signify the kind of self-control; the arms stand for the measure of power; the fingers symbolize skill; the neck outpictures will and purpose ("back-bone"); perfect legs portray perfect work in life; the feet point toward the future. Every cell in man is a rounded reflection of the Perfect Life possible to him.

Some friends who stopped with us, observed that we have ideal girls, efficient help, in our house. One asked, "How do you manage to keep such excellent service?" My answer was, "I found them in the Infinite waiting for me."

"How did you do it?"

"I saw the need, felt the desire, and became scientific (entered the true Way,) and then I affirmed that which I wished to make appear: 'Exactly the right help has now come to us.' Realization is better than words, for it implies that right words have been spoken in mind.

Recently Ethel, our daughter, comforted a household from whence the husband and father had departed, by taking them one by one into a quiet room and realizing the best for them that could come, under the circumstances. She said:

"Mama, I did not speak words, I just realized peace for them and the results followed. It seemed they all came to look to me for comfort. Even the faithful dog, who had once been a trained actor in the shows and who clung to his master, leaped with his paws on the arm of the rocker where I sat and gave forth the most pitiful howls as if to ask for comfort. And I patted his head and soothed him. It seemed almost strange how these people—married daughters and sons—and the mother,—all looked to me. I did not feel like weeping, but I knew I was there to lift them up."

The preachers prayed for rain, last Sunday. On Monday the Kansas City Journal in red head lines, said "And it came to pass that Missouri's official prayer day was very hot." The preachers knew about the power but they did not use it with system. They did not get into the right Way. The Journal asks, "Will prayer appease him?" Him! What a poor narrow view of the Infinite Powers.

Him. A limitation in trousers! "Him" has nothing to do with it. The paper says Mr. Carter, First Presbyterian, said: "Mr. Dockery is to blame because he would not close the saloons on the Lord's Day. Prayer will not avail, as drouths are sent as punishment."

Mr. Cromer, Grace Lutheran, said "Pray for rain. We know no better what is good for us than children do when they ask their parents for gifts."

Mr. L. F. McKinney, First Universalist, "We fear the discussions of the efficacy of prayer to relieve us will have a tendency to create skepticism rather than to renew confidence in the efficacy of prayer."

The Catholic churches, and the entire diocese of Bish-

op Hogan said prayer for rain. "The Bishop sent out notices to the clergy and laity that prayers are to be made asking the Almighty God to bless us with rains. The regular prayer to be said at mass, and at the conclusion the congregation is to say one Pater Noster and one Ave Maria."

C. J. B.



THE BIBLE LESSON

THIRD QUARTER.

1901.

Lesson VI.—Aug. 11.

GOD'S PROMISE TO ABRAHAM.—Gen. 15: 1-18.

Key Note: "I am thy shield and thy exceeding great reward."

Soon after Abraham and Lot separated, Abraham went from Bethel twelve miles north of Jerusalem, to Mamre, an outskirt of Hebron, twenty miles south of Jerusalem. There he pitched his tent about 1900 B. C. among the oaks of Mamre near Hebron. There he and his good wife Sarah lived many years, and finally died and were buried there.

They lived in tents, in true Arab style.

At the time of the events of our lesson Abraham was about 84 years old and yet childless. He was prosperous in business. Sarah was about ten years younger than her husband.

Verse 1 says that "the voice of the Lord" came to Abram and said, "Fear not; I am thy shield and exceeding great reward."

Abram became conscious of these words within himself. It was indeed the voice of his Lord that spoke.

It was an inspiration of courage and assurance of security. In a strange land among enemies, the lone man and wife were becoming discouraged and afraid.

A shield symbolizes protection. An exceeding great reward is the wages of trueness to Truth: infinite life and peace.

In verses 2 and 3 Abram speaks. He complains that his God has not given him an heir and that his steward has a son that is likely to be his heir.

Verse 4 is a promise by the voice of the Lord that he should have a son of his own.

Verse 5. And the voice led him out of the tent under the clear starry heavens of the night, and said, "Can you count the stars? Your seed shall be as numerous." It was even so in the years to come.

It was a concept, an ideal, of great fruitfulness and prosperity.

Verse 6. Abraham believed this statement and it was counted to him as righteousness. It was faith, for the evidence was against the statement. He was simply conscious of its truth. It is the surest knowledge. So it was Abraham's rightness that induced the faith. He was sincere and devout.

Verse 7. The voice declares itself to be the Lord

which has been with Abram since he left Ur, and promises all the land about Hebron for his inheritance; it was to go to his children.

Abram has been safely led thus far: will he now falter and doubt?

Verse 8. He asks for a sign or token of the fulfillment of the promise. He desires tangible proof that the voice is genuine. We are often as skeptical as this primitive child of Nature was. We desire a palpable proof of spiritual things.

Verse 9. Abram is to get ready a three years old heifer, a three years old she goat, a three years old ram, a turtle dove and a young pigeon.

These five animals represented the evidence to be furnished the five senses, the token of the covenant.

Verse 10. The animals were divided into two parts each, but the birds were not divided.

Verse 11. Birds of prey came down upon the carcasses and Abram drove them away.

Thus the sign of the covenant about to be entered into became a charge to Abram. He was to protect it and guard it. So he would be able to protect this great inheritance from marauders. This work consumed the day.

Verse 12. Abram fell into a deep sleep at sunset and had a nightmare of darkness.

Verse 13. It was a vision of the dark days through which Abram's seed were to pass during the first 400 years of their existence. From Isaac's birth to the entrance of the children of Israel into the promised land under Joshua, was the time meant.

Verse 14. Egypt is referred to here. Offenses come by the hand of those who are prepared for such deeds. But retribution comes as surely. It was under exact law that Jesus was crucified and it was a necessity, under existing conditions, that it be so. But that did not excuse the act on the part of the perpetrators. They did not mean it for good; they were wrong at heart and fit instruments for the deed. So retributive punishment followed, a cleansing by fire of Truth for salvation. The promise of both judgment and final victory comes to Abram in his sleep.

Verse 15, is a promise of long life, a peaceful demise and decent burial, all of which were fulfilled. Abram's life was a quiet, peaceful one; he lived to be 175 years old, died in peace and was buried by the side of his beloved Sarah near Hebron.

Verse 16. In the fourth generation of Abram's seed the inhabitants of that land should be slain.

Verse 17. Then a sign was beheld by the dreamer. A firepot and a torch seemed to pass between the pieces of the carcasses. It was a weird conception and meant nothing in particular only as a sign of the covenant.

Verse 18 records the covenant or promise made by God with Abram. His seed was to possess all that land from the borders of Egypt to the river Euphrates.

It was a blood covenant, witnessed by the slain animals and birds.

The blood covenant was a very ancient rite. Abram knew about it and the presence of the bleeding carcasses strengthened the covenant with him. It was a sign, an earnest of sincerity, a solemn deed involving the sacrifice of life and the spilling of blood.

Thus is recorded the first act in the drama of Israel

which closed when the blood-stained curtain fell before the fallen Jerusalem after Jesus had given the gospel of love to the world and returned to the Father. The remnant of Israel was also given to the world. The Jew is found in every land and is a most important element in business and society circles. He possesses sterling qualities of virtue and thrift and fidelity that no other people are distinguished for. One astronomer thought he discovered huge Hebrew letters erected on Mars as a sign to the people of Earth. Has the Jew taken possession of Mars? or did he come from there in the first place? Mars is older than Earth, according to Prof. Proctor's theory of the origin of the planets.



Answers to Correspondents

PLEASE ANSWER in *The Life* whether Gov. Dockery, who signed that infamous medical bill, has not had a Methodist training. L. D. Ratliff, Marion, Ind.

Answer:—Yes; his father was for fifty years an active Methodist preacher. I think he is still living, but retired from the ministry on account of advanced age. When the war broke out and the Methodist church divided into two sections, the M. E. church South (of God) and the M. E. church North (of God), Eld. Dockery took the South side.

Gov. Dockery was for a number of years a practicing (allopathic) physician, and holds several diplomas from several schools of that medical belief.

Gov. Dockery is sincere, but sometimes makes mistakes. I think the signing of that bill was one. And the giving of authority to those Tennessee sheriffs to arrest two Missouri business men on a charge of some sort of financial crookedness alleged to have been committed in Missouri, was another. He saw his error after the men had been dragged away from their families and almost out of the State, and revoked the order. The Republican papers scored him severely for giving the order and the Democratic papers praised him for rescinding it.

Then, all the progressive people of the State smile with a slight blush when they mention that proclamation of a day of fasting and prayer for rain. It is certainly a back number echo from the good old times when men believed in a personal, worthy, capricious God and a cloven footed Devil. But our Governor is a good man and means well.

By the way, the author and propagator of that Medical bill has a brother in Kansas City who is a practicing physician. He said publicly at the time the bill was pending that he wanted it passed for the sake of the thousands of young men in the State who are studying medicine, that they may get business! He probably thought of his brother's business, too. But it is working out all right, helping the Cause of Truth.

Some tell us that pain is friendly and we should co-operate with it, and others advocate co-operation with the laws of death, that we may live forever, but do not

make it plain how this can be done. As your ideas are right to the point on all subjects, please tell us what you think about it. Olive C. Hawley.

Answer:—In one sense pain is friendly. While it is always a result of error, it comes to warn us that we are on a plane lower than our privilege warrants and to furnish a stepping-stone upon which to rise to a higher plane. By wrestling and overcoming we rise higher; by the exercise we develop strength; by the warning and experience wisdom is unfolded. Upon the results of error we rise, when we overcome them, to a plane above the error itself.

As to co-operation with the action of pain, we should first recognize the meaning and purpose of the pain and then use it for that end which abides in it. Rheumatism is not a good thing to keep, but when it comes it is a good thing to overcome.

But it does not follow that because it is a good thing to rescue a man from the ditch, it was a good thing for him to fall in. The pain indicates past error, our own, our ancestors', or our neighbors'—it makes no difference; if the result touches us painfully, we know we have not yet risen above the plane of the error, we are capable of committing just such errors—and the difficulty encountered is an opportunity, a privilege. If we recognize it as such and so use it, we are soon not only free from the pain but risen to a plane where we cannot be affected any more by such pains; nor are we liable to fall into such errors as produced them.

As to co-operation with the laws of death, I will say that there are no laws of death—nor is there any death in the sense of destruction of life or cessation of being. Not even a tiny atom of matter ever ceased to be.

If reference is made to the laws of change, I can see how perfect co-operation with them would render the change from gross to spiritual existence, from a material mode of manifestation to one of pure mind, natural and beneficial.

But how shall we cooperate with the laws of change, which are identical with the laws of growth? Shall we encourage aging and dying?

By no means. It is life, renewed life, resistless impulsion of unfolding life, that causes the changes. There is no retrogression even in what is called death. It is life pushing onward and upward that causes the change. The tragedy of it, the sorrow and the mystery, are the results of ignorance and resistance.

Then true co-operation consists in thinking and affirming only life and in denying death, and in seeking wisdom and walking in her ways. Thus we shall come to take each step joyfully and intelligently, advancing toward the goal of the high prize, to-wit, the state of a perfect man in Christ, or the Christ man. Co-operation in all things must take the place of resistance. But co-operation does not mean submission to imposition or wrong. It means the wise use of all conditions that intrude themselves upon us and the positive making of environment to conform to will and desire. If a man is inclined to do you a wrong, prevent him if you can, and then look well to yourself; for, if you had been living up to the highest, he would not be inclined to wrong you. If he actually

does the wrong, right it without revengefulness as best you can and give him as strong an inducement as you can to refrain from doing such things in the future. Thus you co-operate with the law of change and make the best use of all occurrences, conditions and circumstances.



The Los Angeles Herald gives the proofs of the death of Francis Schlatter, the healer, settling the matter beyond a doubt. It gives cuts of the locality, his grave, etc., and a full account of his last days from one who has been there. I have room only for the closing sentences.—

"The jeffepolitica of Casas Grandes was informed that the body had been found. He learned that it was the body of Schlatter and gave it a decent burial in the old cemetery near Terrazes. There it lies covered with rocks and marked only by a plain cross.

"So Schlatter was buried, having passed away scarcely known in an obscure Mexican hamlet, while the great cities of the Rocky mountain region were still ringing with his name.

"Schlatter is dead. His remarkable career is ended.

"No healer in modern times has aroused so strong a belief in his powers or gained so large a following. And the numerous Schlatters now throughout the West are simply trading on a powerful name for the sake of pecuniary rewards."



We heartily approve of the action of the P. O. Department in its efforts to stop the direful abuse of the second rate privilege by advertising schemers. Tons of sham advertisements are being sent out daily upon which the advertisers pay only 1 cent a pound postage. It costs the people fifty million dollars a year to pay for sending this stuff broadcast over the country. Every honest paper will sustain Third Ass't Post Master General Madden in his commendable efforts to stop this abuse of a postal privilege intended only to encourage the spread of literature and news among the masses, and not to advertise frauds. If those schemers wish to advertise their wares, or fancies, or supposed business, let them either secure a legitimate subscription list for their sheets or pay third class postage rates on what they send out—pay it themselves and not extort it from honest people.



I met a man a short time ago who is totally blind. Upon inquiry I ascertained that last October he permitted a doctor to attempt to remove a growth from the left eyeball and the operation destroyed that ball and blinded the other one. I have not heard that the doctor has been arrested or sued for damages. The loss to the poor man is irreparable. He has a wife and seven children.



The immense electric display at the Pan-American demonstrates the fact that the supply of electric fluid, if it be a fluid, is unlimited at any point or locality. The possibility of producing it cannot be exhausted at any place.

A blow always hurts most the one who gives it.

The conscience of many persons is a fear that they may do something that others will not approve of.

He who does not wisely conserve his forces in the spring-time of youth may have none to cheer and bless his old age.

The ladder that reaches to Heaven is made up of Love, Wisdom, and Kindness, Gentleness, Generosity and Unselfishness.

All want happiness, but go about the wrong way to get it, by running after it, instead of doing the good out of which it evolves.

In all cases of inharmony keep silent until you have changed the thought of anger to peace. This is not easy to do at first, but "practice makes perfect."

This world is being made very uncomfortable for the animal man, and it will become increasingly more so unless he experiences a change of mind and heart.

The "regular" doctor, who relies wholly on drugs or vivisection, is the only individual in the State who is given a license to commit murder. He may murder one or a thousand in his ignorance and cruel experiments, and he is accountable to no one for his conduct.

Everybody applauds the efforts to suppress vice externally, but when it is brought home to each individual that he must suppress the cause of vice within himself he becomes angry and calls you a "crank."

—The World's Advance Thought.



We would suggest to those who get up Expositions hereafter that they make an effort to induce the people to get rid of the notion that they must skin all the visitors they can for all they are worth. It keeps people away and renders it impossible for most who do go to stay long. We knew enough to avoid these sharks or check them in their tricks, but many fall victims to them. When an eating house had on its sign that meals were 35 cents, and we took three and they made the bill \$1.25, I simply refused to pay more than \$1.05.



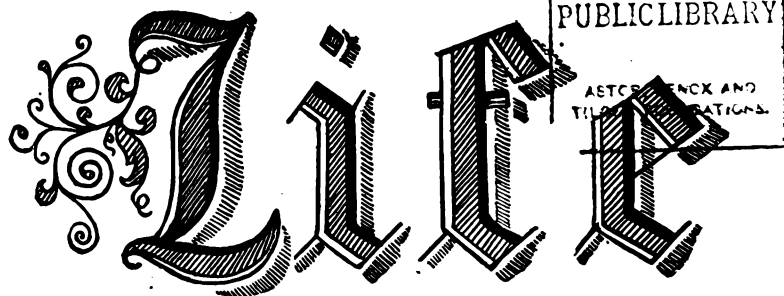
We may be pretty certain that persons whom all the world treats ill, deserve entirely the treatment they get. The world is a looking-glass and gives back to every man the reflection of his own face. Frown at it and it will in turn look sourly at you; laugh at it, and with it, and it is a jolly, kind companion."—W. M. Thackeray.



When we came back from our Canada trip Ralph saw a picture of Uncle Sam on a bill board. He shook his finger at it and said, "Oh yes, we have been out from under you, in Johnny Bull's country."



We brought home many relics as souvenirs of the Exposition, the Falls and Canada. It is the first time any of us were ever out of the United States.



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

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KANSAS CITY, MO., WEDNESDAY, AUGUST 7, 1901.

No. 15

The Light of Melody

ALONE ON a hillside of heather,
I lay with dark thoughts in my mind;
In the midst of the beautiful weather,
I was deaf, I was dumb, I was blind.

I knew not the glories around me,
I counted the world as it seems,
Till a spirit of melody bound me
And taught me in visions and dreams.

For the sound of a chorus of voices
Came gathering up from below
And I heard how all nature rejoices
And moves with a musical flow.

O strange! we are lost in delusion,
Our ways and our doings are wrong;
We are drowning in willful confusion
The notes of that wonderful song.

—James Clark Maxwell.



I think you will find something good and uplifting and new and interesting in our leader this week: ABOUT ANGELS. It was written under a deep inspiration of Truth, in the wild forest, away from all human noises and interference. Read it.

During the drouth scare one science idiot gave it out that he had discovered such conditions of the atmosphere, etc., that there are going to be four years of drouth. I wonder how much the board of trade gamblers paid him for that prediction.

A subscriber in Hawaii writes, "My beard was half gray hair and my head was getting bald. Now my head is covered with hair and my beard is the color I wanted it to be. I look much younger now than I did last year. Oh, how I love the Truth that I get from The Life."

Thackeray—a man who describes what he sees, motives as well as appearances—a man who believes that character is better than talent—that there is a worldly wisdom—that Dick Steele may haunt the ale house and be carried home muzzy, and yet be a more commendable character than the reverend dean of St. Patrick's who has genius enough to illuminate a century, but not sympathy enough to sweeten a drop of beer.—George William Curtis.

Little Girl: "I want some pills."

Druggist: "Anti-bilious?"

Little Girl: "No; uncle is."

Copious, gentle, refreshing rains have fallen everywhere and the country is safe for plenty to eat. Don't allow schemers to scare you any more.

Don't be a drone, nor a stupe. There are too many of such half-dead people now. Wake up and be alive. People grow old and die because they do not activate the vital energies latent in them.

Practice what you preach. If you preach health, practice it, be it. If you preach peace, live it. If you are sweet and affectionate in your letters and articles, don't be a devil in your domestic relations. If you teach holiness, be holy.

"Hope springs eternal in the human breast." Why? Because the thing hoped for is in being. It is the inspiration of the hope. If it were not in being, the hope would not be. There is no mockery or disappointment in the Law of Being.

Cease trying to obey commandments. It is a poor sort of machine righteousness. Be free and do what your conscience says is the right thing, regardless of commandments. It is better to err in freedom of will than to toe the mark in fear.

Little Beatrice took a notion to go with a playmate to an Episcopal Sunday school. There she heard about Jesus. One day she said, "Papa, I don't like the Lord Jesus." "Why?" I asked. "Because," she said, "he won't say anything when I talk to him."

A colored preacher of this city married a dusky couple. At the top of the form he was required to fill out and return to the Recorder's office he found.... A. D....., intended for the date. This puzzled him greatly; but after due deliberation he filled it out as follows: "i got A. D.ollar."

I ask not

When shall the day be done and rest come on;

I pray not

That soon from me the "curse of toil" be done;

I seek not

A sluggard's couch with drowsy curtains drawn.

But give me

Time to fight the battle out as best I may;

And give me

Strength and place of labor still at evening's gray;

Then let me

Sleep as one who toiled afield through all the day.

—From Waltman Barbe's 'Ashes and Incense.'

New York Public Library, 40 Lafayette Place

ABOUT ANGELS

AN ARTIST painted a picture of an angel and put pantaloons on him, not believing that all angels are female—nor that all females are angels. The artist was a married man. A critic said, "Who ever saw an angel with pantaloons on?" The artist retorted, "Who ever saw one that did not have pantaloons on?"

One answer will do for both, probably: "No one."

Mr. Ingersoll used to say that the only thing known about angels is, that nobody ever saw one.

An angel is a messenger who comes; an evangel is a messenger who is sent. The word translated "angel" in our Bible means a messenger, and modern translators so render it.

We are told that Abraham entertained angels (messengers) of the Lord unawares, and that they ate broiled meat with him. It is recorded, also, that angels ministered to and comforted Jesus in the dark garden of sorrow the night before the crucifixion, and that he said his Father would send legions of angels to protect him, if he should but call for them.

The old prophet stood dauntless and serene on the mountain which was surrounded by fierce foes. His young companion was shaking with fear, almost as much as some people were recently about the drouth howl. The old prophet said, "Lord, open his eyes." It was done, and the young man saw the circumambient air filled with angel chariots, horses and men—a friendly host. He was convinced that they who were for them were greater than they who were against them.

One of the earliest dreams of mankind was about angels, messengers, coming and going between God and man. The ancient Egyptians believed in angels, or supernatural intelligences, lower than their gods, higher than man. Zoroaster taught his disciples about angels. Jacob, after he had, with the aid of his mother, swindled his brother out of his birthright and run away to avoid a deserved drubbing, lay down the first night out on the plains to sleep, with a downy stone for a pillow. In the vision which came to him he saw a window opened in the starry dome above him and a long ladder set up, a ladder with sides of shadow and rungs of light. Upon the ladder he saw God's messengers "ascending and descending," busy executing the behests and conveying messages between Heaven and Earth.

Some students thought it significant that the Bible translators put "ascending" before "descending," indicating that angels originate upon Earth and have their first errand from man to God.

Jesus believed in angels, good and bad.

If no one ever saw an angel, then the Bible accounts of angel visions are to be taken as myths or poetical fancies. But, even though it be a fact that physical eyes never beheld an angel, that is by no means conclusive evidence that there are no such beings. Many very real things are entirely invisible, as, for example, air, gravitation, power, mind, the soul. So that argument is of no value whatever.

I believe there are angels, both celestial and terrestrial. But they are not supernatural beings. There is nothing supernatural in the sense of being either above nature or independent of the laws of nature. Being is natural, and if God is, and angels are, they are perfectly in accord with Nature and never pervert or disregard one of her principles.

Should there not be orders of individual being superior to presently embodied man? Have not they, who began in this school myriads of years ago and passed on to higher and higher grades, attained to powers which we have not dreamed of yet? Are not our beloved ones, who left the visible plane years ago, farther advanced in knowledge than we? Are these not angels, messengers between us and the Infinite? May they not, and do they not, minister to us in trouble and perplexity, warn us of dangers, influence us toward right ways and wise decisions? If not, why not?

People who hold to the old dogma that souls go away to two places and are shut up either to enjoy idle uselessness or suffer spiteful agony forever, say they do not believe our dead "come back."

I knew a woman once whose husband had two other wives, gone before. She was very positive that the dead never visit this Earth again. Now he has gone over to wives one and two and left No. three here. I wonder if her belief will change now. If she marry again, probably not.

But since we have found out that this sphere is both heaven and hell, according to the way we live, and that we do not have to go away to find God or the devil, we have concluded that the disembodied people are not dead, not lost, not departed. If my beloved child would not forsake me in the body, why should I suppose that she would do so out of the body? I do not believe she would. I am satisfied she is often with me, and loves me, and sympathizes with me, and helps me.

And I have other guardian angels. How do I know? It is perfectly reasonable to suppose that I have, I am often conscious of their presence and they obey my behests, often. You have no right in the world to say that I am in error about this. You do not know my consciousness. That is for me alone. I do not know yours. If you tell me you have had talks with your deceased grandmother, I am not going to be so presumptuous as to say you are under a delusion. You may be deceived, but I do not know that you are.

One woman in Utah did not want The Life in her house because we believe disembodied people are neither dead nor departed. Yet she thinks the Bible an immaculate book, the Bible which is full of accounts of spirit return, spirit guides, guardian angels and witchcraft. King Saul had a witch, a veritable materializing medium, to call old Samuel up out of the grave in order to consult him about an impending battle. Samuel was cross about being disturbed out of his rest and gave a bad prediction.

Saul of Tarsus saw Jesus after his ascension and conversed with him. John talked with angels on Patmos. The body of a prophet thrown into a pit where the skeletons of many slain in battle lay caused those it touched to rise up and walk about, clothed in flesh and in their right

mind. So says this woman's Bible; but she gets furious if we intimate that such things might occur now. Some people are inclined to be inconsistent in their piety.

If you do not believe there are angels, all right—we will not quarrel about that. I do. But don't say I am a wild, untamed, dangerous spiritualist on account of this belief of mine. The good people called spiritualists would not recognize me as one of them. I lack several requisites for membership of good standing. But I do not condemn them, no more than I do you. Neither condemnation nor proscription is right. In the Truth there is no condemnation of persons.

I have written this in the wild woods, with great bluffs of rock before me and whispering trees, alive with the one Life and musical with the songs of happy birds, around me. A storm came up in the meantime. I went down many feet below where I sat and entered a large cave. There in safety I continued my writing while the wind and thunder roared without and the blessed rain fell.

After the storm was over I went back to my seat on the hill over the cave and finished, while the trees gaily nodded and whispered their approval and the feathered choristers of my fringed sanctuary caroled their praises of the good.

Are not these, the storm, the bluffs, the trees, the flowers, the birds, all angels of God, messengers of good? I believe they are, and I understand their message. Have I given you some of it in this sylvan born article? I believe I have.

And there are other angels of good, messengers of God, yet manifesting in the flesh, many of them. You and I meet them every day. They are the children and the loving and patient and true servers among the older ones. They utter the voice of God, ministering to us in the spirit of the good. Bless them! Let us all be messengers of Good; angels of Truth, to the waiting, eager world.



THE DROUTH SCARE.

WE HAVE recently received two letters from subscribers, both in Missouri, saying they must stop *The Life* on account of the drouth. The idea of saving 2 cents a week by cutting off that which is worth dollars a week is a sort of economy that explains why so many people are so poor.

Any one who appreciates *The Life* will find it an invaluable aid in all sorts of close places. It is a success bringer.

I am ashamed of any Scientist who has allowed the drouth howl to give him the shivers. It was all a greatly exaggerated scare gotten up by grain and stock speculators and board of trade gamblers, aided and abetted by the metropolitan papers. Of course they had local scarcity of rains as a pretext. Just before they began it they went about and bought up all the old corn that was for sale at a very low figure. Then the howl began and prices went sky high. Hay was pressed up to \$20 a ton here when it was only \$8.00 in Texas and other hay producing states, and many poor fellows were scared into almost giving their cattle away. As soon as these speculators

get possession of the cattle and sell their corn and the farmer begins to offer his new corn for sale the howl will go the other way and corn prices will go down and cattle prices up.

I wish people might be educated above the plane of such conditions so that such schemes will not affect them.

One prominent man gave it out that this drouth is a greater calamity to the country than was the Civil war. Such driveling nonsense is pitiful. But it scared many people into doing unwise things.

During the worst of the drouth howl I crossed seven States, New York, Ohio, Indiana, Illinois, Missouri, Kansas and Nebraska, and I found the situation not half so bad as reported. In New York and Ohio there has been no drouth; nothing serious in Indiana and Illinois and only in a part of Nebraska. Missouri and Kansas I found to be the driest. But in most of Missouri and eastern Kansas the recent rains have saved the corn so that there will be a good yield. I found even the driest fields of good color and ready to spring up into maturity when the rains come. But the gamblers are keeping up the howl and asserting through their paid organs that the rains came too late to save the corn. It is false as to most of the corn crops. Kansas will be short on corn, but Kansas has over seventy millions bushels of wheat and 40 millions of old corn. Missouri's corn crop will not yield up to the average, but Missouri has abundance of all other crops and old corn "to burn." Her grass will be all right now since the rains have come. Ohio, Indiana, Wisconsin, Minnesota, Illinois and Iowa will have immense corn yields, and wheat never was better. The South has had no drouth except in Texas, and no excessive heat. The cotton prospect never was finer. In Texas and New Mexico the recent copious rains have saved the corn and late grass will be fine.

The country is all right, in excellent condition, and I hope people will learn a valuable lesson from the senseless scare to which they have been subjected, for gain, by speculators and gamblers, and come to be free from the shivers thus induced. Especially Mental Scientists should be above such things. And they should stand firm for the law of Truth and teach their neighbors the lessons of life and victory over environment. Fear should be expunged from our lives, and we must learn to live above it.

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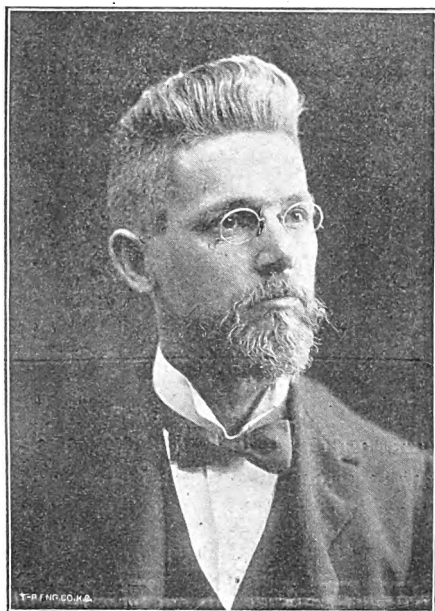
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DAILY AND I ADVANCE TO BETTER AND BET-
TER DEMONSTRATIONS.



P. S. SAMPSON,

MENTAL SCIENCE and Spiritualistic student. Cor-
respondence solicited from all parts of the Universe,
both mundane and super-mundane. Address, 13 E. Oak
st., Millville, N. J.

The bright star you see in the southeastern skies after
sunset is Jupiter. The less brilliant one just east of it is
Saturn. Venus is, at the same time, near the western hor-
izon.



Healing Thoughts

INTEND that there shall be healing, uplifting and
strength in these words, to all who rightly read them.
I seek inspiration to that end and decree the desired re-
sults.

I know the vibrations of health and have learned how
to incite them for others.

Now profit by what follows.

Health is not to be realized by imagining the contrary
of diseased bodily states. It comes not by denying the
existence of the head that aches. It is not to be imbibed
from the words or hypnotic influence of another. It is
not forced into being by the will. It cannot be injected
or developed by drugs and pills and plasters and serums.

Health is. It is natural. It is rightly yours, ye who
now manifest invalidism. When I affirm it for you I do
not create it nor give it to you. I only find it for you and
help you to co-respond with its normal vibrations, to put
the bodily functions and faculties under your own control
and thus to manifest your own.

By auto-suggestion you may do this for yourself, if
you have developed the power of concentration. In the
silence you do not merely imagine yourself well; you ab-
solutely see and know yourself to be well, and thus dis-
pel the delusion of unhealth.

Sickness is a delusion, a hypnotism from the without.
It becomes a fact in the body, but is not founded in truth,
is not from within, is a falsehood when it claims to be
your own self shown forth.

When you have found this truth, use the word to as-
sert the true owner's right in the body. The power of
the word, used intelligently by yourself or by another
for you, is exerted in the setting up of vibrations in the
centers of intelligence within you which will cause har-
mony of action in the mentality between the spiritual
self and the personal self. Discord and clashing of waves
have been allowed to prevail. On account of intrusions
there has not been agreement, at-one-ment, in this region,
and the body has faithfully recorded the discord.

Will you dose and plaster and puncture and bruise
and misuse the poor body on account of this? It is not re-
sponsible. It faithfully pictures forth the states of the
subconscious region of mind. And conscious thoughts or
mental states make this region what it is.

Thus it appears that disease and abnormality do not
come from within. They are always alien intrusions—
from ancestors, contagion, infection, fear of climate or
food elements, exposure, privation, etc.

But the impressions made by these jarring vibrations
from without, are written in the substratum of body, the
subconscious mentality. This being prepared by the con-
scious mind action, may receive or refuse the impressions.
If they are already made, or you were born with them
there, erase them by true words, persistently applied.

Now, my dear-complaining reader, I am not theoriz-
ing. I am telling you demonstrated truth. I know you
can be healed. Health is your birthright. It is not
wrong that you now seem to be sick. You have prepared
yourself or allowed yourself to be prepared, for no other
seeming. But it would not be right for you to continue

in this delusion. If you do you are living below your privilege, I assure you.

Let me suggest a few mental states and observances that will help you to rise above the delusion and enter the realm of vibrations that will render the body perfectly responsive to the true self. These are mental states and conduct which are entirely under your control, or may be brought to be so with patient application of the principles—and, possibly the aid of one who knows how to apply them.

Do you call the sickness your own? Do you say "my rheumatism," or "my dyspepsia?" Don't do it any more. Treat it as an alien—not an enemy, but one come in because the door was ajar and you drew him. He warns you about the open door and gives you an opportunity to develop wisdom and strength in the exercise of ejecting him.

Do you complain? Are you fond of rehearsing your ailments, to get sympathy or excite wonder? Has it become a habit?

Don't do it—stop it at once and forever. You intensify the trouble by dwelling upon it and drawing word pictures of it. Put it out of thought as thoroughly as you can.

Maybe you take too serious a view of things, and worry about trifles.

Most that we worry about never occurs. And that which does occur is enlarged and intensified in its effects by our magnifying it in thought. We often in this way make mountains out of molehills, while, by making light of it, we might often level down what promised to be a rocky crag. Cultivate cheerfulness and laughter. Dwell not upon rebuffs, unkindness and wrongs.

Brood not over them; it is not the way to right them. Besides, it makes that liver trouble worse.

Joy is a great fosterer of health vibrations. Be joyful. There is abundance of incentives all around you. Only open your natural eyes, see and rejoice.

Above all, get rid of fear of every description. I know I am setting some of you a difficult task; but you can do it, in time. I can help you do it. There is really nothing to fear.

And, permit me, dear reader, to recommend love, both as a creator of health vibrations and a magnet for success. Do you know that there are thousands of people who are sick, poor and miserable only because they have been denied the great privilege of loving and being loved? I do. While there are some loving and beloved people who are not well, being rendered subject to the intrusions of unhealth by other causes, there are very many more whose only needful panacea is love. "What is there hard to bear if we only love enough?"—Beecher. An atmosphere of hatred, condemnation, contumely, scorn and contempt may kill stout men and tender children—nay, it has slain its thousands. Unfold and attract love. This world can never have too much love.

Trusting that thousands may profit by these suggestions I am
Yours with sincerity, A. P. B.



It would be hard to live without The Life, especially after being a partaker of Life for so many years.

Dr. J. W. Ralston.

THE BIBLE LESSON

THIRD QUARTER.

1901.

Lesson VII.—Aug. 18.

ABRAHAM'S INTERCESSION.—Gen. 18:16-33.

Key Note:—"The earnest supplication of a righteous man is effectual."

This occurrence is believed to have taken place about fifteen or sixteen years after the covenant was made. Abraham was about 100 and Sarah 90 years old. The promised son had not yet made his appearance. Abraham still dwelt in Mamre near Hebron. Lot lived in Sodom, one of the cities of the plains of Gomorrah.

Abraham had a son, Ishmael, now 13 years old, by his servant Hagar.

One evening as Abraham sat near the door of his tent he saw three men approaching. He arose and welcomed them and gave them the best hospitality he could afford.

He soon discovered they were angels. We have often been told that we should welcome and entertain strangers, for thus we may entertain angels unawares. Paul at Heb. 13:2 refers to this incident.

The names of the five cities near the Dead Sea were, Sodom, Gomorrah, Admah, Zeboim and Zoar. Lot lived in Sodom. It was said to be a very wicked city. The Talmud says:

"Now the Sodomites were always on the lookout for strangers, for the purpose of robbing them; but in order to entice travelers into their net, they used to receive them very cordially. They had in their city an apartment especially set aside for the purpose, which they invariably placed at the disposal of visitors. But woe to the stranger who allowed himself to be deceived by their apparent friendliness! The apartment contained a couch of a certain size upon which the stranger was invited to repose; but if the couch proved too short for him, the poor fellow's legs were cut off until he could accommodate himself to it. If, on the contrary, the couch was too long, the stranger's limbs were stretched to fill out the deficiency. Then, when in a helpless condition, they robbed him of his possessions, and left him to his fate."

This is like the myth of the Procrustean bed.

The angels told Abraham that Sarah would give birth to a son within one year. Sarah overheard this and laughed. So, when the son came, she called him Isaac, laughter.

They also told him that they were going down to the cities of the plains to investigate as to the wickedness of the inhabitants, and that God was about to destroy them.

"The angel of the Lord" went back into the invisible while the other two prepared to go on to Sodom.

This "angel of the Lord" had appeared to Abraham several times before. It usually came as a voice within him. It was his own lord self. The other two angels were messengers of the Lord, words of power personified.

Abraham accompanied the two angels part of the way;

it was thirty miles to Sodom. Abraham had probably been there often to visit his cousin Lot.

Verses 23, 24 and 25. Abraham asks if they intend to destroy the righteous with the wicked and supposes there to be fifty righteous people there, would they spare the city (Sodom) for their sake? Abraham is anxious only about the city in which Lot dwells. Abraham argues that that would not be right, and adds, "Shall not the judge of all the Earth do right?"

Verse 26. The text says, "the Lord" replied, that he would spare the city for the sake of fifty righteous persons.

The question was then repeated, making the supposition that if there are forty, thirty, twenty or ten righteous people in Sodom, would the city be spared for these? The answers were favorable, the city would be spared even for the sake of ten good people.

Then the angels went on to Sodom and lodged with Lot. They were attacked by the wicked people. They hurried Lot and his wife and two daughters out of the city, the rest of his family refusing to go, and fire came down from heaven destroying four of the cities, Zoar, the smallest, being spared for Lot's home, at his request. But the poor wife, regretful and curious to see the big conflagration, looked back, contrary to orders, and was turned to a pillar of salt. It is said that this pillar of salt stands there yet.

We cannot find it in our hearts to blame the woman for desiring to look back. Her nice home and some of her family were there and her neighbors. Besides, it was, doubtless, a wonderful illumination. It was the sight of a life time. I will tell you why I think the angels did not wish them to look back. As an allegory the story is a type of a reformation or departure from ways of sinfulness and the companionship of crime. The only way to do this effectually is to burn all the bridges behind you, hold no regrets, look not backward at all. The one who attempts to taper off, or drop half and hold half, or indulge in longings for the fleshpots of Egypt, fails in the end to better himself at all. The pillar of salt typifies preserved stagnation, or no progress forever. There is no progress in clinging to old errors.

The teaching of the lesson today is that trueness is absolutely preservative, be it ever so small in degree as compared with the error. The great city of Sodom could not be destroyed if there were only ten righteous people there. It could not be destroyed with even Lot in it. He must be gotten out first. And Lot was not any too good, as his after conduct shows. To be sure, he was drunk when he did it, but that does not excuse him.

Jesus said to the common, simple, honest people flocked about him, eager to listen to his wonderful words, "Ye are the salt of the Earth." The virtue, honesty, charity, patience, compassion, love, endurance and holiness of the unknown, simple-hearted people of the world is the salt which preserves the world from anarchy and ruin. No law could be enforced without it, no domestic or business security would exist, no safety for life or possessions, but for this great under-flowing current of righteousness to temper the waves and prevent the tempests from rising. "Blessed are the meek, for they shall inherit the Earth;

blessed are the pure in heart, for they shall see God." "Suffer the little children to come unto me, for of such is the kingdom of heaven." "Except ye become as a little child, ye cannot enter in." Innocence and purity are the safeguards of life. Goodness is positive; sin is negative. Rightness endures; error is evanescent as nothingness. Do not attempt to destroy the darkness, only let in the light. Stop fighting the devil; only foster trueness and purity. It is enough.



Answers to Correspondents

IN THE March number of "Suggestion" there is a fine article entitled "Character Building by Mental Control," by Mr. Atkinson. Is there anything about the article you do not endorse, any statement or directions? Could not one heal ones' self by exactly the same method? How can we have two minds, active and passive, when there is in reality but one mind? Is not the passive mind the I am and therefore in reality the only mind? Which, of these minds acts through the brain? or do both? Which is most obedient to the will? Aimee M. Wood.

Answers:—I will treat a few points in the article referred to, in a general way and hope thereby to answer all of your questions.

I do not believe there is any healthy character building possible through hypnotic suggestion given by another. It is a dangerous thing to passively submit your faculties to the will of another, and, I believe, always weakening to the will.

The will or force method recommended by the writer is, when boiled down, only the old resolution way which always failed and always must fail, for the simple reason that the recognition of evil, or the devil to be slain, is the foundation and ground work of the resolution. His imagination method is of no value. It is only a deliberate attempt at self-deception. No one ever reforms in that way.

It is not true that "a man is just what he wills himself to be." There is not a man or woman on earth today who is just what he or she would be, or what he or she might simply will to be.

The writer contradicts himself here when he says "we are all creatures of habit, bodily and mentally." I do not believe we are created by habit; but, on the contrary, we create our habits.

There is no such thing possible as thought absorption. If there were, it would be a most unwholesome process; for the race thought atmosphere, or vibration is not elevating. The direction given by the writer of becoming perfectly passive and receptive is the right way to become subject to this atmosphere and a plaything of mischievous impressions.

He makes the thing to be overcome too real, too much like the ecclesiastical devil. He calls it a "mangy cur" and recommends the use of a club. Then he contradicts himself again by saying it is nothing and need not be fought—only let in the light.

Auto-suggestion is the only valuable point made. And he omits a most important factor of this in giving his di-

rections—that is, the realization of the truth of what you suggest. You are not to imagine a thing, or just whack away with words to create a thing; but find the reality in the silence and then speak it to the front in your manifest life and body. Know it to be true that a fear state is not your real state, that in reality you are not afraid, and then speak this truth to the front to take place of the false appearance, the belief that you are afraid.

The same is true of sickness. *You* are not sick—it is not your true state, however much the body may report it to be so. Find the true, well, sound self and affirm it into possession of the bodily faculties.

The directions the writer gives for auto-suggestion are of little merit. Silence is good, concentration invaluable and deep breathing excellent. Passivity is of no value unless you are going to be treated by another. In fact, it is not to be recommended in auto-suggestion. And one need not lie down nor go to a dark room in order to enter the silence. You ought to be able to do this and concentrate in a crowd or amid loud noises. If your will power is of any value to you at all, you are able to do this.

Certainly one can heal himself by auto-suggestion, rightly understood and used.

We have but one mind; but there are active and passive states or regions of this mind. Habits are formed by active mentality and founded in the passive or subconscious region of mind. We make or change these habits by conscious thoughts and deeds; but they are embedded in the subconscious mind plane and absolutely determine our bodily states. By conscious thinking we change the subconscious region and through it the body. Thus we form and change habits.

The writer speaks of "the action of the passive mind assisted by the imagination." There is in reality no such action. The active region of mind acts always, while the passive is acted upon. Suggestion is made by the active and received by the passive.

The will or volition has no authority over mind. Mind acts by the will. It is only a mode of manifesting mind, an application of mind power.

Brain is only an instrument through or by which mind becomes manifest as intellect and reason.

In auto-suggestion it is best to be very positive and use the I am intelligently before every name of the real you would make manifest; as,—I am life; I am strength; I am love; I am truth; I am success; I am healed, etc. Thus you identify yourself with the Substance or Essence of Being and manifest more of what you are in the real.

It is important, as the writer says, that you should be persistent, falter at no apparent failure and never tire of holding for yourself ideals of good and power. In this the will and a fixed purpose are most essential. You cannot win by an up and down wavering course. Keep your ideal ever before you and work toward it, advancing every hour a little.

The one mind is the I am, whether active or passive. Let it be the soul of the personal self, and you are healed, happy, powerful.

Another objection I find to the theories of this writer is that I do not believe in holding up the reward or emol-

ument of conduct as an incentive. It is the old idea of working for wages, being good because it pays, the mercenary idea of serving Truth for what you get out of it. The only true incentive to righteousness is love of the right. Be what you are and you will naturally love the right and do it, regardless of results. Begin within and work out.



MEDITATIONS

By KAXTON

ALL THE nations of the earth share in the shame of a human sacrifice. It is the fruit of superstitious fear, and has clung to every class until its emancipation in some measure at least from the dreadful bondage which fear entails upon its victims. Abraham was tempted to offer Isaac to prove his faith in God. Jephthah was unwittingly caught in a rash promise to offer as a burnt offering the first object he should meet on his return from his victory over the children of Ammon, and was thus forced to offer his only daughter. Human sacrifice was common among the nations of the ancient Orient, and the Hebrews, although warned against the abomination, finally fell into it and made it a part of their ritual under certain conditions of extreme danger.

When Jehoram, King of Israel, and Jehoshaphat, King of Judah, went against Mesha, King of Moab, the latter, driven to despair, mounted the wall of the fortress and offered up his son and heir. Thereupon, we are told, there was great indignation against Israel, at whose instance the war had been begun, and they departed from the Moabite king and returned to their own land.

When Ahaz, King of Judah, was in dread of the rising power of Syria, we are told that he made his son to pass through the fire according to the abominations of the heathen. On this occasion we are told that Ahaz went to Damascus and received the pattern of the altar to be used from Tiglathpileser, King of Assyria. Soon after this Manasseh, King of Judah, in sore straits with the warring powers around him, made his son pass through the fire and resorted to all the forms of sorcery and witchcraft then common among the nations around him.

We are not to suppose that these kings in Israel and Judah entirely set aside their own traditional forms of worship, but they simply introduced these heathenish rites into their former worship of Jehovah. This is evident from the fact that Jeremiah and Ezekiel take pains to show that such rites are not from Jehovah but base innovations. "The children of Judah have done evil in my sight, saith the Lord. They have set their abominations in the house which is called by my name, to pollute it. And they have built the high places of Tophet, which is in the valley of the son of Hinnom, to burn their sons and daughters in the fire, which I commanded them not." Again by the mouth of Jeremiah, the Lord said, "They

have built also the high places of Baal, to burn their sons and daughters with fire for burnt offerings unto Baal, which I commanded not." Baal meant nothing more than lord, and was used to refer to divine powers in general.

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The fact is that the people in ancient times had very vague notions about God. The writings about God which have come down to us were written by the highest religious teachers of the past and do not represent the ideals of the masses, who were swayed by the priesthood, and knew no difference between Baal and Jehovah. Ezekiel also refers to this subject. He puts these words in the mouth of Jehovah, "Thou hast taken thy sons and daughters, whom thou hast borne unto me, and these thou hast sacrificed unto them to be devoured. Thou hast slain my children and delivered them to cause them to pass through the fire."

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Even as mercenary a people as the Phoenicians did not escape this abomination. They did not make manlike images of their gods, and usually sacrificed the males of certain animals; but in seasons of great public danger they sometimes chose a human victim, usually a child, as the victim was required to be innocent. The victim was chosen from some family of the citizens, usually a first or only son being preferred, as the gods were supposed to require the best of every thing. The Greeks also are not free from the blot of human sacrifice. Just before the great battle of Salamis the Greek soothsayers appeared on board the ship of Themistocles leading three captives, and announced that the gods required a human sacrifice in the persons of the prisoners. Themistocles was shocked at the demand, but when the crowd clamored for the sacrifice he gave way and authorized the performance of the deed.

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Nor is the present day free from this relic of barbarous superstition. The non-Aryan aborigines of India have carried this practice down to the present generation, and the inhabitants of Dahomey, a state of Africa, still in their annual saturnalia, sacrifice human victims. Our Druidical ancestors were the last people in Europe to give up the shedding of human blood in their solemn rites to appease divine wrath.

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The Life

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

VOL. 8.

KANSAS CITY, MO., WEDNESDAY, AUGUST 14, 1901.

No. 16

REMISSION

THERE IS no sins remission granted men.

The place we lose we can regain in time.
Not God himself can lift us back again
Unto the height we left until we climb.

There is no swift repentance can retrieve
A violated principle. No tears
Can cleanse our stains, no crying, "I believe,"—
Nay; we must wear them out by earnest years.

From each descent from fair Truth's lofty way,
For each gross pleasure which delays the soul,
By that soul's gloom and loneliness we pay,
And by the retarded journey to its goal.

We can go back, we can regain the height,
But not by sudden leaps; our souls are strong,
And countless forces help us to do right
When once we weary of the ways of wrong.

—Ella Wheeler Wilcox.



The leader this week, "EXPERIENCES AND INCIDENTS," is a slight departure from our usual method. It will be a relief from heavy metaphysics and yet interesting and instructive. Next week we continue the subject, dealing with Science experiences only.

Things that are contagious naturally: Health, Joy, Good Humor, Love, Toleration, Kind Words, Good Manners, Hope, Vitality and Yawning. Things that are contagious only through fear: Smallpox, measles, chickenpox, scarlet fever, mumps, sin and cowardice.

We endorse the great movement known as the National Health League which has been incorporated under the laws of the State of New York with a capital of one million dollars. It opposes the use of drugs and vaccination, rejects materia medica entirely, and advocates what is termed "Nature Cure," which is brought about only by alimentation, or proper food, elimination, or the casting out of alien and abnormal elements, and elevation, or mental and spiritual uplifting. Its objects are to make the Nature Cure popular, establish health colleges, sanitariums, free hospitals, and clinics, where the principles of the Nature Cure are taught and practiced; also to manufacture pure food products. We have taken stock.

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"The citizen standing in the doorway of his home, contented on his threshold, his family gathered about his hearthstone, while the evening of a well-spent day closes in scenes and sounds that are dearest; he shall save the Republic when the drum tap is futile and the barracks are exhausted."—Henry W. Grady.

What is the difference between aspiration and desire? Aspiration always looks upward; desire sometimes—not always—reaches downward. Aspiration has inspiration back of it; desire is founded in need, always. But need is not evil. It is a sign and concomitant of growth. Every aspiration must be fulfilled—else, inspiration would be a mockery. Every desire must be satisfied, but not always gratified.

I suppose every intelligent reader understood the expression "strong men and little children" used by me in Healing Thoughts last week, to mean contrasts, extremes, including all between. I did not deem it necessary to name married women, mothers, widows, single women, boys, girls, children and old maids. Many have hateful, spiteful, crosstempered companions or associates who do not love and cherish them as well as they deserve.

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A Christian Scientist named Greene failed to heal a Miss Gale of Providence, R. I., of cancer and she died. Dr. Perkins, representing the medical fraternity, had a long talk with a lawyer about prosecuting Mr. Greene. The conclusion was that no prosecution could win. In the case of the State vs. Mylod the Supreme court of Rhode Island decided, about two years ago, that Christian Scientists do not practice medicine! It also declared, that if they are practicing medicine, they can go before the State Board and pass an examination according to their own school and demand a license.

Experiences and Incidents

THE GOOD people in the Baptist church used to "tell experiences" in meeting. The practice, I believe, is now well nigh obsolete.

These "experiences" consisted in a story of how they came to and underwent the change of heart, or conversion, which secured their salvation from future torment and rendered them fit candidates for membership in the church. They told of how they became very repentant about their sins and so sorry that a point of despair was finally reached and the reaction followed evidencing acceptance with God, or forgiveness of sins.

These experiences were varied. Some were quite like the bursting of the sunshine through the clouds. Others were turbulent and violent and tragic. Some were stricken down like Saul of Tarsus, while others only seemed to awake from a dream of darkness to the realization of day.

One very pious preacher said he never experienced any sudden change at any time, but was just raised up in the "nurture and admonition of the Lord," always pious. The good brethren had grave doubts about the genuineness of his religion, they even doubted if he ever did "get religion" at all. They were confident that Bro. J. had the genuine article because he told such a bright experience.

But, after a few years, Bro. J. dumfounded them all by getting up in meeting one day and confessing that his experience was all a sham and he had never "got religion" at all. Then he had another experience as compared to which he declared that "Paul was nowhah." He stuck to that one, and, I suppose, tells it yet. He was naturally a good, honorable, sober, upright man and I doubt if his experience made him any better.

I remember a Mr. B. who offered himself as a candidate for membership in the church. He was asked to tell his experience, or to give his reasons why he considered himself worthy to have a place among the "children of God." He was a very illiterate man. He said he was attending a protracted meeting at the church and was "under conviction," had been to the "mourner's bench" several times, when one night as he crossed the creek on his way to meeting his attention was attracted by a "coon" (not a negro, but a raccoon) crossing the creek on a log. When he reached the middle of the log he lost his balance and came off into the water "ker-chug." This struck him forcibly as a sign that he ought to join the church and be baptized. They took him in on that. He died in an insane asylum.

I could never get religion in the way I had heard the brethren and sisters describe it. I tried very hard for several years for I was convinced that if I should die without it I would be everlastingly lost.

One day in church as I knelt while the preacher prayed, I strained a point and felt an uplift and relief from sorrow which I construed into a conversion. So I joined the church and told this experience as a passport. It was winter time when I joined and there was no baptistry in the church. So they took me to a near-by creek to im-

merse me. The ice was about two inches thick and I had a very chilly douse, and a chillier time of it before I got to a private place where I could change my clothes.

Then I became a zealous worker in the church. I organized and taught Sunday schools and often lectured at Sunday school conventions.

I remember one proud occasion. I attended a Sunday school convention. I was only about twenty-one years old. I was not on the program as a speaker. But one of the listed speakers got nervous and begged me to take his place. I finally consented. I was inspired and magnified the audience. An old, learned preacher followed me. He said my address was the finest Sunday school lecture he had ever listened to. My proudest feather was the presence and joy of my dear mother. When the meeting closed the ladies came about her and congratulated her and said "Aren't you proud of him?" Of course she was. She always spoke highly of me and encouraged me and predicted great things for me. She never censured nor found fault. To her I owe more than I can ever tell for all of value that I am. When I went into the Science and other members of the family criticized, she said, "It is all right, or Abraham would not have taken it up," and became a student and believer herself.

Recently my youngest sister wrote me, "I believe I am almost as proud of you as mother always was." Such approval does me great good, more good than any censure or criticism. Blessed are those who praise the good. Theirs is the great reward.

I received a letter last week from a man who believes I am lost. He was one of the "Revolution" subscribers which I took. He says such papers would fail to revolutionize him if he were to read them 100 years. He must be a hardshell. He thinks these are very degenerate days and everything is going to the demnition bowwows. He says The Life is not life but is posting the downward road to death. The letter is a sort of echo from the dead past and enables me to make an estimate of the extent of my progress.

I was while in the Baptist church an open communionist—that is, I did not believe that, when the church people partook of the bread and wine, they did right to refuse to allow any but Baptists to join in the supper. I had several controversies with close communionists on the subject, through the columns of the Baptist papers.

Once while at the State University I went to board at the house of a good Baptist deacon, who also boarded the pastor of the Baptist church in the University town. He and I roomed together. He made it a rule of our chamber, and I passively acquiesced, that we should take it right about to kneel and pray aloud before retiring.

But he found out I was an awfully bad free communionist and imparted the news to the good deacon. So they summoned me to appear before them one night after supper that they might make an effort to save me. I "routed them and scouted them, nor lost a single man." They made a dismal failure of their effort to save me.

But soon after that I got notice from the good deacon that I must seek another boarding place.

That preacher lives in Kansas City now. I asked him the other day what he thinks now of close communion.

He said, "Oh, it is of no importance. It depends altogether upon whether you regard it as a church ordinance or a fellowship communion." I asked why he had quit preaching. He said, "I have such a severe throat trouble that I can't preach any more." But he failed to satisfactorily answer the question "Why did not your God keep your throat well, since you were so valiant and faithful in doing his service?" He said something about the "inscrutable wisdom, past finding out," etc. He thinks God has turned the healing business over to the doctors. But they can't heal his throat. So he is in a bad way, unless I can induce him to become a Christian Mental Scientist.

Next week I will continue "Experiences and Incidents," but they will be confined entirely to my experiences since I have been in the Science and the incidents connected therewith.



THE WISE CHILDREN.

THE CHILDREN go loving this good old world,
Just loving it simple and true,
Filling it full of their own sweet dreams
And loving it—that's what they do.
To them it's a place to be happy in,
And they view it with shining eyes;
O, grown folks, weary and wistful and worn,
Are not the children wise?
We grasp for the mean and the selfish things,
They hold to the dream and the play;
We toil for money that leaves us poor,
They're rich in a sunlit day.
We hate and suffer, they love and enjoy,
All under the self-same skies.
O, grown folks, living a life so bare,
Are not the children wise?

—St. Louis Republic.



A PERNICIOUS TEACHER.

IN THE *Literary Digest* of July 20th an estimate of the late Joseph Cook is quoted as follows from the *Advantage-Congregationalist*: "He leaves a place in the world of religion and reform that no other man of the present time can fill." It may be inferred that the critic of Mr. Cook did not refer to his address at the Parliament of Religions at Chicago when he challenged the faiths of the world to wash Lady Macbeth's red right hand. His restatement of the mossback traditionalism disgusted the audience, or that portion who are out of the swamp, of mossbackism. The editor of *Unity*, in an able editorial, demolished the false rubbish of Cook, properly terming it as "tampering with the book-keeping of God." Not only is the dogma of the atonement subversive of morals, but contrary to the cult of the faith which Mr. Cook pretended to represent. "Every man is to be judged according to deeds done." "I came not to call the righteous, but sinners to repentance," said the

son of man. The address of Prof. Drummond at the Parliament of Religions at Chicago, referred to a certain author who said that the average scientific man worships a more awful and, as it were, a greater Deity than the average Christian. That the teachings of such men as Mr. Cook are pernicious is evident to all well informed and unprejudiced theologians. It is to be hoped that the pamphlet of Rev. Jones on Mr. Cook's theology can be circulated, thus to cure the false and mischievous declarations of that wrong-headed preacher. The writings of Dr. Wise, Dr. Felsenthal and other eminent theological scholars, if thoroughly circulated, would undoubtedly do great good in correcting the false and degrading doctrine of the traditionalists.

Jewish Quaker.

(The above article was first published in a Jewish paper and the writer requests us to republish it. It may also be remembered that when Joseph Cook went to Hawaii he acted in such a bigoted, dogmatic way that the people forcibly invited him to leave.—Ed.)



A joker joked and laughed with glee;
"A happy soul am I" said he
I pity folks
To dull for jokes
Who but the side of sobriety see.
Sobriety joked and the joker frowned
Because the joke was meant for him
He grew red and hot
And remembered not
That a joke is a joke wherever found.
So, joke not a joker, for surely he
A joke cannot take; it hurts, don't you see?
But humor, sweet,
All folks may greet
'Tis broad, 'tis wholesome and 'tis free.

C. J. B.



"RABBI BARAKA, a saintly ascetic, often received visits from Elijah, who would communicate to him the secrets of heaven. Rabbi Baraka learned from Elijah that every one in heaven has a companion who is exactly complementary to the person with whom he is placed. Rabbi Baraka entreated Elijah to show to him the man who should be his companion. Thereupon Elijah led him to the market-place, where a jester stood surrounded by a multitude of people to whom he was supplying amusement. 'That is your companion', said Elijah, pointing to the jester. 'What have I done,' demanded Rabbi Baraka, 'that I should be condemned to the company of such a man in heaven?' 'Scorn him not,' responded Elijah. 'By cheering the distressed and sorrowful, and diminishing the sadness of human life, that man is doing a better and nobler work than if he should withdraw from society and lead a life of asceticism and solemnity. Learn that there is joyousness in heaven.'—From the Talmud.

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KEY-NOTE.

I AM ONE AND UNDIVIDED, A PERFECT DEVELOPING INDIVIDUAL, UNFOLDING THE I AM, MY TRUE SELF.

MARCELIN BERTHELOT, the eminent French scientist who first produced smokeless powder and learned to make illuminating oil very cheaply by a chemical process, has announced his discovery of the possibility of producing the foods for human sustenance, direct from the earth. Wheat and corn and grass come from the soil. The ox eats grass and produces beef, the cow, milk and butter. The hen makes eggs from grain; bread, syrups, fruits, etc., come directly from the ground. M. Berthelot takes these food articles, analyzes them and finds the component elements and their proportions. He then goes to the soil and gets these original elements and brings them together by chemical synthesis in the right proportions to make bread, meat, etc., or their equivalents, so concentrated that a man may carry provisions sufficient for a week in his vest pocket. We can scarcely imagine what a revolution this alleged discovery, successfully carried out and utilized, would cause. All farming, stock raising, implement manufacturing, grain dealing—almost all kinds of labor, would cease. We will need only to manufacture clothing, books, papers, etc., and houses to live in, when we can get our meals right out of the Earth we walk on.

The first day of the week, as everyone knows, is the Christian Sunday; Monday is the day kept sacred by the Greeks; Tuesday is the Persian day of rest; on Wednesday the Assyrians worship; Thursday is a holy day among the Egyptians; the Turks keep Friday and the Jews Saturday as their Sabbath.



Healing Thoughts

I WISH to add a slight amendment to the beautiful closing remarks in Mr. B's Healing Thoughts last week. When he said, "An atmosphere of hatred, condemnation, contumely, scorn and contempt may kill stout men and tender children," I think he must have omitted to include the mother of those children upon wise grounds, knowing that any one of these atmospheres would be sufficient alone, to dispatch her,—unless, indeed, she happen to be a Scientist and understands the process of refusing such thoughts, and letting the law return them to the sender. Then she can withstand any imposed thought or word, and even interest herself in the wonderful workings of the perfect law. Condemnation alone otherwise would crush a sensitive. Hatred should not be categorized, as it stands alone in the assumption of opposing Love which is the Power of Mind unto salvation.

Last week I was unusually busy, preparing copy for The Holiday Extra before Emancipation Day, and also giving present instruction, aside from my other regular duties, and Mr. B. kindly wrote the Healing Thoughts. As he is a fine writer, in any department, I am glad the dear readers of The Life had this treat, and I might call it, vacation.

Now, in speaking of Love, Mr. Drummond says that Love is the greatest thing. That is plain, because Love is the Power which, together with Life and Wisdom, constitute the Infinite Mind. (The Hebrew word "Elohim," "the invisible powers," sounds like a masculine noun; but *Eloah* is feminine, while the termination *im*, is masculine and plural. Principle is One and the same.)

Next let us see what the silver-tongued old poet, philosopher, linguist and seer said about this third element in Elohim, or Infinite Mind, and which is its Power. He was speaking before an assembly of Corinthians, upon the subject of spiritual gifts:—

"Though I speak with the tongues of men and of Angels,
And have not Charity, I am become as sounding brass,
or a tinkling symbol.

And though I have the gift of prophecy, and understand
all mysteries, and all knowledge;

And though I have all faith, so that I could remove
mountains,

And have not Charity, I am nothing."

(Paul here evidently meant that to be without Love
was to be without Power, for Love is the power of
Mind.)

"Charity suffereth long and is kind;

Charity envieth not; charity vaunteth not itself, and is
not puffed up.

—Doth not behave itself unseemly, seeketh not what is not
her own,

—Is not easily provoked, thinketh no evil;

Rejoiceth not in iniquity, but rejoiceth in the truth:

Beareth all things, believeth all things, hopeth all
things, endureth all things.

Charity never faileth; but whether there be prophecies
they shall fail;

Whether there be tongues, they shall cease;

Whether there be knowledge, it shall vanish away, for we

know in part and prophesy in part.

But when that which is perfect is come, then that which is in part shall be done away.

And now abideth, Faith, Hope, Charity, these three; but the greatest of these is Charity."

To have Charity is to have power. And nothing can prevent one from having this power. I do not believe there is any reflected or borrowed force that can hinder one from the exercise of this power. The human soul is quite given to it. Love is a part of our natures; and I stoop so low as to love the leaves of the trees and the crickets that delight me with the same round of music forever. Nor do I require you to love me. Love being the only power cannot be enforced. I can exercise Love for you and so let my power shine and be felt, and when you are really acquainted with me you will love me perhaps all I deserve. Let us love, and leave being loved to the perfect law. But Love, pure, spiritual essence of Power, is the light that shines along the perfect Way, the same in trials and joys, in the valleys or on the hill-tops. And it shines not in places only, but upon every living creature and on all things.

When the Scientist speaks of there being but *one Way* of Wisdom and health, he does not mean the same course for each soul, but that each soul has one right way, a certain course in Wisdom. These ways, though differing, are all ways of pleasantness and paths of peace.

Your way may differ from my way, though both lead along the beautiful fields whose flowers bud and blossom forever revealing new and loftier truths in each unfoldment and at each step we take.

Every thought that comes to us from the scientific or unscientific outside, and every inspiration that ebbs direct from first truths in our consciousness, is taken up and woven into the fabric of perfect health so long as we tread the true and perfect way.

I am told a whole church not long since, so far left its path as to try to take the legitimate work of the Law into its own hands, and hold up one little Scientist who happened to be treading along the true path beautifully, though not in accord with the church's views. And what do you suppose was the result? The little Scientist named it "blessing," utilized it and made it a step to rise upon to higher understanding and to a loftier plane. The united thoughts of the whole church (except the few among them who were truly scientific, who dared to think for themselves and who would not therefore take part) moving in one line of "prayer," assumed the nature of shadow, as it approached its supposed victim, and melted like clouds before the sun, when it reached the Light of the perfect path wherein the little Scientist trod. The electricity hidden in the cloud, not finding vent, returned unto its house increased seven-fold, and a most unhappy law suit struck the church! Then it was, when the little Scientist saw the smoke of its torment afar off, the words came:—"Forgive them; they knew not what they did. Let there now be Light." And there will yet be light for all the members of that blessed church.

If, when the church was tempted to chastise the Scientist, and had met in council for that purpose, one in its midst had risen and said:—"Bless, and curse not. If even an enemy hunger, feed him; if he thirst, give him

drink; be not overcome of thine evil intentions, but overcome evil with good,"—he might thus have saved the church from falling upon its own sword.

Love is the fulfilling of the Law.

C. J. B.



THE BIBLE LESSON

THIRD QUARTER.

1901.

Lesson VIII.—Aug. 25.

A BRAHAM AND ISAAC.—Gen. 22:1-13.

Key Note:—"In faith Abraham, being tried, offered up Isaac."

Is it true that God, or Nature, or Infinite Powers, do things for the purpose of trying people's faith, or constancy, or genuineness? Did God so test Job's integrity? And Abraham's? And Jacob's? If so, what could be the purpose or end aimed at? Was it for God's sake or for the man's sake? If there were a personal deity I could see the he might wish to try men's fidelity to him by such a process as that set out in the poem called Job. But Infinite Wisdom could have no such purpose or intent. Men have trials, and their staunchness is tested thereby. If they are true to principle they overcome and are benefited. But they bring the trial times upon themselves by error or permission of inherited weakness.

Isaac was born within a year after the Angels' visit, of parents 100 and 90 years old. Isaac means laughter, so named because Sarah laughed when she heard the angel tell her husband that she would give birth to a son. He was born B. C. 1896. Josephus says he was 25 years old when the events of this lesson occurred. If so, the date of it was B. C. 1871.

Abraham at this time lived at Beersheba, a town on the southern border of Palestine, forty-five miles south of Jerusalem. The place resorted to by Abraham and his son for the sacrifice, was probably either Mount Moriah, on which was afterward built the temple, or Calvary where the great sacrifice of Jesus was made long after.

Hagar, the maid, and her son Ishmael, Abraham's son, had been sent away into the wilderness to perish, on account of the jealousy of Sarah. They would have perished but for the intervention of an angel.

Verse 1 says that God proved, or tempted, Abraham. The Law of Being brought him to a testing time on account of his lack of wisdom. But God did not tempt him. Love tempts no man to do wrong. It was Abraham's zeal for his ideal of God that led him into the erroneous supposition that God wished him to slay and burn his son to gratify his love of scorched flesh and destruction of human life. It was a mistake like that made by Francis Schlat-ter when he got a notion into his head that "Father" wished him to go away into the wilderness of Mexico and starve.

Verse 2 says that God told Abraham to take his son

Isaac to the land of Moriah, the mountainous district of Jerusalem, and there "offer him for a burnt offering."

Offering to what and for what purpose? Supposedly to God to please or mollify him. It is difficult to understand how or why this would please God. Sacrifice of that which is dearest for the sake of a worthy cause or a principle, is admirable and a sign of noble character. We all admire the heroism and patriotic devotion of Arnold Winkelreid who made a breach in the phalanx of the enemy by receiving the spears of many into his own body, and of the women of Sparta who gave their long tresses for the defenders of their homes to make bow strings of. But I cannot see anything very admirable about a man's concluding he ought to slay and burn his son to please his God. And he was an old man, too, 125 years old, while the son was only 25 and worth a dozen of his father for almost any purpose. It was like that outrageous act of Jephthah in sacrificing his daughter to keep a foolish vow.

But Abraham heard that voice within him which he believed was the voice of God, and proceeded to obey.

Verses 3, 4, 5 and 6 say that Abraham rose early the next morning after he had the vision, saddled his ass, tied a load of split wood on its back, took two young men servants and Isaac and started for Moriah, 45 miles away. They probably all went afoot while the donkey carried the wood. It took them three days to make the trip.

Isaac did not know what was up, or he might have demurred.

Abraham then took the wood and strapped it on Isaac's back while he took a lit torch in one hand and a big, sharp knife in the other. He ordered Isaac to climb the mountain with the wood, while the servants remained behind with the ass.

Verses 7, 8, 9 and 10 say that Isaac, suspecting from the preparations and knowing his father's habits, that a burnt offering was to be presented to God, asked where the lamb was. Abraham evaded the answer.

Then the old man built an altar on the hill out of the wood Isaac had carried up the mountain side, seized his son and bound him hand and foot, threw him upon the altar and drew his "snickersnee" to cut his throat before burning him.

It would seem that the young man submitted supinely to his father's encroachments. It was filial devotion and the superstition attached to the solemn rite that induced obedience.

Verses 11, 12 and 13 tell how "the angel of the Lord" stopped the deadly knife before it did its work and directed Abraham to a ram which had gotten its horns entangled in the brambles near by. He therefore untied Isaac and slew the ram and burned it on the pile of wood, and thus greatly pleased God.

The angel said, "For now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from me." (He seems to have forgotten Ishmael).

Notice that it was fear that induced the act, not love or devotion, and that the "angel of the Lord" identifies himself with God.

It was an unworthy motive. If some tyrant had compelled Abraham to sacrifice his son, we would give Abra-

ham no credit for doing it. He did it, it seems, because he thought his God had told him to and he was afraid to disobey.

His Lord self showed him his mistake, but the voice of fear was a delusive one.

This is the act which has given Abraham the name of being the most faithful man. God had assured him long years ago that his seed should be as numberless as the stars in the firmament. This son was not born until his parents were too old to have children, in the course of nature. Yet he believed. Then, after he had a son, then the only chance for legitimate seed, he thought he was commanded by God to slay him. Yet, in the face of all this, he believed that promise about the seed.

It was, indeed, a strong test of faith.

It was faith in God in the face of evidence. Commonly people demand evidence to strengthen their faith.

Abraham's God seems, at this time, to have had only one devotee or worshiper. It was a new ideal, so far as we are informed. It may have been the same God that Noah believed in and that Cain and Abel offered gifts to, modified by Abraham's peculiar views. But it is certain that Abraham's God was the one that developed later into the Jewish Jehovah, and still later became the Christian's deity. Jesus gave a new light on God, which is just now being realized in the omnipresent Infinite Being, the God of the New Thought advocates. It is a vast improvement over the crude notions of the old nomad of the plains, the faithful patriarch of Hebron.

I believe it was Calvary up whose side Isaac carried the wood upon which he was to be sacrificed. It all forcibly typified the great occurrence about 1900 years later when Jesus, the Lamb of God, bore the wood upon which he was sacrificed up the same hill.



Answers to Correspondents

MRS. M. A. PACKER asks many questions. I must abbreviate them, she is so prolix.

She first quotes from *Healing Thoughts* of Feb. 27, 1901, as follows:

"The Infinite Power of this Universe is not a person, was never so much as individualized. This honor of individuality belongs to the human race alone."

Then follow her questions, which I arrange by numbers:

1. How do you know Jesus was human? He said, I and the Father are one, meaning God, and prayed to God.
2. If God means only the "Invisible Powers," taken in the abstract, how can abstract powers, the breath, or the mind, be power, truth, or love?
3. I do not believe I know what love and truth are. What are they?
4. What is the difference between love and selfishness? Do I not love my children because it is nature and because they give me pleasure, because they are company for me and love me, because I am proud of them?
5. How could "Infinite Powers of the Universe, never

having been individualized," create all things, human beings, etc?

Answers:—1. God is individualized in men, and maybe in angels and seraphim. These are God individualized. The Universal omnipresence is not individualized.

Jesus emphatically claimed to be human. Forty-five times in the New Testament he is reported to have called himself "the son of man." In only about five places is he said to have used the term "son of God" when referring to himself.

Yet, this fact does not indicate that he is any the less divine. The human is divine, is God individualized.

Jesus was one with God in the same sense, but in a higher degree of development, in which we are all one with God, that is, in essence and in mind or soul faculties or powers. Thus we are all "in the image and after the likeness" of God.

Jesus spoke words aloud addressed to the Father for the sake of others, to get down to their understanding. At the tomb of Lazarus he said, "I said it on account of the people, that they might believe." When he went off into the silence for renewal of power, he only aspired and received inspiration. The Infinite Omnipresence filled him as he opened the windows of his soul to receive.

2. Power is Essence as well as principle. God is Substance in which law or principle forever resides. This Law is without a lawgiver: it is the order in and by which Being is, as eternal and essential as Being itself.

Love is essence and principle and love is power. The same is true of Mind. They are abstract or concrete only as we view them. We may, for example, take an abstract view of mind as the force which gives rise to thought. Or we may think of it as essence, everywhere in space, the substance upon which existence is founded. This is a concrete view.

3. Love is the divine power of attraction and unification. And its being power does not preclude the idea of essence. Remember that essence is not matter and matter is not substance. Here is where so many err, from the long habit of thinking of substance as being inseparable from density and tangibility.

Truth is the very most expressive term for the essence and law of Being. You see, the names of this essence are legion, for it is infinite in properties and attributes. Truth is the idea of standard and integrity. Hence, to be true is to be in accord with the standard, Truth. God as Father Principle is not true, but Truth. God is not a lover, but Love.

But Truth and Love have been defined and treated of so often in *The Life* that a charter subscriber ought to know by heart at least what the Editors think about them.

4. Love and selfishness are opposites. Love gives all for the good of humanity, even the dearest family ties, if need be, while selfishness seeks to draw all into the narrow confines of self. Love regards not self as weighing announce when put into the scales against the common good. "Love seeketh not that which is *not* her own." (The old translation was wrong.) She seeks only her own. Selfishness seeks only that which is not truly its own, because a capacity to receive it has not been opened. Loving giving forth opens capacity to receive more abund-

antly.

Yes, you love your children. You are so devoted to them that when your daughter married an excellent man with a good living, you wrote me about in the same strain as if she had died. It was an awfully sad letter. That was downright selfishness into which your love had gone to seed. You narrowed it too much. It became a hybrid. You should have rejoiced because she was happy.

Your true love for your children is natural. It is the universal mother love provided by nature for the protection of the young. It is therefore right, even if it does cause the mother to fight off the young of another. Yet, it is not the broadest love, although there is no other love purer from sensuality or more devoted and self-sacrificing. A mother will die for her child. Nature was wise in making it so.

5. This question has been answered so often in *The Life* that I need only briefly repeat: The only creation possible is expression. There is but one essence and this is constantly being expressed into individualities and entities. It is the life principle in it that causes it to do so. This process cannot cease while life is. Man is the highest expression we are acquainted with. The Universal expresses, it becomes individual—this is creation; the individual manifests—this is existence.



THE FOLLOWING is clipped from the St. Louis (Mo.) Star.

Assistant Health Commissioner Charles W. Francis is authority for the statement that the law recently passed aiming at prohibiting Christian Scientists from treating the sick, has failed of its purpose and that, aside from possible punishment for criminal negligence, they cannot be suppressed.

"No action will be taken by the Health Department in the case of Mrs. Amelia Steinhouser, in whose house at No. 4350 DeSoto avenue the infant child of Mr. and Mrs. Fritz Bollig of Venice, died last Wednesday," said Dr. Francis. "There is nothing we can do. Mrs. Steinhouser administered no medicine, signed no death certificate nor in any other way made pretense to being a medical practitioner. She merely prayed for the child's life and for that service received no money and, according to her own statement, expects none. In no way did she violate the law, and in no way can we proceed against her. The Grand Jury may take up the case and return an indictment for criminal negligence, which most certainly would apply to the child's parents and might also extend to Mrs. Steinhouser."

"But will this not open the way for Christian Scientists to continue the treatment of the sick?" was asked.

"Of course, it will," Dr. Francis replied. "But what are you going to do about it? The constitution of this country gives every one the inalienable right to pray to any God he chooses, and as the Christian Scientists depend upon the efficacy of prayer alone, they must be left alone. Now, if any of them administers medicine, signs a death certificate or in any other way impersonates or represents himself to be a physician, it is a very differ-

ent matter, and he can and will be prosecuted under the law, which is very severe in such cases."

If Dr. Francis is correct in his construction of the law, it would appear that the Christian Scientists have been vindicated without even the trouble of a test case. At any rate, as the Health Department will not interfere in cases which result in death where no impersonation of a physician has occurred, the Christian Scientists in St. Louis are in a safe position and may practice their faith upon all who consent to receive the treatment. What the grand jury can or will do remains to be seen. (It may as well be understood now and for all time that people are going to exercise their own sweet will as to the kind of treatment they have in sickness, and if they wish to compensate the healer for his services, they are going to do it.—Ed.)



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

VOL. 8.

KANSAS CITY, MO., WEDNESDAY, AUGUST 21, 1901.

No. 17

The Ocean's Smile

"Some people call it Ocean, and others call it God."

The Ocean waves along the Southern California Coast have been brilliantly illuminated at night for several weeks, but so far Science has failed to find a solution of the phenomenon.

THERE IS a smile on the face of the ocean,

And it ceaselessly reaches its hands

To the people, the sweet-faced children,

Who meet it half way on the sands.

Do you doubt there is life in the ocean

When at night it smiles to your face,—

And smiles in a break of beauty,

That fills us with love and with grace?

Kiss hands to the sea and embrace it,

Now that love illumines its wave,

From the heart of the "Infinite Mother"

With the light that blesses and saves.

Bend knees on the sand by the breakers,

"Where sea weeds beckon and nod;"

Though some people call it Ocean,

It smiles and we know it is God.

Oh, face-illumined Father,

Oh, Mother of Infinite Love,

We bless thee for smiles that gleam on thy face

Reflected from Kingdom above.

Then cease your "microbian" twaddle

And your talk of "chemical strife,"

And uncover you head in the presence

Of the Process of Infinite Life.

For down from the Throne of Wisdom,

Comes the message lightning-shod,—

"My Presence fills, and is, all things,

I am the Omnipotent God."

George W. Carey.

The leader this week continues EXPERIENCES AND INCIDENTS, begun last week. This week they are all occurrences taking place since I began the study and practice of this Science. You will find it very interesting reading, if not encouraging and helpful.

I will call your attention to the Key-note, which is continued from last week's issue. Dwell upon it. It will help to unify and individualize you.

Mortal beliefs are not spiritual.—Science and Health.

Belief in the power of malicious magnetism is not spiritual.

C. J. B.

Every issue of your good paper is filled with new and vitalizing truth.

Mrs. S. O. Morton.

Nature gives us but one tongue, but two ears that we might hear much and speak little.—Zeno.

Don't fail to read the Bible Lesson this week. It has some startling and original thoughts in it.

We are not so much what we think we are, as we are what we think.—C. J. B. in Holiday Extra.

Send 10c for next issue of The Holiday Extra, now in press, you will be pleased with this issue. Send to A. P. or C. J. Barton, 3332 Troost ave., Kansas City, Mo.

READ THIS: We will give the *Holiday Extra* for the rest of this year including the issue now in press, as a premium for each new yearly subscription to The Life and \$1.00 received before Oct. 1.

A deaf man sits before me as I write and asks questions. He says, "Ask me a question which I cannot answer." Mrs. Barton asks, "What is it that sleeps?" He replies, "Nothing sleeps. Only law ceases to act for motion."

The rose is an expression of harmony and melody in form, color and perfume. If you see or perceive the true rose, you see or perceive God. In fact, if you see or perceive anything that is real in Being, you see or perceive God. There is only God—manifest and unmanifest.

I believe the power to heal and help mankind grows and brightens as one studies and practices the pure principles of Christian Mental Science, if one steers clear of the isms and ologies of fanatics and the superstitions. Such theories scatter power.

We have received the little red book entitled "The Christ of the Red Planet," but have not read it yet. It seems to be a story—scene, Mars. Eleanor Kirk (Mrs. Eames) is the author. She is a forcible and pleasing writer, and we doubt not this new book is worth reading.

A farmer was trying one morning to arouse his sleepy son from his slumbers, and to enforce his argument in favor of early rising, quoted, "It was the early bird that caught the worm, you know, my boy." The young sluggard opened his eyes and remarked as he turned over for another nap, "Good for smarty Mr. Worm; he should not have been out so early."

Experiences and Incidents

II

WHEN WE prepared to go to Chicago to attend Mrs. Hopkins' Seminary I met with my first demonstration in finances. The day before we were to start I met a man on the street whom I had not seen for many years. When we were boys he worked for my grandfather and often we played together. I noticed he wore R. R. conductors' uniform. He said he was passenger conductor on the C. and A. R. R. I told him we were going to Chicago the next day and he arranged it so that we got half fare rates.

Another demonstration occurred when I went to San Francisco to attend the Science Congress being held in connection with the Midwinter Fair. I had spoken about going two or three times to a wealthy friend of mine who had taken my course of lessons and in one of whose buildings the Santa Fe R. R. office was located. He said I ought to go. I told him I would like to go but hesitated about spending the \$65.50 necessary to pay R. R. fare. The day before I needed to start to get there in time he dropped in to the office and asked me for a piece of paper. I handed him a tablet. He wrote and handed me an order on the Santa Fe agent to let me have a round trip ticket to San Francisco and return and charge it to him. Afterward I attended him through a spell of sickness. I visited him once a day for six days. The last visit he asked what he owed me. I said, "Nothing. I would not think of charging you after your kindness to me." He replied, "Now, I don't want you to begin to pay back that favor. It was intended as a favor and it is not the only favor I am going to do you. What would you charge anybody else?" "\$2.00 a visit," I answered. "That would be \$12.00," he said. He then went to his desk and handed me \$17.00. I said, "This is \$5.00 too much". "Oh, I will throw that in for good count," he replied.

While we were at Mrs. Hopkins' Seminary there was a young man there who was called upon every evening to talk. He would get up and say something like this:

"I am God. There is nothing else I can be but just God. I love to be God. I can't help being God," and he would repeat this over and over with variations for an hour.

Mrs. H. kept him talking in her Seminary and meetings until the whole thing evaporated in mist. He utterly failed to establish his claim; he did not show forth the signs to accord with his pretensions. He did not the works of God.

While in the class W. C. Gibbons sat just back of me. He used to say, "I can see Barton grow," I sprang out of the old way into the new with so much alacrity.

As illustrative of the power of the silent word, a man came to my law office one day on some legal business. He sat down and began to tell what an awful time he had had with La Grippe, etc. He went on quite at length, while I denied, silently, every word he said. Finally he straightened up and concluded, "I reckon there was not much the matter with me, after all. I am all right now."

Upon another occasion I was doing some business for a client when a young lawyer who officed on the same floor came to the door and said, "Barton, I have an awful head-ache." I said, "Well, don't bring it in here." He halted and said, "Do you mean I must not come in?" I replied, "No; you may come in, but leave the head-ache behind." He came in and sat awhile. As he went out he said, "Well, I must have left that head-ache outside, for I have not felt it since I came in." He passed the door an hour later and stopped to say, "I have not had any sign of headache since you told me to leave it outside."

One day a lady came in on some legal business. After conversing a few minutes she remarked, "Well, since I came in here I have gotten well of the worst toothache I ever had." I did not know before that she had a toothache.

Once a man and his wife opened a grocery store in our neighborhood. The wife attended the store. Two or three times a week as I started to the office of mornings I would call in and order groceries sent up to the house, pay cash and go on. This continued about eight months, when I went in one evening after supper to get some article and found both man and wife there. He timidly edged up to me and asked the startling question, "What sort of a man are you?" I replied, "Why I am a lawyer and believer in the Good. Why do you ask?" "Well," he said, "wife and I have noticed and often spoken of it, that every time you stop here and order goods in the morning we have double the business that day over that of other days. We have wondered why it is so, and I thought I would ask you?" "Well," I replied, "I suppose it is because I believe in success and carry the atmosphere of success with me."

One day my fourteen-year-old daughter came in from school and said, "Oh, papa, I have had such an awful growing pain in my leg all day!" I was stooping over shaking down the base burner. I looked up and said sharply, "No, you haven't any thing of the kind." She looked surprised, but almost at once ran out into the next room exclaiming, "Oh, Mamma! I told papa I had a growing pain in my leg and he said I haven't and sure enough I haven't."

One day I met a friend on the street. He had spectacles on. I asked him why he wore them. "Old age," he answered jokingly. I said sharply, "You do not need glasses. Take them off," and passed on. Almost a year later he told me he lost his spectacles on the afternoon of that same day upon which I spoke to him about it and found to his surprise that he did not need them and had not needed them since.

Recently I was telegraphed to to treat a little girl. The dispatch said, "Pneumonia—convulsions—very low." The grandmother engaged the treatments while the parents had three physicians, one of them an eminent doctor from a distant city, and two nurses in attendance. They finally decided that she had tuberculosis of brain and spinal cord and that recovery was not to be thought of, as no case of that character had ever been cured. One doctor said that only the post mortem examination would reveal just what was the matter. But they stuck to the

case while I stood guard over the little one day and night, absent treatments. And here I will remark to those who believe that one treatment ought to do the work, that it often occurs that we must thus stand guard against immediate present influences and mentalities. The mother was of a nature to give down in despair if husband or child were sick. Immediately I lifted her above that so that she was happy and full of confidence. She would smile and say to the doctors, nurses and all, "Miriam is going to get well." The doctors thought her mind unbalanced by grief. The grandmother wrote that one of the nurses was hopeless and the other not much better. I wrote and affirmed at the same time, "Those nurses must go." At once one of them was called away by sickness in her own family and the other by a previously engaged case, and new hopeful nurses took their places. I was informed that the Drs. refused to allow the little one to be turned in bed. I said, "She must be turned; I will see that one of the nurses attend to this." The little one took matters into her own hands and suddenly sat up in bed and turned over on the other side and lay down again to the great surprise of all, for they thought her too weak to even turn her head. Then I said, "There are too many doctors. Some must go." Two went, but the father kept one with the little one. She got well and the doctors are not done trying to figure it out how it ever occurred.

At the same time I received the telegram about this little girl one came from Texas saying, "Treat five year old Frank Shirley—spinal meningitis—low." The sender was an entire stranger. I began treatments and continued diligently. In two days another came saying, "Patient better—continue treatments." The boy got well, and I am told that the father, although said to be a saloon keeper and gambler, is telling everybody that I saved his boy and has sent me some other business.

One day in the private office a woman was relating her woes at length. A round walnut table standing in the middle of the room about three feet from where I sat began to rap loudly. It seemed to be responding to her. At the end of each statement it would rap once or three times—sometimes twice. The lady asked what it was. I said, "Spirits. Be careful. When it raps once it contradicts what you say. When it raps three times it gives assent to your word. When it raps twice it means that what you say is doubtful." We were quite amused over the responses which followed. She said, "I just believe I have a cancer internally somewhere," "No!" said the one rap. "I do hope you can cure me," she said. "Yes!" emphatically responded the table. She got well.

When I began this study a warm glow came in the top of my head. This continued and spread downward until my whole body was renewed. It took about two weeks. I could always tell just where the dead line was. The great toe on my right foot was the last to take on the new condition. It was a little numb and slightly ached as if it had been cold and was beginning to warm up. Ever since this process was completed I have had the feeling that the former A. P. Barton is dead and a new one stands in his shoes.

One day at Mrs. Hopkin's Seminary a Dr. Tappan from Kansas City who had gone there with us, once a practi-

ing physician, was required to get up on the platform and deny matter aloud for fifteen minutes by the clock. He did it vigorously. He would vary the statement, "There is no matter," by putting emphasis upon different words, first upon "matter", then upon "no", then upon "is" and so on. Some of the susceptible sisters swayed to and fro believing they were about to evaporate bodily.

I used to lie in bed of nights and deny matter until I felt like a pin—no larger. We were so taught.

I hope you will all profit by these few experiences and know that the writer is earnestly pushing forward and does not believe that the end of possible attainment is yet even in sight. A great power is just before me. I will attain unto it, every day a little.



The national holidays, or the days recognized by the U. S. government as legal holidays, are Jan. 1, (New Year's day), Feby. 22, (Washington's birthday,) May 30, (Decoration day,) July 4, (Independence day,) the first Monday in Sept. (Labor day,) the last Thursday in Nov. (Thanksgiving day,) and Dec. 25, (Christmas day.) Seven in all.



We met a woman in Pueblo while we were there, not a Scientist, whose husband had been sick a long time and she was very tired waiting on him. Some friends tried to get her to have Science treatment for him. In the conversation she remarked with a sigh, "I do wish he would get well—or do something." I understand he "did something" soon after. Such things are common. The poor fellow probably carried a life insurance, in his dear wife's favor.



Mr. and Mrs. J. A. Nield, former students of our school, of whose excellent work in the cause of Truth our readers have before heard, have closed the Home of Truth at San Diego, Cal., and gone to San Francisco to establish a school there. They are talented, thorough going, earnest people and we heartily recommend them to our patrons in the city of their selection.

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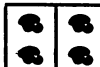
KEY-NOTE

I AM ONE AND UNDIVIDED, A PERFECT DEVELOPING INDIVIDUAL, UNFOLDING THE I AM, MY TRUE SELF.

If the will lifts the arm, it ought to be able to lift the entire body, and would be, but for fear. Many birds fly miles by the mere force of their buoyant, fearless life and will power, without moving a wing. Many beetles soar aloft when the closest mechanical calculation of weight of body, surface of wings and rapidity of motion of wings, decides that they cannot fly. All my life I have had many dreams of flying from place to place by the sheer force of will. In my dream I just will to rise, and rise. I will do this awake sometime.

A preacher saw a little boy going fishing on Sunday. He stopped him and solemnly asked, in a clergyman's nasal tone, "Little boy do you know where boys go to who fish on Sunday?" The little fellow brightened up with the thought of having an opportunity to do the good man a favor, and replied, "Yes, sir: some of them go over to the mill pond back of the meadow and some go down to the creek. I think the best place is the deep hole just below the ford down there. Where's your bait and tackle, Mister?"

Nature is greater than art. Art is imitation; nature is original. I love nature and admire art. The closer the imitation of nature that art succeeds in coming, the more we admire it. Nature is first hand from the Power of Life; art is second hand. Nature is God; art is man reflected. Love is nature; friendship is art. You can cultivate friendship, but not love. Nature speaks through trees, flowers, the ocean, the soul, the wind and sunshine; art echoes from canvas, marble, clay, sounding tongues and chiseled form. Let us be natural—not artificial.



Healing Thoughts

"PLEASANT DREAMS," as quoted by Mrs. Pillsbury in her excellent journal, *Boston Ideas*, came in between myself and my chosen theme for Healing Thoughts, this fine Wednesday morning. I had meant to write upon Hallucination as the necessary smoke of every fought battle and real victory; or as the dull background upon which active thought paints the living picture.

"Pleasant Dreams;" or, may you in your thought, when slumber comes, glide into the land of Morpheus with your own soul so full of living and true ideals that they will overcome, and vanquish every false or defective spirit in Dreamland.

The Individual never sleeps. It is the soul that dreams and slumbers. It is the mentality of the soul "in the body" that lets go of striving, and drops into the arms of Mother Nature where the flowers and the fruits, and the precious stones always lie.

Well people do not often dream. They do not need suggestions in dreams or otherwise. The one who is sick has fears and the thing feared melts the hinges off doors and gates, so that any thought may intrude. Morpheus, king of the Land of Slumber, has a great budget of misfit race-thoughts for such a one to try on. Like the Public School Board when it swaps its unsatisfactory teachers round from one ward to another, giving to the most submissive one the lowest place, so the worst, most unaccountable dreams are thrown in at the door which fear and nonresistance has opened widest.

If dreams ever come to warn people, there is one thing sure you may always remember:—they never come to distress or annoy you. All premonitions appear in the weak points, for the purpose of calling your attention to neglected spots. Even Morpheus throws in a skeleton or a troupe of demons to call your attention to the wide space you have neglected, left open, in the door of your sacred temple.

The dream of the skeleton should be *handled* thus:—"This means there is nothing left of the sickness or want or sorrow but their skeleton, and it has appeared that I may shut the door to even that. In its stead my word will bring forth abundant health, plenty, and freedom from sorrow."

The dream of demons should be dealt with thus:—"This has appeared that I may banish all envy, malice, jealousy, from my consciousness forever, and formulate through my word, instead, justice, good-will, love and honest purpose, henceforth."

The Individual never deals directly with objective things. The soul looks outward and goes a sight seeing, in day or in night dreams. It may so direct its thoughts and its powers as to have pleasant and useful dreams, or, no dreams at all.

There should be no idle thoughts. Every act of the soul may be rightly directed and utilized and made to accord with truth itself.

"Dear Friend:—I dreamed of flying. What is this the sign of?"

Yours, L."

Answer. It may signify only that you have been resisting gravitation, in your thoughts, and trying to levi-

tate, and that your waking thoughts have been reflected in your dreams. It may mean that you have quit masticating flesh, and have lost some of its heaviness in your dreams. Again, it may mean that you have discovered who your "father" is,—have found out who you are in reality,—one full of truth and power, so that you are able to know that you are independent of the body, and that without it you are free from the bonds of gravitation and may soar where you will.

No body is ever going to be able to fly away from the planet on which it moves. If it did it would break a natural law, that of the mutual attraction of material bodies. but since the body is not you, but only your instrument, you may fly away and leave it tethered to gravitation until the time when you are ready to transform it into your own substance by the renewing of your mind.

Until then, sleep may not be dreamless.

Sages have sought respite from toil and care, relief from wrong thinking and its burdens by longing for the deeper sleep which they have wildly hoped is dreamless. "To die; to sleep; no more; and by a sleep to say we end The heartache 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."

—(Shakespeare in Hamlet.)

"Pleasant Dreams" we say to our loved ones as we leave their couch at night, and "*Pleasant Dreams*" goes ringing down the fields of phantasy and set to flight the waiting hosts of Dreamland so that thine own pleasant thoughts attend thee even in thy dreams. The prince of the powers of the air and his misfit race thoughts stand back, back, until their dim outline fades in the distance.

Pleasant Day-dreams, are the little workmen that renovate the tissue of the body. Conscious thought furnish the substance of the tissues ready for coloring.

"I find myself continually imagining tragical things" said one a short time ago, "What does that show for me?"

It shows that you have lively and fertile powers that will serve a fine purpose when you take control and rightly direct your thoughts and fancies. The imagination is an explorer, which if sent by Reason in the right direction may enable the soul to make wonderful discoveries. Every true manifestation is a thing of joy and gladness.

A few evenings ago every member of our household had gone out, save myself, and after the close of the Silent Hour I took a chair upon the front porch. A cricket in the grass chirped a song of peace on earth, good will to men. The young moon made poetry in the tree-leaves and on the grass that hid all of the cricket but its voice. The air was silvery and sweet-scented, and all nature seemed full to overflowing with the vibrations of love and praise, so that if the animal kingdom should keep silence, the flowers and the trees and the very rocks would speak their thoughts.

And a voice within me said, "Surely Righteousness

and Truth are the only powers forever. And as we freely partake of that Power we become as it, in thought, and portray it in our lives." C. J. B.



THE BIBLE LESSON

THIRD QUARTER.

1901.

Lesson IX.—Sept .2.

ISAAC, THE PEACEMAKER.—Gen. 26: 16-25.

Key-note:—"Happy the peacemakers; for they will be called sons of God."

Isaac was born at Beersheba, B. C. 1896.

The sacrifice experience took place B. C. 1871, when he was 25 years old.

His mother died at Hebron B. C. 1860 when Isaac was 36 years of age.

He was married to Rebekah at Beer-Labai-Roi B. C. 1856 when 40 years old.

Jacob and Esau, twins, were born B. C. 1836, their father Isaac being 60 years of age.

His father Abraham died and was buried near Hebron, B. C. 1821, Isaac being 75 years of age.

The events of this lesson occurred at Gerar, B C 1804, Isaac 92 years of age.

He was deceived by Jacob into giving him the birth-right blessing instead of Esau, at Beersheba, B. C. 1760, 136 years of age and blind.

He died at Hebron B. C. 1716, 180 years of age, and was buried in the cave of Machpelah, near Hebron, where lay the remains of his father and mother, and afterwards Jacob was buried. That cave sepulchre can be seen today with door and barred windows in a good condition.

There is very little of importance in this lesson. The story is briefly this:

Abimelech, a Philistine king, asked Isaac and his herdsmen to move away from Gerar because he was growing so powerful that he was likely to cause him trouble. He went to another part of Gerar and re-dugged the wells his father had digged and which had been filled up by the Philistines. Then they dug a new well and found "springing water." But the native herdsmen raised a row with Isaac's herdsmen and Isaac moved again, and digged another well and they were permitted to stay there for a time. It was out of the borders of Gerar.

Isaac then went up to Beersheba where the Lord appeared to him in a vision at night and reassured him. There he built an altar and pitched his tents and lived there until after Jacob's marriage, when he returned to Hebron.

This lesson is called "Isaac, the Peacemaker."

It seems, however, that the only way he made peace was to run every time the enemy got after him.

I once saw some boys playing marbles, four of them. Some larger boys came along and began to annoy them. The four marble players quietly moved to another place.

There they were scolded at by an old woman in a shanty who was disturbed by their noise. They did not jaw back at her, but moved up into a cow pasture, found a good place where the owner salted his cattle, laid out their ring and began playing. After they had enjoyed their sport some half-hour the farmer came riding by going after his cattle. He spoke sharply to the boys and said they were trespassing upon his premises. So they moved again, this time down to the big road. There they enjoyed their game until they were tired and went home to supper.

But I never heard those boys called peacemakers, nor thought of them as such. It is true they prevented serious trouble by moving on each time, just as Isaac did. But they were not peacemakers, in the true sense which receives the blessing. Neither was Isaac for moving on to avoid trouble. I will tell you another true story to illustrate what a peacemaker is.

A house painter came to my office one day very angry at a building contractor for whom he had painted many houses. They could not agree on a settlement and he wished me to go to work and file liens on many of the builder's houses. The builder was an acquaintance of mine and I knew him to be a fair man. So I persuaded the irate painter to agree to meet him at my office on the next day. I notified the builder and had them both bring all their bills and accounts. When we got together I audited all the bills, payments, debits and credits on both sides and figured out what the builder owed the painter. He at once made a check for the amount, volunteered to pay half of my fee and told the painter to come to his office the next day as he had some more houses he wanted him to paint.

Thus much hard feeling, a feud, a long, expensive lawsuit, big attorneys' fees and life long enmity were avoided between those two men by the cool-headed conduct of a sensible lawyer. He was a true peacemaker.

Another true story:

A husband and wife had grown apart, believing one another to be guilty of wrong treatment and cruelty. Bickerings grew into quarrels, quarrels into deeds of violence. A divorce suit was about to be begun. The man went to an attorney for consultation.

That night the lawyer told his wife about it and related the troubles as the husband had told them to him. She said, "Please hold off proceedings for a day or two until I can try my hand at peacemaking. I know Mrs. G. and believe there is a mistake at the bottom of this trouble which I can correct. They both mean well and I believe love one another." The lawyer said, "All right," and the little, bright, sensible wife went to work. She first called upon Mrs. G. and found her in deep grief. She then hunted up Mr. G. and found him at a hotel walking the floor of his room, pale and nervous. She arranged to have them both meet her at her husband's office the next day. The husband had business elsewhere for the time being. She first, with consummate tact, got them to fussing and going over their regular stock of counter-accusations. She thus got at the root of the trouble. She then laughed, stamped her foot for silence and said, "All this trouble is founded on a mistake. You love one another

and neither has ever intentionally wronged the other." She then quietly laid the true situation bare before them until they first blushed, then smiled, then wept, and then rushed into each other's arms. They went home happy and have been so ever since. Whenever they think of that lawyer's wife they say, "Blessed are the peacemakers; she is a true daughter of God. Blessed is she forever more."

She was more of a peacemaker than Isaac was, was she not? I think so.

Is it right to submit to being wronged and imposed upon for the sake of peace? I do not think so, except in extreme cases. If a man attempts to wrongfully drive me off my claim, I do right to both him and myself to prevent him from doing it, unless I must kill him or do him great bodily harm in order to do it. In that case I must move off and give him at least temporary possession until I can appeal to the law for protection. I do my neighbor a wrong if I encourage him to cheat, rob or impose upon me by supinely permitting him to do it. I must prevent him if I can by any fair and just means.

Isaac may have been justifiable in moving on when the Philistines annoyed him, for the land was as much theirs as his, and to stay forcibly would have led to bloodshed. But to make a lesson on him as a peacemaker for doing it, is certainly straining a point.



MEDITATIONS

By KAXTON

KNOWLEDGE FLIES with the wings of the eagle, but wisdom lingers until the faith of the foolist grows weak and the pride of the haughty becomes intolerable. The prophet of the Lord of righteousness cries out "How long, O Lord, how long?" The holy Messiah saw that wisdom dwelt not with the generations of men, and exclaimed, "O faithless and perverse generation, how long shall I be with you? How long shall I suffer you?" Wisdom and justice are enthroned afar, and the children of Truth look upon a world drunken with selfishness and wonder how long their kingdom shall be delayed. It is only a dream that whispers in our ears that the kingdom of truth is now. No; we cannot call this half-hearted assent to truth and justice a kingdom. Our hope is far larger and brooks not the apathy that freezes the souls of this generation, and blights the fruits of truth wherever the good seed is sown.

Jealousy, pride, selfishness, avarice, have taken deep root in the hearts of this generation and the end is not yet. When the God of wisdom and truth gave to Abraham the promise of the land from the river of Egypt to the Euphrates, the fulfillment of this promise was placed at the end of a waiting period of four hundred years, for the iniquity of the Amorites was not yet full. Whether you like it or not, it has always been the plan of Omniscience to allow the baser elements of human character to grow to maturity. The iniquity of the Amorites was not

yet full, and so they were not yet cut off until the phase of character which had begun to develop was complete. This is one way of putting it, and is perhaps not the most philosophical. The philosopher would say that the Amorites had a firm hold upon the land and could not be dispossessed by the seed of Abraham until the former had wasted their power in sumptuous living and the latter had acquired strength and hardihood through a period of bondage in the land of Egypt. It matters little how you put it, the facts are the same, and the principle is applicable to the people of this country today. There are elements in our national character that are not yet ripe and this government will hold its ground until these elements have worked out their legitimate results.

Notwithstanding the extreme complexity of our national character, it is not difficult to see that there is one element in our civil organism which transcends and conditions all others. This element is commercialism. We, as a nation, are fast achieving the commercial supremacy of the world. As long as the contest is active we will be found strong and ready to resist most effectually any disintegrating force which may be encountered. The commercial spirit has taken deep root in our nation's heart, and God will not and man can not uproot it. We are going to be the great commercial power of the world, and no power under the sun can prevent it. The strenuous life, of which there is at present so much foolish cant, is only an incident by which we are swept along to our certain destiny.

But when commercialism has carried us to our destiny, and the markets of the world are under the absolute control of our people, what will happen then? Will our iniquity then be full and our downfall assured? The blindness and greed of those who hold in their hands the helm of the ship of state might bring us to a national crisis. But it is to be hoped that our vigor and life, when commercialism has run its course, may be turned by wise counsel to higher and nobler attainments than mere commercial supremacy. Already we have seen some of our wealthiest men tire of the mere accumulation of wealth and set their hearts upon the use of their wealth for the uplifting of the masses.



Answers to Correspondents

REFERRING TO the question file this week, I find that the next queries in order are from the same person whose questions I answered last week.

She says she cannot bear to think of having The Life stop going to her, it does her so much good to read it. Then she adds, "It is certainly very unorthodox reading. I do hope it is not wrong to read it."

Then she says that reading of so many cruel and barbarous things, lynchings, burning poor negroes, etc., going on in the world every day has caused great de-

pression of spirits in her. She requests: "Mr. Barton, won't you please give us in The Life your views on the cause of all the horrible things we read of in the papers, of this terrible pass to which the human race seems to have come, and a remedy, if any may be found?"

Then she says she is reading a book of 762 pages by Mrs. E. G. White of Battle Creek, Mich., a Seventh Day Adventist, who claims to be a prophetess. She says Mrs. White urges the people to endeavor to escape the sudden destruction that is to come upon the unbelieving ones. She asks my opinion of this book, especially of the first and 29th chapters. She also asks, "Is there a devil? Christ seems to have thought so, and that he is the father of some people on earth—at that time, at least."

If she is afraid to read The Life after she has proven by experience that it does her much good, she is not yet free from the superstitious of the dark ages. If the fruits are good, the tree is surely good.

This reminds me of a conversation I had with a Baptist preacher once. He said he thought this Science is of the devil. I said, "By their fruits ye shall know them." "This Science has cleansed me of unholy tastes and tendencies, kept my family well and happy for many years and strengthened and developed my intellectual and spiritual powers wonderfully, rendering me far happier and more efficient for good works than ever before. Your God never did that for me. He has not even enabled you to stop chewing tobacco, although you have often tried to quit. If this is of the devil, then our devil is better than your God." He answered me with angry retort, the argument of the defeated.

The best remedy for the depression incident upon reading accounts of crime in the newspapers is to not read them.

They are exaggerated and highly colored for effect. Such things occur, and as the light of Truth grows stronger in the Earth the disturbance grows worse in the dark places, naturally.

Let us not be disturbed nor depressed, but affirm for the good and believe in the good only, firmly and patiently. It will prevail, never fear.

The crimes and outbreaks of iniquity are published and commented on. But we should remember that for every act of this kind there are ten million acts of love, and mercy, and charity, and tenderness, and helpfulness. Let us dwell upon these, and not on those. These are not published in the newspapers, but they prevail as the sunshine and air for health and preservation. The people are good and true to the impulses of virtuous hearts. The contrary is really a rare exception. And the remedy is in sending out good, beautiful, loving thought vibrations every day. Depressed feelings and pessimistic statements will not remedy matters at all. Such an attitude makes them worse.

That book you speak of is a big nightmare, the product of a diseased brain, or a torpid liver. The author is a Bible crank and the book is not at all helpful, but the contrary. Don't read it. I am as much a prophet as the author is a prophetess, and the voices of my tripod inform me that the world is steadily growing better. It is really becoming a perfect paradise to live in.

It is going to keep on rolling merrily about its axis and around the sun with exact and joyful regularity for about a billion years yet—maybe longer. Death and sin are to be done away and there shall, by and by, be no more sorrow, sickness or weeping. Love is the Law of Being, and all is well. There is no wrath of God anywhere, not even in hades. No vengeance or destruction awaits any soul. All punishment under the Law of Being is remedial and saving. All reality is good. Wait, please, and see which prophecy is going to come to pass. I said to my father not long ago, "I am going to be younger fifty years from now than I am now." He laughed and replied, "All right. I am going to stay here and see if you are." Stay here and see which, Mrs. White or I, proves to be the prophet of the Lord.

The title of the first chapter of Mrs. White's book is, "Why was Sin Permitted?" Sin was not permitted. Sin is unripeness, falling short, and is natural to the lower stages of growth. It is not evil. We continue to fall short of our ideals until, through thought and experience, we grow wiser and stronger and finally are saved from sin, the only salvation needed. The title of the 29th chapter of the book is, "Satan's Enmity Against the Law."

There is no enemy of the law of Being but erring men. And they only kick against the goads, hurting only themselves. By and by they will stop kicking and be saved from error ways through experience. It is not hard to show, through an examination of the Bible in the original languages, that there is no foundation in that book for the church doctrine of hell and a personal devil. There is no word in all the original Bible that means a place of torment for souls, or any word that means a personal devil, such as the writer of this book believes in. It is all a false doctrine. (For the proof see "The Bible and Eternal Punishment," by A. P. Barton, Price 15 cents.)

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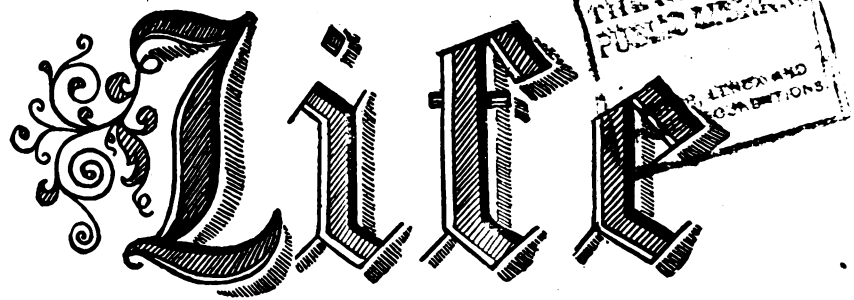
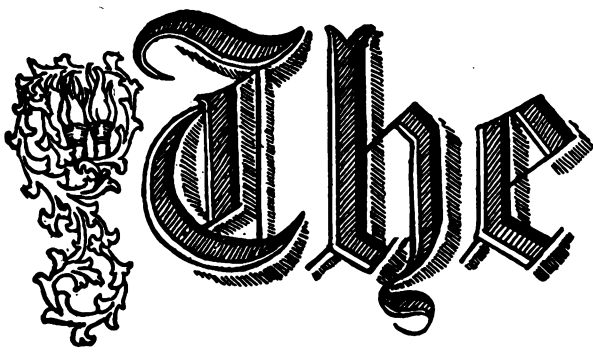
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"The Life is more than meat, and the body, than raiment."

VOL. 8.

KANSAS CITY, MO., WEDNESDAY, AUGUST 28, 1901.

No. 18

The True Wife

(To C. J. B.)

"**L**OOK THRO' mine eyes with thine. True wife,
'Round my true heart thine arms entwine;
My other dearer life in life,

Look thro' my very soul with thine!
Untouched with any shade of years,
May those kind eyes forever dwell!
They have not shed a many tears,
Dear eyes, since first I knew them well.

"Yet tears they shed: they had their part
Of sorrow: for when time was ripe,
The still affection of the heart
Became an outward breathing type,
That into stillness passed again
And left a want unknown before;
Although the loss that brought us pain,
That loss but made us love the more,
With farther lookings on.

"The kiss,
The woven arms, seem but to be
Weak symbols of the settled bliss,
The comfort I have found in thee:
But that God bless thee, dear—who wrought
Two spirits to one equal mind—
With blessings beyond hope or thought,
With blessings which no words can find."



The leader this week, BUSINESS VERSUS RELIGION, is a new thought view of both business and religion. Next week we expect to give you an excellent article entitled "An Angel Visitor," by our gifted contributor, "Ellebard."

I have just received from the type-writist a large lot of my newly revised and enlarged set of lessons, beautifully executed and neatly bound. A new lesson has been inserted, on Telepathy. It is a complete course and the drill is thorough. Begin now. It costs only \$25.00, including two weeks' treatment, and the terms of payment are so easy that all can take the course by correspondence. It prepares students for active work in Christian Mental Science.

Next week we expect to give you the promised picture of the Bartons at Niagara Falls. The photographer did not make as clear a picture of "weuns" as we would like, but we hope the engraver will improve upon his work.

The next meeting of the Metaphysical League will be held in Chicago, Oct., 21, 22, 23 and 24. The subject of my address will be, "The Relation of the New Thought to Systems of Therapeutics." We hope to see many of you there.

We have some sets of Fred W. Burry's Lessons for sale—2 booklets for 50 cents. They are all right and you had better secure a set before they are all gone. A half dollar thus invested will be well spent, I assure you.

READ THIS, AND ACT AT ONCE: We will give a trial subscription of THE LIFE, to new subscribers, during the months of Sept., Oct., Nov., and Dec., four months, for 25 cents. Please send in the names in blocks of four, or more, and let us have them soon.

The case of Carl Kruger, who lives, is well and hearty and digests his food perfectly without any stomach, raises the suspicion that the stomach is but an enlargement of the alimentary canal caused by over-eating during long ages of animalism. It has always been a source of unspeakable trouble. Maybe the food we eat should not stop in a sack at all, but pass slowly on, being absorbed and utilized as it goes.

"Uncle Russell" Sage celebrated his 85th life anniversary on Aug. 4. He is yet active and keen and attends personally to all of his many business interests. He is an active director of twenty-six corporations, president of three of them and vice-president of one. We like to see men young and vigorous and at work despite the high figure in counted years. Imbecility of age, second childhood, etc., are the results, too often, of laziness and giving way to race superstitions.

One Dr. Geo. W. Webster went from Chicago to Ludington, Mich., and opened a Resort. He pays \$100 a week for the privilege. It is prosperous, and it is asserted by one doctor that local physicians have entered the Resort in order to practice medicine among the resorters. One doctor said he paid his expenses while there from fees collected from the other resorters. One day a little girl in the Resort got a fish hook stuck in her hand. Dr. Webster extracted it and made no charge for his services. An envious M. D. at once swore out a warrant against Dr. Webster, charging him with practicing medicine without a license. And the war goes merrily on.

Business Versus Religion

A FRIEND in New York has requested me to treat this subject at length. Upon receiving the request my first thought was that business is not in any sense versus (against) religion, and that the statement of such a subject is an unwarranted assumption of a relation between the two which does not exist.

But, upon due consideration, I find that there has been an antagonism between the two, understanding the term religion in its ordinary ecclesiastical sense. Worldliness has been opposed to godliness and secular pursuits set over against the pursuit of a home in heaven. The man who has sought "this world's goods" and given much attention to preparing for himself a mansion made with hands, has been supposed to be, when not a liberal church member, a lost sinner, and greatly envied, if successful in his pursuits, by those who profess to have passports to heaven but no earthly bank account, or "filthy lucre."

The churches have not employed business methods in their business capacities. The church is a mendicant; it is supported largely by begging. In the Roman Catholic church they have a regular order of beggars. These mendicant monks and the mendicant sisters, dressed in heavy, stuffy, uncomfortable funereal gowns and hoods, go about among the business men regularly and beg alms of the earnings of Mammon for the support of the priests and the charities of the church. In the Protestant churches the beggar's basket is regularly passed, saying to the occupants of the pews, "Please give me something to help pay the expenses of this house of God." Thus God becomes a pauper.

When we inaugurated the great movement in this city called "The Church of This World," at the head of which is Dr. J. E. Roberts, its eloquent minister, it was resolved to run it on business principles or not at all. So, there is no begging in it. No baskets are passed and no appeals are made from the platform for donations of aid. People pay for their seats, and if there are any who think they are not able to pay, they are admitted free. At the door tickets securing reserved seats are handed to all who come. A box sits on a table near the entrance into which the recipients of the tickets drop whatever they choose to pay for them. If any have no money, they walk in free, securing the seats their tickets call for, among the very best in the house, a large theater. Besides this, many persons rent their seats by the year. Thus the institution is handsomely sustained at an expense of near \$10,000 a year, without begging. The minister is handsomely paid, one of the finest orchestras in the city engaged for the music, the ushers salaried and the rent of the theater kept up, and no deficit at the end of the year.

This is business, and it is more cleanly religious than debt and beggary.

What would you think of a business house in your city where they would pass around a hat for visitors to contribute to their support and whose proprietors' wives and daughters were constantly getting up suppers, railles,

etc., to help along the business? It would have no commercial integrity or standing and would not be long supported by the people of the community.

This state of things among religious organizations is all owing to the attitude the church has assumed toward business and the world. The church people have assumed that it is their chief concern to prepare for another world against which this "present evil world" is said to be an irreconcilable enemy. The pleasures of this world have been condemned as poisonous and deadly to soul sanctity.

So they have not adopted this world's business principles, and consequently have been compelled to beg to pay expenses.

Now, the fact is, as we are now beginning to understand, this world is a very religious world, aside from the didos of some of its unworldly people. The globe itself is religiously punctual in keeping its appointments with the sun and the other planets, and in fulfilling its promises to the creepers which creep on many or few or no legs or soar on wings about her surface. She is faithful and true and fully worthy to be classed as a celestial body.

Gravity (Earth love) never fails, seasons and seedtime and harvest come and go unfailingly for man's sustenance and happiness. It is both religious and business-like in its methods.

And the people on the globe are, for the most part, religious in their business methods, although many of them who are dreaming of a better world beyond the grave, do not call it religion. They call singing inane, senseless songs of fulsome praise, praying begging, wordy prayers, preaching sensational, reasonless sermons and reading the Bible, religion. This is what I call religion—listen:

Honest dealing.

Kindness.

Love for all.

Industry.

Giving full value for what is received.

Building a lovely, attractive home and filling it with children and sunshine.

Helping to make this present good world a better place to live in.

Living by the Golden Rule.

Answering your letters promptly and kindly.

Paying your subscription to the papers you take regularly.

Producing all the beauty and harmony you can.

Enjoying life thoroughly.

Being free and fearless.

Praising the good in home folks and overcoming the bad with loving kindness.

Blessing the world in thought and deed.

Making money honorably and using it beneficently.

Growing wiser and stronger by every circumstance and condition you encounter.

Rejoicing always and in everything giving thanks.

This is, indeed, "true religion and undefiled before God," as far superior to James' formula (Jas. 1:27) as the moral code of Buddha is to that of a Zulu priest.

To engage legitimately and earnestly in business is not degrading to one's religion, but, on the contrary, is helpful to the unfoldment of power and a truly religious spirit.

Trusts are thought to be very irreligious. They may be. If they oppress the poor or put a price upon the commodities of life that is not subject to the laws of supply and demand, they are wicked, depraved.

But this world is so unswervingly pious and just at heart that dishonesty and oppression cannot long prosper. Only trueness can win here, because the Law of Being is founded in Truth. The same is the Law of Nature. Untrueness cannot win ultimately. Confusion and failure always follow in its wake.

If your business is an honest one and useful to the world, love it for that reason, and not for the sake of the wages. If you do, the prosecution of it daily will not hinder, but help, your religious life, and will not make you tired. However humble the things you do may be, if they are needful and right things and look up into your face appealing to you to do them, love them, for they are divine, and do them with your might, for they are what your hands find to do, the next things. Don't try to skip them. If you do, you will be compelled to go back and pick them up, by and by. Develop through thoroughly and lovingly doing the next thing to be done, always. This sort of business is religion of a high order. Thus, and only thus, may you develop into spheres of broader usefulness. Make business your religion and religion your business, and there will never be any antagonism between business and religion.



I HAVE asked the question of many men, if it could be demonstrated that all men are immortal.

Invariably the answer was, No. But some would add that though seemingly the majority of the human race had no thought of any life but the present and paid no heed to anything beyond the getting of a living, were as might be said, soulless, still there was in every human being a little spark—no matter how low, ignorant or degraded—that little spark was there, planted there by the Creator and will be a spark, little or big, forever.

This of course is mere assumption, and on the other hand I assume that nature does not have to do with souls. Her province is in the physical, the material. Nature is not immortal. Only the soul of nature is ever enduring. Man is a part of nature. He is evolved from the Infinite and expresses the Infinite as all nature does. He is not a soul, but has the possibilities of becoming a soul; not immortal, but may grow into spirituality, and spirit is identical with life everlasting. The inspired writer had this very idea when he wrote, "The soul that sinneth it shall die." A very prominent New Thought writer, Francis Edgar Mason, seems to endorse this idea when he says, "So long as our minds are fleshly or human we shall live in a mortal and a fleshly environment." "In the kingdom of God, all are Gods."

Thus man by his own efforts may become God-like. And here it seems to me is the province of the New

Thought. It must enter upon a new mission; to teach the world that Life everlasting is not a free gift, a common cheap affair, but can be attained only by long effort and great sacrifice. I use the word sacrifice in the sense that the churches use it. They tell their devotees they must make great sacrifices to attain the kingdom of Heaven. And, after all, there is no sacrifice. How can there be a sacrifice when the reward to come is a million times greater than the worth of all that is sacrificed? I am well aware the Editors of the Life will not agree with me; but will they invite discussion on this subject in the columns of The Life?

R. A. Stearns,
Edwardsville, Kas.



EDITORS LIFE.—As you well know I had the pleasure of meeting at The Life Home two very interesting people, a gentleman and his wife, from the land of Dixie, and I must say I have seldom seen so much of the spirit of friendliness shown by strangers. As I rode up town the thought came to me, "Is it possible that less than forty years ago this kindly gentleman and I were earnestly and honestly engaged in a supreme effort to kill each other, both of us then in vigor and strength of young manhood?" And I said, "Why will nations make war? Was ever anything so insanely foolish as nations fighting each other?" And still the answer is plain. It was so from the beginning, and I have not the least doubt that if a war should come, a patriotic war, for defense of home and country that our good friends who proclaim the "Brotherhood of Man," would rush to the rescue and rally around the flag. Wouldn't you be one of the first, Bro. Barton? The same push and energy that makes a world worth living in is the proper equipment of a good fighter. Conscience takes a back seat and the coming "Brotherhood of Man" is pushed on another generation. But we readers of The Life must not talk of war and strife, and I will (as father Abraham would say) tell a little story on my old time friends, the homeopaths. (I used to be a fierce homeopathist) Next morning after I visited you I dropped into the office of a friend, Mr. S., on Walnut street, and soon after his family physician, a homeopath, came in. The Dr. was then treating Mrs. S. for heart trouble. In course of conversation Mr. S. stated that he had discontinued the Dr.'s prescription and was giving instead Munyons' Specific No—. And with seemingly good results. The Dr. replied (very accommodately) "That is all right; it probably fits her case better. Keep right on giving it."

Oh, you disciples of medical Science, whose shibboleth is *Similia Similibus Curantur*,* you are a lovely set of humbugs. Why don't you toss a copper when you want to know the exact remedy that exactly fits a case? This also reminds me (as Abraham would say) of another little anecdote. In the early days, as it used to be said, every community had its "Old Doctor, who was the law and the gospel in sickness and everything else. A new comer in a certain neighborhood had a child sick with fever and asked one of the old timers if he had better send for the "Old Doctor." "Well," said the neighbor, "I don't jest zactly know how he is in fevers; but he can throw the child into fits, and he is hell on fits."

Kans. Farmer.

* (The hair of a dog cures the bite.)

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KEY-NOTE.

ASCEND AND DESCEND IN ME, O ANGELS OF LIGHT AND TRUTH, AND BE THE MESSENGERS OF HEAVEN TO ME.

At Manhattan Beach and Saratoga a remarkable couple are spending a second honeymoon, Willard H. Hutchinson, aged 23 years, and his bride, aged 80. They were married eighteen months ago, but separated soon after and she sued for property in his possession; but now a reconciliation has been effected and the original marriage settlement of \$1000 a week restored to the young man's income. He is an actor and the old lady became fascinated with his fine form and graceful pose in the play "Topsy Turvey" at Herald Square Theater, New York. The inducement that drew him to her was that \$1000 a week which she agreed to give him. He is her fourth venture. None of the other three died. She was divorced from them all. She began her marital experience at the age of sixteen. Her first was Dr. Frederick A. Caldwell. Divorced from him, she married Col. Wm. Tompkins, who was very wealthy. She got both a divorce from him and a large slice of his fortune. Then she became the wife of C. B. Marco, 21 years of age, she 74. Four years later she was divorced again. Now at 80, the bride of young actor Hutchinson, she is described by a newspaper reporter at the Beach as "fresh and dainty in a dark rose-tinted gown."

Will you, who have commenced taking courses of lessons by correspondence, please get to work now and let us have your answers, for at least one lesson a week. You can do it easily. If you drag matters along as some of you are doing, you lose interest and consequently do not get the best results out of the study. Bestir yourselves and let me hear from you promptly.



Healing Thoughts

BEATRICE—six years old—has just informed me that the gourd-vine she planted by the back porch has a young water-melon on it.

What wonderful things are happening in these days of conscious development! I explained to her the nature of the miraculous, and told her that without the ingrafting of the water-melon vine, the gourd could not bear water melons. Then I thought of the difference between the not many centuries past, the days of ignorance "God winked at," and the present when man has found out that he must toddle along upon his own pedals, and upon the Strength he has in all this time at last learned to appropriate and make consciously *his own*. The one hundred and twenty thousand people of Nineveh were so ignorant they were "unable to discern between their right hand and their left." In other words, about as wise as our four-year old children, only they had the strength to build one stone upon another for dwelling-places. The foxes make holes, and beavers build houses. Many of the lower animals build both houses and cities,—as the ant and the bee.

And when the conceited soul of Jonah had proclaimed destruction for Nineveh, and in forty days, and Jonah had built him a booth outside the city so that he might watch the fun, it is said although the booth shaded him, the Lord also caused a gourd to grow over him to protect him from the sun, but that night caused also a worm to smite the gourd so that it withered. This was because Jonah's Lord had changed his mind, and had, on account of the people's ignorance, and because they repented, determined to spare Nineveh. All the people put on sack-cloth. The king rose from his throne, threw off his robe, put on sack-cloth and sat in ashes. He sent out word that neither man nor beast should eat or drink, but that every one must "cry mightily unto God, turn from their evil way, and from the violence that is in their hands." And God repented of the evil that he had said that he would do unto them, and did it not.

Now, we know that the Lord refers to the Divine Ego of every human. God is now known to be Life, Truth and Love, or, Universal Principle ever operative in mankind.

The imperfect past develops into the more perfect through the ingrafting of the Word of Truth.

All nature is inseparably one. Man has dominion over the Earth. As man rises to higher powers and consciousness of power, the lower forms of Earth will likewise put on new life and beauty.

We are here for the purpose of proving what we are as individuals. The already perfect individual, the Spiritual Self, is the standard to which the soul must attain.

People who are ecclesiastical in their feelings, deplore the changes in New England Theology. It is too bad, they say, that at the Bangor, Maine, Seminary, the stronghold of orthodoxy, the president graduated but one student!

Harvard is becoming non-denominational, and this forces the non-thinking people out of their old ruts. The head of the school finds himself set out in the middle of

the floor, like a yearling babe, with nothing to hold to, and with the consciousness that he must stand alone. Oh, how he reaches this way and that for a corner of a table, or a wall, or something upon which to prop himself while he tries to step.

God has been, on the other hand, a great responsibility to man. The earnest, longing soul, through its various trials here, has often risen to sublime heights, when God has seemed to join the enemy against him, and when he has found no resource but that well-spring eternal within himself. But this God, staring him in the face; this Eye of vengeance waiting the day of wrath, this race-hypnotized belief in helplessness and a God to appease has been a thing of terror one would gladly, if he dared, get rid of.

When my good Sister urged me to love God so that he would not send me to hell, I revolted, and though only eight years old, I answered: "I wish somebody would kill him." It seemed to me the only way out of the difficulty.

Let orthodoxy to creeds and ceremonies depart; let Gods and priests and doctors attend to their own affairs, but stand back from meddling with the free consciousness and thinking powers of mankind. The Infinite Powers are for us, and what need we of more?

Nay, we will help the preachers, and the orthodox souls, and the doctors, and the gods, with our might, which is Love. The church was a lawful phase in the soul's growth, but the people who have passed that phase should not be held back, and the ones who have not yet passed should not be condemned by those who have. The acorn-bearing oak should not be offended at the sprout because it does not yet bear acorns, but should shelter it, and bear fruit, and so let its light shine.

A delicate little lady asked for help: "I am stepping out of the church, with much condemnation upon my back. I do not yet see my way clearly. May I lean upon you until I can see more clearly?"

"Yes; give me your burdens and your condemnations, and lean hard upon me, until I light up, for you."

How easy it is to turn on the light when one opens the door and admits you; and how quickly and easily you touch the Spring that floods the soul with understanding.

In this day of light one may grow figs from thistles, when he understands the law of ingrafting.

So may he transform the old into the new, the imperfect into the perfect by the renewing of the mind and through the enlightening of the understanding.

Here are some words peculiar to the Spiritual Self, that is made in the Image of the Infinite Mind:—

"I am of perfect substance. I shine forth the universe of good to all people and things. I am a Center of Light and Love and Health. I am consciously the perfect Image of the Cosmos. I have all power in heaven and in earth, and I lovingly wield that power, and take delight in every righteous transformation."

Let the soul speak these words and so put on the True Powers.

C. J. B.



Take up the New Key-note now and unite with us in holding the thought. It is an aspiration, a lifting up of the soul to its source.

THE BIBLE LESSON

THIRD QUARTER.

1901.

Lesson X.—Sept. 8.

JACOB AT BETHEL.—Gen. 28:10-22.

Key-note: "Surely the Lord is in his place."

The time of this occurrence was probably about B. C. 1780, Jacob and Esau being about 57 years of age and their father Isaac 117.

"Jacob," literally, means "heel-holder," or "supplanter," so named because at birth he was holding his brother's heel. "Esau" means "hairy," so named because his body was covered with red hair. Esau was Isaac's favorite, while Jacob was his mother's favorite. Esau was an active lad and loved the wild woods better than the tent of his parents. Jacob was a home-stayer and helped his mother about the domestic affairs.

One day Esau returned home from a hunting expedition very hungry. He found his brother cooking a savory meal of lentils. He eagerly said, "Give me some of that red, that red!" So they nicknamed him Edom, "red."

Jacob, a true progenitor of the Hebrew race, said at once, "Give me your birthright, and I will." You see, Esau was born first and was entitled to the birth privilege of primogeniture, according to the custom of that time. Esau readily assented and ate of the pottage until his hunger was satisfied.

But Isaac was not a party to this contract and determined to give Esau the final blessing accompanying the birthright. So, about 20 years later, Isaac, being blind, called Esau and told him to dress and broil some venison and bring it to him and he would bestow upon him the blessing and birthright. Esau went away into the wilderness to hunt and kill a deer for the purpose.

Rebekah had Jacob to hurry up and kill a young goat and dress it, and clothed him in the hairy skin so he would feel like Esau. Then she had him take the broiled kid and go into where his father was and say, "Here I am, father, with the venison. Give me the blessing." Isaac said, "Is that Esau?" Jacob said, "Yes." Isaac said, "Come here that I may feel of you." He approached and the old man put his hand on the hairy kid skin which his cunning boy wore and said, "It is the body of Esau, but the voice of Jacob." Then he bestowed the blessing.

By and by Esau came in with his broiled venison to find he had been cheated out of his blessing. He was very angry and threatened to kill Jacob. So Rebekah hustled him away as fast as she could.

Verses 10 and 11 say that the fugitive Jacob went toward Haran, and that he stopped at a certain place and "tarried there all night, because the sun was set." It usually is of nights. He lay his head upon a stone and slept.

Verse 12 says he dreamed he saw a ladder reaching from Earth to heaven and "angels (messengers) of God ascending and descending on it." Messengers, thoughts, of

Good ascend from men and descend from the Infinite, and ministering spirits intercommune between Earth and heaven, the material and the spiritual. Thus life is sustained on the material plane and protection vouchsafed to men.

Verses 13, 14 and 15 tell about how God appeared at the top of the ladder and assured Jacob of his continued favor. He told him he was the God of his father and grand father and would give him the land he was lying on, for his seed, which should be as the dust of the Earth for number, and that all the families of Earth should be blessed in him and his seed. God also assured him that he would be with him in all his wanderings and bring him finally back to that land. All this was fulfilled.

Infinite Love attends us all. We are not wise to be afraid or disturbed or discouraged. Only let us do the right and trust in the Law of Good. All is well; be not afraid. "I am with thee always, even unto the end of the Earth."

Verse 16. Jacob awoke and said, "Surely the Lord is in this place."

Verse 17. He was afraid and said, "How dreadful! This is God's house and heaven's gate."

All places are gates to heaven. You may enter the silence of the Holy of holies at any time or place, and see and talk with God. All nature is the house of God. Enter in and worship daily, hourly.

Verses 18 and 19. Jacob rose early from his hard pillow and set it up for a memorial pillar and poured oil on it and called the place "Bethel," "house of God." But the name of the city built there was Luz, at first.

Verses 20, 21 and 22, Jacob's vow. He promised to be good and faithful and have this Lord for his God and give him a tenth of all he should make or own, if God would but be as good as his word and stay with him.

It appears from the history that the promise and the vow were both kept. Jacob's seed became very numerous and possessed that land. Jacob was preserved and prospered and always continued to be faithful to this ideal of God and gave him (or his representatives) a tenth of all he accumulated. It is true that Jacobs descendants were not always true to this ideal of God, but Jacob was not to blame for that.

Vows were common in early times, and they were considered most sacred, because God was called to witness them. The vows of the ancient patriarchs were always kept, religiously, even though they involved the killing of a lovely daughter. Vows are not uncommon nowadays. But they are not often kept.

A vow is a bond, a limitation. It is best to not thus attempt to bind yourself. Be free, always resolving to do the very best each hour that the light of that hour shows to be the best. Let reason guide and conscience lead, and not a promise or vow of a less enlightened past.

In this I allude to your direct relations with God. If you enter into a contract with men or make promises, keep them sacredly.

But there may be an exception. If you promise your boy or your neighbor that you will give him a flogging tomorrow, break that promise. It is better broken than kept. If you promise your wife to buy her a new hat, or that you will be home at a certain time, you had bet-

ter keep your promise.

If you are in fear, one of your family is sick or some other danger is threatening, and by it you are brought to your senses to see that you have been a bad man, or woman, and in your fear you promise the Lord that if he will allow that danger to pass you will be better in your conduct, reform your life, keep your promise faithfully as you can. It is founded in fear and it will be very hard to keep it; but struggle hard to do it; it is a good promise. If you fall back again and again, up and at it once more. By and by you will awaken to the consciousness of your true selfhood and then, all fear being gone, you will find it easy and natural to be good, to keep your vow.



Answers to Correspondents

A SUBSCRIBER asks me to give in my "clear, analytical way" the reasons why some people are not healed, although both healer and patient seem to comply with all the conditions requisite for perfect results.

This matter has, several times, received attention, in a partial way, in these columns. In an early number of this volume I answered a similar inquiry sent in by Olive C. Hawley.

But, upon giving this subject deeper thought, I have evolved some new thoughts on the general aspect of the proposition.

Why are some people not healed, although they earnestly apply themselves to the principles of the Science and have the assistance of the best healers?

They are not yet ready to be healed, or,

They must pass to a higher plane of manifestation by the way in which they have set themselves going.

Healing is ready for every one who gets ready to receive and manifest it. The business of the healer is to help the patient to get ready, by both treatments and instruction. It is like prayer and its answer. The supply, the thing needed, is always ready and at hand; the only thing needed is for the one in need to place himself in an attitude to receive. Expression is always full and perfect. It cannot be less, being of Infinite Wisdom and Goodness. The shortcoming is always in manifestation, or the showing forth of expression.

Why cannot some get ready at once?

They are so far off and yield old beliefs so reluctantly. Or bodily conditions have become so abnormal that time is required for readjustment.

There are many invalid people whose ailments are founded in some pet sin which is not suspected, and if the healer discovers it and tells the patient, he or she will get offended and refuse the suggestion. It is very hard for a person who is selfish to see, or know it. Such an one usually calls it by the opposite name and imagines he or she is a martyr to the selfishness of others. But this very dyed-in-the-wool selfishness hinders more healing than anything else.

Sometimes a patient is held by the presence of a grudge, or envy, or resentment against some one. Or it

may be latent fear, or belief in poverty, lack of supply.

You see, one who has become fixed in the consciousness of an ailment, has also fixed about it the other limitations of mentality. Then, in order to remove the foundation of the illness, the other limitations must be removed also.

It often occurs that the consciousness of physical abnormality is so fixed and held intact by a fixed physical state that neither the patient nor any healer is able to unfix or remove it. For example, one whose body is stiffened and drawn out of shape with long years of rheumatism. It would require a very powerful word to lift this habit of years. In the act of dying the sufferer is often relieved as to the physical tension and ossification, and the joints become supple. The mentality passes and gives full control to the spiritual consciousness momentarily, before the body is finally abandoned.

I have known persons who were held in sickness by the thought of those constantly associated with them. They think of the invalid as an invalid, confirmed in the habit of disease, and the invalid's mental powers are not sufficient to rally and overcome this. Hence, in the case of a little child I often treat the parents and attendants more than I do the child.

But, in many cases, the visitation of sickness or disease has not yet served the purpose of its coming. All such things are under exact law and are existent because the person manifesting them is prepared just for that condition. They are retributive and remedial in their purpose. A certain mental state has permitted them to be and that mental state must be overcome before the sickness can go away. A lesson must be learned, a point of power gained, through the experience of the ailment. If this has not yet been accomplished, the thing to be overcome in accomplishing it cannot be otherwise removed. It would be a wrong to the person to temporarily relieve suffering and put on a guise of health before real healing has been secured.

After all, what is physical healing? In itself it is the securing of bodily ease, a very trivial matter. The hero cares nothing for bodily ease. He freely sacrifices physical comfort for the sake of great achievements.

Back of physical disease, however, is mental inharmony or discord, or a personal shortcoming of some sort. The correction here is the lesson to be imparted and learned. If this lesson has not yet been learned, the physical stress cannot lawfully be relieved. Let the invalid make haste to learn the lesson, gain the point of power, improve the opportunity presented and get well. Another may help you do this.

It may be in some cases that spiritual healing does not take place because the invalid does not deserve it, would not make proper use of health if he had it. The chastisement is continued because certain soul-destroying wayward tendencies or sensuality would gain control if it were relaxed. Such a person needs regeneration in order to healing.

And, are there not cases of persons who must go on higher? They are prepared for and needed in another sphere of being. The physical body has become utterly inadequate to the requirements of manifestation of the

soul and it must seek a new embodiment on a more spiritual plane.

I knew a woman who had allowed her body to become literally worn out, disfigured and deformed through a long life of faithful service given to her family and neighbors. It was full of pain and weakness and had become a weight to the beautiful soul. Its wings were plumed for a higher flight. The body was not any longer fit for its uses, and it rose up and left it one bright morning in early springtime. Was that not best? We could not make the old dilapidated embodiment young and beautiful again, a fit manifestor and instrument of the great soul which had used it for so many years. Would it not be wrong, then, if we could, to hold the soul from rising to a plane where a more spiritual embodiment would be suitable? I think so. That change was not death, but resurrection. Those on that higher plane into which our glorified mother was ushered on that April morning called it birth, and rejoiced, while we wept and folded the dear hands over the still breast that had never throbbed but with noble impulses. Her six boys tenderly lifted the dear, deserted form, composed it in the casket, placed the flowers, lifted the casket into and out of the hearse, lowered it into the grave and placed the first dust over it, in its final resting place. We did not allow stranger hands to perform this last service for her; and she was pleased and hovered over to bless us. Was not this all for the best? Who shall say nay?

The bereavement was hard, very hard, for us to bear, the first death by sickness in a family of thirteen in over fifty-six years. She was a tower of strength among us, a comforter in trouble, a city of refuge in times of perplexity. Her eight boys and three girls revered and honored her as few mothers have been revered and honored. Her noble bearing and dignity and positive kindness of heart commanded the most profound respect of all who knew her. But was it not best that she went? Considering all the conditions, I am constrained to say from a tearful heart that it was.



ON AUG. 12 a telegram was received from a lady in Pennsylvania asking treatments for her little girl, very sick with scarlet fever. On Aug. 16 a letter was received from the mother, saying,

"Ruth is *perfectly well* today (Aug. 13.) She had internal fever from 10:30 a. m. yesterday until 4 a. m. today, when it rapidly subsided, and by six she was perfectly normal. Her first words this morning were, 'Mama, I am perfectly well.'" (A doctor had been called at the instigation of other members of the family and passed sentence of scarlet fever.) The letter goes on:

"There had been several severe cases of scarlet fever in our village. I felt sure Ruth was safe as soon as thee knew, and I have not words to express my deep gratitude for thy prompt and wonderful help. The Dr. called this morning and seemed very surprised to find no fever, but said it would return this afternoon, but I felt sure it would not, and it has not. She has been in her very happiest mood all day, her face as bright as a sunbeam, and I am sure she is perfectly healed."

One Carl Kruger, of Chicago, suffered long and severely from cancer of the stomach. He weighed only 97 lbs. and was starving to death. Surgeons removed his stomach. Dr. Eads asserts that the entire stomach was removed. Since that occurrence he has increased in weight to 160 lbs., eats three hearty meals a day, works, walks and is perfectly well. But he has no desire for flesh foods. His chief diet is white bread and butter. He uses coffee for breakfast and tea for supper and sometimes eats a potato. The intestinal canal does all the digesting perfectly. Query: Is the stomach the thing that clamors for flesh?



"Now I lay me down to sleep,
I pray thee, Lord, My soul to keep."
(Please look after it while I am off guard.)
"If I should die before I wake,
I pray thee, Lord, My soul to take."
(If you don't the devil might sneak it away, regardless of whether I have been good or bad.)

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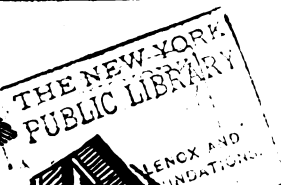
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"The Life is more than meat, and the body, than raiment."

VOL. 8. KANSAS CITY, MO., WEDNESDAY, SEPTEMBER 4, 1901. No. 19

An Old Song Made Over

(Tune, Webb.)

THE MORNING light is breaking;
The darkness disappears!
The sons of Earth are waking
To put-away their fears.
Each breeze that sweeps the ocean
Brings tidings from afar,
Of men in love's devotion,
Abolishing all war.
See all the nations rising
Before the God of love,
And myriad hearts devising
The ways of Truth to prove.
While people now progressing
The joyful call obey,
And seek the healing blessing
Descending day by day.
Blest river of salvation!
Pursue thine onward way;
Flow thou to every nation,
Nor in thy richness stay:
Stay not till all the lowly
Triumphant justice have:
Stay not till all are wholly
Healed and made alive.



The Leader this week, AN ANGEL VISITOR, is by a lady of the sunny south who has often before favored us with the fruit of her facile pen. It is good—read it. Next week, by special request, I will give a lesson on Personal Magnetism. It will be original.

DO NOT DELAY taking advantage of our trial offer of The Life four months, Sept., Oct., Nov., and Dec., for 25c. Have them sent to everybody you can think of who are at all interested in this Science and do not already take our paper. Thus you will spread the gospel grandly.

An old colored woman who used to work for us said one day, "Some people say dat de Bible don't say nuffin 'bout niggahs. But I heerd de preacher read in de Bible las' Sunday 'bout Niggah Demus goin' to de Lawd one night aftah dahk."

My mother once jokingly asked a visiting neighbor, "Who was the father of Zebedee's children?" "Let me see, she replied: "I once knowed that jist as well as you do; but, I declare, I've forgot who it was.

Dr. Geo. W. Carey of Los Angeles, Calif., expects to start soon on a lecturing tour. He will deliver lectures on Biochemistry and Divine Healing. He will be in St. Louis some time in October. For further particulars or definite appointments address him at 1543 Singleton st., St. Louis, Mo.

Helen Wilmans and her son-in-law, Chas. F. Burgman, the efficient secretary of the Mental Science Association, and Col. C. C. Post, her husband, are united in making extensive preparation for the second annual convention of the Association to be held at Seabreeze the last week in November. It will be a good time to visit Florida and we should like very much to attend. It will doubtless be a great success. It is a move in the right direction and everybody should encourage and help it along.

I was treating a lady and her son while crossing the Atlantic from England to New York to prevent sea-sickness. The lady writes: "We reached New York on the 17th of August after a dreadfully rough and stormy passage. I went aboard one day suffering with indigestion; and when the ship was doing her best to upset us all, I took one of the soggy crackers and ate it, and it refused to stay down. That was the extent of my sickness. J. was not sick at all—did not miss a meal. Every one else was fearfully sick."

A press report of the Winona, Ind., Bible Conference, just closed, contains the following: "Rev. L. W. Munhall of New York made a powerful address on 'Future Punishment.' Ministers of every denomination represented discussed the question. They decided there was a hell and that they would hereafter preach 'future punishment' more vigorously than ever." That do settle it. But it is significant that the reporter put it "was" instead of is. The place was closed for want of fuel some years ago.

Friends Bartons: This is my birthday morn. I have been much comforted and instructed in the perusal of The Life, and on this my 83rd birthday I wish to tell you of it. I owe you a debt of gratitude for the reading of your very valuable paper and may be able to repay you sometime. I hope you may continue to send me The Life.

Truly,

Samuel Maddock.

(Thank you, our dear young friend, may your birthdays be many and happy ones.)

AN ANGEL VISITOR

AFTER READING the leader "About Angels" in No. 15 of *The Life I desire* to emphasize Mr. B's statement and belief "that there are angels," and, that to the discerning eye of Faith in a conscious child of Truth, they are visible. This belief is confirmed by Jesus and many of his followers.

In the knowledge that all life is occult or invisible, is the link uniting us with those just beyond the material veil.

Recognition of *oneness* with God or spirit life, the only life there is, clears and intensifies the vision of natural faith, and we behold "The evidences of things unseen" by physical eyes. To those upon the "doubting Thomas" plane, who must see to be convinced, their spiritual vision must be cleansed of material vapors, such as doubt, fear and condemnation, ere they may become conscious recipients of angel communications.

It is truly a scientific understanding of All Life, or God, who is spirit and can only be discerned spiritually. We are individually all mind, therefore, deathless entities, and upon this plane "live, move and have our being in God, or Spirit Life."

Intuition whispers this truth in its longing desires for immortality here, and Reason sanctions this desire as correct in the conscious glow of inner peace and happiness that envelops and soothes us, even when separated from those gone beyond.

It is my belief that angels are the knowing, thinking, immortal beings that have lived upon this plane in the body—"temple"—and are now released therefrom, without the relinquishment of any individual characteristics, and are really as much with us as if here in bodily form; because, whether visible or invisible, *all* exist in the only true and *One Life*, God or Spirit Intelligence. The proof of this to my own mind has received confirmation more than once, and that others may not be skeptical, but be comforted by such companionship, I give the following. It cannot be classed under the name of a dream; it was too real. Some might term it a distinct mental picture. It was so vivid and impressive as to assure me the departed one had returned to fulfill her promise of comforting me when any sorrow shadows lowered. It was a promise fulfilled that was given in faithful expectancy of having the power to administer comfort to one left behind, a compact sealed by our united belief in All Good.

In the silent hours of the night this beloved angel came after many months of absence. She stood beside and encircled me with her arms, her eyes expressive of tender, loving care. She said, "F—, it is all right; we will soon be there." As I gazed, she slowly vanished while distinct, and thrillingly audible were the ringing of the front entrance bell and the grinding, rumbling noise of many vehicles approaching, while o'erhead was visible a cloudless, moon-lit sky. My thought at the time, and in recalling the experience, was one of sweet comfort, of a promise fulfilled, while the meaning remained obscure. A few weeks elapsed, and I was called to the bed-

side of my only son. He passed beyond suddenly in all the fresh buoyant glow of a pure and promising young manhood, and we brought home the beautiful temple of his manly spirit and were met by numerous sorrowing friends in the quiet hours of a beautiful moonlight night. The angel message was verified, and now, the conscious, yet invisible, presence of these loved ones is a comfort so real that the shadowy veil is very transparent. They frequently whisper their joy and give loving assurances of life immortal.

I am not a spiritualist, but an earnest seeker after Truth. All avenues lead to it, and I open the door in hopeful expectancy of receiving all I demand.

Amid the beauties of a physical life of effects it is only the student, the seeker, the thinker, that sees and reads aright the unseen cause of all that is seen. Individual consciousness of oneness with this cause is creative of the "Heaven within" which our Master thinker and teacher knew we could find by right seeking. It is the abode of angel thoughts, that commune with and invite angel visitants. Each and every consciousness has its own rapture or gloom, according to the degree of desire, interest, faith and expectancy manifested.

As we let go old mysterious race beliefs and become as little children in purity of thought and trustful expectancy, the seemingly apparent supernatural vanishes before the natural.

In the clear understanding of All Life, All Intelligence being latent in individual substance and *one* with Universal Substance, we can in thought enter upon a daily exchange of thought that soars above this material plane and co-operates with omnipresent Spirit Intelligence, in which our loved ones exist and progress far more rapidly than we do upon this plane with so many material demands. This conscious oneness is the receptive door of all whispered angel messages.

There is good in all our experiences, if we only exercise faith and have the strength of purpose in our heart to unfold it. It is the determined, willing prospector, the confident, expectant seeker, that finds the golden gleam in the quartz, and searching deeper still, secures the nugget of priceless value.

Ellebard.



MEDITATIONS

By KAXTON

FROM OUR earliest childhood the most of us have been taught that Abraham was the most faithful man. This teaching has taken firm hold upon the minds of all Christian sects. No less a scholar and critic than S. P. Wait holds Abraham up to the world as an example of faithfulness. The life of Abraham, when studied in its true light, has important lessons; but to exalt him as the ideal man of faith is a perversion of common sense, philosophy, and religion.

**

In studying the life of Abraham it must be remembered that all we know of him has been handed down to

us by a people who felt it a great honor to be his descendants, and naturally enough revered him to a degree that amounted almost to deification. Our reverence for George Washington materially obstructs our attainment of an unbiased account of his true life and character. The reverence of the Jews for Abraham must have done much to throw over all his deeds a bewildering haze of admiration that has done much to obscure the simple facts of the narrative.

It is a significant fact that all the important movements of Abraham's life were brought about in obedience to an express command of God. This may have been so put by the narrator of these events in order to cause the narrative to comport with the general tradition that Abraham was peculiarly a man of God. Or it may be that Abraham's religious belief was tinged with the Chaldean Shamanism, which held to the existence of spirits, hobgoblins, and apparitions. Abraham was doubtless familiar with this belief, and it may be that he actually imagined he heard voices from God.

However this may be, we can not credit as emanating from God any voice that should second Sarah's jealous, cruel demand that Hagar and Ishmael should be sent away into the wilderness to perish of thirst and hunger. But Abraham sent this woman away, carrying her babe, which was his own child, and they had only as much food and drink as the woman could carry with her child. We are told that Abraham was very much grieved at the thought of this deed, but did it in obedience to a command from God. How this command came, we are not told. But Abraham's excuse for this act of cruelty could not be successfully pleaded in defense of such an act by any man or woman now on earth and should not be counted to Abraham as righteousness.

Then we are told that God told Abraham to offer his son Isaac as a burnt offering. This is referred to as the crucial test of Abraham's faith. Now if Abraham actually heard a voice commanding him to sacrifice his son, he ought to have known that such a command could not come from God. We have at last found out that God does not need to speak to men and women through the physical sense of hearing, but that he whispers into their souls continually inspiring them with a love of truth and a disposition to avoid deeds of cruelty and bloodshed. Now this silent communion of God with the soul is the very essence of faith, and if Abraham had been filled with such a gentle and noble inspiration for truth, justice, and gentleness, he could not have harbored for an instant the thought of slaying his son.

But if this command came not as an audible voice, but as an overwhelming impression, the case is equally as bad for Abraham, for a soul full of faith in the good and endowed with a knowledge of truth could not possibly be subject to such an impression.

But the evident meaning of the story is that an actual

voice spoke to Abraham, and this was done to try his faith. Now for the sake of argument let it be granted that this test was made with the result as stated. What is proved? It would prove only that Abraham had more faith in an outward command sounding in his ear, than he had in his inward inspiration as to the character and will of God.

From a full consideration of all we know of Abraham it will appear, beyond all question, that he is a good example of blind obedience to a fetich, but knew very little of the freedom and spiritual exaltation which are the inevitable concomitants of true faith.



“WE HAVE an idea that generosity is one of the redeeming virtues. We have not analyzed the thing or we would see that generosity is as much a deflection from justice on one side as dishonest selfishness is on the other side. To help others to help themselves is the only aid we are at liberty to give, without running the risk of injuring them by cultivating a spirit of dependence in them. The most hopelessly beggared people in the world are those whom we have deprived of the right to help themselves by our self satisfying generosity.”

“And who has not observed another result of this thing? A result that comes to the donor alone. We are constantly talking of the ingratitude of those on whom we bestow our benefits. Why, of course; they are ungrateful. And this is natural too. Beggar a man with your gifts, and his brain is capable of nothing but ingratitude. He soon comes to wanting all you have, and is ready to kick you if you refuse to bestow it. He comes to regard you as a being specially created for his benefit. You are his slave whom he hates while using you. But *you* have no right to complain. Your generosity has helped to make him what he is. You have deprived him of that expansion of faculties that would have made a man of him; and so—secretly—and without knowing why, he revolts against you in his soul. This is the one small spark of manhood left to him in his crushed, defrauded condition. Quit indulging yourself in the satisfaction of giving.”—Helen Wilmans in *Freedom*.



A FRUIT supposed to bear the mark of Eve's teeth is one of the many botanical curiosities of Ceylon. The tree on which it grows is known by the significant name of “the forbidden fruit,” or “Eve's apple tree.”

The blossom has a very pleasant scent, but the really remarkable feature of the tree, the one to which it owes its name, is the fruit. It is beautiful, and hangs from the tree in a peculiar manner.

Orange on the outside and deep crimson within, each fruit has the appearance of having had a piece bitten out of it. This fact, together with its poisonous quality, led the Mohammedans to represent it as the forbidden fruit of the Garden of Eden, and to warn men against its noxious properties.

The mark upon the fruit is attributed to Eve. Why the bite of Adam did not also leave its mark is not known, but as only one piece seems to be missing, its loss is ascribed to the woman.—Youth's Companion

THE LIFE.

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NOTICE.

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KEY-NOTE.

ASCEND AND DESCEND IN ME, O ANGELS OF LIGHT AND TRUTH, AND BE THE MESSENGERS OF HEAVEN TO ME.

YOU WILL PARDON the personal nature of our Answers to Correspondents this week. It has a deep impersonal undercurrent. You see, I have not yet progressed (?) to the point reached by some where wives and husbands are held in common with other people. Somehow, I still believe in that old fashioned fadeless love and inviolable fidelity between husband and wife, which the old Scotch ballad portrays:

"John Anderson, my joe, John,
We've climbed the hill thegither, (together)
And mony a canty day, John,
We've had wi' ane anither.
And now we'll totter down, John,
But hand in hand we'll go,
And sleep thegither at the foot,
John Anderson, my joe."
(In Scotch dialect "joe" means sweetheart.)

And in this respect I am happily assured that Mrs. B. is just as old fashioned as I am. We are both of Scotch ancestry on one side of the house. Barton is a Scotch name. I love the Scotch—I even like the bagpipe.

"In God have I put my trust,

I will not be afraid:

What can man do unto me?

Thy vows are unto me, O God;

Thou hast delivered my soul from death

And my feet from falling,

That I may walk before God

In the light of the living."

—Part of 56th Psalm,



Healing Thoughts

are words that make wrong appearances become right. They remove delusions and show the true conditions which Nature, uninterrupted, always presents.

Every psychic and physical condition, whether that of health or of sickness, is produced by certain ways of thinking or speaking in the mind. One may speak sickening thoughts as well as healing thoughts, and they may take effect, more or less, in every mentality that believes in sickness or in imperfect manifestation.

But thoughts of sickness or disease cannot have effect in one who does not, in some degree, believe in those things. You know that imperfect conditions, or those considered deflections from nature's perfect system, are never the outpicturings of what is true or real, but always the portrayal of a false mental image of those things. Let one practice playing the traitor for awhile; let him betray an old friend in order to make a new one, foxily thinking all the while how sly he is and how smooth on the surface, to prevent any one from even suspecting!

Rest assured the Law knows, and the Law will exact an even balance, to the last jot and tittle. This is not for vengeance, it is because Nature is perfect and cannot admit of imperfection.

I once had a patient of this disposition. A gentle soul, it seemed, honest and true, though it might have been observed that she had a way of "making enemies" wherever she went. It developed later, that she cunningly found out the things to say that she thought would flatter the new friend through disparaging the old, even those who had befriended her and helped her financially. She recovered slowly, and at every change she made would show forth a relapse, simply because she had indulged the same old traitorous thoughts. Of course she had to be lifted above those error thoughts before she could possibly be permanently healed. We are what we think,—not so much what we think we are. If you wish to have clear eyes, think pure thoughts. If you crave supple muscles, deal only with perfect substance. To deal with perfect substance, means to think in accord with it. Perfect Substance is Infinite Substance; Life, Love, Wisdom, Peace, Harmony, Health, etc. Thoughts of anything that is eternal and all powerful. "Let the wicked forsake his way and the unrighteous man his thoughts, and let him return" unto the Law of Right, and it will abundantly make his conditions right.

But his conditions cannot naturally become right until he is right in thought and purpose. All things, every visible object in nature, is a picture drawn from a mental thought or thoughts,—from the human body down to the minutest atom.

Intelligent Thought occupies every point, and nature therefore needs no help in being what it originally is. The leaves of the trees would never miss unfolding; the flowers would never fail to blossom perfectly; the sun would continue the emblem of faithfulness, the precious stones would diligently move into crystallization, summer and autumn, winter and springtime would duly blush and wane, come and go, and all the beasts and all mankind

would show forth in Edenic, pristine perfection.

But progress, growth upward, aspiration, was a factor in the nature of the human soul, and the "Thou shalt not," spoken as a spur to activity, opened the way for the first independent step.

The soul will not be fenced in. It scorns pens, tombs and confinements. The cause of this is, it is one with universal life, and it must perpetually mingle with its own. The soul is not by nature a beggar. It has a perpetual Resource, and the enlightened soul is fully aware of this, and duly appropriates its own.

Speaking of beggars, or, of giving and thus making one a mendicant, contains more truth than fancy. This, likewise, is on account of the nature of the soul-life. "Every good and perfect gift" comes from the Source of understanding, or Father of Light. And that which you give, without recompense, is an interference with the laws of one's being and conduct largely if not altogether. So when you give see that the recipient earns or has earned what you have expended on him. Otherwise he will come to the conclusion that instead of helping him you have wronged him, and he would give you his condemnation only.

During the years we have been sending out *The Life* to its thousands of subscribers two or three very peculiar cases of this kind have arisen. Not many years ago a woman whom I had tried to help and who had complained of an inharmonious husband and won my sympathy, was treated free of charge, by me. As soon as I thought her pretty well on her feet, I stopped writing, and turned my attention to the other pressing cases. Some time after this Abra got a letter from her which said:

"My Dear Mr. Barton: I would of wrote to you before, but Mrs. B. was treating me free, and I hated to change." Then she went on to say she considered him "much smarter" than I, any way. He "reminded her of herself; she was much smarter than her husband." She "supposed Mrs. B. considered herself much smarter than she was, but she herself didn't think so!"

Now this woman may be much in advance of her age, and of me in many ways. I do not know her, we never met her. But I saw at once where the trouble lay. She felt under obligations, and the human soul don't like to feel that way. I should have permitted her to pay what she could. Then she would not have become *under obligations to the Law*.

But I have a warm inclination to help people when I find them in need. My parents are both philanthropists, and it has been one of the hardest things for me to overcome, and I acknowledge right here I have not overcome sympathizing with those I find in need. And I believe fully that my Wisdom and Love-power going in advance of my sympathies, will make every action right. There is nothing to fear in this beautiful world of ours, for Love is the only power, and it will ultimately move all hearts into its full consciousness, when the truth of Love's Omnipotence will shine everywhere.

C. J. B.



A writer must keep his readers fresh as well as instructed if he would make himself useful.



The Bartons at Niagara Falls.



THE BIBLE LESSON

THIRD QUARTER.

1901.

Lesson XI.—Sept. 15.

JACOB, A PRINCE WITH GOD.—Gen. 32:24-30.

Key-Note: "And he also spoke a parable to them, to show that they ought to pray continually, and not be weary."

This key-note is Wilson's translation of Luke 18:1.

It seems to me that it contains a far deeper thought than we have heretofore recognized in it. To be continually in an attitude of drawing from the universal Source of Supply, every hour aspiring and receiving strength, is to not be weary, not become fagged or worn at work. After Jacob's vision at Bethel, he hurried on toward the land beyond the Euphrates where his uncle Laban lived, an overland journey of about 500 miles. He carried no luggage but his staff.

At a well in Laban's fields Jacob met and fell in love with his beautiful cousin Rachel. He accompanied her home.

Soon after he announced to the father of the girl that he wished her for a wife. But he had no money to pay, as

was the custom of that country. So it was agreed that he should give his uncle Laban seven years' work for the girl—a rather stiff price for a wife.

He gave the service faithfully, and at the end of the time claimed his wife. But he got tricked in a way very similar to the manner in which he had tricked his old blind father. In the dark Rachel's older, sore-eyed sister, Leah, was worked off on him by his uncle. He discovered the deception after it was too late to avoid the consequences.

He kicked vigorously. Laban explained that Leah was the older and ought to be married first, and made a bargain with the young man to work seven more years for Rachel. Jacob said he would do it if he could marry Rachel at once and pay for her afterward. This was agreed to, and so Jacob had two wives, one not yet paid for.

At the end of the second seven years, Jacob had a trick in soak for his father-in-law. In that country brown sheep and spotted goats were very rare. Jacob made the astounding proposition to his father-in-law that he might take out all the brown sheep and spotted goats from his flocks and he would agree to work seven more years for Laban, taking for his wages only the brown sheep and spotted goats that were foaled. This Laban readily consented to, knowing that heretofore very few animals of that character had appeared in his flocks.

But Jacob was a naturalist, and by means of a clever device, bringing pre-natal influences to bear upon the young through the mother, he by and by had most of the young lambs and goats coming brown and spotted.

At this Laban became dismayed and angry, and matters grew so warm that Jacob took all his effects and departed one day while Laban was not at home, Rachel taking along with her her father's household gods. Laban went in hot pursuit to bring back his gods. But Rachel tricked him out of them by putting them in a box and sitting on the box pretending to be sick.

Jacob and his cavalcade then went forward and sent messengers on ahead to announce to Esau that he was returning, after an absence of about twenty years.

But Esau had not forgiven his brother and started at once with a force of 400 men to meet him with a very warm reception.

This news was appalling to Jacob. But he was a very shrewd man. He divided his people and animals into two companies so that at least one would escape Esau's destructive attack. Then he made up five droves of fine animals, each of a different kind, and sent them on as presents to Esau, to be presented one drove at a time, at intervals. He then went off to himself to pray. It was a good prayer, a shrewd appeal, putting God in a rather close place, to either save him or go back on his word. He said,

"O God of my father Abraham, and God of my father Isaac, O Lord which saidst unto me, Return unto thy country and to thy kindred, and I will do thee good: I am not worthy of the least of all the mercies, and of all the truth which thou hast showed unto thy servant; for with my staff I passed over the Jordan; and now I am become two companies. Deliver me, I pray thee, from the

hand of my brother, from the hand of Esau; for I fear him, lest he come and smite me, the mother with the children. And thou saidst, I will surely do thee good and make thy seed as the sand of the sea, which cannot be numbered for multitude."

Then he took his eleven children and their three mothers, Leah and her two maids, and Rachel, who was yet childless, and crossed the ford of Jabbok in the night.

After he had lodged his family comfortably, he went apart from them and wrestled until break of day with what the 24th verse calls "a man"; but Jacob called it God and called the place Peniel, "the face of God."

During the wrestle Jacob was lamed physically, but got a blessing and a new name, Israel, "Prince with God," "for," the wrestler said, "thou hast striven with God and with men, and hast prevailed."

The story says that when the day began to break, the wrestler wished to depart, but Jacob said, "I will not let thee go, except thou bless me."

Here we have something very fine. Jacob met a difficulty in the darkness and wrestled with it. He called it God, or good. It was about to leave him, but Jacob said, "No; you have a blessing for me; bestow it before you go." The blessing was given and the new name appropriate to the victory, Israel, "Prince with God." Then the day dawned. But he was physically lamed.

We meet many wrestlers. It is dark when they come. We too often call them evil and try to send them away. We too often cry out and complain and deem our lot a hard one. We do not see the blessing nor contend manfully as we should.

If we are wise we will know that the difficulty comes under the law and has a blessing at the end of overcoming. We will sacrifice physical ease and indulgences to gain the blessing and new name. When we get them, the day dawns and we go on victorious to be reconciled with our brother. The new name is engraved in a white stone, the special gift to him who overcomes, and the one receiving it alone can read it.

Let us, then, regard all our difficulties as opportunities, meet them manfully, wrestle joyfully and win the blessing they surely contain for us. It is a grand lesson. May we all profit by it.

W. C. Gannett, the poet preacher, has written a beautiful essay on this story, entitled "Wrestling and Blessing."



Answers to Correspondents

MRS. BARTON tells me that she has received a letter from a woman who says she is clairvoyant and has seen something very dark hanging over or under me like a volcano, and that it will burst upon me, proving disastrous to me and *The Life*. She says this is on account of my opposition to Mrs. Barton in *The Life*. Mrs. B. declines to give me the name and address of this prophetess of evil and has destroyed her letter, as the writer of it strictly charged her to do, and not to let me see it.

Now I would not mention this pitiful thrust at me in this public way if there were not other mischief makers trying to make trouble between me and Mrs. Barton, and this points a lesson which I feel fully equipped now to give.

What she refers to as opposition to Mrs. Barton in *The Life* I am unable to surmise, unless it be my opposition to astrology. I have regarded astrology as a heathen superstition unworthy the thought of this enlightened age, and I have freely stated my views on the subject in *The Life*, and am done with it. That is my own personal privilege. If I prefer to continue a plain Christian Mental Scientist, I certainly have a right to do so. Mrs. B. has taken a different view. She thinks she sees something in astrology which I do not. That is her own business and she has as good a right to her views as I have to mine. And she has as freely expressed her views in *The Life* as I have mine. We don't quarrel about astrology. As far as the articles in *The Life* on the subject are concerned, she has opposed me fully as much as I have her, and I can't see why the clairvoyant's dark thing should be partial to me. The fact is, I have never antagonized Mrs. Barton in *The Life* at all, personally.

As to the clairvoyant vision, I have only to say, that it was on the psychic plane and did not reach me at all. I am above that plane. The mischief maker's little spy glass did not take me in. It was only a false shadow she saw reflected from a debased or diseased imagination. Neither am I or *The Life* in the least danger from it.

But the worst part of this business is the effort being made by this deluded woman, and by some others, as the facts have casually come to my knowledge, to cause in-harmony between me and my wife. I can hardly conceive of anything more contemptible and mean than such a disposition. When these intermeddlers write fulsome flattery to a wife and speak slightly of the husband they are attempting to make trouble. Such persons need a severe lesson. One woman in Morristown, N. J., wrote me a letter calculated to cause a disturbance between us. I wrote her such a rebuke that she sent an apology. A man wrote Mrs. B., she tells me, that she is all right, but I am no good. I do not know how she answered him if at all; but, however true his assertion may be, such a letter is a dirty, sneaking effort to make trouble between husband and wife, and the writer will have his reward.

When a man comes in here without my knowledge or consent and announces that he has come to take lessons and treatments of Mrs. Barton privately, and I am not to be in it, he ought to be started on the return trip in a hurry, and will be next time. He has come to make trouble and is not worthy a place in my home, or the treatment due a gentleman. Those who come here to take lessons and treatments must come to take our lessons, and treatments by us, as we may arrange to give them between us. Thus the best results are obtained.

I am very much in earnest and in love with both my work and my wife, and people who come or write to cause separation or predict the downfall of either me or *The Life*, had better stand from under. They are fooling with the wrong party. I have been vain enough to believe that my wife loved me as devotedly as I did her. She was the sweetheart of my boyhood and I have had no other. She

has been a noble help and companion during twenty-five years of married life. I would it could be so always. And I believe we have mutually helped each other in the spiritual growth attained through the Science and may continue to do so, if poisoners will keep out.

Only yesterday I got a letter from a lady in New York in which she said, "I have always liked your articles very much. You have always spoken so highly of Mrs. Barton and given her so much credit for the help she has been to you in the work. I admire this in you; it shows your unselfishness and nobility of heart. And your writings are always so open and frank and honest. There is never any reading of an opposite sentiment between the lines." I believe this is a correct estimate of me—at least what I aim to be.

I want to say to meddlers and interlopers that they would do better to cease their purring, fulsome letters which have it for their purpose to impress Mrs. B. that she is it and I am not in it. They are mischief-makers, sowers of discord, and will have their reward. I care not the snap of my finger for their clairvoyant visions or prophecies of evil. I am far above such things. So is *The Life*. But I do care for my domestic relations and I wish to warn these would-be intruders that we continue to be lovers—at least I think so—and I expect to be so to the end. When we go out together people often take us for a newly married couple—that is, when no one is along to crowd in between us, as sometimes occurs. Only a few evenings ago we attended a musicale at the house of a friend, and our conduct was such that strangers suspected we were but recently married, and one lady asked me if that were not the case.

You will pardon these personalities. But for the fact of the insidious efforts mentioned, I would not have written them. I believe that husband and wife should always be lovers. If they are not, they ought not to keep up the mockery of pretense as such. They ought to mutually assist one another and work side by side for the common good of the home and the business out of which they get their living. For them to have separate and conflicting business interests is deadly to happiness and destructive of domestic harmony. It should not be so. They should be one in interests and aims. Difference in opinion about politics, religion or philosophy are to be expected. If they both think, they will have individual opinions, and will not think any less of one another for that. I am above bickerings about opinions. But we are running this business, and we are conducting *The Life*, and we are unity and success. *The Life* goes on forever.



The Holiness church is split wide in two so that the two factions have separate and not friendly organs and the members will not hold their "feasts of tabernacles" together. And it was all about how an elder should be tried, if it should ever be necessary to try one. It is said that no elder has ever been tried, but the good people who claim to be free from sin have fussed and divided over how it ought to be done if the contingency should ever occur. Of just such airy nothings are most divisions composed. The Methodist church is divided about whether or not negro slavery in the U. S.—a non-existent institution—is sustained by the Bible.

FRANKLIN PRICE and Mrs. Price of Chicago recently celebrated their golden wedding. Mr. Price says that marriage is not a failure, that he has been happy fifty years, though married.

Moreover, he has collected statistics of 125 couples who, with one exception, have been happy, they say, from fifty to seventy-five years, though married.

Married fifty years, he found seven happy couples.

Married fifty-three years, one couple.

Married fifty-four years, three couples.

Married fifty-five years, three couples.

Married 57 years, two couples.

Married 58 years, one couple.

Married 59 years, eighteen couples.

Married 60 years, fourteen couples.

Married 61 years, four couples.

Married 62 years, four couples.

Married 63 years, two couples.

Married 64 years, five couples.

Married 65 years, four couples.

Married 66 years, two couples.

Married 67 years, one couple.

Married 69 years, two couples.

Married 70 years, three couples.

Married 75 years, one couple.

Of the 125 couples who had been married over fifty years, only one was divorced, Mr. and Mrs. Simon, of Chicago.

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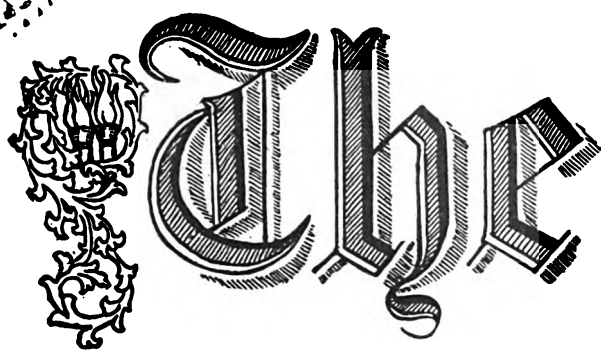
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"The Life is more than meat, and the body, than raiment."

VOL. 8. KANSAS CITY, MO., WEDNESDAY, SEPTEMBER 11, 1901. No. 20

John Anderson, My Joe.

(The publication of one verse of this old Scotch ballad last week has brought several requests that we give the entire song. I reproduce it from memory as I used to sing it when a boy. I wish I could give you the soft, melodious old tune.)

JOHN ANDERSON, my joe John,
Ye were my first conceit,
And ye needna think it strange, John
Tho' I ca' you trim and neat.
There's some folk say you're auld, John,
But I ne'er think you so,
For ye are a' the world to me,
John Anderson, my joe.
John Anderson, my joe John,
When we were first acquent,
Your locks were like the raven, John,
Your bonnie brow was brent,
But now you're growing auld, John,
Your locks are like the snow,
But blessings on that frosty pow,
John Anderson my joe.
John Anderson, my joe John,
Frae year to year we've passed,
And soon that year man comeu, John
Will bring us to our last;
But let not that affright us, John,
Our hearts were ne'er our foe,
Tho' the days are gane that we ha'e seen
John Anderson, my joe.
John Anderson, my joe John,
We've climbed the hill thegither,
And mony a canty day, John,
We've had wi' ane anither;
And now we'll totter down, John,
But hand in hand we'll go,
And sleep thegither at the foot,
John Anderson, my joe.



Is it not significant that almost simultaneously several persons have sent requests from distant parts that I write on PERSONAL MAGNETISM in *The Life*? Does it not mean that I have something new and helpful to

say on the subject? Read the leader in this issue and ascertain. Write me about it. Send for that little lesson named near the close of the article. Next week the leader will treat of the Prof. Herron affair about which so many have desired me to express my views.

The decadence of churchianity and secterianism is not the decadence of true Christianity. This is founded in principle and does not imply the following of any personal leader. Christ means the anointed of Truth, not a man.

Look up the new key-note and join us every day in repeating it. It will help to give you the true foundation of power and success. Unfold the within instead of patching up from without. We have too many patchwork people now. They fall to pieces too easily.

PLEASE SEND IN those trial subscriptions more rapidly while the extra papers hold out: 25 cents secures *The Life* to a new subscriber for four months. Send them to those you know to be interested without consulting them about it. Later they will bless you for it and renew the subscription. *Don't delay.*

The following note is just received at *The Life* office from Mr. Warren A. Rodman, Secretary of the International Met. League:—"Owing to certain questions which have been considerably agitated in regard to the Herron affair in Chicago, it has seemed advisable to the committee to postpone the convention of the I. M. League."

One night, while a boy, I attended a meeting at a neighbor's house where a visiting evangelist preached. Old bro. H. sat near the preacher and sweetly slept through the sermon, as usual. At the close the preacher said, "Lead us in prayer, bro. H.," and we all knelt down, all but bro. H.; he quietly slumbered on. The silence became ominous, as it was unbroken. The preacher peeped up, saw the cause and gently shook the sleeper, saying, "Bro. H. lead us in prayer." Bro. H. knelt down and thanked God for the good sermon, etc.

The lady who has the honorable distinction of having been the very first subscriber to *The Life*, called the other day. She said, "Mr. Barton, why didn't you write that article on 'Business Versus Religion' long ago? It has greatly helped me in many ways. I had sometimes felt that my work interfered with my religion or spiritual thought. Now I know how to unify them. That article put into form so many thoughts that had come to me vaguely before." Several have spoken in a similar way about that article. I am glad.

PERSONAL MAGNETISM

I WISH it to be understood at the outset that this article is original. I know very little of what others have written or said on personal magnetism. I have, as a rule, found what I have read along this line far below my conception of the subject, dealing lamely and crudely with the physical plane only. If I restate thoughts here that have already been stated by others, I am entirely innocent of copying or plagiarism, for I have never seen them elsewhere. I am writing in the woods, my favorite sanctum, on the edge of a high bluff, my feet dangling over the brink, having Nature as my only book of reference and for my monitor the voice of the Infinite, with the accompaniment of twittering birds and whispering trees. Hear what we say.

Whatever may have been said, wisely or otherwise, about "malicious animal mesmerism" and kindred imaginary evils, personal magnetism is a most desirable quality or power to possess. Those who have it in large measure are beloved, powerful and successful, and those who lack it are not. They who condemn it are like those who condemn money, they would like very much to possess plenty of it.

It is not a physical quality; it is a soul power. It originates not in the lymphatics, muscles, nerves, brain or solar plexus. It comes from the source of thought and aspiration and endows brain and body so as to make them glow with attractiveness.

It is not a pretty, chalked face, or physical symmetry, or graceful pose that constitutes personal magnetism. A marble statue or a wax figure may possess these. It is the soul that animates form, lights up the features and speaks out from sparkling eyes which impresses and draws.

Personal magnetism is both attractiveness and impressiveness. It is love embodied and irradiated—not love for some person, but love for the good, great and beautiful in all things. Personal magnetism is this love personified. It is a love that rises above personal considerations.

Whenever in making a speech I can rise above all consideration of persons and become inspired only with my subject, the truth that is in it, I am magnetic. Once I arose to deliver an address extemporaneously. One person in the audience I felt very desirous of pleasing; but I knew that person was there only to scoff and scorn me. I was in melancholy mood when I arose because of my knowledge of this fact. A great wave of inspiration then came over me and I soared above personality. The effect was thrilling; I was exalted and my subject magnified. Many were the congratulatory expressions at the close. One man, the learned editor of a humanitarian magazine, came to me and said, "I do not wish to flatter you, but I will say to you that in my time I have heard many fine speeches, by Methodist Bishops and others, but I have never heard anything equal to that 'little talk' of yours, as you called it."

If I had aimed to please and attract the admiration of any person or persons in the audience, as was said to have been the case with Roscoe Conkling on the floor of

the Senate Chamber and Kate Chase Sprague in the gallery, I might have been brilliant, but not powerful and effective for good.

Although personal magnetism is a gift of nature, it can be cultivated, or developed. It is founded in the deep recesses of the soul, and in some people developed into expression, in a greater or less degree. But it is there in every free-born soul and may be brought out.

What are its elements?

I will name first and most important of them all, Fearlessness. A timorous, fearful soul can never be magnetic while in that state. It may excite pity and sympathy, but it never compels high aspirations or obedience, nor attracts homage and success. Fear is a sign of incomplete development, a negative mentality, a weak flow of interchange between the individual and the Source of Being, the Universal. As examples of magnetic power mainly through fearlessness, I will name U. S. Senator Geo. G. Vest and the noted evangelist Sam Jones. Vest is, at his best, magnificently eloquent; Jones is never eloquent, but draws crowds and inspires good resolutions by his fearlessness and intense earnestness.

Fearfulness is a state of receiving influences, being impressed; but enforces neither influence nor impression, except the influence of repulsion and the impression of weakness. Fear is deadly to the power called personal magnetism. Fearlessness means confidence, freedom of expression of what is within and forceful impression.

Earnest devotion to a central ideal of truth is another element of personal magnetism. It glows and electrifies and draws from within. It ignores accessories and utters itself freely.

As an example of personal magnetism founded largely in this element, I will name the late Bishop Marvin of the M. E. Church. He was unattractive in person, tall, bony, and dark, his hair looking as if it had not been combed for a month, and he had no tricks of oratory; but it required only a few clear-cut, forcible sentences coined and thrown forth from his mobile lips to fix the attention of the multitudes and bind them to him until he chose to let them go.

The two elements I have mentioned: Fearlessness and an all-absorbing ideal of Truth, are the chief elements of personal magnetism. I will name four minor elements: graceful deliberation; self-poise, or thought control; exuberance, or joyousness of spirits; attractiveness of person. While Fearlessness and the Truth Ideal are essentials—no one can be personally magnetic without them—a magnetic personality may be lacking in some of these four minor elements. Yet, the two essentials usually develop the other four. But sometimes one or more of these minor elements is most prominent in magnetic persons. Our Dr. Roberts, minister of the Church of this World, is magnetic, and prominent as the secret of his power are graceful deliberation and self-poise, combined with elegant diction.

Roscoe Conkling had these qualities developed in a high degree as well as a fine personality. I heard him once deliver a four hours' law argument before the U. S. Supreme Court, the late Chief Justice Miller presiding. Justice Miller was an awfully hard customer for a lawyer

to make a speech before. He was constantly interrupting the flow of eloquence with such remarks as these: "Stop, Mr. Conkling. You said (so-and-so) a while ago. How do you reconcile this with that?" or, "Wait, Mr. Conkling. Let me understand you there. I do not get the force of your point," etc. But Mr. Conkling was self-possessed and unperturbed, eloquent and powerful through it all.

I will say that the four minor elements mentioned may be called useful accessories, if not essentials, to personal magnetism.

Some may ask, Is not electricity an essential element? Not an element at all, if you mean physical electric force, in the true personal magnetism of which I am treating. It may draw one person to another when they get bodily close together; but that is entirely on the animal plane and not to be cultivated or desired, as it more often leads to sensual indulgence or spoonysm than anything good. The true personal magnetism is a soul power which controls environment and personality for good, draws friends and compels success. It exercises its force without regard to distance or contact. A letter or article written by one who has personal magnetism largely developed will magnetize those who read it if they can become spiritually *en rapport* with the writer. The articles I write in the woods, under the inspiration of nature's God, thrill those who read them more than those I write at my desk. Why? Because the vibrations of the Omnipresent move me to write, and then the same vibrations are naturally caught by the reader.

I wrote a short letter awhile ago to a person in Illinois, a business letter. The recipient wrote that a magnetic thrill accompanied it, which lasted half of the day. Was that caused by electricity? By no means. It was a thought vibration started by the writer and caught by the recipient of the letter. Here alone are the basis and the medium of true personal magnetism—thought vibration.

But many are asking, How may I develop this power? I will answer briefly: Study deeply the principles of Christian Mental Science, letting no side issue lead you astray, no ism or ology or Eastern superstition. Then diligently put into practice the lessons you learn.

Deny fear until you erase all the seeds of it you may have inherited. Affirm the allness of the Good until you are serenely conscious of the truthfulness of the statement, *Only the Good is true; there is nothing to fear.*

Dwell on ideals of Truth in the silence until you become aglow with Truth's light and Truth's magnetic power.

Unfold love, pure love, and eschew hatred and jealousy.

Practice deep breathing exercises every day, holding thoughts of dominion and success.

Invite inspiration from the Universal, and *aspire* up on the current of its inflow.

Cultivate your voice and make your person and manner at least not repulsive.

Be broad and unselfish, never using your magnetic power for unholy ends. Let purity be the heart of your thought and conduct.

Be joyful and agreeable—never antagonistic, hateful

or cross. Yet fearlessly say what you think when you say at all, and do not look for trouble.

Never imagine slights or smell for slanders. Imagine only good in and for all.

Often affirm, I am love and draw all the best of Earth to me. I am a resistless magnet for that which I need. I draw men and women to me for good.

Learn to send the thought thrill or life motion along with the words you speak or write. (If you don't know how to do this, write me, inclosing something to pay for time, postage, etc., and I will teach you. It is important.)

Thus, dear reader, you can learn to develop and increase a personal magnetism which will render you successful, beloved and powerful for good.



THE FAMOUS Brush will case of New York has been decided in favor of the Christian Science church, by the courts of that State. Miss Helen C. Brush was sick. Mrs. Stetson, the "first reader" of the First Church of Christ, Scientist, in New York City, treated her. Before the patient's death she made a will, bequeathing the greater part of her fortune, valued at \$90,000, to Mrs. Stetson's church, practically disinheriting her sisters. The sisters contested the will and attempted to prove undue influence and that the fact of one's embracing the teachings of Christian Science is *prima facie* evidence of insanity. Much "expert" (doctor) evidence was introduced and the doctrines of C. S. violently assailed in the trial of the case.

In the decision of the court, just rendered, which is very lengthy, Christian Science is given a legal status and recognition which it has never had awarded it before. It gives the creed a standing as a religion which is widespread in its significance.

The court reviews at great length the teaching of C. S. and thus concludes.—

"It is their belief * * * that Christian Science is able to remove the imperfections of which the disease was the result. It is therefore evident that, however opposed these teachings may be to the beliefs or actions of others, they are founded on the religious convictions of those professing them. This being so, the court cannot say that those persons are mentally unsound.

"She was, in my opinion, thoroughly aware of what she was about when she made this disposition, and she clearly knew the contents of her will", which was in absolute accord with her free and unconstrained intentions and wishes. Whether her determination not to give her fortune to her family was unwise, whether the residuary legatee herein has deserved the affection and gratitude which the testatrix has so bountifully given evidence of, are not questions for this court to consider in arriving at its decision.

"The decedent, being of sound mind and free from restraint, had the right to do with her own as she pleased, and her will must therefore be admitted to probate."

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

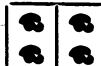
KEY-NOTE

I SEEK THE MOTIVE OF BOTH THOUGHT AND CONDUCT IN THE INSPIRATION OF TRUTH, AND NOT FROM OUTER STIMULATION.

Our father's cousin, Mr. Geo. W. Ethell, and his good wife, celebrated the fiftieth anniversary of their happy married life, at Sonora, Calif., Aug. 21. Many friends were present and extended warm greetings. Among them were Mr. and Mrs. John Bunch of Stockton, Calif., who were also present at the first wedding in Davis county, Iowa, Aug. 21, 1851. An appropriate poem was written and recited by Miss Carrie Inch. The hall was beautifully decorated with golden ornaments. Among the presents was a purse well filled with gold coins presented in a pretty speech by Mrs. E. A. Jeffords. Mr. Ethell acknowledged the gift and the honor shown them by their many friends in a speech which ended with a kiss bestowed upon his faithful bride as tenderly and lovingly as was that first bridal kiss given a half century ago. Bless them both. Such examples of fidelity and fadeless love make us believe that life is worth living, after all, that marriage is not a failure and puts to shame the conduct of married flirts and seekers after strange soul mates.

Evangelist Smiley, holding revival (?) services in a tent here, got off a poor pun the other night in one of his harangues. He said, "In some churches there are not men enough to fill the offices. The women are the pillars of the church. And what are the men? Why, the pillow shams."

Would you perceive the Ideal, ascend into the consciousness of the I. It is the Mount of Transfiguration; the view-point of the Ideal.



Healing Thoughts

MYSTERY IS a great blessing. It is a good thing that there is something still to be wondered at. It is pleasant to know that behind the screen which hides the full revelation of any truth there is something interesting yet to be known and which only waits until it is devoutly desired and earnestly sought for. As the flower-lover watches the mysterious growth and unfoldment of the lily, from the pale miniature bud to the spreading chalice, open invitingly to sun, air and dew, its base dotted with Love's unseen pencil, its silken petals fringed with fairy floss, and every atom athrill with Life's sweetest fulness, so the true student of Nature as he pilgrimizes the earth watches with keenest interest the unfoldment of knowledge and the revelation of wisdom.

Knowledge of things is always fragmentary. That which we know about any thing is so related to myriad other things that all must be known before a correct knowledge can be arrived at. If a man from Jupiter should visit our hemisphere at night he would return home with a very one-sided story, a description that would differ as widely as day and night, from the story a woman from Venus would carry after a day-time visit to United States.

Knowledge is spirally telescoped in knowledge. Language is spirally telescoped in language, and for man, the secret key must be found, the lock must be turned to draw forth the mysterious into full revelation. As the Zend out of the Sanskrit, the Armenian out of the Zend, the Greek out of the Armenian, and so on through the evolution of language, to the Latin, Lithuanian, Slavonian, German, Celtic, and English, all have evolved, one by one, out of a common stock in which for ages lay hidden the mystery and potentiality of spoken language, so must knowledge come through revelation.

Now revelation is not an unfoldment of the Infinite, but that which is in everlasting readiness for the soul's perception as its consciousness awakens to each new truth.

Mystery arouses thought and sets reason to work. And every mystery solved is power attained to perceive a new truth.

Life has been a mystery, whose secret when found out reveals its object. It is a problem, which when rightly solved proves not only the immortality of the soul but makes it God's chief agent in the universe for *making all things like unto the perfect things* that wait in the Unseen for proof, for use and for attainment. And at the very time when the soul hungered most, sought hardest, languished most despairingly, and the mystery seemed the deepest hidden, revelation would have shown that all things, all mysteries, were not only his already and for him only to unlock, but they were there, pressing into his hands and only waiting ("Behold, I stand at the door and knock") for his readiness and willingness to take them.

Apprehension veils the face and adds cloud to mystery. Fear dismisses Reason, and worry dissipates marshalled thoughts.

Telegram:—Aug 25, 1901. "Please treat J— for head

and stomach. High fever. Answer."

Answer:—"I will. You treat against fear."

Aug. 28th, a letter:—"My Dear Mrs. Barton: I am sure you will know how well J— is. She has improved steadily since you began treating her and now is perfectly well, though I should like you to finish the week's treatment on account of her nerves which have seemed on a strain and I know your treatment will relax the tension. I have decided to take your Course of Lessons. I truly wish to demonstrate the healing power of truth for myself as well as for others."

Now I have all faith in the Omnipresent Good I talk to you about. I realize every day its fullness and immanence, and I know there is nothing that can alter the fact, nor take away this everlasting birthright. And I know that though much is wrapt in mystery—no eye hath seen God at any time—still it is unchangeably true that immanent Abundance is for all, for every one, and that partaking of it freely, lavishly, redundantly, cannot possibly reduce the amount. And this is not to be wondered at when we get a glimpse of what "the Infinite" implies. "Universe" means without limit, boundless, ever-extension in every direction.

So, when this case was presented, I threw the veils of apprehension to the winds, annulled fear, and Reason's beautiful Light melted the shadow of worry. Then it was, out of the cloud of mystery Truth stood revealed—not newly born—but as having always been there. My patient was enabled to recognize it, and when one knows the Truth, it always makes them free. Mystery is veiled truth.

Sometimes sheath after sheath has to be removed before Truth is clearly revealed. Some time ago a lady who looked upon herself as an invalid, wrote to us for help. She was a deserted widow, poor, hopeless. I knew we could set her free, if we could get her full and willing co-operation. She went to work, in a weak way at first, but as the veil of mystery grew thinner, as the sheaths of ignorance—chains of unripeness—were removed one by one from her eyes, she was enabled to perceive the truth of her being, and she knew it, recognized it as it is, and it made her free. When her vision had sharpened so that she saw the dawn of truth, she wrote: "I enclose you herewith one dollar. It is such a small amount I am almost ashamed to send it, but it seems the best I can do for the present. It goes to you with a heart full of love and appreciation and an intense desire to do better. I am getting along better than I had thought possible."

My first impulse was to return the dollar and tell her to wait till she was more able to remunerate. But instantly I remembered the law, "Give and it shall be given unto you; good measure, pressed down and shaken together, and running over, shall abundance be given into your bosom,"* and I said, I would not interrupt the current of supply she has thus set in motion, for anything. She sees the dawn and her rounded success is secured.

It is strengthening to the human soul to wrestle with mystery. We do not have to wrestle with the easy and

*Bosom here refers to the understanding heart.

pleasant things of life, but accept them without effort. It is when trial comes, when mystery half conceals a threatening sword above your bravest effort to accomplish good. But fear not. Just name it Blessing, and duly behold the transformation.

Jacob, it is told, wrestled with "God". He did not call it "difficulty" for he knew that the mystery contained a blessing for him. And though the wrestle seemed to require all his strength he did not give up, but said, when the difficulty was about to leave him, "I will not let thee go until thou bless me." And when, after an all-night's wrestle Day dawned (understanding came) he saw that it was God. He perceived the truth. Through mental effort he reasoned through the shadows into the Light. Then, in the transcendent clearness of actual Truth he read his new name,—"Prince with God." Royal Goodness.

I have been speaking of spiritual mystery. It is not right to deceive by concealing facts. And it is right to call attention to appearances of deception for the purpose of awakening the hypnotized mentality that it may find the true way. When Jesus found people in this condition he said to them, "Woe unto you, Scribes and Pharisees, hypocrites!" He said this for their good, for their awakening. And in the closing verse he said, "Ye shall not see me (personally) henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord"—They must have the spiritual vision that can search out hidden truths about Life and Being, until the true and right and blessed way of the Spiritual Self appears. C. J. B.



THE BIBLE LESSON

THIRD QUARTER.

1901.

Lesson XII.—Sept. 22.

TEMPERANCE LESSON:—Prov. 23:29-35.

KEY-NOTE:—"Wine is a mocker, strong drink a brawler; and whosoever erreth thereby is not wise."

I have before objected to the employment of the word "temperance" when referring to the use of a thing wholly bad or injurious. The word is properly used only in connection with good and useful things. We should be temperate in the use of bread, water, language, exercise, etc.; but we should not use poisons at all. Total abstinence is the word to use here.

The section of our Bible called Proverbs consists of several collections of ancient sayings, aphorisms, etc., made probably in the time of Solomon's reign. It is believed by some students that Solomon himself collected them up and possibly added some original ones.

This lesson is in the midst of a separate collection of "Words of Wise Men," beginning with 22:17 and ending with 24:22. The first nine chapters are of the same nature.

A desire for wisdom is urged and in different sections of this chapter the teacher warns against that which will

prevent the getting of wisdom. Verses 15-18, it is ambition; verses 19-21, it is gluttony; verses 22-25, it is injustice; verses 26-28, it is licentiousness, and verses 29-35, it is drunkenness.

This old temperance lesson is becoming somewhat hackneyed from much repetition. I wonder if it is the only one in our Bible. I think the committee who select these lessons might find a fresh one occasionally if they would try.

But we may find a new suggestion of good thoughts and deeds even in this old lesson. Let us try.

29. Who hath woe? who hath sorrow? who hath contentions? Who hath complaining? who hath wounds without cause? Who hath redness of eyes?

This verse contains really but three questions, as indicated by capital W. Who hath woe, sorrow and contentions? Who hath complainings and wounds without cause? Who hath red eyes? And the words translated "woe" and sorrow are exclamations in the Hebrew: "oh!" "alas!"

The answer is,

30. They that tarry long at the wine; they that go to seek out mixed wine.

These become intoxicated. To continue long drinking, or to mix the drinks, will result in drunkenness.

After the undue stimulation dies down, then begin the obs! and alases! and quarrels. The man who is inebriated is cross and peevish and contentious.

He complains of bodily ills, slights, insults, etc., often only imaginary. The drunkard is peevish when not full, and often cross and cruel when he is.

The "wounds without cause" are those received in falling or in drunken scraps, having no good reason or adequate cause back of them.

We are told that the Hebrew words here rendered "redness of eyes" rather means dimness of vision. The drunken man sees double, or things seem to swim or dance around him. The floor or ground seems to be coming up to slap him in the face, and you see him dodge from it.

An intoxicated man came home one night and after vainly trying for a time to get his latch key into the key-hole, he called toward an upper window to his wife: "Mary, throw me down (hic) shome key-holes. My key won't fit any theshe." After he got in he staggered around and fell over the cradle two or three times, whereupon he asked, "M' dear, how many cradlesh have we got, anyway?" His wife ordered him to take a chair. He replied, "All right, m' dear, soon'sh this'n (hic) comes roun'." He had dimness and unsteadiness of vision from too much booze.

31. Look not upon the wine when it is red, when it giveth its color in the cup, when it goeth down smoothly.

Red wine was then the fermented wine. "Its color" is literally its eye. This refers to the "head" or bubble which wine drinkers regard as a sign of richness in wine.

The going down, or pouring out, smoothly, refers to the oiliness of it. When it rattles like water as it is poured out, it is thin and weak—has no body. When it pours softly like oil, it is rich and strong, and therefore more intoxicating than the thin wine.

In those days and in the days of the wedding feast at Cana, unfermented grape juice and sour wines were used

by everybody; and it was common for persons attending feasts, etc., to get full, as the remark of the "governor" of the feast at which Jesus furnished wine clearly indicates. They then had no whiskey or beer.

32. At the last it biteth like a serpent and stingeth like an adder.

This, of course, refers to the bad effects of inebriety. "At the last" means as a final result. It is like poison and as surely kills in the end.

33. Thine eyes shall behold strange things and thy heart shall utter froward things.

The first statement of this verse refers to delirium tremens. Persons in that woeful condition are afraid to sober up, for, whenever the liquor effect begins to die out they see, in imagination, snakes, toads and other horrible things in the air about and on them, and are horribly frightened at them. One night I treated a big fellow out of a bad state of tremens in one of our rooms, part of the time holding him in bed and dodging his blows. He saw phantom canary birds all about him and was dreadfully scarred at them. Between times he would beg me most piteously for whiskey. I staid by him until one o'clock before I deemed it safe to leave him. The next morning he was clothed and in his right mind.

The uttering of "froward things" by the heart refers to the false, wayward and lustful desires that are engendered by sottishness. False stimulation discourages inspiration of true thoughts. I once treated an Episcopal clergyman in this city to help him overcome the drink habit. On beginning the treatments I said to him, "Now we are to substitute inspiration for stimulation, and you are to be a better preacher than you ever have been." At the end of one month he joyously announced, "The work is done. Inspiration has taken the place of stimulation and I have no more desire for intoxicants than you have." These mental or spiritual treatments work beautifully in cleansing away false tastes for narcotics and intoxicants.

34. Yea, thou shalt be as he that lieth down in the sea, or as he that lieth upon the top of a mast.

This describes both the tossing, unsteady state of a drunken man and the unsafe condition he is in. It seems also to allude to sea sickness. The nausea of drunkenness is similar to that of sea sickness.

35. They have stricken me and I was not hurt; they have beaten me and I felt it not; when shall I awake? I will seek it yet again, (or, better, when I shall awake I will seek it yet again.)

These are the inebriate's own words. He really does not feel blows or wounds. Cut a drunken man's body, even while he is awake, and when he sobers up he does not remember how it occurred. Reference may also be made to his dreams of fights and wounds. They seem real to him when he awakes, but he sees no bruises or scars.

When he awakes he wants liquor worse than he did before. A lawyer who occasionally went on sprees once officed with me. He would go it full sail until the money was all gone. Then he would sit round the office and beg me for "just a dime to get one more drink to sober up on." When I would refuse he would whine, "Now, Barton, if you only knew how awfully bad I feel and how

much good just one glass of whiskey would do me, you would let me have it, if you are my friend." I would answer, "I am too much your friend, Tom, to furnish you the means of getting drunk again. You must sober up sometime, and now is as good a time as any." A drunkard does not need censure, but helpful sympathy that he may be able to overcome.



Answers to Correspondents

A GENTLEMAN in New Hampshire writes to get my opinion about phrenology as a guide to marriage, about soul mating, etc.

He cites a case of blighted life of a married couple through the unwarranted interference of a "cranky old mother."

He says the girl married the man she loved against the opposition of her mother, that the mother lived with them after marriage and made it so wretched for them both that the husband died and the wife became cast down and hopeless; but she still sustains the mother in her home. He also says the mother tries to force this "most loveable woman" to marry a man who has money but no honor, and who urges her to open a road house at her home to raise money to pay off a debt that is on it, writing her, "After you get the money, people will not ask how you got it." Yet he wants to marry her and the mother is making life wretched for her because she refuses.

It is divulged further down in my correspondent's letter that he believes he has found his true soul mate in this "adorable woman." But he adds, "She will remain single as long as her cranky old mother lives, who may sour her loveable nature and wreck the lives of two people who are eminently adapted to each other; so perfectly are they adapted and so susceptible to impressions that only a thought will make itself felt." He says he has answered her questions by letter three days before her letter asking them reached him, having caught them by telepathy when she wrote them. Both are past fifty and the old mother complained of is 82.

He thinks that phrenology taught in the public schools would be vastly beneficial in enabling young people to select husbands and wives that would be congenial.

I would favor the study of both phrenology and physiognomy in our schools. It would be vastly more helpful than the study of wars and the features and names of foreign lands and seas. There is a great deal in physical, facial and cranial form and poise and feature indicative of character. And a knowledge of these subjects might be utilized in making selections in business, friendship and marriage.

If the lady about whom he writes so fervently married the man she loved, as he says, can she transfer that love to another only because her beloved husband has become invisible? Suppose the old mother had not hounded him to death, what would have become of her and our correspondent's soul mating? If she truly loved her husband and he loved her, were they not true soul mates?

and, if so, are they not yet? or, are soul mates transferable?

If the mother nagged the life out of the young husband and has made her daughter's life unhappy and now tries to force her to marry a man without honor, or any man she does not wish to marry, she is, of course, very blameworthy. But a parent, especially a mother, should be listened to with profound deference by young people in all matters of interest to them. Parents have a right above all others to counsel and advise their children. But when they undertake to force them to marry or not marry against their will and choice, they are going beyond the pale of their duty, beside doing a very unwise, and usually most futile, thing. Marriage according to parents' choice is almost invariably a failure, while true love matches without any regard to parents' intermeddling wishes are the ones that result in greatest happiness.

It would seem that our correspondent would be glad to have the old mother of his "soul mate" die, as the lady will not consent to marriage while her mother lives. Her reason for not consenting seems to be that she cannot get her own consent to marry the man of her mother's choice and knows that the mother would make the husband of the daughter's selection unhappy, while at the same time she would not think of sending the old lady away from her home and tender care. For all this she is deserving of high honor and will be richly rewarded. The old lady may be cranky and cross and silly; but she is this woman's mother. She bore her, nursed her, loved her, cared for her through helpless infancy, taught and worked for her in youth and, as mother, filled a place no other could. No matter how ugly her conduct may be in the dotage of old age, the true daughter will not forsake her nor wish her out of the way for the sake of marrying the best man on earth. And she ought to rebuke this man for speaking disrespectfully of the dear old soul.

As to soul mating in general, I will treat the subject more fully in the leader next week. I will say here that people are not halves, or should not be, going about seeking blindly the other complement. Yet there are congenialities between persons which render companionship happy and mutually helpful where other mating would result in discord and misery.

This correspondent who, I believe, was married many years ago to another woman, may be the very one who would best suit the lady in question, and she might be all he believes her to be, "endowed by nature to be a star, a real conjugal nature, full of love and every quality to make a happy home, loves to be petted and loves pets of all kinds," and yet he might not be able to make her happy or better in any way. There may be a hundred other men who would, either of them, love her, if thrown much into her society, and be able to make her happier than our correspondent would. I do not believe he is one half and she another of a whole individual, even though they may be able to make one another happier than any others could.

But more anon on this subject. I would advise this gentleman to be patient and hold the thought that all things will work out for the best to all parties concerned,

and to not allow himself to wish the dear old mother to pass on to her mansions in the skies before both she and the mansions are ready. She may outlive him yet. And don't annoy the dutiful daughter on account of her very commendable course. It is very evident that the old lady don't love you any; so let her alone; let the roseate sunset glow of her life be unobscured by any shadow cast by you.



Labor Day was celebrated here by a great parade, many drunks, a few fights, several big talks and some foot races. Mr. W. J. Bryan spoke from the text, "Muzzle not the ox that treadeth out the corn." The laboring men did not seem to take exceptions to being compared with oxen.

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

VOL. 8. KANSAS CITY, MO., WEDNESDAY, SEPTEMBER 18, 1901. No. 21

SATISFACTION

HAST THOU a strong and pure desire?

Then cherish it,
And keep it in thy heart a real thing,
With ne'er a doubt or fear to dim its lustre,
Or to give it wings.
Lay now this deep down in thine own soul:
My dearest wish lies ever just within my reach;
I take it now—'tis mine for aye.
God gives us all things;
They are ours by right,
And only unbelief can keep them from us.
O blind and faltering ones, press on!
Ask what ye will, believing,
Then rest in peace, and life will be a song,
A soft voice in the silence guiding thee
To lofty heights where faith and hope and joy
Have their abiding place:—
And this is Heaven.

—Olive Wood.



I tell you honestly and forcibly in this issue what I think about THE HERRON CASE. While I hold no person under condemnation, I believe all rational, honest people must decide between right and wrong conduct. This is righteous discrimination, and not sentence of condemnation according to appearances. Next week I will give you the C. M. S. view of Forgiveness.

From time to time I have had samples of various periodicals, and have been subscriber to some; but I have had none that seemed to me to contain so much truth and bring so much real help as The Life. I am very glad you have had such a delightful vacation trip.

Jessie C. Mills.

Have you received an expiration notice? Don't neglect or ignore it. It is *most important* that you should respond at once. Some of you are years behind. Catch up, please. You can if you will try. It will make us all feel better and the reading of The Life will do you ten times as much good as it does while you owe so much on it. *Please do not delay.* The Life is worth many times its price and grows better and stronger all the time. *Support it, friends.*

We never want to be without The Life, as we feel that it is a good lifter.
A. B. Clement.

"Dear Pa," said naughty Willie as his Baptist father was bending over him in the woodshed, "if you believe in the vicarious atonement, why don't you larrup yourself with that cherry sprout to save me?"

Seth F. Minor, upon renewing his subscription, writes: "The Life is cheerful, pure minded and constantly seeking the best progress possible. I am always interested in Abraham's experiences and exploits, which combine both fun and business."

A lady in New York writes, "As a proof of my appreciation of your paper I inclose my subscription for another year. My husband, who is a Free Baptist minister is away on his vacation, and, as usual, I fill his pulpit during his absence. I preach Science every Sunday and the people are well pleased."

A man's house should be on the hill-top of cheerfulness and serenity, so high that no shadows rest upon it, and where the morning comes so early, and the evening tarries so late, that the day has twice as many golden hours as those of other men. He is to be pitied whose house is in some valley of grief between the hills with the longest night and the shortest day. Home should be the center of joy."—Henry Ward Beecher.

Every honest, well meaning person in the United States felt deep sympathy for and sincere desire for the recovery of our good President when he was stricken down by the hand of a cowardly assassin, and strong indignation toward the perpetrator and the instigators of the deed. Good has resulted in the obliteration of political animosities and partisan prejudices. A united nation mourned and prayed in the time of danger and now rejoices that the danger is past. Our humanity and patriotism are much deeper and stronger than our political convictions.

A Methodist preacher once said he dreamed he died and went to hell. The landlord showed him about the premises. He saw there Methodists holding a love feast, Catholics observing mass, Presbyterians talking infant damnation, Jews burning incense and people of all denominations but Baptists. With great astonishment he asked, "Are there no Baptists here?" "Oh, yes," replied his Hostess, "plenty of them." And pointing over to one corner where stood a large red-hot iron chest, he said, "They are in that box with lid closed holding close communion."



THE HERRON CASE



SO MUCH has been written and said on this subject that I have refrained from expressing my views, believing that every side of the matter had already been presented to public inspection so that each one could take his choice. But some of our readers seem to desire my opinion about it all, and last week I promised you I would give it this week. I now proceed to keep my promise.

Following is the story, briefly told:

Prof. Herron has been before the public prominently for some years as a lecturer and writer of considerable genius and power. He began his public career 12 years ago as a Congregational preacher. While professing to be very loyal to the Christ ideal of morals and religious ethics as taught and personified by Jesus of Nazareth, he has been an iconoclast in the idol temples of Christianity, the orthodox churches. He has consequently been severely anathematized by the church leaders and his life has been a long series of tragedies.

He had a wife and four children. A Mrs. Rand, becoming an admirer of the Professor, endowed a special chair in an Iowa college for him where he was to be permitted to teach what he believed to be true about religion and the philosophy of life.

Mrs. Rand's daughter and Prof. Herron in his new position were often thrown together and came enamored of each other. They soon came to feel that they could not live comfortably without one another.

So divorce proceedings were begun to sever the marriage ties between Mr. and Mrs. Herron so that Mr. Herron and Miss Rand could live together as husband and wife. And, to state it in plain language, Miss Rand made financial provision for the support of the Herron children in order to induce Mrs. Herron to permit the divorce to be consummated. There is scarcely a question but it was an out and out bargain and sale, and Mrs. Herron's acceptance of the terms cannot be justified any more than can Miss Rand's in offering them. And I do not see how Mr. Herron can escape censure for permitting—probably advising—Miss Rand to buy a divorce for him by providing a support for his children. To a *man* it seems despicable. It was all a shameful proceeding.

After the divorce, Miss Rand and Mr. Herron, in the presence of witnesses, declared their "comradeship," to continue so long as they can live harmoniously together, and they have since cohabited as husband and wife. They maintain that theirs is the only true marriage, and that the bondage of any further restrictive ties is tyranny and oppression.

Patch it up and plaster it over as they may, the fact is apparent that Mr. Herron did not discover that the mother of his four children was not his soul mate until he met Miss Rand. Then he became restless to be free from his family so that he could take her in the place of his wife. He had no money; Miss Rand had. Mrs. Herron would not consent to a divorce,—intended to defeat it. Miss Rand, being as anxious as Mr. Herron, bought Mrs. Herron's consent by providing support for the four children. Then

the lovers became "comrades" openly, as they were before secretly.

So far as their marriage is concerned, the form of ceremony was what is known in law as a common law marriage, lacking one essential: they did not declare their intention of living together as husband and wife until death should part them, but only to be "comrades" until they should deem it best for the happiness of both to separate. There is serious question if this would stand in any court as a valid marriage under a prosecution for unlawful cohabitation. In most of the States if a man and woman competent to enter into marriage relations with one another come together and declare in the presence of witnesses their intention to live together as husband and wife, they are thereby legally married. But the relation of husband and wife is different from that of comrades at the will of both parties. In this case they claim that no divorce is necessary to make a separation between them legal. They can just dissolve the comradeship at will without asking the consent of courts or society. They claim it is their business exclusively.

Now, while it must be admitted, as Mr. Herron maintains, that there are untold suffering and wrong attached to enforced cohabitation where there is no love, yet there is a sacredness about the home ideal and the institution of the family that renders the marriage contract and relation different from ordinary business relations. The home is the safeguard of a nation, the heart and center of society, the source of a people's future welfare and happiness, the cradle and primary school of the population that is to succeed us and improve the world's condition. The home should be protected by both law and public sentiment. So it is that those who form homes and assume the responsibility of rearing children, owe something to community, some consideration, when it comes to a question of breaking up the home and depriving the children of the care and protection of one parent. The people have a perfectly rational right to make laws to regulate such disruptions. So it comes to be right and just that two can voluntarily enter into this contract which they may not break without the consent of the people through their tribunal, the courts.

Prof. Herron complains bitterly because church and society have ostracised him and his "comrade." He says they are martyrs to a false, rotten social system, only because he and Miss Rand presumed to be free, which he considers the business of nobody except just these two twin souls. It may be that society considers it only its own concern whether or not it shall sanction the conduct of these two people. There are two sides to all questions.

The claim that these two people have always been soul mates, or counterparts of a whole, made each for the other, and only just now having discovered one another, I regard as founded in a mischievous delusion. They developed a sentiment for each other and discovered a sort of affinity through constant association, a sentiment and affinity that would have existed between either of them and any one of hundreds of others through the same process of contact. That is the truth of the matter, glamour it over with the fictions of selfishness as they may. It is an affinity which will lose its cohesion as closer familiarity dulls the edge of desire.

I am not passing judgment as between Mr. and Mrs.

Herron. He says the trouble between him and his wife began before he met Miss Rand, and specifies as the cause only a general state of incongeniality. It seems strange he did not discover this before she bore him four children. He calls such cohabitation adultery. Is he now less an adulterer for having deserted his children and taken up with a woman to whom the laws of our land declare he is not married?

Mrs. Herron may have been faultfinding and condemnatory of her husband's teaching. I do not know. If she was, then it was very unpleasant to live with her. If Mrs. Beecher nagged at her great souled husband, as has been charged, then he filled the part of a true martyr by standing by her as her husband, kindly and forgivingly bearing the infliction, instead of deserting her for another woman. (There are wife martyrs, too, of course.)

But Mr. Herron seems to pride himself upon being a martyr, and one poor deluded preacher (Mr. Brown in the *May Arena*) says he is like Jesus because his peculiar views led him to act differently from other people. By the same argument we could hold the miserable anarchist who tried to assassinate our beloved president is like Jesus—his peculiar views led him to act differently from other people. If Mr. Herron wished to pose as a martyr, he lost a very fine opportunity when he chose to gratify his desires by deserting his family and going away with the woman he was enamored with. If he had sacrificed this love (?) and stood like a man by his children, giving them the protection of his name and ability, notwithstanding the incongeniality between himself and wife, would he not have thus laid a greater claim to the meed of martyrdom than by the course he has taken?

As to soul mating, I will only say that the teaching has led to the practice of many abominations. It has caused infidelity, estrangement, adultery, desertion, disruption of homes and misery incalculable. While a natural congeniality should exist between those who marry, yet we are not halves seeking for our counterpart blindly in a world of misfits. Many persons enter into the marriage relation who are not suited to one another. When they discover that they only make each other miserable, they should separate. But it looks very suspicious, to say the least, where one of them finds a soul mate before he or she discovers the incompatibility. While I was practicing law I found that almost all the women who sought divorces had another fellow "on the string" before they applied for separation. And upon closer examination it appeared, usually, that the husband could not, or would not, furnish all the money the wife wanted and she had found a man who would.

People who run after that which seems to gratify desire are deluded and will end disastrously. It is always safest and best to be guided by reason and loyal to principle even to the denial of all desire.



A CLOUD OVER SEA BREEZE.

HELEN WILMANS Post, together with her husband, Col. C. C. Post, and son-in-law, Chas F. Burgman, have been arrested and placed under bonds of \$5000 each for their appearance for trial before the December term of

the U. S. court at Jacksonville, Fla. The charge placed against them is the fraudulent use of the U. S. mails in advertising a healing business which is not actually performed.

Col. Post and Mrs. Wilmans both declare that this trouble has all been instigated and brought to action through the malice of certain discharged employes, chief of whom are a printer Mrs. Wilmans brought there from Boston and a Dr. Dayton's wife who was Mrs. Wilmans' assistant in the office for a time. Arrests are almost always brought about in that way. Criminal prosecution is too often the weapon of malice and spite.

It is asserted by post-office officials that they do not intend to attack Mental Science or its methods of healing. But they will attempt to prove that Mrs. Wilmans did not observe the times set with patients for absent treatments, but would at such times be fishing, entertaining friends, riding a bicycle or bathing. They say they will introduce witnesses also to prove that it was her practice to open letters, take out the money, mark amount to be acknowledged on back of envelope, and, without reading the letters, turn them over to her clerks to be answered without dictation. It is further alleged that on one occasion she reprimanded her clerks for not holding patients longer, under supposed treatments, asserting that they allowed them to get well too soon so that they did not get enough money out of them.

This is the ground upon which the post office officials expect to push the prosecution. If it be well taken, if it can be proven, the guilty persons deserve the penalty. We would consider ourselves very remiss indeed, if not criminal, if we failed in any instance to keep engagements with patients. And we answer all our letters to patients by our own hands, not even dictating these letters to stenographers. Several years ago we discovered that better results came of this method than through dictated letters. It requires immense work to do it in this way, but we accomplish it by long hours, diligent application and self-denial, and are happy, strong and well in it all.

But we hope and believe they will fail to prove such bad things about Mrs. Wilmans. We have always believed her to be an honest, conscientious, efficient worker. Yet we have often wondered how she could treat so many patients as she takes. We will not take more than we can give ample personal attention to.

We need have no fear that the *principles* of mental healing will be attacked. If it were put on trial, many thousands of witnesses would testify to its efficiency and not one competent witness could be found to prove that these thousands were not healed by it. No genuine Scientist has any fears about truth's being hurt in any way. Only error is vulnerable and the true teacher is glad to have that all cleansed away by every means.

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

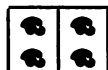
KEY-NOTE.

**I SEEK THE MOTIVE OF BOTH THOUGHT AND CON-
DUCT IN THE INSPIRATION OF TRUTH, AND NOT
FROM OUTER STIMULATION.**

It is very pleasant at this time to feel our humanity
with its hopes and aspirations, and a brother and sister
who will keep company on the king's highway is one of
the greatest pleasures. God does dwell in you and you in
God. Yours is in spirit, which is the only true marriage.
We are here as children learning in school and the senses
of the human soul all being developed will add to know-
ledge godliness, to godliness brotherly kindness, to kind-
ness charity, which forms the crown of Christly graces
that shall adorn the brow of all the heavenly pilgrims
who follow the divine Master through the open door,
which no man can shut—it is the door of Truth—ever pro-
gressive, taking on in every evolutionary cycle more and
more of the attributes of deity. Mrs. C. L. Benjamin.

Evangelist Francis E. Smiley began his discourse the
other night with this startling, but true, declaration:
"The Christian church at the beginning of the twentieth
century stands with its head bowed to the dust in humili-
ation and shame because of its inability to save the
world." He further affirmed that this statement could be
upheld by statistics, that the church is losing ground
and that there has not been a genuine "revival" in the
United States for twenty-five years. Good! Now let us
abandon the old failing way and adopt the New Thought.
way.

I must write and tell you how glad I am to have The
Life again. It is so full of comfort and cheer. I look
forward to its coming every week with pleasure. I pray
with my windows open toward Jerusalem (K. C.) and help
and encouragement come with The Life. . . . My friends
note a great change in my appearance every way. I am
so thankful to have come into this way, which seems to
me to be The Way, the Truth, the Life. I bless you and
Mrs. B. daily in my thought. Mrs. C. L. Hackett.



Healing Thoughts

MRS. JESSIE C. Mills, an advanced student of The
Life School of Metaphysical Science, and who is
about completing a very excellent set of original lessons,
says:—

"Every false belief has a key-note, and when the Word
of Truth strikes it the error vanishes."

This is because error is unripeness or ignorance; and
Truth, being ripeness or Wisdom, heals the unripeness
and instructs the ignorant. This is the way in which er-
ror is shattered. This is the way Truth, through its ap-
plication to unripeness, causes growth past the unripe-
ness, and Wisdom, through its application to ignorance,
abolishes ignorance.

Thus they strike the key-note of the thing called error
and it disappears. It always requires the word of Truth
to perfect that which is true on the one hand, or to annul
that which is false upon the other. The principles of
Homeopathy will not hold good on the side of error. Er-
ror administered to error will not improve the condition of
the patient, while truth added to either error or truthness,
will prove to be a healing medicine.

This world was just exactly ripe enough for man. As
he ripens the world will ripen. Mankind is ripening in
Wisdom, and he may soon begin to look out for the reflex
of his progress soon to begin to be out pictured in the
physical world around him. His word of Wisdom now be-
ing spoken is the key-note that will unlock the mysterious
forces hitherto hidden from physical sense, and cause
them to begin the transformation.

It is natural when one first opens his eyes to this
world to begin his career by becoming familiar with visi-
ble things. Like the student of mathematics he first
studies the figure, then the number back of the figure,
and then the Principle embracing both figure and number.
Mankind first tried to build a material tower to heaven.
The churches sang of the New World to come, and of the
old which would roll together like a scroll and pass
away. Men have prayed for the golden gates, and pearly
streets, because they did not know, had not awakened to
the knowledge, that heaven is not located here or there,
that health is not found at the springs any sooner than
in the quiet home. Slowly has the world learned its les-
sons through matter. In its schools of experience judg-
ment after judgment has been changed, opinion after
opinion has been reversed, until man, through trial, has
been forced to find the key-note that banishes error and
unlocks the gate of understanding.

All the people who allow themselves to think, are con-
vinced that Mind is omnipotent over matter, and they see
from this standpoint that the only way to Heaven is
through Mind. The sick no longer call for material drugs,
but begin the search among words for the key-note that
will shatter the mental error (ignorance) and cause the
body to respond in health and peace.

Mr. C. T. H. Riggs, another student, very pertinently
remarks in regard to the traditional teaching about evil,—
"It was a teaching the best possible at the time, but now
outgrown by the intelligence of this time." He also adds

—"I do not believe we can develop the love qualities without getting out of mind all the teachings of evil."

The Charity or spiritual Love, of which Paul wrote, being the power of the Universe, would necessarily banish before it all imperfection as soon as developed or fully attained. Then Love is the key that will fit any lock error has made, and will utterly undo error. It is the prime element that will disintegrate it and dissolve its parts.

"I and Eternal Life are one," is the key-note of the new earth, the new consciousness. In the new consciousness there is no more mental night, no more sickness nor sighing, for the new consciousness brings the new heaven and the new earth, the condition for which the soul has yearned all along the ages.

Understanding is what the creed-makers have longed for but failed to find because they would not let go of the tangible—would not think for themselves.

Why would *thinking* make them wise unto salvation? Because Words are golden, thoughts are entities. Ideas are thus woven out of the fabric of Life. Words are substance. Error-words are temporary, they occupy the place of substance, and this is why one who harbors error thought begins to feel in need. Error thoughts have no substance in them!

Why does the soul languish while thinking error thoughts,—why so constituted that error-thoughts hurt it and truth-thoughts build it up? For the simple but unchangeable reason that man is the Imaged Whole-Truth, and must not fail in any one point, if he would be whole.

Every created thing save man alone, is but a fractional part of the Whole Truth. Only mankind is in the image and after the likeness of the Whole Unit. It is not to be expected therefore that the rose, the horse, or the rock will show forth all the characteristics of Infinite Mind. But existing as created parts of the stupendous whole they gloriously and beautifully fulfill their separate parts, and are a lesson of grace and sweetness in their non-resistance, to the yet unawakened and complaining consciousness, the consciousness that usurps the place of substantial words of life and health and peace by filling in with words of sickness, sin and tragedy.

Every material thing is made out of the substance of words. Every condition in this life is the result of mental attitudes and the cast of words. I have known people who were full to the brim of poor words, poverty vacuums, to come into the New Consciousness and turn right round amid their too apparent picture gallery of needs, take up the key-note of Right Words, after the trip-hammer of denial, and transform the whole thing into a palace of plenty. Any Scientist of experience can point to such examples.

I have known a desperate case of sickness to disappear because nothing else was left possible for it to do, and only because it had been struck broad-side by a denial from the awakened consciousness, and the Angels of Peace entered in and dwelt there.

Do not believe in vacuums. Every place and point in space must be occupied, *consciously*, by substantial essence. So let us deal only with words pertaining to per-

fect Life and Truth and Love immortal.

We do not attain unto this perfect way merely to have health, but that having health—being whole—we can rightly fill the *highest mission*.
C. J. B.



Lesson XIII.—Sept. 29.

REVIEW.

KEY-NOTE:—"The goodness of the Lord is from everlasting to everlasting over those who revere him."

Goodness is in the very nature of Being and works continually toward the solution of all our problems. It is severe in its discipline toward the transgressor, but kind in the heart of purpose. This working of the Law of Good for salvation is not limited to the blessing of those who fear or revere the Law. It works just as beneficently for the meanest, lowest, dirtiest specimen of conscious being as it does for the person called a saint.

The lessons of the third quarter of this year have been taken entirely from the book of Genesis (beginnings), with the exception of the Temperance Lesson. We began with the story of creation and ended with Jacob's wrestle and victory.

Following I give you the titles, cite the texts and repeat the key-notes of all the lessons of the quarter, with brief comments.

1. *God the Creator of All Things.* Gen. 1: 1 to 2:3.

"In the beginning God created the heaven and the Earth."

This means just this, taking the true significance of the original language: At the foundation of things, or essentially, Invisible Powers (Elohim) have always been expressing themselves for manifestation in spiritual and material creation.

The perfect tense of the verb is used. The process is continuous, yet always perfect up to the latest moment. Expression is the only creation. Manifestation is our work, ever progressive, yet ever incomplete. Falling short in manifestation of that which has been expressed is sin. Sin is not evil.

2. *Beginning of Sin and Redemption.* Gen. 3: 1-15.

"When sin abounded, favor superabounded."

If man ever fell, he fell upward, for favor superabounded. Sin, or shortcoming in manifestation, is not attended by a curse. Favor grows as sin demands its action. The remedy must be commensurate with the disease. So, instead of punishment vindictively intensifying as the sinner goes deeper and deeper into his indulgence of wrong, doing, favor or grace breathes more and more strongly upon him the breath of redemption until he is saved. That breath may get to be a regular tornado, but it saves and never destroys finally.

3. *Noah Saved in the Ark.* Gen. 8: 1-22.

"Noah found grace (favor) in the eyes of the Lord."

Noah was probably a Chinaman. The Chinese, the

oldest government on Earth, have a very ancient story of Nuh and the deluge, very similar to our Bible story. They point out the mountain where the ark rested after the flood, and to this day they make and use boats made after the pattern of Nuh's boat. And the statement in our Bible, "The sons of Good looked upon the daughters of men," etc., is evidently of Chinese origin. They have always claimed to be of celestial origin and in this respect superior to other people. They are today called celestials.

God's favor was shown to Noah in that he and his family were saved from the deluge, while all others of his country or vicinity were drowned.

4. *God Calls Abraham.* Gen. 12:1-9.

"I will bless thee and make thy name great, and thou shalt be a blessing."

As you are blessed of the Infinite, be a blessing to the world. As you give, so do you receive—and not otherwise. A place for receiving must be opened by giving. I do not mean charity for beggars; I mean paying your debts, helping the poor to help themselves, making life's conditions better for all, filling your place in life full. Thus you receive, full measure, pressed down, running over.

5. *Abraham and Lot.* Gen. 13:1-18.

"Whatever you wish that men should do to you, do you the same to them."

This is called the "golden rule." It is not original with the writer of the gospel of Matthew. It is found, almost verbatim, in the philosophy of Confucius, the Chinese sage, written 500 years before Jesus' time. It is an excellent rule of life and this world would be a veritable paradise if every one practiced it. There would be scarcely any place for wrong doing. It is a business principle in which there is no flaw.

6. *God's Promise to Abraham.* Gen. 15:1-18.

"I am thy shield and thy exceeding great reward."

There is absolute protection in fearless righteousness. Fearlessness is a shield by itself. When you add integrity and virtue, the protection is complete. A poor fellow who recently committed suicide in Leavenworth wrote, "I could gain the victory over all the forces of evil arrayed against me if I only had virtue." Ah! there was the weak point. The man who has virtue and integrity has nothing to fear.

7. *Abraham's Intercession.* Gen. 18:16-33.

"The earnest supplication of a righteous man is very powerful."

In fact, he receives as he asks and the door he knocks is opened.

My precious mother's prayers were always answered. Her eleven children were preserved without a broken bone or injured limb or eye into mature manhood and womanhood, often through miraculous preserving interventions, all as a result of her prayers and great faith. On one occasion there was a series of incidents no less than miraculous which resulted in the rescue of one of my brothers from serious trouble. I knew why it all turned out so: My mother was at home in her closet, while we stood out and met what seemed insurmountable obstacles.

8. *Abraham and Isaac.* Gen. 22:1-14.

"In faith Abraham, being tried, offered up Isaac."

This means that Abraham's confidence in God's promise that his seed should be as the sands of the sea-shore for number was so absolutely fixed and unshakable that he still believed it would be accomplished somehow, although he thought God had commanded him to destroy his only son at a time of life when no further offspring could be expected. He did not question how it could be done if Isaac were slain: he simply believed God would work it out in some way, and went serenely on obeying what he believed to be the commands of God. It was surely an exhibition of great faith.

9. *Isaac, the Peacemaker.* Gen. 26:12-25.

"Happy the peacemakers, for they shall be called sons of God."

All the world blesses a peacemaker, while the stirrer up of strife and discord gets and deserves the contempt of all. See that you refrain from words and actions that tend to cause contention or inharmony, but, on the other hand, seek to "pour oil on the troubled waters."

10. *Jacob at Bethel.* Gen. 28:10-22.

"Surely the Lord is in this place."

Yes; the Lord is in all places. No one can ever escape the presence of the Law and Power of Love and Truth. The window of heaven is always open and angels ascend and descend upon the ladder of aspiration and inspiration.

11. *Jacob, a Prince with God.* Gen. 32:1-32.

"He spoke a parable to them to show that they ought to pray continually, and not be weary."

If you continue in an attitude of aspiration and the use of the truth word, you will never grow weary. Bless your difficulties and overcome them.

12. *Temperance Lesson.* Prov. 23:29-35.

"Wine is a mocker, strong drink a brawler and whosoever erreth thereby is not wise."

Be sober, in earnest, industrious, just, kind and faithful to words of truth, and you will be happy, prosperous and useful.



Answers to Correspondents



"DEAR MRS. Barton:—I do not understand your reference to what the clairvoyant said. You called my attention in your letter thus:—'She seemed to be cognizant of the psychic side only, of the facts in question.' Is the psychic a state between the mentality and the spiritual?"

"My Sister-in law thinks you possess or have developed the clairvoyant vision. Is it true? Is it proper to say 'possess,' or, 'develop?' Is clairvoyance possible to all who strive for it?"

Answer:—In my opinion clairvoyance is not so much a power to be attained or developed, as it is one to be avoided, or, *managed* so that it can be utilized if needed and then only.

The word clairvoyant is made up from two French words which mean "clear" and "vision," and it means the vision that can discern things in an element that is transparent.

Physical things are observed by the senses. While the ear is confined to the discovery of sound, the fingers to touch, the olfactory nerves to smell, and the mouth to taste, the *eye* judges for all, and is superior, in that it *feels*, judges of *sound* by the size and distance of a falling object, selects the flower that is *fragrant*, and decides by a look whether or not food is *savory*. And it is the eye chiefly which symbolizes the clairvoyant vision.

Psychic things are psychically discerned. No physical eye can see that which is not physical. We live in *this* world. It is our legitimate platform of labor and performance.

To rightly fill our sphere here, we should continue able to be wide awake physically, in perfect health, and good condition for right living, and able to explore the unseen in so far as it conduces to our growth, our true progress onward while here.

The psychic is the soul's plane. It lies next to and just higher or superior to the physical, and between the physical and the spiritual. It is often mistaken for the spiritual.

While of course we know the spiritual is *all*, including all, still the physical, the psychic and the spiritual all differ from each other in *office*.

The psychic phase of life, into which people enter when they throw off the "mortal coil," is the next step the soul makes when it has sufficiently explored the physical, and when it has schooled itself in this the academy of the physical. When the soul, freed from flesh, looks out upon its newly entered realm, it beholds more beautiful objects—not in brick and wood, stone and earth—but in skies so fair, in atmosphere so wholesome, in landscape so glorious that physical eye hath not power to behold. In that realm are no weapons of warfare. People commune with thoughts far more fluently and expressively than with clumsy, labored words. They may listen to rhythmic thoughts as they symphony in rapturous song. Wide and cultivated distances, over which the psychic vision roams for many thousands of unmeasured miles, help to broaden the consciousness of extension and freedom, and lead out into the conception of that which is boundless and ever-extending.

The physical is a bounded concept of the Infinite, the Universe pinned down for inspection.

The psychic is the ideal of the universe with all the physical bonds cut in two. But being an ideal still, it is not unlimited.

Clairvoyance is possible to all people, but many do not know it. It is easy for some, difficult for others.

The psychic or clairvoyant has always seemed at my command, the mere lifting of a veil. For instance, when they read from the newspaper that Mr. McKinley had been shot while sitting in the Temple of Music, I said, "No, he was near the entrance, receiving his friends." Then I saw that I must write Mrs. McKinley to "stop the surgeons, and he will recover." This was after the first operation and when the surgeons, in their earnest desire to do exactly the right thing for their President, were consulting about probing for the second bullet.

Clear Vision may be cultivated, but it should be with due caution and common sense. I am sure the soul

should never give up its own identity and conscious *physical* relations. I have never been unconscious. I have never left my natural, physical temple. But I have, when some pressing occasion has demanded it, closed my eyes and sent out my vivid imagination into realms yet unexplored by man, and undiscoverable by sense-perception.

Do not try to leave your body while making such voyages. It needs the refreshings you gather from the psychic fields. Clairvoyants who punish the body by shutting it up at home, while they make their voyages, usually are found wrinkled and dazed-looking. Let your newly received life descend into the physical also, so that you may present body, soul and spirit as one, complete and acceptable.

The psychic is the second in the three important steps of the soul. A pure psychic is not a visible picture at all, but a purely occult experience of the soul. All sense-visual pictures, and all clairvoyant ghost-seeing, are psycho-physical, or, phantasmagorical and only stand in the way of truly psychical phenomena.

The spiritual is above the psychic.

Spiritual things are spiritually discerned, and the clairvoyant should have been cognizant, not only of the true state of the physical and of the psychic, but of the spiritual, most of all.

The higher the state the clearer the vision. The one who sees clairvoyantly should ascend even higher, for solid substance is not reached until the abstract is explored.

C. J. B.



MEDITATIONS

By KAXTON

"AN EYE for an eye and a tooth for a tooth" as a principle of practical ethics is deeply engraved in the human heart. While our age has gone far in advance of the past in the softening of the more stringent laws by which human conduct has been guarded in its upward struggle from primitive barbarism, still every deep wave of passion, by which modern society is convulsed, stirs from its depths all the inherited characteristics of the human race, and we are reminded of our savage ancestry by a popular clamor for the destruction of human life.

If any one doubts the strength of these waves of popular passion, let him visit the scene of some of the recent outrages which have pitted race against race even to the expulsion of the black race from their homes, and let him try to save the life of the unfortunate brute whose crime was the cause of the surging upheaval of passion. He will not only find the popular mind almost a unit in its clamor for blood, but he will find, if he is an adept in the apprehension of psychological influences, a force in the atmosphere of the locality which broods upon the popular heart and hatches out mobs.

Crime begets crime. This is true as well for those who behold it as for those who commit it. The passion which wrenches one life from the path of rectitude and

leads it into crime, reaches, through psychological impulses, thousands of other lives, and stirs up the baser elements of the soul and draws the general tone of all lives under such influence to a lower plane of thought and action.

**

In the assassination of the ruler of a great people these influences are very wide-spread. At the time of the assassination of President Lincoln, the nation was wrought up to such a frenzied demand for victims that several innocent persons were sacrificed. In the case of President Garfield there was more deliberation and less intense excitement, but there was such a resolute demand for the hanging of the poor lunatic Guiteau that it would have been impossible to save his life even if the government had wished to do so. At the present time we are confronted by a condition that requires the utmost circumspection. We are again stirred by a deed that has arisen from a combination of motives, nourished by groundless theories which have a very wide circulation among irresponsible agitators who are the real fathers of the crime. The fact that these agitators are illogical and irresponsible surrounds the case with uncertainty, and demands the exercise of the highest wisdom in its adjustment. The nation not only is called upon to render justice and preserve its dignity and power, but also to teach a lesson in ethics.

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The Life

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

VOL. 8. KANSAS CITY, MO., WEDNESDAY, SEPTEMBER 25, 1901. No. 22

The Universality of God

SLATE OR stone, called inert matter,
Lifeless all such things may seem;
God lies hidden deep within them,
Reigning, moving—king or queen.
In the plant he's gently breathing,
Forming leaf and fibre line,
Every section wisely tinting,
Deep in detail—art sublime!
Stone and plant, through every period,
Through the animal as well,
Guiding every bone and muscle,
God therein is seen to dwell.
Mind and matter—friends eternal—
Live the known and unknown plan;
Mind divine still presses forward;
Finding consciousness in man.



The Leader this week is on FORGIVENESS. Read it and let me know if you see any flaw or fallacy in my argument. Next week I will write about "The Abiding Trio."

The Free Man, a monthly magazine edited and published, for several years, by C. W. Close of Bangor, Me., has been discontinued and will not be published further.

Now take up the new key-note. It is full of deep meaning. It was partly suggested by a friend and completed by Mrs. Barton from the silence. It will be vastly helpful to repeat such an ideal.

Prof. Woodward of the National Museum of History, London, claims to have recently exhumed in Greece the remains of several unicorns or horned horses. The head bones plainly show the horn and prove that the unicorn was not merely a fabled animal.

Have you received an expiration notice? Don't neglect or ignore it. It is most important that you should respond at once. Some of you are years behind. Catch up, please. You can if you will try. It will make us all feel better and the reading of *The Life* will do you ten times as much good as it does while you owe so much on it. Please do not delay. *The Life* is worth many times its price and grows better and stronger all the time. Support it, friends.

If you don't trouble trouble, trouble won't trouble you.
Sis Hopkins.

The aint no use in doin nuthin for nobody if nobody don't do nuthin for you.
Sis Hopkins.

Maw said if youuns don't lend um to weuns, weuns 'll think youns aint got um.
Sis Hopkins.

Have you a copy of *The Mother of the Living*? It is different from any metaphysical book in the market. It shows how men are manufactured. Price 50c.

I have just received the Sept. 4 issue of *The Life* and I take great pleasure in pardoning you for your personal reference (in Answers to Correspondents) to so vital a matter to the family and society in general. I believe that article calculated to do much good, not only to yourselves, but to many others in a like position, and a strong rebuke to mischief makers.

C. K. Hershey, Mansfield, O.

God is life and true causation,
Man the crown of glory brings;
Thus we see that man is mighty,
Co-eternal with all things.

(The above are the opening verses of a little book of poems by Chas. Baker, of London, Eng., entitled "The Spiritual Evolution of Man." It is richly worth its price, sixpence, or 12 cents.—Ed.)

A lady who is high up in the New Thought in Denver, writes: "I was so glad in reading your leader on 'Trueness' in *The Life* of June 26. A short time previous to that I was thinking intently as to what is really the truth, and as to how we could be sure that we were always expressing truth by both action and word, when I heard this as if some one were standing at my side speaking to me, 'Intelligence is truth; speak and act intelligently at all times, and you will at all times express the truth.' I at first questioned this, but turned it over in my mind until I found that I could not confute the statement made to me, arriving at the conclusion that one must be as careful to act intelligently as to act or speak truthfully. It seems that a complete definition of truth would need to be as broad as the universe, embracing all forms and expressions of life, meeting and making clear to all the conditions of the human mind, each one to determine within himself that which is truth, to him, truth to the law of his being. Your article, 'What is it to be True?' is very excellent and most helpful. I am always so glad when *The Life* arrives. It is ever new and helpful. Verily it is Life."

FORGIVENESS

ONE OF the fundamental tenets of the Christian religion has always been that God sometimes forgives sin. It was also an essential of the Jewish religion. And it has always been a very hard pull to secure forgiveness from God for sins committed. In olden times bloody sacrifices and incense in great profusion were offered to appease God's wrath and get him to withhold his destroying hand from the offender. In later times much begging and tears have been thought to be necessary to secure forgiveness.

The necessity for forgiveness presupposes offense. Wrath was always laid to God's charge, he was supposed to be angry and something had to be done to allay the passion of ire in God's bosom.

Forgiveness or pardon as ordinarily understood, is the permitting of an offender against individuals, society or the law to escape deserved punishment, to go free when he ought to be bound. It is not in the power of the chief magistrate of a State or county to pardon a man out of the penitentiary who is not guilty of the crime for which he was imprisoned. Society and the State should fall upon their knees and ask his pardon and do every thing within their power to make amends for the wrong done him. If a convict has fully atoned for the wrong for the commission of which he was sentenced, he cannot be pardoned by the executive, although his term of imprisonment be not half out. Nothing stands against him to pardon and it is his right to go free.

On the other hand, to open the doors of prison to one who has fully served out his sentence but has not made atonement, has not been lifted through the penalty above the plane of his wrong-doing so that he will not be inclined to do such deeds again, is not to absolve him from further responsibility or penalty under the Law of Being. Every farthing of every indebtedness must be paid. There is no escape.

Forgiveness of sins in the sense of letting the sinner go free of penalty would be unjust, unjust to the sinner chiefly. In payment only is there true adjustment of indebtedness. "Whatsoever a man soweth that shall he also reap," is a true statement of the law. After the reaping is done no pardon is possible, there is nothing to pardon, the atonement has been made. And this must be done in all cases sooner or later, else there can be no redemption from sin, no salvation from the plane of error. The meeting and overcoming of the results of error is the only way to rise above the plane of error. If remission were possible, or the lifting of the penalty before atonement is made, it would be an irreparable wrong to the offender. It would be equivalent to taking away his stepping stones so that he cannot climb up higher.

The idea of religious teachers has always been to devise a means of escape from punishment, no matter how dark the deeds of the wrong-doer may have been, that he may enter into a state of happiness equal with the most innocent and pure. They have taught that sin was such

an offence against God that no amends could be made. The only way out of it was free pardon.

Now we know that no finite debt requires an infinite payment. We also know that pardon is impossible as ordinarily understood. Infinite justice can do no wrong, and to take away from me the privilege of meeting and overcoming the results of my error would be a wrong to me. It is really my only means of rising above the plane of my error. The results must come under the law, and they must be met and mastered, risen upon as stepping stones, before I can stand on the plane of a redeemed man, a master of my own destiny. It is a privilege which no God or demon can take away from me.

So far as our relations to one another are concerned, we have nothing to forgive. If one seems to wrong me, I must know that he cannot do so, but in his effort only falls short himself and must himself meet the consequences. It is his way of redemption. I have never anything to forgive. No grudge or resentment is proper to me.

But remission must be secured after sin has been committed. No avoidance of payment can be effected. But when the purpose of the penalty has been served the atonement is made and remission follows. If I owe a man \$100 and he says to me, "I forgive you this debt; you need not pay it," I may thereby be absolved from the necessity of payment, but adjustment of our mutual relations has not been secured. I am yet under obligations to him, really owe him, to the extent of the value of the money or property he allowed me to use that belonged to him. The only way I can possibly secure remission is to bestow upon him in some way service or commodity to the value of \$100. In no other way can atonement be made between him and me.

God cannot forgive sin so as to defeat justice. If he (or she, or it) should assume to do so, it would be an effort to break the ever-abiding law of right. It would be an effort to wrong the sinner, to cheat him out of his privilege of overcoming and developing power. No development or growth is possible without exercise, and no exercise is possible without something to overcome. The fact that we need development explains both why we err and the necessity of overcoming the results of error. The need of development naturally leads to error, and the penalty is the means of rising above the plane of the error.

Jesus spoke sometimes of remission of sins. In the prayer suggestion given his disciples we find the expression, "Forgive us our trespasses as we forgive those who trespass against us." This means that we forgive or atone for our own sins by holding no grudge or spiteful feeling against others. Love toward all is our only true attitude, the one that brings to us the good from all. And our shortcoming is made good by this state of mind and heart joined with earnest effort to wrest the blessing from the wrestler of the night.

The pagan belief that God is a person and can be offended is responsible for the doctrine of forgiveness. If God is not personal and cannot be angry or grieved, then he has nothing to forgive in the conduct of the worst sinner. And how could Infinite Love be wroth or vengeful? How could Infinite Justice exact less than full payment of a debt? How could Infinite Mercy allow any

to fall short in redemption through the exercise of overcoming? How could Absolute Truth permit any one to cease self developing discipline until perfect trueness is attained?

Men cannot offend God; nor can they disobey the Law of Love. They may be unkind and untrue and postpone obedience for a time. But they cannot go wrong very many years. The time of judgment comes every day and there is no punishment but retribution, which ends in salvation from sin and its consequences.

Since it is true that we can hurt only ourselves, we need only to become wise unto salvation in order to secure full remission. If you slay a man you do not really hurt him, you make no wound or scar on his soul. The wound is on your own soul. If you cause him and his family inconvenience it is because they have not been abiding in the Secret Place of safety, and in their overcoming of that inconvenience they are saved from that state. While you cannot undo the deed, you can make adjustment in the meeting of consequences.

When Jesus said to the sick man, "Thy sins be forgiven thee," he meant that the law had been fully satisfied, the transgressor was brought up out of the low plane of ignorance and suffering by his word through the suffering and was now redeemed so that the sickness had no further use or place in him. So he said it was proven that the son of man had power on Earth to forgive sin, that is, to speak the word which would lead forth the power and light of truth from within so that the result of sin would fully finish its work and depart. This is the only true healing. This power belongs to the son of man. Exercise it, all ye who read this.



WHEN THE item about President McKinley was written for last week's issue every one expected him to recover and the entire Nation was rejoicing that the assassin's attempt had failed. After the copy had gone to press a sudden and unexpected change took place, and the sad end every one now knows.

The surgeons and physicians in attendance express their astonishment and disappointment at the results. In their attempts to account for their failure to save the President they have committed some ludicrous blunders. One of them said he believed the bullets used by the assassin were poisoned. The others pooh-poohed this theory. It was also conjectured by the leading butcher (surgeon) that the bullet may have had some bacteria sticking to it when it entered the body of the President, and so carried them into his body causing the gangrene, etc. Idiocy!

The facts are that the bullet aimed at his breast did not even break the skin, lodging in his clothes. The one that entered his abdomen only went through the stomach, lodging in the muscles of the back. It did not inflict a necessarily fatal wound at all. The President was killed by the surgeons. If he had been an obscure moneyless man, I believe he would have recovered. The first incision into his abdomen was carried entirely too far. It was not necessary to take out his intestines and wrap them

up in a warm cloth. It was not necessary to even sew up the places where the ball passed through the stomach. The places of entrance and exit closed tightly up and would have grown up soon without the aid of stitches if they had been left alone. The tearing away of the stitches a few days later to search for bits of the clothing that may have been driven in by the bullet was a fatal, foolish error. If the bullet drove before it bits of his clothing, they should have been removed at the first act of butchery. Any one would know that a ball passing upward through the stomach would not harm the intestines. Yet those eminent surgeons had to take out and finger over Mr. McKinley's intestines to see if they were cut by the missile. They must do something to earn, or set up a semblance of earning, their exorbitant fee, you know. And I suppose the people will have to pay it. See if the next congress does not make an appropriation to pay the butchers and the funeral expenses of our lamented President. Surgical meddling and over zealousness and surgical and medical ignorance are largely responsible for the death of Mr. McKinley. That dose of oil and calomel administered about two hours before his death was a blunder like those common to the era of medical ignorance and superstition prevalent a hundred years ago. The weakening effect of this drastic dose was the immediate cause of the distinguished patient's death. I believe the doctors in charge of this case blundered from beginning to end, and if the President had had only good nursing, Teddy Roosevelt would be Vice-President to-day, in the office to which he was elected.



CAUSE AND EFFECT.

I WAS treating a lady in the South and had her up and normal with good appetite and gaining strength daily, as the daily reports of her dutiful daughter indicated. But some of the family had had a doctor in attendance while she was so low and not expected to recover.

The daughter's report dated Sept 1, said: "My mother seems to be improving. Dr. C. has returned" (he had been out of town) "and says he is surprised at her improvement, but that she is liable to another attack at any time."

The report of Sept. 2, read, "My mother had a bad night last night—heart troubled her again and pain in her right side—not able to sleep, so gave medicine again. This morning she has no appetite."

Of course. The statement of the doctor caused the return of the trouble and the medicine caused the loss of appetite. That's what doctors are for.



Beatrice has beautiful blue eyes. Recently I got her a blue dress. I asked her one day, "What made you get your eyes the same as your dress?" She quickly answered, "I got my eyes out of the blue sky; then I got my dress."

THE LIFE.

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KEY-NOTE.

LOVE NOW FOLDS OVER THE EARTH ITS HEALING WINGS. IT IS THE EMPLOYER OF WISDOM, THE HARBINGER OF LIFE.

A BEAUTIFUL LETTER.

A VERY intelligent and beautiful souled lady in Saratoga Springs, N. Y., upon renewing her subscription to The Life writes:

"The Life always rings true, always maintains its poise. It is so sincere in its tone and sensible in its sincerity that it can be put safely into the hands of one's acquaintances who are loitering on the border lands of Truth, interested in these new ideas.

"Mrs. Barton's Healing Thoughts have been practically suggestive to me in my work of demonstrating the wholeness of Holiness for others. Your several series of continued articles have gone the rounds of the New Thought students in town.

"I want especially to thank you, Mr. Barton, for your very considerate mention of the going into the invisible realm of Mrs. Mary H. Plunkett. I was healed of so-called incurable diseases by Mr. John J. Plunkett when they were in Saratoga in 1887, and he and the present Mrs. Plunkett are valued friends of mine. I know that your kindly notice of his children's mother will be comforting to him and to the son who lives with him. Her sufferings and humiliation have been unwordable. And I realize that she is freed from much that must have held her enveloped in shadow so long as she remained on this plane.

"We are glad and grateful for your delightful vacation, and only wish your trip had brought you from Buffalo across the State to Saratoga.

"We exchange for your helpful weekly visits our strongest affirmations for your soul's highest development in all desired lines. May the blessings you and Mrs. Barton scatter around return to you with hundred-fold increase of power.

"Thank you for your 'Experiences and Incidents.' They are very helpful."



Healing Thoughts

WE HAVE a new book for you. A sweet, modern message from Heaven, and just out of the printer's hands. The Amanuensis who brought forth this official communication, is a beautiful Soul in love with the excellence of the Perfect Way in Life. The author is a woman of wealth and was truly inspired by Love to bless the world by making known the happiness and the possibilities of him who lives the life.

This book is 6 x 8½ inches in size, is covered with pale blue, cloth-grained paper lettered in gold, and contains 60 pages. The author's nom de plume is "Ellebard," and the title of the work is *Life's Spiral Stepping-stones and Highway Views*. She wishes to bring the book within the easy bounds of all people, so we have made the price 50c.

I recommend this work as a pure, uplifting, helpful message, full of Healing and enlightening words.

There is a power in pure thoughts, a strength of character in right words that lift the heart above the plane of worry by awakening it to the consciousness of its own unlimited power and possibilities.

Here we are in Life. The wide, wide, friendly Universe of limitless extension, and our Individual Selfhood its great, responsible Representative. Did it ever fully occur to you that you are here as a Delegate from the Universal Powers? Here, in the Congress of material things, here not to vote, but to report infinite proceedings; in the world but not of it. This does not mean that one must go through this life in the silence and joyless, but it refers to right living, from within, from cause, and not from dependence upon effect.

At a period when the whole known world spoke one language, it is said they attempted to build a tower that would reach to Heaven. They did not use Words as we now do, but bricks, hard burned bricks, and with a foundation of only about half a block square. (The people of Shinar must have had a pretty fair knowledge of colors, for the *Birs*, "Temple of the Seven Spheres," was decorated with the planetary colors!)

It is written, the Lord came to see the Tower when it was in progress, and so disapproved of it that their language was confounded, the temple was fired, and the people scattered abroad. Now we do not know whether fire came down and split the temple, or whether as Mr. Polyhistor thinks, it was blown down by the wind. It was an immense structure for the winds to blow down so soon after its erection! But it has been proven over and over that to live in the material makes it show forth decay; to live after the flesh brings corruption while to live after the Spirit brings life and peace.

We build our towers to Harmony, out of Words. There is an orderly method or system of Words, and one may learn them, use them and then begin to ascend into more perfect conditions, upon them.

There are some words it is unlawful to speak, because "everything has a name and responds to it like a pet dog when called." Let not such things be once named among you, for it is a shame to even speak of those things, said

a wise one of old.

Now faith is spiritual substance perceived. One develops great strength in the exercise of faith. It is through this development that power is gained to make the perception possible, and thus begin the building of the word-tower that is to elevate the builder. To speak the word, therefore, and continue in its use until that which is desired appears is the way to develop STRENGTH.

The reason why one feels this inflowing power, he is by his faith actually united to the Infinite Powers, so that he is in league with them. He feels that he and the Father Substance are one.

Strength (virtue) naturally develops knowledge. No one can get true knowledge without strength. But knowledge spontaneously develops out of true power or strength.

So strength is the second step in the great road to harmony; the second note in the harmonious gamut.

KNOWLEDGE. When one has taken this third great step, he has added strength to his Faith and knowledge to virtue and is able to speak the word knowingly and with power. He has perceived the substance, put on Strength and added knowledge of the Way so that he knows the best course to pursue in any matter. He is no more reckless in anything, but has added

TEMPERANCE. A character is formed which is based on the solid rock of knowledge, virtue and spiritual perception. The good, earnest men and women who have diligently labored in the cause of temperance, trying to eradicate error by the promise of reward and the threat of punishment, have realized exceedingly little, for reformed drunkards were only reformed, and did not have the Faith and virtue and strength and knowledge that would bring true temperance as a natural development.

Sam Jones is a reformed drunkard, but he claims he is not lifted above the plane of desire for drink. He said he would never feel entirely saved from that temptation until his mother should fold his hands, for the last time. Now he must have started out preaching with only hope and belief, for if he had really had faith, it would have developed strength, and knowledge, unto true temperance.

PATIENCE develops out of temperance. The one who is patient and temperate is self-possessed. "In your patience possess ye your souls." It now becomes easy for the heart that has attained to so much through faith, and the several beautiful steps already taken, to rise still higher, even into God-likeness. It shows in the countenance, and beams from the eye. The very step is lighter and the entire personality aglow with heavenly vigor. It is the consciousness of power, virtue, knowledge, patience, the very putting on of the Christ or Spiritual Self. The outer, or limited will of the self, must become purified until it may be unified with the Supreme Will. Man's will is not to be crushed down, but lifted up, empowered and developed into the righteous will. Our desires and aspirations are not to be antagonized, for every desire points to a need to be filled, and every aspiration reaches after the real substance that can fill that need. Desire may be wrongly directed, but do not try to crush the desire. Simply dedicate it to the true and good in life, and

your need shall be satisfied. "I now direct my desires only to that which is right and true, and trust to the Law of Infinite supply to make everything right and fair with me." Where your heart is there is your treasure, and this determines the step upon which you stand in the scale of being.

When one has attained unto the God-likeness then is he in a situation to help all the world. His strength is the power of Love, and it now becomes universal. He knows but one church, that of all peoples and tribes and tongues.

BROTHERLY KINDNESS. When through faith we have attained unto the higher love of the Invisible Powers in which we live and move, we then awaken to the true way of loving the divine Expression of those Powers, and we look through the imperfect—as if it were air—and see only the perfect, the lovely, the true, in every one.

A saint, it is written, once said when exercising faith, and Satan appeared to him,—“and Satan, thou too art Love.” Of course this new name for Satan transformed him into an angel of light. So may we transform every appearance into messengers of Good, and clothe in heavenly loveliness all adverse words and symbols, so that they are changed into beautiful benedictions.

C. J. B.



THE BIBLE LESSON

FOURTH QUARTER.

1901.

Lesson I.—Oct. 6.

JOSEPH SOLD INTO EGYPT.—Gen. 37:23-33.

KEY-NOTE:—“And the patriarchs envying Joseph, sold him into Egypt; but God was with him.”

At the time of this occurrence, about B. C. 1729, Joseph was 17 years of age, his father Jacob about 108 and his grandfather Isaac about 168 years of age.

The family lived at Hebron 20 miles south of Jerusalem; the cave of Machpelah, the family sepulcher and the oaks of Mamre were near this place.

Jacob now had 12 sons, the youngest being Benjamin, about 10 years of age. Joseph and Benjamin were the only two sons borne by Rachel. The other children were born of Leah and her two maids.

Jacob had shown his partiality to Joseph and had presented him with a many-colored coat. Joseph was not liked by the older boys. He had dreamed some dreams which being interpreted, meant that he would rule over his brothers.

The older sons were out on the plains herding their father's flocks. Jacob sent Joseph out to take them some provisions and inquire of their welfare. When they saw him coming they said, “There comes that dreamer; let us destroy him.”

23. And it came to pass, when Joseph was come unto his brethren, that they stripped Joseph of his coat, the

coat of many colors that was on him;

24. and they took him and cast him into the pit; and the pit was empty, there was no water in it.

This conduct was the outgrowth of envy. The father had shown his favor toward Joseph and Joseph had told his dreams which the older brothers did not like at all. When they threw him into the pit it was their intention to allow him to die there. They would have killed him if Reuben had not interceded in his behalf. Envy and jealousy are both blind and see not results. They are the most cruel and unjust of human passions. There was some of both in the hearts of these sons of Israel.

25. And they sat down to eat bread; and they lifted up their eyes and looked, and, behold, a traveling company of Ishmaelites came from Gilead with their camels bearing spicery and balm and myrrh, going to carry it down to Egypt.

Then these traveling merchants were their cousins.

Isaac and Ishmael were half brothers. Jacob and Ishmael's children were first cousins. These merchants and Jacobs' sons were probably second cousins. They were carrying spices from Gilead to Egypt to sell them.

26. And Judah said unto his brethren, what profit is it if we slay our brother and conceal his blood?

27. Come and let us sell him to the Ishmaelites and let not our hand be upon him; for he is our brother, our flesh. And his brethren hearkened unto him.

When Joseph first came in sight the proposition was made to kill him, but Reuben interceded and got them to put him into the pit in order, as he said, that he might die of starvation. But his real intention was to take him out and restore him to his father without the knowledge or consent of his brothers. Now Judah, the oldest son, suggested selling him to the traders. The others present consented.

28. And there passed by Midianites, merchantmen; and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmaelites for twenty pieces of silver. And they brought Joseph into Egypt.

Part of the caravan of Ishmaelites were Midianite merchants. To these they sold Joseph and they sold him in Egypt.

A piece of silver was a shekel, a little over half an ounce in weight, and was worth about 55 cents. So these men sold their brother for \$11, a little less than the price Judas got for Jesus. They kept his coat of many colors.

29. And Reuben returned unto the pit; and, behold, Joseph was not in the pit; and he rent his clothes.

30. And he returned unto his brethren and said, The child is not, and, whither shall I go?

Reuben went secretly to get Joseph out and return him to his father. It was probably after nightfall. He had not been present when Joseph had been sold.

His renting of his clothes and exclamation seem to have indicated fear rather than grief. He was afraid of the consequences when his father should know that Joseph had been killed by his brethren, as he supposed him to have been.

But they explained matters to him and then they agreed upon a plan to deceive their old father and Reuben was content, entering fully into the scheme.

Jacob truly reaped the fruits of his own deception in many ways. It does not pay to deceive or be false. But

it does pay to be true, if you do not try to be true for pay.

31. And they took Joseph's coat, and killed a he-goat, and dipped the coat in the blood;

32. and they sent the coat of many colors, and they brought it to their father, and said, This have we found; know now whether it be thy son's coat or not.

33. And he knew, it, and said, It is my son's coat; an evil beast hath devoured him; Joseph is without doubt torn in pieces.

Servants or messengers were sent with the bloody coat. The carriers of the sad sign of death and the lying message were probably not informed of the facts. They really believed the coat had been found thus stained with blood.

I wonder Jacob did not have search made for the bones; and it should have occurred to him that a wild beast devouring Joseph and staining his coat in his blood would have torn the coat also. Jacob was pretty shrewd, but he seems to have been easily deceived in this case. If he had gone to his sons and made particular inquiry he could have caught them in their deception.

These were the men from whom the nation of Jews sprang, the first fathers of the Israelites, the heads of the twelve tribes into which the Hebrew people were divided.

These people were called Israelites because they were the descendants of Jacob whose other name was Israel. They were called Jews because the name of their country was Judea. Hebrew means coming from *chber*, or beyond the Euphrates, *over* the river. They were a wonderful people, and are so yet in some respects.

It all turned out to be the very best thing for all concerned that could have occurred; for God was with Joseph and no one could harm him. He was just and pure and true to principle. I regard him as the most admirable character in the Old Testament history. The story of Joseph is a most fascinating story. I know of none sweeter or more interesting unless it be that which Dickens tells of John Peerybingle and Dot in "Cricket on the Hearth."



Answers to Correspondents

DO ANIMALS think?

Mrs. J. T. H.

Answer: Let us first inquire, what is it to think? The conclusion has usually been drawn that the animals called "lower" in comparison with man do not think because they do not advance or improve their habitations and modes of life as man does. They do not learn and produce new inventions and discover nature's hidden mysteries as we do. The bird makes the same sort of nest it did when men were hanging from the limbs of trees by their tails cracking nuts and chattering monkey talk with one another. The beaver cuts trees and builds his hut and plasters it with mud, using his tail for a trowel, just as he did when Adam went forth to "eat bread in the sweat of his face." His house has not been improved. And the young birds and beavers know just as much about how to build new habitations as their parents do, without having to take lessons. So we call it instinct. In

the place of this instinct we say man has the faculty of reason. He puts this and that together and forms conclusions or makes deductions. This we have supposed "dumb" animals incapable of doing.

So we have concluded that the horse and dog and lion and bee do not think. What is it to think? It is to evolve thought, to draw conclusions from observation and concepts or mental suggestions, to form mental entities out of ideas, to cogitate (pursue mentally) ideals or dreams of imagination. Do the animals do this in any degree or sense?

They certainly give evidence of thought and some reason. The story of an elephant blowing against the wall opposite a coin in order to cause it to roll toward him is rendered reasonable by many observed facts of like nature among our domestic animals. Ralph's little Spitz puppy will eagerly respond to the second bell in the morning while he gives no heed to the first, having learned that the second calls to breakfast and the girls feed him in the kitchen while we eat. If he comes up stairs in the morning before Ralph awakens, he will go to his bed, put his front paws up on the edge of the bed, and bark until he awakens him. He has learned all this and much more since August 14, Ralph's birth day. He was a birthday present and is only about three months old. Of course he thinks or he could not learn anything.

Horses learn many things. If you could see the fire department horses rush under the harness at the tap of a bell, or the truck mules at the rock crushers go and turn around to get the cart loaded and then take the rock to the crusher and turn into the position for dumping without any guidance from the men, you would conclude that animals think. If they did not they could not learn.

Of course their reasoning is not as forcible, independent or far reaching as ours, but it is of the same order of mental action. It is no argument against this conclusion to say that their thinking is not voluntary but forced upon them by the reasoning demands of man. Our thinking is largely forced upon us by the exigencies and demands of life; but we think and reason just as purely and certainly under compulsion as we do voluntarily.

There is this difference between the thinking of man and the other animals: Our thinking is more voluntary than theirs. We deliberately take up lines of thought and follow them out to conclusions. Their thinking is forced upon them usually by man or they are driven to it by circumstances. Of course in degree and quality of thought there is a vast difference.

There is another distinction to which I will refer: Man is self-conscious—that is, he not only thinks, but knows he thinks and deliberately weighs his thoughts in the scale of reason and will. The inferior animals do not seem to be self-conscious. They, in a sense, know they are but do not know that they know it.

Another difference has been hinted at before: Man's thinking is more under the control of his will than is that of the horse or dog. But they all certainly think, from the infinitesimal life energy embodied in the oyster to the ponderous brain power of the philosopher. The difference is in degree and quality, but in some sense each mind or

life movement is the result of thinking.

Please give us in *The Life* your ideas of vaccination. I think it should be put out of existence.

Jas. W. Crane.

I have several times expressed myself on this subject in *The Life*, but will say here that I fully concur with the view of my correspondent. Moreover, it is rapidly passing away. The anti-vaccination societies are growing and increasing in numbers and power every day. They will soon be strong enough to rise up and legislate the dangerous superstition out of existence. In England already a parent can save his children from having the filth from a diseased cow injected into their veins by going before a magistrate and making affidavit that he is conscientiously opposed to it. In free America our children are turned out of the public schools by order of the board of health in the cities if they have not been poisoned by the cow-pox filth. So very mild has the small-pox been for some years that I had rather have it than vaccination if I could be to myself and have it quietly and unofficially, without being imprisoned for a month in a pest house. During the last three years of the prevalence of the disease in this city I believe there have been no deaths that could not easily be traced to other causes than small-pox, such as pulmonary troubles or syphilitic poison present in the patient before he took small-pox.

I believe vaccination is much more dangerous than small-pox. Many more deaths and much more serious results have followed vaccination than have resulted from small-pox. This cannot be gainsaid or denied. Let us all do all we can to discourage the senseless, hurtful fad and put it down.



LARNED, KAS., Aug. 14.—A stroke of lightning saved a five-year-old girl from premature burial near Hanton, twenty miles from here, yesterday. The little one apparently died on Sunday morning and arrangements were made for the funeral yesterday afternoon.

A metallic casket encased the remains of the child, which were being conveyed to the cemetery in a wagon. The father of the dead child, Samuel McPease, his wife and two children rode immediately behind the wagon containing the coffin.

Suddenly a bolt of lightning descended from the heavens and struck the casket, tearing it open. The affrighted people were astonished on seeing the supposed dead girl sitting up in what was left of the burial casket, with arms outstretched, crying for her mother.

She was quickly lifted down and wrapped in shawls by the women present and hurriedly conveyed back to her father's house, turned, in a lightning flash, from one of sorrow to great rejoicing. It is supposed that the child was a cataleptic.



FOLLOWING is a part of a very sensible editorial clipped from *Puck*:

"If we were censoring the hymn book we should ex-

punge, even before the doggerel, the hymns that reek with gore. They are barbarous and harmful. We mean the Washed in the Blood of the Lamb sort of hymn. Take the verse,

There is a fountain filled with blood
Drawn from Immanuel's veins,
And sinners plunged beneath that flood
Lose all their guilty stains.

'It isn't so bad for a gentle, sweet-faced, silvery-haired old lady to sing those horrid lines. She has long ceased to consider the words. But children are literal-minded, of necessity. The child hearing that hymn most vividly perceives the luckless Immanuel shedding his blood into the fountain, and the struggling sinners being ducked in the gory current. The effect may be either to frighten him, if he is very timid; or, if he be a boy of any proper enterprise, to turn his thoughts to the sacrificial butchery of his little baby brother. It depends upon the boy. But neither effect is desirable. And even to the adult mind, we do not think a Christian hymn should suggest an uncommonly messy abattoir.'

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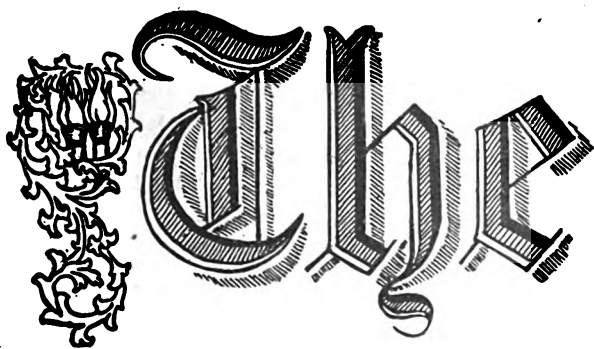
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Oct. 4 1901



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

VOL. 8.

KANSAS CITY, MO., WEDNESDAY, OCTOBER 2, 1901.

No. 23

"THE PRICE"

Dedicated to Effie Kingsbury.

GO FEAR, from out my heart!
Naught but "love, peace and rest!"
Shall it enthrone, that part
Of truth that hath the best.
That part where souls in mind
Know assuredly they
Need none to teach, they find
Spirit doth all convey.

Truth buys faith, love buys peace.
'Tis the price all mankind
Must pay for their release
From mortal fears which bind.
Yet, blessed be the price!
O love, thou hast bought all!
Thou, love, dost all suffice!
Still thou dost none enthrall.

Thou know'st thyself, O thou!
And waitest Infinity!
All time thou dost allow!
All flesh Divinity.
Thou dost ask of nothing;
All things thou art, O Truth!
When thy face is unseen
Thou standest between, forsooth!

Nodie.



THE ABIDING TRIO is the leader this week. To the human soul they are more essential than baptism, conversion and the eucharist. Next week I have a treat in reserve for you, an able article from a gifted contributor.

Our lessons given in the correspondence course are not just a lot of lessons sent out for the pupils to read, at a price with which they could buy ten times as much reading matter in book form, as are some of the advertised courses. Personal instruction is given on each lesson, thus: 20 test questions go with each lesson. The pupil studies the lesson and then writes answers to the questions. His answers are sent me. I criticise them and return with the next lesson. Each lesson must be finished before another is sent. It is a thorough drill.

An effort to get something for nothing is an attempt to violate the law of equilibrium. It cannot be done.

J. J. Calkins.

If treatments are not worth asking for, and paying for, they lose command of respect, desire and appreciation, and probably the power to heal. J. J. Calkins.

In the sunshine everywhere are the vibrations of Infinite Life. Get ready to become responsive to its uplifting power. Don't beg it to come and bless you—just get ready and receive abundantly.

The trials that seem at the time they come, to almost press the very life out of us are overflowing with blessings. They arouse the sleeping powers and enable us to win other battles that are coming on later.

Have you received an expiration notice? Don't neglect or ignore it. It is most important that you should respond at once. Some of you are years behind. Catch up, please. You can if you will try. It will make us all feel better and the reading of The Life will do you ten times as much good as it does while you owe so much on it. Please do not delay. The Life is worth many times its price and grows better and stronger all the time. Support it, friends.

Beatrice was overheard the other day busily explaining to a gentleman who is a student in our school about the death of the President. She concluded: "He would not have died if the doctors had not taken the stuffin' out of him." She thinks we are built like her dolls. One evening she was sitting alone by a table with a deck of playing cards placing them carefully about on the table. Her mama asked, "What are you doing, Beatrice?" "Playing cemetery," she replied. She meant *solitaire*. She was absent from school one day. The next morning she said, "Papa, I will have to take the teacher a receipt."

A SECOND copy of the Holiday Extra has come and I was just on the eve of sending off an acknowledgment of the first one. They come sweet and fresh like our loveliest babies, always with a smile, and like our cheery friends who bring good news. Long may it live and prosper.

After reading The Life of May 5th I came near sitting down to write it was one of your very best numbers. The article I thought so good was "Life's Meaning." The paper has gone out to do good.

The leading points of merit in The Life are, to me, the even flow of thought, that it is never dull, never over-enthused by a new idea, never complaining—just happy in doing its duty weekly, and not critical.

Yours very sincerely,
Ada R. Smith.

The Abiding Trio

"NOW ABIDETH faith, hope, charity, these three; but the greatest of these is charity." (1 Cor. 13: 13, Old Version.)

"Now these three remain,—Faith, Hope, Love,—but of these the greatest is Love." (Wilson's translation of same.)

The Greek words here rendered "faith, hope, love," are *pistis*, *elpis*, *agape*. Turning to a Greek lexicon, I find them defined as follows:

Pistis: 1. Persuasion of a thing, confidence, assurance. 2. Good faith, faithfulness, honesty. 3. Credit, trust. Or, the definition says it is "that which gives trust or confidence, an assurance, pledge of good faith, warrant—a means of persuasion."

Elpis: Hope; later, expectation of either good or evil, hope or fear.

Agape: Brotherly love, charity.

The Greek word for love or affection, as ordinarily understood is *philia*. When Jesus interrogated Peter as to whether or not he loved him better than the others did, he used the form *agapas* the first two times, and Peter in answering him, used the more intense form, *philo*, I dearly love. The third time Jesus used this form. Peter was grieved because he seemed to doubt his affection and said the third time that he did affectionately, or dearly love him.

Faith, then, according to the definition we may say, is both the perceiving of the truth of a thing and that which gives assurance or confidence. It is really the power to perceive and take hold of the real thing before it becomes manifest to the outer. It is not belief. There is always doubt in belief. In faith there is none. Belief depends almost altogether upon evidence and is only slightly subject to the will. The evidence may be such that we are compelled to believe a thing against our wish; or it may be so weak that we cannot believe it, however much we may desire to do so.

Faith, while it may be influenced by evidence, is not subject to it. The source of its life is within. In the silence I perceive the substance of the thing I need to be not only already in the unmanifest being, but mine, awaiting my act to appropriate and manifest it.

This is the believing that ye have received referred to by Jesus. And he who is able to perceive the thing yet unseen, unmanifest, is the one who is able to have it openly, even though it be the moving of a big hill, or a big debt, or a big ailment. The artist who sees the picture in his mind is the only one who can put it on canvas. The musician who hears the melody and harmony of sound in his soul is the only one who can put the music on the five lines and four spaces. This power of perception is faith. Without it was not any beauty or truth ever manifested.

This abides, continues, with us. We know truths of Being that do not at all depend on external evidence or proof. We are conscious of soul power, of infinite life, of God's presence, of immortality, and do not look to outer

proof to establish the truth of them. If I know I am, I do not need to prove it. If I know those whom we call dead yet live, I do not have to trot them out in physical form to prove it to the matter blind world. I am content to know it. This is faith.

Faith is not superstitious credulity, although those who refuse everything they cannot feel, see, hear, taste or smell are inclined to call it so. Edison saw the possibilities of the telephone and the phonograph in the unmanifest before they were made a practical fact. It was not credulity on his part, although it seemed impossible to those who had not thus perceived it. This grasping of the facts before they were demonstrated was faith in the great discoverer's mind.

People have continued to pray in the face of almost total refusal on the part of their God to answer them. It was the faith abiding in them that prevented them from giving up in despair long ago. They inherently felt that satisfaction was somewhere at hand in the silence. It was a dim vision of the reality, but it kept them aspiring on, although the result of their aspiring was fear, trembling and begging, instead of reaching out to take and have, as they now begin to do.

Faith abides in us and cannot be made to fade from our lives. Without it there can be no intelligent, healthful manifestation. The essence of faith is the soul of true embodiment.

Hope abides, too. We have called it expectation and desire in varying proportions, but usually having desire in the ascendancy, expectation being often very small. One says, "I do hope he will recover," when the desire is very strong, but the expectation small. Of course it is not right to say, "I hope you did not do it." That is past and expectation does not apply.

Hope is inspired by faith. It is the reality of the thing that causes the hope. We may misinterpret the desire part of it so as to give a wrong direction to our effort toward attainment. But back of every desire is a real need that must be satisfied. Do not understand me to say that every desire should be gratified. Often they should not be. But, sooner or later, every one must be satisfied by filling the need back of it.

Now it is the existence of this need—a sign of growth—and an intuitional perception of the existence of that which will fill or satisfy it, that inspires the hope.

Hence, every hope must be fulfilled sooner or later. "Hope deferred maketh the heart sick; but desire cometh, a tree of life," says the proverb. The tree of life grows on the banks of the crystal river of spirit and bears its fruits every month, and its leaves are for the healing of the nations. True desire brings abundance when coupled with faith and fearlessness.

Hope abides forever. If hope fails, life ceases to animate and inspire. It buoys and strengthens. It has been called the anchor of the soul, that which holds it moored in safety in the harbor of Truth while the storms of life cause the billows to roll and dash about it. Without hope life would not seem worth living.

Charity, or the broad love of humanity which results in kindness, mercy, tolerance of opinions and weaknesses, and good unselfish deeds, is called the greatest of the

three that abide. With it there is no more condemnation, and strife, contention, and rivalry cease. It is busy about blessing the world. Thus it opens a capacity to receive the best that is in the world. Not otherwise can you truly receive any good or desirable thing except through the use of thoughts and deeds which open a capacity to receive. You may capture and hold through grasping greed, but you cannot enjoy what you hold, nor do you really own it.

This charity does not mean the giving of alms. It means thinking and doing good, and it is not good to encourage mendicancy and poverty. Help the poor to be self-respecting and self-sustaining and you do a better work for them than if you should give them money. Beware of pushing your favors upon those who seem to be in need. They are sure to despise you for it sooner or later. Help those who are down to rise; but this is seldom done by giving them money.

Paul says this kind of love or charity, that which we are commending, "suffers long and is kind"—that is, is not resentful under trials and tribulation—"does not envy; is not boastful; is not vain; acts not unbecomingly; seeks not that which is not her own; is not provoked to anger; does not impute evil; rejoices not with iniquity, but rejoices with the Truth; covers all things; believes in all things; hopes for all things; endures all things, and fails not at any time." He also says, "If I have not love, I am nothing."

If this all be true, then love is easily the greatest of the trio. If you have both faith and hope, and speak with the tongues of the gods, and possess the gift of prophecy and miracle working, and yet have not love, you are but as sounding brass and a tinkling cymbal. But you may lack or fall short in both faith and hope and yet have love, as a little child, and be great in life, beloved and influential. With them all abiding in you, you are great, useful and happy.



MEDITATIONS

By KAXTON

A PROFOUND wish—an uttered prayer,—“Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are one. Neither pray I for these alone, but for them also who shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them that they may be one, even as we are one. I in them, and thou in me, that they may be made perfect in one and that the world may know that thou hast sent me and hast loved them, as thou hast loved me.”—This is the oracle of Christ’s kingdom in the Earth, —the great headlight of spiritual success. Well might its sublime confidence in the unity of truth put to shame the shallow, contentious, wrangling sects who call themselves the representatives of the glorious kingdom which this

heartfelt and spirit-born prayer of Jesus foreshadowed. We hear much about converting the world to Christianity, and a thousand sects, each claiming the right to bear the standard of the spiritual kingdom, vie with each other in making converts to their respective creeds. The fruits of these efforts are multiplied sects and increased strife. But the day of spiritual unity which Jesus foresaw, and for which he prayed, comes not by reason of the propagation of religious sects.

Unity is of the spirit and need not await a unity of belief. Beliefs will take care of themselves when the spirit is aroused and enlisted in the cause of truth. The outrageous slaughter of human victims in the Roman amphitheatre had continued for centuries when Constantine in the year 325 A. D. issued an imperial edict against it. But this edict we are told had little effect. The intellect of the Roman Empire was thoroughly convinced that the practice should cease, but it was a fixed custom and the spirit of savagery still inherent in the Roman character kept it alive. Men still bow to practices which they know are beneath their dignity and contrary to true morality, because they find in themselves a spirit which drags them down from the heights plainly seen by the intellect.

But in the year 404 A. D. when the Emperor Honorius was closing his triumph with a gladiatorial contest, a zealous Christian monk, named Telemachus, descending into the arena, rushed between the combatants to stop the disgraceful exhibition of bloodshed. His act was seemingly that of a madman. It angered the bloodthirsty spectators and he lost his life at their hands; but history records the fact that this was Rome’s last gladiatorial contest. The fearless sacrifice of his life for the cause of mercy made poor Telemachus a hero of a type very different from the blood-stained victor who received the laurel in Rome’s bloody battles, and the contemplation of this humble Christian hero aroused in the whole people a spirit which at once rendered the brutal practices of the arena obsolete. If Mrs. Nation had lost her life at the hands of some of the saloon men whom she assailed, she would have done much more for temperance by such sacrifice than she ever can by wrecking dramshops. It takes deeds to unify a people. No amount of logic can. The logic that unified the Americans in the late war with Spain was the destruction of the battleship Maine.

To unify the spiritual forces of the human race at the present time would at once sweep us forward beyond the most sanguine hopes of all reformers, and put down the numberless “crying evils” that haunt the dreams of statesmen, moralists, and philanthropists. But who is to be the hero, who can by some noble deed of self-sacrifice, arouse and start the spirit-forces of the now ready and waiting world on its upward march to dominion over the limitations of selfishness? The work is perhaps too great for any one soul to accomplish, but the field is open for a multitude of heroes. He shall be counted as one who from a love of truth firmly stands against the promptings of the lower self. It would be heroic for preachers to loosen their grip on selfish sectarian lines of thought, and give free vent to truth unbound by any cult.

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NOTICE.

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

KEY-NOTE.

LOVE NOW FOLDS OVER THE EARTH ITS HEAL-
ING WINGS. IT IS THE EMPLOYER OF WISDOM,
THE HARBINGER OF LIFE.

THE UNIVERSALITY OF GOD.

SLATE OR stone, called inert matter,
Lifeless all such things may seem;
God lies hidden deep within them,
Reigning, moving—king or queen.

In the plant he's gently breathing,
Forming leaf and fibre fine,
Every section wisely tinting,
Deep in detail—art sublime!

Stone and plant, through every period,
Through the animal as well,
Guiding every bone and muscle,
God therein is seen to dwell.

Mind and matter—friends eternal—
Live the known and unknown plan;
Mind divine still presses forward
Finding consciousness in man.

God is life and true causation,
Man the crown of glory brings;
Thus we see that man is mighty,
Co-eternal with all things.

The above are the opening verses of a little book of
poems by Chas Baker, of London, Eng., entitled *The
Spiritual Evolution of Man*. It is richly worth its price,
sixpence, or 12 cents.—Ed.

(Note:—The above appeared in *The Life* last week,
but was so divided up by the printer that no one could
get the connection between the poem and the notice at
the end of it.)



Healing Thoughts

OCEAN WAVES do not travel but touch upon each
other to their remotest bounds. The first wave, when
a pebble is dropped in water is in touch with the last
wave. So the Ocean of Life, the Invisible Substance, is
in no point disunited when a Thought is born in mind.
Because there is no time nor space in abstract substance,
the first vibratory wave circling from the Thought is
identical with every wave throughout.

A good pupil of The Life school, Mrs. Eva K. Camp-
bell of Sulphur Springs, Ark., is proving herself full of
the healing power. Together with her husband she has
brought out some remarkable cases from the delusion of
sickness into the consciousness of health and strength.
She once said, "What a blessed privilege is yours to di-
rect the soul and lift it out of weakness into strength."
She has come into that privilege, and I will tell you her
secret: it is through her faithful application to principle
in the lessons, and an overflowing love that fills her heart
and shines in her face.

Another beloved pupil in Boston, writes: "Dearest
Mrs. Barton: When your last letter was given me this
morning I said to myself, 'A blessing comes to me just
from seeing her hand-writing. It is so always.' While
writing to you last evening a feeling of freedom seemed
dawning, and especially after a victorious struggle earlier
in the morning." This lovely woman holds a prominent
position in the Boston schools. There is no doubt about
it in the world, a true Word carries with it an aura of light
that melts shadows and brings joy and understanding.
The man who is spiritual "is saved with all his house-
hold" because of this. A word written in Love and in
the spirit of Truth may illumine a whole letter and shine
forth from the envelope with impressive force.

I do not here refer to candle-light, but to that spiritual
effulgence that is felt although unseen. Our pure woman,
by simply letting her light shine steadily, may awaken a
whole community from the hypnotic sleep of unprogres-
siveness.

Another Boston pupil, alive with intuition and new-
hought energy, after taking her first Lesson in Meta-
physical Science writes: "Your first lesson has proved a
regular tonic to me."—A. B. R.

The power of a right word may be likened to sunshine
falling upon rain-drops and bringing out form, color,
order and perfect system, by simply continuing to shine.
A word of truth will bring out the good and orderly
qualities and by accepting the word or *keeping* it ("If
you keep my words a crown of life is yours") you will
shine in your true colors, without a particle of the ad-
mixture of error.

So long as the sun shines the rainbow is possible.

By the sensible we are enabled to apprehend the in-
sensible, and through the suggestion of sense conditions
reach far beyond all the phenomena sense may ever sug-
gest.

This universe is really a unit. There is no division in it anywhere save in imagination. The Breath of Life touches all people and permeates all atoms. Light is kept shining by a constant wave-motion, that is perpetual because of the *nature* of life. All the planets and suns partake of this life and, by their motion, perpetually send out throbbing, pulsing light-waves to act upon the nerves continually and harmoniously so that the retina and optic nerve are fully awakened and strengthened into the perception of it.

Thus, a healing thought is already in connection with the object of that thought, it matters not how many oceans roll between the two. The thought is felt on account of its agitation of the inner nerves of consciousness. It is because of this inseparable connection that thoughts of error affect the sender. It is on this account that the soul who is receptive receives the highest benefit. It is this upon which belief and faith are based. Belief makes the soul receptive, and faith sees the substance and feels the life-throbs.

It is more difficult for one in the bondage of belief in pain and sickness, to open his nerves to the influence of this light. But each word will help. When one said "I believe, help Thou my unbelief," he opened his nerves to the wholesome play of Life and Light, and the agitation quickened the consciousness, and opened the way, increased the capacity for still greater receptivity, greater faith and power.

So let not the one in sickness despair, but take up the word of Life, and feel its immediate influence. Put the different names of disease out of your consciousness, and take up words of Life and health with all the faith and joy of a child. For it is true. You will surely win your way back to health, even though step by step, and day by day until you make the journey. And when once made you are always sure of the way. Come boldly with the Word. As the fond mother waits with outstretched arms of encouragement for her darling to make its first step, so the Infinite Good waits and woos you to speak your Word.

Say to headache, as to any mock appearance,

"Get from me. I will not have you. *I am free. I am sound and well in every part. I believe in my freedom. I am conscious of my perfect health. I will have no other.*" Then continue in this true word,—like the sun sustains the bow in the cloud by shining on,—and as day follows night so surely must your health and freedom dawn.

A man who had allowed himself to have head-aches for many years, came sidling into the office one day with his claim fulfilled to all appearance. He wished to be treated for the head-ache habit, but he had tried all the doctors and their nostrums and did not have much faith or hope. Mr. Barton listened, and then replied. "We do not allow headaches in this office; leave it on the outside, and come in."

The man straightened up as if something heavy had tumbled off of him and after looking round a bit, said, "Well! it's all gone; I haven't a particle of headache, now!" After taking a treatment to prevent him from calling up this pet condition again, he went away. About

a year after this he said he had had no return of headache at any time, and had got away from the fear of it.

What became of that headache which he left on the outside when he came in and which he had thought a real thing,—had named it, claimed it, and arranged his bed to make it comfortable so he wouldn't quarrel with it, had trained the children to respect it and his wife to stand in awe of it and cater to it,—what became of it?

Why, not having any substance, it simply *was not*, after the man ceased to claim it and sustain it.

We are indissolubly with Eternal Life. Let its Light play upon your consciousness until you are awakened and quickened into the true Likeness of the Perfect Self. Then shall you be satisfied with health, prosperity and peace, and truly equipped for your great work in life.

C. J. B.



THE BIBLE LESSON

FOURTH QUARTER.

1901.

Lesson II.—Oct. 13.

JOSEPH IN PRISON. Gen. 39:20 to 40:8.

KEY NOTE:—"The Lord was with Joseph and showed him mercy."

The Ishmaelite merchants took Joseph, now 17 years of age, down into Egypt, to the capital, Zoan (Greek Tanis, Modern San,) and sold him as a slave to one of Pharaoh's high military officers named Potiphar (belonging to the sun.) Pharaoh was the title of a line of Egyptian kings sometimes identified with the Rameses. Pharaoh means the sun.

Osborn thinks that the seat of government in Egypt in Joseph's time was Heliopolis, also called On, the most ancient capital of Egypt. It was situated near the head of the Delta of the Nile, 20 miles north of Memphis, about six miles northeast of the modern city of Cairo. It is certain that Joseph got his wife at Heliopolis. This name is Greek and means "City of the sun." Those people were sun worshipers.

Joseph began as a menial in the lower ranks of his master's servants. By his faithfulness, good judgment and integrity he was elevated in rank from time to time until after about five years, when he was 22 years of age, Potiphar made him ruler or overseer over his entire estate. He filled this honorable station about five years until he was tempted by his master's wife, and through her spitefulness because he refused to yield to her solicitations he was thrown into prison. There he was confined for three years.

20. And Joseph's master took him and put him into the prison, the place where the king's prisoners were bound, and he was there in prison.

This was on account of the false report given his master by the wife whose enticements he had rejected. He was innocent and punished on account of his innocence. Had he carried on an intrigue with Mrs. Potiphar, a very

common thing in that country and age, he might have been exalted to a higher station than the one he held, through her influence. But he chose virtue and imprisonment to wrong and exaltation, and his reward was great. His yielding would have been not only a sin in itself, but an act of perfidy toward his master who had favored him so much. Joseph was a man of principle and incorruptible integrity. Josephs are very scarce.

21. But the Lord was with Joseph and showed kindness unto him, and gave him favor in the sight of the keeper of the prison.

Joseph's very air of innocence and purity, arising from his consciousness of rightness and trueness, commanded the respect of all about him. He was a *man*, and men always honor a *man*. The Lord self compelled the favor of the jailor, not a shy deity.

22. And the keeper of the prison committed to Joseph's hand all the prisoners that were in the prison, and whatsoever they did there, he was the doer of it.

23. The keeper of the prison looked not to anything that was under his hand, because the Lord was with him, and that which he did the Lord made it to prosper.

This conduct of the prison keeper showed great confidence indeed. If Joseph had escaped himself or permitted any one of the other prisoners to escape, it would have meant death to the jailor. So he had the utmost faith in his Hebrew prisoner to make him the actual keeper of the prison. This was inspired by Joseph's manly, honest demeanor and bearing.

Once I borrowed a considerable sum of money from a man who knew me before we both came to this city. To secure him I gave him a trust deed on a piece of property here. He did not look at the property nor make any examination of the title, as is customary in such cases, and when I offered him the executed trust deed and note, he took the note and said, "Put the deed on record," never having seen it or had it in his hand. I felt proud that a man who has the reputation of being a close, shrewd business man, should show such confidence in me. It is worth much to a man. Joseph's success was not caused by some God compelling people to favor, but because his own integrity and purity of life compelled them.

40: 1. And it came to pass after these things that the butler of the king of Egypt and his baker offended their lord the king of Egypt.

2. And Pharaoh was wroth against his two officers, against the chief of the butlers, and against the chief of the bakers.

3. And he put them in ward in the house of the captain of the guard, into the prison, the place where Joseph was bound.

4. And the captain of the guard charged Joseph with them, and he ministered unto them; and they continued a season in ward.

The chief butler was a man of high station, the cupbearer of the king. Nehemiah, a man of influence and wealth, was cupbearer to the Persian monarch. It was a station of high honor, as the cupbearer was councilor, statesman and courier to the king.

The chief baker had the overseeing of the king's culinary department. He was a high officer, very near to his sovereign.

These officers had in some way unknown to us offended the king, Pharaoh the sun.

They were placed under guard in the house of the jailor, not in cells among common prisoners. Joseph had been brought out to this place of distinction also, by favor of the keeper of the prison. So these two distinguished prisoners were placed in his charge.

The word "bound" at the end of verse 3 does not indicate that Joseph was confined by chains or shackles. It only refers to his being held in custody and not free to go where he wished.

5. And they dreamed a dream, both of them, each man his dream in one night, each man according to the interpretation of his dream, the butler and the baker of the king of Egypt, which were bound in prison.

6. And Joseph came in unto them in the morning, and saw them, and, behold, they were sad.

7. And he asked Pharaoh's officers that were with him in ward in his master's house, saying, Wherefore look ye so sadly today?

8. And they said unto him, We have dreamed a dream and there is none that can interpret it. And Joseph said unto them, Do not interpretations belong to God? Tell it me, I pray you.

What a lot of useless verbiage is used here. Let us, for example, put that 5th verse into good language and tell all it tells with one third of the words:—And the imprisoned chief butler and baker of the king of Egypt each dreamed a dream one night.

They believed that dreams meant something. Joseph said God would interpret their dreams through him. They were troubled because they thought there was no interpreter in the prison to tell them the meaning of their dreams.

The butler dreamed that he saw a vine with three branches and that it bloomed and bore ripe grapes which he plucked and squeezed into Pharaoh's cup and handed to him.

Joseph said that this signified that in three days the butler would be forgiven by the king and restored to his old place, and asked him to remember him and intercede for his release.

The baker said he dreamed that he carried three white baskets on his head in the uppermost one of which were all manner of foods for the king, and that birds came and ate the food.

Joseph said this meant that in three days he should be taken out and beheaded by order of the king and hung on a tree, and the birds would pick his flesh.

The interpretations were fulfilled, but the butler forgot Joseph. Human ingratitude.



Answers to Correspondents

"Dear Mrs. Barton:—

"DO YOU consider astrology a religion, or science? I notice you speak of 'Metaphysical Science' in The Life. Do you call yourself a Metaphysical Scientist, and I would like to know the difference between this and Christian Science and Mental Science."

Answer:—I do not consider astrology a religion. Nor do I look upon astronomy or geology as religions, though

I class them all three among the natural sciences.

I have never taken a name for myself. I believe in living the true life and letting the signs follow. With the permission of my readers, I will try to make personal mention serve in helping to establish a metaphysical point. The year after my marriage I took the name Baptist to please my friends, but I did not like to do so. While I doubt not the church-plane is a lawful one in the great school of the human soul, and the best thing for people in a certain stage of their growth, I did not need to observe its requirements, I did not have it in my heart to denounce other sects that, although they believed in the same God and Christ, adopted different forms and ceremonies. I found I could not condemn all other sects as heterodox and exclude them from our communion. I "communed" but once, read the articles of faith not at all, and finally withdrew from the church.

I believe in living that I am, day by day, without swearing to it. I believe in growing wiser and better, always. One should speak the highest and best he knows today, whether it strengthens or refutes what he said yesterday. I do not believe in sworn pledges. There is more virtue in the simple "yes", or "no," than in all the vows or pledges of allegiance.

I visited Ralph's school this morning. It is his first term at public school. I said to his teacher:—"You will not have to urge Ralph to study, or to do right. He is a natural student and will advance with ease. He is a little gentleman and you may depend implicitly upon his gentlest, 'yea' or 'nay.'" Ralph has never been influenced by the offer of reward or threat of punishment, on account of the gold-plated reserve with its brimstone basement.

I like the term *Metaphysical Science*, because it applies to and covers all. Mental and Christian Science are both purely metaphysical, and are failures when they degenerate out of metaphysics. While I know that the term "mental" refers to states of mind in general, it appeals to me when it is applied to the science as meaning that mind which presides over and governs the sensorium or animated body. You know there is, in early life in the body, a mind in man that believes it is limited to the sphere of the body. The school-boy calls his animated body the *me*, as he pushes forward for grades and honors. The soldier holds up with pride at what this *me*, or personality, can do. That mind is the *mentality*. And it is this mind in him that will, through right growth, develop a consciousness of the oneness that already exists between the *mentality* which has believed in limitation (and so limited its acts) and the Individual mind which has never believed in limitation. Belief affects the *mentality*, but not the Mind. Mind *knows*.

Limited things have names. No appropriate name has ever been found for the Infinite Mind. The Universe is therefore nameless. We speak of the ocean as the Atlantic or the Pacific ocean, but when we speak of the Universe we are silent for a name. Logic labels the oyster can, but writes no letters round an immortelle.

In its passage through this phase of life, the soul that ties itself to fewest hitching-posts will get fewest jerks as the time comes for it to grow onward. These are my reasons for declining to take a label upon my forehead.

I like the term "Metaphysical Science" because it is the science of mind as over matter, and because in it is all power. "Mental Science" means the same, and I shake hands with it. "Christian Mental" is beautiful and broad, and "Christian Science" is unique and wonderful, in that it not only ignored all that the churches claimed in regard to the antagonism between the Christian religion and natural science but united the two as one and inseparable.

It is only in this world that the expression holds good, "There is much in a name." All things here are named, and will answer or come when called. People do in this way actually borrow trouble, and maybe get a lease on it. Sis Hopkins says, "If you won't trouble trouble, trouble won't trouble you."

But we are talking about names. That which is nameless is the powerful. To be silent, then, is the way to increase one's mental power. Be still and recognize; for within the unmanifest is every bounty.

It matters not by what name you call the Perfect Doctrine so *you understand the principle therein*, so that you are able, with the names you use, to avoid mystification, and through your own perfect perception awaken others to a knowledge of the truth that is already but unconsciously theirs.

C. J. B.

"Oh you who are! Ecclesiastes calls you Omnipotence; the Maccabees call you Creator; the Epistle to the Ephesians calls you Liberty; Baruch calls you Immensity; Psalms call you Wisdom and Truth; St. John calls you Light; the Book of Kings calls you Lord; Exodus calls you Providence; Leviticus, Holiness; Esdras, Justice; Creation calls you God; Man calls you the Father; but Solomon calls you Mercy, and that is the fairest of all names."—*Les Misérables*.



LITTLE THINGS.

ONE OF my neighbors is a very ardent Democrat, as well as Methodist. "Are you going to vote today, brother W?" I said to him the morning of election day last Nov. "I am," he replied, "going to put in a vote for Bryan and then I am going to preach a little sarmont to the people to tell them that it is the last vote I ever intend to cast—that henceforth I will devote my life to the service of the Master."

A few days after I noticed him trying to trade a balky horse to a stranger—serving his Master.



Another one of my neighbors had a partial failure in his corn crop one year, while his next neighbor had a full crop, and the soil in the two fields was equally good. I asked him what he thought was the cause. He said, "Something I have done at sometime, I don't know where or when, but I have done something that the Lord is punishing me for." And he was a fairly intelligent man, too—more's the pity. He was a rock-ribbed, ironclad Presbyterian and tried to live up to his creed. By the way, the Presbyterians are talking of ripping up their creed

and making it over. When they do, we shall expect more sensible things from them.

† †

This man, he died about a year ago, was ahead of his church in one sense. He always had a kind word for everyone and lived what he professed. Will the "Brotherhood of Man" ever come? No. Still, in a degree it will. Great and inspired minds will ever keep the ideal before the world and by their living example will show the true way and lead the world towards it, but it will never be universal, practically.

† †

Mr. M—, still another of my neighbors (It is my good fortune to dwell among the elect) is a grocer in the little village of E. He officiates at two Campbellite churches in different localities:—tho' not at the same time as the spiritualists do.

† †

About a year ago two Elders from Utah came to our place and engaged the school house to hold meetings in. Mr. M— asked me if I had seen the Mormon preachers. I said they had been at my house and left some tracts. I asked if they had called on him.

† †

He said he had met them but didn't have much to say to them—said he was thinking whether he hadn't better get a crowd and take them out and hang them. I said they were very nice gentlemen, and wondered if the Master he pretends to serve would not say to him, "Woe unto thee, Pharisee!"

The K. C. *Star* thinks from the way the Democratic committees in Ohio and Penn. carried sail that Bryan is not up to absent treatment yet. I think Mr. Bryan had better take a term at Life Home School.

† †

Gabriel:—Hello, Dockery, did you call up for rain?

Dockery: Yaas: Its done gone dry in Mo., while its wet around the line, 'specially Sundays.

G. Put it for next Sunday, didn't you?

D. Yaas: didn't want it to be a failure: gave plenty time.

G.—H—m—Well, won't do to give you anything before Sunday? Will sprinkle a little out in Kas., this week and look after you about Wednesday week: goodbye. Ring off.

Kansas Farmer.

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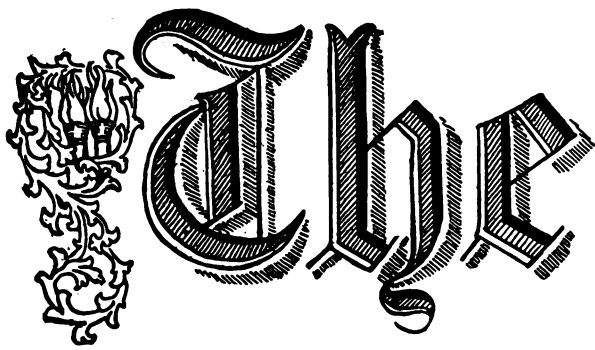
THE JOURNAL OF MAGNETISM, issued on the first of every month by Magnetic Pub. Co., 156 Washington st., Chicago. Lloyd Jones Editor. Devoted to Physical and Mental Culture, Hygiene and Magnetism. \$1.00 a year; 10 cents a copy. Write for sample.

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

VOL. 8.

KANSAS CITY, MO., WEDNESDAY, OCTOBER 9, 1901.

No. 24

Encouragement to the Soul

O SOUL, look up; do not despair,
For endless blessings everywhere
Eternally are thine
If at the silver shrine
Of nature thou
Wilt in submission bow.
Thou art the child of Nature fair,
Who made thee free from grief and care
And watches o'er thee yet;
If thou would'st only let
Her keep thee pure
No sin could thee allure.

How sweet is life when we can rest
Upon this loving mother's breast
And feel ourselves secure;
With her we can endure
The trials of life,
The brunt of earthly strife.

O soul, look up, look up and view
The beauty shining ever new
To give thee wisdom's light;
How cheerful and how bright
Appears the way
To wisdom's endless day!

Rev. J. A. Kieferle.



THE POWER OF TRUTH INDIVIDUALIZED IN MAN is the leader this week. It is by a student of our School, a lady of the South, and is richly worthy a reading by all of you. Next week I will have something to say about *Three Eternal Verities*.

In this northern hemisphere the flowers are now beginning to fold away their manifest beauties and withdraw into the silence to prepare for the displays of another season. The trees drop the drapery of a closing year—it is now out of date, you know—and enter the laboratory of Winter's workshop to conceive the styles appropriate for another debut. These are not really the "melancholy days," "the saddest of the year." It is glad, golden, ripe, bountiful October, the month of our wedding anniversary.

If you have received an expiration notice, please do not neglect it, nor postpone response.

The Holiday Extra is a jewel. The Kindergarten Lessons are wonderfully good. I enjoy them very much, and am so glad of the portraits that are so true to the originals.
Mrs. S. E. Sands.

That little lesson on how to give life force to your words promised in the last part of the article on "Personal Magnetism" is having a great run. A lady in New York writes about it: "Thank you very much for the *grand* (I throw all the force I can in that word, GRAND,) lesson. Miss E. is delighted with it." She sent \$1.00.

The primary Lesson Book by A. P. Barton, named "The ABC of Truth, being 26 Basic Lessons in the Science of Life, pointing out Fifty-two Steps of Unfoldment from Bondage to Dominion, from Hell to Heaven—One Step for each Week in the Year," revised edition, sells for 25 cents, and is worth many dollars to every one who studies it.

More persons are taking up the study of the great subject of C. M. S. now than ever before. People everywhere are beginning to see its value by observing what it accomplishes, and they are inquiring after the teachers and demonstrators of true worth. There are many frauds in the business, but the genuine always comes to the front ultimately.

There is a topic peremptorily forbidden to all well bred mortals, namely, their distempers. If you have not slept, or if you have pains, aches, sciatica or leprosy, or even a thunder stroke, I do beseech you (by all the angels) to *hold your peace*, and not pollute the morning meal (to which all the housemates should bring serene and pleasant thoughts) by your descriptions of corruptions and groans.—Emerson.

The astronomer Kepler advanced the theory that the "Star of Bethlehem" was a conjunction of the planets Jupiter and Saturn which occurred about the time of the birth of Jesus when both planets were at their nearest point to the Earth. The appearance must have been very brilliant. In 1572 a very brilliant star appeared in the constellation Cassiopeia and continued about two years when it faded out. A similar appearance occurred in the same constellation in 1890. This has been called the Star of Bethlehem, because taking that period, about 315 years, for a divisor it is contained in 1890 just six times, so that this brilliant visitor may have made one of its appearances about the time of the birth of Jesus.

The POWER OF TRUTH INDIVIDUALIZED IN MAN

TO DEMONSTRATORS and students of The New Thought, progressing in a natural, harmonious way, daily unfolding inherent individual power, in conscious knowledge of the simplicity of *the method* of righteous living, by right thinking, and, having the earnest desire for wide spread understanding of this motive power of true existence that insures exemption from disease, decay and tragedy; the legislative act of the wisecracks (?) of Missouri attempting to restrict the sick to the treatment of drug methods, suggests the oft repeated assertion, "History repeats itself."

In retrospection, we behold the imposing structure and expansive tilings of Solomon's porch, its vaulted arches upheld by artistically grouped columns that form protecting, restful shelter to many sick and weary burdened ones, patiently waiting for the spoken word of release, "According to *thy* faith be it unto thee."

To the listening ear of a thinker, there seems audible the click, click of sandaled feet and the soft rustle of flowing robes as a vast multitude assemble there, moving to and fro, coming and going, watching and waiting in restless expectation.

The immortal subjects of this imperishable mental picture, painted with the brush of everlasting Truth, live on, and the picture has lost none of its original brightness of color tints, during the centuries that have rolled down the Valley of Time.

To the attentive ear of a student of Truth there are borne the courageous words of Gamaliel whose intelligence and liberality of thought, logical reasoning, and unselfish devotion to all true and noble things endowed him with wondrous magnetic power.

We think his words can be truly applied to all legislative efforts to restrict individual rights.

They ring out clear and ought to arouse the torpid intelligence of all peoples and awaken the hypnotized understanding of all believers in drugs and compulsory medication.

Oh, ye judges of the common good, have ye heard them?

Do you comprehend their import? Listen, hearken, reason and *withhold thine hand*.

In all the impressive majesty of conscious Truth, Gamaliel addressed the assembled members of the Sanhedrin about to pronounce sentence of death upon Peter and John, whose simplicity of speech and yet divine healing power, *without the use of drugs*, astounded and vexed the learned rulers of material power. (Even *now* may they vibrate the key note of individual reason with mighty power.)

Gazing upon his upturned face glowing with the radiant light of justice and kindly forbearance, they paused and listened—as he uttered these words:—"Now I say unto you, *refrain* from these men and let them alone, for if their work be of men it will come to naught, but, if it be of God, you cannot overthrow it, lest haply ye be found

even to fight against God."

Even *now*, as then, men have come into the understanding of the truth of Being and a clear consciousness of the invisible powers of their Christ-self.

It was this knowledge of inherent Christ power that Peter and John manifested and tried to make plain to all about them without respect of persons.

It was their certainty of healing in *every case* that aroused indignation and created consternation among the doctors, the priests, and those of high authority in temporal things. The plain, true, trusting and unlearned folk were wielding a power mightier than was vested in the worldly positions they occupied and *they feared* they would lose their opportunity, their influence, their *recompense*.

The similarity of the persecution *then* and *now* engenders thought that will be productive of good to all. For it is a clash between the old beliefs of physical weakness and the progressive New Thought intelligence that fully recognizes the latent powers of the real self within, that heals without dependence upon drugs. This curative principle is the creative thought or word of Truth penetrating the most minute, obscure atom of mind substance, revitalizing the sluggish circulation and lethargic brain until each one consciously awakens to the truth of his *oneness* with the All-Power (mind substance) in which "we live, and move, and have our being."

Environment may suppress, circumstances may be adverse, material laws may be enacted, edicts may go forth, and what will be the result?

In the midst of all stands the self-centered, enlightened child of Truth, calm and reposeful, "a tower of strength" unto himself, in the knowledge of his self contained divine powers, that may be generated by right thoughts of Being.

Our great teacher Jesus prophesied we would do "all these things," and in each without respect of person he recognized the individual Christ mind that would *progress* in intelligence until "all things were possible" to them that are *at-one* with Universal Mind.

In our medical brother we recognize this same Christ mind, susceptible of a higher scientific culture and unfoldment than they have yet realized, if they will only listen to the *voice* within, and persevere in an earnest search for the *kingdom* within, where dwells the "great physician" of all.

A material law cannot limit the creative power of thought. Scientific thinkers admit its potency, and with the M. D.'s auto-suggestion sugar-coats many pills and strengthens numerous plasters.

The creative thought or word is founded in the Principle of all Life, all Mind, and being individualized in man will yet reach that perfection of expression when perfect physical harmony will be the natural condition of all men, for, "I and the Father are one."

Then withhold thy persecuting hand, brother M. D., come up from the mists of race ignorance and perverted understanding of thy divine true-self into the noon-tide light of the Truth of Being, abounding in unlimited good health, revitalized eye-sight, restored tints to whitened locks and renewed strength of muscle and tissue with

freedom from pain, hopeless despair and death.

"Be not concerned for the morrow;" the *now* is of more vital importance, being opulent with riches that compound interest with use.

As demonstrators and students, *we think for ourselves*. We are true individualists. We live scientifically, according the right of perfect freedom to all others in their desires and daily expression of life.

We perceive with the eye of faith our unlimited possessions, the unfolding riches of our Substance; therefore are we content with the now, having no anxiety for the future, for, "to him that hath more shall be given."

We extend to you a brotherly invitation, "Come, let us reason together" about these things, which you condemn without investigation as to their source and tendency. The just workings of the Law of Life will not relinquish unto you my individual portion, nor unto another your individual dues.

The wisdom of our sowing regulates the measure of the yield in our reaping. In our mental household *Charity* reigns supreme, and we would gladly have you rejoice in freedom from the bonds of your unscientific predecessors, by doing *individual thinking* and gaining a better acquaintance with the I am, your true-self, endowed with more power of healing than has ever yet been found in pill box, plaster or lotion. It is a power latent but capable of manifestation in all men. Having its source in Universal Mind, it cannot be gauged nor suppressed.

Ellebard.



THE PERSONAL SELF.

(Reprinted by request from a portion of the leading article in *The Life* of May 24, 1890.)

THE PERSONAL self is not evil nor a mistake. It is not a persecutor of men, nor an oppressor of the weak. Selfishness, understood in a bad sense, may do such things; but selfishness is no inherent characteristic of the personal self.

A desire to be, and think, and reason, and know that I am, is a natural and worthy desire. Was the expression of the ego from the Universal a blunder that I should seek to undo its manifestation in the personal self? I think not, and I consider such an end most undesirable. Why should I seek to undo myself and defeat the purposes of my individuation? What profit would there be in destroying the personal self? It may be that those who seek to commit this sort of suicide can succeed in doing so. It is ten times worse than physical suicide. But they ought not to attempt to lead others into the same dark pit. As for me, I had rather continue my conscious existence, with the beautiful capacity to think, reason, will, love and be happy. It is not a selfish desire; for I wish the same for all others who do not prefer soul suicide; and I do not believe that my soul and life scattered out into the general fund again would help to alleviate human suffering half as much as my conscious action and volition and thought will.

My intellect is not a serpent, nor an agent of error. It is a faculty of mind expressed for the use of the personal

self. I will imbue it with spiritual power and discernment and it will help me to evolve and send out true thoughts.

My reason is not an enemy to faith and inspiration, nor does it usurp the place of intuition. It is the judgment of intuition without argument. Reason and faith go hand in hand. My reasoning is based in faith and I decide all questions before the tribunal of reason, conscience and intuition, the very highest court in this jurisdiction.

My self-consciousness is a joy to me, and distinguishes me from the lower forms of animation. I love to know that I am, and that you are.

And my will is the sacred supreme prerogative of the I am. I do not despise nor abuse it nor wrongly use it; for I have it in charge of the spiritual ego, my true self.

This body I will not despise nor condemn. It is a mode which I have of manifesting myself on this plane. I will use it for the purposes for which I came upon this plane.

I was not cast out here by an evil power or a crazy god. I came here for a definite purpose and end. It was to individuate expression and unfold endowments, the endowments which I have in embryo from the Universal. This I will do by living truly, unselfishly and freely, to this end using properly this body and the objective world. That is what they were made for, and this is what I am here for.

I will not despise this personal self. I will only bless it and unfold its faculties for the blessing of humanity. I will not fly in the face of destiny and attempt to defeat the purposes of my being here. Even if I encounter unpleasant experiences, I will not seek to do this. I love them too; for I can use them for my advancement. What care I if they smart? That will not cause me to wish to enter an eternal sleep of oblivion. That would be cowardly.

For me to be happy and live on into states of greater happiness does not prevent or hinder others from the same felicity—it is not selfish; nor is it selfish to desire this happiness; for in this desire I do not preclude others. On the contrary, this only renders me less selfish. It would be a selfish desire to long to go to sleep and get rid of it all, to destroy the personal self and prophesy the destruction of all other personal selves.

Let us cleanse this beautiful Science of life of all such rubbish. We do not have to bid farewell to common sense in order to be Mental Scientists. Nor does the teaching involve an endorsement of eastern mysticism or a hopeless fatalism. Such gloomy nonsense does not fit in with our western life and vim and bravery. We are glad we are alive and do not listen to croakers who ask, "What is the use of it all?" We don't care what. We just love to live, and love, and grow, and expect to always live and love and grow, and be actively self-conscious.

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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 are requested to observe at least a part of one or both of those hours in the silence with us.

KEY-NOTE

I AM HERE TO SHOW FORTH THE PERFECTION OF INFINITE PRINCIPLE. I WILL NOW FIRE MY HEART WITH JUSTICE, LOVE AND WISDOM.

THE NEXT issue of The Holiday Extra will contain a Thanksgiving story by Eugene Field. I clipped it from "The Chicago News," (of which he was city editor), at the time of its publication, and gave it a place in my scrap-book. I have not found this story in his books. If it is not, it will be new to my readers.

The leading article is a scientific lesson on *Faith*. A lucid article upon "Election," by A. P. Barton, will also appear in this issue. The first numbers are not yet exhausted, but the first, second and third stocks are getting pretty scarce. I am filling frequent orders for all the back numbers.

C. J. Barton,

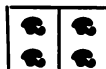
3332 Troost ave., Kansas City, Mo.

THE FOLLOWING letter is from a young man who was wonderfully healed in our Home several years ago:

"Mr. Barton,

"Dear friend: Enclosed you will find money order for \$1.00. I hope I will always have a dollar for The Life, and they will have to be pretty scarce in this country when I don't. I have a great deal of love for the editor and I think The Life paper is the best of its kind. I wish you and The Life unlimited success."

A lawyer in Michigan who is taking my correspondence course writes: "I have been thinking for a long time of telling you how much I enjoy your Bible Lessons in The Life. They are the only Bible Lessons I read now days. They seem to be the only ones untainted with prejudice, and full of pure soul life. I have never felt a lack of words with which to express my thoughts in answer to your questions so much as in answering those on the present lesson. (Nine). It seems that there is an infinite wealth of thought in the lesson that I could not express, especially in giving formulas."



Healing Thoughts

I AM on Mrs. Wilmans' side. She is a strong, brave, good-hearted woman, a wise, and I believe conscientious thinker. The petty people who tried to interfere with her progress ought to have been told that to deal with mental affairs one must first know something about the nature of Mental Science. The operations of mind are not controlled by limited things. She will harness them all in for the good of her cause.

A righteous cause, like innocence, is its own safeguard. It has become a reality, an entity, a thing of force and character. It is a part in life and one of its necessary factors.

Prejudice cannot affect infinite life, nor change its methods. The Right moves ever onward in its own course, and it uses every stumbling stone thrown in its track for a step in still higher successes.

Zoroaster asked for the understanding that is not acquired through learning; Zoroaster was the founder of the wisdom of the Magi.

It is impossible to destroy a principle. This may apply to Health. It is impossible to mar or destroy health. Health is always perfect health. There is no poor or tolerable health, but perfect health. Sickness is an imaginary departure from health or life. We cannot leave life.

It is impossible to get away from life. Could the rose commit suicide it would only hasten to fertilize other flowers; could a man commit the same, he would find his life waiting for him and throbbing in him as soon as he would have time to think. It does not migrate to other orders of the species as in the plant; it follows him up, chases him down, is at his heels, close as his shadow; it rushes in on his breath, pulses along his arteries, vibrates in his nerves and tempers his every thought and sentiment.

Yet, every human ill has arisen out of this impossible supposition that mankind can get away from Life and Joy. Moral teachers have shown how man may get away and how he may or may not get back again. This teaching, together with the beliefs it has engendered, has been the agent of "all our woes." Martin Luther believed that some few men had found the way back through believing in Christ, and he tried to get others to believe in Jesus' goodness, as their faith in him was their way back to life.

Great things are all achieved through mind. Jesus did not teach men that believing on him would save them from the results of sins. He taught them to be fearless, to believe on the True Self within; to know the truth and be free. He taught them that they did not have to sin. He said to one, "I do not condemn you, but go and *sin no more*." He taught that a man must reap the results of his sowing. He came to show people how to live without sinning. Surely he would not have done all this if he had not meant what he said.

Every man is a Hercules, a Jehovah, or Lord, when in full power. He is in full life or power when in perfect understanding of the nature and ways of Being. The sign

is, a perfectly healthy body, an upright, clean morality. Hercules cannot win the race in a broken boat; Jehovah excellence cannot be portrayed in stiffened joints and scarred muscles.

Health may be found by seeking it. This is not to be done by speaking of opposite conditions. To seek health and talk and think about disease, is to establish the latter through a wrong course of pursuit. It keeps you from the perfect balance in understanding, which is health.

Neither aspiration without true words, nor false words are healthy. The one elevates and the other depresses. The one lifts up, the other pulls down. Such a state of the mentality mirrors variability in the flesh and removes it from the *balance* which is health. Dismiss false words. Use only the true, good, lovely and just words, and all will be well.

Are you worried? Dismiss it. Worry adds to your trouble. Speak *peace*. Has some one wronged you without a cause? Put your thought upon forgiveness. The law will settle the whole matter. Do not remember it, nor even wonder why it must be so. *You haven't ever time* for any but wholesome thoughts.

We must consciously thus pull our steps from the crystalizing Sodoms of yesterday, and press forward ever awake to the knowledge that we are in life and cannot depart from its methods, nor get excused from its presence.

The faithful arrive upon mountain tops, but to see still higher peaks crowned with light and clearness.

The humblest soul is a power in himself. Man is not developed from the monkey or fungus. The monkey is a fraction, man is the whole. You practice concentration. Become more and more powerful. Throw your thoughts in one direction until you so set the subject on fire that it will become illumined and clear to you. Take up the thought of *life*; pore upon it until you realize that every atom in your makeup is eternal and indestructible, and at the same time subject to your will, to organize or to disorganize and rearrange as may be best. And this is true, and the work for you to accomplish.

Dismiss fear. Throw aside every weight—how?

Mentally. If you will do this, if you will say mentally, "I will throw this weight aside and refuse to carry it longer," it will tumble off. All crosses tumble off when you mentally stand erect. In the same way you may throw aside the sin that seems to beset you. Then concentrate upon life, health, peace, truth, justice, love, joy, goodness, for these are the realities of the life in which you must everlastingly live.

C. J. B.



We read in one of your late papers a few comments on outside parties meddling with your domestic relations. We think the stand you have taken is just right; you did not say a word too much. We have been married 22 years and we are greater lovers today than ever. If anything will make me strike right from the shoulder, it is for a third party to attempt to disturb our domestic relations. We are one, and woe be to those who dare to try to separate our affections.

Mr. and Mrs. G. W. W.
Santa Cruz, Calif.

THE BIBLE LESSON

FOURTH QUARTER.

1901.

Lesson III.—Oct. 20.

JOSEPH EXALTED.—Gen. 41:38-49.

KEY-NOTE:—"Them that honor me I will honor."

After Joseph's interpretation of the dreams of the butler and baker had come true, the baker being beheaded and the butler restored to his old position, the butler forgot his promise to Joseph to intercede for his release and two years ran by until Pharaoh had his singular dreams.

The king dreamed that he saw seven fat cattle come up out of the Nile and graze on the banks. Then he saw seven lean ones come up and devour the fat ones, but they were no fatter than they were before. Then he saw seven full ears of wheat come up, and seven thin ones came out and devoured them and were no fuller than before.

They thought more of dreams than than now. They believed they were communications from the gods in mystic language that needed some wise or inspired person to interpret them.

On the breast of the sphinx is engraved the record of a remarkable dream of Thothmes IV. Who will write me what is the riddle of the sphinx?

What is called "mummy wheat," the very finest wheat that grows in England, is found at Midlothian and is from grains that were taken from Egyptian mummies where they had been hidden for over 3000 years. These grains when planted sprouted and grew and from them this mummy wheat sprang.

None of Pharaoh's wise men could interpret his dreams. Then it was that the ungrateful butler remembered Joseph. He told the king about Joseph's success as an interpreter of dreams and the king had him brought before him.

Joseph told him his dreams meant that there was to be a season of great plenty in the land extending over seven years time, followed by a like season of famine. He, moreover, advised the king to appoint an overseer whose duty it would be to see that sufficient wheat should be saved up during the years of plenty to last through the years of famine. Here our lesson begins.

38. And Pharaoh said unto his servants, Can we find such a one as this, a man in whom the spirit of God is?

39. And Pharaoh said unto Joseph, Forasmuch as God hath showed thee all this, there is none so discreet and wise as thou:

40. thou shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou.

41. And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt.

Joseph had told Pharaoh that his wisdom was from his God, that he was taught all things from the great Silence. Pharaoh knew nothing of Joseph's God. He claimed to be himself the highest potentate of the realm, the representative and vicegerent of the sun god. Hence his

name, Pharaoh, the sun. But he readily accepted Joseph's God as the power that inspired and guided him in true ways.

It was a sudden exaltation from a convict in prison to the highest potentate under the sovereign of the most advanced in civilization and richest country in the world. It was even more sudden and rapid that the exaltation of our Teddy from the position of a humble rancher on a western ranch to that of President of the greatest country on Earth.

But, no doubt Joseph's integrity, uprightness and purity of life had much to do with his exaltation. Not only had the fame of it reached the court of the king, but the very demeanor and moral atmosphere of the young man made a forcible impression on all who came near him. There were a dignity and consciousness of power about him that only such a life as his can clothe itself in. Pharaoh felt this forcibly and was almost compelled to the course he adopted.

42. And Pharaoh took his signet ring from his hand and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck;

43. and he made him to ride in the second chariot which he had; and they cried before him, Bow the knee; and he set him over all the land of Egypt.

44. And Pharaoh said unto Joseph, I am Pharaoh, and without thee shall no man lift up his hand or his foot in all the land of Egypt.

The signet ring was a ring that had a seal on it with a design of regal authority. Whenever Joseph issued an order or decree he stamped the parchment on which it was written with this seal so that its authority could not be questioned.

The parade in Joseph's honor was for the purpose of impressing the public with the dignity of his position. Joseph was at this time 30 years of age.

Joseph means "he shall add, or increase." It is Hebrew. The Latin form is Josephus; French, Joseph; Italian, Guiseppe; Spanish, Jose, or Josef. The feminine form is Josepha, or Josephine.

The extravagant statement of Pharaoh in verse 44 means, "I am supreme, the sun here, and I bestow unlimited authority upon you. If you forbid a man in my realm to move hand or foot, he must not move them."

45. And Pharaoh called Joseph's name Zaphenath-paneah; and he gave him to wife Asenath the daughter of Poti-phera priest of On. And Joseph went out over the land of Egypt.

Different interpretations have been given to this new name of Joseph. Brugsch says it means "Governor of the district of the place of life." Geike suggests, "Governor of the Living One," referring to Joseph's God. Canon Cook shows that it means "Bread of life."

Asenath means "favorite of Neith," the Egyptian Minerva. Poti-phera means, "belonging to Ra," the sun.

On was the ancient Heliopolis, city of the sun, capital of Egypt. The two obelisks called Cleopatra's needles, one removed to London, the other to New York, were originally erected in this city.

Joseph's wife was a dusky Egyptian and his two sons, Ephraim and Manasseh, were half-breeds in the house of Israel.

46. And Joseph was thirty years old when he stood

before Pharaoh, King of Egypt. And Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt.

47. And in the seven plenteous years the Earth brought forth by handfuls.

48. And he gathered up all the food of the seven years which were in the land of Egypt and laid up the food in the cities, the food of the field which was round about every city, laid he up the same.

49. And Joseph laid up corn as the sand of the sea, very much, until he left numbering; for it was without number.

Joseph began his work of providing for the seven years of famine at once.

It is not believed that the government paid the people for the grain they contributed to the stores. They brought it in in obedience to a decree of royal authority levying a certain per cent. (20 per cent.) on the products of the fields. It was all to be returned to the people when they should need it.

The yield was very bountiful for seven years. The productiveness of that region depends upon the overflow of the river Nile. There are records of several severe famines in that country when the Nile failed to overflow its banks for several successive years. In an ancient tomb at El-Kab was found an inscription of the governor stating that he in a great famine which came upon his people distributed grain which he had eaved up in times of plenty. This is believed by Brugsch and others to be a record of the time of Joseph. An inscription has been found also in an Arabian sepulcher naming Joseph and telling about a great famine during which a measure of gold could not purchase an equal measure of wheat.



Answers to Correspondents

Dear Mr. Barton:

I, AND probably many other readers of *The Life*, wish that you would announce it in your paper before you start out on a lecturing tour, so that as many people as possible in the locality where you speak would have a chance to hear you. I was sorry when I read in *The Life* that you had been at York, Nebr., that I did not know of it before. Although I live 27 or 28 miles from York, I believe I would have gone there to hear you.

It might be a favor to many of your readers if you would give us your opinion about overcoming the greed for intoxicating drinks, although you have written on that subject before.

R. B. Benda.

Answer:—The reason I do not announce in *The Life* the times and places of my lectures beforehand is that I do not know myself long enough before to get it out in the paper. It usually comes about in this way: A friend at some place writes and asks me if I can come and what I will expect in the way of compensation. I answer and await results. A day or two before the time I wrote I could come I may get a letter or telegram saying, "Come on—all ready. Lectures announced for" (giving times.) or, I may not hear from them at all any more for the time

being. So you see I cannot give it out in *The Life* until after it is over.

The desire which leads to a craving for stimulants, or intoxicants, or narcotics, or opiates, denotes a need. A need denotes growth or unfoldment. Hence neither the desire nor the need is evil. The desire must be satisfied—the need filled. Otherwise there would be dwarfing of the individual consciousness.

But drinks, tobacco and opium do not satisfy the desire nor fill the need. They are taken merely to gratify a false taste and inclination into which the true desire has been interpreted or carnally manifested. It is not always best to gratify a taste or desire. Gratification does not always satisfy. If it does not, we know by that that it is not what is really needed. A drunkard has a keen thirst for whiskey or beer or wine after he has kept his resolution to reform for a few days. He feels like he very greatly needs the stimulant. And there is a physical demand for it at the time, a sort of surface need which the gratification of the desire would temporarily relieve. But the great need and desire back of the physical are only mocked by such gratification or indulgence and tantalized into greater violence. This fact proves that the intoxicant is not what the man really needs and desires.

Thus a habit of drink is formed, a physical demand which enslaves the consciousness and weakens the will of the man. It grows as the fibres and fluids of the body become saturated and set and cry out for the false stimulation until the man believes his habit is stronger than he and he cannot master it. There are many men, young and old, who believe they cannot quit smoking or chewing tobacco. A little reeking roll or sobby quid made from the leaves of a narcotic weed, has become master of the "lord of creation" and he humbly confesses his inability to cope with it. I often think about what my mother once said when she saw a man passing by smoking a cigar: "There goes a cigar with fire at one end and a fool at the other."

Almost all persons who have become slaves to such habits desire, and try in a way, to break away from them, to be free. But they go about it in a sort of fearful, half-hearted way, believing more in failure than success. They think their habit is stronger than they.

Now they could quit if they would. They think they can't. But many opium and drink slaves who believe they are unable to control their false desires are put into our jails for the commission of crimes or misdemeanors. There they are forcibly denied all indulgence of their weakness. It makes them writhe for a short time, but they soon get over it and when they come out they are free if they wish to be free. This proves that they could quit if they would. They fail in will power. But there is a better way. It consists in unfolding power within until the need is supplied and the real desire is satisfied. Then the false taste, having no foundation, is no more. The smoker no longer desires a cigar, the drunkard does not crave a drink, the opium victim is above the need of a nerve quieter.

In giving treatments for such habits there are three things to affirm and one to deny. Tell the patient silently that he is stronger than his habit, that he does not really

need or desire intoxicants, etc., and that he is free. Deny that strong drink, etc., will satisfy his need or desire. Thus you not only co-operate with his wish and strengthen his will, but awaken in him a consciousness of the truth of what you say. As soon as that consciousness is awakened he becomes free.

It does not matter if you give him the treatments at the request of wife, mother or friend without his knowledge or consent and he believes he won the victory by his own power of will. Let him think so; it is good for him to have confidence in his own power and respect for his own pride of self-control. There are several men in this city whom I have helped to be free and who believe they did it all themselves. It is good for them to so believe. And, really, they did—after I had aroused the conscious power of the true self by the use of true words.



UNIVERSAL RELIGION.

To the Editor:

A PROMINENT paper, in discussing theology, says: "Protestantism is sharply assailed, both from within and without, for the tendency of diffusion of churchly energy." And continues: "Rev. Jenkin Lloyd Jones, of All Souls' Unitarian Church in Chicago, a few days ago, delivered an address at the Chicago Woman's Club on this topic that has provoked a great deal of discussion. Dr. Jones said: 'Protestantism has divided, subdivided and analyzed itself into imbecility. Sectarianism has become the scandal of Christendom.'"

That able and scholarly statesman, Thomas Jefferson, denounced the sectarians and commentators who had defaced or misconstrued the simple ethical teachings of Christ, and that learned and thoroughly equipped rabbi, the late Dr. Isaac M. Wise, of that same great race that gave the world the Ten Commandments, in an editorial in the *American Israelite*, used the following language: "Jesus' teachings were unpalatable to the average man of the nations, so they distorted them until they have no semblance to the original. To make amends for their neglect of his lessons they deify the teacher, hoping we believe vainly, that faith and blind worship will atone."

Rev. Dr. Momerie, the distinguished Angelical divine of England, in his address when in this country, quoted from a Persian seer: "The one thing needful was to do right—all good thoughts, words and works lead to Paradise." The compact dictum of that great reformer, Voltaire, "Love the good God and be good," not only covers a broad scope, but would be a good creed for the "Universal Church."

Quaker.

The PRINTING of Papers and Books—that is what The Bulletin Printing House is for, at Linneus, Mo. * * *

IF WE BUT KNEW.

(Published by request.)

COULD WE but draw the curtains
 That surround each other's lives,
 See the naked heart and spirit,
 Know what spur the action gives,
 Often we should find it better,
 Purer than we judge we should;
 We should love each other better
 If we only understood.

Could we judge all deeds by motives,
 See the good and bad within,
 Often we should love the sinner,
 All the while we loathe the sin;
 Could we know the powers working
 To o'erthrow integrity,
 We should judge each other's errors
 With more patient charity.

If we knew the cares and trials,
 Knew the efforts all in vain,
 And the bitter disappointment,
 Understood the loss and gain—
 Would the grim external roughness
 Seem, I wonder, just the same?
 Should we help where now we hinder?
 Should we pity where we blame?

Ah, we judge each other harshly,
 Knowing not life's hidden force,
 Knowing not the fount of action
 Is less turbid at its source.
 Seeing not amid the evil
 All the golden grains of good—
 Oh, we'd love each other better
 If we only understood. —Chicago Tribune.

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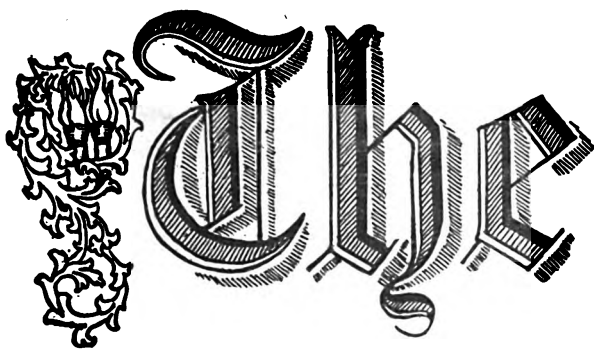
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"The Life is more than meat, and the body, than raiment."

VOL. 8.

KANSAS CITY, MO., WEDNESDAY, OCTOBER 16, 1901.

No. 25

The Flower's Lament

FAREWELL! FAREWELL! Oh, this lovely earth where
my eyes first ope'd out of night;
Where the sun kissed my brow with its warmth till my
heart burst with love, of its light;
Where the dewdrops gathered within it, cooled and
strengthened my soul into glow;
And the sweets there distilled their fragrance until mine
held rich gifts to bestow.

My mission here stays while I'm lovely,—could a nobler
fall to one's lot?
Simply being to gladden the senses of creatures where
beauty is not.

The children of men love my fragrance; they love, but
I'm sure they're not true,
To place me where sunlight and dewdrops bring forth,
just to slay me when through.

They ought kindly to wait till 'tis ended right here on the
stem where I grow;
And not tear me away from my birthright, just to dally
for vanity's show.

But I'm helpless to hinder this ravage that constantly
falls to my kind;
Till man learns that true art in nature, undisturbed, makes
its beauty in mind.

They gather by millions the flowers to waste on the
mounds of their dead.

Notice their mistaken kindness—mourning two deaths
where one was instead;
And they deem this as due to the honor of those who
were slain, by man's hand;
But we are eternally flourishing in the garden of God's
holy land.

Nodie.



I believe the leader this week, **THREE ETERNAL VERITIES**, is the product of inspired thought, full of healing life. When I read it over after writing it, the life vibrations were constantly active in me. Next week I will give a new lesson on *Auto-Suggestion*.

Do not attempt to prevent any one from learning a lesson of experience he or she must learn sooner or later. If you do, the person will sometime resent the effort although it may have been made in all kindness.

If you have received an expiration notice, please do not neglect it, nor postpone response.

A Chicago business man writes: "I am very much pleased with *The Life*. It is one, if not *the*, leading exponent of the New Thought. I want to thank you for the many good and inspiring thoughts I have obtained from *The Life*."

Inclosed you will find \$1.00 for renewal of my subscription to *The Life*. I find its weekly visits a great blessing. It is a friend indeed in time of trouble, for it shows the way out. Long may it live to bless

Yours in the Truth, Mrs. F. Good,

New York City.

Another trial subscription offer:—Send two silver dimes, or twenty cents in postage stamps, and get *The Life* for a new subscriber during October, November and December, three months, thirteen papers, for 20 cents! Don't delay. Send before back numbers are exhausted.

Mrs. Anna McGowan, Los Angeles, Calif., announces her books for sale again, after having them tied up in a law-suit for so long. It all went her way in every particular. "Supply" sells for \$1.50; "Wrinkles, Their Cause and Cure," 50 cents. Send either to her or to this office.

Beatrice was last week describing a baptizing she witnessed in a Baptist church here over a year go. She said: "They turned on the water; then the girls came out in their night gowns and the preacher threw them down on their backs in the water and the water just blushed all over them."

The M. D.s practiced on me four years, and if I had not been a *brick*, they would have killed me. I read Science promiscuously for about two years—Christian, Divine, and Mental, and was a little confused, but saw a light dimly. After studying your lessons I see that light of the risen Son. I have been guided by an omnipotent hand. I am now blessed financially, physically and mentally.

J. W. H., Waco, Texas.

A lady who had kidney trouble writes: "I saw a physician who made an analysis of urine. With his report he sent some medicine which I took for two days. Then I wrote to you for help and abandoned medicine entirely. The physician has at intervals since made two analyses and has pronounced the conditions markedly improved each time; and he knows that I am not taking medicine. I knew, of course, that I was improving right along, but was glad to have medical authority agree with me. I thank you very much for your assistance."

Three Eternal Verities

THIS SUBJECT was suggested to me and I was started thinking along this line by a sermon I listened to on Sept. 29, preached in the "Church of This World" in this city by the minister, Dr. J. E. Roberts. His subject was "The Eternal Affirmations," and he said many beautiful and true things. What I shall say on the subject as I have stated it are the things he did not say. If I should, however, repeat a thought which he advanced in that discourse I am sure he will not be offended. Many of his thoughts are worthy repetition in every pulpit and paper on earth, and if they were repeated verbatim without giving him credit, I believe he would be glad for the good they would do, notwithstanding the plagiarism.

The three eternal verities that I see always in the great Everywhere are,

1. Infinite, Supreme Being,
2. Life Action for unfoldment,
3. Conscious Individuality, dominant in the Universe.

1. By the word "Eternal" I mean having neither beginning nor end. By "Verities" I mean realities of Being which are not dependent upon any god or the decree of any deity or council. Truth is basic, foundational, uncreated, independent and unrelated.

Being is Essence, that which is—not was, nor to be, but forever IS.

By Infinite I mean unbounded, unlimited, in duration, extension and power.

By Supreme I mean over all, in all and superior to all the expressions and manifestations of itself, as cause to effect, or producer and product.

Infinite, Supreme Being is an eternal verity, it is Truth. Else, nothing is. In it is founded all that exists. (By exists I mean stands out in appearance.) The very fact of existence proves Infinite Being; for nothing short of Infinite Being could be nature's cause and sustainer.

Infinite Being is not first cause: it is in and produces all phenomena and is the essence alike of the greatest central sun and the tiny grain of mustard seed. It is really the only causative power, but cannot create anything but expressions and manifestations of itself. It cannot cause new essence to be nor make something out of nothing. There is no room for a new creation of substance and no nothing anywhere to make something out of.

Infinite Being is supreme, above, but one with all of its expressions. It is supreme in power and wisdom, for it is the essence of these. If power is manifested anywhere in any degree, it originates in an expression of Infinite Power in Supreme Being and is sustained by it. If a man is wise, he but shows forth a limited expression of Omniscience.

Supreme Being is unmixed, unopposed and all-pervading. It is not alone immanent in all; *it is all*. It is more and vaster than any ideal of God any people have ever conceived. People make their gods in their own image and after their own likeness. Supreme Being is too vast for finite conception to outline or imagination to picture.

The integrity of the Universe depends upon the correctness of my position about Supreme Being. Otherwise, there could be no law nor any principle of life. What we see and know about astronomy and humanity alone absolutely proves Infinite Supreme Being. The fact that we cannot grasp the idea signifies nothing to the contrary. It cannot be otherwise; therefore it must be so, whether we can comprehend it or not. The argument is the geometrician's *reductio ad absurdum*, the logician's induction, the philosopher's *sine qua non*.

2. But it is impossible to think of Being without Life. Life is the active, moving Principle in Being, as inseparable from it as is essence itself.

It has been said that, although we know Life is, we do not know what it is. We see its phenomena and define it as the Principle in Being which causes all movement, unfoldment, change and growth. Evolution is founded in Life, and evolution is as beginningless and endless as Life itself.

Being in a state of stagnation, actionless, nonprogressive, is an unthinkable proposition. Mind cannot be still: life is activity. You cannot hold your mind on a point, fixed and motionless, for a moment. Give it play, a few steps of argument, and it is comparatively easy to concentrate thought upon a subject. Movement is essential in all Being. And no retrogressive step is ever taken. It is all forward, forward ever.

What do I mean by forward? I mean toward the giving to individualized, intelligent, conscious expression a happy mastery over its states, conditions and environment. So we are led to our third point.

3. The fact of conscious individuality is not in controversy. Where it originated, what it all means and whether or not it is independent of material form, are questions that puzzle the heads of many thinkers.

If Life and Motion are eternal facts of Being, then expression is as eternal; for expression is the end and meaning of all motion in the Essence of Being.

What do I mean by expression? By the act of expression I mean that movement or activity in Being which ultimates in organized, self-conscious individual being. Hence, expression has always been, is an eternal verity with its product, conscious individuality.

But this process is manifested in stages, and there was a beginning to each stage. Therefore each stage ends, but ends in a higher stage, as embryo ends in animate, organic form, this in infancy, infancy in childhood, childhood in youth, youth in manhood, etc. Yet, we cannot think of a beginning to this process of expression. We cannot form a concept of Being and Life without it. It is constantly fuller and stronger by progression or evolution. The end to be attained is complete mastery of man, the highest individuality, over his own destiny.

Even what we have called death is a phenomenon of life.

It is a law of Life that the soul must be adequately manifested in form by a mode suitable to the plane through which its being is passing. If the physical body by any cause has become unsuited to answer this purpose, it is dropped away from the place of appearance and the soul re-embodies itself suitably to the higher plane in-

to which it rises. Even so-called inanimate forms are quickly converted by omnipresent Life back into living forms. A stagnant pool is full of life; a decaying carcass is rapidly becoming animate.

The general, widespread effort now being put forth everywhere to preserve the body from death means something. It certainly means that the form of death, the tragedy heretofore forced upon us, is to be abolished. The time is not far off when we will make our changes voluntarily, when we get ready for them, knowing them to be steps in progress, calling nothing retrogression. Man is really and truly to have dominion. It is his birthright and destiny, the inevitable goal of his race. Man is the son of Infinite Being and heir to all it has and is. "Whatsoever is born of God overcometh the world."

The fact of the known personality establishes the prior fact of spirit or mind individuality. The body with its functional and organic endowments, is effect, a product of that which it embodies. The cause is the prototype of the effect. It is not only prior to, but greater than its effect. It endows the effect with faculties which it has not in and of itself. The eye cannot see nor the ear hear but for the mind which made and animates the physical organ.

Then the spirit or mind self, the soul, is the real self. And, since it has been able to embody itself adequately for the purposes of this stage of its progress, it will certainly be able to manifest a suitable embodiment for any other of the stages further on. It seems to me like folly to suppose that the soul is dependent for its conscious being upon the existence of one of its embodiments or modes of manifestation. Before I learned to speak I manifested my wants and wishes by signs and inarticulate sounds. After I acquired a language I abandoned that method and used the higher. But in doing so I did not lose my identity or consciousness. So I may abandon this material mode sometime and adopt one more subservient to my thought action. But I will not lose conscious identity in the transition. I am all mind or spirit—no part perishable matter—and will manifest myself upon all planes as suits me best. I am an eternal verity.



THE SPIRITUAL SPRINGTIME.

EVERY AGE has had its Saviors. Mortals are very prone to worship Gods of their own imaginings, and priest-craft is responsible for many of the doctrines and dogmas of the Church.

Every nation has also had its revelation of Divine Truth. Once in each dispensation it is given to men. Buddha, Christ, Zoroaster, Confucius—each had a message for the nation to which he came, and the truths they taught were remembered by their followers and expanded into a system; but they only handed on the same Truth—each taught the beauty of Virtue, Love, Self-sacrifice, Devotion to Duty; each gave, as it were, a new edition of the Book of Life, and because Truth is Immortal their teachings live today, many of them hidden under ecclesiasticism, and obscured by ceremonials, so that to resurrect the pure Truth a new revelation is at hand.

The Spiritual Sun is rising in the dawn of the New Century, and a new age. The old is passing away in the new. The springtime is at hand. Many are leaving the old husks, which no longer contain any nourishment, and are seeking for something to satisfy the soul's hunger. Why do not the churches realize this and "purge themselves from dead works, to serve the living God"?

If living, then always renewing and progressing onward and upward.

"They must onward still and upward,

Who would keep abreast of Truth,"

which is God, the Divine Sun which ever shines at the heart of the Universe, and whose light is the Life of the souls of men.

Every generation, as it comes into the field of action, is wise with the wisdom of all those in the past; it gathers to itself the accumulated riches of those gone before, and ought, therefore, to be able to solve some of the problems left by the past.

New Light is now given. A wave of spiritual unfoldment is passing through the world. A mighty tide of new forces is sweeping away some of the old landmarks, and before fifty years shall have passed, those then living will see some wondrous changes in many departments of life.

The spiritual import of all this is very instructive and shows that,

"There is a Divinity that shapes our ends"—and that its "purposes are widened with the process of the suns."

How uplifting it is to believe that this life has a Divine purpose through it all, and we are all helping to work it out!

It seems significant that the Old Theology is loosening its hold, and soon it will drop away like last year's leaves—which are pushed off by the *advancing life* from within. So the good latent in the heart of man is pushing off the old leaves and husks which have *hidden* the Truth for so many centuries, and soon we shall see the *new leaves* of a better and truer religion, with less ceremony and more *real living* of the Truth.

If we could only learn the lesson of each new springtime, and let the old dead things be pushed off, so that the new life might come forth, could put forth bud and blossom and leaf, what a revelation and revolution then would ensue! The young would be attracted to the churches as they have not been for years; for they would find food for their souls, and, as "the leaves were for the healing of the Nations," we should not be sick any more.

The Sun of Love shining into the hearts of man will always draw the Life *upward*, and if allowed a free passage, will show itself in renewed and better conditions and living.

Like the sap in tree and plant, it rises to the outermost limb and twig in the Tree of Life. The flowers also feel it, and roses of love, lilies of purity, "pansies for thoughts," will bloom and gladden the eyes, and "their sweet perfume, fill all the room with a benison on the giver."

Let us, then, take away every obstruction to the free passage of this inward life, that may push off all the old dead leaves of our past failures, and our lives be made better and holier by the fresh green of this springtime of the spirit. And the world will be as the garden of the Lord.

Cincinnati, Ohio. Sept. 28, 1901.

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KEY-NOTE.

I AM HERETO SHOW FORTH THE PERFECTION OF INFINITE PRINCIPLE. I WILL NOW FIRE MY HEART WITH JUSTICE, LOVE AND WISDOM.

Healing Thoughts

(12 OF THEM.)

THOUGHT ONE. I refuse belief in evil, depravity and weakness. They are false beliefs, delusions. I refuse and disown all inherited tendencies, and inclinations to submit to or reflect such delusions. I am born of Infinite Perfection in Power, Wisdom and Truth and inherit only the perfect tendencies of my spiritual parentage. I disown and refuse all that has claimed relationship with me from the Old Mortality of past error. *I am free.*

THOUGHT TWO. I refuse and disown fear, which is born of Belief in Evil. I am not afraid of men, gods, demons, elements, debts, threats, poverty or destiny. I am not afraid of climate, contagion or any form of sickness. I refuse inherited fear. I, the I am of me, now eradicate from my body and mentality all the seeds of fear, all the vacancy of idle thought, all the chill of hopelessness that flesh has bequeathed to me. I decree fearlessness for myself in all I say or do. *In virtue I am fearless.*

THOUGHT THREE. I am not poor. I am wealthy. I own all the good things of the Universe. I own the powers and the wisdom of my origin. I pay all my debts, made in ignorance and limitation. I owe no man, only to love all. I have abundance. I am able to manifest what I have. I believe in abundance. I believe in having what I will to have in Truth. I am not stinted in supply. I refuse the thought of not having what I need. *I am opulent and bountiful.*

THOUGHT FOUR. Sickness is a delusion of the out-

er. I am not sick. The appearance of disease is not of me. I refuse it. I overcome it all. I learn the lesson it came to teach. I make the rheumatism (or whatever it may be) a stepping stone to a higher plane. I evolve power and wisdom in the exercise of overcoming. I love the exercise. I take hold now with confidence and joyful energy. I am healed and will now show forth my perfect health. *I am healed.*

THOUGHT FIVE. Life is everywhere. I feel life in and about me. I see life in all things. I hear life in the vibrations of the air. I taste life in all the food I take and the air I breathe. I deny the delusion of death. There is no death. I cannot die. I do not fear death nor prepare to die. I will prepare only to live. Life vibrates all about and within me. Every fibre of my body dances and thrills with life. There is only life. I manifest life. *I am Life.*

THOUGHT SIX. I refuse sorrow and sadness. I rejoice always. I see only good. Only the good is true. I am glad for life. I am glad for friends. I am glad for experience. I am glad for the opportunity of doing good. Joy is in me and I rejoice. I leap for joy. Tears are for joy only. I sympathize with hope and weep not. I help and do not commiserate. Hope and faith and love make me to be filled with gladness. I help to lift up the sorrowful. *I rejoice always.*

THOUGHT SEVEN. I am Truth. My life and my ways are true. I am in accord openly with what I am within. Truth is basic in me. Truth is essential in me. I refuse all falseness of word or appearance. I am true to myself. I am true to God. I am true to friend. I am true to Principle. I am true to my highest ideals. I am one with the Christ Truth. Only the Truth shall be expressed in me. I live my life and work with absolute Truth. *I am Truth and manifest truly.*

THOUGHT EIGHT. I am love. I was born of Infinite Love. I love Good. I love mankind. I love the Earth and sky. I love the sun and the weather. I love experience. I love work. I love myself. I draw all good to me, for love is the drawing power of the Universe. I draw friends. I draw supply. I draw health. I draw Essence from the Source of Being. I am now to become a magnet for all I need or want, for I am an expression of Infinite Love. *I am Love.*

THOUGHT NINE. I am guided by Infinite Wisdom and shall not make mistakes. I am wise with the wisdom of Truth, and shall not err. I shall never be confused or confounded, for my appeal for guidance is to the Source of Being in me, the Christ man. In all matters of business and in all my aspirations and purposes I am true to this guidance and go not wrong. In all my life I am wise and true and manifest the wisdom of the Infinite. *I am born of Intelligence.*

THOUGHT TEN. I am perfectly protected. I am abiding, dwelling, in the secret place of the Most High and cannot be hurt. I go forth in safety and confidence. I fear no evil. The Angels have been given charge over me and I shall not even dash my foot against a stone. In perfect safety I dwell with all my household. The powers of the air are beneficent powers to me. I am in league with Power and conquer all opposition. *I am Power, born of Omnipotence.*

THOUGHT ELEVEN. I am of use to the world. I live to do good. I work and tire not, for I draw energy from the Infinite Source of Energy. I depend not on stored energy. I put forth my hand and send out my thought to bless the world. I help the helpless and cheer the cheerless. I help them to help themselves and to be self-reliant and self-respecting. I use all my energies for good. I waste not anything. I am both opulent and economical. *I am useful to the World.*

THOUGHT TWELVE. I am Peace and make harmony. I am filled with infinite Peace. I am tranquil under all conditions and circumstances. I maintain a serene mental supremacy over all conditions, in all trials. Serenely I stand all tests. The Peace of perfect confidence and consciousness of rightness is mine. I am able to speak peace to all troubled appearances. My words are as oil on troubled waters. I am possessed of infinite peace. *I make Harmony.*

A. P. B.



THE BIBLE LESSON

FOURTH QUARTER.

1901.

Lesson IV.—Oct. 27.

JOSEPH AND HIS BRETHREN.—Gen. 45:1-15.

KEY-NOTE:—"Be not overcome by evil, but overcome evil by good."

The seven years of plenty passed and Joseph's foresight, discretion and prudence had placed the land of Egypt in a safe condition as to food supplies. Abundance and to spare had been laid up for the seven years of famine when it began.

The famine extended also down into the land of Canaan where Joseph's people lived. From Heliopolis, the capital of Egypt where Joseph ruled, to Hebron, Jacob's home, it was about 250 miles.

The time of the events of this lesson was B. C. 1707, the second year of the great famine. Joseph was now 39 years of age and had been in Egypt 22 years.

When Jacob's food supply was exhausted he sent his sons, all but Benjamin, down into Egypt to buy wheat.

When they came before Joseph he knew them at once, but they did not know him. He questioned them closely about their father and younger brother, for he was deeply interested about them, and pretended that he thought them spies in order to justify his questioning and the further step which he intended taking to secure their return with Benjamin. He cast them into prison to impress them with the importance of their doing as he requested. He then had their sacks filled with wheat and every man's money put back in the top of his sack, the money they paid for the wheat. He then told them that he would keep Simeon in prison until they should return with Benjamin.

They told their father how the governor of the country had treated them. But Jacob declared that Benjamin should not go. He said he had lost Joseph and now they

were contriving to rob him of his other favorite boy, now about 25 years of age.

But when the wheat ran out again and starvation stared them in the face and Judah, the oldest son, stoutly refused to go back to Egypt without Benjamin, the old father yielded, but said he did not expect to ever see his boy again.

When they arrived, Joseph was glad to see Benjamin and made them a feast. Then he ordered the money put back into the sacks as before, and his silver cup put into Benjamin's sack. After they had gone a day's journey, he sent officers after them in search of his cup, declaring that the one who had it should be his slave.

It was found in Benjamin's sack and they were all arrested and brought back. Judah then arose before the august governor and pleaded earnestly for the release of Benjamin for the sake of their old father who would die of grief if he did not return with them. He plead that he, Judah, should be slave to the governor instead. At the end of Judah's eloquent and unselfish appeal our lesson today begins.

1. Then Joseph could not refrain himself before all them that stood by him; and he cried, Cause every man to go out from me. And there stood no man with him, while Joseph made himself known unto his brethren.

2. And he wept aloud: and the Egyptians heard and the house of Pharaoh heard.

3. And Joseph said unto his brethren, I am Joseph; doth my father yet live? And his brethren could not answer him; for they were troubled at his presence.

I know of but one more sublimely touching passage in history than this; that is where Jesus stood before the tomb of Lazarus and said, "I am the resurrection and the life," etc.

Here is the despised dreamer whose dream had come true, raised to this position of lofty authority through his integrity, purity and consecration to Truth, and those who had maltreated and sold him, trembling, speechless before him, while he felt only love and compassion for them.

He wept aloud with emotions of joy and the memory of the past. What a startling announcement was that to the guilty brothers, "I am Joseph!" His first inquiry was about his father.

4. And Joseph said unto his brethren, Come near to me, I pray you. And they came near. And he said, I am Joseph your brother, whom ye sold into Egypt.

5. And now be not grieved, nor angry with yourselves that ye sold me hither; for God did send me before to preserve life.

6. For these two years hath the famine been in the land, and there are yet five years in which shall be neither plowing nor harvest.

7. And God sent me before you to preserve you a remnant in the Earth and to save you alive by a great deliverance.

8. So now it was not you that sent me hither, but God: and he hath made me a father to Pharaoh and lord of all his house, and ruler over all the land of Egypt.

Joseph called the trembling men near and repeated the words "I am Joseph," and plead with them to not be angry with themselves nor grieved for selling him into Egypt.

Then follows a statement that has been a problem to

theologians. If God did it, it was right and no one is to blame; Joseph's brothers were only instruments in God's hands. Our martyred President said it was God's way that he should die as he did. If so, then was the assassin God's chosen instrument through whom His will was to be executed? For want of space I will not attempt to treat this delicate matter here, but will ere long make it the subject of an article for *The Life*.

Verses 9-13 relate how Joseph told his brethren that they should go back and bring their father and all their belongings and come to Egypt and he would permit them to occupy the unsettled region of pasture land lying next to the western border of Palestine, called Goshen. Verse 11 indicates that it was Joseph's intention for them to remain there only until the famine should end. But succeeding rulers made them slaves and kept them in Egypt many years.

14. And he fell upon his brother Benjamin's neck and wept, and Benjamin wept upon his neck.

15. And he kissed all his brethren and wept upon them and after that his brethren talked with him.

The scene was most affecting. To weep on one's neck means to throw the arms about the neck and the forehead upon the shoulder and weep with hidden face.

Joseph's tears were tears of joy and exaltation of the God of justice and truth. It was a moment of triumph for virtue and righteousness.

Truth is always triumphant and those who are true and fearless vindicated. There has never been an exception and never can be.



MEDITATIONS

By KAXTON

DAVID, THE son of Jesse, the second king of Israel, called in Hebrew writings, "The anointed of the God of Jacob," and "The sweet psalmist of Israel," is justly regarded as one of the most beautiful characters of ancient times. He was the youngest son of Jesse the Bethlehemite, and when the prophet Samuel went to Bethlehem to anoint one of Jesse's sons as the divinely chosen successor of Saul, David was away tending his father's flocks. All of David's brothers were brought before the prophet, one by one, beginning with the oldest, and each was in turn rejected. Then Samuel said to Jesse, "Are here all thy children?" When the prophet learned that the youngest was absent with the flocks, he ordered him brought. When David came before the prophet he was rudely and withal of a beautiful countenance. And the Lord said to Samuel, "Arise, anoint him; for this is he. Then Samuel took the horn of oil and anointed him in the midst of his brethren; and the Spirit of the Lord came upon David from that day forward." This is David's introduction to public notice in his tribe. He had lived an obscure life hitherto, but there were elements in the young man that were too great to be confined within the limits of the life of a simple shepherd.

But this early period of David's life was not wasted.

In it the dangers incident to the life of the shepherd in those days developed and tested his personal courage. David's own words to Saul illustrate this fact: "And Saul said to David, Thou art not able to go against this Philistine to fight him; for thou art but a youth, and he a man of war from his youth. And David said unto Saul, Thy servant kept his father's sheep, and there came a lion, and a bear, and took a lamb out of the flock; and I went out after him, and smote him, and delivered it out of his mouth; and when he arose against me, I caught him by the beard and smote him, and slew him. Thy servant slew both the lion and the bear and this uncircumcised Philistine shall be as one of them." We can well imagine that David's genius for music was largely developed during his early life as a shepherd boy. Many a calm day, when the flocks were quiet, David must have beguiled the weary hours with the music of his harp and of his own sweet voice.

He seems to have grown up a poet and a musician, and developed a wonderfully fascinating personality. Note how he won Jonathan at their first meeting: "And it came to pass when he had made an end of speaking unto Saul, that the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul." Michal, Saul's daughter, also fell in love with David, which was very natural. In all history perhaps no leader can be found who was blest with truer friends than David. All who were won by his wonderful personality stood by him to the last. Before he became king, when he was persecuted and hunted by Saul, David had won to his side a faithful band of six hundred followers, who afterwards became mighty men of valor, and to a man were his faithful adherents through life. David's personality was attractive, but this alone could not account for his power of riveting men to him. He was himself a true friend, and had the quick intuitive instincts of a poet. His intuition led him to plight his faith only in such matters as were worthy of his confidence.

David's public career was eminently successful. As a military leader he was always victorious, although much of his success in war was due to the skillful leadership of some of his followers, especially Joab. Under his leadership Israel arose to her zenith of power, and won the respect of surrounding nations. Saul had never been able to harmonize the various and conflicting elements of the tribal governments of his people.

Saul was king in his native tribe of Benjamin, but the other tribes, especially that of Judah, never took kindly to his rule, and the local affairs of each tribe, outside of Benjamin, were generally administered without his interference. But David made Israel one, and this unity told destructively on the Philistines and other ancient enemies of his people. He made a nation out of the discordant elements he found in a dozen petty, wrangling tribes. He laid the foundation for future national unity by building up a new capital at Jerusalem, and planned the great temple which was destined to become a great factor of religious unity. Solomon's temple was really only the work-

ing out of David's plan. This temple gave to Israel a national religion and not only created a national pride in religious literature but afforded a place of protection for it. Hebrew literature is the gift of David to the world; for it was his thought and his work that preserved it and transmitted it to posterity.

**

As a writer and religious teacher, David has been placed very high. It is a question whether this is just. This question hinges upon the authorship of the Psalms. That David was a poet of high order must be conceded, but that he had the astuteness of moral perception, and the elevated spirituality which must be conceded to the author of the many of the Psalms, may well be questioned. Many of the Psalms of thanksgiving and praise are clearly Davidic,—they breathe the spirit of David as we understand him. But a Psalm like the ninety-first can hardly have come from the pen of a man whose moral perceptions were too blunt to see a heinous crime without a prophet's rebuke in sacrificing Uriah for the gratification of a base, selfish desire. The lofty reflections on the spirit life of the children of God found in many of the Psalms cannot well have been made by a man who introduced a harem in Israel and in his last days required a young damsel to sleep in his bosom to keep his blood warm. The ninety-first Psalm bespeaks an author of very high spirituality,—much higher than David ever attained. It would seem that David was a sincere, God-fearing man, with an intense poetic nature, but that his spirituality has been greatly exaggerated.



Answers to Correspondents

WILL YOU please give us in *The Life* your understanding of Paul's statement: "If ye be death with Christ, ye shall also reign with him?" D. Jensen.

Answer:—This brother in the preceding part of his letter says, "The word God means death substance in the earth pole, as well as spirit on the right hand." This he says in the course of an argument, founded on Bible quotations, that death of the body is necessary to progress. This doubtless would be true if we could not learn to do as Jesus did, spiritualize the body, refine it, so as to make it entirely subject to the will. I will ask my correspondent to give the leading article in this issue a careful reading for part of my answer to his letter.

Let us examine now, this quotation from Paul which he wishes my views upon. My correspondent does not cite any reference and the only place in the Bible I can now find where Paul is reported to have said anything like what he here charges him with saying is at 2 Tim. 2:11, 12. By the common version this reads: "If we be dead with him, we shall also live with him; if we suffer, we shall also reign with him."

It is significant that all of the three times where "him" occurs in this quotation, the text shows that it is a supplied word, not in the original, but put in by the translators. Now read it and omit the word "him."

A later and more accurate translation is as follows: "If we died with him, we shall also live with him; if we endure patiently, we shall also reign with him."

Whatever this may mean it does not mean that the body ought to die in order that we may live on and have power.

It appears to me that Paul meant that if we partake of the victory Jesus gained over death by refusing to allow it to have dominion over his body, we shall live as he did, above death, and exercise like power, if we endure patiently and overcome. Paul believed in overcoming death in the body. Here are a few quotations which prove this: "Christ having been raised from among the dead, dies no more; death has no more dominion over him. For that he died, he died because of sin once; but, that he lives, he lives in God. Thus also do you account yourselves dead indeed by sin, but living by God in Christ Jesus. (Spirit manifest in flesh.) Let no sin, therefore, reign in your mortal body, in order to obey its desires; nor present your members to sin as instruments of iniquity; but present yourselves to God as living out of the dead, and your members to God as instruments of righteousness. For sin shall not have dominion over you; for you are not under law, but under favor."—Rom. 6:9-14.

"Who shall rescue me from this death body? Thanks to God, by means of Jesus Christ, our Lord. Consequently, then, indeed, I myself, by the mind am subject to the law of God, but by the flesh to the law of sin. There is then no condemnation now to those in Christ Jesus; for the law of the spirit of life by Christ Jesus liberates me from the law of sin and death."—Rom. 7:24 to 8:2.

"He must reign until he has placed all enemies under his feet. Even death, the last enemy, will be destroyed; for he (the Christ man) has put all things under his feet."—1 Cor. 15: 25-27.

"This corruptible (body) must be clothed with incorruptibility, and this mortal must be clothed with immortality. And when this corruptible shall be clothed with incorruptibility and this mortal shall be clothed with immortality, then will that word be fulfilled which has been written: Death was swallowed up in victory."—1 Cor. 15:53,54.

"Favor is now manifested through the appearance of our Savior Christ Jesus, who has indeed abolished death and who has illuminated life and incorruptibility by the gospel."—2 Tim. 1:10.

"Since then the children have one common nature of flesh and blood he (Jesus Christ) also in like manner partook of the same, in order that, by means of his death, he might destroy that which had power of death—the adversary—and might liberate those who, by reason of fear of death, were throughout their whole life held in bondage."—Heb. 2:14, 15.

"We are groaning, earnestly desiring to be clothed upon with that habitation (body) of ours which is from above; and surely having been clothed upon, we shall not be found naked (bodiless.) For indeed those in this tabernacle are groaning, being oppressed,—not that we would be unclothed, (drop this body,) but clothed upon that mortality may be absorbed by life."—2 Cor. 5:2, 3, 4.

I do not see how Paul could have made it clearer

that he believed the body would some time, through the teaching and life of Jesus Christ, be set free from its habit of dying. I heard a prominent preacher say not long ago that it seemed perfectly in accord with the laws of nature that we should be able to retain these bodies as long as we wish, that the change should never be forced upon us, but that, when we desired to quit this plane, we should wrap our mantle about us, lie down and pass on peacefully—and no one would call it death. I tell you, my good brother, it is in the air, everywhere, this longing after immortality in the body, and being so, it is right, tending in the right direction. Don't turn your face the other way—you might be left. Wonderful progress has been made already, and although this generation—maybe the next—may not see the consummation, it is coming, surely. Let us put our shoulders to the wheel and help it on all we can. I am going to do so, you may depend.



VICTOR HUGO'S MISTAKE.

To the Editor:

IN HIS "Poem on God" he says the motto of the New Testament is "Forgiveness of Sins." Hugo, like many sectarians, seems to ignore the scriptural declarations that deeds done dominate conditions in the future life. Paul avers that he kept his body under lest he be a castaway. John declares: "If ye know that he is righteous, ye know that every one who doeth righteousness is born of him."

The doctrine of forgiveness is dangerous and pernicious and should be discarded. In the language of an eminent divine, it is "tampering with the book-keeping of God." "What saves a person, his own character or that of another?" are the words of that thoroughly equipped theologian, Rev. Frederick W. Robinson. The Nazarene taught the same—"Keep the law." Christ declared the pure in heart should see God. The great aim of that great pulpit orator, Beecher, was to show the insignificance of mere opinion compared with right feeling and noble living. Quaker.

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

VOL. 8.

KANSAS CITY, MO., WEDNESDAY, OCTOBER 23, 1901.

No. 26

AUTUMN DAYS

THESE AUTUMN days are full of praise
And every heart rejoices;
The birds and trees, the flowers, the bees,
Unite their happy voices.

The frost and sun their work have done
As artists and bedeckers;
The forests glow with splendid show
Of fronded blends and checkers.

The golden field and orchards yield
Their treasure's rich profusion;
The nutter's noise and school day joys
Are rife in glad confusion.

The leaves retreat and flowers meet
In Winter's silent cloister;
And yet while there they but prepare
For Springtime's sun and moisture.

Eternal life in all is ripe
And love is all pervading;
There is no death in Winter's breath
Nor tears in Autumn's fading.

We greet each day and change and way
And season with thanksgiving;
In all is God and God is Good;
In loving all are living.



The leader this week is AUTO-SUGGESTION. I promised you some new thoughts on the subject. I trust I have not only fulfilled my promise, but also given you some thoughts that will be greatly helpful to you. Next week I will have some new thoughts on *Allo-Suggestion*.

A petition has been in circulation in the State of New York, and, I understand, numerously signed, requesting the governor to commute the sentence of President McKinley's assassin from death to life imprisonment at hard labor. That is a move in the right direction; yet, my reason for approving it is different from the motive that inspired the movement, which was that the poor wretch might be more severely punished than he would be by electrocution. I oppose murder of all kinds, legal murder as well as assassination.

Do not neglect the Key-note. We give you a new one this week, born from the silence. Unite with us in repeating it and sending out its healing vibrations in the silent hour.

Now is a good time to begin taking the Lessons. The lengthening evenings afford an excellent opportunity for study. There is no course now offered to the people like these. Write for particulars and begin at once.

The wife of a prominent editor of a leading Minnesota paper writes, "Every week I enjoy the coming of The Life and receive benefit from its reading. With the rest of your subscribers I can say it grows brighter and better as the weeks go by. May you always be successful in your work of uplifting humanity and bringing sunshine and hope into saddened and darkened lives. The Key-note is a great and uplifting factor in The Life. No other paper that I have access to gives this grand feature."

We have, all along, said that our "Church of this World," Dr. J. E. Roberts, minister, was the only one of the kind on Earth. Now, one H. M. Brooks, erstwhile wood-chopper, cowboy, etc., has started a movement at Paris, Ill., which he calls "The Undenominational Church of the World." His services are largely attended by people who never go to the churches. He says, "I think we have been preaching long enough to keep people out of hell, and it is time to go to preaching to keep hell out of the people."

THE FOLLOWING comes from a lady in California who applied for and received the little lesson on how to give life power to words promised at close of my article on "Personal Magnetism":

"Your very helpful letter in reply to mine asking for instructions about giving life to my spoken and written words was received a couple of days ago. I wish you had asked a specific price for the lesson, because, candidly, since receiving it I feel like a beggar—as if you had given me something valuable for nothing.

"The most I expected was a printed slip, with perhaps a typewritten line or two. I inclose another 25c to satisfy myself—it is only to pay for the time you consumed in attending to my need—the helpful lesson itself is beyond price.

"Before closing I want to say a word about The Life. I have had it only for a month or so, but it seems like an old friend. Every number of it preaches a sermon to me on sincerity.

"Yours very truly, Mrs. M. T. M."

AUTO-SUGGESTION

IN MY articles on "Suggestion and the Silence," which appeared in *The Life* almost a year ago, I treated Auto-Suggestion briefly. But I did not say all that should be said on the subject, nor all that I can now say in the light of a broader understanding.

Suggestion means a mental appeal, or impression, or influence, brought to bear upon the mentality from a source without the mentality, or ulterior to it. (This is not copied from Webster's dictionary.)

The prefix "auto" is from the Greek *autos*, meaning of one's self, or of itself; or natural, independent. Sometimes it is used in a subjective sense, as autograph, that which one has himself written, and sometimes objectively, as autobiography, a writing about the life of one by himself.

So, auto-suggestion means a mental appeal, or impression, or influence, brought to bear upon one's own mentality by himself, or by an act of one's own thought. The impression is made upon the mentality from a higher region, the region from which thought is evolved. And this impression is always, in varying degrees, transmitted to the body, or shown forth in changes of states and conditions.

But the mind uses various means and materials in forming the thought which makes the impression. It sometimes lays hold of outer appeals and observations and this forms the concept to convey to the mentality. Sometimes it takes a feeling, or a subtle impression, or bodily state, as a foundation. Less frequently than either it deliberately conjures up from the storehouse of ideas its stimulus for suggestions.

A suggestion made directly by another I will call an allo-suggestion, (Greek *allos*, another). I do not know that any one else has ever used this word, I do not find it in the dictionaries; but it is as appropriate and expressive as auto-suggestion.

When the mind seeks without for the ground work of its suggestion, it is akin to an allo-suggestion. It comes from without, but is not made by another. A falling autumn leaf is said to convey an impression to the mind of the observer. But it has no power to suggest anything independent of the mind of the observer. I see it; I may go on, being absorbed in other matters, and give it no thought. Thus it makes no impression upon my mentality; I get no suggestion from it.

A train of thought may, however, be started—not by the falling leaf—but by my observation of it. I may think of the dying year, the passing of a season of verdure and life into the cold embrace of one of frost and death. From this I may lead on to human life, youth being the springtime, vigorous maturity the summer, old age the autumn and winter the grave. Then I may become sad and retrospective in my thought, applying the figure to myself, placing myself in the season of life where my years would indicate that I belong. Then I may look forward to the next approaching season or age and grow melancholy. So comes to me, by auto-suggestion, with

the falling leaf a sere and faded text from which to form it, an impression of death and failure, and I am not so happy, or well, or young, as I was before.

Yet, I may take the same text and draw from it a different conclusion. I may see in it a suggestion of a grand panorama in which a silent, mystic life influence is at work, busily preparing for a renewal of the vigor and virility of a further stage of endless being. I may get the inspiration of hope and confidence in my own soul's perpetuity through observing the activity of eternal life, even in the falling autumn leaves. Thus I receive from my own thought a suggestion of life and happiness, very helpful to me.

In this way we may and should use all of the observed facts of nature and the phenomena of the throbbing, restless world around us. Make them the nucleus of a suggestion of life and power and victory. If it is a storm, see in it the power of Infinite Goodness working in nature to prepare the Earth for seed time and harvest and to preserve a wholesome condition and healthy equilibrium in the atmosphere. Form from it a suggestion of joy and confidence and a sense of safety, and be happy in the storm.

If the observed fact be sin or depravity among men, see in it only an unconquerable struggle to rise out of the weakness of ignorance into a better, higher realm of light and salvation from sin. Know that the result of the sin comes as a warning and offers a stepping-stone upon which to rise to a higher plane. Then rejoice that you may extend a helping hand and thought to enable the sinner to take the step, learn the lesson and be better for the experience. Bless all experiences in yourself and others, and never condemn or predict calamity or destruction. Make to yourself, as well as to others, suggestions of regeneration and victory, even from the observed facts of sin. In the form of death and failure see only life; for every movement is a manifestation of life and means overcoming to the son of God, man, when it is finished and the lesson is learned.

The feelings are a foundation for auto-suggestion. One feels pain and calls it by some name, as head-ache, rheumatism or stomach or liver trouble. The double suggestion is a remedy, or bodily failure. Then comes the temptation to take something, or rub something on. Here use auto-suggestion. First say to yourself, "I do not need medicines; they would do me no good." Then say, "Pain is friendly and there is a lesson in this that has come to me. I will now grapple the wrestler and get the blessing it has for me. I overcome now." Then act upon your words. Wince and complain and grunt no more. Cease your suggestions of bad results. Suggest to yourself an opportunity in every difficulty. Do not allow a feeling to get the mastery over you. Control your own physical states by the use of right auto-suggestions. You can do wonders in this line, if you will. In everything see the soul's opportunity to become master of its environment and the conditions of its body.

Now as to auto-suggestion in the silence, from called-up ideals. In this practice of mental calisthenics there should always be a central purpose, an ideal to be developed and embodied. As an example I will refer you to "Healing Thoughts" in last week's issue of *The Life*.

There are in that lesson twelve short practices in auto-suggestion. In each one there is a central ideal, a step to be taken.

But, even here, there is a need which is recognized first as a motive, and the central ideal is named from this. This need furnishes the text of the suggestion.

It is vastly profitable to conjure up truth ideals for auto-suggestion and then repeat them over and over, directing the waves of vibration toward the place of need. Thus you fill the need, get control of the real substance, the thing that can supply the need, and fit it to the place of need by the true word. The word shapes and prepares substance to take the place of the inharmony, the disease or the lack previously recognized.

It is the nature of such ideals to become suitably embodied, to take form according to their capacity and the persistency with which we hold them.

Now take up those suggestions in last week's "Healing Thoughts," or such of them as you find a need for, and practice them in the silence, adding to them as you may have suggested to you by the thoughts that are engendered. You will find the exercise vastly helpful. The words thus held will become embodied in you and about you and for you.

Now let me explain to you briefly how a thought changes physical conditions. First take a fear thought. A danger or threat appears in some form or other. You first see the appearance; then admit it to be a reality. Next you acknowledge in yourself your weakness and inability to ward it off or cope with it, or this may go no further than a doubt of your ability to do so. This admission of weakness is an auto-suggestion and directly affects the brain. The blood and the subtle magnetic nerve fluid centering there are chilled and rendered abnormal in action. Their proper functions are, therefore, not performed or fulfilled and the body partially fails, becoming subject to contagions, climatic influences and attacks of malicious thought, and hereditary weaknesses are fostered and augmented.

The place to act here is when the second step appears. Then say, firmly and buoyantly, "I am not afraid. No harm can come near me. I am in league with Power and there is nothing to fear", etc.

Now take a thought of life. No matter how it comes up, it thrills through the nerves and centers in the brain, as well as other vital centers, quickening action and flow of vital energy and causing the bodily functions to be vigorously enforced and strengthened. If this process could be continued unabatedly, there would be no waste in the body, only use, and the used particles cast out by life action would be rapidly replaced by the useful, and the body would never grow old or die.



MODERN SENSATIONALISM.

"**C**AREFUL THINKERS, who look beneath the surface for the roots and causes of events, are substantially agreed in the statement that delineated criminality is a gigantic and threatening evil. Its subtle and unap-

preciated power to demoralize furnishes strong reasons for some attempt to hasten the formation of intelligent public opinion regarding it.

"While it is known that an ounce of prevention is worth many pounds of cure, society concerns itself greatly with the punishment of crime, but very little with its prevention. To pluck up here and there a thistle with the expectation of diminishing the crop, while the air which blows across the boundless mellow and fertile soil is thick with their winged seeds, would be no more illogical

"Everything grows by what it feeds upon, and positively, even if by unconscious degrees, takes on its quality. The law of suggestion and the certain trend of familiarization are no less sure in their working than is any principle in physics or mathematics. If, as is well known, the sanest minds cannot immerse themselves in a perverted environment without taking on a little of its slime and abnormality, what shall be said of unnumbered weak, immature, youthful and unsymmetrical natures who delve into a foul atmosphere which they inhale, absorb and become saturated with? What myriads of unbalanced minds dwell near the boundary line of some great temptation, crime, or disorder, who need but a little suggestive push to land them in the domain of overt action? What an abnormal gloating over horrors and a morbid itching for notoriety is kindled! A thousand good deeds receive but little mention, but a crime is held aloft, magnified, spread out and turned about in the light, until it fills the mental horizon, and gradually becomes familiar, then natural, and finally almost inviting.

"Youthful and pure consciousness is stealthily invaded, perverted, and poisoned. The criminal is unwittingly surrounded with a halo of romance, gilded with notoriety, and his likeness printed upon the memory of unnumbered thousands. With impressionable natures a morbid heroism often becomes a consuming passion. A possible and uncertain future penalty has little or no weight as a deterrent. For the present it is as distant as the antipodes. It is well known that suicides come in epidemics in consequence of sensational examples. These statements include but a few psychological hints which might be enlarged upon indefinitely.

"It is both useless and unwise to hold the purveyors of the press responsible for present conditions. Even the lowest recent degradations of yellow journalism and the publishers of tragic dime and nickel novels, and penny dreadful issues are amenable to public opinion and demand. Under the stimulus of neighboring competition, theoretical 'enterprise' but more than all upon demand the present system has grown up by imperceptible degrees. Doubtless many of the better class of journalists, who through the influence of prevailing conventions have gone beyond their better judgment, would welcome a change in public sentiment which would lessen the demand for such mental pabulum. Psychological laws are exact and untiring in their operation. This fact needs to come into intelligent and general appreciation, and it is to be hoped that clergymen, teachers, authors, philanthropists and all leaders of thought will inaugurate such an educational campaign."

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KEY-NOTE.

JUSTICE, AND VIRTUE, AND PURITY, AND LOVING KINDNESS NOW PREVAIL IN THE EARTH, AND THE OPPOSITE APPEARANCES ARE CLEANSED AWAY FOREVER.

IN A recent issue of The Life Mr. R. A. Stearns said that to the question, Can it be demonstrated that all men are immortal? all had answered him no. His position is that immortality does not belong to any except to those who win it by the right mode of life and thought.

Following is a letter received by Mr. Stearns in answer to his article:

Can it be demonstrated that all men are immortal? Yes. Mr. Stearns says his answers have been invariably, No.

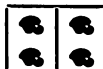
The true man and pure manhood consist of pure Principle. True manhood and true godhood are one, and are good Principle, instead of personalities.

Without good Principle, good intellects, good sense, there could be no true manhood or true godhood. Knowledge, wisdom, intelligence, good sense, are all divine and all go to make up the life of true manhood, which is none other but true godhood.

The animal, so-called man, is not the man at all; it is only the tabernacle or structure from which true manhood and true godhood may demonstrate. The personal being, being of the earth earthy, being composed of the elements of the material world, must sooner or later be decomposed, each particular element then seeking its own in kind. Therefore, we see at a glance that the personality ceases to exist, being only mortal, but the Principle of manhood, if any, being divine, lives on and on for all time. Therefore, It, the Principle of manhood and godhood, is immortal.

H. A. Holcombe,

Savona, N. Y.



Healing Thoughts

IN THE splendid exuberance of this moment, as I begin writing the healing thoughts, I am thrilled with the idea of radiating health-waves to all people who feel in need.

The sun has but to shine, and from its center radiating circles of light-waves go forth to every world and clime within their course.

So do I now radiate health and fresh vitality to all. I perceive, in answer to my thought, many hands outstretched this way and many mentalities receptive to my thought. And I am happy in the consciousness that as virtue goes forth, the weak feel new strength, the sick find relief and the discouraged are renewed in hope and revived in heart. All nature seems renewed, and appears in beautiful garments.

The I Am within speaks *Peace*, and as the waves from the pebble dropped into the lake travel without moving from their place, so do my word-waves touch you while yet with me and with the infinite, because we are one.

The I am thinks *Virtue*, and a wave of strength is felt all over the earth, and throughout the universe, (one-iverse.)

The I am inspires me to emphasize the word of *Health* and its impress is felt everywhere. No case of illness is quite so severe as before; no accident is quite so bad; no labor quite so hard, and no yoke so burdensome. Many shall be healed today. You will hear of people getting well; we will hear of cases that realized health and strength and supply today.

The Divinity within utters words of *understanding* and thought becomes more alive, lucid and more potent wherever the thought-wave touches. How shall you think rightly?

First, know thyself, that all within thee may be known. Then think back to the Infinite; keep silence and *know*. Much talking exhausts, because substance is neglected.

The worn cords of a harp will regain their tension if left in silence awhile. Infinite Mind takes up every broken fragment of effect and weaves it into harmony with itself again. That which is already harmonious is the powerful in life. Thus it is, thoughts of *Love* being already in harmony are ready for projection into active use, and always with beneficent results. E. W. W. well says,

"There is life in loving and death in hate,

In the thought of a man lies ever his fate."

In one's thought lies his fate until through reasoning he traces back to cause, reaches understanding and finds out his destiny,—knows how to think.

One may know many books and languages, yet be ignorant of the law of Cause and Effect. A thorough knowledge of this law makes the solution of the problem of how to obtain health easy, and the way to keep it, clear.

The correct way of thinking is important. It means correct mental principles, which always insure right action. The right thinker is the right actor. So true is this, right thinking is righteousness. From Cause to Effect is the proper course of mental philosophy. To deal with effect is like pulling open the budding flower to gain

results in a perfect blossom. This could but thwart the purpose started in cause, and prevent the perfect unfolding of that particular flower.

The one who knows how to conduct his thoughts knows also how to act, and without the guidance of either preacher or dancing-master. He knows when to eat, when to sleep, when to breathe without being practiced by a breather, and how much of out and indoor air is needed without waiting to be told.

Thoughts always precede actions. No act has ever been quick enough to get ahead of the thought, and no act ever occurs without the thought. No one is thoughtless,—all are thoughtful. Every act is the product of a thought or thoughts. "Bad acts" are the products of the same kinds of thoughts; "good acts" are the products of good thoughts.

Right thinking proceeds from and is founded in real substance. Wrong thinking is founded in ignorance, and ignorance is belief in absence; it is the shadow of a false notion.

The world has been full of teachers who taught because they felt needy. The Bible has been taught because its truths were not understood.

Students are finding out that such metaphors as Joseph and his brethren were given to illustrate a truth back of them. The lives and characters of Leah and Rachel preceded those of Joseph and his brethren, and back of these two women threads of thought had been woven that made the fabric of one character golden, and the other, though nonresistant and virtuous in some degree, alloyed with material dross. Spiritual perception in Laban, their father, who though faulty was forgiving, as in his covenant with Jacob his son-in-law when he had run off with the coveted teraphim, "Laban rose up and kissed his sons and daughters, and blessed them, and returned to his place." His defects seemed manifested in Leah his first-born, and his virtues in Rachel the younger of the two daughters.

A mixed problem brings mixed results.

Laban had practiced some deception. This shadow quality arises out of the lack of a spiritual perception, and this lack manifests itself in weak eyes, as in Leah's case.

Before I close this article I will tell you how she might have overcome this inherited defect. Joseph was the offspring of loving parents. The virtue handed down through Rachel brought forth the forgiving Joseph, powerful in spiritual perception, and strong in manly virtue. The brethren born of a line of fraud and deception, in their weakness of vision failed to know Joseph, though he at once knew them.

It matters not whether it was Joseph or John or Archibald who could interpret dreams and foretell events by knowing the causes that must set them forth, and through tracing existing causes forward into the future with unerring estimation and with logical conclusions, just as the geometrician may accurately make known the distance to Jupiter through calculation alone. Given two angles and a side of a triangle, the third angle and the other two sides may be found, though thousands of miles above the earth.

The Sunday School teacher fails in his work if he does not show his pupil how to study into the causes of all phenomena, and from *thence* out into open results.

The science of Mind understood, leads to that spiritual perception which is the starting point for every noble achievement and which is the source of all power, and of all success. No problem is ever solved by working with figures alone. The number back of the figure, and for which the figure stands, is the life and power of it, and is founded in eternal principle.

No question is ever solved by the use of meaningless words. The thought back of the word must be made a right thought, for it is the power and life of the spoken word or symbol of a word. The true thought is the "word of God" for it is founded in infinite Principle.

Mrs. Louise Cruikshank, of Hannibal, Mo., one of our most logical students, says upon this subject, broadly,

"The word of God, like God itself, is infinite. And to those who have 'eyes to see' and 'ears to hear,' the evidence of God's work, which is God's love, abound on every side."

Leah might have overcome the defect in her eyes by the study of the Science of Mind. Any one may overcome physical imperfections by finding the true Source and by beginning at the source and according to its methods.

The vibrations for health are the word of Health spoken with understanding. When I give patients treatments, I do not send my vibrations to them, but I awaken them to the true word for them, and thus start their own health-laden vibrations. I might as well give you pills as my own magnetism. Stored energy can only palliate, it cannot heal.

All that human life needs in this world to make it perfect in manifestation, is to awaken it out of the dream of limitation into the knowledge of its self-making, self-saving powers.

It does not make any difference whether Jacob saw a ladder or had an aspiration. It matters not whether he saw a wooden ladder or a psychic vision to heaven. If the beautiful thought-messengers that traveled up and down were spiritual he had a true knowledge of the right method of solving his problems. Through spiritual perception any problem may be made clear.

Health is not found by denying appearances. Appearances are all exactly correct. The rainbow appears because the sun shines on the raindrops at a certain angle; Leah's eyes were weak because she did not know that her vision was spiritual and could not be weakened; fear in the heart makes the face pale, and the face correctly reports the presence of fear.

The way to remove the pallor is to destroy the fear. Through spiritual understanding this may be done. Sickness is not a delusion but a correct picture of a false conception.

Remove this conception, through finding out the truth, and the sickness will obediently disappear.

Thus you may inherit every virtue your parents or any one else ever had, and avoid their weaknesses, provided you *begin* in CAUSE and work outward, after you have gained the power of mental perception and have found your true place in Being.

The Substance with which you there supplied yourself is *Life* in its fullness, *Wisdom* in its clear and happy methods, and *Love* in its power and peace. These three solve all your problems without a tear for your cheek or an ache in your heart. Here is found justice for all,—the *perfect Balance* that the Lord loveth. Justice is equity.

It was my intention to add a formula I sent to a negative patient last week, and which "worked like a charm" but time and space forbid.

Let us remember that we are children of Light, children of Holiness, children of Love. C. J. B.



THE BIBLE LESSON

FOURTH QUARTER.

1901.

Lesson V.—Nov. 3.

DEATH OF JOSEPH.—Gen. 50:15-26.

KEY-NOTE:—"Teach us, therefore, to so number our days that we may enter the gateway of wisdom."

(Polychrome translation of Ps. 90:12.)

After Joseph made himself known to his brethren, he sent them back to Hebron with wagons loaded with rich presents, to bring their father to Egypt. Jacob was at this time 130 years old.

Jacob and his sons took all their belongings and went directly to Goshen, the region allotted to them by Joseph. There Joseph visited his venerable father after an absence from him of 22 years. The meeting was very affecting. His mother, Rachel, died at the time of Benjamin's birth, ten years before Joseph was sold into Egypt. Leah, the mother of Reuben, Simeon, Levi, Judah, Issachar, Zebulun and Dinah, died soon after they settled at Hebron. Rachel was the mother of Joseph and Benjamin. Dan and Naphtali were the sons of Bilhah, Rachel's maid. Gad and Asher were the sons of Zilpah, Leah's maid. Jacob and these 12 sons and one daughter constituted the family at the time of the migration to Egypt.

Joseph took his father and five of his brothers to the palace and introduced them to Pharaoh. He was pleased and generous and declared they should have the best in the land.

The other five years of famine passed and the children of Jacob began to prosper and multiply.

After they had lived there 17 years, Jacob died, aged 147 years. His body was embalmed by a method not now understood and taken back to the cave of Machpelah, the family vault where already lay the remains of Abraham, Sarah, Isaac, Rebekah and Leah. Rachel was buried where she died, on the way to Bethlehem near Ephrath. There Jacob erected a monument and this region was afterward allotted to the tribe of Benjamin, the son who was born at her death near the spot of burial.

After Jacob's sons had returned to Goshen from the funeral of their father, our lesson begins.

15. And when Joseph's brethren saw that their father was dead, they said, It may be that Joseph will hate us and will fully requite us all the evil which we did unto him.

16. And they sent a message unto Joseph, saying, Thy father did command before he died, saying,

17. So shall ye say unto Joseph, Forgive I pray thee, the transgression of thy brethren and their sin, for that they did unto thee evil; and now, we pray thee, forgive the transgression of the servants of the God of thy father. And Joseph wept when they spake unto him.

Here is set before us:

1. Fear and remorse of the guilty;

2. Their cunning in attempting to appeal to Joseph through their dead father.

3. Joseph's sorrow at their plight.

All these 22 years the guilty men had suffered remorse, shame and fear on account of their sin against their innocent brother and bereaved father. Surely their punishment was sufficient—so much more severe than would have been a term of imprisonment, or death.

Yet, they did not understand their brother's good heart.

They did not see how he could forgive them and be so very kind to them. They thought it must surely be on account of the father that he did not take vengeance on them.

So, after their father died they got scared and made up a story about what he had said before he died, what word he had sent to Joseph about forgiving them.

Joseph was sad to see their fear and to realize that they had not trusted his sincerity all these 17 years. He wept.

18. And his brethren also went and fell down before his face; and they said, Behold, we be thy servants.

Here is a marked fulfillment of Joseph's dream about the sheaves. They bowed down in fear and humiliation before the brother they once tried to put out of their way, in his defenceless innocence.

19. And Joseph said unto them, Fear not; for am I in the place of God?

Joseph meant, I have nothing to forgive. I am triumphant. God is with me. Your deed resulted in my exaltation and many lives saved.

20. And as for you, ye meant evil against me; but God meant it for good, to bring to pass as it is this day, to save much people alive.

21. Now therefore fear ye not; I will nourish you and your little ones. And he comforted them and spoke kindly unto them.

All deeds, good or bad, with right or wrong intent, are under the law of Truth and work out good for all concerned—for the innocent and fearless immediate good, for the guilty, salvation through suffering. While the good results of the selling of Joseph into Egypt make it clear that it was the very best thing that could have occurred under the circumstances, yet this does not justify the deed; for the perpetrators of it did not mean or intend good by it. Their purpose, or intent, determines their guilt and the penalty.

Yet it was not Joseph's place to inflict the penalty. That comes inevitably under the law of Being, and always saves.

But the more Joseph nourished and comforted them, the worse they felt, until the lesson was fully inculcated

and they were regenerated. It is the law.

22. And Joseph dwelt in Egypt, he and his father's house; and Joseph lived an hundred and ten years.

23. And Joseph saw Ephraim's children of the third generation; the children also of Machir the son of Manasseh were born upon Joseph's knees.

Joseph had two sons born to him by his Egyptian wife, Ephraim and Manasseh. When he died he had great-grand children. That is, his grand-son was a grand-father. I knew a man who died at the age of 94 years and who, at the time of his death, had a grand-daughter who was a grand-mother.

24. And Joseph said unto his brethren, I die; but God will surely visit you and bring you up out of this land unto the land which he covenanted to Abraham, to Isaac and to Jacob.

25. And Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence.

26. So Joseph died, being an hundred and ten years old; and they embalmed him, and he was put in a coffin in Egypt.

Thus closes Genesis, the first book of the Torah, the book of beginnings.

Joseph was not willing to trust his brethren, those yet alive, to take his body back to Hebron without a binding oath. It was embalmed and put in a stone coffin; 144 years later the descendants of Jacob left Egypt bearing Joseph's coffin and body with them. Forty years yet later Israel entered the land of promise, a vast multitude now, bearing with them, as the Talmud frequently repeats, two sacred chests: the ark of the covenant and the stone coffin containing the embalmed body of Joseph.



Answers to Correspondents

1. I understand the principles of the New Thought as explained in *The Life*, but I fail to show them forth in the flesh. My body is still imperfect. True wisdom is knowledge; Knowledge is power; Power is God. Why then is my body imperfect when I have the knowledge that I am perfectly whole, and have been from the beginning?

2. Could you give us in *The Life* a few thoughts on how to train children, and how to get them to understand, or grasp, the idea of *what God is*?

Almira Lipe.

1. To understand the principles of a teaching thoroughly and to be able to realize the final and full results of the application of them, do not always go hand in hand, are not often simultaneous in consummation. I may know how to repair, remodel and improve a temple, I may have the plans perfect in my mind and even be able to carry them out, and yet the work in progress may lack many years of reaching completion. I may even be compelled to turn the unfinished undertaking over to my children to be finished by them and their children.

We should not become impatient in well doing. Our bodies were built on a time plan and the models followed have been for many generations stereotyped in error. If we in ten years make perceptible improvement in a building

thus planned and constructed, we should be encouraged and forge ahead. It seems to me the greatest wonder is that we have succeeded so well, done so much in so short a time, since we have been trying to learn and apply the principles of the New Thought, considering our antecedents.

Besides, we should not be too sure that we do fully understand the principles. It is a very great thing to claim to know all about so vast a subject. I am learning more and more every day, and as I rise higher on the mountains of understanding the vista widens, so that I really cannot imagine an end to it. While "true wisdom is knowledge," it is vastly more than knowledge. It is mind power to grasp all knowledge yet unattained. It is yet more than this. It is the power to create thought embodiments yet not on the plane of knowledge, or things known.

And while it may be true that knowledge is power in one phase, yet power is much more than knowledge (knowing.) It is Wisdom and energy combined so as to be resistless.

And the concept named by the word "God" is greater than wisdom, knowledge and power combined. It is Being, and Being is all, including every concept: Love, Life, Truth, Power, Substance, Intelligence—I cannot name them all in a day.

Be content, therefore, to improve your body a little each day. It is a matter of unfoldment or growth. By and by you can look back and see with satisfaction—maybe astonishment—how far you have progressed.

2. I have written briefly on this subject several times before for *The Life*. But I will say here that the child nature must be respected. While I have no use for the doctrine of some that we must let our children alone and not meddle with their growing up, yet I am sure it is wrong to domineer over them, crushing their wills and degrading their sense of right. Our judgment ought to be better than theirs, and is in many ways. So we should give them the benefit of our experience and knowledge, in a kind and reasonable way.

And, if you see one of your children rushing into a fire or over a precipice, stop him, even if you must use force. It is your duty toward him, and a service he has a right to demand of you.

Appeal to a child's sense of right and love of the truth and you help him to train himself. Let the ideals you hold up before him be constantly of positive virtue and truth. Never put a motto on the walls of his home or school forbidding a sin, as "Thou Shalt not steal." It is a bad object lesson for him. It suggests stealing to him. Never forbid him to do an unthought-of thing. It suggests it to him. The boy would not have thought of going up to the garret and getting down a bag of beans and putting some of them up into his nose if his anxious mama had not suggested it to him by forbidding it before she stepped out.

Let the ideals you hold before your children be such as "Life is everywhere," "Love is power," "Truth always wins," "Virtue is safety," etc. The effect of such ideal suggestions is purifying and ennobling.

The ideals of God may be impressed in the same way.

"God is Love," "God is Truth," "God is Life," "God is everywhere," etc., are ideal suggestions which will soon bring a child to think of God as that in which we live, and move, and have our being. Such training of children is a most delightful work. They just spring forward with joyful eagerness to grasp each new jewel of Truth.



A young man was reported dangerously ill of appendicitis and the surgeons threatening him with sharp, deadly knives drawn. Treatments were given vigorously to all concerned, patient, doctors, family, friends. The intense fear was dispelled, worry overcome, knives put away and a letter received today making this announcement: "I am rejoiced to report — well. He got along so nicely that the people where he boards declare he did not have appendicitis, else he could not have recovered so quickly. We wish to express our gratitude and fullness of heart to you—you send such peace and comfort. I wish it were possible for me, as well as others of the family, to go to Kansas City and take your two weeks course; but just now the way does not seem quite clear."



Do not put off that trial subscription proposition—The Life for Oct., Nov. and Dec., three months, for two silver dimes, or ten two-cent stamps. Send at once while the back numbers last.

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

VOL. 8.

KANSAS CITY, MO., WEDNESDAY, OCTOBER 30, 1901.

No 27

JUDGE NOT

"Let him that is without sin cast the first stone."

IT HAS been said that "Fools rush in where angels fear to tread."

Thus human hearts in judgment sit, their God instead.
How darest thou of finite mind thy brother judge?
Dost thou the lesson of his life begrudge?
Can'st thou the searchlight pour into his heart
And bring to mortal view each hidden part,
Reveal the circumstances of the past
That led to what thou judgest at the last?
Can'st thou each motive scan and read each thought
That thy just judgment be with mercy fraught?
Hold! Hold! Take off thy shoes and breathe no sound,
"The place whereon thou tread'st is holy ground."
And seek not entrance to yon portals fair,
For only God himself may enter there,
Ascend the throne and perfect justice mete
To erring mortals kneeling at His feet.
But if thou aimest for a high degree,
And would'st with thy great God co-worker be—
Go forth! Unto the needy stretch thy hand,
Uplift the fallen, strengthen those who stand,
And give of thy fair substance, of thy life,
Pour oil on troubled waters, calm the strife.
But, ah! aspiring one, the judgment rod
Hold not within thy hand. LEAVE THAT TO GOD.

—Fannie Herron Cooke.



Leader this week, ALLO-SUGGESTION. Next week I will endeavor to give you some entirely new thoughts on a subject I have been wrestling with for a few weeks. I have not named my article yet, but the aim will be to prove that proper use does not exhaust.

News comes to us that our venerable friends of former years, Mr. and Mrs. Wm. Harper, of Mexico, Mo., our former home, have passed the sixty second anniversary of their wedding day, in health and happy union, he 84, she 79, if we count by years. Infinite Love bless them and hallow their memory. Of course they have been faithful and true to one another; else they would not be where they are now. Such examples are wholesome and good to hold up before the world. Be just and fear not, virtuous, and a victor on life's battle field.

The Gestefeld Pub. Co., of New York, announce that on Jan. 1, 1902, they will begin again the publication of *Exodus*.

Now is your time to enter the Home School. The lessons, treatments and influence will greatly help you. Write at once and engage a place.

Issacstein: Yawcob, vat is der lesson aboud today?

Yawcob: Aboud Joseph vas solt py hees bruders.

Issacstein: Vat vas der wrong aboud dot, my poy?

Yawcob: Dey solt him too sheap.

We want to say to you that we enjoy reading *The Life* very much, and we heartily endorse your answer to that Clairvoyant in a recent issue.

Mr. and Mrs. G. W. E., Sonora, Calif.

The Life is always a welcome visitor to me, and it marches in the front rank of Mental literature. All the M. S. papers I have been reading do not come up to *The Life*.
A. F. Pfeffer

Persons in the vicinity of Kansas City who desire to attend the Mental Science Convention to be held at Seabreeze, Fla., the last week in November, can get half fare rates by conferring with W. H. Bennington, 717 Garfield ave., Kansas City, Kas. The round trip fare, we are informed, will be \$33.85, party leaving here on Nov. 25.

Parson Jasper:—What makes yo look so down in de mouf, Brer. Johnsing?

Deacon Johnsing:—Ah lost all mah chickens las' night.

P. J. How was dat, deacon? Did dey die, or sumpin kill 'em all?

D. J. No, sah.

P. J. Did somebody steal 'em?

D. J. No; dey all got out and went back home.

If you think you cannot afford to take a course of lessons and have not the opportunity to attend a course of lectures, send 25 cents for a copy of *The ABC of Truth*, a grand little Lesson Book. It contains 26 lessons with Key-notes and Application to each lesson. You need one of these, even if you have taken lessons. The edition now on sale is revised and greatly improved from the previous edition.

A lady in Ohio who got the instructions as to how to give life to written and spoken words, the little lessons offered at close of my article on "Personal Magnetism," writes: "Yes, I did feel the vibrations and was filled with that tranquility which nothing but the truth of Life can give. To feel at one with that Life to me is peace unspeakable and glorious. I quite understand you and have always tried to feel the words I send out."

ALLO-SUGGESTION

PREFACE:—It is Sunday afternoon, Oct. 20. I am sitting on the green, soft blue-grass carpet laid by nature under the roof tops of trees spread over a lofty ridge overlooking the Missouri river with its broad acres of rich bottom lands on either side of its mighty current which rolls on toward the sea, forever and forever. A large pleasure boat steams its way slowly up stream toward the wharf, its decks teeming with restless crowds of people seeking satisfaction in the surface of being, where it is not to be found. The skies are cloudless and the sun shines bright and warm. Glory and splendor are everywhere.

Many of the trees are green yet, others painted in variegated hues by the autumnal artist, while some have dropped their fronded plumes preparatory for winter's blasts and the next return of the forest clothier, Spring.

People are scattered here and there over the ridge, idly lounging, chattering, laughing, meditating, dreaming or aimlessly sauntering about all recuperating and thoroughly enjoying this most glorious October day. It is Indian Summer, and all that I see and hear suggests to me that life is worth living, if we only knew how to live it.

Beatrice and I went to the Century theater this forenoon to hear the discourse preached by the minister of the Church of this World. She, although only six years old, listened closely to the eloquent words of the preacher and the soft entrancing strains of music by the Carl Busch orchestra. As we came out she remarked, "Mr Roberts is all right; I like to hear him." Such praise should encourage him. He suggested many helpful thoughts to an eager audience of almost 2000 people, who applauded him heartily at intervals. It is under these conditions and with these surroundings that I am writing this article to-day.

"Allo-Suggestion," as intimated last week, is made up of the word Suggestion (before defined) and the prefix *allo*, from the Greek *allos*, another. It means suggestion (mental impression) by or from another.

Such suggestions are either direct and intentional, or indirect and casual, and have much to do with our condition in this sphere of life.

When one talks or argues with another he is making suggestions intended, in some measure, to change the mental status or trend of the one addressed. If a preacher tells his congregation that man is a lost sinner, that hell awaits his soul and that God is angry and vengeful, he is suggesting a falsehood that tends to destroy happiness, render people selfish and unkind toward one another and encourage the ravages of old age and death. He should be compelled to preach to empty seats until he learns that Being is all Good and the destiny of man happiness and peace and life.

The sun, the stars, the constellations the woods, the sea, the multiform glories of nature, all suggest to us, if we see and hear aright, that power and wisdom and love originated it all and are immanent in it all, throbbing with

ceaseless life. The argument is most convincing, and if we heed it, we realize that life is indeed worth living.

The indirect suggestions of what we read and hear and see and have dealings with, make a deep impression upon us, often hypnotize us so that we are not ourselves. The business one follows makes a strong impression upon him. Mrs. B. and I sometimes amuse ourselves by naming the occupation of men as they get on the car. I believe we do not often miss it.

Recently I was going through the city with a house painter. I could hardly get him to converse about anything but the colors on the buildings. He never failed to observe a house that needed painting, or was poorly painted. Another man I accompanied was a tin roofer. He saw all the tops of the houses and they suggested to him just what they needed.

A man's home surroundings impress him so that a close observer can tell pretty accurately what they are. If one goes into a crowd of people, he is apt to yield to the general average of sentiment and mental atmosphere and be carried away by it to do or say things not at all like himself while alone.

What I plead for in this connection is the assertion of one's own true self, in spite of all allo-suggestion to the contrary. If you think strongly, positively and independently, you will be superior to the hypnotic influence of error conduct and error thoughts.

Now I come to a phase of Suggestion that has become more prominent in later years than ever in the past. I refer to direct suggestion made by one person to another for healing, or for unfoldment of latent powers. That this can be done successfully is no longer a question.

But there is a Science about it that is not very widely understood. What is the secret?

Permit me to illustrate my meaning. I said to one who complained of a severe pain which had lasted all day, "No; you have no pain," and the appearance of pain was immediately dispelled. I said to the lady who had worn spectacles four years for a belief of astigmatism, "You do not need to wear them; throw them away." That same day her spectacles fell and were broken and she discovered that she did not need them at all and has not used them since. The tobacco slave said to me, "I want to quit smoking. I have tried every means I know and cannot quit." I replied, "You *can* quit," and he never had the least desire to smoke again from that moment. These were all audible suggestions.

I said silently to an absent mother who was distracted with fear lest her sick babe would die after three doctors had said that recovery was impossible, "You are not afraid. The little one will get well. Rejoice." And at once she was another person in mood. She was happy and joyful and told them all, "Miriam is going to get well." And she did.

Such suggestion is constantly used in hypnotism. Sometimes it is a deception; sometimes it asserts a truth. The suggestions I made as referred to above were words of truth. I spoke the truth of the spiritual self, addressed to the highest intelligence of the person. The words were immediately understood and responded to by that intelligence and the delusion was dispelled.

But the words so spoken, to be effectual, must possess a quality not possessed by ordinary words. A thousand persons might have said to that smoker, "You can quit," and yet had no power in their words to break his habit. He wrote me afterwards, "Those words seemed to cut to my very soul, and, strange to say, I have not had the slightest desire to smoke since." Why had those words a different effect from that of the same words spoken ordinarily?

There were three elements about the suggestion which are not found in words as usually spoken:

I believed them to be true—in fact, knew and deeply felt that they were true.

They were addressed to the spiritual perception, rather than to the intellectual recognition of their surface meaning.

They were endowed with a soul or vital force through my understanding of and confidence in their power. The true man, who had never been affected with the abnormal taste, recognized the true words and was by them aroused and inspired to come forth and assert his power in the personal self. So the real need was at once supplied and the false taste had no longer any foundation or excuse for its existence.

Let your suggestions be of life in all your conversation, and never of death; of health, and never of sickness; of success, and never of failure; of joy, and never of sadness; of hope, and never of despair. If one comes to you with a tale of woe, deny silently all he says. By and by he will reverse his statements and feel much better. I have often tried this.

Talk to the man who is down or tottering for the fall about victory, and the indomitable spirit, and rising. Don't say, "Poor fellow: I am very sorry for you." Rather say to him, "You are too brave and strong to give way like that. Come! arouse your powers and win the battle yet. I know you can."

Meet all abnormality and all that is not in appearance accordant with the truth of being with the opposite statement and attitude. The spirit, the sound mind, is the greatest thing we know, and should have dominion in the Earth. Let us, then, constantly make suggestions in harmony with the soul's still small voice of hope and courage and victory. Suggest good always—evil, never.



MEDITATIONS

By KAXTON

NO LIFE is uniformly sublime. As a great continent has its rivers, plains, mountains and deserts; so has each human life its endless variety of elevation, beauty, and futility. Every life has its desert plains that stretch out and hide their limits in the hazy aspect of the horizon rim, and shut the cheering form of hope from view. In these bleak plains not even an enemy confronts the weary plodder.

The author of *Pilgrim's Progress* has given us vivid

pictures of the Valley of the Shadow of Death and of the dungeon of Giant Despair. But the Valley of the Shadow of Death offered to the pilgrim a terrible antagonist in the person of Apollyon, the destroyer, and thus opened a field of action for the heroic spirit, roused every power to action, and lit the flickering flame of hope. The dungeon of Giant Despair brought to its inmates the terrible thumps of the crab-tree cudgel and thus awakened in the mind of the pilgrim the memory of the key to all doors which, as the gift of God, enriches the bosom of every human being.

But these dead plains of life stretch away with a tame continuity that chills ambition and blights the opening buds of hope. Those who walk through these sterile plains cease to be objects of interest to the world, and feel that the very atmosphere which they breathe is pervaded with a speaking consciousness of their littleness. Those who plod through this tiresome way and still hold fast to the belief in their own divine powers and sublime destinies are as truly heroes as those whose deeds of valor are proclaimed world wide.

But often to the patient traveler in life's humblest by-paths there looms up unexpectedly a towering mountain of sublimity. The patient toiler through the even valley-paths now rises grandly to the emergency of the new conditions and becomes the bold scaler of the heights of life. Those who have spoken to the world from the lofty summit of the mountain of inspiration, have all been born in the lowlands of mediocrity and toiled upward, step by step, until the heavens bowed down to them and allowed them to touch the garment hem of Power enthroned on high.

We catch only a glimpse of the life sublime. We can only see the mountain peaks. The valley-life is not for us to know. Moses before Pharaoh, Moses at the parting of the Red Sea, Moses smiting the rock in the wilderness, Moses holding up the brazen serpent before a smitten people, and Moses receiving the decalogue from the hands of Jehovah, are all the same grand soul beckoning to the world from the summit of the mount of inspiration, up whose rugged sides he has struggled step by step. But Moses as a youthful student, as an exile, as a husband and a father, threaded the even ways of the plain, and many times his restive spirit must have longed for some life-surge to ruffle the dead monotony of the calms through which his life-boat sometimes passed.

The career attributed to Moses is a type of every sublime life. We are prone to study these lives only as their sublime peaks rise to our view, and forget that between these elevations there are valleys dipping down to the common level of the great multitude of the world's races. The valley-paths alone of the truly great lives bring the great and the small, the strong and the weak, the high and the lowly into that wholesome sympathy which renders the burdens, the conflicts, and the triumphs of one life helpful to another.

Very few truly great men have been able to maintain their greatness amid the petty annoyances of the details of ordinary home life. Intellectual greatness uniformly balks when hitched to the dog-cart of menial toil. Artistic superiority may spoil a cook or a housewife; but moral and spiritual greatness sustains itself grandly under all tests. Jesus, after his baptism, was sublime everywhere, because he was morally and spiritually sublime. Raphael was sublime while conceiving and delineating the Transfiguration, but he could not carry his sublimity with him when he went to the shop to buy new brushes and paint.

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K. C. time. All are requested to observe at least a part of
one or both of those hours in the silence with us.

KEY-NOTE.

**JUSTICE, AND VIRTUE, AND PURITY, AND LOVING
KINDNESS NOW PREVAIL IN THE EARTH, AND
THE OPPOSITE APPEARANCES ARE CLEANSSED
AWAY FOREVER.**

A lady author and advanced thinker of Cincinnati, O.,
writes, "The Three Eternal Verities" is very fine. It
seems like a verification of some of my own thoughts. It
always helps me to have some one else express what I be-
lieve myself, and I hope I am sometimes inspired when I
do have such thoughts, particularly when such a clear
writer as you expresses the same. The Healing
Thoughts (in No. 25.) are especially good and I shall give
them a place in my book of choice selections—indeed, I
think I will commit them to memory, they are so beautiful."

I never think of doing without The Life. The dollar
I put into it annually is, I believe, the best investment I
make. I have been a subscriber six years, so have kept
right along with its teaching; but it comes as a fresh new
blessing each week. Your late article on "Personal Mag-
netism" has been especially valuable to me, giving both
light and inspiration. This lesson has helped me to make
great strides onward and upward. My heart is tender
with gratitude for the blessing it has been to me.

J. C. M., Dundee, Oregon.

Sincerity is a rare grace among men. In almost every
public matter, whether it be business, politics or society,
a sham pretense is put forth to catch patronage. We find
this even among our New Thought publishers and prac-
titioners. For shame! Let us, at least, be what we are or
quit. I want you to know me just as I am. If I have one
virtue it is frankness, or truthfulness. My mother never
doubted a word I said—she knew me.



Healing Thoughts

"WITH EACH strong thought, with every earnest
longing

For aught thou deemest needful to thy soul,
Invisible, vast forces are set thronging
Between thee and that goal."

Tiny are the wavelets from a feather dropped on the
lake's surface. Commotion results when a rock is thrown
in with might. A healing thought sent with undivided
purpose heals not only the one intended, but is felt by all
within the circuit of its vibrations. None are excluded
save those who withdraw into the bays and gulfs of
drugs or unbelief so that the waves cannot touch them.

A mental word to have power does not have to be
spoken hard like one would throw a stone to cause big
waves. A thought, to carry certain, healing power, must
be sent with understanding and with single-minded at-
tention.

It matters not if the word is a whisper in the mind.
But it must be sent with the conscious knowledge that the
desired health is already found existing in being, and
waiting for the word, to make it become manifest. The
healer must know that the word he speaks is truth and
cannot be otherwise.

When Jesus said, "Go thy way, as thou hast believed,
so be it unto thee," he was only speaking the word for
that he had already found and knew existed in being. The
man was ready, *believed*, Jesus had the faith, and the
spoken word opened the door of results.

The thought "I and the Father are one," is, in itself,
a saving word when spoken in the spirit of truth and with
understanding. It means that in me and throughout
every particle, Life, Truth, Love and Justice are the rul-
ing elements. It means that I am in and of universal life
and one with its powers. It means that I have, potential
within me, the ability to truly represent the life, truth,
love and justice of God. One in life, one in power, one in
purpose.

Then send forth the word with its full meaning under-
stood. Formulate it in your consciousness and send it
forth with undivided and unerring intent. Then will the
circling waves therefrom be felt with power and every
one within its widening influence will be renewed in
health and strength.

The word you speak carries with it your own mental
quality. If spoken in understanding it awakens under-
standing where it goes. Humanity is the Representative
of the Infinite Powers. Shall we not, seeing, *perceive*,
and hearing, *hear* perfectly? It should be so; and while
my brother or sister anywhere in this world manifests im-
perfectly these powers, I have not yet performed my full
duty,—have not spoken the word with sufficient force.
They must all be healed. The way to preach the gospel
to every creature is to speak the *True Word* and let its in-
fluence circle out to all the ends of the earth. When
thoughts are true the body reflects truth. It requires
positive as well as kind thoughts.

The body is the soul's mirror, wherein it may see its
own acts. Thoughts should always be God-like. One

need not say, "Thy will be done" until he knows whom he is talking to. The soul must not excuse itself by claiming weakness, for infinite power will not accept this excuse. Let the weak say "I am powerful" and so reflect the infinite.

A Mind-word of one exclusive quality will make a clean picture of itself in the body—a picture that will please the soul to look upon.

When the true mind is inaugurated and rules in the heart and soul, bodily defects begin to give place to perfect conditions. Even wounds and bruises heal readily under the constant shining of the *right word*. A gentleman wrote, requesting treatment for his wife who had fallen and "terribly crushed her side." Now the way to manage a case like that is to first quiet all the *fears* connected with the case. This can be done in a moment or two by speaking—"peace,—there is nothing to fear." Then I found her already sound and well in spirit, and I set in motion the waves of that realization, until I was sure its vibrations had reached her and she had received them. A letter, written by herself upon the third day, was received:

"I will write to you myself, as I am well enough to write. About three o'clock last Friday I began to catch my super-conscious mind or higher Self. 'Twas then I felt sure you had received the letter. It has been a great demonstration. The All-good ever bless you and yours."

To have health, one must be free. Then he is ready for forceful words. One who has been healed of all his troubles but catarrh, is now ready to let go of that. He can do that himself. Let him speak in solid words, meaning what he says:—"I am superior to race fears. I am pure in thought, and the race cannot force its foolishness and ignorance upon me. I am the image of Life and Health.

"I am a radiating center of Life, Truth and Love. I am surrounded by an atmosphere of positive health-thoughts and no breath of fear can reach me.

"I am in league with power. I am a living witness of health and peace. I have perfect health."

Let the one who has believed in poverty affirm that he is heir of omnipresent wealth; that he was born to succeed: "The supply is in waiting to fill my every need. I now speak the word that will make it become manifest. I now draw to me that which is mine. Nothing can prevent its coming. I am free from debt. I am fearless of failure. My word now brings success and it comes irresistibly.

"I am Love; therefore I am loving, lovely and beloved. I no longer believe in poverty or want. It is not my natural condition. I am opulent, and now realize such abundance that I contribute largely, to bless others. Prosperity is *now mine*, and I *have abundance*."

If you are wakeful while those around you are silent in slumber, take up the same kind of forceful words and speak with full meaning:—

"There is now nothing between me and the Infinite Mind. I send to the world my loving thought of blessing for all. Sweetly sleep. The blessing of peace rest upon you while Omnipotent Love rules in your hearts.

"Peace for every heartache,—the very peace of God

now shines in your hearts, and the balm of healing rests with you, satisfies you, and removes every trace of error or sickness.

"Love is over all, whether wise or ignorant, to bless and to set aglow with its own divine effulgence.

"I am *one with* the spirit of Truth and Love, and I now know what to do.

"I am spirit, and therefore I do not need sleep. I can have no needs. This moment I am satisfied, I am free."

By the time you are through with the speaking of these words, sweet sleep will kiss your brow and fold you in its fairy arms, and you will have refreshing slumber.

C. J. B.



THE BIBLE LESSON

FOURTH QUARTER.

1901.

Lesson VI.—Nov. 10.

ISRAEL OPPRESSED IN EGYPT.—Exodus 1:1-14.

KEY-NOTE:—"God heard their groaning, and God remembered his covenant."

Exodus means going out. This division of our Bible gives a history of the children of Israel on their forty years' journey from Egypt to Canaan. It is now believed that this history, in fact all the Pentateuch (five books), was written by Esdras 1000 years later. Of course he collected the facts from the archives preserved in the temple and elsewhere.

After Joseph's death another Pharaoh came upon the Egyptian throne and began to enslave and oppress the children of Israel. It appears from the stone records exhumed in recent years that a new dynasty was installed, the line of kings under whom Joseph ruled having been deposed. The king who oppressed the Israelites was either Thothmes III or Ramees II, the Sesostis of Greek history. His mummy has been found and is now in the British Museum. I give you here a cut made from a photograph of this mummy.

This is the Pharaoh who refused so often to let the children of Israel go, God having, according to the Bible story, hardened his heart each time and then terribly punishing the people for it by means of the ten plagues.

1. Now these are the names of the sons of Israel which came into Egypt; every man and his household came with Jacob.

2. Reuben, Simeon, Levi and Judah;

3. Issachar, Zebulun and Benjamin;

4. Dan and Naphtali, Gad and Asher.

5. And all the souls that came out of the loins of Jacob were seventy souls: and Joseph was in Egypt already.

It is not clear why these names are divided up into verses as we find them here. The first six mentioned were Leah's sons; the seventh was Rachel's, and the next four, those named in verse 4, were sons of Jacob's wives'

maids. Besides the sons named, Leah had a daughter, Dinah.

The seventy "souls" were Jacob's children and grandchildren which he brought with him to Egypt. Besides these, he had a large retinue of servants and herdsmen with their families. In all there were probably four or five hundred of them at the time they came to Egypt.

The Hebrew word translated "souls" in the 5th verse is *Nephesh*, used here simply in the sense of persons.

In those times the names given to children all had meanings. The definitions of the names of Jacob's children are as follows:

Reuben: behold, a son.

Simeon: a hearkening.

Levi: associate.

Judah: praised.

Issachar: he is hired.

Zebulun: a dweller.

Joseph: he shall add.

Benjamin: fortunate.

Dan: judge.

Naphtali: my wrestling.

Gad: good fortune.

Asher: happy.

Dinah: vindicated.

It was usually some condition or circumstance connected with the birth of a child that determined his or her name.

From these twelve sons of Jacob sprang the twelve tribes of Israel. Jesus chose twelve disciples as representatives of these twelve tribes. And that is all the meaning there is in it. By no possible rational means can it be figured out that these twelve men are types of the twelve classes of the race.

They do not represent them in any sense that we know of. In fact we know nothing at all about the leading characteristics of Jesus' disciples, with the exception of about four of them.

Anyhow, it can be shown that the race of mankind comprises seventeen distinct divisions or characteristics, and no Bible patriarch or apostle has anything to do with it, or stands in any sort of representative or prototypal relation to them. Sometime I will tell you what these seventeen classes are and let you judge if I am not right.

6. And Joseph died and all his brethren and all that generation.

7. And the children of Israel were fruitful and increased abundantly and multiplied and waxed exceedingly mighty and the land was filled with them.

They always do this wherever they go. It is characteristic of the Jews to prosper wherever they go. Every Jew calculates on saving a part of his income, it matters not how small it is, and adding it to his stock in trade.

Verses 8-14 tell about how a new dynasty arose in Egypt and persecuted the Israelites in order to prevent them from taking the country. They put them into a state of slavery and sorely oppressed them. But the more they persecuted them the more they grew and flourished. This is always the result of persecution. The present persecution of Helen Wilmans' school at Seabreeze, Fla., will greatly add to their power and influence.

It is here said that the Egyptians made the Israelites

build store cities named Pithom and Rameses. One of these cities has been discovered in modern times, as well as a wall of defense built by the children of Israel running from the Mediterranean to the Red Sea.

Pi Tum (Pithom) has been discovered and the inscriptions say it was founded by Rameses II. The walls were built of unbaked brick, very hard, 4 to 8 inches square and 1½ to 2 inches thick. Some of these bricks are now in the British Museum. The old city was only 650 feet square and the walls were 22 feet thick. The treasure vaults fill almost the entire area.

The Bible story says that in building these walls the Egyptian masters became so cruel and oppressive that they refused to furnish the Israelite builders with straw needed to put in the bricks.

Harper says of the exhumed walls of Pi Tum, "The lower courses of these walls, and for some distance up, are of well made bricks with chopped straw in them; but higher up the courses of brick are not so good, the straw is long and scanty, and the last courses have no straw at all but have sedges, rushes and water plants in the mud." Thus is this Bible story corroborated. Many stone records exhumed in later years coincide with Bible history. The Tel-el-Amarna Letters are stone tablets engraved with what appears to be letters between Egypt and Palestine.

The last words of the lesson are that the Egyptian masters "made them serve with rigour." The word here translated "rigour" is a very rare one and is from a root which means to *break to pieces*, to *crush*. It indicates extremely severe treatment.



Answers to Correspondents



IN AUGUST last a Southern gentleman called to see me and to talk of the New Thought teaching. I found him entertaining and possessed of some advanced ideas, especially on the sex relations.

He told me he had written an amendment or revision of the Lord's Prayer which he would send me for publication in *The Life*, if I wished it. I told him I would be pleased to see it.

Soon afterward I received by mail the following from him.

THE LORDS' PRAYER.

(Revised.)

Our Father who art in Heaven,

Give us the *opportunity* to *earn* our daily bread.

Lead us *into* temptation, that we may pass through the fiery furnace, that our hearts may be softened and our wills strengthened to resist greater evil—that we may know what it is to suffer in body, mind and soul, so that from our great travail may be born the charity which compriseth in itself all love, all forgiveness, all help and sympathy and succor.

Let us *sin*, that we may *know* the needlessness, the unthankfulness, the undesirableness of it all; for we know that sin is but the transgression of natural law, compliance with which giveth us pleasure, and happiness, and a paradise here upon Earth.

For in Nature's law is the kingdom, and the power,
and the glory,

Forever and ever, Amen!

He also inclosed a clipping from an Abilene, Kas., paper, a letter which he had written and mailed to Senator B. R. Tillman upon reading in the papers that he (Tillman) had suffered an injury which would probably result in total blindness. I give the letter to show how sadly this reviser of the Lord's Prayer falls short of the practical application of certain sentiments contained in his prayer.

Abilene, Kas., August 30, 1901.

B. R. Tillman,

Sir:—I fear that the news conveyed in the enclosed clipping is too good to be true. If true—if there be a possibility that the most precious and useful of all man's senses will be taken from you, I would, if religiously inclined, regard it as a direct dispensation of providence.

Under ordinary circumstances my sense of humanity would not countenance my wishing anyone ill; but under the conditions which you have been so largely instrumental in bringing about, that very sense of humanity leads me to fervently wish that you might be plunged into an abyss of everlasting darkness in which you might have abundant time and opportunity to think over the awful havoc that you have wrought in this world, and perhaps be rendered at least partially just and humane.

God grant that such a monster as you have proved yourself to be may not have restored to him that sense which will enable him to continue the cruel, merciless, infamous work that his covetousness and ignoble ambition have led him into.

In conclusion I desire to subscribe myself a native-born Southerner and white man of pure white blood.

Louis J. Livingston.

How does the spirit of this letter accord with this thought in the prayer?—"So that from our great travail may be born the charity which compriseth in itself all love, all forgiveness, all help and sympathy and succor."

It is entirely too common for men to pray one way and live the opposite. Most prayers are to be taken in a "Pickwickian sense," anyway.

But I wish here to express my unqualified disapproval—yea, my utter abhorrence—of so dark a wish as this letter embodies. It matters not what one's crime may have been, it is wicked to wish him to be "plunged into an abyss of everlasting darkness." Such a wish is a far worse crime than is the deed charged against Mr. Tillman, robbing the negro race of their rights. Besides, it is almost a probability of ten to one that the brilliant Southern senator is not guilty as charged.

About the revised prayer, I must say that I do not consider it an improvement. It is better than Mrs. Eddy's caricature of Jesus' simple, soulful suggestion of prayer (never intended by him to be repeated as a prayer formula); but it is faulty in several particulars, according to my humble opinion.

It is futile to ask God to give us an opportunity to earn our bread. We must earn that as well as the bread. Jesus' suggestion of "day by day our bread" is one of simple trust, not to take anxious thought for any future

need, but to do our best each day and trust the Law for the results. This thought is certainly greater than that of getting a job.

Referring to Mr. Livingston's second petition, "lead us into temptation," I will say that ignorance alone leads into temptation—not Infinite Wisdom. While it is unquestionably true that the experiences encountered as results of error are for salvation from the error plane, yet, if the errors are not committed, if we are above that plane, the fiery furnace of suffering is not needed. And this is just what Jesus meant by "lead us not into temptation, but deliver us from evil." If we are guided by Infinite Wisdom, we will walk in ways that are not beset by pitfalls of error and be delivered even from belief in evil. Our correspondent's prayer is like pleading with a personal deity to let us fall into the pit so that we may develop strength in climbing out. I hold that the experience of our natural growth, normal and steady and forward trending, is sufficient for the development of power, without the tragedy of falling and rising. Ignorance will certainly cause all of this we need, without our having to pray to God to plunge us into more of it. Infinite Love helps us climb out, but never pushes us in.

The next request, "let us sin," is like unto the other. Sin is the missing of the mark, or falling short of ideals of good. This is naturally the result of ignorance, and ignorance is an inevitable concomitance of infancy, or a state of early growth. This state we do not need to pray for; it is ours already, just as fully as we need it. The law of being makes no mistakes, and we do not have to beg it to do anything. It is ours to become fit manifestors of that which is ever ready and urgently pressing forward from the Universal to be expressed in us. We sin all that is good for us—often much more—without asking God to let us sin more. Such a sentiment as this would inevitably lead to reckless crimes and profligacy. Who could not sin more than he does if he were to try, without asking God to let him do it? If I were so anxious to sin as that, I would go out killing, stealing and indulging all sorts of debauchery. It will not do.

If Jesus' simple suggestion is rightly interpreted, it cannot be improved upon. May I reverently submit this interpretation?—

Our Origin, Everywhere!

The thought of thee is holy, hallowed when we give it a name.

May thy dominion be known to all, and the will of Infinite Wisdom prevail among men as it does in the everywhere among suns and stars.

May our trust in the Father Principle be absolute so that there shall be no anxious thought about the future.

May our Guide be the voice of Truth within us, so that our ways are wisdom's ways, and not those of error: and may our deliverance from the belief in evil and its practices be from Infinite Love, rather than by the rough ways of error's experiences.

For Power, dominion and glory are of Infinite, Omnipresent Being, forever.



It is sadder to lose a friend than a fortune. Most any man will tell you this—who has never had a fortune to lose.

The oldest man in the world, so reputed, died a few days ago at Khuti, Albania. His name was Ismail Hudjo, an Arab. He claimed to have counted 160 annual suns by knots tied in his leather string calendar. It is said that at the time of his death he had all his teeth, and his sight and hearing were unimpaired. His children, and grand-children to the fifth generation number 200. He should have lived on, if he desired to do so. Let us all try if we can beat this record. It will do no harm to try, even if we fail.



There are two great classes of miserable people in the world—those who worry because they have no money and those who worry because they have to worry over the money they have.



The first rule of economy is to stop spending what you haven't; then you will soon have something upon which to economize.



Don't waste your pity on the man who starts out to get something for nothing; he is more than apt to get his just deserts.

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

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No. 28

Fifty Qualified

I HAVE in mind a little lad;—

For anything he ever had
Just for its sake he did not care,
But wanted all with him to share.

If it was top or skates or sled,
Or else the books from which he read,
Or anything he called his own,
He would not play with them alone.

He'd go and find some other boy,
That he his playthings might enjoy.
You talk about your having fun—
His childish cup of joy o'er run.

And why 'twas thus quite well I know:
When this unselfishness we show,
And act thro' love from self set free,
We then may great and happy be.

Nevada, Mo.

Chas. McCubbin.



The leader this week, THE PHILOSOPHY OF USE, contains, I believe, many new thoughts. I am not done with the subject yet, but cannot add a new chapter now, as I am not ready. I must grow up to it first. Next week I propose writing on the recent national tragedy. I believe I may now say what ought to be said about it, but has not yet been said.

Last week I said in the Bible Lesson that I gave you a picture of the mummy of Rameses II, but did not do so. This was caused by a failure to find the cut. The printers thought they would have it up to the moment of going to press, and hence neglected to remove the line promising the picture. I will now postpone the picture until we come to the tenth lesson of this quarter, subject, "Moses and Pharaoh."

I wish it to be borne in upon the minds of all, more and more, that the State has no better right to take my life than I have to kill my neighbor. Indeed, the crime which is committed in cool blood, deliberately and in the light of premeditated thought, is worse than the one which is incited by passion or brought about through poor prenatal inheritance or vicious environment. The death penalty must cease.

I allow our key-note to run another week because it is doing so much good. It is a great thought. Let all unite heartily with us in holding it. Letters are coming in from everywhere testifying of results.

Until Jan. 1st. I will offer you the two newly revised books, "The ABC of Truth" and "Why Are We Here?" as a premium for one new yearly subscriber paying \$1.00, books to be sent to either the agent or the subscriber.

Another Trial Offer: November and December to new subscribers for 15 cents in stamps. Don't delay taking advantage of this offer to send The Life to friends you know to be interested in the New Thought. They will surely catch on and bless you for doing it.

A recent post-office ruling requiring publishers of periodicals to report paid up subscription list makes it very necessary that you who are behind on subscription pay up now. Don't put it off longer, if you regard our existence worth sustaining. We must collect or suffer great loss.

Brother Osborn, erstwhile conductor of a school of liberal Metaphysical Science in Boston, has closed doors and gone back into commercial pursuits. He writes that he was knocked out by the Eddyites, losing many dollars through their opposition—not made openly, but in silent thought. What a delusion he is laboring under!



A PROMINENT physician of this city said to me one day, "Barton, who wrote the leading article in The Life last week?" "I did," I replied.

"Well," said he, "that is a well written essay—from your stand-point."

"Is it not from yours, Doctor?" I asked.

"Oh, no, no!" he said. "You would have to take me all to pieces and make me over again before I would fit in with a teaching like that. Why, Barton, the world is not ready for that yet."

"How do you know, Doctor?" I asked.

"Well," he answered, "I know something about the world, I think."

"How many subscribers to The Life do you know?" I inquired.

"I don't think I know any of them," he admitted.

"Then," said I, "you do not know whether they are ready for this teaching or not. The fact is, they are, and we are working to get more ready all the time." He had no more to say.

The Philosophy of Use

“WASTE and repair” is a phrase much used by Herbert Spencer and other scientists when treating of the human body. I believe it is not the proper phrase, as it is not descriptive of the change which ought to prevail in the body. While it may be true that the process heretofore prevailing in the physical system of all animals is properly described by the expression “waste and repair,” I believe it should not apply to the human animal; or, in other words, the man should know enough to have no waste to repair, should have sufficient control over his body to prevent all manner of decadence or failure.

In fact, I have serious doubts if any real waste in the body can ever be permanently repaired. Is a real loss there not an irreparable one? It is true that temporary debilitation takes place in case of sickness, tissue and muscle are not sustained by the ordinary process of alimentation for a time; but real vital energy is not lost, it is intact but has not material to build from for the time being. If, however, the waste occurs, not on account of disease, but because of the failure of natural vital energy, can it ever be repaired permanently or completely? We say that in a growing child the repair is greater than the waste, in a young adult person it is equal to it and in a person past middle life it is less, and the signs are seen in approaching decrepitude and fading away. It has always been held by scientists that if repair could continue to be equal to the waste, the body might be perpetuated indefinitely. This is axiomatic, like saying “things that are equal to the same things are equal to each other.” But, scientists have never been able to assign any reason or discover any law under and by which repair must ever cease to be equal to the waste. Why should it be so, if repair is possible at all? Why may not the man as he grows wiser become stronger and more a master over his bodily functions? Is not the food he uses of just as nourishing quality as that used in childhood? May not his digestion and assimilation be just as good at sixty as at twenty? If not, why not? No one can tell.

Is not the fact that man has come to believe in waste and failure and growing old, and given down in life energy and will power at the bottom of it all?

Suppose we change the phrase “waste and repair” to “use and supply.” Suppose we cease to talk about waste at all and refuse to recognize it as either a law or a necessity.

If that which is appropriated and assimilated by the vital energies in the body be properly used—not wasted—and the used particles thrown out to make room for the useful there is no waste to repair; it is simply a process of proper use and the used giving place to the useful. Thus there could never be any waste or failure, only use and supply.

When a machinist properly uses his machine and parts of it become worn out, he takes out the worn parts and puts in new pieces in their place. He does not call this waste; nor does the machine ever grow old and use-

less so long as he keeps its parts renewed.

Is it reasonable that proper use should destroy? Work should not wear out the body, for it is automatic in its repairing or recuperating action. Drudgery, worry and sorrow are the three things which have prevented this recuperating action from being adequate to the demands of use. They are all founded in fear and ignorance of the laws of being, and fear, the biggest devil of all, is the direct and inevitable result of belief in evil. Then the preachers of the doctrine of fear and evil are to blame for the prevalence of decay and death in the human race.

Is it not a law in all nature and in the operations of this world life that proper use increases that which is used? If we exercise our muscles, not overtaxing them, we increase their size, quality and power. Proper thought will improve the brain. Use of the memory and reasoning faculties will strengthen and enlarge them. Proper cultivation of the soil will not wear it out, but, on the contrary, will make it richer and more productive. Right investment of dollars multiplies them and does not exhaust. If we only expend them, using their product, of course they are used up in time and are gone.

We have believed that man has a certain number of years allotted to his earthly career, and that as each year passes by he has less and less left, so that by and by all are consumed and he passes away: Is this true? or is it a hypnotic delusion? Can we not so use the days and the years that they will multiply and increase by the use? I mean *our* days and years, the numbers of them at our disposal. Of course we know that the general stock is exhaustless, endless, eternity and not time. In our own earthly lives only have we indulged the delusion of time, of ever ending periods of duration. We know it is not true that duration ever began or can ever terminate. But we have supposed that only a limited number of years is allotted to us.

This has become a fixed consciousness by long habit and submission to what we have termed the inevitable.

Is it inevitable? I dare to question; yea, I even presume to doubt, ay, to contradict, the race belief about the three score and ten limit and the counting of years in wrinkles, gray hairs and failure of strength. I here assert my belief that years are artificial divisions of eternity and purely arbitrary in so far as they are applied to our life as limiting stages and steps toward death. I deny the necessity of such a limitation and measurement. I verily believe it is a habit that may be abrogated and dropped out of our life, and that if the orbit of our Earth were so widened that it would require 730 days for it to make its annual circuit around the sun instead of 365, and people did not know of the change, they would go on living their three score and ten years as now measuring really 140 of our present years. Before people fixed a habit of dying they lived longer. When Adam came out of Eden he had been told that he should die, but he had no idea when. But that thought of impending death kept slowly preying upon him and he died when almost a thousand years old. Then they began to think that was about the proper limit. So they usually lived to be almost as old as Adam did, his grandson beating his record by a few years. But no one ever reached the one

thousand mark since the first man set the goal a little short of it.

By and by one seemed to age and die only 600 years old. This set them a-doubting about the limit and started a fear that one is liable to die at any age. This fear kept preying upon them and people began to die younger and younger until David died of old age at seventy and his son Solomon, called the wisest man of Earth, at sixty-five. Then David left it on record in one of his psalms that three score and ten was the limit. After many years people began to say that God said this and not an ordinary man. So the average human life was placed at thirty-three years.

That three score and ten superstition still holds its place in many minds and there are even those who claim to believe it a sin to live to be older than seventy years, "God's limit." Yet, since this New Thought life movement began about 20 years ago, the habit has rapidly changed, so that now the average duration of human bodily existence is about forty years, and it is common for people to live past the century mark.

Let the good work go on. Let us more and more learn to use our days and our years so as to not exhaust them, but rather add to them. I believe it can be done. Let us cease the practice of counting and measuring. Let us hold the thought firmly, "I am forever and forever and do not recognize measurement of duration in my life. The years are only imaginary steps and I do not count or limit my existence by them. Before time was I am." And cast out the three demons, drudgery, worry and sorrow.



ELECTIONS.

THE FRANCHISE is said to be the bulwark of the people's liberty. It is the right which they reserve to themselves of choosing their public servants and law-makers and deciding certain questions of taxation and changes in constitutional law. The people delegate all the powers their office holders have.

The beneficence of this right is largely defeated by the chicanery of party politics. "Platforms" are made and candidates chosen by party leaders with no reference whatever to what would be best for the people. The only question asked is, "Will it enable our side to win?" Often the voters have put before them only a choice between two evils, or a selection of one of two scoundrels to fill an office.

If the people had an opportunity today to express their will freely, they would vote for the putting into effect of Henry George's single tax doctrine, by a majority of three to one. But the money power and the land barons will be careful to see that they are not given that opportunity.

Heretofore only males of a certain age and possessing certain qualifications prescribed by State laws, could vote at elections. Women, minors and idiots were denied the franchise! Now some of the States have enfranchised women. All of them ought to do so, and will as the light of civilization broadens.

General election day in the U. S. comes once every

four years—on every leap year. Congress has fixed that date on the Tuesday after the first Monday in November. On that day the qualified voters cast their ballots for certain men selected beforehand in each State, numbering as many as the State has Senators and representatives in Congress, who are called "electors."

All the electors voted for in all the States, called the "Electoral College," meet in their respective States on the second Monday in January following the election, and cast their votes for candidates for president and vice-president. It was originally intended that they should be free to vote for any one they chose; but really they always vote for the candidates nominated by the party which chose the electors. It is a useless, expensive form which has no purpose or meaning. In this way it sometimes occurs that the candidate getting the largest part of the popular vote is defeated.

The votes of these electors are sealed up and not opened until the second Wednesday in Feb. when they are opened and counted in presence of both houses of Congress. No one is ever surprised at the result.

People are getting more and more independent about their voting. The Australian ballot system, now in use in most of the States, has proven a great aid to the free, untrammelled voting so desirable.

But the ballot will never correct our political and commercial ills. This must be done by the purification and elevation of public sentiment. Even a good law once passed could not be enforced, unless public sentiment favors it. Education is the only salvation; education both intellectual and moral is the one panacea. The more we have of this the less use will we have for laws and the expensive paraphernalia needed to enforce them.

(This article was prepared for the Thanksgiving No. of the Holiday Extra but was crowded out. But as all the H. E. subscribers read *The Life*, it will be as well published here.)



Punishment inflicted by persons, whether acting upon their own responsibility or under the cloak of a fiction called government, always defeats its own purpose: it is never remedial: it aggravates the tendency to criminality among men: it is a wrong that always reacts in its results upon the perpetrators of it. The only remedial punishment is that which results naturally under the Law of Being. Oh ye Statesmen! fools and blind, that you have not seen this long ago.



Mr. E. Elmer Keeler, editor of the "Good Health Clinic," Syracuse, N. Y., writes, "'Autumn Days' is one of the finest things I have read in years." I must tell you how I came to write that poem. I began to write an item about the Autumn days and noticed that the first line contained a rhyme. I then thought I would make the item a verse. I did so, and more "numbers came," as Pope said, and kept on coming until, in about 30 minutes I had six verses and was tempted to print it, yielding to the temptation. I wonder if I am a poet, after all.

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NOTICE.

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K. C. time. All are requested to observe at least a part of
one or both of those hours in the silence with us.

KEY-NOTE.

JUSTICE, AND VIRTUE, AND PURITY, AND LOVING
KINDNESS NOW PREVAIL IN THE EARTH, AND
THE OPPOSITE APPEARANCES ARE CLEANSED
AWAY FOREVER.

“**N**EXT IN importance to the Divine profusion of
water, light and air, those three great physical
facts which render existence possible, may be reckoned
the universal beneficence of grass. Grass is the forgive-
ness of nature—her constant benediction. Fields trampled
with battle, saturate with blood, torn with ruts of can-
non, grow green again with grass, and carnage is for-
gotten. Streets abandoned by traffic become grass-grown,
like rural lanes, and are obliterated. Forests perish,
flowers vanish, but grass is immortal.

“Beleaguered by the sullen hosts of winter, it with-
draws into the impregnable fortress of its subterranean
vitality and emerges upon the first solicitation of spring.
Sown by the winds, propagated by the subtle horticult-
ure of the elements, which are its ministers and servants,
it softens the rude outlines of the world. Its tenacious
fibers hold the earth in its place and prevent its soluble
components from washing into the wasting sea. It invades
the solitudes of deserts, climbs the inaccessible slopes and
forbidden pinnacles of mountains, modifies climates and
determines the history, character and destiny of nations.
Unobtrusive and patient, it has immortal vigor and ag-
gression. Banished from the thoroughfare and the field,
it bides its time to return, and when vigilance is relaxed,
or the dynasty has perished, it silently resumes the throne
from which it has been expelled, but which it never ab-
dicates. It bears no blazonry of bloom to charm the
senses with fragrance or splendor, but its homely hue is
more enchanting than the lily or the rose. It yields no
fruit in earth or air, and yet should its harvest fail for a
single year famine would depopulate the world.”

—John J. Ingalls.



Healing Thoughts

HEALTH IS secured and held by the use of vital en-
ergy. There must be employment to bring out this
use. With every stroke upon the anvil the black-smith
sends the thought of utilized energy vibrating along the
nerves and sinews of his brawny arm and hand.

With every musical note the singer sends the thought
of strength and clearness for a charming voice. If in
concert, he must add to this the *balance* of his powers
with the triple virtues of other voices, and make his also
harmonize with the alto, barytone, and mezzo-soprano of
all. The mental employment of a man fixes his habits of
thought and thereby fashions his body by the constant
thoughts thus employed.

A nation that can boast of the right mental employ-
ment of a good majority of its people, may also rejoice in
peace and national prosperity. This is because the vital
energy back of a large proportion of its activity is power-
ful enough to predominate over all wrong thinking and
cause justice and truth to govern. To draw a perfect cir-
cle like Giotto's, the same unnerving quality of mind
and eye are requisite, are the conditions to be through
practice attained. The thought must not waver, or the
hand will tremble. You must have mental control, or your
hand will be unmanageable. "Free hand," means from
under the control of any but a perfectly balanced mind.
Physical freedom from mental control is error. The
thought back of every action is its motive-power.

The Infinite Mind may launch a man's boat for him,
but the man alone must manage the wheel that turns the
rudder and direct his own course. Man is a mental be-
ing. He is a self-conscious thinker. He must always
think upon the side of the nature of the true, and not that
which has been arbitrarily established by thinkers who
had not reached the full knowledge of the true and nat-
ural process.

When one has violated a natural law, whether selfishly
or sacrificially, there is really no need of verbal judgment
nor physical punishment, for he is judged by natural law
already. Nature is universal System, and cannot brook
violation. Every create thing is systematic, and must
prove system in all its parts. All conception is abstract,
and the mentality must continue pure in its perpetuation
of the pure conceptions of abstract Mind.

Let the one who is full of fears remember that fear is
not an attribute of pure mind, but it is the only founda-
tion of failures. He has power to exclude it from him his
thoughts. To say with meaning, "I am not afraid"
checks the onflowing torrent of fear; and to repeat it
stops the current altogether. Then fill the mentality
with brave thoughts, real thoughts, purposeful, energetic,
harmonious thoughts, of Life, Wisdom, Justice, Beauty,
Wholeness, until all apprehension vanishes and until its
opposite is fully inaugurated. Man has power to put him-
self in league with universal law and so establish har-
mony.

Then let him say, "I am lawful and I therefore have
power to change circumstances and thereby insure better
results. I am free, for there is nothing between me and

infinite mind. No other mentality can confuse me or make me afraid. I now partake freely of Infinite Wisdom, and I know what to do."

It is not wrong that the young oak does not bear acorns, but it would show forth some outside intrusion if its leaves should fail to appear in springtime. It is not wrong that the young human should fail to do the work of an adult, but it should show forth the perfect mind as far as it has unfolded. There is a wrong and a right way to employ vital energy:

The opposite of charity is cruelty. Charity, like Good, has no real opposite, but in the neglect of the use of Charity, cruelty rises up as the ghost of that neglect. Neglect of right mental energy is the cause of failure. Man is by nature a thinker, and his mental energies must work whether he employs them harmoniously or inharmoniously. Work they must. The tramp is the outpicturing of mental degeneracy. Hoarded wealth cuts men off from useful employment and sets them thinking in wrong channels.

It is wrong thinking that results in crime, and the only way to correct it is, not by turning the nation into a mob to do what the criminal had done—take life—but to begin at the cause and correct the mental tendency by training it into the right way through giving it right employment.

Retribution is mine—not yours—saith the Law. It is yours to start right conditions, by making such a form of government as will insure right employment to all. The mentality is so constructed that all its faculties must have fair play; like the strings of a harp they must all be in tune for harmonious action. There is always revolt at the suppression of one or more musical chords.

The study of the human mind divides itself into four parts:—the Presentative and Representative powers, Thought and Intuition. Of Presentative knowledge there are two classes: physical and psychic, or objects of sense and objects of consciousness. "Representative" knowledge simply refers to the power to recall or remember that which has been presented or previously known. Its objects are necessarily all purely mental. Memory, phantasy and imagination are involved. The third kind of knowledge mentioned is

THOUGHT. Abstraction, generalization, *naming*, judging, reasoning, arranging, explaining and accounting for, are the differing variety of processes employed when thought is used in a special sense.

∴ The question here arises, "What is it to *think*?" To think is to organize the powers of mind.

First, take an *object* of thought, as an invalid, for instance, one who is out of harmony with natural law: We know the inharmonious appearance is lawful, although the mental state which produced it is not true to truth. Knowing the laws that attend perfect unfoldment, we know that the invalid, while outpicturing certain mental inharmonies peculiar to himself, and that make him different from others, has back of all appearances the perfect Self that must be found and embraced as the only Self. When the invalid rises to this plane of consciousness in his thoughts, he actually then puts on the True Self when the imperfect self is hid or absorbed in it, so that imper-

fection appears no more.

In this mental process we arrive at a *product of thought*. This product is the general notion we have formed of the patient as the object of our thought. Any object of knowledge may be analyzed and defined. Therefore to think, one must first *abstract* and then *analyze*, and afterwards restore back to the object the *true* attributes which really belong to it, leaving out the false. In this way only is truth arrived at, and health established and made permanent.

As in the Greek word "Symphony" reference points to the consonance of associated voices of different tone all singing the same melody, so the differently toned thoughts of the world may produce one grand symphony when rightly associated, when each one finds his true work.

That genius which is said to be the offspring of parents inharmonious with each other, is as the Voice in the wilderness of Thoughts, crying for reconstruction and universal harmony. Heroic deeds do not make heroes but come from the hero already made.

Evil and sickness have no spiritual life, therefore they are but the ghosts of a false conception of life. Let the conception be changed by giving the mentality right employment, then will every false aspiration vanish and harmony will reign,—in each citizen as in the nation.

C. J. B.



THE BIBLE LESSON

FOURTH QUARTER.

1901.

Lesson VII.—Nov. 17.

THE CHILDHOOD OF MOSES.—Exodus 2: 1-10.

KEY-NOTE:—"Train up a child in the way he should go, and when he is old he will not depart from it."

We do not know when Moses lived. The common Bible chronology, endorsed by Prof. Orr, places his birth at B. C. 1571. Modern scholars place it 200 years later.

He was born at the Egyptian capital, the city near the Tanitic branch of the Nile, called by the Hebrews Zoan, Tanis in the Septuagint translation, and in the Modern Arabic San. It was twenty miles north of the wady Tummilat.

At the time of Moses' birth Egypt was at the zenith of its glory and power. In fact it was the only civilized nation on Earth, unless there were advanced people on the western hemisphere not then known to history writers. Rome had not been dreamed of, Greece was but a rendezvous for robbers and desperadoes, and all the rest of Asia, Europe and Africa was populated by people of a very low order of civilization. The ruins of Nineveh and other cities of Egypt prove that the Egyptians were highly developed in art, architecture and literature, some have supposed more advanced than we are today. Mr. Beecher said, "In Egypt were found the acme of the world in all

philosophy, in all art, and in all religion."

Michael Angelo made a grand colossal statue of Moses. It stands now in the church of San Pietro, on the Esquiline Hill, in Vincoli. Dr. Boardman writes enthusiastically of the "symmetric proportions, the commanding attitude, the intellectual strength, the moral sublimity, the heroic port," displayed in this great work of art.

Moses was of the house of Levi. His father was Amram, his mother was Jochebed, the aunt of her husband. Then Moses was his mother's great-nephew and his father's cousin.

Moses' parents were slaves and he was born into a state of slavery.

Moses was extracted from the water by Pharaoh's daughter. Hence his name, Moses, *one extracted*.

Josephus says he was so handsome and distinguished in appearance that, as he passed along the streets, people forgot their business and stood still to gaze at him.

1. And there went a man of the house of Levi and took to wife a daughter of Levi.

2. And the woman conceived and bare a son; and when she saw him that he was a goodly child, she hid him three months.

Exodus 6:20 says, "And Amram took him Jochebed his father's sister to wife; and she bare him Aaron and Moses."

Aaron was three years older than Moses—was probably born before the king issued the edict that all the male Israelites born should be killed. They had a sister Miriam, who was about 8 or 9 years of age when Moses was born. She was the one who became inspired to sing a song of glorification after the children of Israel escaped from Egypt.

Moses' mother hid him three months in the house to save him from being killed by Pharaoh's soldiers who had orders to slay all the male children born among the Israelites. This was intended to prevent them from becoming strong in arms and threatening the overthrow of the dynasty, as seemed probable at one time.

3. And when she could not longer hide him, she took for him an ark of bulrushes and daubed it with slime and with pitch; and she put the child therein and laid it in the flags by the river's brink.

4. And his sister stood afar off to know what would be done to him.

It was a sort of abandonment to what might befall, a desperate and last resort.

The "flags" were the *suph* or weeds. The Hebrews called the Red Sea "Yam Suph," *sea of weeds*.

The "slime" was bitumen in its hard state and the "pitch" the liquid bitumen mixed with it to make it soft for use. This rendered the little boat water tight.

It is said that this branch of the Nile delta was the only one not infested by crocodiles.

Miriam watched to see what would occur. It is probable that the mother hoped just that would take place which did. She probably knew the king's daughter frequented that point for bathing purposes. And Miriam was probably instructed to do just what she did do when the expected occurred.

5. And the daughter of Pharaoh came down to bathe at the river, and her maidens walked along by the river

side, and she saw the ark among the flags, and sent her handmaid to fetch it.

6. And she opened it and saw the child; and, behold, the babe wept. And she had compassion on him and said, This is one of the Hebrews' children.

Moses came into the house of Pharaoh by an ark, the symbol of salvation, or rescue. So did he prove the savior or rescuer of his people from Egyptian oppression.

Among the hieroglyphic discoveries of modern times in Egypt it appears that this girl was a daughter of the Pharaoh who preceded the one who oppressed Israel so severely and the sister of Rameses II, the oppressing Pharaoh. She afterwards became his wife. Many pictures of Rameses II, in never-fading colors, have been found on the ruined walls and pillars, but never without that of this sister wife who saved Moses.

The cry of the babe touched her heart. She was a woman, or girl. (Mr. Paine thinks about 16 years old.) Her name was Nefer-ari.

7. Then said his sister to Pharaoh's daughter, Shall I go and call thee a nurse of the Hebrew women, that she may nurse the child for thee?

8. And Pharaoh's daughter said to her, Go. And the maid went and called the child's mother.

9. And Pharaoh's daughter said unto her, Take the child away and nurse it for me and I will give thee thy wages. And the woman took the child and nursed it.

10. And the child grew and she brought him unto Pharaoh's daughter and he became her son. And she called his name Moses, and said, Because I drew him out of the water.

It was clearly a plot on the part of Moses' mother. She took the child home and nursed him under royal protection. When he was seven or eight years old and Nefer-ari had become the wife of her brother Rameses II, she had him brought to the palace and adopted him as her son. Thus Moses became a prince of the mightiest royalty on Earth. Thus began a great destiny.



Answers to Correspondents

I DREAMED I was in a room where there was a long table spread, and the apostles were seated on either side. Some one was waiting on them with the communion and he asked me if I would commune with them. I replied, "Certainly," and the bread and wine tasted natural to me. Now, what do you think of such a dream?

Lucinda Hurst.

Answer:—I seldom give any attention to dreams. Their meaning is usually trivial and often silly. They are sometimes a reflex image of what has passed through the mind in waking hours. They frequently mean only a little difficulty in the digestive apparatus. They are often a sort of crazy quilt made up of scraps of ideas you have indulged while awake.

It may be, however, that premonitions come in dreams. What is a premonition? It is a perception of an occult cause in operation which will lead to a certain result, if not checked or modified. The premonition comes that, if the prefigured result be undesirable, you may change

the causative trend and avert it.

These premonitions frequently come to us in dreams because in our intellectual and physical activity while awake we prevent the psychic perception from grasping the impression of the causative force, or from hearing the angel whisper of warning. While asleep these obstructions are not interposed and we get the message.

I will suggest an interpretation to your dream, for I believe we may find a helpful lesson in every occurrence and thing in life.

The room is the chamber of Earth life, this present state of existence.

The table is the basis or foundation of supply, both spiritual (wine) and temporal (bread).

The apostles are the representatives of all peoples, all religions and tongues.

The one waiting upon the table is the Christ, the Spirit of Truth. All must ultimately be nourished by the Christ.

The bread and wine are the temporal and spiritual supply being administered by the Christ to all.

The invitation means brotherly communion with all, without respect of persons.

The natural taste of the bread and wine indicated the reality of the vision, that it was not a misleading delusion.

Thus you may make a good use of even your dreams, although there may have been no such purpose back of them, no intelligence trying to teach you this lesson. The apparently meaningless fall of an apple to the ground led Sir Isaac Newton into a line of thought which resulted in the discovery of the law of universal gravity. What a tremendous thing was this to come from so trivial a suggestion!

Please give us a practical lesson on concentration, teaching us how to concentrate the mind on a thought and hold it there amid any surroundings.

Mrs. A. C. Porter.

Answer:—This has been done several times in *The Life*—that is, an effort has been made to make it clear and tangible how we may concentrate; but no one but yourself can develop the power of concentration in you.

I will say here, however, that you need not attempt to hold your mind still on a fixed point even for three minutes. It cannot be done. The mind is active life and cannot be still any more than light can cease to radiate.

If you are deeply interested in a subject, you will find no trouble in cogitating or reasoning upon it. How may you become deeply interested? By realizing the importance of it, by taking it to heart, by earnest consideration of its merits.

Let me give you an example of concentration:

The thought to be held is *Life*. Now you cannot fix your mind on the simple and single concept, life. There must be room for action, for reason, for argument, since thought must be active.

Then let your thought run something like this:

"Life is everywhere: life is all about and within me; life is expressed fully in me; I therefore live or manifest life; life is active now through me; I am life and show

forth what I am in living." Thus you do not wander from the ideal, life, and a practical result is attained. When Newton saw the apple fall from the tree he did not attempt to concentrate on the one idea falling apple. He concentrated on the thought suggested, the question presented, Why? and led on to the answer. Try to fix your thought on the single idea, *watch*, for three minutes and you fail. But become interested in its mechanism, use, parts, beauty, value, etc., and you can easily concentrate your thought on it for ten or fifteen minutes at a time. If you are deeply interested in the treatment of a patient, you can concentrate in giving a treatment for fifteen minutes easily. When I used to go into the silence in the court room amid the noise of chattering lawyers and answering witnesses, I found it easy to obliterate all that went on about me because it was not nearly so interesting to me as were my thoughts of spiritual things.

In the matter of concentration, as in everything else, "practice makes perfect." You must develop the power to control your thoughts by repeated practice, repeated without limit.



HOW MAY I BE FREE?

1. BY dismissing all fear of, all belief in, and all thoughts about, evil. No one can be free who is under fear of any kind and the doctrine of evil is responsible for all the fear on Earth among men. It will require patient effort and close attention to business to get rid of all this inborn false belief and fear. But it can be in done time. No falsehood is permanent or lasting.

2. By allowing others their rightful freedom. No oppressor is himself free; no slave holder is exempt from the bonds of slavery; no tyrant, from the petty tyrant over the domestic circle to the absolute ruler of a nation, is free from the chains of his own forging. The free soul severs all bonds, whether his own or others.

3. By learning Truth. Truth makes free because truth is light and light is liberty. The more we know the broader we are, until no shackles will reach around us.



THE MORAL CHILD.

(Published by request).

MODERN THOUGHT, said Professor Barnes, is that the development of a child in morals is relative and it is also gradual. There have been three theories as to this. The first was that an infant was subject to a supernatural control which developed in original sin. A child was supposed to be born in thralldom to the devil, who must be taken out of him. The second theory was a reaction, that the child comes in clouds of glory, Samuel and Joan of Arc being instanced as evidences of this. This belief particularly appeals to some of the hypersensitive kindergartens who refuse to see any evil in a child. The average person today seems to think that a child's position on the line from absolute evil to absolute goodness is entirely a matter of accident. But the third theory, the

modern one of gradual development, is evolutionary, and so belongs to this epoch. "For," said the lecturer, "whatever you may be today you are an evolutionist. Every address from the pulpit is informed with this spirit. It is everywhere. It is the dominant spirit of the times as much as Calvinism was seventy-five years ago in Scotland.

"The child's moral judgments are fragmentary," said he. "He has a great inability to understand concrete law. Hence command is necessary. Like all crude minds, his judgment on offenders is severe, and it is only from the age of 12 to that of 16 that he begins to understand the rightness of law. It is a great problem, how properly to educate the sense of 'oughtness.' The lines of approach are two: First the development of ideals, for you are what you admire; so keep before children powerful ideals and personalities; and second, habit. All that is to be fixed and determined should be fastened by habit. With these for preliminary training you may look for sound intellectual and moral judgment."

From the growth of these ideals in the mind of a child the lecturer went on to consideration of the grown-up child in whom mistakes of training must be corrected. Speaking of the criminal, he said, that no punishment fits the crime. It must fit the criminal. We must "diagnose" the criminal, then we shall make the greatest advance toward understanding him. This will not lead to mollycoddling as has been feared. It may lead to a less strenuous, but more effectual, punishment for the really criminal.

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

VOL. 8.

KANSAS CITY, MO., WEDNESDAY, NOVEMBER 13, 1901.

No. 29

An Optimist's Dream

ONE NIGHT as I slept
My spirit went forth;
The soul's vigil kept
No bonds of this Earth
To hinder my feet
Or burden my back:
On wings soft and fleet
I swept o'er the track
The maid of the skies
Her milky-way trips,
And sought counsel wise
From Jove's guarded lips.
My hopes had been mocked,
My words seemed in vain,
My efforts all balked
By the demons of pain.
And yet I had stood,
My head lifted high,
Affirming the Good
To come by and by,
The allness of life,
Supply full and free,
Despite mortal strife
And the failures that be.
An optimist stood
Before the great throne
To ask if all good
Were surely his own.
I craved but a part
Of what I'd conceived
To prove to my heart
The things I'd believed,
To rend the dark veil
That hid from my view
This life's holy grail
And faith's coming true.
The Olympian God,
Methought in my dream,
Gave one silent nod
And raised a huge beam,
His scepter, and hurled
A thunderbolt near
Which a vista unfurled

Amazingly clear.
I saw I'd been wrong
In assuming a role,
A dance and a song,
With a sad, sickened soul
Still dragging along.
I saw that no sham
Is needed to show
The man, the *I am*,
His godhood to know.
I knew that my lot
On Earth is to be
The man that I'm not
Ashamed all may see.
And thus I awoke
And realized then
What I would invoke
Is mine and within.

A. P. Barton.



The leader this week is A NATION'S TRAGEDIES. The Answers to Correspondents follows in the same line of thought. I trust good will result. Next week one of our students will furnish the leader.

Mrs. Excell Lynn, editor of *Christ's Way*, Akron, Ohio, has published in book form XV chapters of her "Healing Thoughts" as they have appeared in her paper from month to month. It is a pleasing book of 124 pages, bound in orange leatherette, octavo, and sells for 35 cents. She has aptly named the little book "Helps By The Christ Way To Healing At Home." I feel like commending this epitome of Health Suggestions to all who need healing, as well as to all healers. Any one chapter of it would be cheap at 35 cents. Send either to this office or to the author.

The lesson on how to send the thought thrill received. The effect is wonderful and remained with me a long time after reading. I also experienced the same while reading many of the lessons while I was taking the course by correspondence. Thank you very much. The lesson has been helpful to me in many ways.

M. A. B., Hernando, Miss.

(I will have to place the price of this little lesson at \$1.00 hereafter, as I must write each one out by hand to give the effect desired, and many orders are coming in. A. P. B.)

A Nation's Tragedies

THREE TIMES in thirty-six years has this nation been called upon to mourn the death by assassination of its chief executive. And in neither case was the slain President in any sense personally a tyrant or a bad man. When the slayer of Mr. Lincoln leapt upon the stage of the theatre after committing the deed and dramatically exclaimed, "*Sic semper tyrannis*"—thus be it ever to tyrants—I suppose the charge as uttered against the gentle, tender-hearted, philanthropic, big souled Lincoln could not have been more grossly misapplied. James A. Garfield was a man of unimpeachable character, noble purposes, lofty aspirations and distinguished ability. Mr. McKinley was a man who won the hearts of all without regard to political affiliations, by his clean life, beautiful domestic fidelity, goodness of heart and broad Christian charity. These three martyr Presidents were victims to conditions, which I will attempt briefly to point out.

John Wilkes Booth was not an ignorant man, nor the product and expression of vicious associations. On the contrary, he was highly cultured, refined and of good birth. His act was the stroke of a discomfited wrong, given in desperation under the sting of defeat. His sympathies were violently enlisted in behalf of the lost cause and he became the sword of that cause which struck at the innocent, unoffending head of the power which had but recently been acknowledged conqueror. It was a blow of desperation by an agent of the conquered. The deed was a natural product of war, an outgrowth of a cruel, bloody struggle.

President Garfield's assassin was not an ignorant boor. In a normal state he was ordinarily intelligent and by no means illiterate. President Garfield was a victim of the spoils system in politics. Because Chas. Guiteau had done something toward helping to elect Garfield, he believed he should be rewarded with an official position. Because he did not get what he wanted he brooded and fretted and worried until his brain became fevered and hatred overbalanced his reason so that in a moment of frenzy he struck down the man of whom he had vainly sought the coveted favor.

Mr. McKinley fell a victim to a widespread and growing feeling and belief that labor is not justly compensated, that the poor are oppressed by the trusts and corporations. The man who did the deed was a disciple of anarchy, and anarchy is a product of that feeling and belief. He struck deliberately and in cool blood at the head of the government whose business doctrines and system many thousands of poor people believe to be responsible for the ills they suffer. It was a blind, ineffectual, unholy stroke by a fanatic, who was by no means a lunatic or a fool. It is said that Czolgosz was illiterate, but his words and conduct showed that he considered himself a martyr of a just cause, a sort of Arnold Winkelreid sacrificing himself to open the way to liberty. His words spoken in a loud voice and without permission of the authorities just before they killed him indicate this. He said, "I killed the President because he was an enemy of the good people—of the work-

ing people. I am not sorry for my crime." Of course he meant that the system of government of which Mr. McKinley was the chief executive was the enemy he struck at. No one could ever imagine the good hearted man himself to be personally an enemy of any good people.

The surgeons who made the post mortem examination of the assassin's brain said it was, if anything, above normal in quality, texture, size, etc. Normal is natural, and above normal would mean supernatural. But I suppose they only meant above the average. He showed he was no fool, too, when he said, "I believe in God, but not in priests and preachers," and by keeping the priests away from him during his last hours.

Of course all good people agree that, however true it might be that the poor are oppressed by a system of government which fosters trusts and monopolies, Czolgosz's deed was a foul crime and a blow struck utterly out of place one that will only tend to make matters worse instead of better. It is not the remedy to kill the head of a government to correct the oppressing influences of the government. Nor is the killing of the assassin the remedy for such deeds. It only tends to aggravate the evil. The publishing of the details of the crime, trial and execution, and the sympathy excited for the victim have but embroiled the anarchistic blood of other desperates and rendered such acts more probable than before. The remedy, the only remedy that will ever work any change for good, is education of public sentiment, or the instilling of virtue, honesty, mercy, justice into the hearts of the people. The killing of the criminal never did make crime less, but always aggravated the criminal tendency. We must get at the cause and correct that. If the poor are not justly treated under our system of government, let us correct it. And the too patent fact that many thousands of our good people think the system is wrong should lead us—not to imprison and maltreat them—but to see to it that wrong conditions are righted. To kill a poor, misguided wretch who did a dastardly, wicked deed is not the remedy, not any more than was the murder of our good President the remedy for the ills the poor complain of. There are unquestionably many reforms needed in our political system, and the unrest everywhere apparent makes it clear that something must be done. The assassination of our President as a result of this unrest is a warning we as a nation should heed. It means much and wise men know that the legal murder of an erratic boy is not the thing needed. The Golden Rule must take the place of the *Lex Talionis*. Reforms must be inaugurated and pushed to fruition in high places as well as among the lowly. Moral education must go hand in hand with our magnificent public school system. We must stop trying to prepare people for another world and give more attention to preparing them for this one. The greater part of our church ministrations and energy has been wasted—worse than wasted—in abnormal sentimentalism about loving Jesus and a sporadic effort to save souls from a place which never existed. Let all this power be hitched by the side of our secular schools in the work of making this world a better place to live in, and it will not be long until there will be no anarchists, no assassins, legal or illegal, and no more martyred Presidents.

(See Answers to Correspondents in this number.)

Answers to Correspondents

A VERY intelligent lady in New York writes: "You say you have been somewhat confused about the pious words of our departing President. If the orthodox people believed that, viz., it was God's will, etc., they would be compelled to consider Czolgosz a divinely appointed instrument to carry out God's will.

"Drummond's definition of evolution as being 'God's way of doing things,' is undoubtedly true of orderly evolution. But men's misconception of the divine plan gives us this disorderly evolution that thus far in our race advance has been man's way of doing things.

"A people who use the sword should not be surprised if their representative head should perish by the sword. There are many sides to this question, but, viewed from the standpoint of absolute Truth, we know that 'the hand that strikes thee is thine own.' If a man reaps, he must have sown somewhere, sometime, somehow. I shall await with interest your views in *The Life*."

I will here quote what Dr. H. D. Mann wrote Mr. T. M. Sullivan, Buffalo, N. Y., were the exact last words of President McKinley. He says in that letter that he stood behind a screen in the room where he lay and heard and wrote down at the time his last words. I quote from this letter as published in the papers with Mr. Sullivan's permission:—

"His wife came into the room and he said to her, 'Goodby, all; goodbye. It is God's way. His will be done, not ours.' There was some further conversation with his wife by way of leave taking, but this should not be repeated. About an hour later he said to his wife, 'Nearer, my God, to thee, e'en though it be a cross, has been my constant prayer.'"

As my correspondent says, if the manner of Mr. McKinley's death was God's way of doing it, then, from an orthodox point of view, the assassin was a divinely appointed agent. And it would follow that the killing of Czolgosz was wrong, since he only did what God bade him do.

I thank my correspondent for the suggestion that man's misconception of God's plan, or the will of Infinite Law, causes *disorderly evolution*. It all finally works out for the good; but man's interference and refusal to be gently guided by the Law's impulse cause confusion, coercion and wrongs to occur in the pathway of unfoldment.

Joseph was sold into Egypt by his brothers and great good resulted. He said to them after the good had appeared, "It was not you that sent me hither, but God." Did God cause the hardness of the brothers' hearts and their envy and jealousy which led them to the commission of the deed?

By no means did the Principle of Love and Truth lead them to such an act. But this Principle used the iniquitous intent of the men for the bringing to pass of this beneficent end. The orderly way would have been for Joseph to have heard the call to Egypt and gone then, and then for Pharaoh to have listened to his warning and made him governor, etc. But that could not be on account of the

obtuseness of men. So they had to be forced into it by a disorderly way.

It may have been right, absolutely necessary, that Jesus should be crucified. Yet, that fact would not justify the perpetrators of the deed. Their purpose was not good. If mankind had been so advanced in spiritual knowledge that the ideal life and the mastery of death could have been set forth and consummated without a tragedy, the tragedy would not have occurred. It was resistance to the Law of Life that ultimated in a tragedy. The impulsion of this Law toward salvation and man's mastery of destiny is resistless, and if people's meddling interference offers an obstacle, or their ignorance makes laggards of them, the result is a disturbance on the surface and the obstacle is made a stepping stone for progress.

It is too early yet to say what will be the outcome of Mr. McKinley's removal. I believe, however, it will open the eyes of our statesmen to certain conditions which superinduced the deed and that all will unite in a strong effort to correct them. Of course no one is silly enough to suppose that rigorous action in executing the criminal and in suppressing anarchistic gatherings is going to do it. That savors of persecution to those who are the sufferers, and we know that persecution only strengthens the cause of those who are the victims. We must get at the causes back of the conditions. The assassin of our President believed he represented a just cause. Is there justice in the complaint of the poor? Let us look closely into it and remove the cause of complaint. If it is partly their own fault, education, moral and intellectual, is the remedy. If we find a belief that desperate means must be resorted to, let us, as far as we can, correct that error. Force will not work on either side.

It may appear further on, too, that the best interests of the people demand such a man as President Roosevelt at the head of our government. Suppose he were to secure the co-operation of two or three other nations and stop that cruel massacre of an innocent, liberty loving people in South Africa, as he has already made a move to do. Or, suppose a crisis were to arise in which vigorous action were needed to check the dastardly impudence and bloody cruelties of the people who kidnap our citizens and hold them for ransom, and "our Teddy" could and would do it more effectually than Mr. McKinley would. Then might we begin to see that the martyrdom of our beloved President was not in vain?

Some one has suggested that Mr. McKinley's convictions of Truth and Right were far ahead of what he permitted himself to act out, wishing to please the political bosses, and so a higher, more spiritual embodiment became necessary. His efforts to avoid the war with Spain, his overruled attitude about Porto Rico, and a few other things would seem to give some color to this supposition.



I feel it my duty to write you and tell you how much those twelve Healing Thoughts in Oct. 17 (No. 25) *The Life* have helped me. I read them every day three or four times.

Mrs. E. K., Washington, D. C.

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KEY-NOTE.

**JUSTICE, AND VIRTUE, AND PURITY, AND LOVING
KINDNESS NOW PREVAIL IN THE EARTH, AND
THE OPPOSITE APPEARANCES ARE CLEANSED
AWAY FOREVER.**

October 23rd (The Life) came yesterday. I must tell you at once that the Key-Note is just what I have been holding for some time. It came to me in giving a treatment. . . . The Life all through from beginning to end this week is the very best of all. . . . Mrs. Barton was truly inspired when she wrote Healing Thoughts for this number. When I speak of the good words in The Life. I am not asking for thanks, but it is my way of thanking for the good I receive. Then when I say that is so good, I help to awaken in some other reader the knowledge of the good.

S. E. Sands, Cantonment, Okla.

(One of our graduates.)

I NAME three substitutions that must be made before the millennium can dawn upon the Earth:—

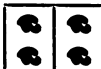
In business, *Co-operation* instead of competition.

In political and social relations, *The Golden Rule*, instead of the Lex Talionis.

In religion, *Being* instead of doing; *love of the right*, instead of fear of penalty.

Of the new book, by "Ellebard," "Life's Spiral Stepping Stones and Highway Views," Mr. Chas. W. Smiley—editor of the unique magazine "Occult Truths," Washington, D. C. says:—"I have written a somewhat lengthy article apropos of "Ellebard," I wish every Christian could study this book. It has its mission and breathes a sweet spirit.

Thanksgiving Holiday Extra just out. Send 10c for a copy.



Healing Thoughts

IN RESPONSE to a number of requests for healing formulas I herein write instructions for some of them.

One has said that the thing now most desirable is a power to upset natural law. Since natural law is right in all its ways, we find we do not need to interfere with its processes, but must only prevent or change unpleasant circumstances by rectifying the thoughts that occasion them; and thus obviate the procession of undesirable phenomena to which the race's claims have made them subject.

The natural "law of the spirit" as it is in the true individual Self, is the power that is now upsetting sickness, poverty, weakness, ignorance, envy, jealousy, pain, and is making free from the "law of sin", and of failure. A law which ignorance—in its failure to understand the natural law of truth—has *made unto itself!* The truth when received turns ignorance into wisdom and bondage into freedom.

The Universal Substance or Life-essence, upon which all things depend and from whence they exercise all their energy, is in all languages called *Good*.

Then since universal Energy is All-good it follows inevitably, that evil is not an entity, and has no power in and of itself. It is then plainly wise to get rid of the belief in that which is not a reality, and deal with that which is real and true. Thoughts of evil cloud the body with infirmities, while thoughts of rightness and truth clothe it in righteousness and health. Words that are true of the Spiritual Self, are right words for the soul, and its right thinking is righteousness. Hence this *first*

*Formula:—*I do not believe in evil. Since Good is Omnipotent, a power opposite to Good would be impossible. I may lend evil power as I may lend anger or passion power, but it wears on atoms composing the body, so I will no longer give power to that which has no substance in it.

I will speak words that are true of my spiritual Self, and so renew my strength day by day:—"I am alive with the life of the universe; I am strong with Its strength; aglow with Its health, and I am now conscious of my close relationship, my unity, with the Supreme Good. I and the Infinite are one substance, one Life, one Love, one Intelligence." As the winning of honor is but the "revelation of a man's virtue", so the reward of the righteous reveals his trueness and zeal for truth.

For the one who wrote, in the second letter, "I have tried to use as little headache medicine as possible,—I hope I am not impatient," etc., I give

*Formula 2nd:—*I am not dependent on any drug or outside thing for my health. I get my health by claiming it. Health is my lawful inheritance and I have only to make that declaration.

I am not of flesh, and I refuse to inherit any inharmony from foreign substance. Eternal Spirit is my Life; I cannot be weak, I cannot fail nor *fear* failure. I have nothing to fear. I am free. I am victorious. I am pure in heart, true in thought, well in body, sound in health and wholeness.

It is not a fault to be disquieted when one is under the hypnotism of drugs and sickness, for unrest is the sign of inquiry, and means the beginning of growth out of those false conditions. True words from the healer give new life and tone to all the atoms that compose the body—by calling them to order, and causing them to rotate harmoniously. Then you begin to realize the coming condition of harmony and health. When the nerves are unstrung they are as a striking mob. Now these atoms which constitute the body are all *mental* in substance. Physical atoms have never been discovered, even by the aid of the most powerful lens. This is why these particles that compose the body are so readily influenced by mental treatment. And when I make successful statements about the laws of being in regard to you there is no power that can prevent them from influencing those particles to resume their normal operations and so bring rest and strength and peace to the nervous system.

You are the only influence that can by willful unbelief retard the progress of right results.

Drugs are an offence to nature. It is true that medicine sometimes seems to relieve. An opiate will weaken the heart's action so that it cannot beat so fast and so quiet the nerves! Soda will relieve an acid stomach, while the natural energies of that organ will fold their hands and retire from the presence of an artificial substance! The retirement of one bodily function, if not quickly recalled and reinstated, will occasion the withdrawal of other vital functions from fulfilling their offices, until the entire system may be thrown out of order and thus depleted.

It is wholeness the body must outpicture. It cannot be defective in part and be wholly perfect. The human system is a wonderful structure. One drop of impurity, "foreign substance," will speak right out for itself. "Here I am in this man's body! I descended down out of his temple of thought. You do not like to look into his eyes because I am peeping out through them!"

All the avenues of the body must be orderly, fresh, sweet and clean before they can altogether outpicture the perfect man. Sore eyes is a signal that the rest of the organs are in danger, and so with any of the physical organs. The whole is equal to the *sum* of all its parts. And in perfect Science each part must be perfect before the whole can be called perfect.

The treatments address the mentality, and from thence influence the bodily organs.

The true healer sends all the strength of his words, which go like a search-light to the case under treatment, for sure healing. The thoughts must concentrate upon the one only, for the time being. It is to this patient that the strength, the virtue is all directed.

The healer knows when that virtue has gone forth efficiently, by the renewed presence of the Holy Spirit within. There is a renewal of the life-energy or virtue from the universal Supply which belongs to and is at the healer's command.

Natural modesty is a sweet virtue, but a cowardly plastering over of false sentiment is to be denied. It has held people back from speaking the truth. It has made them false in their lives and untrue in themselves.

To say "I know I am a great sinner," is to exercise false modesty. Be what you are in truth. Learn the truth about being and its laws and be true to that.

Truth of Being? This truth is, "You are the representative of the Infinite Powers. You are expected to be it, claim it, stand by it, and do not try to excuse yourself from effort by any apology from a flesh standpoint.

Stand erect, stretch up, breathe full and lift your ribs on either side until your chest expands and your vitals all smile in recuperation and in their freedom from oppression. Take all the exercise you feel like taking when in that position.

If in this act of leaving from the liver side the suspensory ligament resurrects itself with a snap, do not mind the twitch that follows, for you are now guided by your infinite Wisdom and cannot make a mistake. Thus is the liver freed from oppression and the nerves, capillaries and excretions have fair play.

Now let us send words that cause all the atoms to vibrate back into health throughout. Say of every form of sickness "get thee hence for I am made in the image of Perfection, and I have no room for you. I am sound and well; I am positive and true.

"I reflect the universe of Good. From everywhere come words of Truth making me to know that I am free, wise, immortal, and to show forth health, wisdom and harmony.

"My words shall not return unto me void." They have accomplished that whereunto they were sent.

C. J. B.



THE BIBLE LESSON

FOURTH QUARTER.

1901.

Lesson VIII.—Nov. 24.

WORLD'S TEMPERANCE LESSON.—Isaiah 5:11-23.

KEY-NOTE:—"Woe unto those who are mighty in drinking wine, and valiant—in spicing mead."

Isaiah was a prophet in Israel from about B. C. 750 to B. C. 698, about 60 years.

This prophecy was written soon after the founding of Rome, in Jerusalem.

The Bible verses comprising this lesson I take from the Polychrome translation.

11. Woe unto those who rise at dawn to addict themselves to mead,
Who tarry late in the evening, inflamed with wine;
12. And lute and harp, timbrel and flute, and wine are at their banquets,
But they regard not the Lord's work, and they see not the operation of his hands.

These verses describe both the intemperate man and the one who indulges too much in sensuous pleasures. It is an appeal to Judah to arouse from her lethargy and frivolity and see to sadly needed reforms. The state described is that which preceded the downfall of every na-

tion that has ever fallen from an eminence of power and wealth to oblivion. Men, too, and women as well, who prosper and then drivel in luxuries and vice, waste, fade and sink out of sight.

13. Therefore my people go into exile unawares, And their honored ones are sapless from hunger, and their noisy throng parched with thirst.

They foolishly indulge, not knowing the effect or the end. How insidious are the encroachments of pleasant vices and the indulgence of the senses! Thus people waste both substance and their bodies blindly and unthinkingly. Suppose one should enter the banquet hall of one of our fashionable society dinners where Mrs. A. has striven very hard to be as stylish as Mrs. B. when she gave her entertainment, and say, "Woe to you time-servers and debauchers of mild degree! Repent and turn, or your souls will parch and fade away." They would telephone for an officer and have him locked up until the next morning when a charge of disturbing the peace would be brought against him in police courts and he would be fined \$5.00 and costs—about \$10.00 more, and "society" would go right on debauching as before, led into exile unawares.

14. Therefore sheol gapes ravenously and opens the mouth to its widest; And the splendor of Zion and her busy throng, and all who are joyous within her plunge headlong into it.

15. So all humankind is bowed down, and man is brought low and, the eyes of the high ones are brought low;

16. but the Lord Sabbaoth is seen to be high through judgment, and the holy God shows himself holy through righteousness.

Sheol is a Hebrew word and means a place of concealment or hiding. It is here used to designate the grave or tomb. Death flourishes as a result of unwise indulgences of sensuality. People who so live always die young.

Verses 15 and 16 are not written in poetic form as the balance of the lesson is. They are believed by the later translators to be interpolations.

Retribution is righteousness as much as reward. Hard conditions must follow transgression of the law, *in order to salvation*—not to satisfy an angry deity or to wreak a vengeance.

17. And lambs graze and fatlings feed amid ruins.

This means that Jerusalem shall become a ruin and a pasture for stock, grass growing upon her streets and the sites of her buildings. This comes true of every city which becomes a Babylon in vice and luxury. It is the law. Let our modern Babylons beware.

18. Woe unto those who draw guilt on themselves with cords of ungodliness.

And punishment as with traces of a wain:

19. Who say: Let his work hasten, let it speed, that we may see it, Let the purpose of Israel's Holy one draw nigh and come, that we may perceive it.

A wain is a cart rope, a very strong cable.

The wayward seem to be *bound* to continue in their way until punishment or retribution comes. They refuse precepts and warnings until the reaping begins. Then the only remedy is to lay off their coats and reap the harvest

to the last straw. It is the only salvation for the stubborn transgressor of the law of being.

Verse 19 doubtless refers to the taunts thrown at the humble prophet as he went about the streets of Jerusalem in sack-cloth and ashes predicting evil in a loud voice.

20. Woe unto those who call evil good and good evil, Who put darkness for light, and light for darkness. Who put bitter for sweet and sweet for bitter!

For example, those who call fear and belief in depravity good, and joy and laughter and healing by the word evil; putting the doctrine of the damnation of souls for light, and that of final salvation of all for darkness; putting God's wrath for sweet, and Infinite Love that never could be angry for bitter.

21. Woe unto those who are wise in their own eyes, and keen-witted in their own conceit!

22. Woe unto those who are mighty—in drinking wine, and valiant—in spicing mead.

23. Who for a bribe declare the wicked righteous and strip the righteous of his righteousness.

Vanity is here condemned—not a reasonably good opinion of one's self.

In verse 22 reference is made to those who depend for their valor on a drink of intoxicating liquor. Almost all the fights and murders are superinduced by strong drink.

Many speakers—even preachers—and writers believe they must have a drink before they begin speaking or writing. They think they need a stimulus. It all results in woe finally.

Verse 23 refers to injustice in courts and before rulers and in all places where judgment is passed on people. There is much of this practiced in high places.

Woe unto those who are unjust and cruel! I believe Infinite justice will ever defend the oppressed and the wronged.



MEDITATIONS

By KAXTON

AMID THE general exaltation of mental forces over physical, it has become too common an error to ignore the legitimate and inevitable effect of our physical environment. While we are able in a large measure to control our environment in so far as it affects our spiritual welfare, we are still removed only by a short period from the age when physical might was supreme.

Greek culture was possible only by reason of the skill, bravery, and patriotism of the Greek soldiery. Athens remained the eye of Greece only so long as the valor of her defenders could defy a brutal world. The highest ideals of Greek art were conceived and given to the world by masters not only of sculpture, but masters of slaves as well. The slaves of Athens relieved her aristocracy from the cares of menial toil and thus rendered Greek culture possible.

The glory of Athens was blotted out by the invention of the Macedonian phalanx, a simple physical adjustment

of soldiers and spears in an invincible line of battle, by which Alexander taught the world the supremacy of force, and inaugurated the reign of militarism which survived throughout the Roman domination of the world and stamped itself upon the national life of all Europe. The navies and standing armies of Europe today are monuments to the genius of Alexander, and a recognition of the supreme importance of brute force in the councils of nations.

**

Politically we are scarcely out of the grasp of sheer force. Feudalism laughed to scorn the prating moralists, but fell with a crash when the invention of firearms placed the common soldiers on an equal footing with the armored knight. Now the question arises as to Commercialism, the successor of Feudalism. Feudalism exalted physical prowess; commercialism exalts cunning and financial astuteness. The result in each case is injustice to merit of the less aggressive kind.

**

Both systems are founded upon wrong and are therefore destined to decay. The first became obsolete by reason of a simple physical invention. The second is flourishing amid the assaults of moralists and theorists. Political outcry against trusts is only one method of attacking Commercialism.

**

But amid all these attacks the commercial spirit grows apace, and the end is not yet. Even now it is easy to see that a simple physical invention or discovery by which the poor man would be rendered in a measure independent of his rich brother would do more than all rhetorical and oratorical effusions to bring the purse-proud lord down from his perch of unnatural exaltation, and give to the worthy poor a recognition of true merit.

**

The invention of an inexpensive method of deriving food products directly from the elements would settle the question of commercialism forever. The greatest bondage from which the human race suffers today grows out of the stern necessity which compels men to delve after food for the body. Political corruption rests upon the weak dread of physical privation which might result from an independent course. The same craven fear creates a time-serving spirit in the pulpit, a snobbish and sycophantic pandering to wealth in all the learned professions, and a base servility on the part of wage-earners.

**

The history of the world has amply proved that a hand to hand struggle with physical hardships and privations is incompatible with the highest culture. The logic of these reflections is that reformers who hope to elevate the masses must look out for the physical basis of any attainment which they hope for the world. Spiritual refinement naturally reduces the number and severity of physical necessities, but we have not yet learned that the spirit can feed and clothe the body, or set aside these hitherto imperative necessities.



Your article on the "Three Eternal Verities" is a master production. S. L. Dial, Greenville, Texas.

"FLASHES."

The following nine "Flashes" are clipped from F. Burry's Journal:

We have much to be thankful for in our hard problems. But for these, there would never be born those creative ambitions to advance and excel.

The path that leads to mastery and success is right before us; but often we are unable to see it; the way is made clear to our vision as we compose ourselves, and allow Faith to guide our footsteps.

Too much hesitating, "thinking over things," is the cause of many failings. Make decisions; follow out your intentions; express your thoughts in action;—such are the steps to realization.

While "tomorrow can take care of itself," do not overlook the fact that today's seeds sprout forth in the future; and that the days and weeks and months, and even years, come round very quickly; and you should therefore build for more than the immediate present; you should lay strong foundations, and build firm and lasting structures,—all of which takes time.

Keep your thoughts away from fears and anxieties, and you will not only enjoy a feeling of harmony and freedom, but you will thus place yourself in a position of power, and make yourself open and receptive for all that belongs to success.

Ungenerous selfish actions, petty faultfindings, superciliousness, arrogance,—these prevent any expansion. While you give details a due attention, you must not let the trifles bother you. Use your mental energy to greater purpose.

The mighty works of art! How they inspire us on to action. We may produce works just as fine. They are all creations of love. Love is the energy divine that crowns all productions which are born of her, as Fine Arts.

The groove of old habits and customs imprisons the soul in most cramping limitations. If you would be free, and thus happy, you must be bold, and dictate the order of your conduct in keeping with your highest noblest ideals.

It will often be found that one venture requires another; that as soon as one step is taken, the path of action widens to one's view,—progress increasing is demanded. Life is growth; there is an eternal advance throughout Nature; and in Man, this law of growth is conscious, necessitating even a closer and more strict obedience to the law.



LIFE ETERNAL, OR KNOWING GOD.

THIS is Life eternal, to know God, the only true God; and the Christ whom he hath sent.—St. John xvii.3. Philip saith unto him, Lord shew us the father and we will be satisfied. Philip, he that hath seen the Christ in me hath seen the Father also. The Christ is in the Father and the Father is in It and me and you. St. John xiv 8, 9, 10, etc.

I shall no more speak unto you in proverbs, but I shall now show you plainly of the Father. God is Intelligence

and doth love you, because ye have loved the Christ in me; and have believed that It the Christ came out from God. I, the Christ, came forth from the Father, and am come into the world, again I apparently leave the world and go to the Father. St. John xvi 25, 26, 27, 28.

Again Jesus said: He that believeth on me, believeth not on me, Jesus, but on him that sent me, and he that seeth the Christ in me seeth him that sent me. The Christ and God are one. The I am intelligence is come a light into the world, that whosoever believeth on me or It should not abide in darkness or ignorance. I am Intelligence. St. John xii 44, 45, 46.

Then said his disciples unto him, Lo, now speakest thou plainly. Now are we sure that thou knowest all things. Thou art intelligence. By this we believe that thou cometh forth from God. St. John xvi 29, 30. And this is Life Eternal, to know God, the only true God; and the Christ whom he hath sent.

The Christ said unto Thomas, I am the way, I am Truth, I am the Life. If ye had known me, ye should have known the Father also, and from henceforth ye know him and have seen him. St. John xiv 6-7.

God and the Christ are manifestations of Intelligence and are to be spiritually discerned. H. A. H.

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

VOL. 8. KANSAS CITY, MO., WEDNESDAY, NOVEMBER 20, 1901. No. 30

THE SOUL

I HAVE sensed in secret moments
The soul in its silvery sheen,
The radiance of its splendor
Surpassing all that eyes have seen.
'Twas powerful in purity,
Enveloped in light supernal,
Far beyond imagination;
It impersonated love eternal,

'Twas wisdom in embodiment,
'Twas faith reserved and yet expressed,
'Twas light without reflection
Beaming on in its own behest,
'Twas hope reaching through the ages,
Past and future centered there,
Still receiving but not needing;
All fulfillment without care.

'Twas joy for every blessing, every
Courtied bliss, beauty born of peace
Expressing what it is to "simply be";
Consciousness asking no release.
'Twas harmony; all vibration
Found its chord, as echoes blend.
'Twas all: 'twas "life everlasting."
"First and last," "beginning and end."

Nodie.



The leader this week is part of a lesson written by a pupil in Oregon, the Normal Course. It was all good, but too long for our space. Next week the leader will be a thanksgiving article by our inspired contributor, "Ellebard," author of the new book, "Life's Spiral Stepping-Stones."



THE MINISTER MIXED.

THE STORY is told of a prominent preacher who was called upon to officiate at a wedding, the principal parties to which occupied a high position in society. It was a home wedding, but a large number of guests were present. At the conclusion of the ceremony an old shoe was tossed before the newly married pair. The minister for a time seemed embarrassed, not knowing what to say. When he found his tongue his mind confused the funeral and wedding service and he announced that those who so desired might now come forward and view the remains.

ANNOUNCEMENT.

WE BELIEVE the time has now come for The Life to change its form in the process of its evolution from that of a weekly paper to a monthly magazine. We propose to combine The Life and the Holiday Extra and beginning January, 1, 1902, issue a splendid Christian Mental Science Journal combining the features of both papers and adding several new departments. We are confident you will be pleased and will unite heartily with us to make it a great success.

In order to give us time and opportunity to make the change, the next issue of The Life, dated Nov. 27, will be the last one as a weekly. All paid up subscribers' dates will be moved forward one month so that they will not lose that time.

And we must kindly urge delinquent subscribers to pay up to Dec. 1 on the weekly so as to begin anew with the monthly. It is important that you do this as we will necessarily be put to heavy expense getting ready for the new magazine. Notices of amount due to Dec. 1 will be mailed to all who are more than three months delinquent, those whose date is farther back than Sept. 1, and we hope you will respond promptly.

As an inducement for you to pay up now, we will make you who receive notices this proposition: *If you will send the amount due as marked on notice, and 50 cents more, before January 1, 1902, we will enter your name on the subscription list of the new magazine marked paid for one year.* The subscription price of the monthly will be \$1.00 a year, and it will be worth \$2.00. We intend to make it handsome, original, fresh, powerful and full of life. Friends, please take hold now and help us to achieve a grand success with the new monthly, The Life.

A. P. Barton,
C. Josephine Barton,
Editors and Publishers.



IT IS the idea of brotherhood that makes men decent toward each other—so far as they are decent. The idea of brotherhood and equality is the idea that will eventually set the world's wrongs right. Kindness and good will, tolerance and the recognition of mutual rights go with the brotherhood idea. Men will not oppress or cheat other men when they come to regard all other men as their brothers.

They are moving that way now, even if the progress seems pretty slow.

The weak are the brethren of the strong. In the course of evolution the strong will regard the protection and assistance of the weak as their first duty.

--Editor Hearst, in N. Y. Evening Journal.

The Atonement

(Part of Lesson 7, Normal Course.)

By Jessie C. Mills.

IT IS taught that the first pair of people did a wicked thing and that therefore every other man is naturally at enmity against God, and that for this natural meanness and the troubles it leads him into, God is angry with him, and that something must be done to appease God's wrath, and that by some mysterious method man must be made over.

As we think of it now it seems astonishing that such an unreasonable fallacy could ever have been so largely accepted. But the most unreasonable part of it all is the method devised to make man a new being and to appease God's wrath. The unenlightened heathen first taught that the shedding of blood would make it all right with their gods and as they had many gods, much of their time and possessions were given up to this supposedly important work. Then the Hebrews took up the custom. Not only did they slay innocent animals and men, but many women and children were conscientiously sacrificed. It is said that God became angry at David, a man "after God's own heart," because he had taken a census of his realm, and that in his anger he slew 70,000 innocent people in one day. Again, that the odor from the smoke of the 150,000 innocent animals which Solomon slew and burned at the dedication of his great temple was pleasing to God.

For several centuries this sacrificial slaughter of animals continued. Later the Jews ceased to follow the custom of slaying animals, and then the doctrine of the vicarious atonement was inaugurated in the Christian church. The misconception of the purpose and method of atonement has led to the teaching that a simple look at the "middlecross" will save the vilest, and that simply being willing to cast all cares and burdens of sin upon Jesus, will, even in a moment of time, admit the most blackened criminal through the portals of the golden city where all is purity and peace, to dwell forever with Jesus and little children and with him who has lived a long life of devotion to all good. To this day the doctrine is very carefully guarded as the chief essential, and even a test of orthodoxy, by many of the churches. Many thinking people even dare not question it. A college professor who is a progressive thinker while in conversation on metaphysical lines, said, "Oh, I am orthodox; there is no question about that." I said, "What do you think of the blood of Christ and the vicarious atonement?" He replied, "I hoped you wouldn't ask me about that," and evaded an answer.

The great leaders and founders of churches have differed as to how atonement was made.

Calvin thought that this kind of a death, that of a God-man, was the only thing that could have saved man from the curse of sin. Also, that if man had remained pure, he would have been too small a being for God to recognize without a mediator. Luther concluded that right-

eousness was imputed, not to those who had become righteous, but to those who believed that Jesus was righteous.

Jesus was indeed a righteous man and had a great mission. As the Christ he was a savior, his own savior. Jesus was a perfect embodiment of the Christ and thus his salvation was complete. In him the without was as the within, perfect. Jesus was the son of man and Christ was the son of God, and Jesus and the Christ were one. He fully recognized his perfect relation to the Father Principle, so was a perfect example of the atonement.

He had a mission in the salvation of mankind, but not in the way that the church teachers have supposed. Both by example and by precept he taught the people how each might save himself. He said, "Ye are one with the Father even as I am one with the Father." He did not teach any method by which man might be saved from the results of sin, but that he might be saved from *sin itself*. He pointed man to the Christ within himself as his Redeemer, and showed his strength to overcome all sin or shortcoming, and that this was the way to obtain salvation. He taught men how to meet all the unripeness of their environment so as to convert all difficulties, no matter how peculiar or how small or great, into blessings, thus making them stepping-stones on which they might rise to a plane where they could not again encounter them.

To pay a debt removes all obligation. But if one pays the debt of another, he has not removed all obligation, for this other is now in debt to the one who has paid it.

There are just two ways to remove obligation: First, by paying the debt yourself. Second, by the *repentance of the transgressor in such a way as to lift him in understanding above the plane of temptation to again assume the debt*.

Real sin is intentional shortcoming. No real sin can be forgiven by remission. The only way to get rid of the results of sin is to overcome the sin plane itself, thus stepping up onto a plane where the sin will not reach you. This does not blot out past sins, but stops further progress of the effects of those sins. "Whatsoever a man soweth that shall he also reap." But when the reaping is done it is done forever. People often continue to reap unpleasant results because they are continually sowing the seed that produces such results. After a field of wheat is harvested, the farmer does not repeatedly go over the same ground day after day expecting to get another crop; but when he has sowed more seed he expects another harvest. If I am guilty of sin today, in due time I must suffer. But if I sin no more, my suffering will cease as soon as I have overcome the results of this day's sin, but no sooner. As long as sin is continued in, it cannot be forgiven, but the suffering must also continue.

Unpardonable sins are those which are willfully and intentionally committed and persistently practiced in conscious light of knowledge. It is only repentance that brings remission. Jesus taught that without repentance there is no remission of sin. No sacrifice and no divine favor can change this law. This is mere justice. Jesus

did not come to defeat justice. If he had, as is taught, paid the penalty of the sins of all men so as to let them go free, it would have been wholly unjust, and in this he would have failed to give us an example of true living.

How then is man to be saved? God does not need to be reconciled to man, but man must be reconciled to God. Infinite Perfection cannot change.

Man is not really lost and sinful. He has believed himself so because he has believed himself separate from the Father Principle.

The new birth is simply the finding of the Christ within ourselves, a consciousness of our *oneness* with the Universal. This illumines and gives strength and peace.

This may very appropriately be called the new birth, for a new life now begins.

God and man are always one, of the same essence and substance, but man must be conscious of this oneness.

To him who will marshal his thought forces and compel them to dwell continually on the Christ within himself and his inseparable union with the one presence, Good, the atonement will be a continual and complete realization. He will not have to watch his habits and his modes of action; they will regulate themselves. Errors will fall away and good become established.

Oh soul astray and estranged! deny your separateness from the good you desire. *Affirm your inseparable union with all that the Infinite is.* Look within to your Christ Self, the center of your being, and dwell there and know that the outer self and inner self are one. Learn to appropriate the Christ Self. Atonement is for every one. Science has made the way clear. Remember that this is the way of salvation and the way to heaven. Walk ye in it.



YESTERDAY THE minister of the Church of this World told his audience that the practice of closing the eyes in prayer is a continuation of the habit forced upon the sun worshippers a hundred centuries ago by the fact that their god was so bright they could not look at him when they prayed. This attitude in prayer, he said, became a fixed habit and has been handed on down to the present day.

I wonder how he found that out! Did some one notice the first worshippers who did not pray to the sun and record it that they closed their eyes in prayer and that they got it from the sun worshippers? I rather think it is only some one's guess, and a very poor guess it is, too.

I believe it can be shown to be true that the pagan people of ancient times who looked up to images in prayer did not close their eyes usually, and that the Jewish priests looked up toward heaven when they aspired and sought blessings, and fell upon the earth, hiding their faces in humiliation, when they confessed sins. Jesus, according to the New Testament, usually raised his eyes, wide open, toward the skies when he prayed. So did his disciples.

I believe the practice of closing the eyes in prayer began at a much later date than the time of the apostles and arose from the following causes: God is invisible; hence

it is appropriate to enter the realm of the invisible when we pray. If one stood in the open air alone he might appropriately raise his open eyes toward the blue silence above to pray. But, in a house with other people present, it is needful to close the eyes to shut out suggestions of other things when we would enter the silent realm for prayer.

It is natural and appropriate to close the eyes in meditation. One can concentrate his thoughts better in that attitude. Jesus' suggestion of entering a closet is founded in this fact. To enter the silence for communion with the Invisible Powers (Elohim,) we must shut out as far as possible external intrusions or suggestions from visible things. Hence the propriety of closing the eyes. It seems to me shallow and ludicrous to try to trace the origin of it to the sun worshippers of prehistoric times—to say that those people had to shut their eyes because of the dazzling brightness of their god when they raised their faces toward him, and this became such a fixed habit that people now in their silent meditations shut their eyes, from mere force of habit, just because those sun worshippers did before Abraham was born. It is a very poor guess.



TWO YEARS ago Jacob B Kemerer of Pennsylvania was elected to the State senate. Immediately he began to lose his eye sight. At the last session of the legislature he was totally blind. His son led him to the senate chamber. He recently died of kidney disease. He had often expressed a desire to see his family before he died. This desire was gratified. For ten minutes before his demise he could see clearly.

It has often occurred that persons who had been for a long time badly drawn and stiffened by rheumatism, would straighten out and the joints become perfectly supple just before death claimed the body.

There is a reason for this, a philosophy of being that we would do well to study. I believe it is solely the mortal consciousness and belief in diseased bodily states that hold the physical functions from normal activity. As death approaches it first destroys this abnormal phase of life setting the body free. Then the spiritual consciousness takes control momentarily ere it withdraws from the body.

It would continue to hold the body in life and raise it up at this crisis if it were not for the fact that the personal self has been so exclusively built on that mortal consciousness that now the body must go with it, being so much a part of it.

Then, in order to heal persons so suffering before they reach that point of dissolution we must dispel that mortal consciousness by suggestions of spiritual truth. Thus the spiritual consciousness slowly takes the place of the mortal in the control of physical functions.

But often it requires very strong and persistent effort on the part of the healer to bring this change about. It is sometimes almost equivalent to killing one personality and resurrecting another out of his ashes, so stolidly set are some in their disease habits. They have *lived in* the diseased parts so long and exclusively that they have formed there vital centers of abnormality and become as one possessed of a demon. Such centers must be scattered and new life-power substituted at the same time. This is true healing and may result in restoring sight to those who have become blind and lubricating ossified joints.

But there is an essence of very touchy selfishness at the center of all long standing diseased states, and when the healer touches this the patient often "gets mad" and says he is worse and dismisses the healer; whereas, if he had subdued that selfish ire and hung on a little he would have been healed.

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

KEY-NOTE.

NOW WILL THE WAY APPEAR AND I WILL BE
GUIDED BY INFINITE WISDOM INTO THE
COURTS OF VICTORY AND DOMINION.

AN APPEAL.

I DO not pray, O God, to Thee
To lift me high;
I do not ask that there may be
No troubles I
Must face in climbing up; I pray
For no man's help along the way.
But give me strength, O God, and heart
To try and try;
I do not crave an easier part,
I only sigh
For strength to stand among the few
Who bravely struggle and subdue.

—S. E. Kiser.

EDITOR HEARST of the N. J. *Evening Journal* thinks
the Cubans are beginning to prove that they are
abundantly capable of self-government. He very appro-
priately adds:

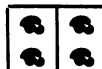
"Responsibility, necessity and opportunity are the
factors that reveal and develop character.

"Liberty is the greatest developer of character.

"There is a splendid reserve force in almost every
man that only comes into play in emergencies. Nations are
exactly like men.

"Responsibility steadies and enlarges. Men grow up
to the ability to do important things by having the neces-
sity for important things thrust upon them.

"Most men are much better and much abler than they
are believed to be. Sometimes a test comes. Then they
show what they had in them all the time and no one sus-
pected it."



Healing Thoughts

NATURE IS full of sweet Life and Health and Peace
this fair November morning. Harmony reigns.

Through the green and golden maple-leaves before my
windows the Spirit of Indian Summer from out the dia-
tant foliage merged in blue, lifts its wings over all in
heavenly benediction. The Sun aslant, glints from the
leaves opal-like, and every tree and stem and blade of grass
and living thing is vibratile with the fire and thrill of
holy Life.

Not passionate life that flares and wastes in material
contact, but the fulness of restored energy after prolific
manifestation, when the leaves and the blasts are shel-
tered in the caverns. Thoughts of cozy evenings by the
fire-side, when readings or stories or pleasant talks of the
great world and why we are in it come invitingly and we
meditate upon that course which, wisely taken, in this
world flows onward evenly like a peaceful river.

To reach that spot in the human Consciousness where
all is good and there is no more evil forever, has long
been the highest ambition of the devout, and is now act-
ually the glad claim of the spiritual Scientist. For ages
the Voice of Siren Truth has been coming out of the
Whiteness of Purity and Wholeness, while the longing,
wondering, aching human heart has ever stood anxious
and ready to answer the call.

When one system has failed another has risen, so that
the longing and the searching and the feeling after the
way of health and strength, with white hands outstretched
and the unknowing heart ever accompanying hope with
faltering, belief with doubt, ambition with despair, never-
theless still keeps the fascinating vigil.

Step by step Nature's doors have been opened. Pros-
perous churches have arisen, to give place to new names
that flourish for awhile. Creeds have hardened until sec-
tarians soften. Sects are always sectarian.

The old creeds tried to down the Individual in favor
of organizations. The sectarians were over zealous in
their search when they made the Image of God assume a
humility it could not have, and worship at a shrine it
could not respect.

The Individual is the Image not only of its universe
but of its country. A country is uncivilized because its
individuals are uncivilized. Show me a civil people and I
will show you a civil government. Show me a people that
are imbued with the idea of a universe half good, half
evil, and I will show you a country that believes in wars
and that has fightings and dissensions and diseases
among its citizens. Show me a spiritually enlightened
country and I will show you a people who all know the
Image Self, from the least to the greatest, and we do not
have to say "know the Lord," for Truth is known by all,
and it makes them free.

Our country is the open, house-top proclamation to
the world of what we are in heart and mind.

To know that the individual stands preeminent,—next
to God the universal life, and to apply it in ourselves, is
our salvation. To know that all the invisible powers are
organized in the human, makes us consciously powerful,

so that disease and worry are put away with all false appearances never again to rise. *The Individual then is the greatest organization possible.*

The church no longer achieves victory over individual liberty, nor enchains the free trend of thought. So drop all fears. Let go of the tethers, and know that within yourself is every resource. To do this is true worship, and well-pleasing to the Harmonies that be.

It is a habit of the old idea of humility and service. I know a good widow who attends to her household, her church and her preacher,—a cross man at home, one who tells stories (falsehoods I mean) and who is most of the time away from home hypnotizing protracted meetings, and getting petted to death by the sisters, while his seven children are scratching round, trying to help their little mama make it pleasant for the bundle of selfishness when he comes home for a fresh wardrobe. I know this really good but deluded widow, who, in the church-swim, believes with the rest she is helping him to serve God! What is worship? Hear what Mr. Ingersoll, the model man in private, says:—"To do justice; to defend the right; to keep the peace between neighbors and nations—this is worship. Work is worship. To build a home, to keep a fire on the hearth, to fill with joy the heart of her who rocks the cradle of your child, this is worship," etc.

This lady church-worker says she has a pain in her side; and Paul had a thorn. Paul said, "When I would do good, lo, evil is present with me." And this one little wrong figure put down in his problem was all that was the matter with Paul.

Now this good widow (she is not only good, but pretty and popular) should awaken out of her hypnotic state in regard to the church. She should not serve the church nor the preacher. Then *he* would awaken all the sooner to know the freeing truth. Preachers and their children make excellent Scientists when they shake off the ashes of an out-grown creed and arise in newness of life.

Let her instruct the preacher, since *he* dare not think for himself. Let her tell him of Jesus' words to the Samaritan woman as she drew water from Jacob's well.

"Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet in Jerusalem, worship the Father. The true worshiper shall worship, in Spirit and in Truth."

That hour is *now*. The church is an institution of the past. Thinking people need it no longer. Let the unthinking and the barbarian pass through it. It is a lawful phase in the soul's progress, but when growth in grace and knowledge is the soul's command and watchword let no sectarian try to catch it and tie it to the stake he has driven. Wisdom never acts this way. When the great master painter, Leonardo, grew past his teacher, Verocchio, the teacher did not try to hold him back but said: "Leonardo da Vinci, you have surpassed your master." He was the true teacher.

More and more is the individual coming into recognition. More and more must it be said, "I will have nothing between me and infinite Mind. I do not have to go anywhere to worship Spirit, nor to be prayed for by one who claims that he sins every day and cannot help it! I do not find any more good in a tomb church, in or out of

debt, than I find in the fields among odorous flowers and singing larks. My Heart is my sanctuary, my Reason my guide, the Holy Spirit my substance and resource."

Jesus did not advise this ignorant Samaritan woman to go to "my church and get religion," he didn't have any church. He preached the gospel anywhere,—by the well, in the wilderness, on the mountain, by the sea, in the corn-fields.

The one little trouble in the lady's side came to bless her and then go away. Her soul had refused to listen to the voice of her Higher Self when it said, "Come, let us reason together. While many people are only ready for the church-plane you know better. You have grown into a higher knowledge, and instead of letting yourself progress you have looked backward, and the pain comes to remind you to keep your eye upon the mark of the prize to attain, while you *press forward*."

You have reached the spot in your consciousness where you refuse to recognize evil as a power, and you must refuse to lend it power. Tell your preacher the truth about God and being, so that he may find freedom from sin, and live a pure life. Truth when known always makes free. Do this, and the pain will depart from your side and prosperity will smile upon you as never before.

Never claim anything you are not in spirit. Do not judge yourself by appearances, but always judge yourself in righteousness. God said you are "very good," why deny it by saying you are evil? What are you in righteousness or spirit?

"I am made in the image and likeness of universal Good. I have a divine and perfect Self. I am aglow with the life of the spirit; I am full of the wisdom of spirit; I am sound and well with the exuberance of Spirit; I rejoice in the freedom of spirit. I am thrilled with the love and the loving-kindness of Good.

"Perfect Goodness cannot come any nearer, because it is already everywhere. So I accept this truth with all my heart and soul and mind. I rejoice in the knowledge that there is no place nor point in space where Good is not.

"From everywhere in every direction come words of wisdom and love, to help me to realize my freedom, wisdom, immortality. I now show forth only the virtues of an understanding mind."

There is no thirst for any drink, but the words of truth from the waters of Life. The words that are true of the true life, are the life-giving meat and drink of every soul. The words of the Higher Self are life and strength in themselves.

"The words that I speak unto you, they are spirit and they are life."

The doctrine of the perfect unity of man with infinite Principle is that doctrine for which the world has waited.

C. J. B.



The wife of the Chinese Minister, Wu, says that in China the practice of dwarfing women's feet is growing out of favor and is likely to be discarded. Good for the progress of civilization. The women in China will soon be able to walk.

THE BIBLE LESSON

FOURTH QUARTER.

1901.

Lesson IX.—Dec. 1.

THE CALL OF MOSES.—Exodus 3: 1-12.

KEY-NOTE:—"Certainly I will be with thee."

Moses was about 40 years old when he slew an Egyptian boss who maltreated one of his people, and had to leave Egypt for his own good. He went to Arabia, to the land of the Midianites between the two arms of the Red Sea, locating probably at Sherm. He remained there forty years, and married a dusky Midianite woman, Zipporah, the daughter of Jethro, a Midianite priest and sheik.

Some place the time of Moses' return to Egypt B. C. 1492; others, almost 200 years later. So inaccurate is our Old Testament chronology.

Moses saw the "burning bush" near Mt. Sinai, one of the Horeb cluster of mountains. He was a shepherd of his father-in-law's flocks.

1. Now Moses was keeping the flock of Jethro his father-in-law, the priest of Midian; and he led the flock to the back of the wilderness and came to the mountain of God, unto Horeb (Sinai.)

Moses was at this time about 80 years old, but just beginning his most remarkable career. Up to this time his life story is told in three sentences: Saved as a child and reared by Pharaoh's daughter; killed an Egyptian and fled to Arabia; married the daughter of a Midianite priest and herded his flocks for forty years.

Moses doubtless got his ideas of religious rites and ceremonies from his father-in-law's worship, which he afterward embodied in the Jewish code.

2. And the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush; and he looked and behold, the bush burned with fire, and the bush was not consumed.

3. And Moses said, I will turn aside now and see this great sight, why the bush is not burnt.

The Hebrew here translated, "The angel of the Lord," means simply a message or messenger from Jehovah, Jacob's ideal of God.

The bush was probably the acacia, a thorn bush very common in that region.

It was illumined, so Moses said, and not consumed. He wondered at this and went to see what it might mean.

4. And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses! And he said, Here am I.

5. And he said, Draw not nigh hither; put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.

The two words here translated, "Lord" and "God," are, in Hebrew, JHVH, usually rendered Jehovah or Yahveh, and Elohim, the Invisible Powers. The Lord self saw and the Universal uttered the voice.

It was common to remove the sandals on entering a temple to approach the gods' and walk bare-foot.

6. Moreover he said, I am the God of thy father, the

God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face, for he was afraid to look upon God.

Moses had, more than likely, been worshiping Jethro's gods. Now, not the form idols, but the Invisible Powers, spoke to him out of the Everywhere. The announcement is made that the Elohim of Abraham, Isaac and Jacob will now take charge of the destinies of the children of Israel.

7. And the Lord (Yaveh) said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows;

8. and I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey, unto the place of the Canaanite, and the Hittite, and the Amorite, and the Perizzite, and the Hivite, and the Jebusite.

9. And now, behold, the cry of the children of Israel is come unto me; moreover, I have seen the oppression wherewith the Egyptians oppress them.

10. Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt.

The Lord self now speaks. It is the voice of inner consciousness, the deliverer from darkness and bondage. Moses the man is now urged by this inner consciousness to be the agent of the Lord self to deliver "my people" from bondage.

A great evolutionary step is about to be taken toward the bringing of the Messiah into the world. We can excuse Moses for mistaking the bright yellow acacia bush for a bush on fire. His soul was aflame with the great idea now to be carried into action through him. He really had a vivid vision of divine purpose.

11. And Moses said unto God, Who am I, that I should go unto Pharaoh and that I should bring forth the children of Israel out of Egypt?

12. And he said, Certainly I will be with thee; and this shall be the token unto thee that I have sent thee: when thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain.

Moses was a humble shepherd of the wilderness and an exile under ban. Well he might inquire. Who am I to get several millions of people away from a powerful despot, the most formidable on earth?

"I will certainly be with thee," is the answer. And that is enough. If God be with us, or, rather, if we be with God, act in accord with the law of Being, nothing can effectually be against us. We are then in league with the only power there is and must prevail.

Let us get in line, reader, and be victorious "o'er a' the ill o' life."

The token was the illumined bush and the voice, the assurance that he should bring the people out and to the very spot where Moses now stood. "He heareth the cry of the oppressed and will surely deliver them."



Answers to Correspondents



IN YOUR paper, The Life, you are teaching very many scientific truths which the great minds of this age are trying to grasp. You teach that all is life and there is no death. That fact we can believe, as this material body

resolves back into the elements from whence it came and helps form other bodies and is no longer that individual body. Now on the same principle does the spirit go back into the great fountain of life to be individualized in other bodies, on and on through the ages? And it this is not the fact, as I hope it is not, will you, in your divine search for spiritual truth, give us a scientific answer through your widely circulated paper? as truth is science and science is truth. This question whether or not we spiritually retain our identity is as old as our first parents, and the answer of those who lived eighteen hundred years ago and who believed in the resurrection of the material body does not satisfy the thoughtful minds of today.

Mrs. H. A. Hough, Santa Cruz, Calif.

Answer:—I wish I could speak authoritatively on this subject. I do wish I could say that I have lifted the veil between this stage of our individual being and the one just beyond and seen that people called dead live on and progress with the same individual organic being which they had in this stage, the same identity and the same self-consciousness. But I cannot. The answers I have received from the source of Wisdom when I have asked, "If a man die, shall he live again?" have been to the effect that no man ever dies, that life is continuous and ever unfolding. But this does not necessarily imply that my and your individual consciousness and memory are continuous, regardless of brain and physical body. When I have sought wisdom on this subject, when I have asked, "Shall we know each other there?" the answer has come, "Nothing that has been unfolded can ever be relegated back to its former state; for progress is an unfailing law."

So I conclude that my consciousness and memory cannot be lost, that a step once taken in the line of progress cannot be retraced, that my strongest desire can never be mocked or denied, that individuality is a step of infinite unfoldment and cannot be undone.

The spiritualists tell us that they know their friends live on after the demise of the physical body and retain both memory and identity. They say they know this by the fact that they have talked with the departed and, in some cases, seen them. Now I am not prepared to say these good people are all deceived or deceivers. I myself have had many strong demonstrations along this line. But they have been largely on the psychic plane and I have questioned whether or not they prove anything as to the spiritual. Yet I have had at times a strong impression of consciousness of the spiritual presence of loved ones disembodied, and have experienced a deep satisfaction in it. This, I am prone to believe, is not a delusion or a fraud.

The old arguments in favor of the immortality of individual identity are three, chiefly:

1. That of design. Faculties and talents are not fully developed or used here. They mean something further, higher and better. Hence, there must be continued individual existence to fulfill the design.

2. That of justice. The right thing is not always realized here. The good suffer wrong and the unholy often enjoy the best things of this sphere of life. Therefore, if the arbiter of law is righteous, there must be a hereafter to this individual existence in order to adjust

matters, so that the innocent who have suffered and the guilty who have escaped may receive the just meed of their conduct.

3. That of hope and desire. If we are divine beings, our hopes and desires must mean something. They are not implanted in us to mock us. They must be fulfilled.

We long for immortality, the immortality of this individuality, this identical consciousness. This hope and longing we believe must be fulfilled, gratified.

All this is logic, and very good logic, too; but it is not actual proof or demonstration.

However, I am content to let the law have its course. I believe I may rest in the assurance that the very best thing will always occur. I trust the law of my being to work out for me that which is best for me. If I always do the best I know, I shall escape the necessity of hard experiences in my unfoldment.

A long time ago, before I was married, I had a young lady friend with whom I spent many pleasant hours. She lost a beloved sister, a bright and beautiful girl, by the casualty called death. My friend grieved deeply this bereavement, and in the depth of her sorrow wrote the following exquisite poem and gave it to me for my scrap-book:

SHALL WE KNOW EACH OTHER THERE?

When my pilgrimage is over,
And I cross the mystic tide,
To those boundless realms of glory
On that happy other side,
Where bright angels throng forever
And sweet welcomes fill the air,
Shall I see you 'mong the number?
Shall we know each other there?
When I tread those streets of silver
Where the bright-winged seraphs dwell,
On whose golden harps forever
Heaven's undying anthems swell,
And beside the sparkling river
Where no death or mourning dare,
Shall we drink those sweets together?
Shall we know each other there?
When within yon waiting heaven
I shall bow before His throne,
And His great command is given
Me to wear a victor's crown,
Through the trembling arch of ether,
As our praises rend the air,
Shall our voices blend together?
Shall we know each other there?
Years have passed since thou didst leave me,
Years of sorrow, tears and pain,
And I've longed to rest and greet thee
Where no shadows come between,
And my silent life is fading
In the light of Zion's star;
Oh, sweet the thought that then I'll meet thee,
And we'll know each other there.

Can this dear hope and longing be denied and the soul mocked in its fondest aspirations? If so, then the god of this Universe is a fiend and the sooner we enter the state of unconsciousness the better.

THREE BRIGHT intelligent ladies in Rawlins, Wyoming, are taking the course of lessons by correspondence. One of the questions in the ninth lesson is, "Give self-treatment for power." The answer they gave is so excellent that I give it to our readers below. I consider it a great treatment:

"God the absolute Good is the only power there is, and I am one with that power. There is but one Intelligence overruling all things for the purpose of making God manifest, and I am a perfect expression of that Intelligence. Every possibility, capacity, faculty and ability of that Intelligence is latent in me and I can awaken them into activity by the word of Truth. I have understanding. I let Infinite Wisdom manifest itself through me. It guides and directs, teaches and counsels me every moment of my existence.

"I am earnest, sincere and true, and have but one desire, that is to manifest the Power and Intelligence within me. I am not subject to racial or hereditary tendencies. I am created of perfect Substance, imperishable, unchangeable. I am a free-born child of God. I am conscious of but one impelling force, the still small voice within. There being but one Power, there is nothing to fear. I live in an atmosphere permeated with the all Good; therefore every breath I inhale is perfect Life and every breath I exhale is perfect Love. I fully realize this is so now, has always been and will always be, Amen."



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

VOL. 8.

KANSAS CITY, MO., WEDNESDAY, NOVEMBER 27, 1901.

No. 31

THANKFUL

TO WHOM shall I be thankful?

For what? and how? and when?

Is there an obligation

On me and other men
That we must bow confessing
Dependence for each blessing?

If I should not be humble

And thank God as of old,
Will he be angry with me
And next year's gifts withhold,
Or is it my own merit
That wins what I inherit?

To every one I'm grateful

For all the good I see,
For every just fruition
That daily opes to me,
And bless the bounteous Presence
Of love and life the Essence.

And I for every lesson

Events have truly taught,
Though hard experience gave them,
Give thanks for all it brought,
For always I'm rejoicing
And thanks for all I'm voicing.

At every time and season,

In every place I go,
By every thought and action
My gratitude I'll show—
To God and men and angels,
To Law and Love's evangelists.

A. P. Barton.



We believe there is a deep truth in our Leader this week. It is by one who is high up in the New Thought. The leader in the first issue of the New Monthly, THE LIFE, will be by the Editor, on a subject which is at once practical and scientific: Punishment of men by men always defeats its purpose, and is all wrong.

Sample copies of the new magazine, THE LIFE, will be sent for 10 cents. Foreign subscriptions will be \$1.25, (5s) per year. We intend to give you "Kaxton's" picture in the first issue, if he will permit us to do so. He is very modest, as most true philosophers are.

ANNOUNCEMENT.

WE BELIEVE the time has now come for The Life to change its form in the process of its evolution from that of a weekly paper to a monthly magazine. We propose to combine The Life and the Holiday Extra and beginning January, 1, 1902, issue a splendid Christian Mental Science Journal combining the features of both papers and adding several new departments. We are confident you will be pleased and will unite heartily with us to make it a great success.

In order to give us time and opportunity to make the change, this issue of The Life will be the last one as a weekly. All paid up subscribers' dates will be moved forward one month so that they will not lose that time.

And we must kindly urge delinquent subscribers to pay up to Dec. 1 on the weekly so as to begin anew with the monthly. It is important that you do this as we will necessarily be put to heavy expense getting ready for the new magazine. Notices of amount due to Dec. 1 will be mailed to all who are more than three months delinquent, those whose date is farther back than Sept. 1, and we hope you will respond promptly.

As an inducement for you to pay up now, we will make you who receive notices this proposition: *If you will send the amount due as marked on notice, and 50 cents more, before January 1, 1902, we will enter your name on the subscription list of the new magazine marked paid for one year.* The subscription price of the monthly will be \$1.00 a year, and it will be worth \$2.00. We intend to make it handsome, original, fresh, powerful and full of life. Friends, please take hold now and help us to achieve a grand success with the new monthly, The Life.

To Holiday Extra Subscribers:—The subscription you have paid in advance on the H. E. will be credited on your subscription to The Life, the new monthly magazine.

A. P. Barton,
C. Josephine Barton,
Editors and Publishers.



If you will look toward the southwestern skies these evenings soon after sunset you will behold a beautiful spectacle. Venus, Jupiter and Saturn form a brilliant cluster. Saturn the most remote, recedes slowly, Jupiter follows faster gaining on his brother in apparent space while Venus, the bright and radiant love symbol of the skies, rapidly closes upon them, as it appears to Earth beholders. When they approach the sun from our view, Venus will pass between us and the sun, the other two far beyond.

The Voice of Thanksgiving

IN BEING receptive to thoughts of Truth and more observant of the natural unfoldment of Nature and our own environment, we can learn to be more expressive in our individual lives of the boundless central emotion of true thanksgiving that has been, is, and ever will be poured forth from the loving heart of our Infinite Father or Source of Being.

Every harmonious sound is a voiced expression, a vibration of life's sweetest melodies or pathetic minor strains of praise echoing and re-echoing through limitless space everlastingly.

To be true expressors of Love's thanksgiving is our mission.

Many of us are yet in the kindergarten school of this inner knowledge; but the spirit of Truth leads and we have faith, belief and expectancy, the necessary essentials for a better unfoldment of the All Good.

In the exchange of ideas we find our best means of growth; for our individual minds are fertile garden plots of pure mental Substance wherein thoughts of truth bud and blossom and are given out for universal exchange.

Inherent in our brain is the wonderful central dynamo that generates the divine electric thought currents that vitalizes every atom of our physical system. In the knowledge of this truth of Being and that the latent atomic intelligence responds to our rightly directed thought, lies the secret of an existence exempt from disease, and the attendant worries that follow in the track of a mentality non-centered in an unwavering faith in Omnipresent God or Good.

If there is a rising desire within you *to know* and express the true way of life, while mingled with this inner demand is a doubt as to your ability to understand and a fear that your environment is a barrier to your progress, let me encourage you to press onward and upward and unfold your latent power *to think, by thinking* only true and noble thoughts of all things and everybody.

Born of the spirit within is each desire, a naturally exhaled breath of life, a voiced individual thanksgiving for the blessed opportunity of expressing the powers of Infinite Life.

The untutored mentality is prone to conclude that our failures are oftentimes the direct result of our undesirable situation, or lack of opportunities; but, in the knowledge of man's ability *to create* what he most desires, by the power of concentration and rightly directed thought and will, we detect the error of these conclusions.

Life being omnipresent in all things, "is real, is earnest," and to our non-recognition of this truth, is due, all our short-comings and mistakes, all our failures and non-success in our every day lives.

To separate the mentality or soul from its true source of life, the inner true spiritual self, will always give us unpleasant and imperfect results. In their union is strength and complete wholeness or holiness of the visible man.

Ideals of truth unfold in the inner sanctuary of the

Higherself, and there await the recognition of the soul for adoption or bringing forth into active use or visible expression in effect, thus supplying some missing note or added volume to universal thanksgiving.

Nature's soft vibrating rustle of bursting buds in leaf and blossom blend in a most impressive and harmonic thanksgiving for the omnipresent, perpetual life within, all of which we so much appreciate and gladly greet as a passing pageant of gorgeously tinted effects whose sweet scented breath is suggestive of delicious dreams to the physical senses, and linger with us long after the lullaby of reposeful thanksgiving has wound and wrapped all in quiet recuperating slumber upon Nature's bosom.

In depths of Love, Hope and Peace they again fashion grander idealistic forms of expression for another annual anthem of praise.

And yet, we are very slow to learn the lesson that this natural manifestation teaches.

Our comprehension of omnipresent life has been such a limited one, in which thoughts of good and evil have mingled, obscuring the *perfect vision* of faith which we have been told "is the substance."

The seemingly mysterious meaning of the word "substance" has puzzled and perplexed many of us for so these many days, until now, the clear spirit light of Truth reflects the natural All Good in all substance, active or passive, by revealing *the truth* of the non-existence of dead matter. Are you ill, dwelling in thought upon symptoms that become a fixed belief, therefore are outwardly photographed in your physical body?

Are you worried as to the outcome of some well planned undertaking? Are you doubtful, as well as fearful, of your Infinite Father's approval of the many inquiring thoughts that are yours? If so, rejoice and be thankful that the forces of everlasting life are vibrating the central desires of your growing soul. Now set to work in earnest to learn the true way of life.

Learn how to correct the error thoughts of illness by thinking of and believing in your divine substance.

Your condition is of your own making. It has been a purely mental act. Every symptom had its origin in your non-recognition of the always perfectly well (good substance) Real self within—image of the Father dwelling in the temple, your body.

Turn the eye of your faith within a little more and behold the strength of health omnipresent there and the wealth of intelligence embodied awaiting the demand of the soul mind for outer expression.

The pure thoughts of the Higher self will reform all error thought in the mentality and become one with it; then, harmony will reign in your temple, the body, and the voice of thanksgiving will fill, overflow, every avenue of expression that formerly was burdened with the belief in pain and suffering.

To worry sows the tares and thistles of discord amid the mental atoms of the body, while doubt and fear benumb and restrict the natural and harmonious action of the circulation.

The personal self should reflect the joy, the love, the thankfulness, the reposeful peace of conscious oneness of *our substance* with Universal Substance; for we are its nat-

ural expressions and manifestors, we live, move and have our being in Omnipresent Life, (and ought to abide there in thought). It is our native atmosphere and we are related to, and in sympathetic touch with every form of this spirit life visible or invisible, all aspirant with hope, faith, love and thanksgiving. The spiritual True self constantly inhales and exhales the breath of All Life, in conscious or unconscious thankfulness, just as universal nature pulsates and evolves its animate and inanimate phases of thanksgiving expression.

We are truly one with Universal Life, and yet are free expressors of all our individual inherent ideals of beauty. It rests with us to give them voice, the melody of which varies according to degree of conception, and trueness of spiritual perception.

Upon the artist's canvas is written the thanksgiving song of his inner perception of Truth in glowing tints of soft light and shadow. In the crude block of inanimate marble the sculptor's chisel traces an immortal expression of thanksgiving in beautiful symmetry of outlined form and graceful curves. Rich melodies of grateful thanks and rapturous praise ripple from and overflow the heart of the poet, the dreamer and musician, vibrating and re-vibrating every sphere of life.

The error thought of *limitation* is utterly obliterated by the true thought and belief in Omnipresent Life atune with thankful praise everlastingly arising from the lowliest depths and unceasingly waited to the highest pinnacles of expression.

Then the more rapidly we come into a true consciousness of this eternal truth, the more abundantly will our individual daily lives be filled with joyous thanksgiving.

The perpetual sunshine of Love and Peace will envelope one whose spiritual mind gives thanks for all conditions and puts forth an effort to obtain from every experience, desirable or undesirable, the lesson of more joy and patience.

To rejoice and for all things give thanks, increases our receptivity and discrimination, while strengthening the activity of righteous thought by which better and more responsive action of the mental atoms composing our physical body is secured.

In all true earnestness, it is right for us to unfold our inherent divine thought power and co-operate with the just and Perfect Law of All Life—God or Good—in being thankful expressors of the will of the Father in us.

Ellebard.



MEDITATIONS

By KAXTON

OUR SOCIAL fabric is in many ways paradoxical, but in no way is its inconsistency more marked than in our attitude toward the present and the future. This is pre-eminently an age of financial credit, and we rush into affluence and contract the tastes and customs of wealth, while by the balance of our books we are still poor. This condition encourages ambitious men to draw upon the

future for present needs. We are great borrowers, and have been criticized for rapid living on inadequate means. We regale ourselves in fine houses and push forward vast economic schemes, and for the most part, our houses and enterprises are subject to the death-grip of the money lender. This condition would seem to inflict a tendency to live in the present to the neglect of the future.

But it is easy enough to see that such is not the spirit of our people. We as a people live in the future, rather than in the present or past. We regard this as eminently proper. The man whose thoughts are continually on the past soon becomes a cipher in our social organism, while he who revels in the present alone degenerates into the spendthrift and soon sinks beneath the load of condemnatory thoughts heaped upon him. The sublime utterance of Jesus, "Take therefore no thought for the morrow," has little weight in this age. We are firmly wedded to the idea of future assurance. The business man who does not carry an insurance policy on his business is regarded as improvident even to foolhardiness. Life insurance on the part of heads of families has become the rule rather than the exception. The large life insurance companies have all become lean associations, and accumulate wealth not only on the people's fears of future calamities, but also on their hopes of future financial success. For the borrower endures the burdens of debt not for present enjoyment, but for future attainment.

Our true attitude will, when we penetrate beneath the thin, superficial pretense of appearance, become evident as one of intense expectancy. The spirit of hope inspires us in all our relations and avocations. This intense forward looking takes such hold upon us that we rush upon the good things of the future like a victorious phalanx marching to the spoils of certain conquest. The tradesman looks into the future and sees himself at the head of a great business enterprise, and in his eagerness to reach the coveted goal he borrows more capital and extends his business. The man who enters the professions leaps far ahead in his imagination and sees himself a shining light in his profession, receiving the willing plaudits of associates and clients. His dreams of future greatness lead him to despise the commonplace present, and if he can he moves into a fine house and fits up his office to suit the ample success which he hopes for but may never attain.

The world is gilded with such sham appearances. We are literally wearing ourselves out with strained efforts to be what we are not. It is a wise saying that one half of the world does not know how the other half lives. As a rule we ape what we hope to be, and bury as deep as possible the realities of the present. We forget what we are in our continual dreaming and mimicking of what we would like to be. We are continually ignoring the golden fruits of present realities, to wander afar in the vain pursuit of the shining *ignis fatuus* of some visionary dream. The ancients told us that the palace of sleep had two doors, one of ivory, beautifully adorned, and the other made of horn, very plain. It was said that the dreams which flitted through the ivory door visited sleeping mortals to illure and to deceive; but that the dreams which came from the plain door of horn always came to bless some one with the revelation of precious truth. Our dreams come to us through the gilded ivory door, and we are deceived by them.

"Hope springs eternal in the human breast," and much noble fruit, all the best fruition of a lotty life, grows out of it. But the ideals of a fruitful hope must be such as have their roots in the realities of spiritual truth. It is well, it is noble, to despise the meanness of the present hour, if only we are in the light of a noble hope that has come to us through the plain horn door of reality, and belongs to us by the holy right of spiritual fitness. There are false ideals that lead us away from ourselves and deceive us, and there are true ideals that lead us to our own.

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KEY-NOTE.

I GO FORWARD CONFIDENTLY INTO THE UNKNOWN, FOR THE LAW OF THE LORD IS PERFECT, VINDICATING THE RIGHTEOUS.

THANKSGIVING number of The Holiday Extra just out. It is printed on the finest magazine paper in use. It contains the Little Lesson on Faith, we promised you. The cover is handsomely printed in black and scarlet. Illustrated by my own pen, and an insert for the article, "Three Acts," by Mrs. Howard Norris.

The Holiday Extra departments are, Little Lessons in Elohim Kindergarten, Poems, The Chalice, (cup-ful of choice brevities), Letters and Their Answers, Astrology, Life in Three Acts, a new *Thanksgiving Story*, supplement, by Eugene Field. The first time this story has appeared since the author went away. Also a poem by *one Daughter of Eve*.

Send ten cents, for a copy, or 50c for all this year's numbers, to the editor,

C. J. Barton,

3332 Troost ave., Kansas City, Mo.

A Southern gentleman, an ex-Confederate soldier, calls my attention to the following statement in my article on "A Nation's Tragedies," about Booth's killing of Mr. Lincoln, "It was a blow of desperation by an agent of the conquered," and says he knows that deed was not done by authority from or through the instigation of either the Confederate government or the Southern army. I think no one who will read the entire paragraph in my article, all I said about the assassination of Mr. Lincoln, will suspect that I meant that. I am sure nothing could have been further from my thought. I meant only that Booth became through reflection and sympathy the personification of the bitterness in the hearts of the conquered against the conquerors, the general sentiment, so struck his blow at the head of the conquerors, unauthorized by anyone.



Healing Thoughts

THE PROPHETS of old knew all about the two different conditions or offices of life in man. They knew of the soul or earth-life, and also of the Individual or spiritual life.

The first is the uneducated, or soul-life, where a man must develop out of ignorance into understanding.

The second kind of life, the Individual, is the perfected life full of all the Powers that be. It is the standard up to which the soul must grow. It is the Christ of each one. Those Prophets of old called it the "Lord." "The Image and likeness of God" in each man is called the Lord. So it is our Lordself we are to put on day by day, until we show forth the perfect likeness of the Image of God. Isaiah said, "Seek ye out of the Book of the Lord, and read, —'No one of these shall fail, none shall want her mate.' " This book refers to the contents, to what is in the perfect life. Since all the powers of God are therein, it follows that no one who has attained to this higher life can want for anything, because it then has all things and is hourly conscious of it. Having once attained to it, "they shall possess it forever." (Isa. xxxiv, 17.)

To the living soul, as it meets with trials in its undeveloped stage, this prophet said, when it shall have come into the consciousness of the Lord self, the beautiful, loving, glorious knowledge of what is actual and true,—

"The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose."

It shall blossom abundantly and rejoice even with joy and singing the glory of Lebanon shall be given unto it. (Lebanon means white mountain. White includes all colors, hence its wholeness or holiness and perfection.) "They shall see the glory of the Lord."

Then the Prophet addresses words for the education of the soul that is yet learning, but has not found the perfect way of progress:—

"Strengthen ye the weak hands, and confirm the feeble knees. Say to them of a feeble heart, 'Be strong, fear not:' Behold, your God will come with vengeance, and with recompense, and save you." (This means the infinite Good will come into your awakened consciousness, and then all that weakened you or made you afraid will disappear.)

In this new consciousness of the allness of good and the power of the Self, those who were deaf, hear plainly, and the blind open their eyes and see. Isaiah says:—

"Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped." We who live in the joy of seeing and hearing clearly, and in the gladness of perfect health and peace, can scarcely imagine the delight and exquisite pleasure experienced by the soul when it has suddenly found that it could hear with its deaf ears, and see with eyes that have been called blind.

"Then shall the lame man leap as an hart, and the tongue of the dumb sing. For in the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty

land springs of water; in the habitations of dragons, shall be grass with reeds and rushes."

"And an Highway shall be there; and it shall be called the way of Holiness.

Do you know what that means? Hold means *all* the heavenly Powers. When the soul puts on the spiritual self it puts on all the powers. When the soul walks in the way of holiness, it uses all the powers in walking, as it goes along, *growing* in grace, learning how to use the powers. So long as it does this, it is walking in the Highway, and is out of all danger from below.

"The unclean shall not pass over it; but it shall be for those: the wayfaring men though fools, shall not err therein."

The unclean here referred to, mean those who have not yet put on the true Self and *all* the powers. Anything short of *all*, is not holiness, wholeness, whiteness, cleanliness.

The wayfaring men, are those who, in journeying through this life though without worldly knowledge, cannot err in this true Highway because it required the putting on of the Christ self to get there, and he who has put on the Christ is hidden there, and appears henceforth only in the Christ character.

"No lion shall be there, nor any ravenous beast shall go up thereon, but the redeemed of the Lord shall walk there." The lion as the king of beasts, may here typify the "king of terrors," that shall be absent from that walk. Not even the strongest adversity can attack one while walking in this Highway of the Lord, or, while living the life of the Individual or perfect Christ self.

"And the ransomed of the Lord shall return and come to Zion with songs, and with everlasting joy upon their heads: they shall thus obtain joy and gladness, and sorrow and sighing shall flee away."

Zion is the point in the soul's consciousness where only good is possible. It is therefore called the "city of God" or Good. It is a knowledge of the Christ, the perfect Individual, and the growth in grace up to the putting on of that true and real character, so that only good is present with the soul. This condition is called the Zion or Holy City—place of *all* the heavenly powers in the soul.

How good the church people have been; how zealous for "our church," for good dinners of fruits, vegetables and slain creatures! How sincerely honest and true in their lives. It is a wonder how ones so ignorant of the real truth about Being and its laws could live so near the true Road when they did not know their Lord, "whom to know is life and peace," but worked upon the supposition that we would, peradventure, turn into spiritual beings, on our way to the far off city called heaven. They have done well, with the little knowledge they had.

Amid the toils and cares that yet appear in this world, it may seem restful to listen to our old church songs that tell us how another will pay our debts for us and let us fold our hands and be free from care.

But this would not, could not make us free, since it is the Truth we seek, and not a beautiful philosophy that would make things plausible, while not in accord with truth. We *attain* to the perfect life just as the flower unfolds day by day, by reaching after and appropriating

more and more of it, continually. As virtues are gained weaknesses decrease until the gap of ignorance is entirely filled with divine knowledge.

The Infinite Life unfolds the flower, by drawing it. The Infinite Life unfolds us as we ourselves willingly and purposely appropriate it as our own.

This is the way to make our paths joyful; this is the way to have joy and gladness; this is the way the soul puts on the full stature of the Christ Self, and so breaks every prison-bar out of darkness into light; builds every bridge over the chasms of despair into the Canaan of plenty.

Avoid the use of any word that does not come down out of heaven,—that has not upon it the glowing signet of your Lord.

C. J. B.



THE BIBLE LESSON

FOURTH QUARTER.

1901.

Lesson X.—Dec. 8.

MOSES AND PHARAOH:—Exodus 11:1-10.

KEY-NOTE: "No angelic messenger, but his own presence delivered them." Isa 63:9. (Polychrome translation.)

Immediately after Moses' interview with God at Mt. Sinai he went back to Egypt and took his brother Aaron and both went before the king to request him to let the children of Israel go out of his land. He demanded a sign. Moses threw his rod or staff down on the ground in front of the king and it became a serpent. Pharaoh called in magicians who performed the same trick; but Moses' serpent swallowed all the others. Finally Pharaoh consented for them to go. But when they began to prepare to depart he altered his decree and refused to allow them to go. Then a plague was sent upon the land through Moses, and Pharaoh relented; but soon refused again. This was repeated until the land had been visited by ten fearful plagues, and at last they got away and the hosts of Pharaoh were drowned in the Red Sea.

The ten plagues were, in their order, 1. Water changed to blood. 2. Frogs everywhere. 3. Lice, insect pests. 4. Flies. 5. Murrain. 6. Boils. 7. Hail and fire. 8. Locusts. 9. Darkness for three days. 10. Death of first born.

Each time Pharaoh changed his decision and refused to let the children of Israel go it is stated in the Bible account that God hardened his heart.

The lesson today says that when God told Moses to go the tenth time before Pharaoh to request him to let them go, God told him that Pharaoh would refuse, and that when Moses had delivered this last message, "he went out from Pharaoh in hot anger."

It is not certain whether this Pharaoh was Rameses II, or his son Manephtah. Some of the best authorities claim it was Rameses II, whose mummy was found some years

ago in an Egyptian tomb. Others who think they must sustain the Bible account of Pharaoh and his army being drowned in the Red Sea so that his mummy could not have been preserved, try to make it appear that this Pharaoh was Manephtah. They have found an inscription on a monument stating that Manephtah's oldest son died in a strange and distressing manner, possibly alluding to the slaying of the first born in the tenth plague.

Here is a picture of Pharaoh's mummy as it now appears in the British Museum.



From a Photo. of Mummy.
Profile of Ramesses II.

He is not very handsome now, but is, no doubt, somewhat shrewd, having reposed in one case for over 3000 years. Yet the hair of his head is intact and the clothes in which he was wrapped are sound.

This lesson also says that God told Moses to have the children of Israel "borrow" (according to the old version) from the Egyptians all the gold and silver jewels they could before leaving—not to return them, but to keep. Some have tried to make it appear that God said for them to beg these treasures as gifts. But I don't know that it would be any worse to accuse God of encouraging the Israelites in stealing than to charge him with causing all of Pharaoh's meanness and then punishing the innocent people for it, even down to the awful atrocity of murdering the oldest child in every Egyptian home. The fact is, it is all a mistake; God did not do any of it. It was man's idea about God, either in the actual occurrences, or in the fertile imagination of the one who invented the story.

According to our Bible chronology, the ten plagues extended over a period of about ten months.

Lesson XI.—December 15.

THE PASSOVER—Exodus 12: 1-14.

KEY-NOTE:—"Even our paschal lamb, the Christ, was sacrificed." In this lesson the Lord is reported as giving Moses very particular directions about eating a yearling lamb at night in every Israelite home just before leaving the land. They were to be girded and dressed ready for the journey while eating, the "borrowed" jewels all safely stored in knapsacks. The lamb was to be a male without blemish, roasted brown—not boiled—and all eaten with unleavened bread and bitter herbs. Not a scrap was to be left. The blood of the lamb was to be sprinkled upon the door post so that, when the destroying angel went about that night murdering Egyptian children because God had hardened Pharaoh's heart, he would

see the blood and pass over those houses without killing anybody. The Jews have ever since observed this feast as an annual festival to commemorate their escape from Egyptian bondage.

It is an old curious story and badly misrepresents God. It was Moses' idea, and he was a shrewd one.

Lesson XII.—December 22.

THE PASSAGE OF THE RED SEA.—Exodus 14: 13-27

KEY-NOTE:—"I will sing unto the Lord, for he hath triumphed gloriously."—Miriam.

After the passover feast was over, all with one accord began the great Exodus, the going out. There were many thousands of the fugitives. Pharaoh got hard hearted again and started a great army after them. A pillar of cloud guided the fugitives by day and a pillar of fire by night.

But they were led right up to the Red Sea. There they stood, the fathomless sea before them, impassable cliffs on either side and a hostile army closing in upon the rear. They blamed Moses. Moses told them cheerfully to "stand still and see the salvation of the Lord," but when he got an audience with God he cried and groaned piteously.

Deliverance came by the miraculous opening of a dry road through the sea over which the children of Israel safely marched and on which the hosts of Pharaoh were destroyed by drowning. The story says that an east wind blew the waters back and held them up like a wall on either side while the Israelites passed over, and that while the wind was getting in its work, which took all night, the progress of the Egyptian army was impeded by the linch pins coming out and the wheels rolling off of all their chariots.

The lesson is, Stand still, trust, and see the salvation of the Lord when you get to a point where you can't move a peg. As long as you can, hustle, and trust too.

Another lesson is, When the inner voice says, Go forward, go, it matters not if it seems to be but plunging into a deep sea. The way will surely open. I have tried this often and can speak with authority.

Lesson XIII.—December 29, Review.

KEY-NOTE: "If God be for us, who can be against us?"

But God is always for us. And no one can be against us if we keep our lives in accord with Law, if we be for God.

In this (fourth) quarter we have had the experiences of the children of Israel in Egypt, beginning with the selling of Joseph into that country, and ending with the Exodus, going out.

The main points in the whole story are that destiny, or a righteous purposes, runs through all occurrences, bringing the best results at the end, regardless of opposition, and that the righteous, true, fearless man is vindicated under all conditions and uses every obstacle to his progress as a stepping stone to success and power.



Presentiment is a quality we frequently discover ourselves to have possessed—when the thing has happened.

Answers to Correspondents

1. WHAT is the difference, if any, between Christian Mental Science, Psychic Science, Osteopathy and Mental Science? Are they not all based on the same fundamental law or principles?

2. Is there any difference between mind and soul and spirit, and what are their several functions in the normal state?

3. Is simple hypnotism, per se, an essential factor in the development of the higher psychic phenomena, such as psychometry, telepathy, clairvoyance, clairaudience, etc?

4. *To Kaxton:* When ordinary people charge the responsibility for the President's assassination to the agitators, it has little or no significance, except to indicate that such persons are still groping in the fog of the race thought of past ages. But when I hear advanced thinkers use the same style of argument, when I see them clutch the same decayed twig to steady themselves in the presence of an appalling occurrence, when I see them apparently incapable of discriminating between cause and effect and falling in with the rank of the rabble in a general crusade against the unlucky agitators; when I observe all this among eminent thinkers, how can I blame the unthinking multitude for their unwise condemnation? But, to my view, the day of redemption seems far away and the prospect looks very blue. Let us imagine, if we can, what the world would now be if there had never been any agitators in it. Or suppose some Pharaoh had decreed that they should all be strangled at the birth of their unrest. A sorry old world indeed would we have to live or perish in today.

Too much earthy matter in this, do you say? Be that as it may, I cannot put aside the fact that I am still here, and am in no hurry to quit. I also realize the fact that there are and will be thousands of years hence millions and billions of my kind here, and while here it is our duty to wrestle with Earth's problems and improve it all we can.

John A. Broadbeck.

Answers:—1. Christian Mental Science combines the best things of both Christian Science and Mental Science. It omits the mortal error fear and the silly denial and condemnation of matter, the body and the physical universe professed as a part of the teaching of Eddyism and the dead materiality and refusal of inspiration taught among strictly Mental Scientists. It uses the Bible freely independently for what it is worth and acknowledges Supreme Being.

Psychic Science is on a lower plane. It has to do with psychic phenomena altogether, the phenomena that appeal through matter to the senses. It does not ascend to the spiritual consciousness and unfoldment of the inner and highest life. It is a great advance from the old materiality of orthodox Christianity, but is not the highest. It is the twilight of the new day of spirit power and the light of Truth.

Osteopathy is only a new way of curing some sorts of bodily ailments. It seeks no higher ends and teaches no spiritual laws of life. If one learn all there is in osteopathy

and goes no further, he is content to punch and pull and twist and manipulate the body to get it cured, and cares nothing for true healing through life unfoldment by the word of Truth, and knows nothing of it.

2. In essence there is no difference. There is but one substance of Being. But the different names denote different functional aspects of the different orders of the one being.

Mind and spirit, used in a general sense, are interchangeable terms. Universal Mind and Universal Spirit are but two terms denoting precisely the same thing. But the distinctive idea Mind has attached to it the suggestion of the activity of thought and reason, while spirit conveys the suggestion of life and aspiration, of love and emotion, of divine inspiration.

The soul is of the same essence. It is spirit—it is mind. Soul is the term used by almost all the higher thought writers and teachers of this day to designate the spiritual individuality, the man, the ego. There are a few who try to draw a line of distinction between the soul and the spirit individual, giving the soul the lower place. But they do it at the risk of creating a delusion of duality in the mind. If the soul thinks or believes one thing and the spirit individual another, then there are two of us, to say nothing of the physical body, and we don't agree. I am not two—I am one, a soul having an embodiment, and am not divided as to my desires and judgments. I make mistakes but that is not evil, nor a sign of mortality, it is only a phase of growth or unfoldment of my inherent potentialities.

3. Hypnotism is not an essential factor of any psychic phenomenon or power. It is a very simple, physical matter. The swinging of a watch by the chain before a person's eyes, he looking intently at it all the while, will put him into a deep, hypnotic sleep in three minutes, if he is willing and can concentrate passably well.

Telepathy is on the spiritual plane, and has no connection with ordinary hypnotism.

Psychometry is akin to spiritism, and clairvoyance and clairaudience are psychic powers developed in some naturally, but may be cultivated, the powers to see and hear appearances and activities on the psychic or semi-material plane. The power of personal magnetism is much to be preferred to that of hypnotism, or those of clairvoyance and clairaudience.

4. As this division is directed to "Kaxton," I will let him answer, if he will.



Your 12 beautiful Healing Thoughts, in No. 25, Oct. 16, The Life, are so lovely. Have learned some of them—keep the paper near at hand.

Mrs. N. V. C., Richmond, Ind.

(A gentleman in London, Eng., has asked and received permission to print those 12 Healing Thoughts in a booklet. It is wonderful what success they have had. I wrote them late one afternoon at the post office standing with my tablet resting on a window sill, and just as rapidly as my hand could carry the pencil. I was under strong inspiration.)

It is officially announced that the doctors have sentenced King Edward of England to death, the execution to take place within two years from now, by means of a cancerous infliction near the root of his tongue resulting from smoking. His majesty refuses to quit smoking, alleging that it would not stop the progress of the disease and would deprive him of much satisfaction. Cannot we as metaphysical scientists do something to avert this threatened calamity? Let us unite in an effort to do so.



A teacher and healer in Illinois who got my lesson on how to give life power to words, writes: "Your letter with Lesson was received while away from home with a sick friend. I could scarcely credit my own consciousness as I read. Really it is marvelous. I certainly did note a marked effect as I read the (endowed) words. You certainly did endow them with a power I felt and mean to hold and appropriate."



Camden, N. J., Nov. 19.—Compulsory vaccination of school children, followed by eight cases of lockjaw, seven of which were fatal, has brought fear and anger to the parents of thousands of school children here. The parents in many cases are refusing to send their children to school unless they be admitted without being vaccinated.

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