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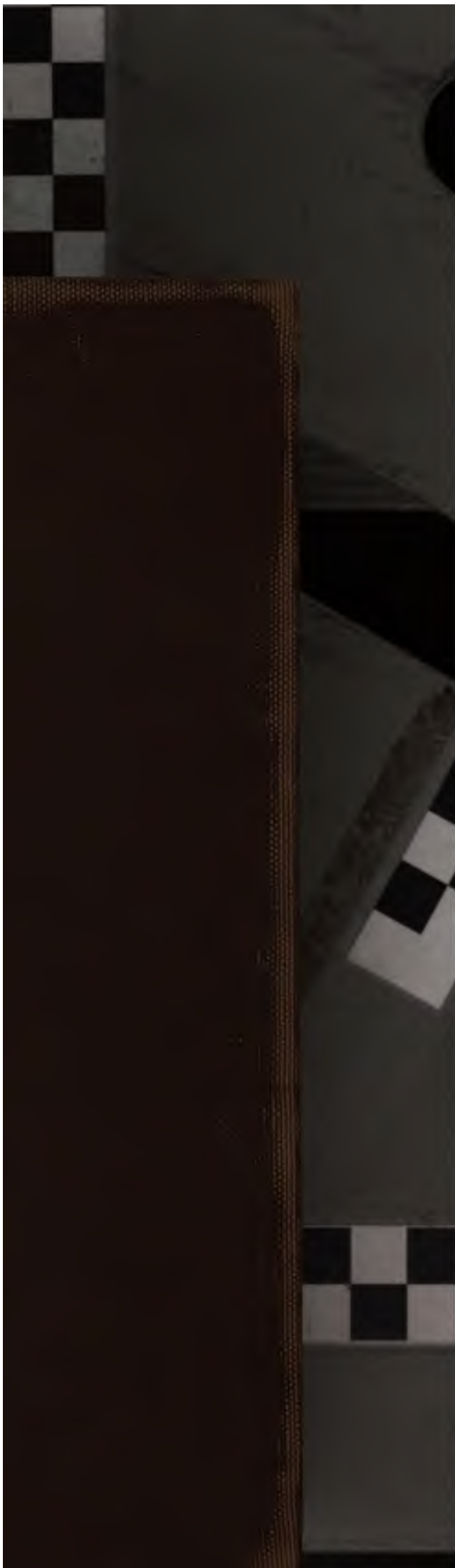
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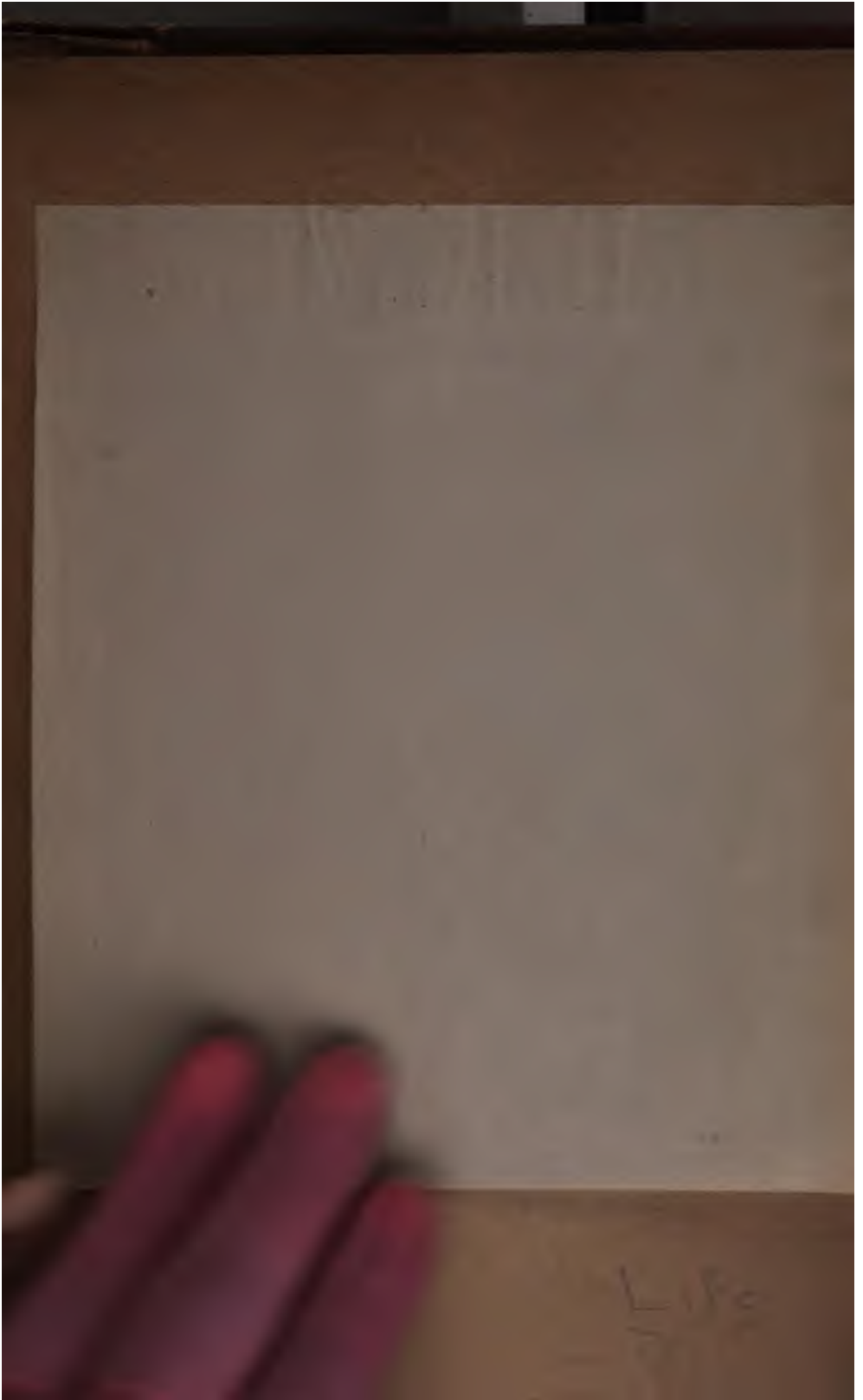
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The Life

NEW SERIES,

JANUARY, 1902.

VOL. I. NO. 1.



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C O N T E N T S

Frontispiece, Portrait of "Kaxton."

Punishment and Reform..... 3

Meditations..... 9

Bible Lessons..... 17

Healing Thoughts..... 25

Correspondence..... 33

Little Lessons in Elohim Kindergarten..... 41

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THE LIFE

JANUARY, 1902

Punishment and Reform

AMONG THE lower orders of the animal kingdom we find no punishment inflicted for reform purposes and very little, if any, manifested of the spirit of revenge. The objects of attack and punishment there are mainly self-defense and prey. So long as a wolf or lion is unmolested in his personal rights and supplied as to his needs for food he is not inclined to interfere with the affairs of any other animal.

Man, we may suppose, was of like nature and disposition during the earlier stages of his development. Each one only defended his own personal and domestic rights and fought for that which was withheld from him when he sought to possess it. Further than this he had no interest nor concern as to the conduct of others. If one infringed upon the selfish prerogatives of another, the wronged one sought by force redress or restoration alone; community cared nothing about it. In fact there was no community except the community of gregarious tendency. No laws were made for the protection of the weak and no code of morals was enforced by punishment. The strongest and most aggressive survived; the weak perished.

By and by gods began to be imagined and symbolized and modes of worship and prayer formulated. The gods were supposed to make demands upon men as to their con-

duct and to be pleased or displeased according to men's compliance or non-compliance with their will. So when pestilence, famine or reverses in war came upon a tribe of people they said the gods were angry and must be appeased. And to this end they tortured themselves and offered sacrifices of animal carcasses on altars.

Then arose an order of men who claimed to be interpreters of the will of the gods and ministers of their rites and ceremonies. They said they got messages from the gods in some mysterious way not understood by the common people, by whisperings in the tri-pod, writings on tables of stone, or in visions, and announced them as authoritative, attaching penalties for disobedience.

Later these priests began to say that final persistence in displeasing a god was followed by an eternal condition of torment for the unfortunate soul that sinneth—not for reformation of the sinner, but for mere vindictiveness on the part of the god. (I use the word god not beginning with a capital letter purposely as indicating the lower and mistaken ideals of God the Infinite Spirit held all along close up to the present time by teachers of religions. Those ideals were not God.)

They attempted to use this fiction of eternal torment to scare people into obeying the edicts of the gods as set forth in certain sacred books and to become contributors to the support of the priesthood.

This succeeded in a measure, but it was discovered that those who were scared into obedience and donations were no better at heart on account of it. They were not inclined to do it without the lash. It was a sort of perfunctory righteousness, a slavish service.

Society began early, but later than religion, to make rules to regulate conduct. It was in imitation of their gods that kings and chiefs made arbitrary rules and provided penalties for their enforcement among their sub-

jects. Kings have always claimed to be divinely endowed.

Later, laws began to be made by representatives of the people and enforced by their peers. They, in a certain sense, agreed together that different offenses against the peace and safety of community should be punished by different inflictions of suffering or privation. At first the penalties were very severe and cruel, the death penalty being provided for many trivial misdemeanors, and maiming of the body was common.

The penalties grew lighter and fewer as humanity grew more humane under the light of knowledge. The death penalty was abolished except for the worst crimes, and maiming was entirely discontinued, and is now forbidden in our fundamental law. Sentences of imprisonment were shortened and the treatment of convicts mollified. Prisons were made better and equipped, until now many of our jails are more comfortable hostleries than most of the law breakers sent to them are accustomed to at home and the fare much superior. In the penitentiaries the prisoners, instead of being cruelly driven to hard labor, as was once the case, are clamoring for more work, work being so much preferable to idleness.

In some of the States the death penalty has been abolished altogether and in all of them it has become almost impossible to procure a panel of jurymen to try a man accused of a capital crime. The thing which disqualifies a man for service upon such a jury is his negative answer to the question: "Do you believe in the infliction of the death penalty for murder and treason or other extreme offenses?"

In our schools flogging of children has almost entirely ceased. In Kansas City it is against the law for a teacher to strike a pupil. Has this resulted in insubordination among the pupils? On the contrary, discipline and

order have never before been so perfect and easy of enforcement.

The three objects of punishment have been, To reform the offender; To deter him and others from doing like wrong deeds; To protect society.

The first and second objects here named have almost totally failed of accomplishment. No man was ever reformed by the lash or the stocks; no one was ever made better by fear. When man punishes man he is interfering with a deeply implanted law of conduct. The only true reformatory penalty is that which follows intrinsically in the conscience as an inevitable reaping of the harvest of error. It is wrong, an injustice and an interfering with the law of being for me or the State to torture the man who steals my horse. He does not need that; he needs education, moral elevation, while the law in himself works out the penalty for reform. The men who come out of our prisons are worse than they were when they went in and more capable of crime. If they do not do worse things than they did before, it will not be because they are lifted morally above such things, but because they are afraid.

You ask, Is it not best that they be restrained in some way, if even by fear? Yes; best for community. It is yet needful that some be restrained for the protection of society, and there are some whom it is dangerous to permit to run at large. But let confinement be for moral elevation and not for punishment and degradation. The correct idea is incorporated in our reform schools for wayward boys and girls. And the time is near at hand when we will substitute reform schools for all our penitentiaries and cease to punish wrong-doers. The argument in favor of reform schools for grown up people is just as good as that for younger offenders. If A kills B because B has infringed upon his personal rights, he has done a fearful wrong, taken away that which he cannot restore. If

the State kills A, it has done a like wrong, and others will follow the State's example in seeking vengeance.

So far as the deterrent effect of punishment is concerned, it has been found that the publishing of the history of crimes and their punishment has the effect of increasing crime. It became so apparent that public hangings for murder caused an epidemic of murderous deeds that they now in almost every State commit the legal murders privately. But it will come out with a baneful influence.

There is one natural law of retribution and reform, and that inheres in conduct. It may not be interfered with. It is unavoidable, and salvation is its end. When one man presumes to punish another he is meddling with this law and such punishment always fails of its purpose.

One man has no right to wreak vengeance upon another. No more has the State any right to empower a few men to deprive one of its citizens of life or liberty for punishment. The punishment so inflicted is never fitted to the crime. It is often inflicted upon innocent persons. What a fearful wrong it then is! If we could have an infallible, all-wise tribunal, it would not be so bad. But we have not. It is only fallible, sinful men deciding the fate of other men, often more innocent than judge, jury and sheriffs. To send a man to the penitentiary for three years for snatching a gilded half-dollar from the chain on the neck of a colored woman passing on the street, an actual case, is a monstrosity of injustice. If the poor victim had had money and a "pull" on the court and officers, he would not have been punished for it by them.

When Jesus said to those zealous law enforcers who were clamoring for the life of the woman "caught in the act," "Let him that is without sin cast the first stone," he condemned all such punishment. Those fellows who

were as guilty as she, but had not been caught at it, slunk away and there was none left to cast that first stone. Then what was the penalty inflicted by the master, the innocent one? "I do not condemn thee. Go, and sin no more." It is not my business to punish you; that will come in due order as you go and sin no more.

It is true that there are many yet who must be restrained by fear from wronging others, and there are some who are dangerous to be allowed to run at large. Such people need a reform school and kindly lifting up—not condemnation and harsh treatment. If a man whose ancestry and early training have made him a thief is restrained from stealing my horse by fear, that is good for me; but it does not render the man any less a thief at heart. If he steals it and is sent to prison for it, he is made even more a thief by this experience. He needs education, instruction and moral training—not punishment by man. He has been unfortunate rather than bad, and probably it was unkindness that drove him to crime. Shall we give him more unkindness?

Let the law of being do the punishing. It is enough, and the only reforming retribution. It is ours to lift up and help the fallen to stand.

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Mind healing makes steady advancement. Its value and reliability become more and more apparent day by day. Let us stand up for it faithfully and reduce it to a science, freeing it from the extravagance and folly some have attached to it.

Meditations

By Haxton

THE NEW Thought with all its zeal and unbounded hope still marches on. But as theory ripens into experience and the empiricism of blind, shallow zealots becomes more and more repugnant to the clear vision of logic, the desire to blow away the chaff of imbecility from the ample threshing-floor of twentieth-century metaphysics grows apace. In the rapid whirl of events the grains of truth are covered by the flying leaflets of such as write much and think little. We need the active presence of such a one as that master of few words of whom it was said that he carried his fan in his hand. We need more delving after truth in a logical, common-sense way.

* * *

There are too many people saying things which they would like to be true, and not enough people honestly living up to the principles which every one must know to be true if only the eyes are not closed to truth. We are like children who are flattering themselves that they are making wonderful headway in the abstractions of the higher mathematics, while they have forgotten the multiplication table. It is the object of these lines to make an attempt to throw into the foreground a few first principles, and incidentally to say a few things that ought to be said.

* * *

All knowledge is either objective or subjective. That which pertains to the universe without is objective; that which pertains to the cognitions of the mind itself is subjective. Time and space are psychologically intuitive, fundamental conceptions. They are fundamental because they underlie and condition every other cognition. Ex-

istence itself is unthinkable out of the relations of time and space. These conceptions are intuitive because they do not come to us as the result of teaching, but arise in the mind of necessity, when its activity begins.

* *

Time and space are originally conceived as continuous, but the mind has found it convenient to separate them into infinitesimal parts, and these minute divisions are conceived in a multiplicity of forms and relations. This process has led to the formulation of the science called mathematics, which has always been the standard of exactness for all other branches of objective knowledge. It is the dream of student, artist and artisan alike to realize, in their respective lines of thought and action, the accuracy and symmetry of mathematics. The conceptions of mathematics have a vital and fundamental relation to all other departments of science. Sir William Herschel began his career as a musician. From his study of the harmony of sounds and the ratio of the times of harmonic vibrations, he was led to the discovery of similar relations in light, and in his research in optics he was led to the observation of the heavenly bodies, and became the foremost astronomer of his time and the discoverer of the planet Uranus.

* *

What mathematics is to objective knowledge, logic is to subjective. All objective knowledge is correlated and verified on the principles of mathematics; all subjective cognitions are amenable to the laws of logic as the arbiter of all thought. There have always been illogical leaders of ignorant people, and the present is not devoid of them. Religion has been to a large extent divorced from the rules of logic, and modern metaphysics ought not to be wrecked on the same dreary shallows that mark

the end of so many barques of illogical orthodoxy. You can not set aside logic, any more than you can mathematics. The system that violates the principles of either is sure to fall. They are both fundamental from their very nature. Some of the enthusiastic devotees of the New Thought, with more zeal than understanding, have apparently ignored the principles of logic, not to say of common sense, set aside the all-important, and never-to-be-forgotten fact that truth is absolute and entirely independent of the wills of gods and men, and introduced into their doctrine a species of intellectual nihilism which would choose for itself what it would have as true and condemn all else as false.

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The supremacy of mathematics and logic must still be recognized. Our methods of getting truth have always been, and are still, subject to change; but truth is the same yesterday, today, and forever. The great masters of art may not have had continually in mind the principles of mathematics to which their lines of beauty and grandeur conformed, but they at their greatest moments did not dare to violate the simplest rules of mathematical symmetry. If the Jove or Minerva of Phidias were not wrought out by mathematical rules, they were, at least, when finished, in exact harmony with them. We can conceive the possibility that mathematical rules might be formulated by means of which a great work of art might be evolved by machinery; but genius has not hitherto indicated to us that such was nature's way. It might be possible to formulate rules by which any shade of passion may be expressed by the lineaments of the human countenance; poems might be written by set rules; but hitherto genius has not found it necessary to con the laws and learn by rote the rules which guided them in the production of their masterpieces.

Mozart made melody without previous training; Pope lisped in numbers, because the numbers came; Shakespeare, as a child of nature, without the tuition of scholasticism, wrought works which defied the rules of criticism; yet the works of all these reflect the principles of mathematical symmetry and logical unity, as well as the soul of the master.

* * *

It is quite possible for the soul of man to spread its wings and fly over the slow and toilsome road of mathematical and logical deduction and thus reach the golden fruits of truth without paying the price of the plain plodder, provided such a soul has the wings of inspired genius full fledged. But there are those who, without the wings of genius, presume to fly away to the rewards for which they are not prepared, and of which they are not worthy, and with consummate fool-hardiness, amid a terrible flopping of imaginary wings, they proclaim to the world that they have, by their splendid flight, plucked the prize coveted by the ages of all time. They have refused to plod before they outgrew the intellectual stature of the plodder. They have assumed the prerogatives of inspired genius without its powers; and since intellectual attainments are subject to the rigid tests of logical inquiry, they take refuge in that choice resort of ignorant pride, baseless assumption of spiritual superiority. Modern metaphysics is not to be advanced by such people. They are not in any sense supporters of the New Thought.

* * *

To assume superiority in the spiritual realm and defy the clearest inferences of the intellect is not a new method. On the contrary, it has been the method of bigoted oppressors of the human race from the earliest times. It is dangerously easy, while the thought of the world is being loosened from its ancient moorings, to look upon the

vast ocean of speculative philosophy as an unstable mirage fit only for the indulgence of cherished whims. The rock of the understanding, which should form the foundation of every system of ethics, has been lost to the view of all those who have wedded themselves to the delusion that the chief end of thought is to affirm the wished-for to be true, rather than to seek the true, whether it be wished-for or deprecated.

* *

I insist that all those who are to march with the hosts of the New Thought must hold fast to the fact of all facts, that truth is absolute and must be sought as the highest aim of life. New Thought does not imply new truth. There are hundreds of vain cults who claim to be in the van of the march of the New Thought. The effete and illogical system of astrology has deceived some; theosophy with its mysterious secrets, high self respect and unwarranted assumptions, still claims to lead the van; anarchy puts up its claim with a threatening hand; the various forms of mental science, each has its claims; some of the orthodox churches have opened their doors to the light of liberal thought and under the leaderships of such men as M. J. Savage and Lyman Abbot are not disposed to yield to any in their pursuit of truth for truth's sake.

* *

Amidst all these there are a few earnest souls who own the name of no sect, who follow no leader, and claim no followers. In retrospect this moment is indeed supreme; but in prospect we must still believe that this first decade of the twentieth century is, in comparison with the future, mean and commonplace. There are thousands who have not an enlightened understanding for every one who has. The vast majority of the human race are yet compelled by the conditions which surround them to spend the major part of their time and talents in ad-

ministering to their physical wants. We are still apparently far from the golden era when the tension may be removed from the strenuous life of push and worry, and the forces of humanity may be permitted to bring forth the fruits of untrammled soul-growth of which the masterpieces of the past, both in literature and art, have given the surest promise.

Are You Poor?

IF YOU are, why are you so while your neighbor is not? The other day I was walking by the magnificent mansion and private park of one of Kansas City's millionaires. I met a poor old man who seemed to be admiring the beauty of the place with me. He stepped up to me and said, pointing his finger towards the palatial residence, "I have known him since he was eight years old. We came here from Indiana about the same time. He was then quite a young man." "Had he any money then?" I asked. "No", he replied, "he did not have a dollar of his own. He borrowed money of a friend to start business on."

Then I stood and thought thus, as I viewed the opulence of the one and the poverty of the other: "Why is this so? Was it luck? Was it the stars? Or was the difference in the brain of the two men?" Further questioning brought out the facts that this poor old man had come here with considerable means to begin on and had led a temperate life. But, somehow, he lacked the push and vim that had brought the other man wealth.

Permit me here to state what I believe to have been the causes, any one of which might have made the poor man poor:—

1. He was not brave.
2. Vital energy was lacking.
3. His judgment was not good.

4. His home influence was against him.

These were my conclusions after a few minutes' study of the man.

The man who succeeded might have been hindered by some of these drawbacks, but surely not by all. He at least was brave and had good judgment or else he had a wife who was brave for him. I know a man who has good judgment and is brave in every way among men except in business ventures. He has become wealthy, but never would have done so if he had not had a wife who believed in him and was undaunted by his collapses in courage, and would seize him by the collar, metaphorically, after the manner in which they did daddy Smallweed in Dickens's story, and shook him back into the possession of more consistency of back-bone, so that he forged ahead on her courage. If she had collapsed with him, or despised and condemned him for his weakness, he would have completely collapsed long ago and become a pauper.

I know the first three causes I have named may be founded in the inheritance of a poor brain and a low state of vitality. But what are these conditions founded in? That they are a direct result of a faulty mentality is now no longer a question among metaphysicians. And that the condition of the mentality is absolutely determined by the nature and character of the conscious thinking is just as certain. And that we may control and direct our thoughts is no less an established knowledge. So, you see, friends, you have this matter in your own hands, under your own control.

What further is lacking that you do not, then, proceed to get above the plane of poverty? *Will*. Go to work and develop the will by a diligent study and application of this Science of Life. It is your only salvation. The process is as follows:

1. The study of Christian Mental Science.
2. The Will to think and act.
3. The persistent, faithful, brave use of the conscious thought, the word of Truth, founded upon the logic of Science—not upon experience.
4. The lifting of the mental plane of consciousness above the depression of outer conditions, with vital energy.
5. The control of affairs and success

Mark Twain As a Doctor.

THE VETERAN humorist, Samuel L. Clemens, says that three slices of watermelon will cure the severest case of dysentery and that a stiff hair brush will beat any hair restorer on earth securing a luxurious growth of hair. He tells in this characteristic way how he discovered that lying on the left side would cure "heart burn:"—

"For eight years," he said, "I was troubled with indigestion, which took the form of an insurrection in my stomach after I went to bed. The various things I thought were good things began quarreling among themselves, and trying to agree upon a fusion ticket that would win out. Four years ago I was in a foreign land where there were no drug stores, so I had to resort to the Swedish cure, which does not allow one to take medicine. Therefore, I used carbonate of soda every night. When the heartburn came on I took a handful of it. One night when I had no soda I said to myself, 'I would rather stand the pain.' Purely by accident I stretched myself on my left side, and, curiously enough, the pain passed away. I made the same experiment several times with the same result."

He says that in London he made inquiry among many physicians as to the explanation of his discovery, but none could give it. The royal physician, Sir Wm. Thompson, confessed that he had made the same discovery fifty years ago, but had forgotten about it, while all of those years he was emptying drug stores into the stomachs of his patients with no good results

Bible Lessons

1902, FIRST QUARTER.

Lesson I. January 5.

THE PROMISE OF POWER.—Acts 1:1-11.

KEY-NOTE: "While he was blessing them he was separated from them and carried up into the heaven (the blue expanse bending over—not a place).

Luke is supposed to have written the "Acts of Apostles," as the Vatican manuscript has the title.

It is addressed to "Theophilus" and refers to "the former history," probably Luke's gospel.

The events here recorded took place at the close of the forty resurrection days, between the coming out of the tomb and the ascension. The ascension was from the Mount of Olives near Bethany.

We do not know who Theophilus was. It may be that, since the name means "God lover," the writer addresses any God lover in general.

The verses selected for the lesson today mention the "infallible proofs" of the resurrection and recount the events preceding and attending the ascension. The promise was given that they should be "immersed in Holy Spirit after a few days." When they asked Jesus if he would at that time restore the kingdom to Israel, he said it was not for them to know about times and seasons, but that they should receive "power by Holy Spirit coming upon" them.

Verses 9 says, "And having said these things, as they were looking on he was lifted up, and a cloud carried him away from their sight." Then "two men in white raiment" appeared to the disciples and promised them that

he would "come in the manner in which you saw him go in the heavens." And they kept looking for him to return all their lives; but he did not come, and has not [yet, although some are still expecting him to do so.

Holy Spirit, healing breath, comes upon all who get ready to receive it. Power awaits you and me, reader, when we shall become fit manifestors of it.

Jesus ascends, the Christ returns and makes alive every soul that is embodied in a Jesus. Jesus Christ is God manifest in the flesh. Would you be a Jesus Christ in power?

Lesson II. January 12.

THE PROMISE OF POWER FULFILLED.—Acts 2:1-11.

KEY-NOTE: "The promise is to you and to your children."

This occurrence took place in an up-stairs room in Jerusalem where the disciples were holding a prayer meeting, on Whitsunday, the day of Pentecost. This, among the Jews, was a harvest festival celebrated fifty days after the Passover. The word means "fiftieth."

It is here written that "they were all with one mind in the same place," and "suddenly there came a sound from the heaven, like a violent wind rushing; and it filled the whole house where they were sitting. And divided tongues appeared to them, like fire, and one rested on each one of them. And they were all filled with Holy Spirit and began to speak in other languages, as the Spirit gave them utterance." The report spread and a vast multitude came together and were astonished that those inspired men spoke in many tongues, so that Parthians, Medes, Elamites, Phrygians, Pamphylians, [Cyreneans and all understood what they said.

Is this story true? I do not know; but I am not ready

to say it is not. If these men were consecrated to truth, devout in spirit and were all in one mind, holding the same thought, expecting the immersing of Holy Spirit which Jesus had promised, and had been so sitting together every day during the ten days since the ascension, is it to be wondered at that they became greatly inspired? I think not. As to the tongues of flame, why may not such symbols have appeared under such conditions? Have you not seen forms, lights and mysterious movements under much less intense concentration of thought? I have. And have you not heard people speak in languages they never learned under very much lower degrees of inspiration than these men had reached? I have. Holy Spirit gave them utterance.

Let us know that there is power in silent, united concentration of thought. The power of it has not been measured and cannot be estimated. All power is in the silence.

Lesson III. January 19.

THE EARLY CHRISTIAN CHURCH.—Acts 2:37-47.

KEY-NOTE:—"The Lord daily added those being saved to the congregation."

Peter preached a powerful sermon immediately after the Pentecostal illumination, and many became converts to the new religion.

The lesson says the listeners "were pierced to the heart and said to Peter and the other apostles, Brethren! What shall we do? And Peter said to them, Repent and let each of you be immersed in the name of Jesus the Christ for the forgiveness of your sins and you will receive the gift of Holy Spirit. For the promise is to you and to your children, and to all who are far off, as many as the Lord our God may call." Then Peter spoke on at

length.

The meetings continued day after day and many were added to the congregation. The record says, "They were constantly attending to the teaching of the apostles, and to the contribution, and to the breaking of bread, and to prayers. And fear came upon every soul, and prodigies and signs were done through the apostles." They also had their property in common.

It is said they were "in one mind" and "partook of food in joyfulness and simplicity of heart."

The people asked what the apostles wished them to do to join and receive power as they had. His answer was that they should reform and be immersed in the name of Jesus the Christ. His exhortation was, "Be you saved from this perverse generation,"—not from hell. Reformation of character and remission of sins were to be symbolized by immersion in water. This immersion had no other merit or significance. The immersion of Holy Spirit is the soul of the sign, immersion in water.

Have we advanced to where we do not need the sign? Then we need not use it.

Joyfulness in all things and simplicity of heart are conducive to health and prosperity. It is said that these people, as a consequence, "had favor with all the people." Bless your heart, it will do it every time, if you fear not. I do not believe "fear came upon every soul;" only on those in error.

Lesson IV. January 26.

THE LAME MAN HEALED.—Acts 3: 1-10.

KEY-NOTE:—"The Lord is my strength and song, and he is become my salvation."

Here are Power, and joy and salvation in the Lord of your self.

Jesus' ascension was in April; the occurrences of this lesson took place in June following, in the outer court of the temple, near the "Beautiful Gate" between this court and the court of the women.

Peter and John were going up into the temple together at 3 p. m. for prayers. At the gate was a man who was lame from birth. He was carried and placed there every day to beg alms of those passing in and out of the temple. He asked Peter and John for coin. They said, "Look on us." When his gaze became fixed on them, Peter said, "Silver and gold I have not, but what I have, this I give thee in the name of Jesus Christ the Nazarene, walk." "And having taken him by the right hand, he lifted him up; and immediately his feet and ankles were strengthened; and leaping up he stood, and walked about, and entered with them into the temple, walking and leaping and praising God "

Observe four things here: The lame man did not ask for nor expect healing; The healers first said, "fix your eyes on us;" The word of healing was given in the name of Jesus the Christ; Physical assistance was given the man to rise.

The fixed gaze was to get control, as in hypnotism. This was to take the place of faith. It helped to render him receptive. The healer also fixed his eyes upon the eyes of the patient.

The apostles as yet leaned on Jesus, having little confidence in their own power. So they announced the healing through Jesus. It also meant that this was the Jesus way of healing.

An impulse was given physically for him to obey the command to walk. Put into action the thing you declare in healing. *Expect* the eyes to see without glasses; *use* the paralyzed arm; *walk* with the lame feet.

New Year's Bells.

L. Estelle Day King.

YES; RING in each New Year, ring sweetly, bells,
ring!
Though they fly quickly by, like birds on the
wing,

The ones that have vanished I cannot call old;
Though their moons are past, yet their jewels I hold.

The good I retain as a souvenir, dear years:
In the grave of the wrong I bury my tears,
I lift my heart and pray that I may atone,
Errors overcome, and false idols dethrone.

Each year brings its secrets, be they sad or sweet,
Each hour lays them, one by one, at our feet
For us to pick up and transform as we will,
To turn to a blessing or spurn as an ill.

Are hard results stepping stones our good to beget?
Or shall we view them with vain, useless regret?
O ring in each New Year, ring sweetly, bells, ring!
And whatever of joy or sorrow they bring.

Give also the power to master false fate;
For a soul one with God it is never too late.
Cast out each dumb idol, refuse it a throne.
Deny it can rule you, its power disown.

Nothing but Truth is eternal and real;
Give it your homage, your work and your zeal.
Only the Good, in Life, Truth and Love,
Can come to the soul that is born from above.

To no Past and no Future do we bow,
But live in the present, the eternal, the now.
Only in the now can we give love and cheer,
So ring, joy bells, ring! Ring in the New Year!

A PHYSICIAN'S wife in Kansas writes:—
"My Dear Teacher—
"I cannot let the weekly Life pass from our lives without making another acknowledgment of what it has been to us. I used to be so fearful of the future, borrowed so many troubles—but now I go forward confidently. What a happy selection that was to carry into the unfolding of The New Life, the monthly, and to strengthen its readers. I shall keep it in mind always, as I shall keep every number of The Life, there are so many beautiful and strong thoughts in them that I love to refer to.

"We shall sadly miss our weekly ray of sunshine and blessing, but will go forward confidently with the monthly. Good be with you and Mrs. B., 'good measure, pressed down and running over.'

"My headaches have entirely gone and my usual cough has not commenced. I feel *so well*, thank God—or Mr. Barton."

The second annual convention of The Mental Science Association convened at Seabreeze on Nov. 28 and was in session four days. We were not present, but have talked with persons who were there. They tell us that there was a large attendance, representatives from 35 States being present, and that the enthusiasm was marked. Many able papers were read, both of persons present and of others who could not attend, but sent their papers to be read by the secretary. The next meeting will be held in Kansas City, Oct., 1902.

How are your New Year's resolutions working? Any of them reach the end of the first week? Get out that unused diary book which you bought a year ago and begin on it again. It has only a week or two written in. You can change the dates and it will do for 1902—for a week or two more, anyhow.

THE LIFE

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NOTICE

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

Key-Notes.

Jan. 1-15.

A RENEWED SPIRIT OF LIFE AND POWER NOW
 FILLS EVERY HEART, AND LOVE AND JUSTICE
 REIGN SUPREME.

Jan. 16-31

HOPES ARE FULFILLED AND FAITH RICHLY
 FRUCTIFIES IN THE LIVES OF ALL, TO SAVE
 THE WORLD FROM SIN.

Our poet "Nodie," of Denver, writes, "The Life carries an untold abundance of love that is particularly characteristic of it alone. It is like a beautiful flower or a ray of sunshine through the clouds. Truly it impersonates its name, 'Life.' It is overflowing with life, magnetism and soul."

Healing Thoughts

“O, NOT by bread alone is manhood nourished
To its supreme estate:
By every Word of God have lived and flour-
ished

The good men and the great.”

—Holland.

This is called the photograph-era. Science, aided by Thought, has placed in every aspirant's hand the ready kodak and made the imagery of an object the work of a moment. Science never makes a mistake. Whistler sued John Ruskin for saying of one of his color sketches exhibited at Grosvenor Gallery in London,—“It looks like flinging a paint-pot in the people's faces,” when a kodak view of the same scene would have escaped such criticism. The kodak is as accurate in the delineations of a peasant as a prince. It lays the intricate network of the tangled forest with as certain precision as when it pencils the shaven lawns and cultivated foliage of the parks. Science is true; the artist's eye may err.

Science is Nature. Art is man. Art is at its best when its ideals are true to science. Even art, to be true, must be founded in Science. The natural and universal invisible powers, in their orderly arrangement, must be idealized by the artist, so that the law may make that ideal manifest. It is not *God* the speaking of the Word reveals. Life, Love, Wisdom, in essence, never become visible. The one who can form a mental concept of Life may set laws in operation to bring forth—not Life—but *living* proofs of Life, through thus making manifest the

conception of life.

This is also the age of Words. At the very time wise ones are declaring we have grown above the era of symbols and ceremonies, into the epoch of thought and silent energy, the whole world has risen up—like crows after convention—each one ardent to manifest his conceptions. Mr. Paine wrote of the Age of Reason and thought he made it clear that Revelation cannot be imparted from one man to another, second hand; still the tendency to talk, write, and give one's views, has perhaps never before been so great as at present.

The French writer who said Words are spoken to conceal thought, did not differ far from Mr. Phelps when he suggested they were rather to conceal the want of thoughts. It is well to know, however, that both the absence and the error of thoughts are signs of the beginning of wisdom, as both these conscious conditions are mingled with *fear* which is always the beginning of knowledge whether it be knowledge of the Lord or of the legrippe. This is so because fear arises in the vacuum of ignorance, and is the sign of smouldering knowledge. In full knowing there is no fear, for the truth makes the one free who knows it.

The photograph has also portrayed sense-objects. Should art ever become able to photograph a thought, and so bridge the chasm of difference between science and art, the product will still be an image only. And though it be a "moving picture" of a running train of thoughts, it is but an image, still, without life of itself, or even borrowed power.

It differs in this, from the image formed by the Word of mind. All things live that are spoken into being, in the mind. Even instinct has power back of it. The ant's desire for food leads it to a feast. Men feel a

need, imagine a possibility, and an invention appears in wood and iron, as the sign of the unseen energy of mind.

You may form a mental image of the highest and best of which your present powers of imagination are capable, or you may engage your forces in the conception of the tragical; and you may always know that every mental concept you form will descend into material shape and take its place, as proof, in the objective world, before your eyes. You do not have to look for it nor time its coming. The *law* brings it forth. After you have conceived the image you have finished your part of the work. Every tree and flower, every rock and pearl, every human and all animal creatures, were thus conceived or imagined in mind before they could come forth. If you desire a thing, image it in thought. If you fail in your effort, you may know that your desire was wrongly placed, and the thing desired was not in being for you.

It is true one may form a phantasy of the wrong thing, if he be ignorant of the perfect ways of the law, and the product of the phantasy will also appear. It is these works of ignorance that are to be eradicated, together with the mistaken desires that must be changed from the wrong and be placed upon the right thing.

The earth and the fullness thereof, are the Lord's,—the artist's,—man's; but man does not bring them forth. Mind speaks the Word only, and results naturally and *lawfully* follow. Speak the Word. Meditate upon the eternal characteristics day and night. It is not the passing thought that insures results, but a right thought made *habitual*. As fire is the result of the union of carbon and oxygen, so light or spiritual perception is the result of the union of the mental Word with a spiritual Substance.

That which every soul seeks is the Key to understand-

ing. A knowledge of absolute truth frees one from fear, from sickness, from all bondage. It is the free soul that has left all the jungles of false appearances for the Pathway of right living, which brings dominion. So long as one worries he is not in the way of understanding. Worry prevents results, for it deals with vacuum instead of with substance.

No one can claim the absence of good and feel its omnipresence.

God does not take away a man's ideals nor give them to him. All things (invisible) are his, naturally, and must be taken by himself. If he would be strong he must take strength; if he would be loving he must take love; if he would be courageous he must take courage; if he would be well, he must take health.

We hear a great deal about taking colds, or catching diseases when they come by us, but little is said about taking health, though it is omnipresent all the time, and may be taken by any one.

The way to take health is to refuse to take disease when presented and speak Words of health in the consciousness until it gets to be a habit.

Never say you are afraid. Say as often as you please "I do not care." For it is right not to care or worry. The one who does not care is the one most capable of kindly consideration and human courtesy. The one who is worried and troubled about many things has not yet chosen the better part that no one can take from her.

Our religions developed ahead of our knowledge. Being founded in *fear*, religion was the *first* step toward wisdom. Its name might have been changed in the second step made by the soul. It might have been named *Reason*, but it was not. Instead of asking, "have you got religion?" the question should have been, "have you

got Reason?' So there have been three steps from darkness into light, from ignorance into understanding:—

1st. Religion, wherein the fear of the Lord was the beginning of wisdom,

2nd. Reason, wherein the soul opens an interview with the spiritual or Individual Self.

3rd. Understanding, wherein the soul has consciously *put on* the Christ Self and is walking in the Perfect Way.

C. J. B.

Resolutions.

WHY ARE our good resolutions so often—almost always—broken? Because they are founded in the recognition of a weakness, a condemnation of self. The process of their formation is this:

I am wrong, weak, sinful, subject to a bad habit.

I must quit indulging this habit, I must change *my* ways.

I *will* do this. On Jan. 1 *will* begin and force myself to reform.

Then the battle begins between the condemned self and the intellectual will. The condemned self desires to co-operate with the will but feels deprived and subdued by the preamble of the resolution and fails in action. No power or courage is developed and there is no possibility of success, for the condemned self is weaker than when he first yielded to the temptation of the wrong conduct.

Then it is clear that the one who would get free from his unholy habit must begin by recognizing and affirming his own essential, intrinsic goodness and power and the nothingness of that which seems to bind him. In the old failing way the man magnifies the error to be overcome and minimizes himself. The opposite course is essential, if he would win.

When I treat a man who tries to stop the drink habit,

I say to him mentally, "You are stronger than your habit. You do not need or desire intoxicants. They do not satisfy you; therefore you do not need or want them. You are strong, and brave, and clean, and free from unholy appetites. You are satisfied by the waters of life and no longer reach out after that which only mocks and tantalizes you."

By and by he is actually free from the taste and desire, and, if he did not know I was treating him, he feels proud of himself that he has been strong enough to reform, to keep his resolve. This I wish him to do. It is the only true, efficient reform method.

The Standpoint.

Julia Harris May.

FAR UP the winding road we joyed to ride,
And leave the little village just below,
The views that memory loved again to know.
"A sleepy village."

At the foot I cried.

" 'Tis dead, quite dead,"

Bess laughingly replied,

As upward still we climbed at sunset's glow.

"Even the river seems to move more slow
Than when our long-lost youth had glorified
Those hills to you and me "

At last, we turned

To see the wider view.

" 'Tis glorious still,"

I cried. Old thoughts within my bosom burned,

And old emotions rose, my heart to thrill.

Ah, 'tis the standpoint, from that hour I learned,

That makes life good.

"Go further up the hill."

—*The Club Woman.*

When people seem to go against you and even those who seemed your friends turn away, then say in your heart, "This leaves me in close contact with Infinite Power, which I will now appropriate. The stumbling block of material trials shall now be put under my feet, through my power to overcome it. I am in league with Power; I am one with it; I am active in it; I am whole with it, and so I rise to the plane above that which troubled me. Here I am the friend of every one and I am conscious of every one's friendship. I am free. I am superior to my trial. I am glad I had it to wrestle with, for I am stronger, happier, wiser, and, above all, Love takes the place of apprehension.

A phi'sosopher friend of mine said to me the other day, "Suppose I were to promise a man to do him a favor as soon as he should be ready to receive it, and he should thereupon begin to importune and beseech me by humble petitions through word of mouth, letters, postal cards, messages, etc., to do it for him, while he all the time stolidly refused to permit me to do it. Such conduct would, of course, immensely annoy and disgrace me. But the orthodox preachers are guilty of just such folly before God."

I sometimes hear people say to God, "Make us truly thankful for what we are about to receive." Just think what a ridiculous request this is. It is saying: "God, you give us freely what we have not deserved; now compel us to be thankful for it." Of what value are compulsory thanks? If a man earns his dinner, he deserves it. If it is given to him, the donor would be in exceedingly poor business to take a club and compel him to give thanks for it.

Meet your seemingly adverse experiences as friends and helpers; use them joyfully as means for the development of power. Thus you agree with your adversary quickly while he is in the way with you.

H Greeting

From The Home of Truth, in Alameda, Cal.

MAY THE new expression of Life be filled to overflowing with Good and may that Good sent forth return to you as bread cast upon the waters, rich and satisfying.

Yours for the full manifestation of God here on Earth.

Harriet H. Rix.

Our latest publication is "Life's Spiral Stepping-Stones and Highway Views," by Ellebard. It is beautifully bound and lettered and full of inspired thought. Price 50c. For sale at this office.

Infinite Principle cannot alter its course nor improve upon its purposes, let men howl and beg all they may. Those who beg and beseech God to do things are insulting Supreme Love. They only need to get themselves ready to receive that which is ever seeking to be bestowed upon them.

The way to help your brother to grow in grace and wholeness is to Word his good qualities, rejecting those that appear as bad. As you would water flowers to make them grow, neglecting the weeds or only giving them a whack of denial as they appear, so pick out every commendable trait and magnify it until the weaknesses and flaws are all outgrown.

That little lesson on How to give your words magnetic or life force has met with great success. Many testimonials have been received from those who have received it. It is written out by hand for each applicant and an endowed sentence is put in as an example, which has never yet failed to carry the thrill of life to the reader. It costs you only \$1.00 to get this unique lesson.

Let me congratulate you upon the proposed union of The Life and Holiday Extra in magazine form. It is a most natural and praiseworthy evolution. The expansive nature of their inspiring contents is felt and fully endorsed by all progressive thinkers and seekers of the true way of life. May it always be among the leaders.

With love, yours sincerely,
M. F. Drabelle.

<h2>Correspondence</h2>	

1. IN The Life of Oct. 16 some one has asked how the passage, Rom. 6 : 8, may be interpreted. May I be permitted to give some thoughts in regard to it?

At Luke 15:32 Jesus speaks of the prodigal son thus: "For this thy brother was dead and is alive again." He evidently was not dead in the sense of having left the physical form, but dead in a sinful life. (Probably he meant dead or lost to them. Wilson has it, "was dead, but is restored to life; he was even lost, but is found,"—Ed.)

At Rom. 6:2, Paul says, "How shall we that are dead to sin live any longer therein." Here "dead to sin" evidently means the opposite to "dead in sin." The "dead to sin" will no longer sin, but will lead the Christ life. "For he that is dead is freed from sin." (Rom. 6:7.) Here Paul again explains what he means by "dead to sin," namely, freed from sin. The Truth has made him free and he no longer desires to lead any but the higher life, the Christ life.

Now we come to the passage about which the gentleman asked, "Now if we be dead with Christ, we believe that we shall also live with him." I should read it thus: "If the Christ spirit rule our lives, we shall be dead to sin—that is, freed from sin—and the Christ spirit being manifested in us, we believe we shall live the Christ life."

2. Will he that lives in accordance with the highest teaching of Mental Science live in obedience to the laws of physiology, being temperate in his eating, careful to observe certain hours for rest, avoid undue exposure to cold, etc.? or will he be able to indulge freely in eating what and as much as he likes, to work without rest, go

scantily clad, etc.?

3. Matt. 24 is a great stumbling block to me in the understanding of the gospels. Mary E. Kwer.

Answers:—1. Your explanations of the Bible texts are good and apropos. To be dead in trespasses and sins is to fail to live in the best sense, to manifest not the true life. To be dead to sin is to not manifest any sinful ways of life, not to even be subject to temptation. Error ways have no power over us, do not appeal to us, when we are dead to sin.

2. The true Christian Mental Scientist does not do foolish things. He eats in moderation what his appetite indicates his body needs, takes a bath when he desires it, sleeps when he is sleepy and enjoys life generally. But if he is deprived of his meals, or his sleep, or is exposed to cold and wet, in the discharge of his work, it does not hurt him or make him sick. He controls his feelings and his bodily states by Science and common sense, and is careful of nothing.

3. This chapter seems to be a sort of mixed vision of the destruction of Jerusalem and the end of material things. It is of little interest to us now. The calamity came to Jerusalem soon after Jesus' time and the world is not likely to come to an end at all. Modern Thought has abolished the old world burning superstition.

1. In the Bible Lesson of Aug. 28 you speak of God appearing to Jacob. Can you tell me how he appeared, in what form, and how did Jacob understand him?

2. At the closing of the same lesson you say, "And in your fear you promise the Lord." To whom or what Lord do you refer? Mrs. R. S. Carrel.

Answers:—1. What I wrote was about Jacob's vision. I said, "Verses 13, 14 and 15 tell about how God appeared at the top of the ladder and assured Jacob of his continued favor."

Jacob saw God in his dream looking down through a window in the blue sky dome. I do not know how he looked to Jacob or how he spoke. But I suppose Jacob's fancy pictured a man's face and a voice that spoke audibly the Hebrew tongue. Of such imagery are dreams made up, drawing upon waking facts for their material.

2. I mean your own ideal of the Lord, whatever that may be. People who thus fear and tremble and pray for help usually think of the Lord as a person away off, but with ears and eyes capable of hearing and seeing everywhere, in some mysterious way.

I read in *The Life* about the lightning striking a metallic casket and freeing a child supposed to be dead. If you believe this story to be true, will you give in *The Life* your opinion regarding it?

1. Was it the child's returning spirit, interpreted by those present to be lightning?

2. If lightning, was it guided or sent by powerful intelligence of a higher plane? or was it simply the metallic casket attracting the flash?

3. If the latter, why was it not attracted before this time?

4. If lightning tore open the casket and the child was not dead why did it not kill the child?

Mrs. E. G. Haynes.

Answers:—1. I believe the story to be true, as it seems to be well authenticated. I believe it was an ordinary "thunderbolt" that struck the casket, as a thunder storm was passing over at the time.

2. I believe the occurrence was under the guidance of an intelligence and power higher than those thus far developed among men. The metallic casket and the passing storm were used as means to the end. If these means had not been at hand, the result might not have been possible,

as I believe there never was a miracle performed contrary to or independent of natural law.

3. The natural conditions were not such as to produce the result until the casket reached the spot where the negative atmospheric state drew the current from the positive stratum above it, to produce an equilibrium. Why does not any flash of electricity occur sooner or later than it does?

3. I do not believe the child was dead, but in a comatose or cataleptic state. The shock aroused it. It is not at all to be wondered at that the bolt did not kill the child. Its body nowhere touched the metal of the casket. This was lined with silk, a nonconductor, and the electricity was confined to the metal. Many times lightning will melt a man's watch in his pocket and not kill him. The lightning struck the house of an acquaintance of mine once when several persons were sitting about with their chairs tipped back against the walls singing. The side of the house was torn out and a clock torn all to pieces and scattered on the floor, but no one was seriously injured.

What is the greatest and most prevalent reason or cause of insanity?

W J. Crooka.

Answer:—Empty, or idle, and misdirected thinking, leading to dissipation and abuse of personal energy, in sexual excess, intemperate eating and drinking and worry.

H Psychic Experience.

A LAWYER friend, who is not addicted to vague fancy dreaming and who is strictly truthful, writes:

"One day last month an old lady called upon me at my office and invited me to attend a seance that was to be held at her house that evening. Her unprepossessing appearance led me to conclude at once that I would not go.

But, after attending to some business late in the evening, I, all at once, concluded to attend. I was quite late, being the last one to come in. The committee was reporting when I entered, that they had nailed the doors and windows shut and there was no chance for any person to get into the room where the medium was to sit, and that there was no one in there then. I went into the room with the medium and helped to sew him in the chair. This was done with a strong, heavy black thread. His coat and shirt sleeves were securely sewed to the upholstering of the arms of the chair, many stitches, and tied at every stitch. And his pantaloons and drawers legs were sewed to the chair in a similar way, on both sides. Then we sewed his coat on him securely and we left him in the dark, a curtain hanging between the room he was in and the one we, the spectators, were in. I noticed that the room he was in was bare, with no carpet on the floor and no furniture but a sewing machine and a small music box, and that the doors and windows were nailed shut. There was a dim light in the room we occupied, sufficient to enable us to recognize one another and see the figures on the carpet.

"After a short interval figures began to appear at the curtain between our room and the one the medium was in. They came out and would whisper together, and then I was called to the curtain. I took a chair and the form of a finely dressed man, with white shirt front and evening dress, appeared by my side and wrote in my hand with his finger the name of a deceased uncle. But it was not his figure, dress, face—nothing like him. Yet he insisted he was my uncle John. I was among total strangers and I think no one in this city knows anything about my father's family.

"Afterward the figure of a lady came to me, pushed back a cloud from her head, and there stood my first

wife. Her form, face, eyes, brow, cheeks, mouth, chin, hands and all were perfect, and there was the pale, sallow complexion of a consumptive over it all. (She died of consumption.) She repeatedly called my attention to her cough and trouble in the throat and bronchial tubes, and whispered to me reminding me that years ago she had promised me to show herself to me, and now she said she was so happy that she could do so. She said that that afternoon she had feared I would not come, for I had so determined, but that she had influenced me to come. The likeness was perfect—all was like her—but when I put my arm around her my touch told me it was a man's back. She was never in Michigan, none of my people ever saw her, and I think few, if any, knew I had been married twice.

"I was then called to the curtain door and the figure of a strong man, not looking in the least like the medium, came to me and passed his hands over me. I got hold of him and said to him, 'You are a pretty strong man and have a pretty hard muscle for a spirit roaming around showing as a spook.' He answered, 'Yes, sir; I practice every day and can work up as hard a muscle as you have.'

"Then a voice in the dark room said, 'There are three or four others who want to show themselves to you, but we have not power enough.' The voice then asked me to enter the dark room and come near the medium. I did so and found him in the chair as we had left him. He put his hand upon me and after a short silence said, 'You are a most powerful mental healer.' I then withdrew and after a few minutes the voice said, 'We can't go any further,' and the circle broke up. We went to the medium immediately and found him securely sewed in the chair just as we had left him at first, and the thread was so strong we had some trouble freeing him—we had to cut the thread.

"During the time of the manifesting the music box in the dark room would play until it ran down and then we could hear some one winding it up. During the seance a little child appeared, and an old man, and an Indian so tall he could scarcely enter the doorway.

"What was it? The whole world could not have produced my wife's face without some outline to work from. Allowing that the medium had the room full of people, which I do not believe, they could not have produced that face. How did he know I was a mental healer? When you have time I would like your explanation of this, as your previous remarks regarding psychic matters have been very satisfactory to me."

(Next month I will give some thoughts regarding this experience.)

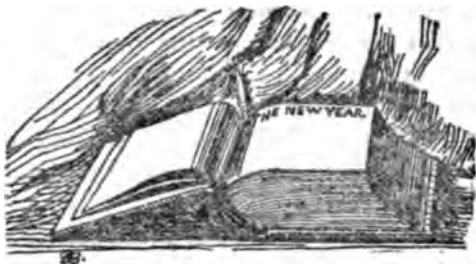
"Kaxton."

THE HALF-TONE insert which we give you this month is a likeness of our philosophical contributor, "Kaxton", whose "Meditations" in The Life have been read and enjoyed by so many for several years. He is an educator of large experience, and distinguished learning and ability—is now Principal of one of the foremost High Schools of Missouri. He is a brother of the editor of The Life and his real name is John W. Barton. There! I have told on him.

Next month we will give you another picture you will like to have.

A lady in Pennsylvania writes:—"I am sure I wish The Life as a monthly *great success* and will do all I can to help it. I liked it so much just as it was that I could not help feeling sorry it was to change; but so long as we can have it at all I shall be satisfied and thankful. I know of no other publication that would, to me, begin to fill its place."

Apropos of the Season.



New Leaves to Turn.



Watching Out the Old Year.

Little Lessons in Elohim Kindergarten

NO SOUL can correctly manifest that which he is not. Nature will not peep from behind a mask to substantiate appearances, but waits for the mask to drop off. A man finds his true work in life when he lays aside all he has borrowed and starts upon his own resources.

The greatest thing a human soul can show forth, is his own nature. Not that objective thing called nature, that is loaded with traditional problems of original sin, but the real, the original Self with every mask and subterfuge thrown off, and that stands forth in its own light, God's master-piece, *and manifestor*.

Every thing in this world is trying to exhibit what it is in its occult substance. Every good and perfect thing is a true representative. Every imperfect thing, is as it is because it has not yet dropped its masks. I believe the rose perfectly represents the ideal rose, because it is perfect, orderly, scientific in all its parts. The child that is born of parents so much afraid of the Perfect Self thought that they try to hide themselves, will very likely be born with several masks before his own inner light. Every human soul must shine of its own light.

I once knew a young preacher whose ardent mother wrote his sermons for him. They were good sermons and people wondered why he could not "work up an interest!" It was because his words were without life and therefore without power. Reflected sun-light contains no actinism or life-giving power. That is why moonshine does not make vegetation grow, and animals thrive. The soul that shines of its own light may warm and vivify any-

one upon whom its light falls. Every ray it sends is full of helpful vibrations. But when the one upon whom this splendor falls tries to give forth the same thoughts and words, they are without inspiration because they have spent their power. The sun nourishes the moon, but the moon cannot send out life-giving vibrations upon the sun's light. It must shine forth its own light before it can uplift, strengthen and bless.

Take off the Jewish-God mask. Drop the original sin sham; throw aside every tradition your reason cannot accept. Be courteous with flesh-inheritance, but refuse it face to face. You cannot truly show forth any other creature; and the effort to do so skips stitches in your work,—leaves out important factors in your problem,—so that you get a wrong product. This is why people that seem almost at the top of the ladder of success have so often to return to the very foundation and begin again.

Errors appear in the place where the stitches were dropped. Nature, because she abhors a vacuum, leaves that stitch for the worker to mend. No amount of begging ever brought Nature to leave her other business to straighten up a break in a man's work. Nature is Science. Science is all the God there is. I mean truly Natural Science.

It would be not only a breach of etiquette to creation, but a criminal offence to divine law for God to come down out of heaven and save a soul. The soul must work out its own salvation with fear to start with, and with vibrations, growth, unto success.

We are in this world for the purpose of manifesting our true characters. It is "well-pleasing" to the Infinite Mind,—it starts harmonious vibrations throughout the universe, when a Soul sends forth a truly original idea.

That soul feels it, and is electrified with joy. It is because he has become confluent with Infinite Mind, rec-

ognizes his oneness, and feels the mighty resource is his own. God's work does not pass beyond the creative department, save indirectly through man. Mankind has all the *making* to do. This world has got to *manifest* every hidden quality back of every thing, *perfectly*, and it is our work.

Manifest, means "to reveal." God has already expressed every spiritual entity or thing. This constitutes the spiritual creation. And these things must first become idealized in the mind of the Individual, and this ideal manifested, before the truth about ourselves and universal being, and our relation thereto can be made known.

We are at work upon the manifestation of perfect ideals.

In and through this perfect work do we grow and attain unto the mark of perfection required by our natures. God did not plan this for us. It is naturally so. It is the truth about our lives and destiny. If it is the truth we need not hesitate to accept it and act upon it day by day. Then will each day find us higher in the scale of being, higher in understanding and truer to our real nature.

This great law of life is unique in this:—it offers no rewards for being good and threatens with no punishments for evil. The one who idles may get pushed by passing feet, or he who leaves out factors may miss timely results, but in every instance the law is just, and saves to the uttermost all as they come, readily or delinquently, bearing the sheaves of a perfect manifestation, the signs of the natural, the spiritual life.

Make all the inward resolves you please, but *get understanding*.

Make no pledges to other people. "Yes," and "no," are the most powerful of all negations and affirmations.

Ask no one to carry your sins. Be a man. Insist upon disposing of them for yourself. Drop off such masks, and leave them to melt. Pay your own debts and make

no more but those of love.

Does some one ask:—

How shall we manifest according to truth?

There is but one way. Think true thoughts. And to be successful, get in the *habit* of thinking upon only that which is true, just, lovely, good, honest, *right*, and your success is sure.

May you quicken under these words, and become illumined of your *own light*, and shine as the stars.

This is your true self. How beautiful, how lovely, how radiant you are! C. J. B.

Foot-Note.—The soul ascends through appropriating Omnipotence.

Christmas.

IN EVERY loving heart today
Will Christ be born anew,
To help us find the better way—
The brighter and the true.

The bells are ringing loud and clear
In every land and clime,
And cheer all hearts from far and near
E'en like the olden time,

When Christ the babe appeared on Earth
Beneath the Bethlehem star,
And blessings brought of priceless worth,
As all Christ's blessings are.

These Christmas bells are ringing still,
And ne'er will cease to ring
Till chimes of peace and true good will
A Christ to all shall bring.

—Martha J. Foster, in *Fireside Chimes*.

New Books

CULTIVATION OF PERSONAL MAGNETISM, by Leroy Berrier, is a readable and suggestive little book. Mr. Berrier served a year's sentence in the penitentiary for sending another book he wrote, on sex, through the mails. But this one is all right and good to read. Published by the author, 56 Fifth ave., Chicago.

Fireside Chimes In New Thought Rhymes, by Martha J. Foster, is a little book full of sweet little poems; price 40c. We give you one of them in this issue. Read it. Published by The Alliance Pub. Co., New York.

Charles Brodie Patterson, Editor of *The Arena* and *Mind*, has issued a beautifully bound book called *Dominion and Power*. Price \$1.00. It contains 22 "Studies in Spiritual Science" and is worthy your attention. Buy a copy for yourself and one for a friend. It will make an exquisite gift book.

In the Crucible, by Laura M. Dake, is another new book gotten out by The Alliance Pub. Co. It is a New Thought story, bound in red cloth and sells for \$1.00.

The New Age Gospel, or what the New Order of Things the Twentieth Century is Opening Holds for Man, by Dr. J. H. Dewey, New York, is a booklet which is priced at 20c a copy, but is worth more than money to the thoughtful reader. He thinks the Millenium is a certainty—no longer a vague dream.

Francis Edgar Mason, Editor of "Dominion, Nos. 7 and 9 Warren st., New York City, has improved upon both "Mother Goose," and "Father Goose," with his "Daddy Gander." This new pictorial fun book for children of all ages combines wit, nonsense, sense, philosophy and

rollicking laughter. It is hand lettered, beautifully colored, artistically bound and ornamented and is richly worth its price, \$1.50. It is absolutely original and unique—nothing like it ever before attempted. Good for our Science preacher and author! Get one for your babies.

PROF. ELMER GATES, speaking of experiments made by himself some years ago, says:

“When the breath of a patient was passed through a tube cooled with ice, so as to condense the volatile qualities of the respiration, the iodide of rhodopsin, mingled with these condensed products, produced no observable precipitate. But within five minutes after the patient became angry there appeared a brownish precipitate, which indicates the presence of a chemical compound produced by the emotion. This compound, extracted and administered to men and animals, caused stimulation and excitement. Extreme sorrow, such as mourning for the loss of a child recently deceased, produced a gray precipitate; remorse a pink precipitate, etc. My experiments show that irascible, malevolent and depressing emotions (injurious impresses) generate in the system injurious compounds, some of which are extremely poisonous; also that agreeable, happy emotions generate chemical compounds of nutritious value, which stimulate the cells to manufacture energy.”

Your magazine will be a success as all you do undertake, and will be a light unto all who read it and apply its teaching. Its hundred-fold blessings will be showered upon you and yours forevermore. Miss Eliza Hay.

How do you like us in our new dress? This is only a starter; many improvements will follow.

You keep The Life at a high level. Henry Wood.

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Lincoln, Nebraska, U. S. A.

METAPHYSICAL PERIODICALS

THE HIGHER LAW,—monthly, \$1.00 a year; 10c a copy; foreign, 5s. H. W. Dresser, Editor and manager, 27½ Congress st., Boston.

EXPRESSION:—A journal of Mind and Thought, published monthly. 6s.00 per annum net (\$1.58). W. Isaack, 211 Edgware Road W., London, Eng.

THE INTERPRETER.—Issued monthly in the Divine Year and devoted to "The Final Things." Exponent of the "School of Interpretation." \$1.00 a year; 10c a copy. For sale on news stands. Rev. Geo. Chainey, Editor and Conductor, 938 Fine Arts Bldg., Chicago, Ill.

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DOMINION.—Twentieth Century Ethics, Edited by Francis Edgar Mason, No. 24 Greene Ave., Brooklyn, N. Y. Published Bi-monthly at \$1.00 a year, with Two 25 cent lectures as Premiums.

OCCULT TRUTHS,—A monthly journal of occultism, published by Chas. W. Smiley, Washington, D. C. \$1.00 a year. 10 cents for sample will be applied on subscription.

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The Life

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T H E L I F E

F E B R U A R Y , 1 9 0 2

About That Psychic Experience

LAST MONTH I gave you a psychic experience related to me by a lawyer friend. He asked for my opinion of it and I promised our readers to give them some thoughts on the phenomena as related, in this issue of *The Life*.

I wish to call your attention especially to three things in my friend's experience. Mind you, I do not doubt any particular of the story as told, for I believe my friend to be both truthful and too level-headed to be easily deceived.

The three points I wish to call attention to and give my ideas upon are,

1. The change of my friend's determination to not attend the seance.
2. The arrangement of the rooms and the production of the forms.
3. The fact that the form of his deceased wife still had consumption.

1. I doubt not our intentions and purposes are often changed by the argument and influence of those who are disembodied, as well as by those who are not. Suppose this man had been invited to attend a meeting and had made up his mind not to go. But suppose his beloved wife in the flesh should come to his office and insist upon his going, and say, "I will be there and wish especially

to meet you there for a particular purpose." Would he not change his mind about it and go?

Suppose the wife is what the world calls dead, but what a very large majority of the people of the world believe, or at least hope, is only existence on a plane of life higher than this. May she not be able to make the same request and have the same persuasive power? I can conceive of no reason why she may not, if she indeed be yet alive and possessing a self-conscious individuality. The old theories about the disembodied going away to be shut up either in a very high walled city or under its pavements in the furnace room, are now known to be superstitions of an ignorant past. If my child yet lives, she is in heaven anywhere she goes and perfectly free to visit the ones who have not ceased to love her and cherish her memory as sacred. And I do not believe she has forgotten or ceased to love us; nor has she departed from us.

Let us be reasonable and free ourselves from the old prejudices. It is good to be sensible about all things, even about religion and spiritualism. If my friend was induced to change his mind about attending the seance and could assign no ostensible reason for the change, may the influence not have come from some invisible one? If not, why not?

And if his deceased wife still lives in spirit form and had promised him, as he says, before her demise that she would sometime speak to him, and now realized that this was going to be a favorable opportunity, probably the first she had had, to so impress his senses that he would recognize her, may we not reasonably suppose that she was somewhat anxious to have him attend and did all in her power to induce him to go? Why not, pray?

If you ask me why she could not manifest herself to him at any time and in any place, I will answer that his senses of sight, hearing and touch must be appealed to,

since he has not developed the spiritual perception sufficiently to see, hear and feel her presence and know it to be she and understand her message unaided by a physical medium. She must draw from the man medium the physical quality that would appeal to her husband's grosser bodily functions. So she must get that medium and her husband near together in order to reach his understanding.

2. The conditions were such and the precautions taken to prevent fraud so thorough, that it would be wild folly to claim that the forms which appeared were those of persons in the body acting as confederates of the medium. Nor could the medium, supposing he might by some trick slip out of his clothes which were securely sewed to the chair, be able to bring into the light by impersonation the forms of men, women, little children and tall Indians. If the room had been full of confederates and the medium at liberty to command them, they could not, all combined, have reproduced by impersonation his deceased wife who had never been in the State in the body nor known even to his own father's family.

He tells us that the room in which the medium sat was entirely without carpet or furniture, except the chair in which he sat, a sewing machine and a small music box, and that the doors and windows had been securely nailed shut by a committee of gentlemen who were not confederates of the medium. Then whence came the forms which stepped out of the dark room into the light? If you are shivering lest some one will accuse you of being a spiritualist, please account for the phenomena in some other way. Let me have your theory.

Once a medium took a slate in a lighted room, a slate I had thoroughly examined and rubbed, and held it out at arm's length, and, at a request from Mrs. B. for information about our little girl, this writing came audibly

upon the slate,

"Mabel is with me and we are happy.

"Mary."

The medium was a total stranger to us all and the message was in the handwriting of Mrs. B's sister Mary, as she ascertained by comparing some old letters. How was this done, if not by Mary herself? Was it Mrs. B.'s strong desire for such a message that materialized it on the slate? If so, why could she not produce the same result without the aid of the medium?

To say that the medium did it by some trick or had it already written there, would be nonsensical in the extreme. It was done in some other way, most certainly. How? By Mary herself in Spirit, drawing the material means of writing from the medium? If not, why not?

3. The form of this man's wife that appeared to him presented every symptom of consumption—the sallow face, cough, sore throat and emaciation. Yet she had the dorsal peculiarities of a man.

Do spirits take their diseases along with them? Is it the soul that gets sick and leaves the body continuing to hold the ailment? Or was what he saw only his own mental image of her embodied through the medium?

Or would it not be more reasonable to suppose that his wife really came, sound and well in spirit, but in her effort to draw a body from the medium, one that her husband would recognize, was hampered and held from a better embodiment by his latest and most intense memory of her? Recognition would naturally be the chief aim of the make-up, and she would of course seek in his memory for the pattern. I wish he had tried holding strongly the memory of her as she appeared when she was well and rosy of complexion. I believe it would have transformed the appearance. Will some one please try this when opportunity presents?

The man's back was the back of the medium which she was compelled to use. A man in this city once squirted aniline from a syringe into the face of a "spirit" and when he and others rushed behind the curtain to where the medium sat, he had aniline in his face. A lawsuit followed in which it was proven that the "spirit" translated difficult Greek sentences often for a prominent lawyer here, while the medium was an illiterate man. So the "spirit" was only using the material of the medium's body in which to appear to the visitors, while he thought with his own mind. If not this way, how was it? I am investigating these occult matters and want all the light I can get. I believe it is wise to delve deeper into the philosophy back of the spiritualistic phenomena and to find, if possible, the true meaning of them. There are many fraud mediums, it is true; but there are also fraud scientists, healers, preachers and mechanics. Let us seek the genuine and drive out the fraud.

One of our subscribers handed her pastor the copy of The Life in which appeared our leader on "Business vs. Religion." After he read it he preached a sermon in exact accord with the article and announced that there would be no more begging in that church, that from then on they would run it on business principles.

I feel assured that you and Mrs. Barton are being abundantly blessed, hopeful and joyous; young and glad and free; unmoved, unshaken, unseduced, unterrified; master and mistress in your own right over nature, elements, pain, passion, dissolution. Wm. Warner.

The leading editorial in the March No. of The Life will be on "Seven Stepping-Stones from Darkness to Light," a personal history. It is all true, and we trust it will be very interesting and instructive.

EDITOR Hearst of the N. Y. *Evening Journal* thinks the Cubans are beginning to prove that they are abundantly capable of self-government. He very appropriately 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 necessity 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 suspected it."

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 oppose 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*.

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.

Meditations

By HANTON

INACCURATE AND vague conceptions in mathematics are the source of looseness and error in other lines of knowledge. The intellect that has only a feeble or partial grasp of the intuitive, fundamental conceptions of mathematics can never attain the mastery of any other branch of knowledge. It is a fact that many who are deficient in mathematics claim proficiency in the languages and in historical knowledge; but after a careful examination of many hundreds of such claimants, I have never found one who was not either a self-deceived sham or a wilfully dishonest pretender. Such persons are deaf to reason, simply because they are unable to grasp the inferences of logic. Their knowledge is a mass of indistinctly conceived, undigested, uncorrelated parts. They may be familiar in a way with many isolated facts, but they have not that genuine understanding which correlates and classifies every mental experience, and which is the only foundation of the higher life.



Shallow fools are not the stuff of which the saints of the future are to be made. The ancients called the lunatic and the diviner by the same name; but in the future the diviner must get divorced from the fool or go out of business. The frenzied ranting of the exhorter and revivalist is a relic of the ancient belief that goodness is seal divested of common sense. This belief is doomed. Some pretended followers of the New Thought are wantonly courting their own doom by clinging to certain pleasing but vain shams, which are an insult to the understanding. Let him who hears understand.

It is no idle dream that clear, accurate, logical thinking must characterize the great and good men of the future. While it is not true that a keen, accurate intellect is all there is of true goodness, still intellectual stamina is the pulp, pith, and core of the ripe fruit of virtue. The innocence of childhood, the kindness, integrity, and benevolence of the weak and ignorant, are nothing more than the sweet perfume of virtue in its early bloom. This crudity is sweet and attractive, and has captivated the world. But, while we would not with sacrilegious hand brush aside the sacred inflorescence of virtue, the world's richest boon in all the past, the time is coming, and now is, in which the bloom must fructify, the fragrance of the flowers of innocence must give place to the vital sap and juice of the ripened fruit of true virtue. The period of inflorescence of childhood will continue as long as children are born into the world; but the inflorescence of humanity as a whole, the blooming childhood of the race, has been, and, if the times deceive us not, is soon to be no more. The virtue which the new present is already demanding is no negative innocence moved by blind zeal, but a positive goodness armed with every weapon of logic, tempered with an accurate and intelligent justice, and moved by an abiding purpose whose living roots sink deep into the vital soil of a deeply cultured understanding.

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We have been taught that love is the highest force in the universe. In accepting this as a general proposition we incur the same danger that is usually incurred in the acceptance of a general statement. It is not often that even the simplest proposition means the same thing to two different minds; and when a statement is once accepted, there is a tendency to crystallize the meaning which every word seemed to have at the time, and thereafter to resist

any change. Love is a very great thing in all its aspects, and there is no better standard of a people or of individuals than their ideals of love. It is proverbially said that love is blind. On the physical plane this is largely true. But Love, the supreme, is inseparably and eternally wedded to Justice. Justice is the arbiter of every truly good deed. This simply means that there is nothing in the whole range of ethics higher than justice. Justice is so high that it seems almost unattainable as a rule of human conduct.



The struggles of the past ages have, in a certain sense, had for their end the attainment of justice between nation and nation and between man and man. The end is not yet. There is not a nation on the face of the earth whose burdens fall with equal justice on all its subjects. Nowhere on this planet is crime punished and virtue rewarded with equal justice. You will find in all places of penal confinement rather the crude than the most dangerous, while the greatest oppressors of their fellows go scot-free. This is a very great subject. Only a slight study of the two phases of human justice exemplified in taxation and penal correction by the State will reveal such inequalities as may well cause us to doubt whether, after all the racial struggles of the past, we have even now much advantage, so far as actual justice is concerned, over the summary, brutal methods of antiquity. The very fact that injustice is rife among us everywhere, and justice comes not yet to soothe the pains and bind up the wounds of struggling humanity, suggests that only the higher life now dawning on the earth, can render her advent a full and effective reality. Absolute justice in human conduct can mean nothing short of perfection of human character, and therefore the attainment of absolute justice must ever be among our highest ideals.

Justice must dominate every system of thought which is to shape the destinies of men in the future. Not only so; nothing can abide without justice. Nation after nation, government after government, civilization after civilization, philosophy after philosophy, religion after religion, have risen and sunk into oblivion, because they were conceived, founded, and carried forward contrary to the principles of right, and so crumbled under the withering frown of majestic justice. These results have not come as the arbitrary judgment of an avenging deity, but they are the natural and necessary results of perpetrated injustice. A machine whose parts are not in accurate adjustment soon wears itself out. In like manner if, the friction of injustice enters into human life in any of its relations, there follows a wasting away of force that is certain to bring calamity. Every act of injustice weakens the perpetrator of it. This is an eternal verity, but is just beginning to be more and more manifested in the actions of men as the world grows toward that ideal state of perfection in which justice shall be absolute and supreme.

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In the kingdom of heaven as conceived by Jesus there can be no injustice; in the kingdom of the powers of darkness all is injustice. These two kingdoms are nothing more than opposite conditions of the human race. On the lower plane of crudeness where the darkness of ignorance prevails, injustice may for a time seem to prosper just as in the vegetable kingdom and among the lower animals one individual may devour another and prosper thereby. But the world is outgrowing the injustice of voracity. The hideous monsters of past geological ages could not by any means exist in the world today. Voracious animals of the present are fast becoming extinct, and after them voracious man will go out. More and more must justice be manifested in human conduct as the world

grows. But justice to be honored must be first perceived and comprehended. This is a function of the intellect, the understanding in its highest phase of activity. No blind zealot, no proud but stupid pretender to spiritual gifts, no contemner, of accurate, logical thought can ever see justice in her highest beauty in the new kingdom about to be, much less gratify his ambition to stand among her honored champions.

Sin and Necessity.

I KNOW of no power over the mind of man greater than the idea of necessity. Let a man believe he must die, and he will, without any other cause. Let an honest man believe he must steal, and he will do it. This bondage to evil extends from the child to the old man and is the cause of all unhappiness.

Jesus said "the truth would make men free," and those whom the truth has made free are the only real freemen of the world. Such men are invulnerable, their house is built on the Rock of Ages and no storm can ever throw them down. But what can we say for those who teach the necessity of evil? They are like the miasma of the swamp, like the microbes of disease, the deadly Upas Tree that destroys all life in its reach. They begin with the innocent child and teach him he is bad, bad, the worst they ever saw, until the child mind is thoroughly enwrapped with the meshes of evil as a necessity, a part of himself. They feed the youth with the details of crime until he feels the leaven of crime working in himself.

He reads it in the dime novel and much more in the daily paper, and if he goes to church, he hears the preacher confess the power of evil over himself and all other men. Nay, he is taught that the man who will not confess the power of evil over himself is a fool, a crank, unworthy of place in any society. He hears that there is

no remedy, that all must and will do wrong and can only hope for the pardon of an offended God through the crime that killed His son.

I heard recently one of these preachers try to preach from the text, "Brethren, if a man be overtaken in a fault, ye which are spiritual restore such a one in the spirit of meekness, considering thyself lest thou also be tempted." What could he say, being orthodox, about his text? How could he who taught that all men do sin and that continually, dwell on the words "If a man be overtaken in a fault?" He could not and did not. How could he advise one man with a fault to restore another man with a fault? (Since all have faults.) And how was a man to be restored who could never cease from faults. He didn't try it. What could he say about those who were spiritual having power to restore—lift up—those who had fallen below the plane called spiritual? Nothing, absolutely nothing. He could only do as all his kind do, apply the exhortation to the church member who believed in a sacrifice for his sins to get somebody outside to believe the same dogma. What did it matter that the outsider could not in any sense be restored, since he had never professed faith? What did it matter if one had said, "He that doeth wrong shall reap for the wrong he has done and there is no respect of persons?"

Nothing whatever. This man had a creed which teaches that faults are an abiding evil. But that evil is an absolute necessity is established more among men by the testimonials of religious teachers than by any other means, and as this country gets the most of this teaching per capita over other lands, this may account for the increase of crime here as compared with even heathen countries.

Our young women are now safely journeying around the world alone and are not safe in the streets of our large cities unattended.

The constant reiteration of prayer for Divine help to

do right and the constant confession that the help sought did not deliver them from the evil, and this standing for the highest religious teaching, placarded everywhere as the best that can be done, must throw a baneful influence on all good desires or resolutions. It was once the fashion of religious teachers to stand on street corners and pray aloud confessing that they had observed certain rules of their own making and were better than other men, while they oppressed the poor and shut up the kingdom of heaven from those who were entering. These men were hypocrites, unadulterated. But now in prominent places such teachers pray aloud confessing continually their desire to be good and do the right and for this they seek Divine help, but in the same breath confessing that the help sought had not delivered them in the past. They thus make merit to themselves as being better in desire than the source of all good is in execution, conveying the idea that wrong doing is unavoidable.

This passes for humility. If a man should believe in the sufficiency of good for all and publicly profess this he is denounced as an egotist, a crank. The hypocrisy of all public prayer for good accompanied by confession of the failure to receive the needed help in the past, is the most serious hindrance of all to those who would do good, and depresses their minds with the hopelessness of being able to overcome evil.

M. M. Conger.

A lady who was treated a short time for prosperity writes, "Your treatments have done me much good. I am much richer than I was before, richer in mind and heart and vigor and fearlessness, though not yet any better off financially." You will be, without question, if you will but steadily hold the mental and spiritual supremacy you have gained for a short time. True, lasting prosperity always begins that way.

To the Man That Is Down.

IF IT comes to you, brother, to speak it—
 The word that is tender and true,
 Don't repress it, for you cannot measure
 The good just that one word may do.

A man by the wayside, has stumbled;
 Do not pass on the other side;
 Your hand at that moment may lift him,
 You know not how hard he has tried

To battle the demon that pressed him;
 You know not the workings within
 The heart of the man who has fallen;
 You see but the stamp of the sin.

Let the kind word be ready to cheer him;
 You'll be better for saying it, too;
 The divine that's in him will awaken,
 To hail the divine that's in you.

He has fought, he will fight again, bravely;
 For him, as for you, waits the crown.
 Be ready at all times to offer
 Your hand to the man that is down.

Annie J. C. Norris.

Our half-tone insert this month is of a young man, about seventeen years of age, who has already written several worthy poems and shows promise of developing a poetical genius. He lives in Idaho and is a Scientist. Read his poem, "The New Life," in this issue, written especially for our new magazine, in honor of its change of form.

Bible Lessons

1902, FIRST QUARTER.

*Lesson V. February 2.***T**HE FIRST PERSECUTION. ACTS 4:1-12.

KEY-NOTE:—"There is no other name under heaven which has been given among men, by which we can be saved."

Immediately after the lame beggar was healed at the gate, as related in our last lesson, Peter and John were placed under arrest by "the high-priests, the commander of the temple, and the Sadducees." They were grieved because these two men taught and healed in the name of Jesus whom they had crucified. Such teaching was not orthodox and the healing was not "regular."

They confined the two prisoners until the next day when they were brought before the council consisting of the high-priest and his kinsfolk, with "Caiaphas, John and Alexander."

The question asked was, "By what power, or in what name, have you done this?"—referring to the healing of the lame man.

I was once asked, in a haughty, threatening tone, by an Eddyite to whom I had handed a copy of *The Life*, "Under whose auspices, or by what authority, is this paper published?" Of course I told him, in good round terms; but I did not get the transportation I had applied for—he was a R. R. passenger agent. He got transportation soon after, however, to go out of the office.

Peter became inspired and told those priests in very forcible terms by what authority and in whose power it was done. He said, "It was done in the name of Jesus of Nazareth, whom you crucified and whom God raised

up. He is the stone you builders refused and who is to become the chief corner stone in life's building. Moreover, there is no other name by which salvation can come to the Earth. And I want all Israel to hear me." Brave words!

That name is Love.

It is Gentleness and nonresistance.

It is faith in the Good.

It is holiness of life.

It is Inspiration of Truth.

By and through no other name can the world ever be saved from sin, the only salvation.

Lesson VI. February 9.

THE SIN OF LYING.—Acts 5:1-11.

KEY-NOTE:—"Therefore, leaving off falsehood, speak you truth each one with his neighbor."

This lesson is the story of the death of Ananias and Sapphira under Peter's word, because they told a fib about a real estate deal. There have been many worse ones told since about real estate sales, but I have not known of any such results following as in this case.

These people sold their property in order to join the Christian community where all things were held in common. They turned in only part of the proceeds, saying it was all.

Peter's words that proved fatal to Ananias were,

"Why is it that thou hast admitted this thing in thine heart? Thou has not lied to man, but to God."

Those which are said to have killed his wife were,

"Why have you agreed together to try the spirit of the Lord? Behold, the feet of those who have been burying thy husband are at the door, and they will carry thee out."

The story is that these two people were buried immed-

ately while the bodies were yet warm, and without death certificate or burial permit. It is a wonder Peter was not arrested and severely punished for such uncalled-for severity and unseemly haste. God was not in it.

The story is a very improbable one, viewed as either a fact without right, or a right with a modified foundation of fact.

However, we know that Jesus would not have done such a thing, nor sanctioned it. He would have said to Peter, as he did once, "Get thee behind me, Adversary; thou art a stumbling-block to me; for thou regardest not the things of God, but those of men," and would have restored the two victims to life, lovingly.

But lying is a serious offense against one's self. It does not make God angry; it lowers your own spiritual standard and degrades the heart.

It stultifies the conscience and destroys faith in mankind. A liar always mistrusts others, and few are true to him.

Lesson VII. February 16.

THE SECOND PERSECUTION.—Acts 5: 33-42.

KEY-NOTE:—"Happy the persecuted for righteousness; for theirs is the kingdom of the heavens" (the Everywhere.)

Before Peter and John were released after the first arrest, they were strictly charged to not preach any more about Jesus. This injunction they utterly ignored. When approached about it, they told them they must obey God rather than men, and proceeded to give their accusers a sermon.

Verse 3 says (Wilson's version), "And they having heard this, were enraged, took counsel to kill them."

But Gamaliel, a liberal and learned doctor of the law, counseled against it. He cited two cases of false teachers

who had been killed and their followers had dispersed and their teaching come to naught. Now, he said, Jesus had been slain, let his followers alone, "because if this counsel or this work be from men, it will be overthrown; but if it be from God, you are not able to overthrow them; be not found fighters against God."

So they concluded not to kill them, but whipped them severely with a Roman scourge, like a modern "cat-o-nine-tails," and again warned them to not preach about Jesus any more.

The record says, "Then indeed they went rejoicing from the presence of the Sanhedrim, because they were deemed worthy to be dishonored on account of the Name. And every day in the temple and at home they ceased not teaching and preaching the glad tidings of Jesus the Christ."

Their persecutors ought to have had sense enough, when they witnessed this spirit of the persecuted, to throw up their hands and cease their efforts to stop them. Persecution only strengthened them. Why? Because they rejoiced under it and overcame, thus using the stumbling-block as stepping-stones to greater power. It is always so.

Gamaliel's advice was wise. If any teaching be founded in error, it falls of its own weakness. If you fight it, you only arouse it to new effort to stand. But if it be founded in Truth, no power can stop its spread.

Lesson VIII. February 23.

THE ARREST OF STEPHEN.—Acts 6: 7-15.

KEY NOTE:—"Be not afraid of those who kill the body, but cannot destroy the life."

We do not know when this event took place. Authorities vary from A. D. 31 to 37

The trial of Stephen was held in the hall of the San-

hedrim, near the temple. The execution was probably near the brook Kidron, in the valley between the city and the Mt. of Olives, near the garden of Gethsemane.

Stephen was a new convert, a Grecian Jew. He was one of the seven deacons appointed by the Christian assembly.

He preached zealously and powerfully and many converts were made. Even the priests began to listen and were converted.

Then some of the Libertine church, and of the Cyrenians and Alexandrians, and Cilicians, began to publicly debate with Stephen. But, the record says, "they were not able to resist the wisdom and the spirit with which he spoke."

Of course not; error never yet has been able to cope with truth. It is not sustained by the substance and the Law of Being as true teaching is.

So the advocates of error resorted to their last mode of opposition, as they always have and continue to do yet: they appealed to the force of their law. They had him arrested and bribed false witnesses to say in court they had heard him "speak blasphemous words against Moses and God," "against the holy place and the law," "that this Jesus will destroy this place, and will change the customs which Moses delivered to us." That was awful!

But it is written that during this trial before the Sanhedrim the face of the accused shone like the face of an angel. It was the light of Truth.

What a strengthener and illuminator is the consciousness of a pure heart, a virtuous life and a holy purpose! No black cowl of falsehood can smother that light; no persecution can appal one who is established in a love and knowledge of Truth, who is conscious of the integrity of his life and aims. Be pure in heart and fear not.

Lesson IX. March 2.

THE STONING OF STEPHEN.—Acts 7: 54 to 8: 2.

KEY-NOTE:—"Pray for those who persecute you."

So the august court found the prisoner guilty as charged and condemned him to be stoned to death.

Stephen's defense was noble and fearless. He told them that they had always persecuted the righteous, stoned the prophets and "killed those who foretold the coming of the Righteous One, of whom you now have become betrayers and murderers."

The record says that when they heard this, "they were enraged in their hearts, and gnashed their teeth upon him." But he was serene and happy and proclaimed a vision he saw in the Everywhere, a vision of the son of man standing in God's favor. They then became furious, put their fingers in their ears and screaming like fiends, rushed upon him.

They cast him out of the city and pelted him with stones until he expired, or "fell asleep."

"And the witnesses laid down their mantles at the feet of a young man named Saul." This was Saul of Tarsus, afterward Paul the zealous apostle of the same gospel Stephen died for.

As they stoned him he said, "Lord Jesus, receive my spirit."

"And bending his knees he cried with a loud voice, Lord, place not this sin against them. And having said this, he fell asleep.... And pious men buried Stephen, and made great lamentation over him."

Then the persecution became furious until the Christians of that community were scattered everywhere. Saul led the persecutors.

A forgiving spirit is beautiful and Christ-like. The prayer of the martyr was not granted in kind, however. The sin must, under law, be placed against the sinner. He must meet the results. It is his only way of salvation.

Jesus cannot do it for him.

But the prayer was answered subjectively. The one who offered it was elevated by it. It was the answer of a good conscience.

Third Ass't P. M Gen'l, Edwin C. Madden, has issued a circular letter to publishers emphatically denying the statements sent out by a publishers' bureau of Chicago that he had ruled that publishers of papers and magazines must drop the names of subscribers when the time paid on subscription expires. He says of said statements, "They are untrue and misrepresent the attitude and purpose of the Department. Such a ruling would be unwarranted under the law."

Hurrah for the new Life. I congratulate you both on the new undertaking. In unity there is strength, and I know the new Magazine will be a grand success. The blessed "Holiday Extra" came bright and radiant this morning. I always look forward with great pleasure to its coming. The Eugene Field supplement is the *dearest* thing. I never before read it.—P. A. S.

A minister of the gospel in Connecticut writes, "I have missed the message your paper brings (during December). This new philosophy of health has done much for me. Three years ago I was unable to follow my vocation; now I have a small parish. But I realize more and more that it is much to live this life—much more difficult than the old thought under which I once labored."

Former Editor of "Home and School" and "Ecce Homo," writes, "I am just in receipt of The Life monthly for January and have hastily glanced through it. It certainly presents a very attractive appearance, and so far as I have examined, the contents seem filled with good things. I am glad you changed it to a monthly, and hope you will make a great success of it."

THE LIFE

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NOTICE

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

Key-Notes.

Feb. 1-14.

(This month is named from *februum*, a Sabine word signifying a means of purification.)

I AM PURIFIED WITHOUT, IN BODY, DESIRES AND PURPOSES, BY THE SPIRIT OF TRUTH ALIVE IN ME.

Feb. 15-28.

I INFINITE PRESENCE OF LOVE AND TRUTH, I WOULD BE CONSCIOUSLY ONE WITH THEE, PURE IN HEART, AND SEE GOD IN ALL THINGS.

No mental healer can give personal attention and do justice to more than about 50 patients for daily treatment. Any one who claims to take 100 at a time is not giving them proper service, and he who professes to treat 500 or 1000 is a fraud.

Healing Thoughts

IT IS well when you open your eyes in the morning and look out upon a sky that is always beautiful, to early include yourself and make your at-one-ment with sweet Nature by saying in your heart that which will quicken your appreciation, strengthen your vibrations, bring you into concord, and so help you all day:—

"Great is this Infinite Life. It is *perfect*, all about me and within me. *My* life and Infinite Life are one life. I now recognize within myself the boundlessness of its Love, the beneficence of its wisdom, the justice of its changelessness and Truth.

"I joy in giving due attention to every little deed that is for me, while the divine consciousness lightens all, and insures wholesome results."

I do not think it was ever intended for man to retain his physical body indefinitely. I am sure it is *natural* for matter to change every moment. Each soul has a definite and perhaps probationary work to fulfill while in the material body. (Matter is all the surface the Universe has; and this superficial extent is not a reflection of the universe, but it is the picture of the *concept* of the surface. Just as the idol was never an image of God, but the illustration of a heathen concept of God.)

It is extremely important that every soul should find its work in this life, and rightly pursue it. It is best to be wisely thoughtful and do nothing rashly or without reasonable premeditation. The thought always precedes the word, yet, until the law that governs physical and

psychic states is better understood by all the people, it were wiser to know that the impulse in each case is original, that the soul is not influenced by some one outside, but works from his own consciousness.

I do think the body has been made imbecile before its time, by ignorant treatment of it. The man who has called his body "vile" need not expect it to increase in beauty and strength, as the one should who considers his body his temple of thought. It seems reasonable that the soul (through which the Individual makes the body) should have knowledge of how to sustain it, and keep its faculties vigorous until its purposes here have been fulfilled. It cannot do this in thirty business years. The man who has pursued a great work but to find before he completes it that his body will not serve him longer, should know how to exercise new strength and continue sound, until the work is completed. One cannot learn all about this globe, solve its mysteries, find all the rich resources now slumbering in mountain ranges, find the secret of how to light the world and regulate the heat and cold—balance it—through a comprehensive use of electricity, make the woods, metals and precious stones find their highest uses, and all the world know the truth that has been the mystery of being for ages, all in so short a period of time.

I do not think the length of about 30 working years in a man's career sufficient to more than touch the hem of achievement, in a world so redundant with raw material and so full of zeal to out-picture its infinite resources. The flowers blossom and smile, speak their story and greet the sense with aromatic sweetness, without being invited; the volcano shakes the earth and sends forth its interior to help man in his search for knowledge; the forests rise up and prepare for furniture and machinery, the fields get ready for harvest, Nature sings to cheer him, balmy airs fan him, the sun warms, man thrives. We have

to learn how *rightly* to begin this career if we wish to continue it, without scars and rounded edges like the defenseless sphinx.

The youth is born with a competency of life and energy. He has vigor to spare and he spares it. He races, wrestles, overspends his forces thoughtlessly, and rarely reasons about reserving a little for 70 or 80, nor pre-supposes lack or need. When such a youth awakens at seventy and feels a loud call for the surplus which, like a good estate, might have been reserved until the heir was of age and knew how to use it, he need not expect Jesus' blood to restore it. He must become scientific in his living, accept his trials as blessings, and wait until he, through faithful effort, regains it himself. The one who is thoughtless and prodigal in his kindergarten term, must do double work in the primary.

Every soul should find its work, be faithful and true, and continue living in the body until its work is perfected, due growth in grace fulfilled, and it becomes able to transform the physical into the more spiritual,—not fall back to earth like the aged, senseless oak, utterly subject to its environment,—in complete triumph. This need not take many hundred years.

When answering a letter a few days ago the thought occurred to me, "This will do her good, *greatly* help her. I will weave it into healing thoughts, it may help some one else." A recent answer to my letter reports her about *well*. I will not explain what her troubles had been, but will copy my private letter to her just as I wrote it:—

"Yes, you may tell me anything that arises in your heart for me. The alternating state of the alimentary canal will find balance when your mentality shall have found the equilibrium between extremes. This will occur when there are no times of 'ups and downs'—save in

the even and natural vibratory motion which, in itself is 'governor' of the body, as in an ordinary machine, the little governor balances all by regulating the motion.

"The atoms of the body rotate within their own spheres like the mainspring of a watch. *Fear* disturbs the regularity of their vibrations, and they war upon each other like savage tribes. This is the case when they are influenced by any passion opposed to that of peace, or right thinking.

"You need have no fears of other people's thought while I am treating you. They cannot possibly harm you, not if multitudes should try. One Right thought shall chase a thousand, and *two* put ten thousand to flight. No good person will ever try to hurt you and error-thoughts cannot.

"The senders of unrighteous thoughts place *themselves* under the law to carry their own, thus self-imposed, burdens. Vesuvius, casting toward the stars its pent-up fires, rends only itself, and leaves the stars still shining in the heavens. To be true to Truth makes one *sure*, and steadfast. To discover the Perfect Way makes one rejoice because he is then consciously in league with the Eternal Powers.

"Never dwell upon the unpleasant pictures of the past. God is Forgiveness. It does not forgive, *we* forgive, while God is the Substance of Forgiveness, ready for our use.

"Always be new from the present moment. Do not carry any mental drift-wood out of the dead-past into the present, but let the current of your thinking nourish the passing time. *Now* is the supreme opportunity, the time of successful effort. The Soul's journey through the Eternal Fields is inlaid with diamond *Nows*,—*accepted opportunities*.

"I send, for your meditation, the following thoughts:

—'Now I am free, wise, fearless. I am a favorite with the Infinite.' (*All people are favorites, but it takes the word, the claim, to make it consciously actual.*)"

Burdette says there are always two days in the week in which he never worries: one was yesterday and the other tomorrow,—but lives as fully in today as possible. It is not best to neglect the only working day to try to imagine improvements on past time nor to try to work in a day that does not yet exist. He did not ask why today, *tomorrow* shall be yesterday.

All people do not sufficiently evacuate the lungs of the old air, but retain a portion of it, while breathing fresh air into the top of the lungs. Laughing is a healthful exercise because it expels the barren air. Weeping or grieving is hurtful because in the act this very air is corked up in the cells and not allowed to escape. (Try both exercises, dear reader, and write me the results of your experience.)

Bible says, "Joy doeth good," and "sorrow drieth the bones."

H. W. Longfellow said,—

"Joy and Temperance and Repose,
Slam the door on the doctor's nose."

I do not admire the notion about non-progress,—the wish to live as we now are for centuries.

The caterpillar that would cling to its silken cell and object to unfolding into the butterfly with more beautiful form than in its long repose it ever dreamed of, would do so for lack of understanding.

And if it took Adam 800 years to wind up his business properly here, and Jesus, in the New Time and improved, fulfilled his mission in 33, surely people in the present advanced age, ought to be able, according to their var-

ious attainments, to regulate the time to between 21 and 200 years, and so insure a more liberal average. However, let us "hew to the line, and let the chips fall where they will." Let us be true to our work and leave the rest to the law to fulfill.

C. J. B.

The New Life.

WAKE, SLUMBERING world! The hour has
come

To rose yourself, and claim your own.

The new year has begun at last.

Now let us turn and leave the past,

And start upon the new, true life.

The morning rays have scattered into flight

The darkness, and the somber shades of night.

And now the sky is lit with sullen gold

That toward the west but dimly fades

Into the soft, voluptuous shades

Of emerald, violet and fawn,

That slowly pale before the dawn,

Until at last the East and West,

And North and South, alike are blest

With radiance.

When I gaze down the vista of past years

I know a grief that seems too deep for tears.

I see the still pale priest, who longs for love.

I see the Magdalen, who's mocked with love.

The laborer who's bowed and bent with toil

And knows of nothing higher than the soil.

I see remorseful tyrants, soldiers, knaves.

I see the wasted lives, the down-trod slaves.

I see the half success of those who tried.

I see the bitterness of broken pride

And know the pain of unrequited love.

I see the multitudes,—but far above
Upon a cross, I see the "Man of Woe."
With sad, sad eyes and head bowed low,
He looks upon the earth, and cries at last
"What have I said to burden all the past?
Why have my words incarnadined the world?
I dreamed the flag of peace would be unfurled."

But let us now replace the half drawn veil,
And leave regrets. The light once pale,
Is spreading over all. The past is done.
The new year and new life have just begun,
And in the years to come we will not know
The grief that has for ages bowed so low
The heads of men. In the new life begun today
We will walk hand in hand, and know the stay
Of faith, and truth, and hope and love divine,
For consciously all things are thine and mine.

Hallett Abend.

Our contributor in Cincinnati whose beautiful thoughts our readers remember to have read from time to time over the pen name "Olive," writes,

"I was delighted to find the beautiful New Life awaiting me on my return from the city this afternoon. I think it is *just splendid*—and so full of life and interest. And the size is just right, too. In fact, I can't see how it can be improved on.

"I love to read the copies of The Life over, they are so full of beauty and strength. I have gained a new understanding since I have been reading them."

Mrs. Sarah Elizabeth Griswold has located in Kansas City for the Science work. Address or call upon her at No. 1525 Cherry st.

Faith is not superstition, nor credulity, nor belief. It is both the perception or grasping (substance) of things not seen, not yet made manifest, and the bringing into manifestation (proving, or evidence) of things hoped for. The perception of the picture in the artist's mind is accompanied by the power to put it on canvas. This is faith.

Freedom, Seabreeze, Fla., has been again admitted to be mailed as second class matter and the money the Wilmans Pub. Co. had on deposit to secure third class postage during investigation has been refunded. There never was any ground for excluding it from the second class mails. It was only a little spite work of envious persons.

Read our book list on the back cover and send for some of them. We publish only the best. You can procure through us any other New Thought work published by sending us the retail price. By reading you get suggestions which awaken torpid or latent thought activities and put them into use to help you and others.

We have accepted in payment of a debt about 30 little books written by Mary E. Robbins, now Mary Robbins Mead, entitled "Soul Help for Invalids," fifth edition. The price is 25 cents; but we will let you have these for 15 cents a copy, post paid by us. Send at once if you want one.

The *Journal of Magnetism* formerly edited by Mr. Sydney Flower, Chicago, has been replaced by "The New Thought," a monthly journal for private circulation among the members of the Psychic Club. It is edited by Sydney Flower and Wm. Walker Atkinson. \$1.00 a year.

Correspondence	

FOLLOWING IS the first expression we received about the new magazine after it reached our subscribers:

"The Life came to hand this morning. How nice, and so full of good things! So the secret is out—'Kaxton' is your brother. That accounts for the good things he gives forth.

"Like the good sister, I missed the weekly; but I did not keep all of mine, only some special numbers, for instance the one that had the Niagara Falls trip in it, which I put in my scrap-book. I sent the others out on missions of good. I know they have done good work. I wish I were able to send the magazine to all of my friends that are seeking the light." "Lottie H. Thompson."

And she inclosed with the letter orders and payment for two new subscribers. *All please follow example.*

Will you please tell us how long Lazarus lived after his resurrection? And did he go about eating and drinking and attending to business as he did before he died?

C. C. Potter.

Answer:—I will remark at the outset that a great deal of questioning has arisen in the past about the authenticity of the story of Lazarus' resurrection, because of the singular fact that Matthew, Mark and Luke are silent about that most remarkable occurrence. Why is it that only John gives the story? Many attempts have been made to explain this, but no very plausible explanation has been given.

There is only one direct mention of Lazarus in the Bible after the time when the resurrection is supposed to

have occurred. That was on the occasion of the supper at his house when Mary anointed Jesus' feet with the costly spikenard and swathed about them with her long hair.

At Mark 14:51 we read,

"And there followed him a certain young man, having a linen cloth cast about his naked body; and the young men laid hold on him; and he left the linen cloth and fled from them naked."

This was on the occasion of Jesus' arrest in the garden. Lazarus' house was near by. It has been conjectured that this young man was Lazarus, who, seeing the soldiers going toward the favorite retreat of the Master, apprehended some danger to his friend, and, springing out of bed hastily, wrapped the sheet about him and ran down to see if he could render any aid.

Apocryphal history, that is once accredited sacred history outside of our Bible, says that Lazarus was 80 years old at the time of his resurrection and lived 30 years after. According to this history, the persecuting Jews, after Jesus was gone, took Lazarus, his two sisters, Mary the wife of Cleophas and other disciples of the Nazarene prophet, and launched them out upon the sea in a leaky boat, expecting them to perish in the deep. But they were miraculously rescued and landed safely at Marseilles, France. There Lazarus preached and founded a church and wrote some epistles. When about 60 years of age he suffered martyrdom and was buried at Cyprus. Later his bones and those of Mary Magdalene were taken from Cyprus to Constantinople by the philosopher Emperor Leo, and there placed under the corner stone of a church erected to his and her memory. This, I believe, is all we have about Lazarus. The work of raising him from his first burial place was not in itself a very useful or important one. Jesus did it, and all of his wonderful works of healing, to show the power of the word, as a forcible illus-

tration of the principles he taught.

Give us in The Life something of real value about God being a consuming fire in temporal or intellectual conception.

D. Jensen.

Answer:—Fire is the symbol of purifying in connection with that which is valuable, and of consuming when brought in contact with dross or chaff or impurity. By fire the dross and baser elements are separated from the pure gold, which is not hurt but made better by its passing through the fiery crucible.

Impurities are destroyed by fire. A fire was kept burning day and night in the valley of Hinnom (Greek, Gehenna) where the offal and sewage of the city of Jerusalem were thrown. It was in that valley where the Assyrian army was destroyed, and it was written of them—not of people in hell—that "their worm dieth not and their fire is not quenched."

God is Truth-Substance-Law, everywhere. Hence, falsehood, folly and discord or unlawful conduct, cannot endure anywhere. Altho it may make a showing of triumph for a time, it is soon cleansed away from the lives of men and the soul stands forth clear and free.

This God-Presence is a consuming fire to falsity, but not to the soul behind the falsity. It may suffer in the process, but is not consumed. The error is consumed, but the erring child never; he is saved through the fires of purification, through suffering on account of his wrongdoing, through the failure of his oppressive plans, the confusion of his unholy purposes.

"And death and hades (the grave) were cast into the lake of fire (were cleansed away from the Earth.) This is the second death (the death of death.) And whatsoever was not found written in the book of life (all false teaching about death and evil) was cast in the lake of fire

(cleansed away.) And there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away." This prophecy is to be fulfilled here on this Earth. Let us help the great work along; for it is to be done by and through us.

Please give in The Life what you think about speaking with other tongues, as given in second chapter of The Acts.

Sarah Holvay.

Answer:—This request has been partially complied with in my comments on the Bible Lesson about the Pentecostal display in last month's issue.

But our correspondent adds this interesting item:

"The reason I ask this of you is that I witnessed a case in point on last evening. A young man supposed to be filled with the Holy Ghost talked all night in a language no one could understand, although some words he could interpret. He was awake and in his right mind and knew all that went on around him. He still talks in that unknown tongue today at times."

It was unquestionably an obsession of some sort, some manner of intelligence that took control of the young man's faculties and used them for the time being.

Was it Holy Spirit?

Was it a disembodied person?

Was it the race mentality?

Was it Universal Mind possessed of all knowledge inspiring him with wisdom?

Which? Here is where we halt.

We used to have a neighbor, a good honest lady, who sometimes talked a very clear-cut tongue unknown to us all. It was not a jargon or jumble of inarticulate sounds but a language without question. I have heard her often; but she did not herself know what she said.

Another neighbor lady would become my deceased brother or child which ever I would think of strongly while I held her hand, and would converse with me accordingly. Let us look more deeply into these facts.

A SHORT time ago I went to hear a Methodist preacher in this city, a D. D., the most popular pastor here. The large audience room was crowded, galleries and all, chairs being placed in every available space. The people were a quiet, good, decent, fairly intelligent folk. The preacher draws by three means:

He is original in his mode of expression and style of saying things, avoiding exact quotations and hackneyed phrases. He escapes the benumbing effect of the familiar. For instance, when he spoke of Jesus quieting the storm he avoided the oft-repeated "Peace, be still." He substituted, "Don't you know enough to be quiet?"

Another secret of his drawing power is that he is educated but uses very common, every-day words of Saxon origin, as, "Folke talk too much. If you talk all the time you can't always tell the truth."

Another reason he draws is that he preaches sunshine and love and good character, and leaves out the hell and damnation dogma.

When he prayed he gave God a lot of good advice and kind information, and called out to the Infinite in whom we all live and move and have our being, "Come on, God! Hurry up! We'll meet you half way." This was, of course, ridiculous, but it expressed the longing of the heart for a consciousness of oneness with the Source Being—a oneness that always is, but which we have refused to recognize as a Truth. Slowly we are all "getting there."

For the Children.

I HAVE a sweet little niece about seven years old, who lives now away out in a country town. She writes a good hand and is very wise for a little girl. Her papa and mama recently moved from a farm to town and I will give you here a part of the first letter she wrote me after moving—it is so nice and full of thought:

"Well, I have a new dolly named Josephine for Aunt Jo. If she had been a boy doll, I should have named her for you. My family (her many dolls) is all right. I gave Tim Finnegan (a big cat) to Tom Petty and Lord Tibert (a fine Angora cat) to Aunt Fannie; but we brought Don (the dog) with us. It cost papa \$3.25.

"I don't like living in town very much. It makes me just *long* to think about how I used to peep in at my ducks and chickens after they were all fast asleep with their small heads tucked under their wings. And then when I went to bed I could hear the old walnut trees whispering to me and the dear little flying squirrels squeaking. It was very hard to leave all my pets. I gave my ducks to grandpa.

"When old Lightfoot (the cow) didn't want to stand still and be milked, Mama and I would say, 'Bedenken, alt Kuh, bedenken!' and then she would stand still. Mama said maybe she was a Dutch cow, for she never seemed to understand English very well.

"With my best love,

"Mae M."

"P. S. My new doll can go to sleep."

Now, isn't this a nice, interesting letter for a wee girl to write all by herself? And every word of it was spelled correctly. And this little girl knows how to hold good thoughts to help people and for her pets. I believe such thoughts are powerful for healing.

New Books

WE HAVE before us two new books by Mrs. Ursula N. Gestefeld, both made up from articles which appeared in *Exodus*.

The first one is entitled, "How We Master Our Fate"; price 75c.

The second is, "How to Control Circumstances"; price \$1.00. Both are neatly and substantially bound in cloth.

These are most important subjects, and if the author has been able to discover the method and means by which mankind may master fate and control circumstances, and to tell the great secrets so long vainly sought so that we can make the teaching practical, she has done more for the race than has any other person of this age. We believe, at least, she has given the world in these two books some valuable suggestions in the direction indicated by the titles.

Published by The Gestefeld Pubg. Co., Pelham, N. Y.

Mrs. Gestefeld has also begun again to publish her monthly journal, *Exodus*.

L. Estelle Day King, New London, O., has just published a little book of her own poems, entitled "Who and What and Where is God?" It is bound in cloth lined Bristol, gold lettered, 84 pages, and sells for 50 cents. We gave one of the poems in the Jan. Life.

The author begins by thus aptly answering the questions of the title.

WHO?

Up rose the thought, earnest
and sincere,
Far above;
Down fell the words, so
sweet and clear,

God is Love.

WHAT?

Forth went the question,
 fervent and long,
 Like a ruth;
 Back came the answer,
 firm and strong,
 God is Truth.

WHERE?

Without stands the query
 often heard,
 Here and there;
 Within lies the true silent
 Word
 Everywhere.

The author's picture is the frontispiece.

Miss King is doing a worthy work with her loan library. If you wish to read any of the New Thought books and do not care to buy them, you can borrow them of her very cheaply. Send her 50c for a copy of her poems and get a list of the books she has to loan.

"Visions of Life is a 308 page book of poems by Martha Shepard Lippincott, published by The Abbey Press, 114 Fifth Ave., New York. It is beautifully bound in buckram and ornamented with gold and green leaf, white lettered. An elegant gift book.

The poems are good, pious, religious, tender and some of them in accord with the New Thought. Price \$1.50.

"The Psychic and Psychism," is a very interesting book by A. C. Halphide, published by The Author's Pub'g Co., Chicago. It treats in a clear, matter of fact, fair manner, Suggestion, Psychopathy, Telepathy, Clairvoyance and Clairaudience, Psychometry, Spiritism, etc. Bound in cloth, price \$1.00.

Little Lessons in Elohim Kindergarten

WHEN I tell you that everything is of one substance, please do not think I in the least degree set aside this statement when I say that in their several *offices* the Individual, the Soul and the Body widely differ from each other.

For a number of years after a soul is born in a body—become incarnated—it naturally supposes it is limited in power. It does not know that the life in it contains every ingredient of Universal Life, and that its mentality will unfold unto the full knowledge of the Individual Mind.

This belief of the Soul, that it is separate from All Power, though only a belief, makes the *conditions* of separateness appear first in the form of *fear*, which paves the way for the diseases or troubles that are feared. Fear also clouds the consciousness, and for the time prevents the light of truth from shining in the soul.

(In taking up any case for treatment I first allay fear in his mentality so that I may tell him about the truth of his being, and he may perceive it and be free.)

You will be God-like when you have grown up to the full stature of the Individual, for the Individual is God, or universal Good, organized or imaged. In flesh you are the temple of the Holy Spirit. In soul you are the Breath of life from the Individual. As Individual you are the Image or spiritual Expression of God, and are therefore Lord of both heaven and earth. The Lord man is the sum not only of every created thing, but of every creative Energy. God does not *make* any thing. The Individual makes the soul and the soul makes the body. The purpose

of the body is as pure and important as the soul or Individual, for without the written figures there could be no demonstration of unwritten principles.

Chrysostom referred to the body as the true shekinah, but the people made it quite a distinct and separate thing from spirit or mind, while at the same time dignifying it with the honor of "possessing" the soul. The body is not a possessor. It is possessed by the soul.

Life in the body is not due to the molecular action in the brain nor to chemical processes going on in the material structure. The questions naturally arise, "Where did these atoms come from—how were they placed in the body? Where did this force that works come from? If the brain secretes thought, what taught the brain to act?" The materialist cannot answer these questions. Evolution is a fact in matter, but the power that unfolds matter into new conditions is abstract and independent of matter. Universal Mind is the essence out of which all things spring, and *from* which nothing can wander or be lost. It is that which is everywhere pervading every point of space; the Life, Truth, Love and Intelligence which shines forth in the life of the individual. The atoms of the body are all mental in substance. They have in thought separated the body from spirit and held it as a separate thing. "The child of the devil," and "Incapable of any good thing or deed," while the true command was, "Present body and soul blameless," and thus set forth the idea of unity. To separate the body from spirit even in belief would hinder the perfect manifestation of the Individual ideal that should be made manifest upon this plane. The belief in duality has caused the appearance of duality. They have claimed that the body dies, leaving the inevitable inference that when this occurs only a fraction of man is left, if the body is a part of man. Such doctrine has only hindered the perfect fulfillment of the purpose of both.

But man is not dual. And when we dissect the subject to explain more fully all the different modes of showing forth ideas, we would not have you think that each is a separate part of the whole, for each is a necessary factor,—inseparable, and infinite so far as substance is concerned.

All sensation is of the soul. The soul is the life that is manifest in the body. Body does not feel, it is the soul that feels through the body. The body is the instrument; it is the outline of the *idea* of body or limitation. Any limited idea will take on form. The reason why God cannot be seen is, God is unlimited,—The Universe is not boundable and the concept of a limited Universe is impossible. When man becomes able to conceive the boundlessness of his life and possibilities, he will be able to dismiss form and integrate it again at his pleasure. It was this consciousness that Jesus had. The very complicated yet synthetic instrument called the body, is the sign of the individual of which it is the instrument and when perfectly normal truly represents the real. The Individual made the brain, set it to work. In the first formation of the body the wish of the soul to see objective things helped the eye to form and to become an instrument for the soul to see through. Mind is the builder and worker through the means of the body. Seeing, hearing, feeling and tasting are the acts of the soul with the body as its instrument. Sensation is all mental. This position can be proven in the following:—the surgeon who wishes to amputate a limb, simply does something to make the man quit thinking about it. And the body, though as alive as ever, ceases to feel after the narcotic has taken effect. The surgeon does his work and the operation is painless. It is because man is all Mind and it is not flesh that senses, but the mentality acting through the flesh. All power lies in abstract substance. Body is

the paraphernalia that belongs to the Primary Course of the soul and its growth. As far as we know, this body-plane is the first beginning of the problem of man's self-conscious development from the beginning unto the Perfected Man in Christ. The value of facts in education is that the Principle of Being that produced them may be made known through them. People who learn, commit to memory, gather knowledge readily, may have a store of facts and so be called "educated" but in truth they are not educated. The man of ideas, the one who has learned to draw forth from his own inner wisdom, is the truly educated man. When we learn of the soul of things through the physical we learn of the ways of creation and grow thereby ourselves. We become also conscious of our own powers and begin to draw upon them from within, and begin to give them forth for the help of others who have not yet learned this truth of Being.

We are Individual in spirit and we must learn about it. It is the Individuality that breathed the breath of life and indirectly formed man in the objective body, for the express purpose of manifesting and proving this very Individuality. Jesus proved that he was the Individual ("The flesh profiteth nothing.") The Individual is the Christ in every man. This self is invisible to sense and must be made spiritually perceived.

Man is Spiritual Expression. If in him the Infinite expressed its own image and likeness, according to the teaching of the first chapter of Genesis, then nothing higher could be created, and so it is said that "Elohim rested." The work of the Universal Powers—i.e., the history of the work of God, here closes and the work of the Expressor is taken up. Man is the unit of Expression. Not a fraction but *one*. Man has *potentially* all the power of God. But it will take the Spiritual Idea forever to fully prove that this is true.

All that was created, was of abstract or spiritual substance. Form had not yet appeared. God's *creation* is followed by the Lord God's *formation*. The Lord-God here referred to is Spiritual Mankind,—the Christ, the Individual, the Divine Idea.

Individual means that which cannot be divided. The image of Universal oneness cannot be otherwise than Individual. The body is the outer garment of your idea of yourself as soul. It is the nature of body to change. All matter changes continually. There is a way of change without tragedy or pain. Jesus taught that the right attitude of the *mentality* would cause the body to make the proper changes in growth so that it would be growth in grace, according to the true way; for there is no retrogression in true or real progress. The soul is upon a great spiral path which, rounding upward, widens as it ascends. Reasoning from the comparative known, this pathway beginning in a point of consciousness, is at first narrowed to form and progress is slow. There are two classes of objects for the soul to know: They are the limited and unlimited things of mind or products of mind. The mind knows its own unlimited nature through *consciousness*, and it knows outside or limited objects by means of the senses as instruments. Sense-perception develops first. It is the first knowledge the child gains, and it is gathered from every quarter of the globe. It is so persistently impressed that the deeper knowledge is often covered out of sight, so that the world is slow to perceive that right thinking transmutes the things of limitation into perfect likeness of Reality. The knowledge gained by sense-perception is not unimportant. It enters into the finest shades of reasoning and loftiest speculations. In the soul's evolution, it calls knowledge just gained "the dawn," and past knowledge it calls "darkness," so that the soul is forever just upon the dawn of a new discovery

that will usher in a loftier civilization. But mind is the resurrection and the life, and is forever at work upon the transfiguration of material substance. Individual mind discovers new powers by the study of Itself; by the classification of its own characteristics, the sounding of the depths of its own capabilities.

To unfold and strengthen your own powers, claim your identity with the attributes of Life, Truth, Love, Power. Unfoldment has been of a very indefinite kind in the past. Our changes have been almost forced upon us by our environment. We have therefore grown slowly. To claim identity with Life, and then with failure, brings us mixed results. To claim identity with Life and Truth only will make one able to manifest Life in a fuller degree, and demonstrate Truth more clearly in this stage of growth. One may take up words that are true of Infinite Being and bring forth results according to the word in the same manner. The one who has believed himself weak may take up words of strength, "I am one with strength," until great strength is manifested in him. In this way is the soul to build up unto the perfect Individual. The Individual or Christ, is the great unit of effect. It has dominion because it was expressed for that purpose. The body may be likened to the Book of Life wherein the record of the mental actions are kept. Mind is all-powerful, unbounded. As Mind, you are greater than the body or all bodies. You are not a body having a soul, you are Mind possessing both soul and body. As individual, you are the Real Man and you have dominion already.

Never call the body weak or vile or nothing at all. Never say in your thought that body is separate from spirit. Let the Light of Truth shine up on all the realm of thought and things.

Be your own true self. Do not submit to controls whether they be in or out of the body. Aspire toward your own Individual Perfection. Be diligent. Thinking evolves capacity. So let the same mind be in you that was in Christ. Thus will you be true to Principle, to Yourself and to every creature.

C. J. B.

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<i>Seven Stepping Stones From Darkness To Light.....</i>	<i>99</i>
<i>Meditations.....</i>	<i>105</i>
<i>Mental Healing.....</i>	<i>109</i>
<i>Living Thoughts.....</i>	<i>111</i>
<i>Bible Lessons.....</i>	<i>113</i>
<i>Key-Notes.....</i>	<i>120</i>
<i>Healing Thoughts.....</i>	<i>121</i>
<i>The Harp of the Soul, poem.....</i>	<i>124</i>
<i>Class at Tripoli, Ia.....</i>	<i>125</i>
<i>Centered in God, poem.....</i>	<i>128</i>
<i>Correspondence.....</i>	<i>129</i>
<i>For the Children.....</i>	<i>134</i>
<i>Little Lessons in Elohim Kindergarten.....</i>	<i>137</i>
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<i>Healing Thoughts.....</i>	<i>121</i>
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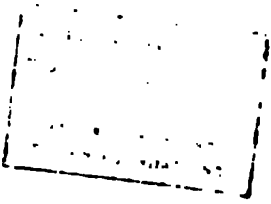
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T H E L I F E

M A R C H, 1 9 0 2

Seven Stepping-Stones From Darkness To Light

THE START is on the plane of materiality and ignorance. The pilgrim is one born of young parents in love with one another, living very simply in a log cabin built by the man's own hands on a ten-acre "clearing", the product of his own labor.

The man is an honest, industrious, uneducated farmer and blacksmith, but by nature a thinker. His ideas are far ahead of the average thought. He ponders in silence and often startles his neighbors with such new theories—new to them as he works them out without the aid of books—such as, "The moon rises in the west and sets in the east." "I don't believe the sun is a hot body; it is an electric center." "I do not think the Earth has a melted, hot interior. If it had, as hot as they say it is, and the crust as thin, the crust would be consumed immediately."

The wife is illiterate, too, but has always had an intense longing for knowledge. When a girl she grieved much that she was deprived of the privileges of school and the reading of books. She has a most sublime faith in God and is often really poetic in her silent meditations and aspirations toward the Infinite Good.

Both are robust physically, their blood being free from syphilitic or scrofulous taint and having no inher-

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thirsting after knowledge. His father in later years is not poor, but has so many children that he cannot give them all a college education. Besides, he does not believe high learning needful for a worthy, stable citizenship.

As the boy works his way through common school, the academy and the State university, earning by his own efforts every dollar he has to expend, he often feels envious of his neighbor and class-mate whose father furnishes him with all the money he calls for. But that boy has "gone to the dogs" as a result of this overindulgence.

Necessity compels our hero to put forth strenuous and unceasing effort. Thus his faculties are developed, strengthened and brightened and his self-respect and self-reliance cultivated and established. His business qualities and inventive genius also are brought to a high degree of perfection through this experience. It is worth much to a young man to be compelled to make his own start, to force his own opening, in the world.

5. *Religious or Church Experience*, is the fifth stepping-stone.

The boy's parents are Baptists, and early in life he becomes a member of that church, too. He tries long and earnestly to get the change of heart and experience the illumination he has heard others talk about, but fails. Finally he strains a point and persuades himself that he has it and joins, and is baptized in an icy creek on a cold November day. Later he discovers that the joyful inspiration talked of by the good people had often been experienced by him in the silence of woods and fields when the Infinite had spoken to him through bird, or flower, or bluff or waterfall.

He becomes zealous in church and Sunday school work, a lecturer, singer and teacher, and they say he is cut out for a preacher. Two denominations offer to edu-

cate him free for the ministry; but he declines because the spirit of freedom and self-reliance is alive in him. He instinctively refuses to place himself under obligations to be and continue a preacher of the doctrines of any one creed.

But he must needs pass through this phase of life for two fundamental reasons:

The moral and religious instincts must grow through the sentimental and emotional stages in order to reach the Scientific and rational, and

The fallacies and superstitions of existing systems must be thoroughly understood in order to their exposure and overthrow. An honest, fearless heart and hand must feel their breath and hold them up to the light.

Progress is made right along from the first. He first refuses close communion. Then he says, "I don't believe the Joshua and Jonah stories in our Bible." He says this simply because it is true that he does not believe them, and he does not because they do not seem reasonable to him.

Then he abolishes hell and expels the devil from his creed. It follows now, of course, that he goes out of the Baptist church. He becomes a Unitarian but his spiritual nature finds no inspiration or encouragement there. Yet the intellectual discipline is fine. His philosophy of life is strengthened and new essential principles inculcated in ethics.

After five years of this experience he reaches a barren heath where all is a wide waste; dreary, insipid and hopeless. He says, "All is vanity, mockery and emptiness. I know not whence I came or whither I tend." He crosses this waste place steadily, however, and reaches the seventh step. But a sixth step helped him along.

6. *Later Business Experience* I place sixth, although

C O N T E N T S

Frontispiece, Ralph and Beatrice.

<i>Seven Stepping Stones From Darkness To Light.....</i>	<i>99</i>
<i>Meditations.....</i>	<i>105</i>
<i>Mental Healing.....</i>	<i>109</i>
<i>Living Thoughts.....</i>	<i>111</i>
<i>Bible Lessons.....</i>	<i>113</i>
<i>Key-Notes.....</i>	<i>120</i>
<i>Healing Thoughts.....</i>	<i>121</i>
<i>The Harp of the Soul, poem.....</i>	<i>124</i>
<i>Class at Tripoli, Ia.....</i>	<i>125</i>
<i>Centered in God, poem.....</i>	<i>128</i>
<i>Correspondence.....</i>	<i>129</i>
<i>For the Children.....</i>	<i>134</i>
<i>Little Lessons in Elohim Kindergarten.....</i>	<i>137</i>
<i>New Books.....</i>	<i>142</i>

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Meditations

By Kaston

IN THE earliest beginning the earth was a bright, glowing star. The first mandate of Creative Power which stirred the cosmic elements from their primal hiding places was, "Let there be light." The earth took form as an incandescent orb of dazzling brilliancy and the Angel of Light added to her shining train another child. For ages this bright earth-star was loved and tended by the Angel of Light. But the brilliancy of the beautiful orb began to wane, and the Angel of Light saw her loved child, age by age, grow dull and cold. Then came the mandate from the mouth of the Creator, "Let there be a firmament;" and the earth had faded from the train of brilliants to become a mother of life. The Angel of Light bade adieu to the loved orb, and with a parting kiss gave place to the Angel of Life. The Angel's kiss thrilled the earth, and an electric surge of cosmic force ran through mountain, plain, and valley, and there were born in that supreme moment the diamond, the ruby, the emerald and every precious stone, each of which caught and held in its grasp some of the radiance which flashed from the crown of the Angel of Light. These gems were hidden by Mother Earth in her bosom with the vow that they should ever be cherished as the tokens of love and as the rewards of patient industry. Let all who read understand. Earths gems are precious but rare.

* * *

Once there lived a very great and wise master who had two disciples. These two disciples loved their master very dearly, and were very anxious to gain his approval

in all they did. In order to teach them a lesson, the master took them into the forest one day and told them that he was going away and that they could not see him again for one year. He then selected two trees of similar size and of the same kind, but in widely separated portions of the forest, and assigned one to each of the two disciples and requested them to study the trees separately and at the end of a year give an account of everything they had learned. He then went away and the disciples went to work at their respective tasks, each wishing to excel the other.

At the end of the year the master again appeared and called his disciples to him and asked them to give an account of what they had learned. One answered with a wonderful array of facts giving in detail the number of leaves and their combined surface, the same items for the roots and branches, the combined surface and weight of the bark of trunk, branches and roots, in short every fact that could be ascertained by actual count, by measurement, or by weighing. The master commended the industry and patience of this disciple who was greatly pleased and much encouraged by the master's approval. The other disciple being called upon to give an account of his research replied, "I find that the tree, consisting of the various parts mentioned by my brother, has grown to its present size and symmetry by a two fold process;—like man it draws the baser elements from the earth below, and that which gives it dignity, uprightness, and beauty from the light of heaven above." And the master took this disciple upon his breast and blessed him and said, "To the multitude it is given to count, to weigh, to calculate; though few, for lack of zeal and industry, may do so as faithfully as you have done; but it is only for the few to reach beyond the maze of facts and figures and grasp the inward truth."

How easy it would be to destroy all the gems of the earth! The world is full of carbon in its cruder forms but there is only one kohinoor. In like manner there have been born into the world countless millions of human beings, but only one Jesus of Nazareth. We never cease boasting of our advancement in science, government, religion, and economics. But how many names would it be necessary to blot from the pages of history to throw us back into primitive barbarism? What would the religion of the world be without the ideals bequeathed by Jesus and Gautama? If we scan the field of science, we can easily see that the history of scientific progress is inseparably connected with the names of a few men. There was no science worthy of the name prior to the seventeenth century, and during this century whom have we but Galileo and Newton? "In the eighteenth century," says Dr. Simon Newcomb, speaking of the men who have contributed to the world's advancement in science, "they could almost have been counted on the fingers, and they have not crowded the nineteenth." If all the men who by their sheer force of intellect and strength of character have lifted the world out of the darkness of barbarism and placed it on its present high plane of religious liberty and scientific and literary enlightenment were all living today, they would not make a borough in England large enough to be represented in the House of Commons. The great multitudes of humanity simply drift along in the current of thought in which they are born. Once in an age a master comes and stems the adverse stream to do some work for the betterment of the race. It has not been the custom of the world to receive these masters kindly; on the contrary they have been spurned, scoffed at, tortured and slain.

*
* *

Is the mass of humanity cheap, worthless trash, fit

only to be consumed by the flame of inevitable dissolution? Science has not taught us how to make diamonds of coal or rubies of pebbles, neither has philosophy pointed out any process by which Shakespeares and Newtons may be made of the crude human stuff. Shall we therefore treat this crude humanity as we do the pebbles and the coal—trample it under foot or cast it into the fire? Every one answers this question truly from his own standpoint, not by words, but by his life. It has always been the plain logic of many lives, whatever pretenses may have fallen from their lips, that the human mass is only fit to be trodden upon in the ceaseless struggle for place and power. But whatever may be said of the crude mass of humanity, it is impossible to exalt too highly those great souls who like the fabled Atlas bear on their shoulders the weight of a world. Furthermore, there is an alternative of infinite extremes placed before every soul endowed with the power of thought. The one extreme presents the grand powers of the master helping to fashion a world, the other a mere human atom swept onward and lost to view amid the boundless multiplicity of its kind. Let him that reads understand.

A gentleman in Philadelphia who left the orthodox ministry on account of his study of the New Thought, writes, "I appreciate your kindness very much, I assure you, in sending me *The Life*. I think its new form a great improvement. It will be more likely to be preserved by its readers."

A lady in Washington, D. C., who procured my lesson on giving life force to words, writes, "I thank you very much for the good lesson you sent me. While reading it I felt the vibrations very strongly in my whole body, and could read it without glasses." This lesson will cost you only \$1.00.

Mental Healing.

THERE CAN be but one healing agency active in the human body. That agency is, logically and inevitably, the power that built and sustains the vital activities of the body.

What is it that digests and assimilates the food? What builds in fibre, tissue and adipose? What sustains breathing and the circulation of the blood? What causes the secretion of the necessary juices of the body? The mind alive as vitality, or the mentality in the body.

Health depends upon the normality of these activities. Let any of them be too much or too little and the body is sick. Let any of them cease entirely and the body ceases to manifest mind altogether.

Most medicines are swallowed. The chemical action of a drug on the contents of the stomach has no healing influence on the body. A dyspeptic swallows an alkali for sour stomach. The sourness is gone. Why? Because it is a law of chemistry that an alkali will neutralize an acid and if the sour mass in his stomach were placed in a tin pan and the alkali added, the effect would be the same, the result would be a neutral, neither acid nor alkali.

In the stomach there is no healing result from the introduction of the chemical agency. The cause of the trouble is not touched. The lack of mental action which occasioned the dyspepsia is not supplied or overcome by the chemical process. Only aroused mind power can do this.

There are only six actions, or modes of poisoning, known to practitioners of drug medication: Cathartic, pepsine, stimulant, anesthetic, antifebril and renal. If we particularly examine these we find there is no healing in any of them. No one ever believed that a cathartic will

heal one of constipation. Antifebrils cool fever by rendering the heart unable or too weak to throb so fast. Stimulants heat the blood and cause it to throb faster. But there is absolutely nothing in any of it that removes or touches the cause back of the inharmony or any abnormality of action. Only mind can do this.

The thought activizes the mentality in the vital centers of the body. Since the physical functions, as respiration, secretion, digestion, assimilation and circulation, are both endowed and sustained by mind, and the atoms of the body are purely mental, thought is naturally the only healer or harmonizer. A thought will cause fainting, or even death. Thoughts change the chemical nature and composition of blood and secretions, as has been repeatedly proven by actual analysis and experiment by eminent scientists.

So will true thought vibrations heal and correct physical abnormalities and irregularities when properly applied.

The element of space, the essence of being omnipresent, is mind. This is the medium of vibration through which thought action is transmitted from one person to another.

And, as has been found to be true in wireless telegraphy, distance makes no difference. The mentality that is set to receive gets the vibratory influence of the healing thoughts put in operation by the healer. By his will and desire the patient responds in renewed mental activity in all the vital centers of the body and healing is the result.

The sender must be positive and understand how to direct the thought waves, while the one receiving must be both passive and responsive. Hence, intelligent cooperation is needful. The healer should instruct the patient as to this. Therefore, he should understand his

business and be able to overcome and remove mental obstacles in the patient's make up.

The chief work to be done is the changing of the patient's consciousness. A false consciousness has been established in his mentality, a consciousness of disease. He lives in the part that hurts him until he forms there an abnormal vital center. This must be scattered by strong, forceful, healing thought vibrations. The osteopaths find a bone out of place somewhere and hurt you in their effort to adjust it. They thus forcibly fix your attention on another spot than the place that is sick and the false consciousness is scattered. Healing results if the sick fancy can be kept out of the sick function long enough.

Dispel that consciousness of disease, that fancy or imagination of abnormality, and you get well. The true healing thought alone can do this. It may be applied by the patient himself or by a healer. The action of it may be permitted by voluntary passivity, through the powerful influence of the healer's thought, or through the agency of something that diverts the attention from the sickness, as traveling, a hurt in another place, or belief in some curative means. But it is always the mind that heals and thought is the only healing agency.

Living Thoughts.

By Muriel Strode.

Today I will listen; but tomorrow I will evolve.

Today I will dream dreams; but tomorrow I will create.

I am the promise and the fulfillment.

I am the now and the eternity of things.

We begin to die the moment we begin to live in the retrospect. Life, abounding life, is in looking forward to what may be.

Fear not life's disintegration, for the new will grow

where the old falls away.

You knew me in the years ago. Then say that you and I have never met.—Yesterday I saw Bondage in the throes of travail, and the child that was born was—Liberty.

Yesterday's weaving is as irrevocable as yesterday. I may not draw out the threads, but I may change my shuttle.

I may not overcome the inevitable, but I may see to it that the inevitable does not overcome me.

Get us new names for The Life. All of you know that there is no other magazine equal to it. The kind letters of praise and commendation are pouring in on us daily. These do us good, encourage and strengthen us. But we must double our subscription list this year. You will help us do it. Get us new subscribers now. You can if you will. Will you send one? two? three? six? We will pay your commission in cash, 25 per cent; or in our own books, 50 per cent. Let us hear from you.

We are now prepared to offer you an excellent teachers' Oxford Bible with concordance, maps and all modern helps, as a premium for new subscribers. We will send The Life one year to a new subscriber and the Oxford Bible, former price \$3.00, to either the new subscriber or the person procuring the subscription, for \$2.00, both for \$2.00. This is an elegant Bible with morocco overlapping cover and on excellent paper. This offer is good until withdrawal is announced in The Life.

I have received the first number of The Life in the monthly form, and like it very much. Some of the things in it make this number alone worth the price of one year's subscription to one who honestly seeks health and reformation.
J. B. Green, Roaring Branch, Pa.

<hr/>	Bible Lessons	<hr/>
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1902, FIRST QUARTER.

Lesson X.—March 9.

THE DISCIPLES SCATTERED.—Acts 8:3-13.

KEY-NOTE:—"Then they that were dispersed, went about preaching the glad tidings of the word."

Soon after the stoning of Stephen Saul became so very bitter and severe in his persecution of the Christians, imprisoning both men and women on the charge of being believers in the crucified Nazarene, that they scattered throughout the country. But as they went they preached the gospel of the Christ to thousands who would never have heard it otherwise.

About the middle of the fifteenth century the Turks took Constantinople, then the asylum for all the persecuted Christians. These were sold and scattered to all parts of the known world. Wise men said it was the death blow to Christianity. It proved, on the contrary, however, to be the very best thing for the spread of the doctrine that had been done. Everywhere they went they proclaimed their teaching to all, making converts by thousands.

Persecution of those who have any leaven of truth in their teaching, strengthens and increases the cause they advocate. Such pressure brings out powers that had otherwise slept unused.

In the city of Samaria Philip preached powerfully to great crowds who heard him gladly. Many converts were made, among whom was the great sorcerer and worker of magic, Simon the magus, or magic worker. He became a disciple to Philip. All believers were immersed in water

as a sign both of washing from the old ways and a burial and resurrection to newness of life. The immersion had no other merit.

Philip labored to save from sin—not from a supposed place of torment beyond this sphere of life. Jesus came to save the world from sin—not from the results of sin. You alone can save yourself through the results of sin by reaping and overcoming.

Lesson XI.—March 16.

THE ETHIOPIAN CONVERTED. Acts 5:29-39.

KEY-NOTE:—"With the heart it is believed for righteousness, and with the mouth it is confessed for salvation."

Righteousness begins within—not from obeying commandments through fear, or hope of reward. The word saves by manifesting what has been expressed in the heart.

Soon after Philip's great work was done in Samaria, he was led of the spirit to go down along the road leading from Jerusalem to Gaza. There he saw the high lord treasurer of Candace, queen of Ethiopia, driving homeward in his carriage from Jerusalem where he had been to attend temple services and get his sins absolved through sacrifices, being a convert to the Jewish religion. He was reading a part of the prophecy of Isaiah, Isaiah 53:7, 8. These verses are quoted in the lesson. Read them as given here, then turn to Issiah and read them there, after which read the following which is the same verses as given in the latest translation, the Polychrome version, and compare the three:

"He was treated with rigor, but he resigned himself, and opened not his mouth, like a lamb that is led to the slaughter and like a sheep that before her shearers is dumb. Through an oppressive doom was he taken away, and as for his fate, who thought thereon, that he had

been cut off out of the land of the living, that for my people's rebellion he had been stricken to death?"

At the Eunuch's invitation Philip sat with him in the carriage and expounded to him this and other scripture as referring to Jesus the Christ. The Ethiopian became a convert and was immersed in a wayside pool, whereupon he went on rejoicing and Philip was next seen at Azotus. The text says the Lord caught Philip up and implies that he was translated to Azotus.

This man was not the apostle Philip. He was one of the deacons chosen at Jerusalem.

The lesson is perfect obedience to the inner guide, the Ego self. Let the wise man direct the objective man, and all goes well. Devotion to the right leads on to great power.

Lesson XII.—March 23.

TEMPERANCE LESSON.—Ephesians 5: 11-21.

KEY-NOTE:—"Be not drunk with wine, by which comes debauchery; but be filled with Spirit."

Paul wrote the epistle to the Christian church at Ephesus while in prison in Rome. Ephesus was situated on the Aegean sea coast south of Smyrna. It was the capital of a Roman province.

The lesson is made up of paraphrases.

Verses 11, 12, 13, contrast approval of dark ways and reproof, or fellowship with wrong doers and rebuke of their course.

Works of darkness are unfruitful, works of light rich with unsought rewards. Reproof makes manifest, brings to light. That which makes manifest is light. I say to the one who tries to cheat me, "That is wrong, dishonest; you must not do it." So I do far better than if I meekly submitted. I bring his darkness to the light and darkness cannot endure the light.

14. Contrasts, asleep—awake, dead—alive in the Christ. The Christ shines in the one who is spiritually awake, alive in Truth.

15. Contrasts, circumspection—unreliability, wise—foolish. Honesty is wisdom, fearlessness is success. The fool is afraid and unstable.

16. Contrasts, time well spent—or frittered away, killed, or misused. Be ye a positive force for good in all exigencies and under all conditions. Thus you redeem hard times, dull times, unpropitious times.

17. Contrasts, drifting with the current of the surface—walking in the ways of the Lord self. One is weakness and failure, the other strength and success.

18. Contrasts, stimulation—inspiration, artificial excitement of the bodily functions, or the awakening of the powers of the soul to possess the body. One results in relaxation of energy, the other in permanent growth.

19, 20, 21. Rejoicing and giving thanks in all things, in unison and fellowship, as contrasted with the usual way of complaining and repining under hard experiences, and living in selfish opposition to or competition with one's neighbors. Be tolerant of others' opinions, moderate in sense indulgence and temperate in matters of taste and sentiment.

Lesson XIII.—March 30.

REVIEW AND EASTER LESSON.—John 20: 1-18.

KEY-NOTES:—"Let all the house of Israel certainly know that this Jesus whom you crucified God hath made both Lord and Christ."

"Jesus said to her, I am the resurrection and the life."

Throughout this first quarter of the new year we have been studying the Acts of the Apostles beginning immediately after the translation of the man Jesus into

the pure Christ individuality. This is the correct mode of disembodiment.

The lessons and key-notes were as follows:

1.—*The Promise of Power.*—Acts 1:1-11.

“While he was blessing them, he was separated from them and carried up into the heavens.” The physical, palpable form was absorbed in spiritual essence and the individual Christ was no longer visible to bodily eyes. Power was promised.

2.—*The Promise of Power Fulfilled.*—Acts 2:1-11

“The promise is unto you and to your children.” It was not for Jesus' disciples alone, as some have claimed. It was to all, in all time who should have faith, should *abide* in the spirit. These may do greater works than Jesus did. But there is no such promise to those who need a revival occasionally. Power is for the one only who abides, dwells in the place of power.

3.—*The Early Christian Church.*—Acts 2:37-47.

“The Lord daily added those being saved to the congregation.”

The Lord, the Christ, saves from sin. What a pitiful farce has been made of the saving virtue of the Christ by those who have constructed the dogma of eternal punishment and whimpered that dear good Jesus died to save souls from a place of torment! Salvation from sin is the only salvation. Away with the silly twaddle about hell and blood washing!

4.—*The Lame Man Healed.*—Acts 3:1-10.

“The Lord is my strength and song, and he is become my salvation.”

My strength and my joy and my salvation from sin are my Lord, my spiritual self—not my muscle and brawn and physical prowess, not the cross.

5.—The First Persecution.—Acts 4:1-12.

"There is no other name under heaven, which has been given among men, by which we can be saved." The name is the Christ, the Lord self. In gentleness, in love, in unselfishness, in devotion to the right, only is salvation.

6.—The Sin of Lying.—Acts 5:1-11.

"Therefore, leaving off falsehood, speak you truth each one with his neighbor.

To be true in aims, in work and in words, is most desirable. Thus you bring yourself to be in accord with the law of Being, true to Truth. Power is the result.

7.—The Second Persecution.—Acts 5:33-42.

"Happy the persecuted on account of righteousness, for theirs is the kingdom of the heavens." Persecution of any develops power, especially if there be truth on the part of the persecuted. It prospers also. Dewis has been relentlessly persecuted. The newspapers, the doctors the church, the municipality, have united in a persistent effort to crush him out. He has thrived on it, today holding property and money valued at ten million dollars. If all this persecution were for righteousness sake, he would hold dominion in the spiritual realm, as well as in the material.

8.—The Arrest of Stephen.—Acts 6:7-15.

"Be not afraid of those who kill the body, but cannot destroy the life."

There is no power in man or God to kill or hurt a human soul. It alone can harm itself. You are the arbiter of your own destiny.

9.—The Stoning of Stephen.—Acts 7:54 to 8:2.

"Pray for those who persecute you." Not to save them from retributive justice, but to lift yourself above

feelings of resentment and to bring the light to bear upon the conscience of the wrong doer. Never attempt to get revenge, never hold malice, never wish calamities to befall enemies. By such a course you only place yourself in the place of the wrongdoer so as to suffer part of the penalty of the Law.

As the other three lessons of this quarter are treated of in this lesson, I need not repeat them in this review.

The Easter Lesson, John 20:1-18, is about the resurrection of Jesus. Mary the Magdalene, who was not the sinning woman once rescued by Jesus from the Pharisees who intended to stone her, was the first one to meet and recognize Jesus after the resurrection. She told the others. This was early Sunday morning. For this reason the Christian church substituted Sunday as a day of rest and worship instead of the Jewish Sabbath (Saturday.)

The Life, one of our most valued exchanges along mental science lines, follows the present trend of periodical literature and becomes a monthly magazine with the new year, price \$1. The editors are A. P. Barton and C. Josephine Barton, and their writings are marked by a high degree of spirituality. No antagonism is manifested and no space given to recrimination. It always has a key note which is very helpful to keep in mind. That in the issue at hand is, "Now will the way appear and I will be guided by infinite wisdom unto the courts of victory and dominion." Send for sample copy to 3332 Troost avenue, Kansas City, Mo.—*Woman's Tribune*.

Down in the human heart crushed by the tempter,
Feelings lie buried that grace can restore;
Touched by a loving hand, wakened by kindness,
Chords that were broken will vibrate again.

THE LIFE

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NOTICE

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

Key-Notes.

March 1-15.

(This month was named Martius, for Mars, the Roman god of war, by Romulus, the founder of Rome.)

NOW DO WE GO FORWARD VALIANTLY IN
 THE CAUSE OF TRUTH, JUSTICE AND MERCY,
 AND THE RIGHT WINS THE DAY EVERY-
 WHERE.

March 16-31.

IN THE HEARTS OF MEN LOVE AND PEACE REIGN
 SUPREME AND CONTENTION AND STRIFE
 CEASE.

A prominent attorney and legislator of Wyoming, on renewing his subscription to The Life, writes, "We are greatly pleased with the new form."

Healing Thoughts

NEVER REACH back into the past to deny that which you have left. Walk *forward*, arm in arm with Elohim.

Think upon and hold converse about the characteristics of your Spiritual Self. You have a spiritual self that is perfect. It is made in the image and likeness of God. Let the soul for a moment drop its cares and say over the words of that Self as if it *were It*. Say to Elohim—and remember who Elohim is, the Powers that rule in the universe—"I am made in thine image and am of thy substance. I delight in being like Thee and Thou delightest in me. I will not speak words that I find not in Thee: — Life, Truth, Love, Wisdom, Strength are all the powers that be; they are the *whole*, the 'holy' powers, all in one, and their name is Elohim. Thou art *my Life, my Love, my Wisdom, my Strength*. I in Thee and Thou in me."

Thus you become scientific in all your ways, and this means harmony, health, peace. From everywhere, in every direction, words of Love are waiting for your acceptance; all people love and bless you and you love and bless all people.

I do not doubt that any sick person could become well by speaking and thinking true words so steadfastly as to utterly exclude all the myths tradition has handed down. They might not succeed in a day, but a day's work would be like the sowing of good seed, it would surely come up. Two day's work, or three, would show good results, and in

due time—if one would only be patient in well doing—a rich harvest would surely appear.

Is it not strange that people who have started in the true way will get tired, turn round and begin repeating bad words, when the dead past cannot otherwise come after them! "You shall reap, if you faint not."

Denial of apparent error is always well if one will be instant about it and then turn from it. Truth being always omnipresent fills any vacancy as soon as error is removed from the consciousness. Error does not displace Truth, but the belief that it does, impresses the consciousness and obscures its perception as with a veil.

How good is Life! It fills all place and cannot be displaced. Denial of Error does not affect Life in any way. It just removes the delusion about Life. The soul that has learned its inseparableness from Life and Peace, is certain and sure.

There is nothing the matter with any thing but the *mentality*. When that is set going right, then *all* is well.

The Spiritual Self has no needs. The Individuality is made in the image of Perfection, and is perfect. Never talk about building up the individual, for it has always been built up. It is the soul with its mental powers that must be trained.

The true healer's office is to send such life-giving words to the mind of the soul that their healing vibrations will quicken the sluggish energies to rouse from sleep, into the perception of the truth about his real self and become free.

One healed of rupture writes: "Now I imagine I can always tell when we keep the treatments at exactly the same time. At such times a thrilling sensation passes over me and every fibre is set in motion, and it seemed that I was being borne upward into the very heavens. I

feel much refreshed after such a treatment."

This is the power of the spoken word as its waves of light pour steadfastly upon the patient. Spirit does not vibrate, but the active word divides asunder error and the consciousness so that the former falls away and the latter sees clearly.

A modest woman who had lost a good position as stenographer, feared she could not find employment. She wished to know if it could be a fault in her, if she unwittingly courted failures. Answer, "There is nothing in you that would invite adverse results, but *fear*. A latent fear, not yet fully overcome, rises up between you and business to repel it. But you can cast out this shadow. It is not formidable to a great extent, and can be readily overcome if you adhere to the right attitude. Stand up against fear. "I am going to get a position right away. There are plenty of people needing me, and I am ready to fill a first-class—just the place for me. There is nothing to fear and everything to expect. I am bold as a lion and with the lion's confidence in my ability. I mount up as on eagle's wings. I find my work. I fill my place. In this I am firm as Gibraltar, constant as the sun, true as time. I am success."

Thought is an expansive,
And explosive thing;
It forces the old cells
It built before,
That for the broken grails
It may bring
New growth and true.

C. J. B.

A lady in Colorado, who has been taking treatments for obesity, writes, "I have lost thirty pounds and can get about much better."

The Harp of the Soul.

Written for The Life.

HAVE YOU listened for the carol,
 In the early morning poses,
 As the fairies hie them homeward,
 To their haunts among the roses?
 Did their music waken senses,
 As they trod them near your soul?
 Did their paths seem paved ideals,
 Leading onward to your goal?
 Have you heard the harp of flowers,
 And loaned your ear to its spell?
 Have you heard in the morning hours,
 Dew drops tinkling the wee blue bell?
 Have you heard the song that lingers,
 Sung in fairy words; and notes
 Wrung from harps by dainty fingers
 As they hung round tiny throats?
 Have you sung to harps of daisies,
 While some fairy held for you
 Symbol notes on petal parchment,
 As she smote the time so true?
 With one little rose tint gavel,
 Gladness wreathing every smile,
 That she held by tender strainlets,
 Your attention for a while?
 Did your own harp seem near bursting
 While responding to the strain
 Did its tones vibrate in rapture,
 Echoing again and once again?
 Did you feel there are true moments
 Allowed souls, by heaven's choice?
 When in thankfulness of being
 We hear harps and angels' voice?

Nodie.

Class At Tripoli, Iowa.

THE FRIENDS and readers of The Life at Tripoli, Iowa, Mrs. HESSIE B. Keough, Mrs. J. H. Carstensen and Mr. Ed. Guiney taking the lead, determined to make up a class in Christian Mental Science to be conducted by A. P. Barton, Editor of The Life. Of course they succeeded. Such a combination of energy and determination would succeed at almost any undertaking. The fact is, a good class could be made up in many towns if some one with the will alive only goes to work to do it.

Although Tripoli is a village with only about 700 people, a class of 26, consisting of 11 men, 14 women and one bright girl about 12 years old, was secured and the teacher sent for.

The work opened on Sunday, Jan. 26, with a lecture outlining the principles of the Science given to a good audience at the Baptist church. On Monday evening, Jan. 27, class lectures began at Shulz hall and were continued until the close at said hall, except that the 7th lesson was given as an open lecture at the Baptist church, on Sunday, Feb. 2, subject, "The Atonement", and was largely attended by a deeply interested public.

The interest evinced and the progress made by the class were remarkable and intense and much excellent healing work was done.

The last lesson of the twelve in the course was given on the evening of Feby. [the 7, lecturer intending to start home by the midnight train. He had been in doubt as to the best way to pass the hours of waiting between the close of lesson and train time. But that matter had been settled for him by the class, sub rosa. After the lecture closed no one seemed to be inclined to make adieus and go home. By and by arrangements for amusements began to appear and we discovered a plot, a very

pleasant surprise, was brewing. After amusements and conversation had been enjoyed for a time an excellent midnight luncheon was served by the ladies and enjoyed by all, after which the parting words of loving appreciation were spoken and the teacher departed for home, taking with him many fond memories of the good people of Tripoli.

Tripoli is situated in the rich farming and dairy county of Bremer. The people of the community are mostly German. The Science thought has such a strong hold in the town that it is very difficult for them to secure a pastor for the one church in which the services are held in the English language. May the countless blessings of Truth be theirs increasingly and divine Truth dispel orthodox dogmas of superstition.

Mt. Pleasant, Iowa, Jan. 30, 1902.

The Life Editors:

UPON reading the leading article in the February No. of The Life the impulse is strong to drop a thought which has proven a solvent to me of the points of how communion with, and communication between, the embodied and disembodied is effected.

The early Christians taught its possibility. The Apostles embodied it in the "Apostles' Creed" where it says, "I believe in the communion of Saints;" and the Episcopal Church teaches the doctrine that "Saints," whether embodied or disembodied, can "commune." Modern spiritualism came to revive that teaching and to demonstrate another point of that old creed:—"the resurrection of the body." Materialization is one form of resurrection of the flesh. Reincarnation as a hand-me-down of life philosophy from the schools of the prophets, is another form of resurrection. Jesus of Nazareth in pick-

ing up his own flesh demonstrated another and gave a crowning object lesson as to his teaching of man's immortality as man.

All forms of metaphysical teaching today present a common basic truth in differing terminology and is that intermediary realm of being which was dimly perceived and foreshadowed in the myth of Psyche:—the parent word of all psychic perception. The spiritualists name it spiritual body and claim it fashions the visible one. Christians talk glibly of the soul and its salvation. Theosophists have much to say of the astral body and its powers. *Materia Medica* calls it vitality. All these terms mean one and the same; that one being the intermediary by means of which man, or mind, the *I*, becomes incarnate the domain where the germs created by mortal thought and named disease abide; and where they are destroyed by divine ideas. This realm is also the Holy Ghost by means of which all men, the *I*, become incarnate. This is also a teaching of the early Christians. All forms are conceived in this realm and the Law of Being compels expression in the visible, the perfected and one Trinity—the *I Am*.

But the point I wish to make is this: It is by means of this Soul, Spiritual or Astral body that definite thought is formulated and communicated in either of three only possible ways: silent, spoken or written, as symbol or form. The silent word heals if it is Truth. A spiritualistic medium enables a disembodied mind to contact under essential mental conditions one in the flesh who is "asking" or desiring such communion or healing. The law is the same as for healing by the Word by one in the flesh. Thought transference has but one law. Dissolution does not annul it. So called space is negation to it. A curious fact in connection with the diseased appearance often of those who are out of the body when material-

izing, confirms the theory that disease germs inhere in the spiritual body and can be destroyed only by The Word. Also The Word must be used by one who is still man, or who learned its power as man. Truth must be learned by man as man; or from mind that learned it as man. The triune *I am* not only has inconceivable power in the domain of Life, but he who knows this has infinite responsibility to be in fidelity to Divine Truth.

Annul belief in time, place and space, and there will be no sense of separateness between those who are pure in their affections, whether in a state of visibility or of invisibility. Sincerely,
R. B. Throop.

Centered in God.

I HAVE found my center,
And firmly I'll stand.
With God, in the future,
I'll walk hand in hand.

I have found my center;
And no earthly storm
Shall drive from its hiding,
My self-centered form.

I have found my center;
With calm, fearless eye
I will gaze at the World
And Her dangers defy.

I have found my center,
And God is my trust.
To His Infinite *height*
I'll rise from my dust.

I have found my center;
And now I can rest
In the assurance sweet,
That what is, is best. Barbara Snyder.

Correspondence	

1. I WRITE a line to say it is just such level headed New Thought people as yourself that are needed to look into Spiritualism. The ordinary Scientist gets carried away. I am largely aware of its dangers, especially to women and in trance mediumship.

2. Do you really think one is free from heredity, as a child, say? How often one sees all kinds of traits reproduced from father and ancestors to child, physical, moral, vicious, etc.
H. W. Thatcher, London, Eng.

Answers:—**1.** Thank you for the compliment. I notice this part of your letter for the purpose of saying that I deem it exceedingly unwise for us to avoid psychic research work lest some one call us spiritualists. What if they do? Is it a disgrace to be a true spiritualist? Then there are thousands of eminently respectable people who are disgraced. Number among them Editor Stead of London, Dr. Hodges, Mary A. Livermore, M. J. Savage, Bishop Heber Newton and a long list more. Saul, the first king of Israel was one. He got a medium to call Samuel back in body to ask him a question. Many accounts of spirit manifestation are found in our Bible.

But the cause of the unreasonable prejudice against so-called spiritualism is that the church has diligently taught that there are just two places, both far away, to which souls migrate after death, a very high-walled city paved with gold bricks and inhabited by idlers and amateur musicians, and a very warm place near by the other, shut in like a dungeon. If they were to admit that our friends can come and go and visit us at pleasure, they fear the two places would soon be depopulated; for, as

they have been pictured, they must both be very undesirable communities to live in.

Let us be free to investigate any teaching we deem worthy, especially one that makes such tremendous claims and has as many followers and able advocates as spiritism has. There is, unquestionably, something far deeper in it than the phenomena have yet revealed. Let us look further.

2. Certainly, there is such a fact as heredity of traits and peculiarities, both physical and mental. But the doctrine we teach on this subject is that undesirable inherited qualities and bents may be overcome through denial of the necessity of such inheritance in body and mentality and of the fact of it in the spiritual self. When I say in my thought, "I was not born of flesh and blood and do not inherit the weaknesses of flesh parents," I am affirming the truth of the Ego that came by expression directly from Infinite Essence. I do this for the purpose of dispelling the fact of heredity in the body and mentality. I demand that my body show forth and embody me alone, and not an ancestor.

How can a wife realize success while everything comes through her husband and he believing in failure?

Mrs. W.

Answer:—You make one concession in your question which I believe to be unnecessary in nine cases out of ten: that all money or means must of necessity come through the husband. I know many good married women who make a comfortable lot of money independent of their husbands. One I know who sells butter and eggs and chickens of her own producing to her neighbors and always has plenty of pin money. She has a large family of children, too. She teaches them to help her. Yes, I know more than one who does this—I have known many. I now

remember another one who lives in a small village and makes money enough to keep up the payments on their little home and to buy what she needs of dress, notions, etc. She does it by knitting excellent shawls and hoods which she sells to her neighbors and the store keepers readily. These women I mention all have husbands and some of these husbands believe in failure. Some of them would give their wives money if they asked for it, possibly with a grunt or cross word, but they prefer to be independent and earn their own money; or else they believe in helping to make the living, not throwing all the burden on the man. They are truly helpmeets.

Moreover, cannot a true Science wife dispel the belief in failure from her husband's mind? I believe she can. I know some wives whose husbands could not believe in failure if they wanted to in the sunshine and energy of the woman's presence. I know one who made a practice for many years of getting her husband by the collar, figuratively speaking, and shaking him up into a consistency of back-bone whenever he would collapse. As a result they became wealthy. Try sunshine, energy, love and activity, instead of gloom, inaction, condemnation and helplessness, and you will soon see a great change.

Please give a formula for treatment of shattered nerves. Put it in the first person, present tense.

F. H. R.

Answer:—I am at peace in my own soul. I am not subject to waste of physical force. I am free from fear and worry and care. I possess this body of mine and control its functions. I am filled with life and energy. I am healed. Only the good is true. I abide in the secret place of power and fear no evil. I am builded up and rested physically through the inflowing energy and outpushing ex-

pression of the essence of Being. I appropriate and utilize this Essence. I am rested and recuperated throughout. I waste nothing. I am one and not two, individual, not dual. I am free and wise and filled with infinite harmony. I am self-possessed and nothing can disturb me.

In making these auto-suggestions, be very calm, deliberate and confident in your manner and attitude. Believe in your words and love them, and they will do their work.

1. Was the translation of Philip to Azotus an act of spirit levitation?

2. Did Peter by his will power kill Ananias and Sapphira?
G. W. Matteson, M. D.

Answers:—1. As I have said in the Bible Lessons in this issue of *The Life*, the language implies that he was miraculously translated from the Gaza road baptismal over to Azotus. The statement as translated by Wilson is as follows: "And when they came up out of the water, the spirit of the Lord seized Philip; and the Eunuch saw him no more, for he went his way rejoicing. Philip, however, was found at Azotus." The Greek preposition before Azotus here rendered by the word "at," is *eis* and rather means into, implying that he was carried into the city and was staying there.

Hackett, however, has this to say about it:

"The expression asserts that he left the Eunuch suddenly, under the impulse of an urgent monition from above, but not that the mode of his departure was miraculous in any other respect." Others interpret the language to mean a miraculous translation. If so, it was, of course, a case of spirit levitation. Other instances of the kind are on record—1 Kings 18:12; 2 Kings 2:16.

2. I have written on this subject recently in the Bible Lessons (Feby. Life.) But did not directly answer the question asked here.

In the Bible Lesson on this subject I quoted the words which seemed to prove fatal in each case. If the incidents ever occurred, it was not Peter's will power that killed them, but their own fear and imagination. If the woman had indignantly replied when Peter said, Here are the men who have been out burying your husband and they will carry you out and bury you too, "Not today, Peter; thank you. I am going to live right on and will now sever my connection with this church. Please refund our money. Moreover, I am going to have you indicted for the murder of my husband," she would not have dropped dead at all.

One Sunday a few years ago some young men at Wellington, Kas., took a fellow they had a grudge against out into the woods and told him they were going to shoot him. He was blind-folded and set on a log and the signal given at which a pistol was fired into the air. The victim fell over as dead as if he had been shot through the heart, although he had not been touched. It was not the will power of the others that killed the young man, but his own fright and imagination. Many similar instances are on record.

An honored friend in California, a learned physician—later a graduate of our school—has this to say of the change in *The Life*, "I think the change you have inaugurated in *The Life* commends itself in many ways, chiefly in giving you more time to select subjects for editorials. The type is excellent and the paper on which the magazine is printed cannot be improved upon. In a word, it is just the thing to catch the eye and hold it without causing winking and blinking by poor light."

For the Children.

WE GIVE you in this issue a picture of our two "kids," Ralph and Beatrice. Aren't they pretty fine looking chaps? They are bright and good, too, and both of them Christian Mental Scientists.

Neither one of them ever took a dose of medicine in their lives.

One day one of them saw a picture in a street car of a man about to take a pill. I was asked what the man had between his finger and thumb? I replied, "That is a pill." The next question that came was, "What is a pill?"

One day one of Ralph's playmates said to Mrs. Barton, "Oh, Mrs. Barton, Ralph don't know what die means!" Mrs. B. replied, very demurely, "Why, Ralph, don't you know what dye means? That means to color cloth and thread and such things. I thought you knew what dye means." The little boy looked at her in silence as if he thought, "Well, I don't wonder at Ralph's ignorance," and walked away disgusted with such display of stupidity.

Here is one of Ralph's school compositions:

"Once a hungry spider spun a web in the sun and a fly got caught in it. A bird came along and ate the old spider, and the fly said, 'Buzz! Buzz!' Do you think that meant 'thank you?'

"Well one time the same bird was in danger of being shot by a bad boy. The fly came along and buzzed into the boy's eyes and he could not take aim. So the boy did not shoot the bird, and in this way the bird saved the fly and the fly saved the bird."

Ralph is a Band of Mercy Boy and would not kill birds. And Beatrice is so sorry for the "poor little

fishes" and "poor chickens" that she will not eat them. If she has a big apple and a little one, she gives the big one to her playmate.

Here is one of her compositions:

"Once upon a time there was a pretty pink Rose whose name was Lily. Lily was sitting in the garden one day. She was all alone in the garden. A little girl came and picked Lily and then Lily was dead. Lily was not alive again. But the little girl was. She was not a good little girl, but Lily was a good rose."

I have given you these compositions just as they wrote them. I think they both show good kind hearts and an inventive imagination.

Ralph has a beautiful white Pomeranian fox dog named Don. Beatrice has many dollies of all sizes, colors and conditions.

These chaps are full of life and often romp and turn over chairs and make things lively about the house, I tell you, but what is a home without children, anyway? If I didn't have any, I'd go out and hunt some up and bring them in. A home where there are no children may be very tidy and nice and have no marks on the walls or finger prints on the window panes; but, my! what a dismal dungeon it is! I wouldn't want to live in such a place, would you?

And I romp with these two kids of ours whenever I have time. In the Spring and Summer and Autumn we do have the most delightful walks in the woods. There we throw stones, make whistles, wade in the water, climb bluffs and have a royal good time generally. Bless the children!

Now some of you little folks write me some letters for this department. Let us have some for our April No.

A. P. B.

I have a dear little name-sake up in Oregon. She is

nearly two years old, and tries to write letters. A few days ago, she got pencil and paper and tucked herself away back in her papa's big arm chair and began writing. Her Mama asked what she was doing, and she said she was writing to Mrs. Barton. She didn't send the letter, but when her Mama told me about it, I just peeped over little Josephine's shoulder (in my thoughts) and read it anyhow. And then I wanted to squeeze her pretty tight.

C. J. B.

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Little Lessons in Elohim Kindergarten

NO. VII.

A T O N E M E N T.

MANKIND IS not separate from God. The body is the living temple of the soul. Spiritually, we are in the image and likeness of Elohim. Matter and Spirit are one and the same substance. There are no waste places in the universe. Nothing can be destroyed, every atom has an office. That which disappears springs up again into newness of life and glory. The Universe is everything turned into One.—There is no outside.

The imperfections that appear in matter are not due to matter itself. Bodily inharmony arises in the mentality which governs that body. This personal mind is not at first in full understanding, like the Higher Self or Individual Mind, but must grow and unfold its powers until it attains unto the knowledge of the Spiritual Self, and becomes consciously one with it.

The mentality of a person born in this world does not at first recognize its unity with the Life and Power from whence it cannot be separated, and hence it has *fear*, as the fore-runners of failure, disease and trouble,—anything that comes along. But the mentality of the soul is at work. It has discovered there is something more to find out, something that will bring it into perfect living, into harmonious ways.

The metaphysical scientist knows that this one thing needful is *understanding*. The mentality must find out that it is one substance with Spirit, and when it has grown into the full consciousness of this unity it will

have made the atonement. Next it will begin to use the Infinite powers, and will then find it easy to rise above all error and withstand every temptation.

Atonement means, oneness reached by the removal of differences. At the close of the Civil War the U. S. made atonement with the seceded States when they became again one nation. The sick man who studies health until he becomes well, makes atonement with health; the mentality that has believed itself separate from God, makes atonement when it unfolds or grows into the consciousness of its inseparable unity with God. This knowledge removes the notion of *difference* which always appears in the process of atonement.

The church and the metaphysical scientist differ widely about the meaning and purpose of the atonement. As the church used the word, it made it appear doleful because it always implied an actual difference between God and man. It seemed to have a copyright on the word, and made the difference seem vast, and the possibility of ever reaching oneness with perfection, very doubtful.

Instead of seeing that the soul's only lack was *understanding*, and teaching that through growth in grace and knowledge of the truth it might rise into a saving knowledge that would lift it right out of the notion of vileness and sickness, into the light and liberty of the children of God, the church made it out vile and incapable of overcoming that vileness! They taught that God got offended at Adam and Eve, and had continued angry with the race down to the present time.

There came a great wave of false teaching through this fear,—the idea was handed down that God required a *sacrifice* of life before there could be any reconciliation. This teaching came from the heathen nations and was accepted and taught by the churches.

The killing of animals, to keep off God's wrath, was

practiced for about 1600 years, when they decided to slay one innocent person, so that God would be sorry and turn off his anger and vengeance. John Calvin, father of the Hard Shell Baptist, thought it would require the blood of an innocent man to save the race from the results of sin. Luther argued that faith in another man's righteousness would justify, because it *appropriated* the merits of that man.

The Scientist knows that salvation from the errors of this false teaching and from all sin, does not depend upon the goodness of Jesus, nor upon faith in his or any other man's righteousness, but the *sinner's self*. The sinner must stop sinning. His mentality must ripen into understanding; he must come to know that upon himself depends the responsibility; he must put away into the past every appearance of evil, through denial, and cleave to that which is perfect until he makes atonement with it, and when that which is perfect *appears* to his consciousness, then will that which is in part,—imperfect—be done away.

One does wrong, because his thoughts are wrong. The blood of an innocent man could not change his thoughts nor save him from the results of his error. For a righteous man to pay a sinner's debt, would but double the obligation, for the sinner would then be indebted to both the law and the righteous man.

It would not be just for an innocent man to suffer for the guilty. It would be unjust, also, to deprive the sinner of his means of growth through his wrestle to overcome. Moreover, innocence could not suffer, if suffering is caused by sin, and could neither pay the debt nor atone for the sinner.

There are but two ways of removing obligation: first, by duly paying one's own debt; second, by ceasing to

make new obligations. This second way is called "forgiveness," but there is no just law in the universe that can forgive sin that is continued in!

There is a beautiful law wherein the *mentality* may, through repentance, take upon its conscience the whole burden of its errors, and thereby relieve the body from sharing in the suffering. This occurs when the transgressor has grown in grace, after his repentance, *above* the plane where temptation was hard to withstand.

God could not be all-Love, if it were not all-Justice.

There is no law in justice and Truth that could hold a man guilty of an error that is thus outgrown and atoned for, and is forever buried in the past.

The difference between the church and the Scientist: one calls for a *proxy* payment of debt, and hides the sinner behind the cross of Innocence where he expects to "smile and smile and be a villain still;"

The other, instructs the sinner to stand up like a man and insist upon paying his own debts. "Jesus is my brother and shall not be burdened with my debts. I, too, ~~am~~ made in the image and likeness of God and I shall put on Power and Wisdom as a robe."

"*To him that overcometh* will I grant to sit *with me in my throne, even as I* also overcame, and am set down with my Father in his throne."

This paragraph, though given in metaphor, is powerful, and simply means, "Whoever overcomes, as I have, shall find perfect at-one-ment with the Infinite Power—exactly as I have; and shall dwell amid them and use them with authority. ('Father's throne' means God-power.)"

Error is the outpicturing of unintelligent effort. The Higher Self requires the soul to *balance* with its Self. Error continued, issues continued results of error. What

a man sows he reaps either physically or mentally, or both.

There may be small errors, committed in ignorance, that it might seem ought to be overlooked by justice. But it is not so. The innocence of little children has not freed them from the consequences of other people's errors. If results were *evil* this would not be just. It is said a mother, whose boy was beaten in a Denver saloon, rejoiced. She said he would go there no more. Was it not indeed an angel disguised with whom he wrestled?

Difficulties lie across the path of error to warn the traveler of its gaps and traps. In the exercise of overcoming these difficulties new strength is cultivated and fresh wisdom gained.

Thus the soul must grow, through wisdom, or by experience, until balanced with the way of the Perfect Self.

The teaching of the impossible *vicarious* atonement has been the cause of bloody wars, bloody crimes—first by the criminal, then by the state!—bloody strikes and discussions, and all selfish quarrels;—he wants to make the other man pay his dues! Then they tried to reconcile God to *man's* ways! Like Mohammed who concluded he would have to go to the mountain because the mountain would not come to him, at his command, they will have to reconcile themselves to God, since God is unchangeable.

Man is here to prove that in essence he is divine. The sooner he begins the better for him.

"I and the Elohim are one," Jesus affirmed and proved. "And ye are one even as I am one" with the Eternal Powers. *Claim it*, until your words lift you into view of it—into conscious oneness. You can do it. You will.

Your life and the Perfect life are confluent, are one. Nothing can come between you two. You may now present body, soul, spirit acceptable as One.

This ripens your mentality into full-grown mind; this transforms your body into loveliness and strength; This reveals to you the at-one-ment.

The Spiritual Self—the perfect "Son of God," and the

temporal self,—the perfect son of man, are One, with God.
 This is the knowledge that will purify the heart, insure prosperity and peace, and exalt every one to his true sphere in life. C. J. B.

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The Life

New Series

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CONTENTS

<i>Frontispiece, "I Am The Resurrection and The Life."</i>	
<i>Resurrection and Life, an Easter Sermon.....</i>	<i>147</i>
<i>Meditations, by Kaxton</i>	<i>153</i>
<i>New Books</i>	<i>157</i>
<i>Bible Lessons</i>	<i>161</i>
<i>Key-Notes</i>	<i>168</i>
<i>Healing Thoughts</i>	<i>169</i>
<i>The Resurrection Day, Poem</i>	<i>174</i>
<i>Correspondence</i>	<i>177</i>
<i>For the Children</i>	<i>180</i>
<i>Little Lessons in Elohim Kindergarten</i>	<i>185</i>

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1900

THE LIFE

A P R I L, 1 9 0 2

Resurrection and Life

An Easter Sermon

AT THIS season we commemorate the resurrection of Jesus the Nazarene prophet "from among the dead," to use the literal rendering of the Greek text of the story as found in our New Testament scriptures. It was early one Sunday morning in April, A. D. 31, that the new tomb in which the body of the crucified teacher had been laid on the preceding Friday, was found by some devoted women to be deserted. A little later on the same morning, before it was fairly full dawn, Mary Magdalene met him alone in the garden and recognized him only when he tenderly said, "Mary," in the old familiar way.

He had triumphed over death in the body, had conquered the world's chief terror, entered the mystic vale and brought back for mankind the secrets of the dark chamber.

It was done for humanity, that we, too, might have mastery and rise above the terrors of the mysterious transition. And the Easter sermons have always consisted chiefly of arguments in favor of individual life and consciousness beyond the bodily manifestation and a final resurrection of the body. On this Easter Sunday, A. D. 1902, in all the Christian churches on Earth are such sermons being preached, except that now not many preach-

ers say much about the final raising of the body from the grave. While most of them would be afraid to say so, very few of them believe in that teaching any more. They know it to be an absurd, materialistic fancy without foundation in reason or necessity.

But all men tenaciously cling to a hope of soul life beyond the grave, a continued state of personal identity and consciousness after the body returns to its original dust. And today in thousands of pulpits the old arguments of design, justice, hope, inspiration and "so saith the scriptures," are being fondly rehearsed. But people continue to return from their sanctuaries asking the old, old question, "If a man die, shall he live again?" Then they fall back into the former doubts and fears out of which the magnetism of preaching had momentarily lifted them. The universal verdict is, "It may be so; I hope and believe it is so; but it has not yet been proven."

My purpose in this sermon is not to repeat the old arguments for immortality; you all know what they are. Take them for what they are worth and console yourselves with them as you may. But, mind you, I am not saying they are valueless. They are well founded and comforting, if not quite assuring. I fully coincide with the soliloquy of Cato:

"It must be so—Plato, thou reasonest well—
Elee, whence this pleasing hope, this fond desire,
This longing after immortality?
Or whence this secret dread and inward horror of fall-
ing into nought?
Why shrinks the soul
Back on herself and startles at destruction?
'Tis the Divinity that stirs within us;
'Tis heaven itself that points out an hereafter,
And intimates eternity to man."

But I have another purpose in giving you this sermon, one that probably has not been unfolded to any of you by your preacher.

Read on, and my purpose will appear as you advance.

I will found my further remarks upon this, which I consider the sublimest passage in the English language:

"I am the resurrection and the life; he that believeth into me, though he were dead, yet shall he live; and whosoever liveth and believeth into me shall never die. Believest thou this?"

Jesus said this at the tomb of Lazarus just before he called the living man out from among the dead. This is no made up story. It required the highest inspiration, the deepest consciousness of spiritual truth, the grandest sense of victory over the race error of death, to evolve such a thought. The author of it was as great as Jesus of Nazareth, if not he.

No man spoke that of the personal self. It was the divine Ego, the I am, the Christ that alone could utter such words, whose ever lips gave them voice.

This *I am* in you and in me is indeed the resurrection and the life. What else but the life could be the resurrection? It is both the inspiration and the inspirer, the reviving and the revivor.

What is it that opens the buds and flowers and causes nature's resuscitation and growth out of Winter's chill and frost? What is it that creates the young birds in the eggs and the young soul in the matrix? What is it that awakens new hope and vitality and inspires to better and nobler conduct from day to day among men? What is it that renews aspiration in despondent hearts and rejuvenates the days from night to dawn. It is the Infinite Life omnipresent, the resurrection, the Christ with us always, even unto the end of age time, the counting of years. This *I am* presence is the resurrection and the life in man and in all creation. It dies not, ceases never, abides unabated in this good world of ours. It drives

out the belief in and appearance of death. It negatives every statement and movement of the delusive shadow of mortality. It is destined to banish the old form of death from Earth and dry away the tears of bereavement.

To believe into the Christ is not to believe that Jesus was the son of God, nor to trust that he is able to save. It is both to enter into the consciousness of the Christ presence as permeating and absorbing your entire personal being, and to open to, allow and invite the inspiration of power and life to become your own as constant, ever present guide and sustainer. He who does all this, though he die, yet shall he live.

Permit me here to give you a literal translation of this passage from the language in which it was originally written, the Greek. It may assist you to better grasp the thought the Master intended to convey:

"I am the resurrection and the life; he that believes into me, though he die he shall live; and everyone who lives and believes into me, in no wise shall die, into the forever."

There are many dead people walking about with animated bodies. They are dead, or asleep (our New Testament uses these two terms interchangeably. Jesus said Lazarus had fallen asleep, and that Jairus' daughter was not dead, but slept. It is written, also, that when Stephen was beaten to death with stones, he "fell asleep") to the presence of life and power, to the spiritual consciousness, to the inspiration of Truth. They live only on the animal plane. They eat and drink and chew and smoke and indulge the fleshly passions, while they enslave the soul to supply the needs of the body. They need resurrection or awakening. The Christ within alone can do this. You cannot do it for them. You may call their attention to this life and by teaching help them to grasp the truth intellectually. By spiritual treatment, also, you may help

them to arouse from their slumber. But the work of resurrection and life unfoldment is by and of the living Ego in each one alone. It is the resurrection and the life. He that believeth into it, though he die he shall live. The world of mankind needs this resurrection today. Let your light shine, ye who are awake and are satisfied (made full in wholeness) with his likeness.

And there are those who have died as to the body. We say they are departed, or we have lost them, or they are no more, or are dead. We speak according to the seeming. It is a bereavement to us, a death as to this plane; although it may be a birth into another, a higher plane. At the same time we hope and trust and fondly believe they are not dead, but even more alive than before the change came.

May the living Ego make these alive again in the sense of overcoming the seeming of death? May it again embody the disembodied? Shall we by this resurrection have them restored to our cognition personally?

Since there has been one embodiment is it unreasonable to expect another? This physical organism is effect. Its cause preceded and sustains it—is greater than it. Moreover, it is in the image and after the likeness of its cause. Therefore, the known fact of a physical personality proves, absolutely proves, the pre-existence and continued being of a spiritual individuality, superior to its embodiment, or mode of manifesting on this plane.

Suppose it changes its mode, as hydrogen and oxygen change their mode without loss of essence when a block of ice becomes steam. Will not the same ego that made the body for its use, conforming to the needs and demands of the Earthy grade of the school, be able to embody itself suitably to any other department into which it may advance? It is at least a reasonable hypothesis.

And there is a counter-resurrection needed in us

that we may be able to know those who have new bodies in the realm just beyond this one. The physical mode of touch and perception may not comprehend that more spiritual mode. I grow toward thee, O friends of the higher realm. I rise out of the dullness and darkness of fleshly hearing and sight and listen and look with spiritual ears and eyes to the voice and presence of thy resurrection life.

And now may I address a few words to the living, to those who have entered into the new life of the New Thought? You are conscious of a larger possibility than the race has heretofore known or believed to be its own. You constantly affirm limitless life and power for yourself and others and confidently deny death. You have had glimpses of a higher life for this present world and in moments of soul exaltation you have been thrilled with a suggestion of perpetual youth to be realized now and here. All of these signs indicate that you are alive, awake to the truth of being, at least in part.

"Every one who lives and believes into me, in no wise shall die, into the forever." Let the Christ consciousness be unrestricted and its action unlimited in you, and in no manner shall you know death, even into the forever.

Whatever may be the possibilities of this generation, let us do what we may to place the next above the necessity of dying. The tragedy is wrong and the dark mystery a limitation that must be removed. The changes of evolution should be made consciously, willingly and in the light. It will be so by and by, in the resurrection, when the true ego has control of the personal self.

Do you ask me if I expect to retain this bodily mode of manifesting myself indefinitely? I answer, I intend to maintain it as long as I can, and expect to keep it as long as I want or need it. I am believing into the Christ more and more deeply as the days and years go by. And I am not worried or anxious about the results. I fully trust the integrity of Law. I abide in the Law. I shall evolve out of this cumbersome mode of using and manifesting myself. When I need a better embodiment I shall have it. I am sure of this. How the change will come about I do not yet clearly understand. But I am intending and working to have it take place as an education, an unfoldment, a growth, a spiritualizing of the grosser into the finer and higher faculties and functions. At any rate, I rejoice always and in everything give thanks and shall by and by fully awake and be satisfied with the Christ likeness, in body as in spirit. Join me, reader, and let us journey along this way together in unity of Love and Truth.

Meditations

By Naxton

THE WORD law, if we take the consensus of opinion of those who have made authoritative expressions on the subject, necessarily implies the existence of a great and essential disparity not only of power but also of rights and privileges belonging to the widely separated extremes of sentient being. If there is authoritative law it must have emanated from an authoritative source endowed with prerogatives, and must have been addressed to individuals whose attitude of weakness and dependence was the sole basis of that specious form of human thralldom which has been honored with the name of duty. It is a remarkable fact that the world's progress has kept pace with its ever-changing ideal of law.

*
* *

The primitive races recognized command as one of the prerogatives of power, and this attitude has survived in some form to the present day. For with advancing age the world does not cast aside effectually all the crudities and imperfections of one age when it passes into the possession of the higher ideals and more complex forms of life belonging to a more advanced age, but trails with it, as pathetic mementoes of its infantile weakness, many of the lowest forms and crudest notions of the past.

*
* *

When the ichthyosaurus and the plesiosaurus basked on the slimy margins of the stormy seas of the reptilian age, they seem to have been the sole contestants for the supremacy, and in their struggles we can easily imagine

that the law of might was supreme. But these masters of the primeval seas dwindled away toward the close of the reptilian age and disappeared entirely with the appearance of mammals.

* * *

The earth had exchanged masters, but many of the weaker species survived the transition. It has been estimated that three or four per cent. of the lower forms of animals which existed when the domination of the saurians ended have transmitted their species to recent times. Analogous species are with us today. There are as low forms of life on the earth today as at any time in its history. All the ancient masters of the earth have become extinct; earth's primitive slaves are with us yet. Age by age the mastery of the earth has shifted, from hideous reptiles, to fierce and powerful mammals, from these to less powerful but more cunning man; but the little molluscan whose frail shell was tossed by the raging tempests of silurian seas, and whose luscious body has been sought after for food ever since its earliest advent upon the earth, has gone serenely on through the ages and is with us now.

* * *

The same is true of the world's intellectual and moral progress. Though the present age may boast of its splendid examples of high attainment in science, in art, and in ethical culture, still the trailings from an ignominious past are present with us. Some men can be found even today as ignorant and as savage as the primitive ancestors who dwelt in caves, lived by the chase, and contended for the mastery of the world with the mastodon and cave bear. A great scientist who visited the inhospitable shores of Terra Del Fuego says the people were absolutely naked and bedaubed with paint, their long hair tangled, their mouths frothing with excitement, and their expres-

sion wild, startled and distrustful. Like wild animals they lived on what they could catch; they had no government, and were merciless to every one not of their own small tribe.

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Between these lowly creatures and the noblest souls that breathe the air of freedom of the twentieth century there exists every grade of intellectual and moral development. The battle is now, not between individuals matched in physical prowess, but between the intellectual powers and the conditions which ever tend to thwart, evade, dissipate, and nullify the legitimate results of untrammelled thought. I place the battle here advisedly. Thought must win our victories before we go higher.

*
**

As individuals we struggle with our passions and impulses, and the trophies of each victory, when the battle has ended, we unconsciously hang at the portals of the palace of Reason. If we would enrich others with the prizes we have won in the battles of our lives, we must see to it that the eye of the intellect is cleared for the perception of the value of what we offer. Generous impulses, sympathy and all the admirable instincts that serve to make a happy home, are very excellent things, and are not only indispensable but also inevitable in the world's progress. But these qualities may exist, and really have existed since the dawn of history, in people bound by an ignominious slavery. The belief has been entertained by some tyrants that such traits peculiarly fitted people for slavery.

*
**

Negative goodness has done but very little for the progress of the world. To make men effective in the strife for better conditions for the human race, the understand-

ing must be reached and enlightened. If the conditions which today everywhere becloud and hamper the intellect were all cleared away, the world would lose its burdens and the human race its chains. Men are slaves because they do not know enough to be free men. They are commanded to do certain things. They are unable to see that the command is a usurpation of their natural rights and they obey. Obedience forms a precedent, and the command becomes a law, not *de jure*, but *de facto*. If all men knew their rights, oppression would cease. It ought to be understood that any law by whomsoever promulgated which does not harmonize with the fixed and eternal principles of justice is oppression.

* *

If we only knew enough, the laws of morality would become to us as absolute and definite as the physical laws of nature. How absurd it would be for men to meet in solemn conclave and enact a law that hereafter corn should grow without culture! We see the absurdity of such a proceeding, because we have some definite knowledge of the physical laws of nature. But we are continually doing just as absurd a thing by passing laws which contravene the fixed principles of right and justice. There are fixed and absolute laws in morality, just as independent of any legislative power as are the physical laws of nature.

* *

Truly a law is more than a mere command. It is a rule of action based on the privileges and rights of individuals. It does not emanate from any individual, nor from any set of individuals. It does not have to be enacted to render it operative. It does not need the authority of legislatures and defies every attempt on their part to set it aside. When the intellect of the world shall be able to

grasp these natural and eternal principles of right and justice, wrong will be put down and the race will move on to better things than have yet been known. But the battle is for the intellect, and the victory to the understanding. No unthinking impulse, however pure and unselfish, can rescue us from the toils of oppression, no more than the unerring instinct of the lower animals of past ages could shield them from the voracity of selfish gluttony.

New Books

“**A**NEMONE'S PEOPLE.”—by Rush Campbell Owen, Daughter of the founder of the city of Springfield, Mo.

Now here is something really new and original. This little book is written in easy, graceful, pleasing style, disclosing to the reader the author's happy insight into the true life of things, while at the same time graphically depicting the imperfect ways of parasitic people.

This book delights me. I would like my friends to read it. My only adverse criticism is, I find the author's big heart does not more than suggest *she has found out* that giving impoverishes the parasite!

More than money—more than *food*, these people need work. They need to strengthen their moral muscles by being thrown upon their own resources.

He that gives is more blessed than he that receives, of course,—it makes a pauper of the one who constantly receives gifts, and a hero of the giver. The beggar is trying to find his *work*, do not prevent him. Let him wrestle with the emergencies of life. It will strengthen him. Give him unearned money, and it will start him downward.

My sympathy used to lead me to give little sums to news boys. One day one of these little men said to me, "Here's your paper," with the tone, "Do you think me a beggar?" I have little time for newspapers, but I buy an armful—never asking what they are—I take them, pay a nickel for each paper, saying, "This is worth a nickel." The little salesman is encouraged, his zeal renewed, we have made an honest trade, and we two are on equal footing.

Mrs. Owen will perhaps write a sequel to this little gem of literature, wherein she will set forth the fact that we make the anemone people; that the world has found out that the best help we can give one, is to show him how to help himself.

This is not one of our publications, but if you will send to the author at Springfield, Mo., care Owen Coal Co., you can procure a copy. I guess the price is 50c.

It is attractively printed, bound in white paper, purple letters.

C. J. B.

A NEW paper called "Medical Liberty" has been started in Denver, published by the Colorado Medical Liberty League. It stands for individual liberty in selecting means of healing and very positively opposes vaccination. The league has employed a salaried attorney who will prosecute doctors and others who have natural healers arrested for competing with them in their business. The attorney will also enter suits for damages caused by the vaccination idiocy.

Here is a sample article clipped from the January issue:

"STAND PAT.

"We want to say to Osteopaths, Magnetists, Scientists and Spiritualists throughout the United States—you people whom the medical gang have dubbed 'irregular'—

don't let these medical guys bluff you for a minute. You have as much right to cure disease as Christ had, and perhaps as much as the medical pretenders. No court on earth having the brains of a flea has ever held one of these medical laws good.

"Stand pat on your legal rights and when they arrest you fight like a devil. When you have defeated them, as you surely will in every well-contested case, then sue every man connected with the dirty prosecutions for heavy damages. Only last week the supreme court of Ohio held their bogus medical law unconstitutional. No insolent guesser has a legal right to compel you to employ him, nor to take poison when you are sick that he may grow rich out of your misfortunes.

"It is not your fault that he has hung out a sign and gone into a business which is the laughing stock of even the half demented. If he persists in practicing his old graft let him dope himself. Not you and your family. Read the opinions of the wise men of the world contained in this issue and see what a stupid ass a man must be to try to drive sensible people into such a fraudulent scheme. Away with such sneaking devices to avoid honest work."

Every movement of this kind helps to awaken the people from the medical hypnotism under which they have slept so long, and break up the medical monopoly.

A small boy had been strictly cautioned to be very modest in his demand at the table while the minister was present, for which a reward was offered which he greatly desired to earn. But he overdid the matter a little when asked what part of the chicken he would like: "Just a few of the feathers, please," said he, with a hungry glance at the preacher's richly loaded plate.

Our half-tone insert this month is a beautiful Easter ideal designed and made by Mrs. Barton.

ALL SENSIBLE people have been thoroughly disgusted at the pitiful toadyism displayed by "Sassiety" over a certain Dutchman who has recently made us a visit from Germany. The empty heads were all in a sort of daze and the fragile hearts a-flutter about the receptions, the forms of address and the mannerisms that would be proper and pleasing before "his royal highness" Henry, whose brother William is an Emperor.

One naval officer addressed him as "Sir" and a cold chill ran down the spine of "Sassiety" lest this was a fatal blunder. The newspapers took it up and discussed it pro and con.

Two Senators had a scrap one day in the Senate Chamber. Our president said, "You naughty boys; you shan't attend my Prince Henry party for that." Altogether it was a nauseating exhibition of flunkeyism from top to bottom.

I hold that Henry (I don't know his other name) is neither as good nor as honorable as the honest, pure-souled farmer or mechanic who works hard, does something to help mankind, adds happiness and sunshine to somebody's life. I hold that royalty is non-American and we should not make donkies of ourselves when a prince intrudes himself upon our free domain. He is honored sufficiently if we extend to him the ordinary courtesies due a visitor, and honored that he has the privilege of entering our free country and sovereign homes.

As for me, I will lift my hat and bow my head in the presence of honest yeomanry, self-sacrificing service and patient, consecrated motherhood before I would to an idle, pampered, haughty prince.

Common sense, industry and purity of heart are the true badges of honor. Before the man or woman possessing these I make my obeisance.

Bible Lessons

1902, SECOND QUARTER.

*Lesson I. April 6.***S**AUL OF TARSUS CONVERTED.—Acts 9:1-12.**KEY-NOTE:**—"Reform therefore and turn, that your sins may be blotted out."

Saul was a native of Tarsus in Asia Minor, a Jew by parentage and a Roman citizen by birthplace. He was an educated man. Besides his knowledge of the literature and sciences of the Roman schools, he had a thorough training in the Hebrew law under Gamaliel, the most noted teacher of that time.

He zealously and mercilessly persecuted the Christians, believing he thereby pleased Jehovah.

The events of the lesson took place near Damascus, the capital of Syria, about 140 miles north of Jerusalem. Damascus has now about 150,000 inhabitants and is the oldest city in the world. It was about four or five years after Jesus' ascension that Saul had this remarkable experience.

Saul having obtained letters of authority from the high priest, was on his way to Damascus to kill and imprison the Christians there. When near Damascus about noon one day a great light, much brighter than that of the sun, shone out of the heavens on him and he fell to the earth in fear. A voice said, "Saul, Saul why persecutest thou me?" It was Jesus speaking out of the invisible. The others with Saul heard the voice but did not see the speaker.

He told Saul to go on into the city and there he would find a teacher who would instruct him as to his duty. He

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arose, blind, and was led into the city. There he continued three days blind and without food or water. Then a devout man named Ananias came to him in obedience to the leading of the Spirit, opened his eyes and taught him his lesson for future work. From that time on Saul, now called Paul, a Roman name (Paulos) meaning "little," was as zealous in the work of promulgating the doctrines of Christianity as he had been in trying to crush it out.

Be sincere in all you do, and if you are in the wrong, you will be led into the right way.

If you are selfishly pursuing your course, not caring whether you are right or wrong, you may continue in error.

An honest soul draws its guidance or warning certainly from the ever present Christ.

Materiality becomes blind and must fast during the travail of spiritual birth, or birth from above. When the spiritual child is born, the body partakes of its life and healing.

Lesson II. April 13.

PETER, ÆNEAS AND DORCAS.—Acts 9:32-43.

KEY-NOTE:—"Jesus the Christ heals thee."

The events of this lesson occurred about seven years after Jesus went out of view, at Lydda about 25 miles northwest from Jerusalem, and Joppa, an important seaport town of the Mediterranean sea, ten miles northwest of Lydda.

Peter went to Lydda and preached. There he found a man named Æneas who had been confined to his bed eight years, a helpless paralytic. Peter said to him, "Æneas, Jesus, the Christ, heals thee; arise and make thy bed." He obeyed and was healed.

Then a benevolent Christian woman over at Joppa, two miles away, named Dorcas, or Tabitha, was taken sick

and died. They laid her in an upper chamber and sent for Peter. When he arrived he found a lot of widows weeping around the body showing the garments the good woman had made for them. He put them all out of the room. Then approaching the lifeless form, he prayed. And then the words he had heard the Master use one time over Jairus' daughter, "talitha, cumi," maiden arise, he took the woman's Syriac name, and adding the Syriac word *cumi*, arise, he had, with the change of one letter, the exact expression used by Jesus. He said, "Tabitha, cumi." And the woman opened her eyes and sat up. Peter then led her down stairs to her friends.

It required great courage to undertake a work like this, and great faith to accomplish it. Healer of today, would you dare to enter the death chamber, put all the people out and then command the dead to arise? If you did it, would you expect the command to be obeyed? Or would you be like the old woman who prayed one night very earnestly that a mountain in front of her door should be removed. When she looked out the next morning and saw it still there, she remarked in disgust, "There it stands yet, just as I expected."

Is it not the lack of faith alone that prevents such works from being done now?

A deep consecration to the cause and an all-absorbing earnestness in it would give confidence and help the faith.

By faith I mean the power to perceive the thing as done before it appears in the external. The one who can do this has the power to speak it to the front. No other can. Only the artist who sees the picture in mind can put it on canvas.

Lesson III. April 20.

PETER AND CORNELIUS.—Acts 10:34-44.

KEY-NOTE:—"God is not a respecter of persons."

It was while Peter was yet at Joppa, soon after the raising of Dorcas, a guest in the home of Simon, a tanner, that he was sent for by Cornelius who lived at Caesarea, the Roman capital of Judea, about 33 miles to the north. Peter was "many days" Simon's guest preaching in Joppa and Lydda.

Cornelius was a pious centurion—captain over 100 men—of an Italian cohort. It is said that he prayed every day and gave alms bountifully. But he did not know about the new religion called Christian.

An angel in a vision told him to send over to Joppa and bring Peter to preach the new gospel to him. It was about 3 p. m. He called two house servants and a pious soldier and started them to bring Peter.

About 3 p. m. the next day while these messengers were on their way Peter went upon the flat roof of Simon's house, which stood near the sea, to pray. While up there he became very hungry and called down to the cook to get him something to eat.

While the meal was being prepared Peter fell into a trance and saw a big sheet being let down from the skies by the four corners filled with all manner of quadrupeds, reptiles and birds. A voice said, "Rise, Peter, kill and eat." Peter demurred at so carnivorous an idea. The voice said, "What God has cleansed call not thou common." This was done three times, then the three messengers arrived. The next day Peter and some others went to Cornelius, who fell down to worship Peter, but Peter prevented him. Cornelius related his vision. Then Peter preached a sermon before Cornelius's household, neighbors and attendants, beginning with, "I perceive in truth that God is not a respecter of persons, but in every nation he who reveres him and works righteousness is acceptable to him."

Before he finished his discourse Holy Spirit filled all present, Gentiles and all, to the amazement of the Jews, who thought they monopolized the Spirit and God, and all spake with tongues. Peter then immersed the crowd.

God is universal Good, both Principle and Essence of Being. No people, no sect, no order of sacredness has a corner on God.

There is no house of God. All places are full of Holy Spirit. A church or cathedral is no more sacred a place than is the hut where a heathen mother soothes her babe to sleep and loves it tenderly, even though she never heard of Jesus. In God is no favoritism.

Lesson IV. April 27.

GENTILES RECEIVED INTO THE CHURCH.—Acts 11:4-15.

KEY-NOTE:—"Whosoever believeth into him shall receive remission of sins."

Peter remained in Cesarea some days working among the Gentiles.

This is a term meaning the races of people who were not Jews, were uncircumcised and therefore believed by the Jews to be despised of Jehovah.

Then the church over at Jerusalem, who were all converted Jews, took Peter to task for preaching to Gentiles. They said to him, "You went in to men uncircumcised and did eat with them." That was thought to be a fatal error among the Jews.

Peter thereupon made his defense by relating the entire story about his visit to Cornelius and the circumstances leading to it, concluding thus: "Since, then, God imparted the same gift to them, who believed on the Lord Jesus Christ, as even to us, who was I that I should be able to restrain God?"

The result of Peter's defense is given as follows: "And

having heard these things, they were silent and glorified God, saying, Then to the Gentiles also has God given reformation to life."

One of the greatest results of Jesus' ministry was the cosmopolizing of God. Up to that time the Israelites had held that God was a little tribal deity whom they named Yahveh to distinguish him from Baal, Ashtaroth, Moloch and the other tribal deities. Jesus said, "God is the Father of us all, in the Everywhere." Paul caught the idea and said to the heathen Greeks, "God is, indeed, very near to every one of you; in him we live, and move, and have our being."

But even down to the present there have been many God monopolists. Immersed sinners have held that sprinkled sinners must be lost. "Converted" sinners have been sure that unconverted sinners were hell-bound. Predestinarians have looked with pity on the God-forsaken non-predestinarians. And the Roman Catholic has utterly anathematized and been anathematized as utterly by the protestant. Now we have Eddyism condemning as all wrong every other advocate of New Thought teaching who is not loyal to Mrs. Eddy. They say no one else has any right to attempt to heal the sick by mental treatment.

Brethren, this is very narrow selfishness. Don't be that way. There is no condemnation in Christ Jesus. The man who does not follow us may be better than we are. In your faith, virtue, knowledge, let there be toleration and charity.

I can supply all the numbers of The Holiday Extra for the past year. I have just filled an order for the seven little magazines, at 50c. The first issues are getting scarce and I have raised the price—including postage and all—to one dollar. Mrs. Jessie C. Mills writes, "It seems to me that your lesson on 'Faith,' in The Holiday Extra, No. 7, is the best thing of the whole year. It was inspired. It has been a real help to me."

C J. B.

THE FOLLOWING is clipped from "The World," Kansas City, of March 4:—

"Silas H. Craycroft, 18 years old, a member of the senior class at Central high school, died yesterday at St. Joseph hospital. An operation was performed upon him about two weeks ago for an ear trouble and complications set in."

This is another case of surgical murder; yet I have not heard of any arrests or prosecution of the guilty persons.

Complications indeed! What sort of complications? What caused them to "set in"? This is one of the medical dodges behind which the killings are hid, like "heart failure" and "blood poisoning." Is it not time that sensible people rose up in their might and put a stop to it?

We have had a good deal of fun this winter keeping the board of sickness from poisoning our children's blood with the filth from sores taken from a diseased cow. They said we could not send them to the public school without it. But we have sent them right along from the first day and they have not poisoned them yet. The poisoners have several times been to the school and the children have been notified to stop twice. But they did not stop and will not, nor will they be vaccinated. The sanitary Superintendent says that the Linwood school, the one our children attend, is the only school in the city that has given him and the board of sickness any trouble. I am pleased that our school has that distinction.

News has just reached us that the indictments against Helen Wilmans, Col. C. C. Post and Chas. Burgman, pending in the U. S. Court at Jacksonville, Fla., have been quashed on motion of defendants' attorney, the Court holding that if Helen Wilmans believed in what she professed and acted in good faith, it was not in the province of others to interfere between her and those who employed her and paid her. *Good.*

THE LIFE

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NOTICE

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

Key-Notes.

April 1-15.

(The name of this month is derived either from the Latin verb *Aperio*, to open, as the flowers and buds begin to open now, or from *Aphros*, foam, as this month was sacred to Venus, the goddess of love, who was said to have sprung from foam.)

I OPEN NOW MY HEART AND BRAIN TO RECEIVE
 THE GLORIOUS INFLUX OF LOVE AND JOY AND
 LIFE FROM THE INFINITE EVERYWHERE.

April 16-30.

I WILL NOW SEND ONLY WORDS OF LOVE AND
 JOY FOR THE BLESSING OF MANKIND.

Healing Thoughts

THE INVISIBLE Powers belong to me, and are for my use. I am not driven about by doctrines of men for I have my place in Being, and am ready to help those who have not yet found their own true work.

I am in the Infinite and the Infinite is in me. I am in league with the Powers and they are in league with me.

The words I speak are from the Infinite Life; they are clothed with wisdom and crowned with Peace; they are endowed with Love and its wholesome Power; they go forth in the strength of Justice and Truth, and cannot return to me void, for they accomplish that whereunto they are sent.

I am all life, all love, all wisdom. I am true, within, and I am like my inner nature. I am bending all my energies toward the highest and best I know for the present time, and this insures for me the highest and best that can come in the days yet unborn.

I will not look backward to deplore the past, but I will rejoice and give thanks for all. Thus will I sift the true out of the false, and carry only the blessing with me. As the dead past buries its dead, I shall be more and more alive in the New Life now resurrected in me.

And as I shine more and more, unto the perfection day, so shall my light go forth, to cheer and bless and quicken all who come to me. I am not satisfied with being sound and well in every part until I uplift all who are heavy laden with trouble and care.

I am at work for the great Harmonichord of life, and in

grounding my feet across nations. I will across the souls of others who are not yet acquainted with the perfect Harmony. My word is vibrant with the Truth of Being and its waves ripple upon the shores of other hearts while yet I speak in real and vibrant truth. It is not I, but the Infinite Power that begets in me and dwells in me. This is my training.

Finite beings to use a word something is recognized as the superior. Finite has weakness. Humility is without fear because it is consciously balanced with the Highest. In this I differ not from you, and I tell you of it so that you may have the same consciousness of being one with the Infinite Power. You are already one, but to know it, to have the daily consciousness, brings you into dominion.

Practical. Be universal and multiply, replenish the earth and subdue it and have dominion. I will not beg to be excused. I will not say I cannot, but I have dominion and so make my will agree with the universal will. I say this because I am meek and lowly in heart. To have dominion is my humility, my perfect equipage.

I am the crowned Prince of Elothim. I inherit all things that are in the Infinite, hence I am opulent and make others find opulence. I once dreamed myself a beggar, but I awakened to find every want supplied. I was told by a grave old preacher that my father was the devil and that I was a knave, and my young heart revolted because that, covered up within me, I knew better. But I had not found my words, the magic Key I had not used. The light was burning there, a living, glowing Light whose whiteness transformed error, evil, satan, so they were not any more, and I knew that light was the happy consummation of all colors and shades.

There is a point wherein the thoughts of the soul

merge from the material into the spiritual consciousness. It is right and natural for the baby human to think that its round, rosy body is its entire self. This is its Eden. It is not here subject to false influences from deluded people. It is the period of innocence, before the young mentality is consciously open to temptation and before it begins its wrestle with the *knowledge* of good and evil—the supposed *two* antagonistic forces in this Unit Life.

It is also right and natural as the child grows, to begin to notice the voices within, when there seem to be *two* struggling for mastery. The Real Voice keeps saying, "I am not bad, I am good," and it never stops. It is a living Voice, a growing and expanding Light, a saving Principle inborn in the human.

The time arrives when the young mind, anxious to *know*, seeks knowledge among the things apparently most tangible, most pleasing to the senses. The Edenic Apple typifies the temptation of the senses—the magnetism from unregenerate mentalities, drawing or enticing the youthful Havva away from the Inner Voice.

Experience, not abused, is useful and good. But the moment must come when the young soul will learn that matter cannot be true save when it is obedient to the still Small Voice within. The soul must *know*. It is here to get knowledge and understanding. It has got to deal with made things, visible, tangible, limited things, and its Self is the maker of them. If it cannot find out through Reason, it will through experience rough or smooth. It must discover that sowing to the flesh insures a corrupt harvest, while sowing to the Spirit secures health and strength. The line must be passed; from seeking in the material one must turn to the spiritual for power.

The soul rises into power by speaking true words.
"Call, and I will answer thee," saith Elohim The In-

viable Powers. Speak words of Life and have Life in its fulness; call for wisdom and it will respond to thee; cultivate Love and it will find thee and nourish thee; practice the virtues of the perfect life. Paul said: "Put on the Christ day by day." One does this by speaking the words, thinking the thoughts, and living the life of the true Self.

The way to get on any condition is to give it place in your contemplation.

There is one exception, perhaps, to this rule: bad colds may be taken by simply neglecting to hold spiritual thoughts. Colds are signs of negative conditions. Empty mentalities are passive recipients to colds, like empty jugs are to air, and in this capacity any mentality, however learned, yet without spiritual understanding, may be termed negative and subject to colds. Let such a person pick up the newspaper and read the doctors' business advertisements he uses to scare negative people into needing him, and the door will open widest to the thing most feared in the category of C's— cold, cough, croup, catarrh, chilblains, chills, consumption, cod-liver-oil and crucifixion."

Be positive. Keep full of spiritual life, mental power, and there will be no space left for mucus to congeal in. There will be no mobs of striking atoms in the body, trying to keep warm by a false flame. You can then calmly look in the face of the fiercest storm of cold or rain, if you are needed out in it, and feel, "This is good for me; I rejoice in the freshness it brings."

"Be fruitful," of good works, as Mr. Hubbard says, "do something," and so "multiply" good deeds by your example and teaching, and thus "replenish the earth" with good works. This is the true way to have dominion and subdue it. In this work each human strengthens his moral muscles and becomes a self-made man into his

true, Individual character.

I am made in the *Image*, and I am awakening into the *Likeness* of Elohim. The Image of Elohim is my Spiritual Self. The Likeness is the visible temple through which the soul shines. When the soul discovers its Image-self, or Spiritual, then will it put on immortality and death will be swallowed up in victory. This is "having dominion and subduing the earth." You who claim to love God, prove it, by keeping the command, "Have dominion and subdue the material earth."

The spoken word is only the *sign* of the idea it would convey. The idea is the soul or life of a word. Only living words have power. We may send force along with an idle word or a wrong word, but its influence cannot last, because it has only borrowed power. *True words* carry their own strength with them. The soul of a right word is eternal.

Therefore, I will choose right words and I will send them with living health and power, until the old earth and old idea of heaven pass away and all things become new.

Old does not mean aged. To be full of years is a splendid thing, when one walks in the perfect likeness, but "old" means outgrown. Let the old bury itself in the past, and let the new appear. Rise to newness of life, day by day, like the unfolding rose-bud, and like it bring freshness, newness, improvement, for this is true growth.

The fruit of your conscious words of today rests in your latent consciousness for development. They lie in the soul's camera *obscura*, in mental solution, waiting for the chemicals there to transform them into bodily pictures.

If your thoughts are tinctured with fears, the artist, busy in the camera, will find red deficient on his palette, and a pale countenance will record the fact! Then let us purposely take up true words and practice speaking them until we become like them.

C. J. B.

The Resurrection Day.

Written for The Life.

AN ECSTASY, a labor, and a birth;
 A little learning, and the joys of youth:
 Some few we love, much sorrow, and some mirth;
 Then age, and silent delving after truth.
 And this they say is all there is of life;
 No rest, no peace, a long and ceaseless strife
 For things we never have, nor hold, nor see;
 A thousand hopes that in the end will be
 Dashed to the ground and broken, useless, dead.
 But *is* this all? Is there no other meaning?
 When hearts grow cold has all life fled?
 Is there no real, nothing but the seeming?

I was so happy in the long ago,
 And life then seemed a careless holiday.
 I walked along all heedless, nor did know
 The bitter pain of those who seemed most gay.
 At last I grew to manhood, and life seemed
 As happy as the days during which I dreamed.
 But soon there came a cloud in the fair sky,
 For I had learned my love was false, could lie.
 Because the one had failed me, then I thought
 That all men's lips were stained with lies, blood red.
 Then I grew listless, nor hoped nor cared for aught,
 But stilled my lips, and bowed my head.

Long, long I suffered, till there came a voice,
 Vibrant with power, thrilling through the night,
 And spoke these words, "My child, hast made thy choice
 Between the sense and soul, or has the might
 Of thine own will never been shown to thee?
 Come raise thy head, and say what dost thou see?"
 I looked, and saw before me two broad ways,

**And one suggested sadness, for a haze
Was all about it, but one was bathed in light;
And gazing up the pathway to the far
And distant point to where it scaled the height,
I saw in blazing splendor, my life's star.**

**And so today I rise and quickly cast
The binding grave clothes from my limbs and stand
A soul at peace, and all the helpless past
Is to my clearer fancy as some land
Wherein I wandered hopeless, useless, blind,
Nor knew, nor cared, that all the laws were kind.
Yes, yes; this is the resurrection day,
And now I rise, and to the world I say
That henceforth all my future life shall be
A constant reaching out for higher things;
Those wondrous things that none of us can see
While the heart still to selfish sorrow clings.**

**We read of one who once rose from the grave,
And passed on to the higher life above.
Come, rouse yourself, have courage. Be no slave
Unto your old dead self, but let the love
That throbs and thrills through nature's every pore
Remake your life, and bring into it more
That's worthy of a son of God, a man.
Forget your grief. Do not protest; you can.
Though seeming endless chains of dear dead things
Do bind our days unto the haunting past,
We can go on with silent sweeping wings
And rise above ourselves; be free at last.**

Hallett Abend.

**Look over our book lists and send for some of them.
They are the best. Read the announcement of Chas.
Brodie Patterson's books. They are all good.**

Don't Wear Mourning.

TO ALL of womankind white is almost universally becoming. Children should never wear mourning, and girls and young women, if they wear it should do so for only a short time. I do not approve of the conventional mourning dress for anyone. If one must wear it, however, I beg the discarding of the hideous crape veil. It is heathenish. The world is a sad enough place without women walking around in crape veils.—*March Woman's Home Companion.*

We are pleased to see this sign of the passing away of a most foolish and ghoulish custom. It is in very bad taste, to say the least, to flaunt the signs of a private bereavement in the face of the public by means of a horrible garb that is never becoming to any one. Those ugly little boxes the veil is attached to are enough to give one a chill. *Don't wear them.*

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<h2>Correspondence</h2>	

DEAR BROTHER: I came to this house to live one year ago. The man of the family with whom I live was a liquor drinker. He would go Saturday night and buy whiskey with part of his wages in order to have a good time on Sunday. About that time I got a copy of "Remedies of the Great Physician" by Mrs. Kohaus and used some of the formulas in trying to give him treatments. He continued to go to B. after his liquor every Saturday for a year, when he was interrupted in his visits for two weeks, since which he has not been nor touched a drop. When it was put into his hands he threw it away. His appetite for liquor appears to be gone. What brought about this change in him? J. W. B.

Answer:—I believe the man had the desire to reform in him and the decency in his make up to cause him to loathe the practice into which he had fallen and resolve to quit it.

You came to his rescue with true words, assuring his better self of the power to be free and developing more fully his inclination to be decent. The good seed sown sprouted and grew and in time the better self got the mastery and the man was free from the false taste. It is often the case that such good seed require time to appear on the surface in fruition. Be not discouraged if you do not see the results of your healing words at once. Such good words can never die.

Is it right, or not, for a man who is seemingly sick and has not advanced far enough in Mental Science to heal himself and has no money to pay a healer, to take some simple remedy? G. W. McC.

Answer: If you know a remedy that does you good, and it is the best you can obtain, use it. I am in favor of using anything that does the work, no matter what it is called.

But, if the so-called remedy does no good, but harm, don't use it. This is true of drugs generally. We have not stopped the use of drugs because it is wicked to take them, but because they do not heal—they only make the conditions worse.

If I had a tooth-ache, however, and could not ease it by mental treatment nor procure the assistance of one who could, I would put something on the thing to stop the pain, if I knew of anything that would do it. If I had a seething, burning, hot, sour mess in my stomach which I could not mentally heal myself of, I would take a drink of soda water—not expecting this to heal me, but for temporary relief.

If I were attacked by grippe or typhoid fever, I would consider it the worst possible thing to do to send for a doctor and take drugs. Better have good nursing and no drugs, even if you cannot procure mental treatment.

But no one need be without mental treatment on account of lack of money. The very best healers will take your case free of charge if you are unable to pay.

When a person has quite a number of sick people to treat, who are located widely apart from each other, and whose ailments are all different, what is the best course to adopt so as to treat every one efficiently in the shortest time possible? The various diseases to be treated are nervous debility, internal tumor, kidney disease, catarrh, excruciating headache, an old sore that won't heal, dropsy, rheumatism, ague, a sore throat which impairs the power of speech, blindness which has come on gradually,

deafness gradually increasing, pains in the back, and eczema on both legs. By giving each one a half hour's treatment separately the greater part of a day is spent before I can get through. Please give full directions how to proceed and oblige many who are trying to do good, and also yours respectfully,

58 York st. Buffalo, N. Y.

Answer:—I believe it is seldom necessary to treat one person for a half hour at a time. Treat until you get a response within yourself that all the patient is now ready to receive has been given. The time I usually set for each treatment is 15 minutes. Yet, some old chronic cases require a longer time. I have sometimes treated one case for two hours at a time before the response came that the work was done. And in very critical cases I sometimes have the patient in mind almost constantly for a day or longer, until the crisis is past.

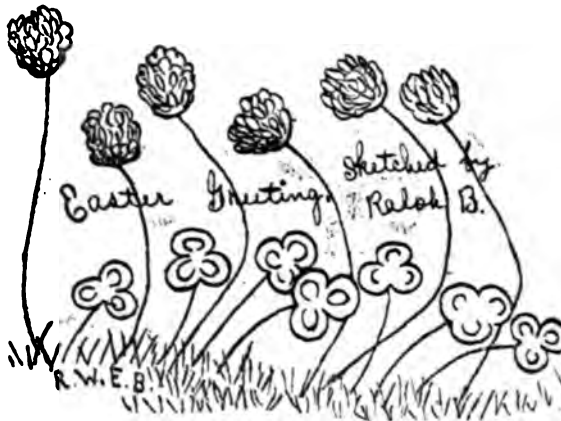
It is best to have an agreed time for the treatment of each case, the patient observing the time and co-operating with you according to instructions you have given him. You may have more than two or three thus for each half hour. Suppose you have A. B. C. and D., whose needs are similar, set for the same half hour, each one knowing his time. You take up A. and give him a rousing treatment for two or three minutes, then pass to B., then to C. and to D. Then go back and over again. Then maybe you feel that C. is ready and you treat him until you feel the work is done, all he is ready for at the time. So you leave him in repose, your living words still at work, and take the other three. By the end of the time you are satisfied that good has been done in each case and pass to others. When the list is exhausted, go over them all again with a general blessing both for the patient and for your words.

But I have special cases that need special attention.

These, I give separate times, 15, 20 or 30 minutes each, and have no other cases grouped with them.

Besides the set treatments, my patients are constantly calling my attention to them day and night. Sometimes they interfere with my work or my sleep; but I hold it as a sacred duty to respond to the appeal of each with a brief treatment. And the wonderful results attending my efforts fully justify my method.

For the Children.



RALPH DREW these clover blossoms, when he was five years old. He has a desk-mate at school named Christopher. Christopher is a funny boy, but very honest and clever. Ralph likes fun, too, but he is a natural student and gets high grades at school, even in his department, which was 100, making four 100's for this examination.

Ralph is fond of Christopher, though he tries to make Ralph laugh in school. He said at dinner-table, "Mama, Christopher is mischievous, but he is *honest*." Ralph was much amused at Christopher for drawing a pencil line

round all the "thes" in his reading lesson.

I know a sweet little girl in Pennsylvania, five and a half years old, who says this verse when she lies down to sleep at night:

"Now I close another day,
I have quit my work and play,
And if I have done my best,
I shall sweetly sleep and rest.
I will trust the loving care
That enfolds me everywhere,
And will keep me pure of heart
If I only do my part.
If I try, I know I may
Grow in goodness every day."

Is this not a great improvement over the old, sad, "Now I lay me?" I think so. I wish you would all use it instead.

Here is a letter from a Canada boy.

"Dear Mr. Barton:

"This is my first letter that I have ever sent away off. I live on a farm. I have a big dog named Watch, and last Summer he would fetch the cows up for me.

"I am eight years old and Watch and I have great fun hunting together in the woods and around the fields.

"I have a little colt I call Topsy and I comb him and feed him.

"I enjoy good health and since my mama is a Scientist, I don't like medicine any.

"From your little friend,
Delbert Jackson,
"Fargo, Ontario, Can."

I am glad this little boy has a wise mama who does not believe in medicines and vaccination. They are both bad for children.

The flowers in the larger cut are orchids. Where we live they are a very rare and costly flower.

The funny little flowers at the close of this department are pansies. Did you ever notice how pansies resemble the human face? The artist in this picture has made one look a little more like an old man than the flower really does. But, don't you suppose flowers talk to one another in their own language? I am sure geese and crows and blackbirds do.

Everywhere there is wisdom, in all things. People are not the only wise things in creation.

Let us have some more letters for this department.

A. P. B.

Mrs. Barton wishes to add a few words about orchids:



Dear Children:

When I was a little girl about eight years old, I one day ram-bled off into the woods near our house, in Mis-sou-ri, and on a lovely hill-side where the sweet, friendly trees grew pretty thick, I found, to my great delight, a beautiful orchid (or-kid) just like these two I have sketch-ed for you.

I hunted for some more, but this was all I could find. Orchids grow almost every where over the world, but they are still very rare. One has to go over a good deal of the world to find enough for a bouquet. In the flower-stores they sell for about three or four dolars each, they are so rare.

This orchid is of the *lady-slipper* species. There are two other kinds, the *salep*, and the *putty root*.

What a wonderful flower it is, to grow right up through the ground, and open its beauty and sweet fragrance without any help from any-body! How do you suppose it manages to do this?

C. J. B.



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Renan has said that truth is always rejected when it comes to a man for the first time, its evolution being as follows: First, we say the thing is rank heresy and contrary to the Bible. Second, we say the matter really amounts to nothing one way or the other. Third, we declare we have always believed it.—*Unionist*.

Those twelve Healing Thoughts in No. 25, Vol. 8, *The Life* by A. P. B. are priceless treasures to me.

Mary A. Dwight.

Little Lessons in Elohim Kindergarten

NO. VIII.

THEORY OF HEALING.

IN THIS Little Lesson I will tell you something about the Theory of healing, and in the next Lesson I will show you how to make the theory practical.

The word Theory is derived from a Greek word which means *to look at*. The one who understands the theory of any science or thing knows how to reason about it in a logical manner. When I speak of the theory of healing, I refer to all the elements or phenomena leading to the process of healing, though they are yet in an unorganized state, and certain mental steps are taken to assign to these elements their several relations or true places. Theory is inquiry after the right *premises*, and lays the foundation for their discovery. Having the true form of syllogism one cannot reason wrong.

Theory is the Science, Practice the art of healing.

The word *heal*, together with the words whole, holy, hale and health, all come from the same Anglo-Saxon root, *hal*. Health refers to the state of soul and body opposed to disease, and characterized by the soundness, or wholeness of all the parts and functions which constitute a living being. By *health* is meant the harmonious activity of all the functions—mental and physical.

The perfect body is the word made manifest. An imperfect body is the word made manifest only in part. It needs the *balance*, the manifestation of the *rest*, before it can show forth wholeness.

One may be wise and full of vitality, while lacking

in Spiritual Love. Or, he may have love and be wanting in wisdom. A patient who seemed to have about all of the qualities that go to make the perfect life was found wanting in *justice* to self. Her condemnation of self was removed, and she found equilibrium which means health.

To illustrate, it takes five of red, three of yellow and eight of blue, to produce pure white. You may have all the colors but be weak in one, and fail of results. They must be duly proportioned, so as to complement each other. This is the only way to produce white. The important question then is, "What is lacking?"

So must life, truth, love and justice be harmonized in us. Are you loving and wise, without vitality? You have failed to form the habit of claiming your oneness with Eternal Life. You have thought of weakness where you should claim strength; you have claimed your circulation is poor, when you should be saying "I am all Life and therefore my circulation is perfect." You have failed to "deny every appearance of evil and cleave to that which is good"—through thick and thin. Maybe you have plenty of vitality and knowledge without enough Love? Then make up the deficit by affirming, "I am now filled with divine Love," and so reach harmony.

In the last lesson I told you of the one-ness existing between you and Infinite Spirit or Mind. You cannot be separated therefrom. Now you have the facts, the *elements*, though you have not yet organized them, have not put each foundation-stone in its proper place. You have a *Theory*.

When you reach the full *consciousness* of this one-ness you will have made the at-one-ment, and there will follow in your experience, as a natural result, the at-one-ment also of your physical body. It will thus faithfully out-picture the condition already reached in your consciousness. *This is the only way in which the body can*

get harmony. When life, wisdom, justice and love fill all your thoughts and are equally balanced there, the body cannot show forth inharmony. It is impossible. A perfect body made so by a perfect *consciousness*, is the only *permanent* physical wholeness that can be obtained.

Those people who are pictures of health, without this consciousness of oneness with Eternal Substance are most subject to contagions. They thrive like Topsy and the herds—which is right for the herds but not all there is for man. These are the people, who in an emergency, call for drugs, because they know not of the true source of health and are not conscious of the remedy within themselves.

When any body shows forth sickness it is a sign either that the mentality governing, has not developed the true consciousness, and is still subject to the influences of heredity and environment—the two rulers over ignorance—or has passively received the burdens imposed by the unenlightened thinking of the race in general. When such a body fails it is because it is misrepresenting its Real Self. It is not living in its self, but in the ruts or grooves its forefathers lived in. It thinks rheumatism because its grand-father believed in rheumatism. How can it be well when its mentality is a sepulcher full of unwholesome thoughts, when it was intended to be the temple of the whole spirit?

It takes the perfected consciousness to fortify one against race-blunders. Sometimes it requires a lot of nerve to pull out of the old ruts, but every one has the power to do it, and can, if he will.

Health is harmony between the Spiritual Self (the individual) and the soul. The Individual, always perfect, is the standard for the soul's attainment. The Individual is the Lord of both soul and body. When the Psalmist first found this out, his soul exclaimed with joy, "The

Lord is my Shepherd, I shall not want." As soon as the soul adopts the thoughts of this Lord-self, it becomes like it—"awakes in the perfect likeness"—and the body records the change. The body is the index pointing to mental states. Thoughts change the states as the thought changes. The particles of the body are all mind, in substance, and a thought may revolutionize the whole body. The French scientist who said the particles of the body are changed every eleven months, need not have limited the time. A thought will change every atom, their quality, tone, color, and mode of vibration. Every man has been brought into form by the powerful thoughts of a moment. A fear-thought has been known to result fatally. A general fear-state of the mentality—fear of disease, fear of accidents, of colds, of drafts, of what people may think, makes one defenseless against these conditions. A general condition of self-conscious power over such things will keep out fear and insure continued harmony. Fear is at the bottom of all inharmony. Belief in separateness from God has started all the fear. Now that you know your one-ness you have no cause for fear, or for its results.

True healing removes the cause. A disease may be covered up without removing the cause, but it may appear again at any time. No disease is healed until its cause is removed. True healing then, acts first in the mentality, then in the body. Physicians have failed to find the cause of disease in the body. When they tried to lay the trouble to the microbe, they could not tell what caused the microbe. They have not reached the primary cause of the trouble and cannot successfully treat the case. If they are told the cause is in the thought they can do nothing, for their drugs only apply to physical effects.

The healing power is within each soul. The true healer

awakens the patient to the consciousness of this truth, and perceiving the power within himself he appropriates it and is healed. When the soul is consciously free, all things then work together for good, for a harmonious environment.

C. J. B.

A learned physician of this State, retired from practice, writes, "I have taken *The Life* a long time and enjoyed it much. I like your new arrangement, converting it into a monthly. It gives you more time to write and the reader time to ponder over and penetrate to the bottom of the truths you endeavor to reveal. Shall we ever reach ultimate Truth by metaphysical research? We can keep on seeking and perhaps approximate thereto."

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CONTENTS

<i>Frontispiece, The Two Marys.</i>	
<i>Music and Crime</i>	195
<i>Twelve Auto Suggestions</i>	196
<i>Memorial Day</i>	200
<i>Meditations, by Kaxton</i>	201
<i>Gone Mad</i>	204
<i>Mrs. Boehme and "Dr." Sarak</i>	205
<i>Bible Lessons</i>	209
<i>Helen Wilmans Post</i>	214
<i>Key-Notes</i>	216
<i>Healing Thoughts</i>	217
<i>Paraphrase on "The Grave"</i>	220
<i>For the Children</i>	220
<i>Another Victim</i>	223
<i>Correspondence</i>	225
<i>New Books</i>	229
<i>Little Lessons in Elohim</i>	233

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T H E L I F E

M A Y, 1 9 0 2



Music and Crime



MR. HENRY W. STRATTON has an article in the February *Arena* with the above title in which he endeavors to argue that music has a refining, uplifting, ennobling influence on people. In this effort he is confronted with the facts that some of the worst criminals and many tramps have been musicians, that the worst, most sensual men are often passionately fond of music, that professional musicians, as a class, are not noted for morality and are far from being harmonious among themselves, exhibiting more jealousy and spitefulness toward each other than is found among the members of any other profession, and that music is used as a stimulant in war and the dance hall and beer gardens.

There are two facts that such theorists seem to overlook or ignore: There is a moral quality in music, the pieces being as widely different in soul and influence as are people; and music is only an excitant, tending to rouse what is in a man. Notwithstanding the many extravagant claims to the contrary, rhythm of neither movement nor sound has a moralizing influence. The African race are the most rhythmic people on Earth.

One kind of music excites combativeness, another a desire to dance, another is sensual in its influence, another saddening. But in it all there is no educative quality, no power to instill principle, no lesson of honor, justice or industry.

Does any one found his estimate of a man's integrity or a woman's virtue on the fact of their understanding or

loving music? Musicians and singers find no more attentive or appreciative audiences than the inmates of jails and penitentiaries.

Does some music seem to arouse your courage and drive away fear? This means two things: The inspiration of the composer was of that quality, and you had the latent courage already in you awaiting an excitant. Does some music tingle in your toes and make you desire to dance? It is the quality of movement that appeals to a tinge of gayety in your make up. Does it sometimes make you sad? There may be associations, and the composer was no doubt sad when he wrote it. An old French soldier who was in the battle of Waterloo used to weep when my father would play "Bonaparte's Retreat" on the violin.

And speaking of the violin, the "king of musical instruments," how many skillful fiddlers have you known who were very immoral men, often drunkards?

A great deal of our church music is sensual in quality and influence. In fact, the religious sentimentalism of revival meetings is very closely allied to sexual desire. So much immorality and licentiousness attended the Methodist camp meetings that decent people have about frowned them out of existence.

I love music. It appeals to my nobler instincts deeply—that is, some music does. The soul of melody enters warmly into my soul of love and aspiration. But I know the influence of music is excitant rather than educative, stimulating rather than inspiring. And the effects are temporary and evanescent.

Twelve Huto-Suggestions.

(The "Healing Thoughts" by A. P. B. which appeared in No. 25, Vol. 8, of The Life, have called forth such a wonderful response of approval and created such a demand for copies of that No. that the issue is long since

exhausted, and the orders continue to pour in. So we have concluded to republish the article.)

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 belief in limitation. I owe no man, only to love all. I have abundance. I am able to manifest what I have. I believe in opulence. 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 without. 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 enforce. I make this 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

"Memorial Day."

(See Frontispiece.)

THE ANNUAL practice of carrying flowers to scatter over mounds of earth where the remains of soldiers had been stored doubtless originated in the floral and poetic south after the opening of the Civil War.

It is a new institution, and the idea of cut flowers and cut lives go very well together. But Jesus would say, "Let the dead bury the dead. Follow thou after *Life*."

(1st Mary)—"Shall we decorate the deserted sepulcher? Come, see the place where the Lord lay. He is not here. He is risen!"

(2nd Mary)—"No. O, No! We might as well decorate any other spot of Earth. It is absurd to scatter flowers here! Let us find the living."

(1st Mary)—"Aha! Now I perceive. These men are not *there*! They were never buried there. It was only their bones and clothes. We might as well throw these flowers in the air. Indeed, they would be more likely to get them!"

(2nd Mary)—"I cannot cease from laughing. How would all the people look throwing flowers in the air, upon Memorial Day. How droll.

"I shall now turn from the buried past. I will learn of the living. I will place 'a little child in the midst,' and learn of Life through its sweetest and purest and truest symbols."

The men who fought and killed and got killed, would be very glad to speak down from the heights above you, or from the distance, or from near your side, and say to you who scatter broken flowers:

"Go, do something worthy! Nothing in Nature tries to break the Law by looking backward, and by making excuses to Progress, but you and the hyena. Flowers, grown by the Infinite, never weep over the old stalk, but utilize every particle of life the old may retain to adorn the new. Leave the dead past. Tell the people to kill no more; to cultivate love and peace.

"*We are not there.* Come away. You might as well throw your flowers over stumps and stones. Far better give them to poor children to sell, or to study.

"We now have refined ears, and your guns shock us; your tears mock us, and make us weak to see how sordid, how ignorant, how material you are; and how slow to turn and find us with your thoughts.' When you put on the Christ spirit then will you live in the spirit, in Mind, and this very act will keep the physical a true symbol.

"Why seek ye the Living among the dead?"

C. J. B.

Meditations

By Maxton

TO SAY that the present time is pivotal and that mighty changes are hanging upon the critical point of duration which we call "now," is getting to be trite; and such a statement standing at the head of an article in a periodical is sufficient notice that the writer has caught the atmosphere of the strenuous life and is groaning with pain to be delivered of airy nothings, which to a strenuous imagination appear in the guise of majestic conceptions of a still more majestic intellect. But, setting aside all such wild and fantastic attempts at prophecy, it may be both interesting and profitable to study some questions with reference to their future outcome. When Virgil wrote his great poem, the *Æneid*, he made many prophecies, most of which were placed in the mouths of characters of the past and related to events which the author knew had already taken place. This kind of prophecy is quite easy and was very common in ancient times. But Virgil made one prophecy which related to an occurrence belonging to a time subsequent to his own life. This occurrence was the deification of Augustus. The poem was written in honor of Augustus and the prophecy that he should finally receive the honor of deification was intended to flatter his vanity. But the circumstances were such as to make the fulfillment of the prophecy reasonably certain. The power of an independent people had been crushed, and a servile senate had surrendered itself to blind adulation of despotism, and could safely be relied upon to make the final offering of deification when the time was ripe.

•••

There is one modern prophecy that has been made re-

peatedly in modern times, which is not apparently nearing fulfillment as rapidly as the prophets might wish. I refer to the prediction that the Teutonic races will in the near future dominate the world. Our late Spanish war seemed a step toward the fulfillment, but the appearance was deceptive. Next month a new nation will be launched on its career, when our government turns the rule of Cuba over to her own recently elected officers. Cuba will not be Teutonic either in racial character or in national sympathy. Our own country is not, strictly speaking, of the Teutonic type, and there is no probability that it will ever become so. The countries of South America are largely filled up with the Latin races, and they are fast learning how to take care of themselves. Teutonic aggressiveness has perhaps passed its ascendant. The Teuton may be as sturdy and even as aggressive as he ever was, but his field of operation is being more and more invaded by other races. The Chinese question has brought to the surface some facts that must be taken into account in any reasonable forecast of the future of great world-powers. The question of future dominance has for the present linked itself with the disposition of China. It may be true, as some say, that China is yet good for another thousand years of existence. But whether the question of the partition of China was a rational one or not, the discussion of it made it plain that the aggressive, domineering Teuton had to clash with other blood which had the rattle of iron in it.

*
* *

Whoever makes a forecast of the world's mastery without a careful study of Russia and her attitude and opportunities, will certainly go astray. Russia is the most strongly centralized power in the world today. There has been nothing achieved by any nation in the twentieth century which can compare with Russia's completion of her great trans-continental railway. It is the largest railway

enterprise in the world, and was built and is now owned and managed by the Russian government. The Trans-Siberian Railway, linking as it does the European Atlantic with the Asiatic Pacific, and crossing the bleak and comparatively unknown regions of Siberia, was constructed in the face of such obstacles as would cause private enterprise to shrink from the undertaking. But, as Count Cassini says, "To a Russian no obstacle is insurmountable when his Czar commands." The Slav is ahead in the twentieth century, so far as achievement is concerned, and it may turn out that he may have a lesson or two for those who propose to do the head work for the world's progress.

*
* *

We sometimes flatter ourselves that we are pushing forward when we advocate, and in a limited way put into practice, the theory of public ownership of public utilities. But here is Russia with the greatest enterprise of public utility which the world has ever seen, owned and controlled by the public. His Imperial Highness, the present Czar of Russia, is an enlightened gentleman and a patriot. His will is supreme and he is in position to do more for his people than he could if he were hampered by constitutional limitations. His revenue amounts annually to nearly a thousand million dollars, his empire is by far the largest that the sun shines on, containing as it does more than twice the area of the United States. With an enlightened head the Russian government will be among the leading forces for civilization and advancement along all the lines of modern thought.

*
* *

Another element that has not been reckoned as a significant one in the world's progress, is Japan. There is more in Japanese character than was suspected before the war between Japan and China, and only those who have made a special study of their characteristics are able to give them credit for their true value. They are a wise

people and are just beginning, as it were, to cultivate intercourse with the world at large. Only a few days since England found it to her interest to make a special treaty with Japan. The Anglo-Saxon felt the necessity of seeking aid from a stranger. This treaty may mean little; but, too, it may mean much. Russia and France have already scented war and sent a joint note to the great powers giving notice that in certain contingencies they would be found opposed to the course taken by England and Japan.

* *

The chess-board of the world's powers is not by any means under Teutonic control. The influences which shall dominate in the world's progress will probably tend to become more and more complex, instead of running into the absolute domination of a single race. The theory is a childish one, and ought not to be accepted as the product of serious, mature deliberation. The Teuton is a lusty fellow, but he is not the world by a good half. When we talk about ourselves, let us talk with reason.

Gone Mad.

MEDICAL advertising seems to be run mad just now. The quacks are getting desperate. Every newspaper is filled with flaring, glaring display ads of nostrums and false testimonials. These fakes are in their last throes.

I take up a little four-page paper printed in a neighboring town and count the medical advertisements found in this one issue. There are thirty-six of them, setting forth thirty-six different specifics, so claimed, for diseases that no sort of drugs ever did cure.

A good many of them claim to cure catarrh. But none of them ever did cure a case of catarrh. No sort of drug ever did or ever can cure catarrh.

One of them claims to be a sure cure for piles and eczema! I looked for one that would cure corns and baldness, or La Grippe and kleptomania; but the back ac-

tion combination for these has not yet been reached, I suppose.

One advertiser of a kidney remedy names every sort of tendency and action, both normal and abnormal, observed in the human body as sure and infallible signs that one has Bright's disease of the kidneys; and then, lest there might be some whom these signs do not strike, he adds, "But there are thousands of people who have kidney disease and don't know it." Of course the way to find out is to consult one of these quacks.

Once a young man in this city who was troubled with epilepsy happened to drop into the office of an eye and ear specialist. After examination this doctor prescribed spectacles as a cure for his epilepsy and sent him with a prescription to an optician to be "fitted" with glasses. This optician gave him a fit, for \$6.50, to supercede the other fits he had had. I suppose the doctor got half.

I asked the young man if he had ever had any sort of trouble with his eyes. He said he had not, that his eyes were well and strong and his sight perfect. I told him that if he would call on Dr. S., who made a specialty of ruptures, he would prescribe a truss.

It is indeed very ludicrous and pitiful as seen by those who understand the idiotic humbuggery of it all; but there are many persons being fooled and scared and dosed to death by these medical charlatans. Let us be diligent both in season and out of season in our work of enlightenment and rescue of the sick from the hands of these law protected manslayers.

MRS. BOEHME, editor of "Radiant Center," seems to have been taken "clear off her feet" by the mystical performances of one Count Albert de Sarak, alias "Dr." de Sarak, a dusky, turbaned, whiskered fellow from Thibet where mahatmas are supposed to grow native to the mountain fastnesses. She devotes almost all of her April issue to his praises. He hypnotized some

people, and when some fish eggs in a basin were put under the sheet that was spread over him and remained there ten minutes while the "Dr." "strained" and emitted "soft moaning," the dish was found to contain some live fishes. Besides this, he walked about the room blindfolded and did not stumble over anything! Wonderful! And it was rumored that he could say, "Forward, ever forward" to a pane of glass so hard as to break it, and that he could make seeds sprout and grow suddenly. She did hope to see him do these two miracles, but was disappointed.

It was said that the "Count" was master of fourteen languages; but English did not happen to be one of them. He talked in French through an interpreter. And Mrs. Boehme mentioned our Kansas City Congressman, who was one of the committee to bind the "Dr.," in rather disrespectful terms because he spoke only "Missouri French." She mentions one "poor fellow" with deep pity because he was not taken in by the performance. He was a skeptic and she was so disgusted with him that she wrote, "He is simply living his life and passing through the brute stage of that ignorance which rends the flesh of martyrs and sheds their innocent blood. So again I say, Poor fellow!" Too bad! I wonder if she refers to our Missouri Congressman, who was present. I have requested him to write up the seance for *The Life*.

After all, what did this wily Hindu accomplish? Herman does many much more wonderful tricks, but he does not try to make people believe he possesses superhuman powers; he claims for them only the merits of legerdemain. Many persons can sound the key-note of a glass with the voice until it is shattered to pieces, it matters not whether they say, "Forward, ever forward," or, "Backward, back, oh back."

This is a common, every day Yankee feat.

And in all our lakes and streams and fisheries little fishes are being hatched by millions, without strains or

groans, and myriads of seeds and bulbs are springing out into verdure and bloom everywhere with music and joy in Nature's wonderful symphony. Who wants to see an Indian fake fakir imitate these great performances under cover of sheets in a dark room, meagerly, poorly and at the expense of his vital force? (They said after he hatched the fish eggs he was apparently insensible.)

By the way, fish eggs hatch out just as suddenly down here in our Neosho fisheries when they get ready. It does not take longer than ten minutes for them to become live fishes when the point of transformation is reached.

Mrs. Boehme thinks this mystic's performances prove the power of thought and will to heal diseases instantaneously. Then why does the "doctor" not use his powers in that way instead of hatching fish eggs and breaking window glass and sprouting clover seed? We read of no palsied men raised, no blind eyes opened, no lepers cleansed, no dead made alive, no sinner lifted into purity of life by this oriental fakir. Why? Because his powers are illusory, mystical, obscure, without merit, able and intended only to excite wonder. If done openly, without cover, in broad day light, his tricks would appear for what they are. Let us be rational.

In Mississippi a law has been enacted licensing "hoodoo doctors" to practice, requiring a license fee of \$50.00 a year. Thus is the hoodooist, upon the payment of the fee, protected by law in the practice of his sorceries equally with the M. D. who slays by drug poisoning and butchery. Why not also license the gentle mental healer who at least inspires hope and courage and never kills.

I wish to congratulate you on the new and greatly improved form The Life has assumed. It is an excellent magazine calculated to do great good.

Mary P. Wallace.

Charles Brody Patterson's Books.

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Send all orders to this office, with price—we pay postage.

Miss Agnes Carpenter, Florence, S. C., one of the brightest students from The Life Home School, has opened an agency for New Thought literature at her rooms, and a library and reading tables will be added. She is agent for The Life and sells The Life publications. We heartily recommend her to our readers in the South and bespeak for her a liberal patronage from you.

Prof. Le Roy Moore has opened rooms for Divine Science Lectures and classes in "The Odeon," St. Louis, Mo. Lectures on first floor every Sunday at 11 a. m., and class and reading room on second floor, Room X, open every day 9 a. m. to 4 p. m. Prof. Moore is agent for The Life.

Dr. D. L. Sullivan, the well known Divine Science healer and teacher, who went from this city to locate in St. Louis several years ago where he has since been engaged in the work, has returned to this locality and for the present may be addressed at Rosedale, Kas.

Bible Lessons

1902, SECOND QUARTER.

Lesson V. May 4.

THE CHURCH AT ANTIOCH IN SYRIA.—Acts 11: 19-30.

KEY-NOTE:—"And the hand of the Lord was with them, and a great number having believed turned to the Lord."

The Christian church at Antioch was formed soon after the time of the persecution following the martyrdom of Stephen.

Antioch was the capital of Syria, at that time 300 years old, situated 300 miles north of Jerusalem. It was the third city in population and wealth, Rome and Alexandria alone surpassing it. It had a half million people. It was the home of Luke, the author of The Acts.

A great famine occurred in Syria A. D. 43-48. Paul and Barnabas were there while the famine was on.

Antioch was built by Nikator, Alexander's greatest general, and named by him for his father, Antiochus.

At first the scattered followers of Christ refused to preach to any but Jews. Then some of them went to Antioch and preached to the Greeks who received the gospel gladly and a large assembly was formed. Then the church at Jerusalem sent Barnabas, a native of Cyprus, only 60 miles from Antioch, an excellent man and familiar with the language. He was "full of holy spirit and faith."

He saw it was a great field and went and fetched Paul.

Then one Agabus prophesied a great famine and arrangements were made to provide aid for the church. The famine extended to Jerusalem. At Antioch was first the name "Christians" applied to the followers of the Nazarene.

Here we have the lesson of fellowship, the breaking down of race and party walls of division between men.

Also, of brotherly love and helpfulness in need.

The principle of love and charity is not a Christian property. It is humane and natural. It springs up spontaneous in the heart.

Lesson VI. May 11.

PETER DELIVERED FROM PRISON.—Acts 12:1-9.

KEY-NOTE:—"The angel of the Lord encamps about them that revere him and delivers them."

It was A. D. 44 when Herod Agrippa I murdered James and had Peter imprisoned in the tower of Antonia at Jerusalem. James was killed just before the Passover, which occurred that year on April 1-3. Peter was delivered immediately after the Passover and Herod died the same month "eaten of worms."

"Herod the Great" was the one who had the babea killed soon after Jesus' birth. He died in the spring after the birth of Jesus.

Herod Antipas, his son, was the Herod who murdered John the Baptist. He died A. D. 39.

Herod Agrippa I, grandson of Herod the Great, is the one mentioned in our lesson.

Herod Agrippa II was the one before whom Paul made his famous defense. (Acts 23.)

Peter was chained, locked in a prison cell and guarded by sixteen soldiers, two of whom were manacled to him, one on each side.

The record says that "an angel of the Lord" came to Peter at night with a great light and struck off his chains and led him out of the prison. It says that when Peter and the angel came to the great outer iron gate, it opened of itself, and then the angel left Peter standing alone in the street.

This result is attributed to the constant and earnest prayer of the Christians.

Did this occur? Who was this "angel of the Lord?"

Had not the recently glorified Jesus sufficient power over matter to do this? If the other wonderful works accredited to him took place, this may have occurred also.

And was it not the earnest words and desires of those who prayed that materialized the angel (Jesus) and focalized the power to do the work? Why not?

The fact that most people do not know how to unlock hand-cuffs and gates without the iron key, is no proof that it may not be done.

Lesson VII. May 18.

EARLY CHRISTIAN MISSIONARIES.—Acts 13:1-12.

KEY-NOTE:—"Go, disciple all the nations."

The missionary movement in behalf of the Gentiles began about A. D. 46, in Antioch and the island of Cyprus.

Claudius Caesar was then emperor of Rome, at that time actively engaged in an effort to subdue the islands of Britain, and Cuspius Fadus was the provincial governor of Judea.

At Antioch had gathered a strong force of teachers, among whom were Saul, who about this time began to be called Paul; Barnabas, Symeon Niger (Black,) Lucius of Cyrene and Manaen, or Menahem, a foster brother of Herod Antipas (the tetrarch), who had been a king of Israel.

Barnabas and Saul were sent to the island of Cyprus as missionaries. They landed at Salamis, a seaport town on the eastern end of the island. There they preached in the synagogue with John Mark. Then they went across the island to Paphos (now Baffo) and found the proconsul, Sergius Paulus, being entertained and amused by a magician named Bar-Jesus (the son of Jesus, or Jonas.)

The proconsul wished to hear Barnabas and Saul preach, but the magician (a sort of Count de Sarak) feared they would spoil his business, and openly opposed them.

Saul, or Paul, rose up and said,

"O full of all deceit and of all imposture! Son of an adversary! Enemy of all righteousness, wilt thou not cease to pervert the straight ways of the Lord?" Then the mystic became blind for a season. During this time he was spiritually enlightened so as to quit his vain tricks and turn his power to genuine healing and uplifting work. The proconsul became a convert, too. He was the first convert in Cyprus, so far as history relates.

Holy spirit inspires only to good deeds. What Saul did for the magician was good—not a punishment, but a reformation work.

The word is powerful to achieve great things, but few know how to use it as yet.

Lesson VIII. May 25.

PAUL AT ANTIOCH IN PISIDIA.—Acts 13:43-52.

KEY-NOTE:—"Through him remission of sins is proclaimed to you."

About July, soon after the events of our last lesson, Paul, Barnabas and John Mark went to Perga. It was a low, malarial region and the sickly time of year. Paul took sick there, and John Mark became discouraged, and probably got malaria, too, and went home to Jerusalem to see his mother. Paul was much displeased at this, and some time after quarreled with Barnabas, who was Mark's cousin.

But Paul and Barnabas now went on to Antioch in Pisidia, a barbarian, unenlightened country, to preach. Don't get this Antioch mixed with the one in Syria.

Here the two evangelists preached to large, eager crowds of heathen people. The Jews rose up and contradicted what they said and finally drove them out of Pisidia. But many Gentiles became converts to the Christian faith.

We find this expression in the 48th verse,

"And as the Gentiles heard this, they were glad, and glorified the word of God, and as many as were ordained to eternal life believed." (Common version.)

"And the Gentiles having heard this, rejoiced and glorified the word of the Lord; and as many as were disposed for aionian life, believed." (Wilson's version).

To glorify the word is to magnify its power. If we believe in it and learn how to use it, there is scarcely a limit to its power.

"Those who were disposed for aionian life, believed." Those who were ready heard, understood and accepted the word. No others could.

You may preach all day to those who are not ready, disposed to spiritual life, and they are as unresponsive as a valley of dry bones. They don't hear you, much less understand. But when their spiritual ears are open, they hear and believe.

Lesson IX. June 1.

PAUL AT LYSTRA.—Acts 14: 8-19.

KEY-NOTE.—"Do thou, therefore, endure with me hardship as a good soldier of Christ Jesus."

In A. D. 48 Paul and Barnabas went to Iconium, a city on the western edge of Asia Minor. Here they preached with great success. But the Jews made trouble, and finally getting the assistance of some influential Greeks, drove the missionaries away and they went on to Lystra, the chief city of Lycaonia.

At Iconium is where Paul met Thekla, a maiden of noble family who became a convert and earnest worker with Paul. In the Apocryphal New Testament is a book entitled the "Acts of Paul and Thekla." Her persecutors, led by her former betrothed lover, tried to burn her, but the flames did not consume. They threw her into a den of wild beasts but a lioness defended her, fighting off a lion and a bear. After Paul's death Thekla settled down

THE LIFE

... and led the life of a nun until her death at ...

... Paul healed the man who never had walked, ... and leaped. This attracted many people ... the two men were gods. They called ... and Paul Mercury, and the priests of Jupiter ... brought oxen and attempted to worship ... to the two men, who vehemently protested and prevented the sacrilege. Then the Jews had ... and they threw him out of the city for dead. ... rose up and went with Barnabas to Derbe, ... Lystra and Iconium, and Antioch.

... taught that "through many tribulations we must enter into the kingdom of God." Jesus said it must be by ... from above. But birth is preceded by a travail.

... once a violent persecutor, was himself violently persecuted. He that taketh up the sword, shall die by the sword.

I I MRS WILMANS POST has gone to Washington, D C and taken rooms. She says she may remain there six months. After indulging in a long argument to the effect that she is more honest and free from shame than most people and never keeps any secrets about herself, she declares that she went there in obedience to an impulse and has not the slightest idea what she went for. Yet she denies that this impulse was a mystic voice or a guide in the unseen. She is very sure it was her own intelligence that took her there. If it was, then she knows why she went. People's intelligence never sends them off on a wild goose chase across the continent without a definite well understood purpose. And I can well believe it was Mrs Post's intelligence, or the combined intelligence of herself, Col. Post and the others, after due and deliberate consideration, that took her to Washington City. They concluded it would be the best thing for the business just now and she knows exactly what end

was intended to be conserved by it. If I believed she went there in obedience to an undefined impulse, not knowing why or wherefore, I should lose confidence in her intelligence for that would not be her intelligence guiding her actions at all. It was just such a blind impulse that took George Chainey to Domremy, the humble birthplace of Joan of Arc, and then to Jerusalem to await the gathering of the elect. One is not safe to become subservient to such impulses. It is liable to strike Mrs. Wilmans Post again at any time and send her to the Philippine Islands or South Africa. She says she does not dare to disobey the impulse or drawing (some would call it a spirit guide) when it takes control of her. She tried that once, she avers, and something punished her so severely for it that she just did escape with her life, and she would be afraid to disobey the voice again. I believe it would be much better to come right out and say, "I am here for a purpose, dictated by my own intelligence, and I know very well what it is though I do not just now deem it advisable to make my plans public."

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And we are now prepared to make you a still better offer on those Oxford Teacher's Bibles: For \$1.60 we will send The Life one year to a new subscriber and this elegant Bible either to you or the subscriber. *Act now.*

Waste no tears

Upon the blotted record of lost years,

But turn the leaf and smile, oh, smile to see

The fair white pages that remain for thee.

—E. W. W.

THE LIFE

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NOTICE.

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

Key-Notes.

(May is from the Latin *Maius*. It is the month of
 growth, named for the Roman deity *Maia* the goddess of
 increase or growth.)

May 1-15.

I NOW UNFOLD AND INCREASE MY POWERS
 FROM THE INFINITE WITHIN.

May 16-31.

EVERY WHERE THE WITHOUT GROWS FROM THE
 WITHIN AND ALL PEOPLE LOOK TO THE
 SOURCE BEING FOR THEIR INCREASE.

Next month our Leader will be on a subject that is
 just now of greater vital interest to the people than any
 other. It will be treated with fearless and forcible hon-
 esty. Guess what the title will be.

Healing Thoughts

SINCE QUITE a number of The Life League members have requested us to give "Experience Meetings," in the columns of The Life, I have made a beginning, with a few experiences taken from life or from letters. It would require a large volume to hold them all. An Oklahoma student of The Life School, who has discovered she has healing power, writes:

"I must tell you some of my experiences since I last wrote you. I received a telegram that my little granddaughter was very sick with pneumonia. I felt sure if I could find her alive she would get well, for I knew her mother would accept Christian Science to save her child. I found one doctor had given her up, and the other said she had reached the third stage. I found Daughter alone and I explained the best I could that we would both take the same thought each time she complained. Her disease weakened from the first hour. I got there Friday night. By eleven o'clock she was resting better, and continued getting better all night. Sunday morning, the doctor came. He examined her lungs and said they were all right. Monday morning we dressed her, and after the appetite came, we gave her anything to eat she wanted."

Mrs. M. A. Ketteman.

One who has had treatments for prosperity and health, writes:

Dear Mrs. Barton:—I am now well and strong and prosperous. Your life must be powerful and grand, for you have moved some knotty places out of mine.

Mrs. Kate S.

One of the best demonstrations I have witnessed, oc-

curred soon after we began the study of The Science. A woman who had been blind from cataract nineteen years called at Mr. Barton's office for treatment. I saw her about the time she first called, and again at the end of six days. At first her eyes looked as if there were no pupil and iris, but a continuous cornea over the eye-balls. When I saw her at the close of the treatments, not a particle of the cataract remained. Her eyes looked as clear as any one's and as perfect, save a chronic redness in the margins of the lids caused by long-continued medication. When I looked at her she was in the act of rejoicing and clapping her hands. The patient and the healer both had faith, nothing doubting, and when this is the case, nothing on earth can thwart perfect results.

"Dear Mrs. Barton: I am so happy to tell you all business between Mr. C. and myself is settled, and the money in the bank for the place I sold. So you see the manifestation of your treatments. You can call our needs into manifestation quicker than any one I know, and you give a reason for every effect, which is so necessary for some people to know."

Mrs. S. E.

"210 N. Madison ave., Peoria, Ill.

"Mrs. W. just drove up in her open carriage laden down with flowers, and looking radiant and happy. She has only one girl now and does all the thousand and one things that formerly had to be done for her. Mr. W. for twelve years was under bondage to dreadful nervous trouble, when I met him was on the verge of insanity, gloomy, sullen, hopeless, and expecting to have to give up his position. He says that after the third treatment all his trouble left him in the most wonderful manner. He is now doing the work of two men. Since that time insomnia has not once troubled him.

"This did me much good. I feel repaid for everything to so help this soul. Lovingly, P. A. Spaulding."

A mother who wished for a beautiful little girl, and

who had treatments to that effect, expressed the intention of naming her "Evangel," when, by faith, she should be found in spirit, and through the Word should become manifest. In due time the little messenger launched her craft upon the sun-lit shores of time, and amid warm welcomes.

The following is a recent letter from her Mother:

"I always feel brighter and better after reading *The Life*. Little Evangel is a beautiful child. Every one loves her and she loves every one. She is usually busy and always good. I wish you might see her; there is something about her face that other children have not got,—all expression of some kind. I have often wondered what she is thinking about when she looks that way. There are times when she looks like the picture of Evangel" (The Frontispiece in last issue) "in your book. Others have noticed this and remarked it. She is truly a Science Babe."

(I will try to get this Mother's consent to let us give you Evangel's portrait for the Little Folk's Column, next issue.)

I will have to leave over a number of excellent experiences I had reserved for the closing.

You will find in the "Little Lessons" of this issue, some thoughts upon the practical work of Healing. The subject is plain and comprehensive when we remember that we deal only with Mind-substance.

A drop of water falling in the sea causes outspreading waves, but the waves themselves do not travel but touch upon each other as the force impels them. But Mind, being everywhere the same universal substance, is ever responsive and in touch always with every true thought. This is why you feel my thought while I am speaking. "And it shall come to pass that before they call, I will answer; and while they are yet speaking, I will hear them."—Isa. LXV:24.

C. J. B.

Paraphrase

on Longfellow's poem entitled, "The Grave."

Written for The Life.

MY BODY is not me.
 I am not what you see.
 My outward form comes from the earth,
 I first got charge of it at birth,
 But I am spirit—ruling it.
 To all, this will seem right and fit
 When once you know from whence I came,
 And how I stand, in God's own name.
 I am His child in very deed.
 I rule my body and it feed.
 But it must never say to me
 "I'll rule you, and your master be."
 When this earth body gets worn out,
 I'll leave it then, without a doubt,
 But never to the grave go I.
 With joy I seek my home on high.
 Put, then, my body in the tomb,
 Death has to me no sting or gloom,
 For I am gone to spirit life,
 Where joys are full and pleasures rife.
 No grave for ME can e'er be made,
 I never either die or fade.

J. M..

58 York st., Buffalo, N. Y.

For the Children.

LITTLE CHILDREN make the best Scientists. It is natural for people to be pure in heart, innocent and sincere, and children are natural. They have not yet learned how to "spread on" and pretend. I hope the children who read The Life never will learn it.

Here is a letter from the youngest member of my class in Tripoli, Iowa, last winter. She gave very close attention to the lectures and evidently understood the best part of them.

Tripoli, Iowa, April 14, 1902.

I live in Tripoli, Iowa. I am eight years old. My

birthday was April 9. Last winter Mr. Barton came here from Kansas City and taught a class in Christian Mental Science. I went with Mama. I did not understand quite all he said, but I liked to go to the class. We take *The Life*. It comes in my name. Mama can't read English very well, so I read *The Life* to her; then we hold thoughts together. I like the long ones best. Next time I will write about my little sister Estella, and my pet dog Major. I hope the other little boys and girls will write too. I like to read their letters.

Clara Roehl.

Now isn't it good for Clara and her Mama to hold thoughts together? I am sure those thoughts are powerful for good. Clara has beautiful smiling eyes and would be nice for a correspondent for some of you little big folks.

And here is part of a letter and a story from our little niece Mae. You remember we had a letter from her before. She lives at Cuba, Mo. She did not expect any part of her letter to be published; but I will give it to you anyhow and hope she will not object. It is written to Mrs. Barton, who called her the "Calla Lily."

My Dear Aunt Jo:—

I have been to see my new home. I saw some of the lovely old Ozarks, and the beautiful Mint Springs, and I drank some of the water.

I had some lovely Easter Eggs. One of my little friends sent me a red goose egg. She said it was a rabbit egg, but she is only four, and of course knows no better. (Mac is 8.)

I want to write a story for *The Life*. I was so busy with my lessons, I did not have time before; but I am through with my second reader now.

With much love,

Mac Mitchell.

Mrs. Barton adds:

"When you read the above letter, think of a pair of large, blue, gentle and soulful eyes, a white and pink face, about which, upon either side, golden, silken hair

hangs loosely, and you will have a picture of my Calla Lily girl."

And here is her story, written all by herself, and it is a sure enough story:

MY PETS.

I used to have more pets than I have now. (She and her papa and mama moved a long way from a farm to town last winter, but now they are again on a farm, their own new home, near Cuba, Mo.) They were most all cats. I have only one pet now and that is a big English Pointer dog named Don. But I can not pet him as I do a cat, because he gets too joyful and almost knocks me over. But he loves me very much and goes out with me when mama tells him to.

I am going to the country soon and then I can have more pets. Papa says he will get me some goats.

I was sorry to leave my two dear kittens in Howard county where I used to live. Their names were Lord Tibert and Tim Finnegau. Lord Tibert always stayed at home, but Tim often went away and sometimes stayed a whole week. One time he came home almost killed. His head was bruised and swollen and he could not eat for several days and grew quite poor. I thought he looked pale.

I used to dress my cats up in my dolls' clothes. Once Tim slipped off to the woods with doll Mary's best lace cap tied on his head and I never saw it again.

When I was only four I had such a nice big yellow kitty, named Carlos. He was very pretty, but not quite honest. One day I looked all about for Carlos and called him, but I could not find him, and I have not seen him from that day to this. But I have lately found out what became of him; mama told me one day that papa put him into a sack and carried him away some where and left him. My papa does not care much about cats.

After Carlos was gone, I got another kitty, a large

beautiful maltese, named Beau. But he was no more honest than Carlos. One evening somebody was in the smoke-house pumping coal oil and Beau slipped in and stole some of the stuffed sausages. He might have thought they were put there for him. The next morning poor Beau was lying dead on the snow with the soap paddle near him. At breakfast when mama and I were wondering what killed Beau, papa bent his head and looked hard at his plate and did not say anything at first; but pretty soon he said whoever killed Beau did it accidentally by happening to hit him across the neck with the edge of the soap paddle. He said he was very sorry about it.

I have a good papa. He gives me almost everything I want. But there is one thing I am sorry for—he is very uncertain about cats.

Now isn't this an interesting story about pets? Mac treats her pets and her numerous dollies just like they were folks.

Let us have some more letters from you little big folks.

Miss Agnes Carpenter of Florence, S. C., has a little nephew named Rudolph. He is three.

One day he saw the moon when it was not full round. He said in wonder, "Auntie, auntie, look! the moon is cut off. Who did cut it off?" His auntie explained to him that Mother Nature cut it off. Later, when the moon was full, he said to her, "O auntie! see! Muver Nature mend ze moon!"

We will have something fine for you next month.

Another Victim.

A FEW weeks ago Ralph Braudreth of New York, a hale, strong, robust young man, applied for life insurance. The examining physician pronounced him perfectly healthy. But as an experiment an ophthalmoscope, a new instrument of murder, was applied to his eyes. The experimenters declared that the instrument showed the young man to be in imminent danger of paralysis and apoplexy.

The young man, although he felt perfectly well, was scared into going to Bloomingdale asylum for treatment "to ward off the impending disease." Now a New York dispatch says:

"A few days ago brain paralysis set in and today Brandreth lies at the point of death." And the newspapers and doctors are praising the wonderful instrument with the marvelous power of showing the approach of disease.

Now I rise up to say that Ralph Brandreth was killed by the scare and worry caused by the announcement of his supposed condition and the medical treatment at the asylum, combined. If any person without instrument or reason had led the young man to believe he was in great danger of paralysis, the result would have been the same, he would have been worried and drugged into brain paralysis. It would have been a great wonder if he had escaped brain paralysis under all the conditions of fear and drug poisoning to which he was subjected. There is no question in my mind that if the young man had never applied for life insurance, or at least had not permitted the heretofore harmless instrument to be applied to his eyes, but had gone on about his business without thought or fear of disease, he would today be sound and well with vital force sufficient for a long life of usefulness. Why did he go to that asylum? Because he was scared at what the ophthalmoscope was supposed to have revealed in his eyes and imagined he felt symptoms already. So he yielded to the advice of doctors to go there and place himself under treatment, "to ward off the impending disease."

Did they ward it off? No; they helped to bring it on. The first suggestion was made by the operator of the instrument; the second was an auto-suggestion induced by the first and kept up continuously to the end. The third was made by the physician who advised him to go to Bloomingdale asylum for treatment; the fourth series of perpetual suggestion came under treatment in the asylum. All said, "Lurking paralysis is likely to strike you down at any moment." Then came in to aid the deadly work the drug poison, and the intermeddling with the natural functions of the brain and other organs. It would have been a great marvel if the victim had escaped.

The ophthalmoscope was originally a harmless little instrument invented by Helmholtz in 1851 and used ever since until recently only for the examination of the structure of the eye in the study of optics. Only recently have disease hunters and magnifiers of fear perverted its use to the office of finding business for the doctors.

I here deliberately take upon myself the responsibility of denying that this instrument reveals the presence of pending, lurking, deadly disease. I intend that this statement shall stand upon record until its truthness shall be proven scientifically, which will be in the near future.

Correspondence	

I HAVE received the following letter from a publisher in New York:

"My Dear Mr. Barton:

"A most frequent objection advanced by the medical profession and observants of mental healing, is that it is almost impossible to verify the statements of practitioners about their cases. Their chief objection may be summed up in the following quotation from Dr. Mason's recent work on 'Hypnotism and Suggestion': 'We are therefore called upon to accept the report about diseases, of people who know nothing about diseased conditions. We cannot expect their reports to be even approximately correct, and certainly they are not. I am not charging dishonesty. I am charging absolute incompetence to observe the class of facts concerning which they assume to report.' "

My correspondent then asks me, in defense, to give statistics of a few of my cases, stating age and sex of patient, nature of complaint, if patient had previously been treated by a regular physician and how long, if I got the nature of the case from the physician's diagnosis, what was the physician's name, how many treatments I gave the patient, and the results.

Of course I declined to be thus put upon the defensive, as I have never asked anybody to accept and report about the names of the diseases people have been healed of under my treatments.

But I wish to make a few statements of general interest in this connection.

In almost all the cases we are called upon to treat there can be no doubt about the nature of the ailment. If one has rheumatism, constipation, neuralgia, grip, a cancer, consumption, corns, toothache, indigestion, pov-

erty, spectacle habit, a fever or any of many other ailments common to the race, his word about it is sufficient, for he knows better than any one else what ails him. Appearances often unmistakably corroborate his word.

Moreover nine out of ten of those who come to us to be treated come with a doctor's diagnosis about what the trouble is called and the probability or improbability of recovery. If the seat of inharmony is internal and more than one doctor has made examination, they usually come with two contradictory diagnoses; for it is well known that physicians, especially those of different schools, seldom agree in the diagnostication of any case.

A man in this city called me to see his daughter, a young lady, who had been examined by two physicians, an alopath and a homeopath. One said she had appendicitis and must be cut open at once to save (sacrifice) her life. The other one said it was gall stones and treatment for that should be begun without delay. The father was in a quandary and the girl in agony, so they called me. I said, "Both doctors are in error. I see intuitively that there is a clogging up of the biliary duct, but let us dismiss all disease pictures and hold only to health ideals." She recovered rapidly.

What is the use or purpose of the naming of diseases, anyhow? Why should we fix the consciousness of sickness more firmly than it is already by calling it by some dreadful name? A sick person lives in the affected parts abnormally too much already. The osteopaths heal many people by calling the sick person's attention to some other part than the point of attack and making him or her believe it is located where it is not. The important requisite in healing is to scatter the sick consciousness away from the point of attack and let nature heal the disturbed function. Diagnostication has the opposite effect.

A man from the country came in a few days ago. He reminded me that eight years ago he called at my office

and complained of heart disease, and that I said, "You have no heart disease; your heart is as sound as mine." He said, "And from that day to this I have not had the slightest symptom of heart trouble." If I had gone to work, doctor fashion, and talked about valvular impediment, leaking, thickening of the walls of the ventricles, sympathetic inharmony, etc, he would probably have died of "heart failure" long ago.

A lady of this city had her eyes examined by an expert and the verdict was "astigmatism," and the prescription, "glasses." She wore them four years and grew worse. The consciousness of disease was fixed and magnified by the diagnosis and the treatment. One day I said to her, "You do not need glasses; throw them away." She dispensed with them on that day and has not believed she needed them, nor used any at all, now for four years. Which to her was the most valuable, the correct(?), professional diagnosis, or the denial of it?

Three eminent doctors said a little child had tuberculosis of the spinal chord and it could not possibly recover—that no such case ever did recover. I was called and very persistently denied the whole business, relieved the minds of parents and attendants, gave treatments, and the child is today hale and hearty. Of what value was the professional diagnosis in this case?

Three men come to me complaining in a very similar way with what they call rheumatism. The doctors and the books call it rheumatism and it feels like rheumatism. So certain remedies have been prescribed according to the books. If they all have the same physician the same medicines have been used for all. But I find one of the sufferers has inherited from his parents the physical tendency to the disease; another has contracted it from exposure to wet and cold weather, while the third often gives away to fits of anger and has thus produced acids in the blood resulting in rheumatism. So I know that a different formula of treatment is required for each. If the

healer is successful he must reach the cause, and the common trouble manifesting in these three men results from three different causes.

I therefore regard the objection quoted above from Dr. Mason as utterly without foundation and as displaying an almost total ignorance of both the theory and practice of mental healing. The true mental practitioner cares nothing at all for physical diagnosis, except to relieve his patient of the burden and shadow of it where physicians have already fixed it on him, and never calls upon any one to "accept reports about diseased conditions." Neither he nor the patient cares what it was called nor desires to recall it after the healing is done. The Christian Mental Scientist's success in healing is his vindication.—not his ability to classify diseases.

A man came a few nights ago to get me to treat his little girl. He said she was very sick with a fever and unable to sit up; and the appearance confirmed his statement. Now I did not go to work and seek out typhoid, grip, bilious, remittent or intermittent symptoms. I cared nothing at all for that. I only sought for the well, buoyant, hale, hearty, rosy-cheeked girl, and to relieve the minds of her papa and mama of fear and anxiety. I soon found the healthy child and brought her into full manifestation in the body.

If this were reported as a case of mental healing and some doctor should ask, "What sort of fever was it? Are you sure it was a well defined type of fever at all?" the father and I would unite in saying, "The little girl was pretty sick, and is now well and hearty. Call it anything you please. We don't care to either call it or recall it." Let there be light, and let shadows disappear.

I love The Life. I miss its weekly visits. A month seems long to wait, but it's well worth the waiting when it comes. God bless you both—my heart often goes out to you in love and sympathy and gratitude.

Lovingly ever, Annie J. C. Norris.

New Books

REV. GEORGE CHAINEY has issued the first volume of his great work of Bible interpretation, "The Unsealed Bible," to consist of 30 volumes. This book is entitled, "Genesis, or The Book of Beginnings."

This volume consists of 400 pages, octavo, containing 77 separate interpretations, handsomely bound in silk cloth stamped with a beautiful symbolic design in black and gold, and published by Kegan Paul, Trench, Trubner and Co., London, England, and the School of Interpretation, in this country. Price, \$3.00.

The author does not send this work forth as a revelation, but as a combination between revelation and many years of searching and living for the one purpose of embodying and interpreting the meaning of revelation. In this process the whole Bible has been passed in review many times in the vision of God. It was found necessary to have a general sense of the whole before expounding any part. Each interpretation is the sense left on the author's mind after a night of fellowship with the living God. In explaining this state Mr. Chainey says, "For him there is no night; sleep in the ordinary sense is done away." "I sleep, but am also consciously and intelligently awake in a world of reality, surpassing that of the objective world. I am in a continual drama created around or in me, wherein, in the most entrancing scenes, mingled of all things of Heaven and earth, I behold the very nature of God, and see the meaning of the portion of scripture I have chosen for the subject of illumination. These states are not, as many suppose, of my own production in the subjective consciousness, but created for my edification and the whole world's benefit by the will and the very substance of God. This substance is the

cosmic ether. The Will, Thought and Love that pervades it is the Living, Personal, Infinite, Unmanifest God. To Thought alone Infinity and Absoluteness seem incompatible with Personality. To Thought augmented with Consciousness, this difficulty is unknown. In these mighty works of Omnipotence, and sublime but delightful confidences, man learns that God is and that He is Himself the Reward of all who seek His face with diligence. The Manifestation of this nature is the Spiritual Christ, even now ready to be revealed to all who are ready to receive Him with understanding."

Robert G. Ingersoll once said of Mr. Chainey:

"Mr. Chainey is one of the best thinkers in this country! He has a wonderful command of language, is full of imagery, comparison, antitheses, logic and beauty. He feels what he says with his whole heart, and perceives it with his entire brain. He is perfectly honest and for that very reason is intellectually keen. Downright honesty in such a man is genius. He gives a true transcript of his mind and gives it with great power. His lectures stir me like trumpets. They are filled with the loftiest spirit, eloquent, logical, and poetic; they are as welcome and refreshing as the breeze of morning on the cheek of fever."

Nothing similar to this stupendous work of Bible interpretation was ever attempted before. I cannot give you a better idea of the spirit of the work than to give you in full the author's Dedication:

"I dedicate this work in its entirety to the Celestial Host, without whose unfailing co-operation, through many years of toil night and day, it could never have been written, and this I do, in most friendly devotion also, to my great human brotherhood of every race and religion, in the strong conviction that seems knowledge, that it will do something toward lifting the burden of our world, by making clear, that the one thing needful is a

familiar acquaintance with, and constant sweet intercourse and exchange of service between, the Heavens and the Earth, from which fellowship and co-operation can only come the fulfillment of all our hopes and the abundant supplying of all our needs. While remembering the un-failing help of the Heavens, I would also acknowledge my debt to all human toil and service today, and in all my yesterdays, of all my brothers and sisters without as well as behind the veil. In offering this fruit of much toil, I but give grace for grace and make my contribution where it is due, both in justice and in all human gratitude and spiritual sincerity in the service of truth."

Read his advertisement on another page and write to him.

Francis E. Mason, editor of "Dominion," 7 Warren st., New York City, has recently sent out two unique emanations of his fertile brain. One is a booklet of 16 pages, 7x5½ in., with brown over-lapping flexible cover, called "Practice vs. Prayer," being "First Talk" of a series of "Common Sense Talks." It is gotten up in the Japanese style, two leaves attached and printed only on the outside. It advocates action rather than words, and has for its text Robt. Ingersoll's words, "The hands that help are better far than lips that pray."

If prayer be taken in the orthodox sense, this may be true. But the Word, scientifically used, is a million fold more effective for good than the deeds of literal hands and purse. Send 25 cents to the author and get a copy.

The other is a duplex folded lavender card, ornamental, and bearing a message about "Man from the God Viewpoint." It is a good pocket companion to take the place of that old cigar case, or those stale letters. Try it. 10 cents.

Jeanne G. Pennington, has issued by her publishers, Fords, Howard and Hulbert, New York, another one of

her nugget booklets, "Good Cheer Nuggets." This one is filled with "bits of ore from the rich mines" of Maeterlinck, Le Conte, Victor Hugo and Horatio W. Dresser, with portrait of Hugo. This series takes its place beside her now well known "Don't Worry" and "Philosophic" nuggets. It is pocket size, bound in green cloth, gold lettered, and sells for 45 cents. It is certainly a valuable compilation of cream phrases and wise sentences from inspired writers.

A Comprehensive Guide Book To Natural Hygienic and Humane Diet is a new, beautifully bound, decorated and illustrated book by Sidney H. Beard, Editor of "The Herold of the Golden Age." Paignton, Eng., published for The Order of the Golden Age. It is a valuable food reform treatise and sells for eighteen pence, or 40 cents.

The index begins thus:

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Labor Saving Appliances.

Recipes for Making Bread.

What to do at Christmas.

Send either to the author, or to W. R. Russell and Co., 5a Paternoster Row, London, Eng.

And here is a Greek magazine, printed all in the Greek language and type, at 28 St. Michael st., Oxford, Eng. It is a monthly published by the "Order of Erevna," and the name of the journal is *Erevna*. I have not read much in it yet, as I have become pretty "rusty" in Greek since the days when I was a "professor" in a high school and taught the boys how to conjugate *tupto*, I strike, and *phileo*, I love. So I don't know much about what this magazine teaches. *Erevna*, means An Inquiry or Search.

The subscription price is 8 shillings (\$2.00) a year—10 pence (20c) per copy. Greek scholars and students would do well to subscribe for *Erevna*.

Little Lessons in Elohim

NO. IX.

Healing Practice.

THERE LIVED an ancient prophet who, before his mother conceived him, was self-conscious, and who ordained himself a prophet before he was born. It was this same prophet who said to the people: "Thou hast no healing medicines."

Those people had been trying remedies. Their physicians had been practicing medicine. The sick had been hunting for healing waters.

They had travelled far back into Egypt and Assyria, thinking that surely so far from home they would find some new remedy that would restore them to health and harmony. It was there—away back in material bondage—they drank ill-flavored waters until they were like water bags for fulness, and bathed themselves until their flesh was limp, and yet they were not healed.

The seeds of their trouble was in their thoughts, and as they kept thinking the seeds kept sprouting! How could applications of water wash out the thoughts of the heart? How could emetics or purgatives rectify the thoughts, or cleanse away wrong motives?

It was to this class of people the Prophet came. Their great need called him forth from the unseen. He was called a prophet because his personal self let his Impersonal Self do all the thinking and speaking.

These people had known about the spiritual truths he taught, but had forgotten to practice them. Perhaps they did not receive them fully and neglected their practice, so far had they been drawn away by the attraction of material things.

It is not wrong to be attracted by beautiful things; but the way to gather wisdom, health and strength, is to see through such things back into Cause and recognize

the true place of Power, so one can always go there to get power.

I have an Iris *Fleur de Lis* now opening its magnificent petals. When I adore my Lily I know that it comes from God to me, and I say in my heart, "O yes; I know the immanence and majesty of the Powers, and I am glad, O, so glad!"

But to forget the Inner Voice, the Hidden Word, is to drift away from Power and find the body weak and failing.

"Hast thou not brought all this affliction upon thyself, in that thou hast forsaken the Lord thine own inner Fountain of Power?" The prophet continued:

"And now, what art thou doing at Sihor drinking its waters?"

"Thine own wickedness shall correct thee, and thy back-slidings shall reprove thee! Know therefore that it is an error and bitter, that thou hast forsaken the way of the Spiritual Self, *thy* Lord!

"Long ago I broke thy yoke and freed thee, and thou saidst, 'I will no more transgress;' when upon every high hill and under every green tree thou wanderest away from Me!

"Though thou wash thee with nitre, and take much soap, *yet* thine iniquity is marked before me.

"Return, back-sliding child, and *I* will heal thee. Take up again the *thoughts* of Righteousness and truth. (*I* here means the Inner Voice which speaks in every soul, and woos it back to the true Source of Health and Power.)

"Oh, wandering child, wash thine *heart* from wickedness, that thou mayest be healed. How long shall thy *vain thoughts* lodge within thee?"

Vain thoughts cannot hurt much unless they do lodge within the mentality. One is not to blame for a temptation, nor for a wrong thought; but he is to blame for giving them lodging.

That healing practice is best which heals the patient

the quickest, and keeps him well the longest. To practice is to exercise the art of healing. The practice of any science is its application, the carrying out in action the theory of healing. The word "practice" is from the French word *pratique*.

Health cannot appear in the physical until the ideal of health appears in the mental.

The healer is only the instrument in whom the power moves. His office is to awaken the soul, to arouse its torpid mentality and point it to the truth of its being. In order to do this, he must tell it the absolute truth:—not what he may be or become, there is nothing potential nor contingent about it. Tell him what he *is*, in Truth, already sound and well in every part. This is true *practice*.

There are two aspects to prayer: 1st. Explore the Unmanifest until you find the thing you need in Being. 2nd. Name it; call it forth; breathe into it the Breath of Life and let it become a living, manifest reality.

Healing is a mental process only. If you can give a pill that will make a man believe he is going to get well, the belief will save him. It is like the rock the colored woman put in to season her cabbage. She said it did just as well as bacon, when she threw in a bit of lard or butter with it. So it will not make much difference to the active or present consciousness whether you give the pill or not, so you manage to secure the right mental condition. If, on the other hand, the belief is founded upon the pill, its health will be built upon sand. It is known that soda will sweeten a sour stomach; but at the same time it will weaken the natural digestive powers of the stomach. They will stand back and say to you and your drug,—“if you are running this business, I will take a nap.” And so they retire from active duty.

Prof. Jos. M. Smith, M. D., of the New York College of Physicians, wrote not long since:—“All medicines

which enter into the circulation, poison the blood in the same manner as do poisons that produce disease!"

Then of course medicines produce diseases! And they do it by temporarily preventing Nature's power to heal and restore.

Many eminent doctors might be quoted along these lines.

Dr. Clark wrote: "All our curative agents are poison and, as a consequence, every dose diminishes the patient's vitality." Dr. Evans, F. R. S., of London, said: "The popular medical system has neither philosophy nor common sense to commend it to confidence." Sir John Forbes, who was physician to the Queen, said, "More patients get well without medicine, and still more in spite of it." (I guess he was trying to persuade the Queen not to take it, and I think that may be one reason why she lived so long and so well.)

The great French physician says, "Medicine is a great humbug. Science, indeed! It is nothing like science." (No. *Science* is orderly arrangement of knowledge. Sir Ashby Cooper, the well-known English doctor, says, "The science of medicine is founded on conjecture." Then it is not a science.) Dr. J. Johnson, F. R. S., declared that it was his opinion that if there were no doctors of any kind there would be less sickness and less mortality. I do not doubt this statement! And I greatly admire these eminent doctors for having the breadth and magnanimity to openly express their honest convictions.

Jesus understood and *practiced* the true way of healing. His constant effort was to secure *right mental conditions* in the world. He told the people they were blessed when they were pure *in heart*. Blest in everything,—full of prosperity, health and happiness. To be pure in heart, means pure in thought. To be pure in thought means to have health of body. The heart or mentality that is pure has nothing contrary to goodness in it.

Jesus said murder in *thought* is murder: that he who *thinketh* adultery hath committed it. This language is plain. The "state of mind" is always the cause of error or disease which shows in the body. The act is but proof of the deed in the heart. When all people think only right thoughts, bodies will no more need treatments. A beloved one has said:

"It is the first movement of a healthy body to have a healthy mind. The mind can be white as the winds of the Shekinah of God by just dropping certain words out of its fingers."

It is important to have understanding. One in the understanding knows how,—and is able to keep himself pure and free from the invasion of foreign error. If innocent babies had the understanding they would never get sick. To know the truth of being is salvation, for this knowledge guides one into all wisdom. That is, they know just the best course to take in every vicissitude in life.

"When the Spirit of Truth is come it will guide you into all Truth."

Then let it come. Invite it, accept it. If you do not yet know how, the true healer can send you such waves of truth and light as to open every prison cell and bring you the freeing sunshine of knowledge *unto salvation*.

You need not send for a doctor to cure the body, nor a clergyman to cure the soul. The art of healing consists in establishment of true thoughts in the heart and understanding in the mind.

C. J. B

"I am the Resurrection and the Life," used at the foot of Frontispiece in the April issue of *The Life*, typifies the ecstasy of one repeating the words. To say it, brings one in conscious touch with the I AM, and into rhythm with its Powers.

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CONTENTS

<i>Frontispiece, Portrait of the Editor.</i>	
<i>How May I Win?</i>	243
<i>Little Lessons in Elohim</i>	248
<i>Meditations, by Kaxton</i>	249
<i>Dr. Sarak</i>	253
<i>A Good Testimonial</i>	255
<i>Bible Lessons</i>	257
<i>Living Thoughts</i>	262
<i>Read This</i>	263
<i>Key-Notes</i>	264
<i>Healing Thoughts</i>	265
<i>For the Children</i>	269
<i>Correspondence</i>	273
<i>New Books</i>	276
<i>The Life</i>	279
<i>Vrilium Heights</i>	280

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T H E L I F E

J U N E, 1 9 0 2

How May I Win?

YES: "I" is first in the hearts of all. There are philanthropists and theoretical altruists, but at the bottom of all schemes and enterprises is the ego of the actor. One is ambitious to be great in doing good, another to get the approval of his own conscience, for he is miserable without it, and another to please God and get a crown full of stars in heaven redounding to the eternal glory of himself and God. But, reduced to its last analysis, self is the well-spring of all enterprises, ambitions and industries. Each one may truly say, "The reason I work is that I desire ease of conscience and the approval of men, and success."

In some, one of these three objects of desire is stronger than the others but in every person they are all there. Some seek approval of conscience mainly. This is the most subtle form of selfishness of all. It usually poses as unselfishness. People afflicted with it say, "I want to help others; I don't want money or power for my own use; I want it to help others with." Then let others have it. They will probably know what to do with it when they have earned it, much better than they would if it came to them through your charity. Earn and get what you need yourself and let others do the same. Don't be so presumptuous as to suppose that good must come to others through you. I want money for my own use—not to hoard nor to use in hurtful ways, but to buy what I need for my

family and in my business, as well as for pleasure and satisfaction.

Some say, "I want to be a healer in order to help suffering humanity, not that I may make money by it."

That is a laudable ambition. But why do you keep saying that to others? For approval, of course. And, don't you know you cannot give your good to others? They must give something in exchange in order to receive. If they have money and you need money, that is what they must give. And it is right, good for both them and yourself, that you should require them to pay for your work.

The free will offering plan is a fraud. It not only fosters and encourages meanness and pauperism, but it is a deception. The people who are loudest in their professions of making no charges are the most eager and hungry of all for the charity nickel. They are constantly arguing and pleading that it is best for all to be liberal, and many of them are always treating for money—to come to them from other people, of course. Better be honest and open and business like and make a definite charge for your work.

The begging plan of the churches is little better. They pray to God to make people liberal and then poke a basket under their noses, with a hungry look. The free will offering Science worker treats the people silently to be just and generous, sneaking up on their blind side, as it were, and then holds out a temptation for them to be mean and stingy.

Better be open and business like. If you want the money and need it (and who does not?), set a price on your work and teach people the most important and needed lesson that they cannot get something for nothing, nor a dollar's worth for a penny contribution.

People are universally trying to win four things: Life, Health, Wealth and Fame. Some more especially

one than the others, according as each feels need or native bent. If one is held in gloom by the shadow of death, he believes life to be the one thing needful. He works to win life. Another is sick. He believes health is the greatest thing in the world. He seeks that above all else. The poor man who is in debt and sees starvation and rags in his dreams, thinks money is the greatest earthly good, and seeks that first and last. And there are some who naturally crave fame, notoriety, the world's applause. They will often sacrifice all else, even life, for it.

I have named the four objects of the world's quest in the order of their importance and value, the greatest first, and not in the order of popularity or numbers of the seeker. By this scale I would arrange them, Wealth, Health, Fame, Life. Almost all are scrambling for money, even sacrificing life and health for it; a majority are seeking health, many want fame, and while all want life, few are seeking it intelligently and almost all regard death as inevitable, as working dissolution in the vital centers of every individual.

But nowadays people are beginning to seek the perpetuation of life more. "How may I live forever, or at least as long as I wish to?" is becoming a popular question. "There is no death" is today an earnest denial in the hearts of many thousands.

These are most significant facts. They point to a principle, an incentive that lies deep in human nature. And the results must be in accord with the active causative principle. They are already beginning to be seen in the lengthening of the human span of existence, in many cases of "green old age," in theories of perpetual youth, etc.

Shall we win? We shall. The universal effort to perpetuate life in the body is not meaningless and cannot prove futile. Let us steadily forge ahead. We who were born and reared in the old mortality ways may not win

the prize for ourselves, but we will help our children to win.

And who would not be perfectly well? How many are perfectly well? It is true that medication has injured, undermined or ruined the health of the majority of the people of civilized countries. They have been drugged to death or into hopeless invalidism.

But there is now a universal awakening to the truth of the situation and many people are seeking health no longer in the filthy or corrosive contents of labeled bottles and coated pellets. Nor are they so much running here and there with the hope of being humbugged into health by drinking unwholesome mineral waters. They are beginning to seek within themselves for the true fountain of health. We teach and advocate and demonstrate the doctrine of mental healing as the only healing. All healing that has ever been done has been by mind alone, usually brought into activity indirectly through belief in something that does not heal. Now we appeal to mind for direct action without the humbug. And the results prove the correctness of our teaching. We are winning greater and greater victories every day.

The healer who is true to original principles and does not permit himself to be sidetracked by isms andologies and oriental fakirism, is doing better and stronger work every day. I have just raised three persons pronounced hopelessly stricken with fatal disease, apoplexy, paralysis, typhoid, and doctors and friends stand in wonderment and awe. But I know that only natural law has been brought to bear and no miracle has been wrought. Greater things than these shall follow.

Poverty is universal on earth. The few hold the wealth, the multitudes struggle and endure privation. Yet all seek and greatly desire a competence. Shall they win? Some will, some will not. Who will win? Those who know the law of supply and stand firmly true to it.

This law requires:

1. That you use the word faithfully and serenely, believing in its power and in your right to have what you desire and need.

2. That you work and plan under the guidance and in the strength of your own Source Being.

3. That you be honest and just in your dealings, especially toward those who have taught you and treated you in the ways of life. Don't fail to pay the healer and teacher and publisher of the paper you take as soon as you can. It will bring you prosperity you cannot get until you do this.

4. That you use what you have left after paying your debts, judiciously, under guidance of Infinite Wisdom.

5. That you don't worry or complain, whatever occurs. It is important that you should train yourself out of that habit of fretting and sighing and groaning, if you would win supply.

6. That you live both bountifully and economically, neither stinting nor wasting. Live and express actively what you affirm. Otherwise you cannot externalize what you see in the unmanifest.

7. That you be brave; fear nothing, especially failure. Taboo that word and sunshine away its shadow. Thus you win a competence, abundance.

Fame, true fame, comes by inversion. If you seek it directly, it flees from you, hides away. If you do good and turn your back on the notoriety of it, caring nothing about what people say or think of you, fame seeks you.

This is the law. You do not deserve praise for self-seeking. But if you seek only to be of use in the world, you both deserve and receive the world's homage.

Jesus is the most famous man that ever lived, and he never did or sought anything for himself.

You will win as soon as you deserve success. Learn the law and abide by it and you shall have Life, Health, Wealth and Fame.

Little Lessons in Elohim

NO. X.

How Co Elve.

ONE CANNOT know how to live unless he has an idea of what he is and why he is living. The *idea* is the nearest one can get to the knowledge of any Unmanifest Reality.

The divine idea of man is God's highest work, and the idea in man is the result of man's loftiest conception.

If I give some one a true idea of what he is, the way to live will begin at once to open to his knowledge; and the why he is living will naturally dawn in his consciousness. When a man gets away from the idea of who he is, he is side-tracked, and loses sight of what he is living for.

Tradition is an ignorant brakeman who has side-tracked many a through train.

The shedding of blood would not put that train back upon the right track. Baptism and the breaking of bread could not do it. God will not come down and do it. There is but one thing that can,—that is Reason.

The ideas tradition holds may have worked out beautifully in ancient times, but they are wrong for today. Reason is the only one that can fix that train back in the right Road and make it make time.

So, employ Reason, and turn Tradition off. He is a faithful old servant "of the fathers," but will not do for us. As I heard a man say of some one, he "must go away down and sit back."

By reasoning we reach true ideas. An *idea* is what the mentality perceives after thinking in certain lines. Every right thought is a brick in the structure of the idea.

The body is not the manifestation of the man, but of
(Continued on page 281.)

Meditations

By Maxton

WHEN BRIGHT smiling Spring marches down the valleys and awakens the flowers and sets the birds to singing, there are voices that whisper to the open heart, and awaken memories that often seem to reach beyond the limited period of this life. The fragrance of crab apple blossoms takes me back to the earliest and sweetest memories of boyhood, and there is something in these memories which seems unearthly. For when as a boy I used to wander among the low thickets, bloom-laden and sweet-smelling, my thoughts were not of Earth as men generally think of it and as I have since learned to regard it. My thoughts and my impulses were such as radiant nature was able to move and kindle in a young soul entirely free from the chilling touch of conventional formalism. Associated with these memories is a picture of a paradise of birds and flowers, entirely free from marring influences or the suggestion of death or sorrow or pain or anything that makes discord in human lives.

* * *

Again, the song of the lark in the joyous season of nest-hiding never fails to suggest to me sweet strains of music which I have never heard, but which used to ring in my ears when, a mere child, I played in the wide smooth furrow behind the big prairie sod-plow, and listened to the clear notes of my favorite bird. I used to catch faint echoes of distant music of indescribable sweetness, and would sometimes turn and look far away over the wide, resplendent, rolling ocean of green prairie to see if I could descry any object whence the notes could proceed. Sometimes I imagined the echoes sounded from

above, and then I would look among the great white clouds and perchance make out among the fleeting cloud-forms a huge harp with myriads of strings. But these forms would soon melt away, and the wings of my imagination would be clipped short off by the keen edge of command reminding me that water was to be carried to thirsty followers of the plow.

* * *

Wordsworth intimates that such vague reminiscences as I have just described indicate a previous existence under happier conditions, where the soul was trained to respond to the angelic strains of music which can only be faintly echoed on the Earth; and that the bright visions of the ideal land were not born in the imagination, but are lingering memories of scenes through which the soul has passed. Of course Wordsworth's intimation is a mere poetic effervescence. The fact that the child catches echoes of music sweeter than can be produced amid the din and bustle of the present earthly existence, is no proof that the child ever heard such music in a former existence. It is entirely without justification to consider such an echo of angelic music a memory. It is a very commonly recognized principle of philosophy that harmony lies hidden in the soul far deeper than expression can reach. A simple, gentle strain, under favorable conditions, is able to stir a susceptible soul, and so touch, as it were, its key note that its own internal harmony may be keenly felt. The highest musical art can do no more, and the soul that has not some degree of internal harmony is deaf to all music, heavenly or otherwise.

* * *

If it be asked where the soul got its internal harmony, if not from a former existence, the answer is easy enough—its internal harmony grew within it just like every other power. If these powers could not have been conferred as an original endowment in the present existence, neither

could they have been so conferred in a previous existence. At least the same reasons that would lead us to refer an action of our minds in the present life to an experience in a former life, would with equal force enable us to refer the same action back still further to still more remote existences, and we have entered fairly into the dreary and interminable metaphysical desert plain of Egyptian metempsychosis. Every power or proclivity which we possess individually, if it originated anywhere, may just as well have originated with the inception of the present existence as anywhere else.

* *

But there is another childish memory clinging to me yet which has logical force in this connection. When a small boy I used to go sometimes to a church that was situated in the edge of the woods. Sometimes they would have preaching under the trees. For some reason the place inspired me with a grim, lonesome, dreary sadness which was well nigh unendurable. My first remembrance of this feeling connects it with the prayer of a certain old brother who had a very long face and a very solemn voice. While this old man was praying, I turned away from the crowd of kneeling brethren and sisters, walked out toward the sun-baked clay road and followed it with my eye over the low hills where it seemed to creep and squirm under the hot sun like a mighty serpent. Everything seemed to hold its breath in awe of the solemnity of the moment. I turned toward the woods to find relief from my terrible loneliness. But I saw nothing to cheer me. The trees were not of the kind I was accustomed to love so well, and I could see no flowers. Then away down among the white oak trees I heard a little bird's soft note. It was a prolonged, thin note, and caused me to imagine the poor thing was dying of grief. Imagine yourself placed upon a planet where there exists no other living thing except yourself, and that the inanimate forms around you are

endowed with an indescribably solemn aspect, and you may perhaps have some faint conception of my feelings at that time. I have heard the same note many times since and for years it cost me an effort to throw off the same feeling of loneliness. Was this a memory? The lark's note brings sweetness and peace and joy; this other bird suggests dreariness. Why should one revive a memory and the other not? The fact is, neither has anything to do with memory further than to renew in my mind the thoughts, the struggles, the griefs, the joys of early life.

* * *

My loneliness on the occasion referred to above was not owing to any revived memory of desolation in a former existence. I have since learned that it was the direct and immediate result of my spiritual isolation. I did not understand it then and it cost me many years of struggle to learn its cause. Those good people were spiritually very far away from me. I had come to the meeting expecting to find people who were very close to God. I was anxious to come into closer relations with the loving Creator, of whom I had seen glimpses in the trees and flowers, sunshine and rain, and I hoped those people would put me further on my way. When I became aware of the grimness and severity of their worship, I suspected that God was pleased with such a cruel immolation of the soul's joys, and that the sweet communion I had held with nature was ungodly. I was in the truest sense a lost child anxiously seeking my home, and when I went to that meeting thinking that I should find wise and godlike souls that could help me on my way, to my horror I found everybody and everything silently but surely whispering to me that I had been all the time wandering away from home instead of approaching it, that the beacon lights which I had already seen flash before me were not the lights of my home, but fleeting illusions only calculated to lure me to destruction. I tried to turn myself about in

obedience to what I supposed to be a divine oracle, but my natural impulses impelled me in my former course, and so the struggle of years began.

*
*
*

I at last learned the great lesson of my life and of all lives, and the song of the lark is still full of sweetness and joy for me, and crab apple blossoms are still my delight, but no doleful wail of bird or beast or imprisoned soul of fellow man can bring back into my heart the dreary loneliness of former days; for I have climbed high enough up the steep of life to see the embattlements of the eternal city which is my home. The great lesson is this, God himself by his spirit speaks to every soul whom he would teach. All other voices lead astray.

Dr. Sarak.

(As I told you last month, I requested our Congressman to write up the Dr. Sarak seance for The Life. Following is his letter on the subject.—Ed.)

Washington, D. C., May 7, 1902.

A. P. Barton, Esq.,

Kansas City, Mo.

Dear Mr. Barton:

YOUR LETTER of March 30th came while I was at home in Kansas City. It was misplaced in the mass of mail matter on my desk and escaped my attention. I suppose the matter to which you refer is now too old to be of any interest to your readers. The entertainment given by Dr. Sarak was a sort of invited affair and I therefore had some hesitancy in making any effort to uncover what appeared to me to be a plain case of fake. His first act was to cause the immediate hatching of what he claimed were some fish eggs, scraped from a piece of pasteboard into a dish with some water in it. Sarak's arms were tied tightly behind him with a strong rope by Mr. Bromwell of Ohio and myself. He was seated in a chair, the bowl placed in his lap and two sheets thrown over

him front and back, brought together and held over his shoulders by Mr. Bromwell and myself. He then proceeded to go into what he called a trance for the purpose of hatching the eggs. His body was writhing all the time and it appeared to me that the effort was to either work his hands loose or twist them around the side so far as to be able to put something into the bowl. Once I dropped my hand holding the sheet, on his shoulder and he promptly stopped the performance, came out of his trance and called to his attendant in French (Sarak himself does not speak in English) to notify us to raise our hands off of his shoulders. Another time I purposely allowed the sheet to sag in front so that we might see if any movements were going on under it, and he again came out of the trance and told the attendant to tell us to hold the sheet up higher. Finally he announced the act was completed, we raised the and there were several tiny fish in the bowl of water; his hands were still tied behind him. Just how he had been enabled to perform the act I do not know, unless in twisting and writhing his body he had managed to work his hands far enough around to put the fish in the bowl, but I was certain had the eggs been hatched by some supernatural or spiritual influence, there would have been no particular necessity for keeping him so well covered with sheets and keeping our hands off his body.

His second act was as follows: We placed a wad of cotton over each eye and then bound his eyes up securely with bandages. He then took a little rod, which it was explained to the audience contained the spiritual ether, and sat down in a chair and worked it around his eyes. As a skeptic, my own opinion was that he was working the cotton off one eye. After sitting in the chair some time, working with this rod, he arose and walked around the room, went back to the platform and painted a small picture. The work was very rapidly done and exhibited remarkable skill under the circumstances, but I am of the

opinion that he had so disarranged the bandages that he could see a little out of one eye. I was confirmed in that opinion when the bandages were taken off and I noticed one eye was red and inflamed as it naturally would be had it been covered all the time, while the other was comparatively bright.

The last act was to play a game of dominoes with Judge DeArmond of Missouri. Prior to the beginning of the game, he wrote two numbers on a card and handed it to General Hooker of Mississippi. At the conclusion of the game it was found that the numbers on the two dominoes that were unplayed, were the same as the numbers on the card he had given to General Hooker. As I was not familiar with the game I did not understand how this was done, but suppose it to be due to his skill in so playing that he forced the result to come as he wished it.

This is about the way the entertainment looked to an outsider and a skeptic. I remain, yours truly,

W. S. COWHERD.

A Good Testimonial.

(From a Thinker.)

I WAS started out on New Thought lines by accidentally looking over an issue of *The Life* some four years ago, and well do I remember how queer and unusual the thoughts seemed to me. Since that time I have done a vast amount of reading, not only on Divine Science, but also on other branches of metaphysical Science, such as Christian Science, Spiritualism, the Hindu Philosophy, "Oahape" religion, etc. Perhaps I have read too much on the various philosophies and religions pertaining to the Science of Life to make an applied and full use of any particular system of Truth revelation. But if I have been tossed about on many a wave of varying and confusingly conflicting faiths and philosophies, I have, nevertheless, picked up many an inspiring gem of Truth

and wisdom by the way, which I would not have recognized if I had confined myself to any particular system.

I have a scrap-book in which I put only the very best of the *very* best of advanced thoughts. In this book I have more clippings from The Life than from any other one source. I hope sometime to classify and arrange a compiled book of this nature with some introductory articles of my own.

If you print the (clipped) poem I send you please let me have a few extra copies of that issue and I will hand it round and help advertise the best D. S. magazine I have ever met with in all that extensive reading I have spoken of.

Junius Thurston.

Special Offer Until July 1.

ANY PERSON sending two new subscribers for THE LIFE and \$2.00 will be entitled to a year's subscription extra.

Any present subscriber who sends ten six months' trial subscriptions at 85 cent each, will be entitled to a year's subscription free.

For \$1.75 we will send The Life one year to a *new subscriber*, and to either the new subscriber or the sender, an elegant Pictorial Oxford Bible, with morocco overlapping cover and containing maps, concordance, tables and all modern helps. Used to sell for \$3.50. *Act at once.*

Mrs. Stella Neely Millard of Glenwood Springs, has just completed a Course of Lessons at The Life Home School of Metaphysical Science. Master Glenn, one of the brightest, cleverest five-year-old boys, accompanied his mama.

Mrs. Millard is strong in the "New Thought." She is developing fine power of concentration, and will make, —in connection with her excellent husband, who is in loving accord with her,—a very fine exponent of the truth as it is. They have our blessing.

C. J. B.

Bible Lessons

1902, SECOND QUARTER.

*Lesson IX. June 1.***T**HE COUNCIL AT JERUSALEM.—Acts 15: 22-33.**KEY-NOTE:** "In the freedom with which Christ made us free, stand you firm."

This council was held about A. D. 50. The question at issue was, must the Gentiles become Jewish proselytes and submit to the Jewish ceremonial law in order to be saved?

It has always been an awful but groundless delusion of religionists that man must be saved from some dreadful place or fate beyond the grave. It is now fast fading out, but is yet tenaciously held on to by evangelists and revival meeting howlers. It is essential to their business.

The only salvation men need is salvation from sin. This comes by education and the intelligent use of thought.

It had been rumored at Jerusalem that attempts had been made at Antioch to compel the Gentile converts to be circumcised and to observe the other Jewish rites. So they held a council and decided to send delegates with instructions.

The delegates were Judas Barsabas and Silas, or Silvanus, who afterward became Paul's companion.

The message was: Omit the Jewish ceremonials. We impose only these duties as to your eating: Do not eat blood or things used as sacrifices to idols, or strangled animals, and be not guilty of fornication. "From which if you keep yourselves, it shall be well with you."

This was simply a counsel of purity, and he who is pure in heart and conduct does no wrong.

Paul and Barnabas were in charge at Antioch. After

the delegates delivered their message they remained and preached for a time and then returned to Jerusalem.

An imposed duty is a burden, a bondage. The religion of thou shalt and thou shalt not is rapidly passing away. In its place we have a religion of freedom to do right or wrong, with no forgiveness or escape from results in prospect, fear eliminated and the love of right the only incentive to righteousness.

Lesson X. June 8.

PAUL CROSSES TO EUROPE.—Acts 16:6-15.

KEY-NOTE:—"Thou shalt be a witness for him to all men."

Paul began his second missionary journey in A. D. 51. It continued over three years and extended through Antioch of Syria, Asia Minor, Macedonia in Europe, chiefly Philippi, where was fought in A. D. 42 the decisive battle between Brutus and Cassius on one side and Octavius and Antony on the other.

Paul started alone from Antioch, but was soon joined by Silas. At Lystra Paul first met Timothy, a young man who went along with them and became one of Paul's most zealous co-workers, after Paul had taught him the doctrines of Christianity.

It is written that Holy Spirit forbade them to preach in Asia, and that when they started to Bythia the "spirit of Jesus suffered them not."

Then Paul saw a vision or had a dream in which a man from Macedonia seemed to appear to him and say, "Come over into Macedonia and help us." This originated "The Macedonian cry," the preachers talk about.

Macedonia, now a part of Turkey in Europe, was north of Greece. Thessalonica was its capital. Paul must have found Luke at Troas, as he (Luke) uses in his history the pronoun "we" after Paul and the others reached that place.

At Philippi one Sabbath on the banks of a river they met Lydia who was converted and baptized and had the apostles to lodge at her house during their sojourn in that city.

These missionaries claimed to act under guidance of the spirit. They thought Jesus directed them what to do and whither to go. This may be true.

We, too, may be guided by the spirit of Wisdom and Truth if we will. It is the ego self speaking in the inner consciousness.

Lesson XI. June 15.

TEMPERANCE LESSON.—Rom. 13: 8-14.

KEY-NOTE:—"We should lay aside the works of darkness and should put on the armor of light." Verse 8 says to owe nothing but love to any, "for he who loves another fulfills the law." Then verses 9 and 10 give the law that is thus filled, to wit, the ten commandments.

Love is the Essence of Being and to love is to express this Essence. In this you become superior to commandments. The law of duty is fulfilled in the Golden Rule, the law of expression in love for others.

But there is nothing here forbidding the contracting of debts. It means simply, "Pay what you owe and hold no grudge or feeling of resentment against others. This would be a cold, selfish world indeed if no one ever asked or gave trust. But do not contract debts you have no prospect of being able to pay.

It has been claimed that a debt makes an honest man hustle and practice frugality and form habits of thrift. It develops his best business qualities. But a debt you cannot pay is a hell kindler, and one you do not try to pay is a burden you must sink under sooner or later.

"It is already the hour for us to wake up from sleep."
"The night is far advanced and the day is at hand; we should therefore lay aside the works of darkness and should put on the armor of light. As in the day we

should walk becomingly.—not in revelries and carousings, not in whoredom and debaucheries, not in strifes and envyings; but put on Jesus Christ, and make no provision for the lusts of the flesh."

That dawning time is surely now. Jesus Christ is God made manifest in the flesh. Be you Jesus Christ in this sense.

Make provision for the light—not for darkness. Provide for spiritual things rather than be pandering to the claims and weaknesses of the flesh. The times of blundering in the darkness are past; it is the era of light and knowledge and power.

REVIEW.

KEY-NOTE:—"A light of nations for enlightenment and a glory of thy people Israel."

This refers to the Messiah and his gospel.

The lessons of this, second, quarter of the year have been taken from the Acts of the Apostles and have dealt mostly with the missionary work of Paul, Peter and others among the Gentiles.

We began with the conversion of Saul and ended with his missionary tour in Europe.

The subjects, references and Key-Notes were as follows:

1. *Saul of Tarsus Converted.*—Acts 9: 1-12.

"Reform, therefore, and turn, that your sins may be blotted out."

It is the only forgiveness, the only retribution, the meeting and overcoming of your own sin^s in their results.

2. *Peter, Eneas and Dorcas.*—Acts 9: 32-43.

"Jesus the Christ heals thee."

It is the only healing power, the Christ spirit in you. Drugs and magnetic passes do not heal.

3. *Peter and Cornelius.*—Acts 10: 34-44.

"God is not a respecter of persons."

Rank, wealth, honor, have no precedence in the Law of Being. Only true intrinsic worth counts before God, the worth of honor, purity, justice.

4. *Gentiles Received into the Church.*—Acts 11: 4-15.

"Every one who believes into him shall receive remission of sins."

Opening to the Christ lets in the light that drives out darkness. This is "believing into him."

5. *The Church at Antioch of Syria.*—Acts 11: 19-30.

"The hand of the Lord was with them, and a great number having believed, turned to the Lord."

Turn away from commercial trickery and be guided by your Lord in business and religion.

6. *Peter Delivered from Prison.*—Acts 12: 1-9.

"The angel of the Lord encampeth round about them that revere him, and delivereth them."

The true thoughts of your Lordself guard and protect you continually. Multiply the numbers of your guard.

7. *The Early Christian Missionaries.*—Acts 13: 1-12.

"Go, disciple all the nations."

Send out true thoughts and deeds continually to help the world.

8. *Paul at Antioch of Pisidia.*—Acts 13: 43-52.

"Through him remission of sins is proclaimed to you."

Through the Christ self only is the personal self redeemed from sin.

9. *Paul at Lystra.*—Acts 14: 8-19.

"Do thou, therefore, endure with me hardship, as a good soldier of Christ Jesus."

Endure bravely and overcome steadily. "It is the Father's good pleasure to give you the kingdom."

(The other lessons appear in this issue.)

Read new page ad. of Mr. Sydney Flower's Journal, *New Thought*, and send for sample copy. And Rev. George Chainey's ad. We advertise no frauds if we know it.

Living Thoughts.

By Muriel Strode.

I SAID, "It is desolation; it is neither seed-time nor harvest,"—but the ground lay fallow.

I complained, "It is ebb-tide, I drift in the moonless shallows,"—but another hour, a rift of illumination and flood-tide, and I swept out to the high seas.

I built around me a wall of my own limitations and forgot that a world lay beyond.

Who groans in agony of body you may relieve, but who moans in agony of spirit must heal himself.

I dreamed I fell down an awful precipice, and awoke to find myself lying on its very brink.

I dreamed I was lost in a bog and when I awoke I saw before me the will-o'-the-wisp that was luring me on.

I dreamed I was crushed by an on-rush of earth, and awoke to find my foot resting against the rock that would dislodge the avalanche.

Who would succeed a little must love much.

Who works for all works hardest for himself.

I may never take you farther than I have gone myself, but you may be inspired to press on when I tell you of the vision that I saw.

You may never fashion from the thing I wrought but you may take your reckoning from the rare design where my clumsy hands fell short.

I may avert your sorrow today but by that act I should also avert fruition.

I may relieve you of a wearisome weight, but I should also retard your progress, for not until you can bear it yourself can you possibly pass on.

Blessings may not be bestowed and curses may not be evoked; they may only be evolved.

Read This.

THIS MAGAZINE proposes to steadily maintain its place in the front rank of the exponents of sound metaphysical and New Thought doctrines. It swerves not to right or left to the call of lo, heres or lo, theres. It stands for the true healing and life inspiring principles and practice of Pure Christian Mental Science.

Extend its circulation, friends; get us new names. *And don't forget to pay your own subscription.* Many of you are behind. We must pay our bills, and can do so if you pay yours--not otherwise.

The Life is filled with original matter by the best writers and is the only department journal of its class. It is much more difficult to prepare the departments of such a magazine than it is to pitch in scraps and tags promiscuously just to fill up. Every month we must see that each department maintains its place and its integrity. This requires brains and money. You can help us to have the latter.

Improvements are constantly being added. We believe in and practice what we preach. Let us hear from you with long lists of new subscribers.

The seventh term of the Summer School of Auto-Suggestion and Mind Building, conducted by Miss Mildred Tong, Mental Scientist, and Miss Edith Levin, musician and artist, Mrs. Wm. Levin, Business Manager, opens July 1, at The Cardinal Points, East Stroudsburg, Pa. Write for particulars and catalog to the business manager.

So many requests have been received from our readers for pictures of the editors that we have concluded to give them as inserts. The one this month of myself is a copper plate engraving from the plate used in The Encyclopaedia of Missouri History just published. It is an excellent likeness. Mrs. Barton's will be given next month.

THE LIFE

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NOTICE

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

Key-Notes.

(Juno was named by the Romans for their goddess
 Juno, the sister and wife of Jupiter, and was sacred to
 her. Juno was supposed to preside over marriage and
 protect married women.)

June 1-15.

I N ME IS NOW UNITED LOVE AND POWER, EXPRES-
 SION AND MANIFESTATION, SEEDING AND FRU-
 ITION.

June 16-30.

F IDELITY IN BUSINESS, GOVERNMENT AND THE
 HOME NOW IMBUES THE HEARTS OF ALL MEN
 AND THEY ARE TRUE TO TRUTH.

The best juvenile Divine Science magazine on Earth is
Wee Wisdom, edited and published by Myrtle Fillmore,
 1315 McGee st., this city. 50 cents a year. Send for sam-
 ple copy.

Healing Thoughts

WHEN THE true metaphysical scientist is called to treat a case, he strikes at once at the cause of the difficulty, and the patient is relieved. He does not proceed in the old medicine way, which tried to engraft a drug to make the body normal.

About three weeks ago I was called upon to treat the case of a gentleman who was in business partnership with his brother-in-law who lived with him. Both men were pronounced very ill. The brother-in-law employed two drug-doctors, for his own case, and he is still lingering, and taking pills. They have informed his wife they may be able to patch him up a little, but she may "expect the worst." Poor fellow!

My patient was "examined" by them at first, but his sister, who lives here in the city, and who is one of my brightest students, hastened to him, kept the doctors off, and placed his case in my hands. But they had labeled him with several awful names. One name, which should be called "the physician's recourse," was "*appendicitis*." (It is an impossible disease! Never let it scare any one.) "Typhoid fever" also was pinned on him; "liver and kidney trouble," etc., etc. A "hard cake" in his side disappeared, after the first few absent treatments. A few days later came a letter from his sister:—

"My brother is simply *well*. He has been up^d today going about the house, singing. All have marveled at his rapid recovery. He told me today he really felt better in those parts of his body than he had in years.

"Under those doctors I do not think my Brother-in-law can last very long. He is very nervous, so much so

that it amounts to hysteria. They had a consultation to-day.

"How I wish I could express how thoroughly I appreciate your letter. I value such things from you as from no other. I know what you say is sincere, and it brought such a flood of sunshine.

"And now, with a heart truly full of love, Goodbye,
"Ever sincerely, _____."

I am sure doctors have not known that making out a patient "very sick," and fostering the fears of his friends, and focusing it all upon him, is an almost unbearable load of apprehension he thus burdens his patient with; and I would not like to think there are even some doctors who do know this, and who practice it in order to help their business! But they ought to think and arrive at the truth of this serious matter. A false cry of fire has been known to start a panic; and the cry of lagrippe in the newspapers a few years ago, started an epidemic that swept over every body that held a fear of it. The papers have been too much the organ of doctors to advertise and sustain diseases! I would like to see one newspaper clean of these infected spots.

Health is natural. Disease is abnormal. People are natural when well, unnatural when sick. Some people have not known this. When shown that this is true, they then know that it is right for them to refuse to catch diseases that are going round after empty subjects. Disease cannot get in people who are already full of ease,—who are all the time pickled in the consciousness of the truth of the naturalness of health.

When one has been born with the belief in sickness, and its dominion over him, it is hard to make him believe such conditions are not natural, for the fact that his brain is constructed also with cells adapted to that kind of thinking. As water moves down hill so their thoughts chase down the old grooves, wearing them deeper. Like the toy wagon the little boy was trying to tug to the top

of the hill, in order that he might rest. Every time the boy halted the least bit the wagon would take a new impulse downward.

The one who believes in such things is usually tugging on the hill-side, and their wheels stop still at every knoll or rock. They should here put on new courage, mount the rock, and rise a big step higher. Every trial overcome is a temporary resting place.

Never lay sickness on God! God hasn't even heard whether there be any such thing. I would be even ashamed to tell God what a chaos man has made of his perfect creation when trying to manifest it in matter! Let us hurry up and straighten things out before God does find it out in case it should ever become possible!

Oh, I do hope this will help some one to drop the idea that God goads people into being good.

It is because health is natural that it hurts one to get out of health. It hurts the fishes to get out of water, and it hurts men to get out of air. If God sent punishment to fishes for getting out of the water the punishment would fall upon the men who take them out and not upon the fishes.

When one is yielding to sickness it is never "his will," but contrary to it! "God would not that any should perish." The one who knows the law of being can instruct his neighbor who is tugging up the hill-side. He can give him words to say that will be oil to the wheels and that will awaken strength to mount higher each moment.

The chief reason why drugs sometimes seem to heal, they disgust the stomach by interfering with its natural processes, and it refuses food. It is the *fasting* thus enforced that results in improved conditions. I know some people who claim to heal all their diseases by simply starving them out. I have no doubt that such things as eruptions may be temporarily overcome in this way.

I am quite sure there is no God like that the preach-

He got to be a very strong believer in the Science.

But one day he had a trial of his faith that weakened it considerably.

He came to me one evening and said, "Papa, Christian Science is no good." "Why do you think so, son?" I asked. "Well," he said, "I was running along on the railroad on my way to school this morning and fell down and struck my knee on a hard knot and it hurt awful bad. I jumped up and ran on and kept saying, 'It don't hurt a bit; it don't hurt a bit,' but it did hurt, just the same."

Later on he learned how to use the word and the thought together so as to get a better result and he believes in the Science more now than ever.

One evening Tommie and Willie kneeled down by their mother's knee to repeat the Lord's prayer before retiring. Tommie said it first, then Willie began. When he came to the words, "Give us this day our daily bread," Tommie nudged him in the side and whispered in his ear, "Strike him for pie, Bill." He thought his own petition for bread would supply that need and Bill might secure the dessert.

Here is a letter from a little girl away out West:

Ennis, Montana, May 8, 1902.

Dear Mr. Barton:—

Since you requested letters, I will write one.

I am ten years old and am in the fifth grade at school.

I love flowers and birds. I would like to be able to know an orchid when I see it. Larks and robins play in our door-yard every morning.

I live about sixty-five miles from the great Rocky Mountain Divide. The mountains are still covered with snow, but it will be all gone nearly in June; then the scenery will be beautiful.

I would be glad to have a letter from some of your little friends.

With much love, Zora Ellen McKee.

Let us have more letters for this department. All you

big little folks write.

Here is a beautiful poem written by a school-mate of mine, Eugene Field. He loved little children and often wrote poetry about and for them.

WYNKEN, BLYNKEN AND NOD.

Wynken, Blynken and Nod one night
Sailed off in a wooden shoe—
Sailed on a river of misty light
Into a sea of dew.
"Where are you going and what do you wish?"
The old moon asked the three.
"We have come to fish for the herring fish
That live in the beautiful sea;
Nets of silver and gold have we,"
Said Wynken,
Blynken
And Nod.

The old moon laughed and sung a song
As they rocked in the wooden shoe;
And the wind that sped them all night long
Ruffled the waves of dew;
The little stars were the herring fish,
That lived in the beautiful sea.
"Now cast your nets wherever you wish,
But never afear'd are we!"
So cried the stars to the fisherman three,
Wynken,
Blynken
And Nod.

All night long their nets they threw,
For the fish in the twinkling foam,
Then down from the sky came the wooden shoe,
Bringing the fishermen home;
'Twas all so pretty a sail, it seemed
As if it could not be;
And some folk thought 'twas a dream they'd dreamed]
Of sailing that beautiful sea
But I shall name you the fishermen three:
Wynken,
Blynken
And Nod.

Wynken and Blynken are two little eyes,
 And Nod is a little head,
 And the wooden shoe that sailed the skies
 Is a wee one's trundle bed.
 So shut your eyes while the mother sings
 Of wonderful sights that be,
 And you shall see the beautiful things
 As you rock on the misty sea
 Where the old shoe rocked the fishermen three—
 Wynken,
 Blynken
 And Nod.

LADY in Iowa writes:

March 22, 1902.

A "I want to thank you for the relief you gave me the night of the 20th just after 12 o'clock. I had been coughing almost constantly all the evening up to that time with no sign of stopping. Then the thought came to ask you, telepathically, for help, which I did, and in a few minutes I felt great relief. The irritation left my throat, and I stopped coughing. I had been raising so much I wondered if I should not have to cough to clear the air passages before morning. But I thought you would attend to that so I went to bed and slept until morning.

"Mr. T. says it was my imagination that helped me, for how could you know? Imagination is a good thing, but I never had any strong enough to help me as I was helped that night.

"I think you are the strongest man I know of—not like Sampson, but in the speaking of true words that take effect so quickly for good.

I thought *The Life* was as good as it could be all the time and there was no chance to improve it. But you have improved it and made it easier to take care of without getting it soiled or worn out in handling. I send \$1.00 for another year. I should feel lost without it."

Extend the circulation of *The Life*.

Correspondence	

BROTHER BARTON: How is it a man with your understanding don't seem to explain the difference between the Lord Jesus Christ in the resurrection from the Word by whom all things was made and created, from that of the person of Jesus Christ, while there is only one Jesus Christ, yet according to Paul in Rom. 8:19 there is two resurrections from the one seed? Please give us your best idea on this.

D. J.

Answer:—I have given this letter just as I received it, except that I corrected the spelling of seven misspelled words in it.

This good brother is earnest and sincere and an active worker in the cause of right as he sees it. He has published a book or two (I suppose the printers corrected his awful spelling) and has made several efforts to save me wherein I have dared to differ from him and Paul. He has more than intimated to me two or three times that I am groveling in very dark darkness and ought to take a few lessons of him and Paul.

I confess I am not quite clear as to his meaning in this letter. I very early learned the difference between the man Jesus and the Christ spirit, and have always made the distinction clear in my teaching. The word by which all things are made and fashioned is the idea or thought embodied in it. For example, the ideal picture in the artist's mind is the creator and soul of the picture on the canvas.

As to Paul's theories about two resurrections I must say Paul had some theories that were visionary and vague and some that had no foundation in reason or fact. I know of but one resurrection and that is the rising of the soul from among dead forms and beliefs of death into the

light of Truth and understanding. And this may be a continual process having what we have called death for one of its steps.

And even this is not, strictly speaking, a resurrection, a rising again after having died. In this sense there is no resurrection, for nothing ever really dies. Every progressive step is life unfoldment and advancement of understanding.

A lady in Pennsylvania writes: "I am at a loss to know what to teach Ruth" (her little girl) in regard to God and the Bible. Can thee suggest a thought along this line? She asks a great many questions and I want to give her only truth. I am always careful to call her attention to the Good Father who makes everything and is in all. What does thee teach thy children about Jesus? I have tried to impress it on Ruth that he was the best and purest man that ever lived and that all the world loves him because he was so good. She has never gone to Sunday School, just because I do not want her to be taught the orthodox view of the Bible; neither do we attend church.

"I get great pleasure and profit from thy Bible Lessons in The Life. I am constantly, as opportunity offers, assuring Ruth of God's love and tenderness and the protection that is always around her."

Answer:—Children very often ask questions that puzzle older heads to answer. It was probably some old codger who found himself unable to answer his little boy's questions that originated the foolish saying, "Children should be seen and not heard." Such nonsense!

I feel perfectly sure that Ruth is being trained aright, while she gives her good mama many a valuable lesson. I learn a whole lot from my kids.

When your child asks questions, answer them the best you know. Sometimes you will have to say, "I cannot

explain that to you now, dear; when you are older I will try to make it all clear to you," as we had to tell little Beatrice a few days ago when she asked, "How are babies made?"

Lead the child to think of God as the all-present Good and Life and Light, and of Jesus as a great prophet who manifested more of God than other people have. I would counsel this good mother to not be anxious about the little girl. If there is anything on earth that does not need saving—except from foolish parents and teachers—it is a little child. They naturally have a more correct idea of God than most preachers and Sunday School teachers have.

L. H. Alleman asks an explanation of Matt. 25: 31-46, which is believed to be a description of the "last judgment."

I will quote only verses 41 and 46 to which my correspondent calls special attention.

41. He will then also say to those at his left hand, Depart from me you accursed ones, into that aionian fire, which is prepared for the adversary and his messengers.

46. And these shall go forth to the aionian purifying; but the righteous to aionian life.

I have given as correct a rendering of the Greek original as the English language can express it, following Wilson's version.

Learned commentators aver that wherever the Hebrew word commonly translated "curse" and "accursed" occurs in connection with the name of God, it should be rendered *bless*. It is actually so rendered many times in our Bible, as Gen. 33:11; Judges 1:15; 1 Sam. 25:27; 2 Kings 5:15. The same is true of the word here translated "accursed." God cannot curse anything.

Fire is a symbol of purification in all figurative language. Aionian fire is spiritual purifying. This enables the erring to overcome the adverse conditions of life, the

which is a *crisis*. It is a brief experience, a departing from the light if you like the term, but salvation comes straight off. We are, was ever damned.

The word I have rendered "purifying" in verse 26, is *καθαρισμῶς*. In the common version translated by the word "purification" it does not mean punishment as torment. It is from the Greek verb *καθαρίζω*, which means, 1. To cleanse as if a tree. 2. *Ἰν καθαρίζῃς τὸν καρπὸν*, as a coachman cleanseth his horses. 3. *Ἰν καθαρίσῃς*.

So *καθαρισμῶς* *ἀποκαθάρσεως* here signifies spiritual chastening or *κατακλιση* or purging through which comes salvation.

Thus every day is a day of judgment when the Christ comes to his throne—place of power—in the heart. There is no eternal punishment or torment in the souls of men. God is love.

New Books

MR. HENRY WOOD, the eminent author of many great books, has this to say about our new book, 'Life's Spiral: Stepping Stones and Highway Views':

I have read the dainty booklet with interest and pleasure. It breathes the true spirit of the inner life, and its perusal by any one who is in any degree responsive to the Universal must prove helpful and inspiring.

There cannot be too many such expressions of ideal Truth for there are hungry souls everywhere waiting to be fed. Each varied soul utterance finds a lodgment in the consciousness of that uncertain number who are just fitted for that special presentation. This gives each author his own special audience and how beautiful that the moral order is constituted with variety in unity! I hope that 'Life's Stepping Stones' may have a merited wide circulation."

Easter Offering is a tastily gotten up booklet of Easter poems, by Sarah Elizabeth Griswold of this city. It is printed in green ink and fastened with silk and gold cord, in buff deckle cover. I don't know the price, but I think if you will send 25 cents to Religious Liberty Pub. Co., Kansas City, Mo., you will receive a copy by mail.

In the True Light of Immortality, Who Am I? is the title of a 70-page, paper bound book by N. David Jensen, B. D. O. C., Denver, Col.

I don't know the price. Write to the author, 1239 Santa Fe Ave., Denver, Col., and ascertain. He keeps a line of good books and papers for sale there and has some good things to give away.

I don't know what B. D. O. C. attached to his name stands for. I thought of Book Dealer on Change, or Bone Dry Old Chap; but I suppose I did not guess it.

Anyhow, his book is beautifully printed on good paper, and is unique and peculiar, to say the least.

The chapters are headed only in the index where they are called Parts. Almost every sentence is tinged with Bible.

Many good scripture affirmations appear in each chapter, and the author breaks loose into rhyme occasionally, like this,

"A literal heaven and a literal hell,
Is a sounding brass and a tinkling bell;
Mortal mind run swift and very fast,
But lost his heaven and hell at last."

The book is full of very bad grammar, and the printer did not correct all the spelling. But what does that matter just so it is filled with the true spirit? If the author succeeds in revealing to any who do not know, who they are, he has done a great work. As for myself I read the inscription on the Delphian temple, "know thyself," long ago, and have ever since made a pretty close study of the lesson, found only within. I don't believe anybody can

tell me a thing I don't already know about myself.

Bro. Jensen's book says this for itself in closing, in big, black type:

"Yes, this is me, let me preach always for you. Freely you have received, freely give. Send me on my way to do others good; I am a worker for what I can do. Keep me no longer than to eat and digest what in this little me, is for you. So Don't Forget to Give Me Away, Please Thank You, Good Bye."

Bro. Jensen is a good, earnest, honest man and keeps our books for sale and takes subscriptions for *The Life*. Call to see him and patronize him.

The Metaphysical Pub. Co., New York, has sent out two pamphlets, "The Regeneration of Society," and "The Dream of Self-Consciousness," and a brochure, "Is Evolution a Cosmic Fact?" all by Frank H. Sprague. They are written in a clear, logical style and the arguments are convincing. (I do wish publishers sending me books would always let me know the price. I might send them some orders.)

Stockham Pub Co., 56 Fifth ave., Chicago, has issued another book by Edward Carpenter, author of "Towards Democracy," and "A visit to A Gnani."

The title of this new book is, *Love's Coming-of-Age, a Series of Papers on the Relations of the Sexes*. It is elegantly bound and executed and sells for \$1.25.

The titles of the chapters are, The Sex-Passion; Man, the Ungrown; Woman, the Serf; Woman in Freedom; Marriage: A Retrospect; Marriage: A Forecast; The Free Society; Some Remarks on the Early Star and Sex Worship.

So many incompetents have written on sex, marriage, etc., only because they believed the subject would sell the book, that we have a sort of tired feeling when we read such a title. And they all claim to handle the subject "in plain, but chaste language, fearlessly," etc. Leroy Barrier got two years in the pen for his fearlessness in this line.

But Mr. Carpenter's book is chaste, readable and instructive.

A lady in Arkansas recently wrote to inquire about treatments she wished to have for herself, her boy and a colored servant. I wrote to ask a few questions about the cases, give terms, &c. I took up the boy's case first in my letter and then that of the servant. When I reached that of the lady herself I said, as I felt strongly impelled to do, "As for you, you will be well by the time this letter reaches you and will need no further treatments."

Before this letter of mine reached the lady she wrote almost a complete answer to it, and said in her letter, "I do not know if you treated me or not, but, anyway, the trouble in my ears has entirely disappeared."

Several times I have obeyed an impulse to declare instantaneous healing for persons applying for treatments, and in no instance has it failed to be as declared.

The Life.

THE FREE Press is pleased to note that The Life, which has heretofore been issued as a weekly paper, is to be combined with the Holiday Extra, and beginning January 1st, 1902, will be sent out a fine Christian Mental Science Journal in magazine form, combining the features of both papers, with new departments.

It seems hardly possible for the proposed combination to achieve a greater degree of usefulness and perfection than have the old papers; but the aggregations must necessarily be richer, fuller and more of it. It has stood at the head of all metaphysical weeklies and none will doubt the possibilities of the united powers of the two editors, A. P. and C. J. Barton.

The new magazine with the old name—"The Life"—will be sent out from the old office at 3332 Troost ave., Kansas City, Mo., at the popular price of \$1.00 per year.

Any reader of the Free Press who may wish to keep in step with the evolutions of the practical and conservativé in metaphysical teaching and the practice of healing the sick and redeeming the sinful with its applied words will do well to subscribe for this publication. Subscriptions are received at this office.—Mt. Pleasant (Ia.) *Free Press*.

VRILIA HEIGHTS, located in the woods on one of the most beautiful lakes, is a center for those desiring knowledge of metaphysical philosophy and development in spiritual consciousness. Nature has been prodigal in giving a combination of water and wooded hills to delight the senses, but added to this is the association of souls with one intent—to learn the highest and best philosophy that will lead to sweetness and strength, to illumination and power.

Vrilia Heights has all the attractions and freedom of camp life, but added to this is the opportunity to listen to lectures on metaphysical philosophy and through wise leading to grow into consciousness of the Self. The morning meditations are always a source of power and helpfulness. In these all are invited to contribute of their thoughts, and even the most timid are led to give experiences.

Able teachers will always be on the ground to give instruction. Dr. T. Y. Kayne, of Chicago, will begin a course in Metaphysical Healing July 27th, to continue three weeks.

The people who have hitherto spent several weeks at Vrilia Heights testify: "The life and its lessons are a never ending resource upon which to draw for strength and light." Harmony and unity of thought is sought, never losing sight of the one aim—growing in consciousness.

For particulars address—Dr. A. B. Stockham, 56 Fifth Ave., Chicago, Ill.

Extend the circulation of The Life.

Little Lessons in Elohim.

(Continued from page 248.)

the idea of the man. The inventor's machine is not his invention, but the model of his idea.

As the idea is improved, the model improves; and, in turn, the yet imperfect model is a suggestion to the thinker to think more deeply in order to produce a better model by erecting a better ideal standard.

We find through reasoning that the God we have been bowing before is not the Infinite Powers in whom we live and move and have being, but man's idea of the Powers; and we have been so long side-tracked upon this idea we have transformed the human species, dressed it up and set it down enthroned. Many have made a model of their own idea of God; as each differed from every other model, they were only fit for the worship of the ones who made them.

Ideas are always limited in space. Even God's idea of Man being imaged, was less than the Universal. It is so of necessity. Only one Universe is possible. Every effort to create or make, even in idea, must be limited.

Man has ideas because he is an idea. He produces his kind. Man is the Divine Idea of Infinite Mind; therefore he is true to his nature only when his own ideas are of the divine character.

The way to live, then, is explained in this. Know that you are in Essence or in Idea divinely perfect, and the object of your living is to proclaim it out of the joy of knowing it.

I need not tell some mother or father or merchant or farmer or teacher or preacher how to *act* in every little turn peculiar to their work in life, if I can tell them who they are and what they are here for, since, when they know *this much* they will not be at a loss to know just the step to take in any case that may come up, it matters

not how great or how minute.

When one knows the Truth *it* guides him into *all* truth.

It is this knowledge that makes the countenance serene and happy. It was the lack of this knowledge that made us sit in church with doubtful countenance—feeling the wrath of God we knew not what for,—one eye-brow up, in willing audience, and the other eye-brow down, in doubt about our depravity and helplessness. All children born while their parents were side-tracked by Tradition, have been born with the doubtful countenance and with wrong ideas of who they are and how they should live.

Nothing but hammering away with Right Thoughts until all the old grooves wherein false beliefs raced up and down in the brain have been smoothed out, and true ideas are instilled.—nothing but REGENERATION can set such children free and start them right.

Regeneration means much. It is a complete wiping out of all false thoughts, and the re-instatement of natural and divine ideas. And that is all it does mean.

Those who have read my little book, *The Mother of the Living*, know I hold that what a man is at birth, he is, more or less, all through this life. The boy who deceives his mother or teacher, will deceive his wife and his business partner. It takes lots of wrestling to Regenerate a side-tracked child.

Catholicism says, "Give me the child, and you may have the man," and though much good has come out of it, the tendency of their method is to cover up error, to whitewash, rather than to Regenerate. Catholicism does not in this, begin at the foundation. Right Thinking *in the Parents* must be secured, so that correct ideas may be practicable, and *right conceptions made sure*.

This world can never be right until it is born right. "How to live," says Herbert Spencer, "that is the essen-

tial question for us. Not how to live in the mere material sense only, but in the widest sense. How to use all our faculties to the greatest advantage of ourselves and others—how to live completely. And this being the great thing needful for us to have, is, by consequence, the great thing which education has to teach.”

It will take the true education from within, to bring forth and establish in the soul the true and original character of the Real Man. True education is regeneration, for it brings forth the inner life to supplant and transform the outer.

The prime effort of every teacher in the world should be to help the pupil to know what he is and why he is living. Set all the true lights aburning in him. Know when you begin with him that he has all the Elohim Powers in him, and that the glare of false light you see in his life is from the smoky lamps of tradition while in the side-tracked car.

Prof. Lyman C. Newell, Ph. D., teacher of physical science in the State Normal at Lowell, Mass., in that splendid little book, *The Teacher's Problem*, published by The Metaphysical Club, 200 Clarendon st., Boston, Mass., says:—

“Education is the development of a consciousness of the truth.....

“When truth appeals to pupils with dynamic power, they are being educated.”

I wish I had room to quote this entire work. The teacher must have the true consciousness himself, before he can know what to do in each instance to develop the best in his pupil.

When my first baby was five months old I helped Mr. B., in the Wellsville School. He had the principalship, I the highest grade, consisting of forty children ranging in age from ten to twenty years.

I remember how fearless and confident of success I

felt, when the board told us "how hard that room was to govern," what "bad boys they were and what thoughtless girls." They said Mr. Brown had failed though an athlete, and Mrs. Carr was driven to tender her resignation. There were a few boys they felt sure I could do nothing with,—especially one, John Kelly.

When school opened a rather boisterous band of boys and girls filed in, and began selecting their desks. John came also. Dropping into the seat behind the desk farthest from me, he folded his arms on the desk, placed his chin upon his arms, and followed me with his eyes.



A round, boyish, strong, Irish face, soiled up to the eye-lashes and down to the eye brows, shone beneath a stack of dark hair that did not hide the well-formed head, nor

obscure the brow below which, quizzical half-thoughtful blue eyes (with the remnants of several smiles still in them), looked out from dark, curling lashes.

A widow's son—one of several children. The old clothes bespoke this. But the clothes turned into rich robes as I looked at him, and I knew they covered the kingliest king,—Elohim's Idea divine. The remnant of the smile led back to the Whiteness of the Real Character, and I saw only the truth and purity there.

He had a right to look questions. Was I not upon the witness stand for myself? I was to be his teacher! My breath was pretty full when it occurred to me that this

was the lad they had all been fighting and labeling "bad!"

While busy organizing my classes and arranging things in order for business, I found I would need some assistance. Looking over the school I said, "I wish to find some one who can help me in this important part of the work." My glance then rested upon the "bad boy," and I continued, "I think John Kelly is the one who can do this just right for me. John will you kindly come and help me?"

You ought to have seen that boy's face. My words were magic. He grew earnest, rose up at once, with a firm but gentle "Yes ma'am,"—and no trained gentleman could have shown more courtesy nor have performed the work more efficiently.

I had "met the enemy" and had *won*. So had he! And when, in the afternoon, John returned to his desk, his hair was smooth, his hands clean and his face shining.

I had said nothing about washing his face and hands.

It would have been my mistake to do so. My office was to call forth the cleanliness within, and let it lead him. My words recalled to him his true Nature, the true way, and he became a model student. Later he was the mainstay of his widowed mother.

Last Dec. holidays, one of his school-mates said to me, "John is doing splendidly. He has a flourishing business, is married, and is a useful and highly respected citizen."

When one knows himself, it does not change him what others may think, and their teaching cannot side-track him. It is the key to all truth.

Over the Delphic Temple the Greeks wrote "Know Thyself." The Greeks first conceived the idea, then painted their pictures. And this is why their models excelled all others.

One should get the true conception of what he is in essence, in idea, then will it appear what he is living for, and he will enter the way to it. He will make his model like his idea.

C. J. B.

After a visit to one of her relatives, our dear friend, Mrs. A. W. Partridge, who was a student at The Life School last winter, closes a letter by saying: "O, I must tell you that I didn't see the March number of The Life until I came home. Just imagine my surprise and delight at what greeted me the first thing upon opening it. I was face to face with the dear children, Ralph and Beatrice. It took me right back to the parlor with the open grate, where we had spent pleasant hours. With Love to all,
 "Your affectionate friend, Abby W. Partridge."

No one guessed the title of our leader this month. My announcement excited considerable curiosity. Next month the title of our leader will be the name of a distinguished American citizen, now deceased; but it will not be a biography, nor a criticism, nor an eulogium. It will be a Science Lesson never before taught, founded on a career full of startling incidents.

On Monday last the Rev. John H. Houghton of the Episcopal church, in Denver, and President of the Ministerial Alliance, made a speech before that body declaring his belief in Mental Science. He was followed by other ministers who also declared their belief in Mental Science. --*Colorado Graphic.*

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Have a copy of New Thought sent to your friends. We send a copy anywhere on receipt of 2c stamp to pay postage.

Ella Wheeler Wilcox, writing in the New York Journal, advised her readers to get our magazine and read William Walker Atkinson's writings therein. Mr. Atkinson is co-editor of New Thought and his writings are only to be found in our magazine. He writes for no other paper. That was a great compliment which Mrs. Wilcox paid us and we appreciate it. She is esteemed as a woman of sweet, sound mind and her advice is sought by men and women everywhere.

We have taken precautions to preserve complete sets of New Thought for the year 1902 and you can always have your subscriptions begin with the January number, thus securing a full set of Mr. Atkinson's writings.

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The New Thought Publishing Co.,
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The Life

New Series

July, 1902

Vol. 2, No. 1

A MONTHLY MAGAZINE OF
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EDITORS & PUBLISHERS
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P 1

C O N T E N T S

Frontispiece, Portrait of Mrs. C. Josephine Barton.

Edgar Allen Poe..... 3
Influence of Fear in Public Affairs..... 6
Meditations 9
New Books.....13
Heresy15
Bible Lessons17
Life Thoughts, Poem.....23
Key-Notes.....24
Healing Thoughts...25
Correspondence33
For the Children..... 36
The Beautiful Life.....39
Little Lessons in Elohim..... 41

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Edgar Allan Poe

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THE LESSON OF A LIFE.

THE SALIENT incidents of Poe's life are, briefly, these:

He was born in 1809. His mother was an actress and his father an actor.

Both parents died two years after his birth, and the orphan was adopted and educated by Mr. John Allan, his godfather.

He was always restless, nervous, morbid, and had a passion for games of chance.

He quarreled with his godfather, who was wealthy and childless, until his second marriage, and was disinherited by his guardian's will.

He then went to Greece to help the Greek patriots in their struggle for liberty. Later he became a West Point cadet, but was finally expelled from the U. S. service for disobedience and neglect of duty.

He was connected as writer or editor at different times with the Southern Literary Messenger, the N. Y. Quarterly Review and Graham's Magazine. He was one of the most thorough reviewers that ever wrote.

He never "dashed off" anything. He was a most painstaking writer. When the first chapters of Barnaby Rudge appeared, he predicted and prefigured the entire plot and course of the story as accurately as if he had read it all.

He wrote many stories, the most noteworthy of which

are Hans Pfaal, Gordon Pym, Ligia, The House of Usher, The Murders in the Rue Morgue, Marie Roget, The Descent into the Maelstrom, The Black Cat and The Gold Bug. They are full of startling, thrilling incidents and weird situations.

His "Philosophy of Composition" is a half serious, half satirical production of deep merit. His work on Astronomy is worthy a place in our University classes. It is of great value scientifically and as an imaginative and prophetic creation.

He holds a high rank among poets, although he wrote only three really great poems: The Raven, The Bells and Annabel Lee. The most original, inimitable, wonderful, musical, soulful poem in the English language is The Raven.

For eight years of his brief, eventful career Poe divided his time between a fierce struggle to keep the wolf of starvation from his door and watching by the bedside of a sick wife whom he loved with a passion that was sublime. Can we wonder that in his last years he resorted to the nepenthe to be found in opium and intoxicants? This prevailed chiefly after the death of his "lost Lenore." He survived her death only two years.

He failed to make a living by literature because he did ten times as much work as he was paid for. He got less than \$10.00 for that immortal poem, *The Raven*.

Poe has been grossly slandered and misrepresented by his self-constituted biographer, Griswold. Mr. Ingram has proven this in his excellent review, and given this strange life its true setting.

Poe died, it is said, of delirium tremens, at the age of forty.

"The feelings to which he appeals are simple but universal, and he appeals to them with a force that has never been surpassed."

This is the life story, the foundation; now for the les-

son.

I will name this lesson

HIDDEN DYNAMICS.

The influences which produced the marked results seen in the life of Edgar Allan Poe were both prenatal and circumstantial. The tragic, imaginative and erratic elements in his character were implanted there through the mother's mind from the stage career of both parents. And there was also, of course, a deep meaning to him in the peculiar combination, chemically considered, of the two parental mentalities and souls.

Then followed the orphan's lot, the education, his relations with his guardian, the environment of associations, the great love and its tragedy, and the business experiences and failures.

Behind all the undying results was a hidden power that shaped and endowed them. In every life there is such a power or influence at work, producing or retarding the deeds that live forever, or evaporate in a day.

Why is it that a deed, a poem, a song or a book will sometimes ring round the world and seize hold of the hearts of mankind with a resistless force, while many another seemingly more worthy or grand fall flat into the grave of obscurity? It is because that which lives appeals to that which is universal and integral in the human soul. And it so appeals because it is backed and produced by a sincerity that is born of the spiritual elements of the doer, the writer or singer.

I heard an actress sing a song one night, a song we had often heard but given little attention to. She was at the time in great mental and physical anguish but rose above it, though the emotion quavered in her tones. The vast audience recalled her again and again, not knowing her condition. She responded, triumphing over her feelings. Ever since that night those strains, with the sigh of a wail in them, can be heard everywhere. They were

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Edgar Allen Poe..... 3
Influence of Fear in Public Affairs..... 6
Meditations 9
New Books.....13
Heresy15
Bible Lessons17
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not yet drawn," says Emerson. But we need not wait like Napoleon's greatest marshal, Massena, for the battle to begin to turn against us that we may "arouse our powers of combination and put on victory as a robe." We may seek and know these latent powers and learn to call them forth whenever need or desire demands.

"Know thyself" was inscribed over the door of the ancient temple at Delphi. But men have not yet learned the lesson. It is a most important one, and we now begin to know that it is possible in a deeper, broader sense than we have ever dreamed of before.

In the silence every day study yourself and by the use of the word bring out and activize your powers. Do not wait for hard conditions to compel them into action. Do not depend upon the excitant of necessity nor the compulsion of a tragedy to arouse the hidden dynamics of your mind. Be master of your own mental action and of your destiny. Be Lord of your own creations and creator of your own conditions. You may. Begin now.

Influence of Fear in Public Affairs.

Written for The Life.

KING EDWARD VII. is ill, as I write this, and his coronation has been indefinitely postponed. The season of pomp so long looked forward to by the English people has given way to one of extreme anxiety. Those Americans who went abroad to spend their money on the pageant must be seriously distressed because of the fact that an opportunity has vanished for the display of their financial power. But there is a distress that has deeper root than theirs. The disturbance caused by the King's illness is worldwide, affecting to some extent the markets everywhere, and without doubt causing loss to thousands. There are men in New York and Sydney, Paris and Vladivostok who will go hungry because of the condition of the man at Buckingham Palace. In real truth,

the royal sufferer has not one-tenth the weight in the affairs of Earth that many another untitled person possesses, and if he should die and the news of his death could by some means be concealed the business of the world would feel not the slightest shock; humanity would continue on its way as though nothing had happened.

But the people of all nations are knit together by a tie of sympathy that is as deep as our nature itself. The most hardened criminal will be touched by reading in a year-old newspaper of the death of the child of a stranger. Mortal enemies have been made friends by a deep misfortune falling on one of the parties to the quarrel, and, as in this instance of the sorrow brooding over England, all hearts are touched because, no matter how ephemeral we deem his influence, we know that Edward's subjects generally hold him in respect and will be hurt if he suffer.

Back of this sympathy, however, is in most hearts an influence that is yet more powerful. It is the fear of the unknown, revealed in the common run of humanity on the slightest provocation, or upon no provocation at all. Should Edward die, the apprehension of the world as to what might happen next would outweigh in real effect all accruing results of his removal and of our sympathy for his bereaved people. It is this fear-influence that gives agony to the inexperienced mother when her child is slightly hoarse; and makes every financier take a tighter grip of his money bags when he learns of a bank failure; it induces the nervous person to start at every clap of thunder or grow wary of cyclones on a gusty day; it causes the traveler unused to trains to feel like his coach will leave the track at every rail-joint, and it makes a mighty risk of a steamboat trip on one of our lakes.

What a groundless fear it is, this fear of the unknown! To those who know that God is good, and that results come to us only as they are invited by our thought and deed,—to those who have an instant consciousness of

those truths which we see set forth in *The Life*, there is freedom from the fear of the unknown. For what is not known, like that which is known, is Good. As far as science reveals to us the Character that is back of nature and all events in nature, we know that character to be Perfection—let us judge what may be by what has been, indeed, and not fear for ourselves the lawful results accruing to others.

The King, we are told by the press dispatches, is somewhat superstitious, and has for months been disturbed by a prophecy made at his birth, to the effect that he would never be crowned. Doubtless thousands of prophecies have been made that he would be crowned. Why should he select the most improbable, and thus assume a mental attitude that must go far toward making his illness as serious as it is? Truly there are some dark corners in the minds of those who have had vast opportunities for enlightenment. E. J. C.

At a recent W. C. T. U. convention in New York, one of the delegates told about a woman of criminal tendencies who died in 1827. "Her descendents have been traced," said the speaker. "They number 800. Seven hundred were criminals, having been convicted at least once each. Thirty-seven were executed for murder. This family has cost the nation \$3,000,000." This is a violent illustration of the old mortal law of heredity. Is it not a glorious truth that we have learned how to overcome it, so that no one need be a criminal, nor an invalid, because his or her parents were? By taking thought we may *be ourselves*.

The August issue of *The Life* will contain a new and very forcible and practical lesson on Concentration and the Silence, under the title, *Born From Above*.

Extend the circulation of *The Life*.

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9

Meditations

By Kaxton

IT IS a significant fact that when Jesus opened his mouth to teach the multitudes his first utterance was, "Blessed are the poor in spirit: for theirs is the kingdom of heaven." This utterance is the text of the great sermon on the mount. It is also the statement of the dominant principle of the life of the master. At the same time nothing could be in more direct antagonism to the ruling spirit of the age when Jesus sat on the mountain and gave to the multitudes the fundamental doctrines of humility. The arrogance of the Roman Empire had impressed itself upon the world, and the most evident lesson inculcated by its sweeping domination was that proud assumption which was the necessary concomitant of success. The vainglorious Pharisees and Sadducees had left no place for humility in their religious system. Everywhere the proud were in power and living upon the fat of the land, and the humble were ground down to positions of abject and cringing poverty. Jesus saw this and felt keenly the injustice of it. He knew that the arrogance of the ruling classes was the sure prophecy of their downfall, and he opened his mouth and, with all simplicity, said, "Blessed are the '*ptochoi*' (the cringing ones) in spirit, for theirs is the kingdom of heaven." He surely referred to the same down-trodden classes when he said, "Blessed are the '*penthountes*' (the grieving ones) for they shall be comforted." These are also the meek whom he declared should inherit the earth. This doctrine was subversive of the existing order of things and it is not surprising that it was rejected by those who were in power.

*
**

That this doctrine of Jesus is sound philosophy his-

tory has amply proved. Jewish pride was quickly broken and Roman arrogance in due time had its downfall. But this principle enunciated as one of the fundamental doctrines of the kingdom of heaven is operative in individual lives as well as among nations and classes, for a nation is only a collection of individuals and the fate of a nation is locked up in the character and lives of the individuals who compose it. The doom of a nation may be read in the pride of its citizens. But this doctrine of humility is easily misunderstood. Those who cringe in servile submission to the vain assumptions of pride are not fulfilling the law of Christ. Jesus and his followers stood up in fearless but not proud defiance of the arrogance of the age in which they lived. Base servility is the stuff of which the freaks of fortune have often made tyrants and despots.

* *

The key to the attainment of the blessings promised to the poor in spirit is a just estimate of one's own character and strength as viewed in comparison with environing forces, whether personal or otherwise. The most important injunction ever laid upon the human race is, "Be not deceived," and the most insidious and dangerous deception to which the soul of man can be subjected is self-deception. In the over estimation of an associate there is always danger; but in the over estimation of one's self there is certain disaster. A few days ago I heard an old and thoughtful student of human character say that he could count on the fingers of one hand all the men of his acquaintance who had not in some way over-rated themselves. The apostle Paul was very persistent in charging the early Christians not to think too highly of themselves. The boastful bigot may flourish for a time, but the lesson which destiny has in store for him usually comes in the form of downfall and disaster.

* *

Xerxes mustering his countless hosts to crush

Greece, ordering the waters of the Hellespont to be whipped for wrecking his bridge of boats, driving his troops under lash to attack the Spartan patriots at Thermopylae, and reducing to ashes beautiful Athens, the eye of ancient Greece, was a fitting type of arrogant assumption. The Greeks, with their citizen soldiery, banding themselves together in view of their mighty enemy, abandoning their homes to Persian cruelty, concealing in various places of safety their wives and children and finally trusting for the final issue to the little fleet at Salamis, showed much of the spirit of one who carefully weighs his own powers before every great endeavor. The Persians, defeated and terrified before the patriot bands of Greece, and the shouts of victory bursting from the rocks and hills of the birth-place of human liberty, present a fitting sequel to this characteristic race-struggle of conscious, modest right against bigoted, arrogant might.

* *

The story of David and Goliath is certainly true in philosophy whether or not it was an actual occurrence. There are many Goliaths still plying their methods of vainglorious assumption and display. There is many a duplicate of the haughty Xerxes still hoping to crush the plain lovers of truth by a mighty assumption of influence and power. But the results will be the same wherever and whenever the battle is fought. The true Greeks of plain, incisive, logical thought are sure to stand in the contest, as they have ever stood, with unbroken phalanx, while the straggling, shambling hosts of Persian assumption and pride will be scattered in utter confusion and hopeless rout.

* *

The proud Goliaths of bigoted and blind assumption grow warmly indignant at the unadorned, unarmored Davids of simple common-sense truth. But these very Davids, breathing the air of freedom, reflecting in their bright

faces the sun of truth, have a simple lesson to give to the world and to these proud Goliaths; and this lesson, like the smooth stone from the Hebrew lad's sling, will go surely to the mark. There will come to these self-deceived giants a sudden revelation. As the smooth stone struck the mighty Philistine as a thing that had never before entered his head, so the naked truth, in all its simplicity, shall be driven home by the free sling of the Davids of logic, and the great, ponderous giants of bigotry will also receive something into their heads which has never been there before.

*
* *

The glory of the Goliath and the proud Persian is but for a day. The glory of the David of truth and the Grecian band of logic fades not away. But there are some who prefer the glory of the Philistine and the Persian for a day to the glory of David for all time. They are not so wise as Paddy who deserted the army and fled when a battle occurred, saying, "Faith and I'd rather be a coward for two minutes than be a corpse for all the rest of my life." These pompous Goliaths seem to have no dread for the missiles of the simple Davids and so, standing up in truth's way, they will surely be mown down; and so having chosen to be a figurehead of pomposity for a day, they are destined to be trampled underfoot by the advancing lines of right thought and to see their works rot as the rubbish of the ages.

The power of healing through thought vibration and awakened consciousness of the true self is rapidly on the increase as use and application prepare the human mentality for it. Almost every day I get letters and verbal testimonials of healing. But really, I feel that the matter is too sacred to publish as advertisements through which to get business. Yet, a testimonial will appear occasionally to encourage others who are ailing.

New Books

FRAGMENTS,—a collection of Hallett Abend's new poems, into one little illumined volume, and dedicated to "My Mother," is worth your while to read.

The first, of eight numbers, opens thus:—Trochaic Measure.

"In the morning when the sun's rays
 Were encrimsoning the sky,
 I arose from fiftul slumber,
 And my dreams of bye and bye.
 Then I shouldered my old knapsack,
 And with Alpinestock in hand
 Started up the narrow valley
 Through which runs the Oro Grand."

Throughout the work, upon every page, the reader is confronted with new surprises: This is a youth of seventeen, how can he write such things!

"At Parting," "A Handkerchief," "Tale of The Rose," "Resurrection," are all great thoughts couched, like living centers, in rose-petals, or like the soul in musical vibrations. Address the author, Hallett Abend, Lewiston, Idaho. C. J. B.

Force Massing Methods by Ernest Loomis 70 Dearborn st., Chicago, published by himself, 156 pp. \$1.25, is a beautifully executed book. The six essays "showing how to use Occult Forces, etc., in all Business and Art" are followed by one on "The Coming Universal Church." The titles of these essays are, Sex Forces, The Power of Integrity, The Law of Attraction, How Occultism Can Help Me, Thought-Laws and Methods Condensed, and Thought-Laws, and Methods—continued. These are followed by an essay on The Coming Universal Church. This is the fourth volume of a series on Practical Occultism, by Mr. Loomis. It is clean, sound and wholesome, and we take

pleasure in recommending it to our readers. The dedication voices the spirit of the work:

"To that unchanging interior force-creating law of thought, on which these methods are founded, and which unfailingly lends its omnipotence, to the extent that we co-operate with its principles, this book is dedicated."

The third edition of *Lessons on the Philosophy of Life*, by Lucie G. Beckham, published by Gordon Pub. Co., 585 Mission st., San Francisco, has been issued. It is bound in silk cloth, gold letter title, 159 pages, price \$1.00.

There are 12 lessons, 1. The Basic Principle—God; 2. The Divine Self; 3. The Unreality of Evil; 4. Power of the Word; 5. Faith; 6. Understanding; 7. Freedom from Man-Made Law; 8. Cause of Disease, or Forgiveness of Sin; 9. Unity; 10. Divine Satisfaction; 11. The Silence or True Prayer; 12. How to Heal. Each lesson is followed by a series of auto-suggestions, or thoughts to repeat silently. I consider these little lessons sound in principle and well written. The book is worthy a place in your library.

The Light of Reason, edited by James Allen, published by The Savoy Pub. Co. Savoy Steps, Strand, London, is one of the neatest, clearest, most readable monthly magazines that come to our exchange table. It began last January. Price 3d a copy, or 4s a year—\$1.00 in America. It has 48 pages, printed in long primer type on excellent book paper. Send for a copy.

By adding an extra cover this month we give you four more pages of reading matter. People are beginning to recognize the fact that there is no other magazine equal to *The Life* for sound metaphysics, true healing philosophy, originality and life force. *The Life* never wavers or becomes side tracked by any heathen folly or fakeism and never stoops to the plane of mere trickery for effect.

Heresy.

REV. GRANVILLE LOWTHER of McPherson, Kas., has been tried before the Conference and found guilty of heresy and ousted from the M. E. Church. He said some very unorthodox things about the atonement and the musty old creeds. Here are some of his awful utterances:

"The atonement is not a debt to satan as the ransom of captives, as was believed in the early centuries, but it is to deliver us from the inherited appetites or passions of the brute man, or flesh. 'If ye live after the flesh, ye shall die.'

"It is not a debt paid to divine justice, as taught by Anselm in the twelfth century, for nothing could be more unjust than for an innocent person to suffer for the guilty. But Christ's death exhibits that law of justice, which shows that all sin is followed with penalties that are natural, even though it be visited upon the innocent members of a race or generation; as when a man like Lincoln is a victim of the sin of slavery.

"It was not to dispose God to save us, for infinite love could not be otherwise disposed. It was to dispose man to love God and to live the divine life here. 'If I be lifted up I will draw all men unto me.'

"It was not in the nature of a satisfaction to God for the guilty, so that he could impute to them a righteousness, which they never in fact possessed, but it was an example of righteousness which they were to follow and make practical in this present world. 'Till we all come unto a perfect man, unto the measure of the stature of the fullness of Christ.'

"Christ was not a substitute for sin in the sense of taking the place of the moral liabilities of the sinner. Moral liabilities are natural consequences established between the moral quality of an action and its results and are not transferable. But it was a moral influence to draw

men away from sin by the beauty of his life and the attractive power of love. 'If I be lifted up I will draw all men unto me.'

"The stonement is not vicarious in the sense that it was a sacrifice to propitiate the wrath of the Father. But it is vicarious in the sense that it represents that law of sacrifice which runs through all nature, through all human society, where one person suffers for another without recompense, and is an expression of the very heart of God.

"I am a theistic evolutionist. I believe that creeds should be rebuilt to embrace the new thought of the age, in which they are accepted, and that we should not be governed by the ideals of dead men."

Verily, the world moves on toward the light.

I READ in a Woman's Journal a story of our president's son Teddy, given with approval. It said he had been taught by his father to be a fighter. One day a boy across the street accosted him with, "Hello, goggles! How's your pa?" (He wears big spectacles like his pa.) Teddy replied, "I'm as good as you are, goggles or no goggles." Then the story goes on, "The boy had no alternative but to fight," and relates that, although somewhat larger than young Roosevelt, he got licked, and Teddy's pa said, "I'm glad you thrashed him."

This is a very poor thing. In the first place, the boy's remark was not an insult, and, in the second place, Teddy's reply was peevish and by no means a matter to fight about. Why should there be nothing left but to fight when one boy tells another he is as good as the other? And the father did wrong to approve of the silly encounter. Altogether, it is a pitifully poor lesson to come from so high a source, and the papers were in poor business to give it their approval. The manly and brave thing for young Teddy to have done would have been to give no heed to the boy's taunting salutation, or else answer him pleasantly. To become offended and fight at such a slight provocation is a sign of weakness.

Bible Lessons

1902, THIRD QUARTER.

*Lesson I. July 6.***T**HE GIVING OF MANNA.—Exodus 16:4-15.

KEY-NOTE:—"Give us this day our sufficient food."

(Note: In the June issue the printers numbered and dated the Bible lessons incorrectly. The first lesson in that No. should be Lesson X.—June 8, and so on to the last, the Review, which should be Lesson XIII. June 29.)

The Pentateuch (five books) have generally been accredited to Moses as the author. But modern research has proven that Esdras at least rewrote all of these books, with the aid of four others, after they were utterly destroyed by the Assyrians who burned Solomon's temple; and probably he was the author of most of the historical part.

As history, it is probably as accurate as could be expected, considering all the circumstances. To call it "God's word" and infallible is, of course, nonsense. It is no more God's word than is Gibbon's Rome.

Our lesson today is located in time by the different chronologies from 1491 to 1276 B.C. The incident occurred about one month after the passage of the Red Sea, in the wilderness of Sin.

The children of Israel, after passing the sea in their flight from Egypt, came to Marah (bitter) where all the water was bitter. Moses had learned during his long residence in the wilderness that a certain wood cast into the water would sweeten it. He so prepared the bitter water for use and made the people believe he was mirac-

ulously taught of God how to do this. Discipline must be maintained, you see.

Then they came into the pleasant oasis of Elim. The sweet follows the bitter, the sunshine the cloud, in all life.

Then in the wilderness of Sin, on the Gulf of Suez, they ran out of food and were about to mutiny against their leaders, Moses and Aaron. Then Moses got another message from Jehovah that they must eat flesh at night and manna in the morning. So they said, God sent quails in large numbers in the evening, which they slew and ate, and in the morning they found a sort of sweet exuded substance on the leaves and grass which they called manna, (*manhu*. What is it?) This they ate in smaller quantities, living chiefly on quail and other animals, such as wild goats, which they captured in the mountains.

Tristram says he has seen acres of quails on the ground in that region, exhausted from flying across the desert, easily captured. But Moses told his people that God drove the quails into their camp and rained down the manna especially for them. But he knew all about it. He took his people there knowing the resources by which they would be fed. But discipline must be maintained by the mystery of miracle. Moses was a wily old chap, now about 80. The lesson is one of trust. The law really supplies our needs from day to day; but we sometimes get out of the current of supply by our worrying and taking care. The law is infallible in its action.

Lesson II. July 13.

THE TEN COMMANDMENTS.—DUTIES TO GOD.—
Exodus 20:1-11.

KEY-NOTE:—"Thou shalt love the Lord thy God with all thy heart."

Moses realizing that a law of conduct must be established by authority of their God, went off into the silence up in the mountain and was gone 40 days. While there

he chiseled ten rules on two tables of stone. These he said were handed down to him ready made by Jehovah. But seeing that the people during his absence had fallen into idolatry and were worshiping a golden calf, he became so angry that he threw down the stones and broke them. Then he told them that God would not furnish the slabs any more, but would write out the commandments again if they would furnish the stones. This they did, and Moses went away again to get God to do the engraving. The result was the ten commandments, a very poor rule of life if taken alone. They are all negative except one and a negative code must forbid every wrong or sin; for what is not forbidden is permitted. This code does not prohibit drunkenness, gambling, cheating, wife beating, cruelty, injustice, treason, nagging or a thousand other crimes and misdemeanors. It does not forbid lying, except the bearing of false witness against one's neighbor.

Even if it covered everything in the way of misconduct, it is a very poor sort of righteousness, the righteousness of not doing because a commandment forbids it. A calf could come nearer keeping such a code than could any live man. A wooden image could beat both the calf and the man not doing things.

The first commandment enjoins negatively the one God rule. Every man has his own ideal of supreme good. Let each one seek his highest ideal, with singleness of purpose.

The second forbids idolatry, but gives a puerile reason for it; that Jehovah is a jealous god and punishes the children and grandchildren and great-grandchildren of those who hate him for the deeds of ancestors, and is merciful only to those who obey him.

Idolatry is image worship and the worship of the Bible or a man-shaped god is idolatry.

The third forbids the use of cuss words, which is a

very weak and foolish practice. It is waste of breath and idle folly. Such words cause emptiness.

The fourth forbids the doing of any work on the seventh day of the week, Saturday, as Moses claimed God had specially consecrated that day. All of us violate this command. But the preachers do most of their work of making a living on Sunday.

But many venerate Sunday, which they have substituted for the day Moses said was the holy day. It is a species of idolatry. Monday is as much the Lord's day as Sunday. But it is well for us to devote one day out of each seven to rest, recuperation and meditation.

Lesson III. July 20.

THE TEN COMMANDMENTS.—DUTIES TO MEN.
Exodus 20:12-17.

KEY-NOTE:—"Thou shalt love thy neighbor as thy self."

The key-notes of this and the previous lessons constitute two positive commandments which are worth more than a volume of negative ones. If one's whole life and being are imbued with love of good, and that love irradiates to bless others, there can be no evil in him. Jesus said on these hang all the law and the prophets.

These two divisions of the decalogue are called "Duties to God" and "Duties to Men"

We may owe duties to men, but we owe none to God in the sense of service. Supreme Being needs no service nor demands any reverence. It is all for us, to serve the needs of humanity. The old notions about serving God are a heathen superstition. God serves us.

The fifth commandment enjoins the honoring of parents. It is the only positive one of the code. But it omits honor due to children. Parents should honor their children.

The sixth forbids killing. Yet those who made the

greatest ado about enforcing it were constantly murdering men, women, children, and animals, claiming that God told them to and blessed them for doing it. And the Christian people have always been fighters and persecutors and slayers and devourers of beasts. Dear me! how inconsistent!

The seventh forbids adultery, but says nothing of any other kind of uncleanness, unfaithfulness or debauchery.

The eighth forbids stealing, but says nothing of treason, gambling, or cheating or oppressing the poor.

The ninth forbids telling untrue things about one's neighbor, but does not forbid lying in a horse trade or telling big yarns about yourself.

The tenth forbids coveting anything that is your neighbor's. But it does not prohibit an inordinate love of the money you have of your own, nor penuriousness.

We believe in a religion that enjoins nothing by command and threat, and hires no conduct by promise of reward. Our religion is one of love and its righteousness has no incentive but the love of Truth. Its work is to minister to the needs of mankind and make this world a good place to live in.

Lesson IV. July 27.

WORSHIPING THE GOLDEN CALF. Exodus 32: 1-6, 30-35.

KEY-NOTE:—"Thou shalt have no other gods before me."

Moses staid up in the mountain forty days and nights preparing his tables of the law. The people became impatient and demanded of Aaron a god they could see. So he collected together all the gold ornaments and trinkets which they had stolen from the Egyptians, as well as their own, and made a calf of the melted gold. This the foolish people bowed down before and worshiped.

When Moses returned he was very angry and threw

down his tables of stone and broke them. He then had the calf ground to powder and burned. Of course the gold did not burn. What became of it we are not told. It has been suggested by some irreverent person that Moses and Aaron sneaked out at night and got it for their own use.

Then Moses prayed and burnt offerings to the Lord to forgive the people; but the last verse of our lesson says he "smote the people," notwithstanding Moses' intercession.

These were but the first figurings on the great problem of life and destiny by an ignorant people. Many blunders were made, the chief of which was that of selfish bigotry and intolerance. Those people tried to appropriate God and in his name kill all other peoples. Religious sects have been at the same game ever since.

But now we are getting a broader conception of Infinite Being and the brotherhood of men. We claim to be free and concede the same liberty to others which we claim for ourselves. We refuse to be bound by the commandments and ideals of those ancient, half civilized people.

The June *National Printer-Journalist*, which we consider a very high authority on journalism, has this to say of us:

"The Life, Kansas City, Mo.—There has been a great improvement in this little periodical of 'applied metaphysics' since we were last privileged to view it. It is now a 6x9, forty-four-page magazine printed on fine deck-edge stock, in old style faces and in old style designs all of which, together with a very handsomely illuminated cover, go to make a dainty little monthly. This is a day of metaphysics and A. P. Barton and his wife, C. Josephine Barton, who edit and publish this journal, are recognized leaders in the 'metaphysical movement.' Besides being a gem of the typographical art, The Life is replete with interesting articles of cogency and excellent bearing on Divine Metaphysics and the New Thought."

Life Thoughts.

Written for The Life.

W. S. Whitacre.

I HAVE no room for gloomy thoughts,
No time in which to use them;
And should they creep in unawares,
I'd manage soon to lose them.
In days gone by they hovered nigh
And cast a shadow round me,
But they are banished from me now
And nevermore confound me.
But thoughts of cheer and hope and love
Through every moment bless me.
They lift my soul to greater heights
And never can depress me.
To say the least, a sumptuous feast
True, living thoughts will bring us
And far above the clouds of doubt
And blighting fear, will wing us.
Life thoughts, like sunshine, penetrate
The darkest clouds, revealing
The best there is in life for us,
Our imperfections healing.
Upon the mount of God the fount
Of Love is overflowing,
Descending through the vale of time,
Its life on all bestowing.

Mt. Vernon, Ill.

I did not at first think I liked the magazine as well as the paper; but I am pleased with both. I want to tell you how delighted I was with those sweet children. I think the last No. is so full of good things. I have almost worn it out reading it. The "Seven Stepping Stones" is the most interesting article I ever read. Anna Vanover.

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NOTICE

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

Key-Notes.

(July was named by the Romans in honor of Julius Caesar. In the older calendar it was called Quintilis, or fifth month, as the year began with March.)

July 1-15.

THE POWER OF LIFE NOW PREVAILS OVER THE
 FEAR OF DEATH, AND ALL ARE MADE FREE.

July 16-31.

BENEVOLENCE, JUSTICE AND MERCY NOW PRE-
 VAIL AMONG MEN AND PEACE REIGNS IN
 THEIR HEARTS.

Dr. Geo. W. Carey, formerly of California, is now located in St. Louis, Mo., 1543 Singleton st.

Healing Thoughts

WE ARE here in this world to educate. Not only are we to learn the right uses of all material things, but that mind in the human soul which has believed itself weak and sick and vile must develop into the full consciousness that it is one with the Individual or Perfect Mind; that Mind in the human that has never had such beliefs. This is the schooling each human soul must voluntarily take.

There are no "Flowery beds of ease" on the way to understanding save those of Scientific or orderly progress in the true education or development.

I might repeat beautiful words of what man truly is in his spiritual nature that would rouse your emotions and your admiration, but unless I tell you the *Way* as well as the Truth and Life, those who have not found the way of understanding may build false hopes, and have to begin over again.

The Individual Mind in man never has beliefs or fears. It is Elohim in Expression and has all things, potentially. This mind in the human is always serene, knowing, powerful, God-like.

The thoughts of fear, suspicion, sickness and tragedy do not originate in the Individual Mind, for that is the Christ-mind in every one. They come from the soul, the *mentality* or mind of the soul, which is the breath of life. A breath has the characteristics of limitation. Then it is natural for the mentality of the soul at first to believe it is limited in power and in scope.

A doctor, still in his doubts and fears, and not yet in the consciousness of this truth about his Mind, became

anxious to operate on a delicate young married woman. He said nothing would save her but an operation. She greatly shrank from his uplifted weapon and dreaded the very thought of being saved in this way. So she took the advice of a dear friend living in Green Bay, Wis., and wrote to me for treatment.

Recently I had a letter from my friend saying: "I wish you could see Mrs. F. She looks so well, and goes flying by every night on her wheel."

When the outer thoughts of the mentality are checked, and the Individual Mind is found and is put on, then its true powers of Harmony, Parity, Justice and Truth, will correct all imperfection and straighten the tangled ways so that only Health and Harmony can appear.

When one is healed through *understanding* he need never more be subject to the old, imperfect conditions. While Mind and mentality are exactly the same in *substance*, their *offices* in this world are widely different.

Individual Mind is the *standard* for the soul's attainment, through mental exercise.

At the first peep of day these fine Missouri mornings the American Robin sings his matin. He gives his early greeting an hour before the English Sparrows are up. They chatter so much they may need more sleep than Robin.

This morning his bold, sweet, free melody awoke me. How splendid everything seemed! Robin never went to school,—day nor Sunday—never went to church and does not know the twelve commandments; and yet he does not break Nature's Laws. The tone, pitch and quality of voice were perfect.

The only regret I felt was, I dared not *encore* Robin and thank him for awakening me in that pleasant manner. I knew he would not sing again that hour.

It was a fine time for silent meditation. The house

was still, and as the song ceased I took up a case for healing. When I had put aside all objects from my thought, even the Robin's song, and had entered the realm of the Individual and had spoken its Words, the great question that was brought up at the Mental Science meeting at Arlington Hall last Sunday, greeted me first as I descended from the mount.

Mr. Bennington had requested me to give an address before that society, and when their secretary wrote for my subject to put on the program, I was so very busy I wondered how I could find time to select my theme, much less write my acceptance. But the words came, and I at once wrote, Make my theme, "The Unanswered Question."

They are getting ready for the convention next fall.

Some of the best philosophers and thinkers in the city were in the audience. Questions were invited after the close of the address, and one of the most important features in the New Thought movement was presented.

It was that in regard to Mind and mentality: "What is the difference in meaning?" I was glad to answer this question because the two terms are often confounded, and sometimes by advanced thinkers. They are not the same in office. The mentality *is not* the all-knowing Mind. But it is capable of using the words of that Mind until it develops into the character of that Mind. The apostle called it "growing into the full stature of the Christ Mind."

Until then the mentality fails to properly govern itself—its soul and body. It has thoughts of sin, sickness and failure, and every such thought held in the mentality, is an open gate in the wall of defence around the body, for such conditions to flow in at. Until the mentality finds its True Mind and lives in its thoughts it cannot do efficient healing.

The perfect Mind of the Individual never sleeps, and therefore never needs awakening. You have heard it

said, the Individual needs arousing, needs to be put in power. This cannot possibly be so, since the Individual is in the Image of Elohim and is perfect in all its ways. It is the mentality that is born with the body, or breathed into the body at birth, and that for many years naturally believes its powers are limited, it is that mind in people that needs awakening, quickening in wisdom, and illumination in the ways of its Individual Mind, until it gets into the true way of understanding.

When we speak the words of the Christ Mind we are then putting on perfect conditions, mentally, bodily and *psychically*. I have composed a Lullaby for the children, which I hope to give you some time. It is different from any others I have heard. It begins, "You do not need to sleep."

In trying to get a child to sleep one does not have to say, "Peace, sleep, sleep," but in speaking to the wide-awake mentality he informs it, that its perfect Mind *does not need sleep*. It will then be soothed and will soon find sweet slumber. None of us would worry if we could be properly informed that we have nothing to worry about, that in truth all is well.

I have a habit of taking the guitar in Ralph's room when he retires to gently play him to sleep. He is a fine sleeper and never needs help to go to sleep. But this is a pleasing way to say *good-night*. This occupies a very few minutes. Then Beatrice calls from her room, "Josie, bring the guitar and sing me to sleep." She has a very pretty voice and it is irresistible; so I soon find her, and as she nestles into bed she usually requests some speciality, such as "Ben Bolt," with "Alice's" name changed to "Beatrice," or "Annie Laurie" fixed up in the same manner.

But this is the way I came to sing and play into a Lullaby, words, music; and all.

Whenever the mentality that believes in sickness or weakness is told the truth about its soul and body, that

all, all must be presented whole and perfect, and that this is accomplished through the Word of Mind, when the one who has "fallen short of the full glory" of the natural, is pointed to the Peace of the perfect Mind, then when he perceives or beholds it all the sin and sickness are taken away out of his consciousness and out of his body.

True Mind thoughts adopted in the mentality, are the means of making everything right. There is no disease that cannot be healed, no sin that cannot be settled. A lady writes:

"My eyes are getting well. I can now read small print quite well." I did not treat her eyes but I instructed her mentality. I made her know that her sight could not be impaired. And I showed her how the organ of sight would undergo repairs while the mentality *dwelt* in Mind, and spoke only its words of life and truth.

A dear pupil writes: "Thank you for the kind words that came with the lesson. Don't you *know* I felt inspired when I was studying the last lesson? I do enjoy them much. I am beginning to realize so much more. I am so glad I am taking the course. Your lesson on Faith is perfect. I wish every one could have them.

"With best Love, (Mrs.) L. F. H."

Now Faith is the Substance of things in Omnipresent Mind. And when we think about or speak the Words of Mind they are always inspiring. Faith is a great Lesson because it deals with Realities.

The way to make every natural object lovely, is to consider it, name it, speak words about it, from the perfect Mind, and only from that standpoint. C. J. B.

Mrs. Mary E. Butters, the well known poet and Science writer, of St. Peter, Minn., passed to a higher mode of manifesting individual life April 6, 1902. Our loving thoughts follow her.

NOT LONG ago a good soul sent in a dollar for New Thought for a year. She told us in a natural, unaffected way how she had worked at washing or scrubbing or something like that to get that dollar, and how glad she was to send it. So we sent back her dollar and entered her for a year, and I suppose she is happy. She deserves to be.—*Sydney Flower.*

Not nearly so happy as she would have been if you had kept the dollar. Her self-respect is degraded by your innocent effort to pauperize her. She now feels when she receives the magazine that it is not her own, she is an object of charity. She was so glad to send the dollar she had earned to buy what she considers fully worth the price. What right had you to spoil her gladness by sending it back to her? What do you suppose she did with that dollar which was no longer her own? How do you think she felt when she took it out of your letter? She will naturally resent it. Of course it was your good, tender heart that prompted you to do it; but I believe such kindness is mistaken.

All the silly, superstitious revival meeting twaddle about serving God must be done away. Infinite Being does not need or desire your service. It is your neighbor, humanity, that needs your help. Give the man who has stumbled and fallen a hand to encourage and uplift and don't bother about God. God don't need you; you need God. God must serve you. God ought and will serve you when you need and deserve it.

It is the little things of life which go to make up a grand character. Almost any one can face the cannon in the excitement of battle. But to be able to bridle the tongue, and force back a sharp retort, or deny yourself words of justification when you have been deeply wronged, requires a heroism which is beyond description.

Anna McGowan, author of *Wrinkles and Supply.*

A BASHFUL young Teuton was looking for a minister to perform the marriage ceremony for him and his Gretchen. He was directed to the residence of the pastor of one of the churches, who was a young woman.

She met him at the door.

"Did der minister lif here?" he asked.

"Yes," replied the fair pastor.

"Vell, I—I vants to kit merrit."

"To get married? Very well, I will marry you," said the minister.

"O, but I got mine girl alretty," said the German youth much embarrassed; "now ve vants der breacher."

A lady in Oregon, who, with her daughter, took a course of lessons in our Home School two years ago, writes, upon renewing her subscription to *The Life*: "I have been wanting for some time to write you and tell you how much we like *The Life* in its *new dress* and *form*, and yet I miss the weekly visits of *sunshine*, as it was in its old form; for it is still the *same Life* to me that it has always been and animated by the same spirit, but ever progressing in its attainment of new ideas, each adding fresh zest to the *feast* continually spread before us. Maidie and I were much pleased to see the pictures of Ralph and Beatrice this month, and think they look very natural."

A successful teacher in kindergarten in Michigan writes: "I must write you how I thoroughly enjoy *The ABC of Truth*. It is simply fine! The magazine *Life* is an inspiration. I especially enjoy the *Little Lessons in Elohim Kindergarten*. Best of all, the truths taught are coming to pass in my life. I am well and happy and steadily gaining mastery over myself, my work and my surroundings." This science is a wonderful help to school teachers. The children are naturally Christian Mental Scientists.

Some time ago a man in Oakland, Calif., asked me for advice and a formula for treating a young lady for hysteria from which she had been suffering awfully for three years. I wrote instructions and gave formula. He now writes: "The day I got your letter she underwent a big change as the father told me. About one week later she was almost well. The father told me last Saturday I would not know her now. She is entirely healed. The doctor, who is a conscientious man, frankly acknowledged he did not heal her."

In charge of the question-box, at Chautauqua, Rev. J. M. Buckley, D. D., was asked, "Do you think the great pyramid a prophecy of the coming of Christ?" His reply, which was followed by prolonged applause, was, "I answer with the speculation of a man who found a boot on the shores of the Mediterranean marked 'J', and concluded it belonged to Jonah, and was cast off by him in his struggles after the whale landed him."

A lady was once calling upon a friend who was the proud mother of two fine boys. In the course of their conversation the lady remarked, "How nice it would have been had one of your children been a girl." Whereupon the young hopeful who stood by his mother's side spoke up and said "Well I'd like to know who'd a been 'er! John wouldn't 'a been 'er, and I know I wouldn't 'a been 'er!"

The *Colorado Graphic*, published at Denver, has added a Mental Science department to be conducted by Nora E. Hulings Siegel, the poet and song writer known in literature as "Nodie." She is a niece of Mrs. Eva C. Hulings of sacred memory.

"*How May I Win*, (leader in June No. The Life) is very, very good."

L. D. Ratliff.

Extend the circulation of The Life.

Correspondence	

WILL YOU sometime tell us in *The Life* thy views on Reincarnation? The idea is not a pleasant one to me, but this does not change the truth about it, and I would be most interested to know how thee feels in regard to it. Mrs. E. R. B.

Answer:—I have in the past several times expressed my views on this subject in these columns. I may now reiterate and add some further thoughts on the subject.

As my correspondent says about her feelings about it, my opinion alters no fact in the matter.

But what are the facts? They are merely these:

An ancient doctrine which we call metempsychosis was founded on a superstition that the souls of men after death may become animals on the Earth, the species and nature of which were determined by the life the person had led. This was an Egyptian superstition.

The Greeks from this foundation constructed a similar teaching. The Hindus also dreamed such dreams, and widened the theories into a mutual transmutation between the lower animals and man and a necessary series of incarnations before the soul could reach rest, or Nirvana.

Then theosophy came along to eradicate the lower animal idea and expand upon the theories of Karma, or the relation between conduct in one sojourn and condition in the next, or the sowing in one the harvest to be reaped in the next.

To say the best of the doctrine there is little in it more than conjecture. No one knows whether it is true or not. The fact that some people claim to remember things that occurred in a former incarnation is of no particular significance. Fancy cultivated will grow into all sorts of imaginary facts. That people seem to be differently en-

dowed at birth can easily be accounted for by heredity and prenatal influences.

That little children dying should have another chance, is reasonable, but not proven. And even if it were proven, that would fall far short of establishing the theories of reincarnation.

There is no other argument of fact, except that some think they find hints of the teaching in the Bible.

The arguments against the teaching are numerous and strong. The universal lack of memory of former incarnations; the progress of souls from infancy to manhood in a score of years, not to be lost or undone by becoming an infant again; this progress as compared with the supposed thousands of Earth visits necessary to make a complete man, according to theosophy; the fact that no one knows or remembers positively anything about a previous visit to Earth; the want of necessity for such a continued repetition of the same old lessons of bodily experience, so much the same the world over—these are arguments that, to my mind, are more than sufficient to out-balance all the theories in favor of the doctrine of reincarnation.

Yet, we don't know. I cannot, however, get my own consent to live and die by a doctrine that is little more than a string of guesses and conjectures.

I seem to be passing through a new and strange phase of mental development. Common events, as well as the sublime and beautiful, formulate themselves in rhyme. And now a desire to paint scenery has taken hold of me. For the past few months my associates have been poets and artists. I also have near relatives who are quite noted in this line. As I am what the world calls well along in life, is it not strange that this tendency should come to me?

Olive C. Hawley.

Answer:—It is but the stirring of the hidden dynamics of the mind. (See the leader in this issue.) The capacity

to paint and write poetry has been there all these years. But your mode of life has not encouraged its expression.

In the later years you have been studying beautiful ideals and your own true self. You have been holding thoughts of harmony, life, truth and love. You have in this way aroused and called forth in a small degree your hidden or latent powers.

What does it matter about age? Gladstone took up new and difficult studies at 84, and Irving began his *Life of Washington* at 75. And these men knew nothing of this Science of Life. Go right ahead and write in numbers if the numbers come, and paint pictures as the capacity is developed.

It is true that there are many people, especially in this Science, who think they can write poetry, but cannot. Our copy drawer has pecks of this stuff in it. We often feel like reiterating the advice given recently by Bro. Fillmore: "Whenever you are tempted to write poetry, say, Get thee behind me, Satan." But a young Byron or Pope would not heed such advice.

H. A. Holcombe, referring to our Easter insert, says: "The 'I am the Resurrection and the Life', as a work of art is fine, grand to look upon; but it conveys a wrong impression to the people. We cannot portray the Christ or God with an image of a person. Although we can see God and the Christ radiate from a person, it hath not form or stature.

"Can you produce us a picture of the principles of mathematics, or of intelligence? If you can it will look very different from a person."

Mr. Holcombe should have written *me* in the place of "the people." We have received many letters about that picture from persons who did see in it what we meant—not a personification of the Christ, but the human enunciation of the I am in resurrection and life. So far as I

know, Bro. H. is the only one who had a wrong idea of its meaning.

Besides, we can and do embody principle and intelligence in form, human as well as inanimate objects. We must embody it to know anything about it. The Christ embodied in Jesus stood up and said, "I am the resurrection and The Life" and looked very much like a person when he did it.

God is much more than abstract principle. God is substance or Essence embodying principle or law—not formulating, but giving expression to.

For the Children.

IN THE evenings after the silent hour, Ralph and Beatrice often come to me for a story. I tell them all sorts of good stories, including fairy tales, history stories, Bible stories, Æsop's fables, stories from my old school books and stories of my own boyhood life. Of these they like my own life stories best, and Bible stories next best.

Beatrice will often say, "Papa, tell us a story about when you were a little boy." Then I begin like this, after she and Ralph are seated, either one on each knee or on each side of me, "Well, once upon a time long ago, when I was a little boy," and so on.

Here is one of them:

We lived on a farm in a new country where there were many wild deer, wolves, foxes, turkeys and prairie chickens. It was common to see great herds of deer running and leaping through the tall prairie grass, higher than a man's head, and hear the wolves howling at night.

We had only two or three neighbors and they lived two or three miles away. To see a stranger passing or calling at the front gate was very unusual, a sight to be gazed at with wonder.

We had no books but a Bible and a Du Puy hymn book.

We had a big dog named Dash who would sometimes come home all bloody and scarred from fighting with the wolves.

One day while my mother, my brother Dave and I were at home with a baby sister, a funny looking man drove up to the front gate in a funny buggy with an old trunk in it. He got out, hitched his horse and came toward the house while we all watched him with wonder.

He spoke in a jolly way to us as my mother gave him a seat. He was an English colporteur. A colporteur is one who carries good books about the country to sell and give away.

By and by he said to my mother, "Good lady, would you like to see some good books?" She said, Yes, and he went out to his buggy and lugged in the old trunk and opened it, revealing to our delighted eyes a lot of the handsomest books we had ever seen. And some of them had pictures in them! How delightful! And how delicious they all smelled! I shall never forget it.

After feasting our eyes and hearts for a time, mother told me to go into the field and tell my papa that there was a man at the house with books to sell. I went with glad heart and light step, expecting him to drop his work and hurry to the house as soon as he heard the glad news, to buy some of the beauties.

But, to my great surprise and grief he only said, "You go and tell that man I don't want to see him or his books either," and went on about his work.

I dragged my feet heavily back to the house and told mother what papa said, right before the man. He laughed but we were all sad, almost ready to weep.

Then mother said, "Well, I can't buy any of your books, then, unless I can trade you some nice home made soap for some of them." The good natured Englishman replied, "Now, that's just what I want. My wife said if I

found any good home made soap to get her some."

Then our sadness was changed to joy. Soon a good box of soap was in the back part of the funny old buggy and we were rummaging for books in the lovely old trunk. We got primers full of pictures and stories and catechisms, and papers and pretty cards. Mother got some for herself, too, and the good man gave us a lot of things we did not buy.

And when our papa came in from his work that evening he became interested in the books and papers and wished for the man to come back so he could buy some of his books. He did come back often, and sold my papa many books. Mr. Baker became a great favorite in our family.

In those primers we learned to read, and to this day I can repeat much that I learned in that blue backed first book treasure.

The lessons you learn now will stay with you always. See that they are good and useful ones.

Here is a picture story for you, by our big girl, Ethel:



Our dear Polly thought she would have a tea party. So she got her



and some

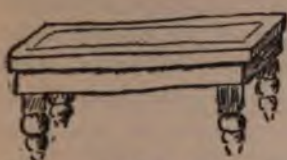


and some



and some
tarts, and

set her



Then she got her dolls and seated them in their and told Richard to come and help her entertain the guests.



Now, nobody was invited but the so imagine their surprise when just as Polly was pouring the tea, in walked the Gyp, and poked into the was ran He'll



his prying but the tea hot, and he yelping out the



not come next time till he's invited! said Richard.



Dear Mr. Barton:—

THE "BEAUTIFUL LIFE" has come to us again, and we are so hungry when it arrives that we feast, but like all feasts I have participated in, we eat so ravenously, for a time. It is beautiful in more than one way, for it is so not only in appearance, but in the work it does for the soul. I think it is entitled to the qualification "Beautiful."

I see in the last issue of "The Life" an article on the cure of the liquor habit, which reminds me of a little experiment I made three years since, with satisfactory results. A lady came to me saying that her husband had always been in the habit of getting drunk about once in two weeks, but that the habit was growing on him, his drunks were oftener, and he had begun to abuse his wife

and child. She did not wish to complain to the police for fear that he would lose what little respect he had for himself, and become worse. I advised her to talk to him when he was sleeping, if she could without awakening him, and if she could not so talk to him, to stand by his side and think it as hard as she could for him, saying, "You do not like liquor, you do not want liquor, you do not want to drink it, it does not satisfy you, it makes a fool of you, it injures you, and you do not want it, but you do refuse it." A month after she came to me and said she had got so she could talk to him without waking him, that he had showed no disposition to drink since she began, and she felt very happy. I told her then to tell him in addition to what she had been telling him, "You dislike liquor, it makes you sick you can't stand the smell of it, the thought of it sickens you," and after a month or two she came in and said she thought her husband cured. That the Sunday before some friends had called, and her husband wanted to give them some drink, that she brought out some whiskey, his favorite drink, and he gave them, but excused himself from drinking. She suggested it would do no harm to drink with them, when he poured out a glass, carried it to his lips, and became sick and began to vomit. That he had showed no signs of drinking since, and she was happy. They left this city, but about a year ago I met her, and she told me he had not been drunk since.

J. J. Calkins.

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It is good to extend the circulation of The Life.

Little Lessons in Elohim

NO. XI.

Overcoming.

ACCOMPLISHMENT IS the watchword born with every human. In every revelation springs the inspiration for the new.

We grow by adding to our stature better ideals. Day by day we feel after them, and over-crown the old with the new, as the blossom of newer possibilities crowns the calyx and the flower-stem.

It is through continual attainment the soul advances into higher knowledge and truer ways.

And though it is not the actual gaining of a point one thinks is right or essential to his well-being that brings happiness or the contrary, still he presses as persistently forward, ever in pursuit of the next thing for his achievement. It is his nature. He grows in that way.

A tree grows by adding tissue-cell upon cell, much as the walls in a brick-house are built. If it should stop adding new cells the tree would decay and then only furnish material for other growths.

A man grows by adding to the spiritual understanding in him. For a tree to grow one foot, in Basswood, the sap has to climb through two thousand partitions of the cells. To rise from one plane of understanding to another, the human mentality must pass through many phases and grow strong after myriad wrestles.

As in wood-cells there are no openings in the partitions between them, and the sap must force its way through them, so there is no elevator prepared to lift mankind from lower to higher planes. He must push upward

himself; he must utilize the Powers in him, wrestle with the disadvantages, and overcome that which is tardy, unripe and untrue.

As turpentine in pine trees is independent of the sap force, and travels through the pine-cells confined to its own special cavities or ducts it has formed between or among the cells, so a strong quality may come in, as a side-issue, in the morals, and tincture the whole life-current with its sensuous nature. It is these little currents coming from the physical or material side in men, that sometimes swell into a flood and threaten to submerge the natural or spiritual qualities. But it is these spiritual or metaphysical forces that must continue to press onward and duly overcome every obstacle in the way of upright growth.

It takes self-effort, a pressing forward. The soul must do all of the coming if it would grow. One may be honest, good, loving, forgiving and kind, and yet be a great sinner, and an invalid.

Does any one ask how this can be? I will tell you:

Sin means ceasing to grow. You know when the Greeks and Romans practiced shooting at targets, and their arrows failed to reach the mark, the word they used for falling short of the mark is where our word "sin" came from.

Then sin means, to stop growing, to fall short of due progress. And while God does not punish any one for sin, it always hurts a man to stop in the way of true progress. There is no place for stagnation without its concomitant retribution. It will do no good to ask the Lord to excuse him, for the Lord has no favorites, and all who sin, fall short, and get the results.

We must add new cells to our structure by our own inherent force. We must press forward for new ideals and add to our stature, as new, as in our own Individuality, until we attain to the full stature of the True Selfhood.

Every man has an ideal standard by which he measures his good. A positively ethical character is involved in the ideals we construct of life and accomplishment.

In framing our ideals of what we are to become, we state in our own thought what we ought also to be in character. And in truth, we are already in heart, that which we aspire to become, for the true mind is the man.

Like the glitter of a newly discovered diamond, a man's ideal is the sign of what he is, and of what would show forth in his life if his true nature were uncovered; if he had thrown off the disguises by overcoming the "baser metals" in his environment.

His standard is the reflex of his desire or aspiration, as well as the assurance that such achievement is possible for him.

It is through personal endeavor that mankind makes progress, and rises ever into better conditions. To every ardent seeker the stagnant environment or the cross-currents in his way becomes the soil out of which the true pushes up into new life and more luxuriant growth.

Thus do the "material forces" that would impel in wrong directions, become the servant of true progress. Man must take his place over the inferior forces. He is born in dominion, and with the power in him, and the command over him, to subdue the earth.

To overcome means to come up over, and subdue that which is under. This is arrived at not so much through the mental effort itself, which is always necessary, but through the understanding which is gained by that effort.

The age of the doctrine of *coming under*, for achievement, has just closed or is about closing its dispensation. It sprang out of ignorance and indolence. "Oh, to be *nothing*," was the song of those who desired to have nothing expected of them. "Jesus paid it all, all the debt I owe," was another song of those who preferred to overcome, rather than take up the exertion or effort to

overcome.

"Nothing but the blood of Jesus," was the sentiment of ignorance, that supposed the deeds of a criminal could be erased by a just man's blood. (A homeopathic feature.)

It may have been necessary that the heathen, who knew nothing about metaphysical conquests, should have to be overcome mentally, to show them the true way of progress. They thought it was all through physical force! They needed to be told it was not by physical "might nor strength but by my spirit, saith the Lord."

Every man not born in understanding must grow into it.

The die of character is cast prenatally. When the mother-mentality is right the human child will be born already in the Right Path, with the true knowledge.

So, all *accomplishment* is but the uncovering of what is born in a man. He does the uncovering for himself, through his own energy and his own light.

Revelation means uncovering truth in the consciousness.

Gravitation impels objects to the ground, while its resistance brings ascension. To descend is to yield to the influence of the stored energy in another body. To ascend is to rise by one's own power, one's own faithful use of the liberating WORD of Truth.

To have dominion over the world, means to rightly deal with all the things on the earth. To overcome is to exercise the true power to bring harmony out of seeming chaos. To bring all people into right dealings, right ways with each other.

To overcome the flesh, means to supervise it, think such thoughts as will make it a true figure of the inner life. Protect it with right thoughts, use it for right purposes, spiritualize it. Flesh is not Cause, and no one can therefore be born of flesh. Give it its true place, as the sign of ideas.

Evil is to be overcome with Good.

When you meet a difficulty do not ask some one to take it away, but wrestle with it, seek for the blessing in it, and name it blessing that it may appear. You have a right to say, "I will not let thee go until thou bless me." And when Day dawns in your understanding, you will realize you are the King's son and heir and have all things. The soul that overcomes is Prince with God.

"To him that Overcometh will I give to eat of the Tree of Life, which is in the midst of the paradise of God." Tree of Life means the perfect way of growing. Right Words build right Ideas and add constantly to the stature.

"To him that Overcometh will I give to eat of the hidden manna, and I will give him a white stone, and in the stone a *new name* engraved, which no man knoweth save him that receiveth it."

"Hidden manna" means that "bread to eat ye know not of,"—the spiritual understanding which is the food of eternal life.

The "white stone" is the Power of Concentration. Jesus was called the chief corner-stone, and to this day no one has had greater powers of concentration. The "white stone" is the emblem of purity in concentration; therefore it is the promise of the power to focus all the Universal Powers upon any object, and so compel harmonious conditions.

The NEW NAME is Prince. Prince of God means heir of all. The Prince can read the writing upon the stone, —in concentrated thought the new name and all it implies, stands forth in illumined letters, the consciousness of immortality in Oneness.

"He that overcometh shall not be hurt of the second death." Second death refers to the death of death. It is the point gained by the soul, where death itself shall be no more. "And there will be no more curse, nor pain, nor sorrow, nor crying, any more forever!"

"He that overcometh shall be clothed in white raiment." He shall shine of the pure, white light of the true Shekinah. The white raiment is the Wholly Light or Aura of Virtue that surrounds him and shines forth before the world.

"To him that overcometh will I give to sit with me in my throne." Throne is the symbol of power. And he that overcometh has equal power with the Christ of True Self.

"He that overcometh shall inherit all things." To inherit, means to come into possession of that which is already lawfully ours.

To dwell in Right Thoughts is to put on righteousness. It is the growth in grace and wholeness, that adds to our true stature day by day. It is the way to have dominion, subdue the earth, and so bring forth the world's harmony, and the greatest good to every living thing.

C. J. B.

A Sunday School examination was in progress, and the examining visitor put this question: "What did Moses do for a living while he was with Jethro?" Following a long silence a little voice piped up from the back of the room, "Please, sir, he married one of Jethro's daughters."

The May issue of The Life is before me. It brings the usual vigor and sustenance I have so long recognized from the Kansas City Center. I find no resource from any field more helpful than what you and Mrs. B. send forth.

J. E. P. Clark.

A little girl who had mastered her catechism confessed herself disappointed, "because," she said, "though I obey the fifth commandment and honor my papa and mamma, yet my days are not a bit longer in the land, because I am put to bed at 7 o'clock."

Self Respect.

I am the only out and out sane person I know of.

Helen Wilmans Post.

Dear Mr. Barton: When I was in Cleveland Cliffs I wrote you to treat me while I was getting my teeth fixed. I had two filled and one crowned and some other work done, and I did not have the slightest pain. I think I may thank you for it.

Mary B. Snyder.

These are truths: We are *all* of us God's children; every soul is made for purity, and has no right to sin; no soul can do its duty *anywhere* without a thrill of richer life running through all the world.—*Phillips Brooks.*

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C O N T E N T S

<i>Frontispiece, Picture of Five Generations.</i>	
<i>Born from Above</i>	51
<i>For the Children</i>	56
<i>Meditations</i>	59
<i>Increase of Power</i>	63
<i>The New Day, poem</i>	65
<i>Bible Lessons</i>	67
<i>Uncut Flowers, poem</i>	72
<i>Key-Notes</i>	74
<i>Healing Thoughts</i>	75
<i>Letter From Dr. J. W. M.</i>	80
<i>The Soul and it's Temple, poem</i>	81
<i>The Life</i>	82
<i>One of Many</i>	82
<i>Correspondence</i>	83
<i>Helen Wilmans</i>	87
<i>Mrs. Boehme</i>	88
<i>Mr. Eugene Del Mar</i>	89
<i>Little Lessons in Elohim</i>	91

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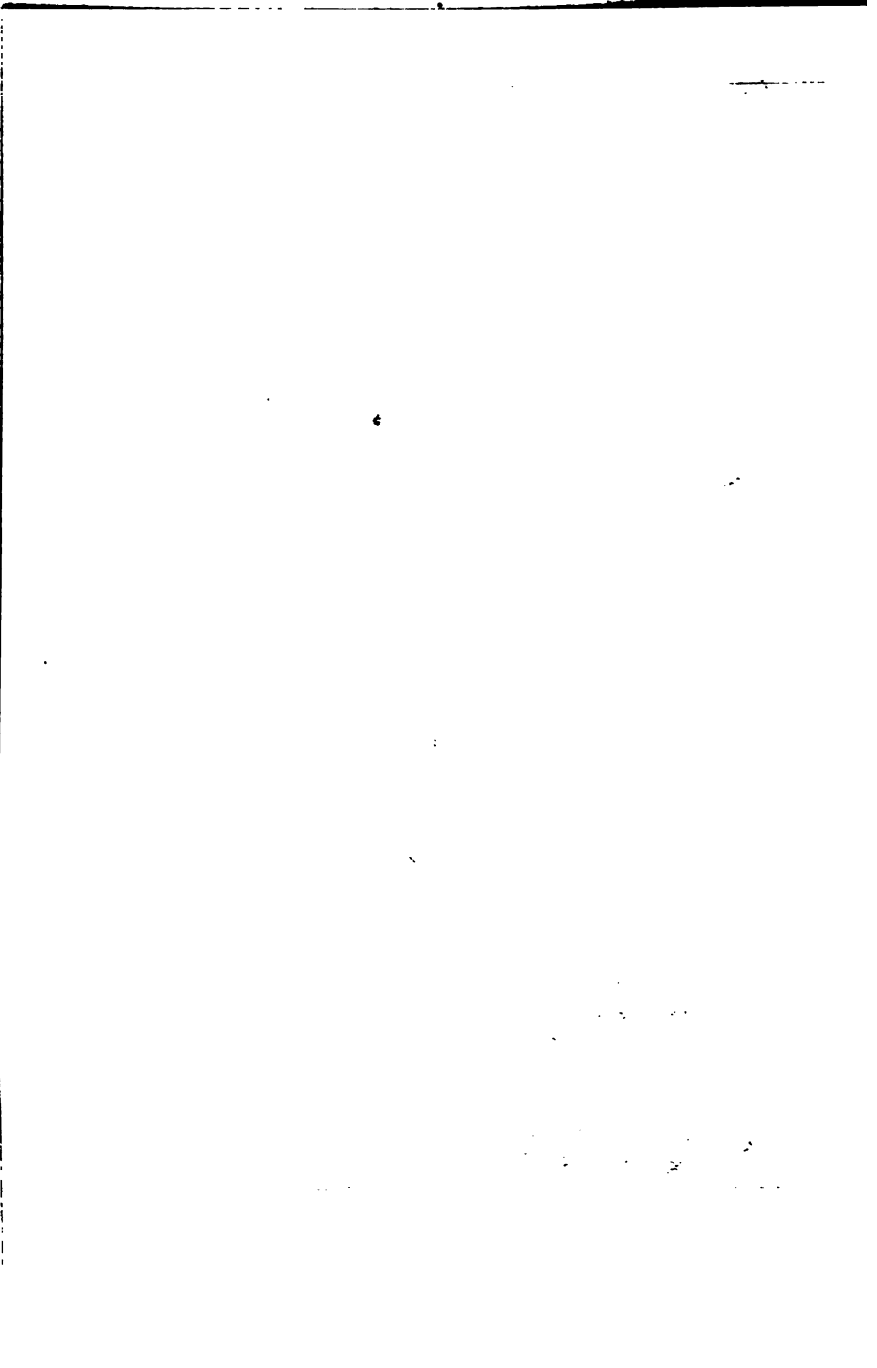
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T H E L I F E

A U G U S T, 1 9 0 2

Born From Above

(A Lesson.)

A BIRTH is the bringing forth of a new expression from Universal Essence into the realm of the individual. We call the Universal "above" for two reasons: It is superior to the individual in not manifesting the errors of infant consciousness, and it is in all space over and around us, in every direction away from Earth, which we call upward.

Yet, the individual is superior to the Universal in consciousness and the activating of principle. By this I mean, whereas the Universal is Love, Life, Truth, Power, Wisdom, etc., the individual is not only these in essence, but applies the principle by loving, living and being true, powerful and wise, always in degree susceptible to increase or growth. This movement is essential to individual life.

Every birth is preceded by conception, gestation and travail. Conception is the first act of expression, the inception of soul life, the springing out of the spark from Universal to individual life to be embodied by means of matter. Gestation is the process of embodiment and formation of functions and faculty. Travail is the process of becoming self-conscious and free from the source of formation or the old. It is usually attended with great pain.

Thoughts, new phases of life, new powers, new wisdom, are born from above. Let us take control of the process and learn how to bring forth children of thought and life and power endowed for great achievement.

Out of the silence is born every expression of new life. In the silence the conception takes place and in the silence goes on the work of embodiment and out of the mysterious silence springs the form to begin conscious, active, self-dependent existence.

To all of this process concentration of mind energy is essential. This we must learn.

Not many people have the power of voluntary concentration already developed. But it can be cultivated. It is easy to concentrate the thought where there is deep interest. The subject matter draws, compels attention. But to sit down and say, "I will now hold my thought on this object, or this concept, for a certain time," is to assume a task that is not easy of fulfillment. The fact that not one person in a hundred can fix his mind on a single thing or statement and hold it there for three minutes without wandering, illustrates how little we have had our thinking under control of the will. We can improve upon this by practice.

Allow me to lead you now for a time along the way. I have traveled it much and know it thoroughly. Do as I tell you and realize great benefit.

Go into a quiet room alone. Sit or lie down in a restful attitude. Close the eyes. Take up this affirmation: "I now enter the holy presence of Infinite Life. I shut out and refuse all external things and sounds. I hear only the voice of the Silence. I am filled with peace and power. My thoughts are at one with Infinite Wisdom. I go to the realm of the unmanifest for the substance of manifestation." Repeat these words calmly and slowly two or three times, and then be silent and listen with the ears of the soul for a minute or two.

Then, if your purpose is to give a treatment, take up your case and go ahead. But my special purpose here is to teach you how to bring forth new powers within yourself.

So, when thoroughly in the silence, as before suggested, take up the thought of the power to be unfolded. We will say it is new life. Almost all people are more or less dead. They are not alert, on the *qui vive*, do not sharply perceive and cognize things, are dull of apprehension, imagine they do not have time to do things, let their letters go unanswered, put off what ought to be done now, fully persuading themselves that they have no time, do not see beauties about them, etc., etc. So they need to be made alive.

Then take up the words, "New life is now expressed in me. I now open to the holy conception. I embody new life. I awake in me new concepts of life. Its power I embody and bring forth into the light. *I am life* and do now show forth in all my ways what I am." Repeat these words over and over very devoutly and deeply until the thrill and glow of life absorb your being, fill your body.

Then go forth to embody, to make active the new life conception. This is done by living up to the highest ideal always and fearlessly obeying the inner monitor of Wisdom.

By and by a period of travail will come. It comes to all who have inner births from above, who unfold new powers and rise to greater heights of wisdom and dominion. The way will seem dark for a time; people will not understand you and will misconstrue your motives. Everything seems to go wrong with you and your best friends turn a cold shoulder. Sometimes a physical disturbance follows.

The thing for you to do then is to be steady, calm, unmoved and rejoicing. It is a new birth for you, an hour for exulting and confident adherence to principle, a trial of your faith.

But it is error at this time to assume the role of martyr and feel resigned to adverse conditions and unjust treatment. Know it is not right that you should submit

tamely to such things and caress the hand that smites you. While you do not fight nor contend nor feel spiteful towards those who wrong you, you steadily maintain a buoyant spirit and an attitude of mental supremacy, and know that you deserve better things and need not submit to impositions upon your personal rights. Hold that thought through it all.

Thus very soon the light will dawn and the ills intended for you recoil upon those who promulgated them, that they may reap and be redeemed also. Then a new power is unfolded and a new understanding of Truth opened up.

I recently received a letter from a pious lady in Washington City in which she said, "I have had every disease flesh is subject to; but they are sent for my good." Now this lady has been a student of the New Thought for many years and professes to possess the Truth in such a degree that no one among the children of men can teach her. She ought not to be subject to such ills. She is in error to submit to them as chastisements "sent" for her good. Such things are not sent; they are drawn. If she were not beyond teaching I should like to show her how to live above that plane. She has made two sad mistakes: She has assumed that she has the Truth and cannot learn more from others, and believes she must submit to afflictions sent by her God, in a spirit of martyrdom, saying, "He knows best." It is error to suppose that there is a he god somewhere who manipulates our destiny according to his own whims and sweet will. We must be masters of our own destiny and order our own conditions, being subject to the law of our own being only.

The births from above are many in each growing soul. The old time church convert was taught that one birth or "conversion" was sufficient to save his soul from hell. He believed the chief concern of life was to secure admission for his soul after death into an imaginary place of idle psalm singing. His "conversion" he thought to be a

passport through the gates of that city whose streets are paved with gold bricks. So he rested at that and looked for no further births. The fountains of his soul became stagnant and he wasted his heart's devotion and worship in praises of a dead Jesus.

There must be a new birth from above for every unfoldment of power and every new revelation of Truth. And beware of the fatal delusion of supposing that you have reached the limit, the fullest possession of Truth. This means stagnation to you. Progress is the law of life and there is no end to it. The individual never can and never should wish to possess the whole of Truth universal.

We have lived too exclusively in and by the already manifest. The personality of most people has been a sort of patch work made up by memorizing what a few others have thought out and imitating what others have done. The greater part of our school work has been of this character. If a boy can "do the sums" in the text books of mathematics and repeat the rules of natural Science, he is called "smart." If to these attainments he adds a smattering of two or three languages not learned from his mother, he is "educated." But, in truth, unless he has unfolded and continues to unfold new mind and soul powers through both the use and study of facts and search in the silence, he is not truly educated, is not a well developed individual.

We are now learning the great importance of drawing more from the unmanifest the essence for personal manifestation, for the building of a strong, self-sustaining individuality. And we are learning how to do this.

It is vastly profitable to devote an hour each day to the silence for development of power in self. I have given you an example with the thought of life. Take also Love, and Truth, and Wisdom, and Power. And occasionally a revelation will open up to you, especially for you, an auto-suggestion for you to hold. Hold it; use it; but

don't try to reveal it to others. If they ever get it they must find it as you did. Until then they are not ready for it.

Recently a great revelation opened up to me, a form of words, which I began to use with startling results. I kept it up for a few days and the results were so marvelous that I temporarily lost my usual balance in my enthusiasm and began to tell others. I gave the formula to four persons; then I experienced a temporary waning of power. Then I discovered that two of those four people did not comprehend my meaning at all, one used the formula for a time with good effect and then became afraid and "dropped it like a hot potato," to use her own words, and the other one is yet realizing some good from its use. So far as I am concerned, I would not take a fortune for the revelation.

The same good may come to you in other form of words. Search for your new views of Truth in the silence every day, and when they appear to you, seize them with vigor and loving appreciation and use them freely, embody them.

These new gems that spring out for you from the Universal are conceptions by Holy Spirit. Nurture and embody them until the hour of travail when the new takes the place of the old. Then be brave and rejoice, for the reward is exceedingly great. "He that overcometh shall inherit" (possess by right of birth from above) "all things."

For the Children.

THIS MONTH I give you something about the ostrich, written by a gentleman in California who knows about this wonderful bird.

He tells about one ostrich who killed his wife and married again. That is the first case of that kind I ever heard of. I will venture to say he was forced to mate

with the hen he killed. The ostrich claims the right to make his or her own selection of a mate and when one's companion dies or is taken away, he or she refuses to mate again.

When a wild ostrich hen wishes to lay eggs to raise some little ostriches, her mate or husband will make a hole in the sand for her. When the eggs are ready to sit on the male will sit on them in the day time and his wife at night. If she gets cranky and refuses to sit when her turn comes, he will sit both day and night until she gets over her pouting spell.

ONLY AN OSTRICH.



In the middle of the great deserts of Africa, far away from man or beast, thousands of ostriches are feeding. Four thousand years ago ostriches were wandering about Palestine and Arabia and are spoken of by the writers of the old Testament. Now and then an Arab riding one horse and leading another comes near and then the birds all run away, and the ostrich can

run much faster than the quickest horse. The man keeps on riding and in about five hours he sees again the very ostriches he frightened before; they are perhaps quietly feeding; off they go again and away goes the man. In two days the birds get very tired of this man and lay their necks on the sand, when the man comes up and throws a rope about them or cuts off their heads. He then clips off their nice long black, grey and white feathers and returns to his tent carrying the bundle of feathers on his spare horse.

Ostriches have been taken from Africa to California

by a man named Edwin Cawston, who fifteen years ago placed fifty ostriches on a small ship and sailed away from Africa to America. He was three months on the journey. All these fifty ostriches have since died but have left an army of little ostriches, since grown up and now there are over a thousand ostriches in California and Arizona, all children of the African ostriches. While coming over the water Mr. Cawston lost two ostriches by hunger, for they refused to eat anything on the ship although a great deal of corn and grain was taken along; and at the island of Saint Helena they stopped for fresh cabbage for the birds; and two fell over from the motion of the vessel and lay on their long necks and were choked; and one ostrich died soon after landing, perhaps because of joy in getting back to dry land again. Mr. Cawston still has an ostrich farm in California and makes a great deal of money showing his strange birds to people who pay to see them, and he also makes money by selling their ostrich feathers to the ladies for you know nothing is so pretty for a lady as ostrich feathers. The feathers grow on the wings and tails of the birds, but their legs and necks are always bare. He also makes money by selling the little ostrich chicks to people who want to buy them to put in menageries and in parks.

The little ostrich is a cute little fellow; he has to be six weeks in the shell before he is hatched; a little space is always left in the shell for him to breathe; and when he thinks he is strong enough to walk he makes a little three cornered hole in the shell with his beak and looks out; he sees the world looking so nice that he gives a turn of his body and the shell breaks; too weak to walk for about two hours he jumps around a little, resting most of the time; then he begins to eat a little sand that is placed ready for him. The sand puts his liver in working order, so that in a day he is stronger and ready to eat the green

Continued on page 96.

Meditations

By Kaxton

WHERE YOU live has much to do with your growth. The palm cannot flourish in high latitudes, nor can the fir live in the tropics. Man being the only true cosmopolitan, can live in all climates, but his growth in one latitude is very unlike his growth in another latitude. Man the builder flourishes with the oak, the pine, and the hemlock; savage man finds his natural home in the tropics, where perpetual fruitage and eternal summer render a wild life easy. Man may dominate his environment to the extent that he may develop his noblest powers in the face of untoward circumstances, but he cannot rid himself of the modifying influences of surrounding physical conditions.

* * *

In our infancy we lie in our cradle and helplessly submit, sometimes however not without vigorous protest, to the conditions which others have made for us. We can not do otherwise. If these conditions will only permit us to live and grow, we may attain to that degree of power and independence which will enable us to relieve the stress of circumstances. But we must still be content to carry with us the marks of our early environment.

* * *

It is so with the human race. In the infancy of the race man lay helpless as a child in the ample, out-spread lap of Mother Nature. If it was her whim to coddle him, he lived and grew; but she moulded him according to her own ideals. If she was cold and unkind to him, he dwindled and died and was forgotten.

* * *

She taught him in these early days those profound ra-

cial lessons which shall never be forgotten. Under the clear skies of Asia, where the stars every night seemed to come down close to the earth as if to impart a message, and where the bright sun every day glanced upon the hot sands, and often bit with famine the grass of the fields, among these apparently personal movements of earth and sun and stars the human race in infantile weakness and dependence learned the first lessons of divine reverence, and Asia became the birthplace of religion.

* *

In Greece Nature smiled and put on her holiday attire. She placed Olympus in the north, whose rugged sides and lofty peaks seemed to constitute it the fitting abode of Zeus the hurler of thunderbolts. She sprinkled the Aegean with the beautiful Cyclades and Sporades. She spread out the Vale of Tempe and breathed into it the soul of beauty. She rounded the crests of Parnassus and Helicon and clothed them with vines and washed them with sparkling fountains. She planted, near the site of Athens, Hymettus, sweet with the odor of wild honey, and Pentelicus, rich with marble. She fringed the coast with a hundred bays, and thus invited her children to try their fortune upon the sea. In a word, Nature made Greece a garden of beauty where nothing was in excess. The symmetry of nature was reflected in the Greek intellect, and thus the Greek ideals of beauty were born. We can trace in the physical conditions of Greece much of the character of her ancient people, and the same is true of other nations as well. Modern civilization has done much to modify this law of relation between people and country, but can never set it aside.

* *

The relation between the soul of man and his physical environment may be traced much further than merely to the relation between people and country. The inhabitants of the same country do not all live together pay-

chologically, and this fact makes the great difference between man and man.

* *

Some live chiefly in the flesh, as the lower animals do. Their chief pleasures are the pleasures of sense. They live a sensual life. They enjoy food and drink, rest and exercise, and the healthful action of all the physical organs, and this is eminently proper; but they stop here—they abide in the flesh—and thus they fail to unfold their highest powers. They sow to the flesh by laboring continually with no other object in view than the gratification of the appetites. Paul has said that those who sow in this way shall reap corruption, and his remark is based on sound philosophy. That the gratification of appetite as the chief end of existence brings rottenness and misery, has been proved many times in the history of the race. Those who would escape the corruption which Paul refers to must set up their abode elsewhere than in the flesh.

* *

It ought not to be considered a thing impossible for a man to live chiefly in his spiritual nature. Here the storms of passion do not rage and life moves on like a limpid river. The understanding here holds the vital forces to an intelligent purpose; and this purpose, sooner or later, is sure to enrich the life with an inheritance that is incorruptible.

* *

But this spiritual dwelling place is marked by various degrees of elevation. A man may devote his energies to thought and dwell in the serene realms of philosophic speculation. He may give himself to art and regale himself amid the fairest forms of the ideal world. He may devote himself to benevolence and scatter his forces for the uplifting of others. But if he does any of these things, what profit has he more than others? One

thing at least is true, he has at least escaped the storms of passion and the harvest of corruption.

*
* *

But more than all else, he has moved nearer to that ever-hidden resting place of the soul, which if a man attain, he shall be master of his destiny. I speak of a mystery, but nevertheless I speak truly. If a man has learned to abide in the soul-realm of pure will, the central region of all his diverging forces, he has attained to a position which is godlike in its dignity and power and from which all the hostile forces of the universe cannot dislodge him, and in which he can rest secure from the assaults of all enemies.

*
* *

This is not a new discovery; but the world is generally in total ignorance of it. The world in a general way knows nothing of the value of an abiding purpose. But there is more in the lesson than has as yet been learned. The ancient Psalmist darkly hinted at the truth when he said, "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty." This has simply been a riddle to the world. If I say, "He that abides continually in the region of pure will, enlightened by the understanding and unswerved by passion or appetite shall have whatsoever he will," I may do nothing more than repeat the old riddle in another and less occult form, but as meaningless as ever to the multitude. Even in this matter, where you live has much to do with your attitude toward what I here have said.

To all who pay one year's subscription to The Life during the month of August I will send a good paper knife suitable to open the pages of The Life with. Please say in your letter if you wish the knife. No doubt some of you are already supplied and would not desire one. Here is a good opportunity to get a nice paper knife free, if you need one.

Increase of Power.

PROPER EXERCISE of a power, faculty or function will add to its capacity and develop its latent force and energy. Wrong use and disuse will weaken it and deplete its essence.

To overtax muscle or brain, or apply them abnormally, will certainly debilitate and waste them. To cease to exercise them will have the same effect.

But to properly apply their vital energy is to develop more energy and build new tissue.

If we understand the law of work it will not make us tired. Work ought not to fatigue or wear us out. It need not. I have abundantly proven this.

Proper study ought to keep the brain young and vigorous. Proper work ought to prevent the physical tissues from becoming old and shriveled. I believe it will.

But in the use of any function of the body we must see to it that mind so co-operates with the stored energy of food, that the true energy of life is drawn into it and embodied or personified. Universal power is inexhaustible. The stored energy of food is very limited and is exhausted after a few hours' draught on it.

Most people work by this force only. Hence they easily become tired. If they knew how to draw upon Universal Power for supply in work, they would not get tired, but would grow stronger and more vigorous by the exercise.

To know how to do this is a most valuable knowledge. I wish I could tell you in a single article, but I cannot. I am preparing a lesson especially on this subject. It will be ready by the time this number of The Life reaches you. You may have it for \$1.00. If you learn it and apply the teaching, it will be worth thousands to you.

But I wish to say especially here that the right use of the power to heal will increase it. If you misuse it, however, and get it mixed up with other things, it wanes and you will soon find yourself without the power.

Don't grow tired of applying the affirmations and de-

nials the best you can and know and new knowledge and power will be developed as you go along.

There are great temptations to side track, to tack on some iam or ology, to trot away after some lo here, to resort to methods that are not Scientific. Resist them; say to them, Get thee behind me, Satan.

I have demonetrated this principle most fully. Recently a great increase of healing power has come to me, or been unfolded within me. The results prove this. I could mention here many remarkable recent cases of healing, but, really, I feel a delicacy about it. It seems too much like advertising for business, and the lifting of a little child out of a bad case of cholera morbus and the entire healing of a lady racked in every fibre with neuralgia by one fifteen minute treatment each, and the raising of a man hopelessly stricken with apoplexy, seem to me matters too sacred to use as the quack doctors use their supposed cures. I can't do it Seldom a day passes that I do not get letters or receive verbal testimonials of wonderful healing being done through my humble efforts; but I can't get my own consent to publish them.

I feel that I am only a humble instrument being used as a manifestor of this great power by the Infinite Energy of Life and Love. And the only advertising I have ever cared to have is for those who are healed to tell those who need healing about it. This brings me all the work I can do.

A lady whom I treated a short time about two years ago for a chronic state of rheumatism called today and said she had had no return of the disease since. She brought another lady with her who needs help. So it goes

If you are steady and earnest and true to principle, applying your power as best you can, every now and then a great new accretion of power will be given you. You thus really grow and bless mankind with your life.

The New Day.

W. S. Whitacre.

CHAINED in the depths of a dungeon deep,
Nothing I knew but despair.
Body in torture, soul fast asleep,
Mind full of worry and care.

"Awake, thou that sleepest, beloved, arise!"
Hearing, I heed the sweet voice from the skies.

Out of the shadow, into the light,
Out through the blinding storm,
Out of the chilling shades of night
Into the sunshine warm,
The Spirit Invisible leadeth me on
Toward the light of a New Day's morn.
Voice of the Silence, speak yet again,
Spirit Invisible, come!
Soul of the Universe, light of all men,
Lead me toward my home.
Happiness, health and harmony give,
Wisdom and knowledge how I should live.

Out of the silence somewhere came
The voice of Truth divine,
Gently persuading in Love's sweet name,
"Come, for thou art mine.
Come out of the darkness and speed on thy way
Toward the light of a bright New Day."

The day-star of freedom arises anon,
The darkness is passing away;
I see o'er the hills the coming of dawn,
The coursers that herald the day.
Dawns now the Day that sheds a new light
Abroad in the heart, dispelling its night.
The soul is awakened, the mind is alert,
And liberty reigns in the heart;

The forces of life are no longer inert.

Oh, Spirit of Truth, thou art
My guide and deliverer, leading the way
From bondage and night to freedom and day.

Day of delight to the soul that was sad,

Harmonious, peaceful, content.

Day when the heart looks up and is glad,

No physical sins to repent!

The functions of life are under control,

In tune with the Infinite, body and soul.

Mt. Vernon, Ill.

THE LIFE still stands for the pure doctrine of Christian Mental Science. It advances steadily along the way of Truth and Helpfulness. It is incorruptible and immortal. It grows and increases in vigor and vitality.

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Bible Lessons

1902, THIRD QUARTER.

*Lesson V. Aug. 3.***T**HE TABERNACLE.—Exodus 40: 1-13.

KEY-NOTE:—"Enter into his gates with thanksgiving, and into his courts with praise."

The Israelites left Egypt on the 14th day of Abib, the first month of their year. They arrived at the plain of Er Rahab, at the foot of Mt. Sinai, in the third month. Moses was absent altogether preparing the ten commandments about three months. They began the tabernacle in the seventh month and finished it by the end of the year. They dedicated it in the first month of the year B. C. 1490.

Tabernacle means tent. It was a temporary meeting place, as this valley was a temporary home for the sojourners.

Yet this was no ordinary tent. The plan of it was given by Moses. He said God told him. It was covered with goat's hair cloth and was floored and partitioned with acacia wood lined and decorated with gold and silver. It cost about \$1,000,000.

In it was prepared a special place for the ark, a box of acacia lined within and without with gold. This box was three feet nine inches long and two feet three inches wide and deep. The lid alone weighed 750 pounds troy, and was valued at \$125,000.

This lesson is taken up with the directions for arranging the furniture of the tabernacle, including the ark, the shew bread table, the golden candle stick, the altars of incense and of burnt offerings, the brazen laver, etc., and the anointing of it all for consecration, and the washing, dedication and anointing of Aaron to be the chief priest,

and his sons as assistants. The anointing oil was made of myrrh, cinnamon, sweet calamus, cassia and olive oil.

Our bodies have been called tabernacles, or temples, of God. Let us put them in order, arrange the furniture properly, anoint and consecrate it all to holy use and set over it a cleansed high priest, the spirit ego. Thus may we be healthy and free.

Lesson VI. Aug. 10.

NADAB AND ABILM.—Leviticus 10: 1-11.

KEY—NOTE: "We should be vigilant and temperate."

The events of this lesson occurred immediately after the week of consecration was over, when the priests began their services in the tabernacle.

This is called a temperance lesson, but the only allusion to the subject in the lesson is the injunction given by Moses to Aaron that the priests must not drink wine or other intoxicants just before going into temple service. On these occasions they must be sober. This indicates they drank at other times.

The lesson tells about how Aaron's two sons, Nadab and Abilm, burned incense before the Lord with ordinary fire and how the Lord got angry about it and cremated them by holy fire on the spot.

Some of those old altars used by the ancient Jews from which fire was said to come miraculously to consume the sacrifice laid on them, have been recently discovered and examined and found to have within them a secret source of fire which the priests manipulated at will.

Moses had the charred bodies carried out by their cousins on their coats, and charged Aaron and the others not to make any great demonstration of sorrow lest the Lord might get mad and kill a lot of the innocent people! Such a pitiful ideal of God!

Nadab and Abilm were probably struck by lightning

while in the act of burning incense in the tent of meeting.

Their censers were found to contain common fire, a trick well understood by the priests. So, to prevent exposure and maintain discipline, they gave it out that God killed them on account of this fire.

More deception has been practiced in religion than in politics. Let us be open and sincere, whatever we do. Practice what you preach. But God is never angry. Wrongs harm only the wrong doer.

Lesson VII. Aug. 17.

JOURNEYING TOWARD CANAAN. Numbers 10: 11-13, 29-36.

KEY-NOTE:—"For thy name's sake, lead me and guide me."

The Israelites started on their way toward Canaan from Sinai on the 20th day of the second month of the second year after leaving Egypt.

Palmer found an immense number of ancient graves at a place between Sinai and Canaan called Kibroth-Hattavah and positively asserts that this was the Hebrews' second stopping place.

The lesson tells how they sent the ark forward three days' journey as the cloud which rose up from the tabernacle indicated the right direction to be; how they all followed and how Moses prevailed on his wife's brother, who was a Midianite and familiar with all that country, to go with them as a guide, he at first refusing to go.

When the ark started forward Moses said, "Rise up, O Lord, and let thine enemies be scattered, and let them that hate thee flee before thee." When the ark rested at the stopping place, he said, "Return, O Lord, unto the ten thousands of the thousands of Israel." Which meant, "Now, Lord, go forward with us and clear the way before us," and "Now, Lord, stop here with us—don't go on and leave us." It was their crude idea about God. They

thought God was their own peculiar deity and hated all the rest of mankind.

Every day we make a little journey forward. This journeying may be considered in three ways: As progress in unfoldment, as advancement in age, and as accomplishment of work to be done.

Let us see that each day is a good day's progress in unfolding power, and that some of the work before us is accomplished, done well.

But let us learn to not recognize years of aging, not to grow old, but to live in the present only. And our Lord journeys with us daily. He does not dwell in a cloud, but in infinite light.

—————
Lesson VIII. Aug. 24.

REPORT OF THE SPIES.—Numbers 13:26 to 14:4.

KEY-NOTE:—"Blessed is the man that maketh the Lord his trust."

The children of Israel were eleven days' journey from Sinai when they sent spies to spy out the land of Canaan.

The spies reported a land of great richness and brought some of the wonderful fruit back with them. But they said the people were giants and very fierce and lived in great walled cities.

So the people wept and murmured against Moses and Aaron. They said they wished they had died in Egypt or in the wilderness. They even talked of revolting against Moses and selecting a captain to lead them back to Egypt.

They believed it would be right and pleasing to God for them to kill all of the people in those countries and take their lands and wealth for themselves.

We know it was not right that they should do this. They had a clause in their own law, which they believed God chiseled in stone for them, which read, "Thou shalt not kill," and yet they were about the worst killers history tells about. The modern Turks are mild and gentle in

comparison. Besides killing people by thousands, without regard to age or sex, they slaughtered animals by the wholesale as an act of worship of their god.

And the so-called Christian churches, teaching these barbarities as sacred scripture, have committed more atrocities and murders in the name of their God than any of the pagan races have in the name of theirs.

In India nothing is killed, except by the Christian English, who now possess the country. Both Buddha and Jesus taught love, gentleness and against killing. The disciples of Buddha obey him literally; the pretended disciples of Jesus do not follow him at all.

But this day brings us a practical Christianity whose advocates live by the teaching and example of Jesus, the Christ. Let it flourish and grow.

Lesson IX. Aug. 31.

THE BRAZEN SERPENT.—Numbers 21: 1-9.

KEY-NOTE:—"And as Moses lifted up the serpent in the wilderness, so must the son of man be placed on high that every one believing into him may have aionian life."

The Israelites had now been in the wilderness almost forty years. Almost all who came out of Egypt were dead. Aaron died, and Moses before he got to Canaan. They had been condemned to stay the last 38 years when they were just about to enter the land of promise, two years after leaving Egypt, on account of their conduct at Kadesh-Barnea when they heard the report of the spies.

The lesson says that a Canaanite general fought against Israel and won a partial victory. Then the people promised the Lord that if he would help them they would kill all of those people and destroy their cities. So the Lord said he would, and they proceeded on the strength of this faith to wipe that tribe off the map, innocent babes, women and all. God was pleased.

Then they journeyed on; but the way was hard and

they got tired of "light bread" as a regular diet, and murmured against Moses and God. Then God got mad again and sent poisonous snakes to bite and kill them. They then repented and Moses made a brass snake, as God directed him to do, and put it on a pole and all who were bitten were healed if they looked at once at the brass snake. This is the way they told it.

Jesus made this a type of his own crucifixion. Those poisoned with sin look to the lifted up Christ and are saved. Those affected with disease look to the Christ and are healed. Those cast down with failure and sorrow look for strength and comfort to the uplifted Christ in them, and are comforted and rendered prosperous.

We do not look to a crucified Jesus but to a risen Christ, risen in the hearts and lives of all. The cross is not our symbol. Our insignia is the light of transfiguration and ascension.

Uncut Flowers.

UNCUT flowers are like ideas well expressed:
 They are Love's lesser substances well-dressed.
 Like the earthy frames of mortals where no fault
 Calls one's love of beauty to a painful halt.

They are Nature's finer growth of ranker weeds,

Hope's apology to earth for many needs.

While it groans for richer, earthhood, out the dark

Lit by loving rays of soul growth's famished spark.

For all creatures from the lowest to the near

Feel the darkness though they know not why 'tis drear.

New ideas are like fruits of uncut flowers

Allowed to ripen by the sun of pleasant hours.

They're presented to this world in partial fact

Till the needs of man's completer growth attract.

Minds of man accept not *truth* in all its parts

Like uncut flowers, appeal to brain, then hearts.

—Nodie.

(The following story is vouched for by prominent and reliable citizens of a Missouri town.)

Editors The Life:

IN THE suburban cemetery of a beautiful little city not an hundred miles away are two new made graves, and thereby hangs the following tale:

The mother grew ill, the family physician was called, his medicines were faithfully administered, but the good woman died. Close on the heels of this calamity the daughter sickened and rapidly grew worse; a new physician was called, but his medicines were also of no avail and the young woman died and was laid to rest beside the body of her mother. The family to which they belonged was highly respected, but very poor. The bereaved remnant of the same—unable to purchase a granite or marble shaft to mark the resting place of their loved ones—did the next best thing they could afford, and decorated the graves with cheap shells, broken queensware and other similar trinkets. A few days later one of the city's critical observers chanced to pass the graves and discovered, among the trinkets upon the mother's grave, a medicine bottle the contents of which had not been entirely exhausted and bearing upon its label the signature of physician No. 1. Further investigation revealed the fact that a similar unexhausted bottle bearing the name of physician No. 2 had been used in the collection of relics that adorned the daughter's grave. When these facts were disclosed to the doctors, Physician No. 1 philosophically said, "Well, I felt fully assured that the good woman was dead; the undertaker evidently thought she was dead; but such is the faith of that family in me and in the efficacy of my medicines that they have placed this bottle near by to serve in the event of a mistake concerning her demise."

Physician No. 2 went out to the cemetery and, with ruthless hand, snatched the phial from the grave of the young woman and cast it over the cemetery fence—thereby removing the last mute but eloquent witness as to the cause of the sleeper's departure.

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NOTICE

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

Key-Notes.

(August was, in the old Alban or Latin year, the 6th
 month, called Sextilis. The Roman Senate changed the
 name to Augustus in honor of the first Emperor of Rome,
 who in this month was made Consul three times, subdued
 Egypt and ended the civil war.)

August 1-15.

THE DELUSIONS OF RACE ERROR ARE NOW SUB-
 DUEDED AND CLEANSED AWAY BY WORDS OF
 TRUTH.

August 16-31.

THE WORDS OF TRUTH ARE NOW VIBRANT IN
 ALL MENTALITIES AND BODIES AND LIFE PRE-
 VAILS.

Healing Thoughts

THERE is a substance so fine it cannot be seen through physical eyes, so omnipresent we are not aware of its touch, for it enters into the constitution of all being and cannot for a moment be absented from us.

We do not have to see this eplendid substance whose structure is universal Life, whose energy is universal Power, whose constitution is universal Truth, founded in infinite Wisdom, yet it is absolutely necessary to our well-being, to perceive it, to attain to the perfect consciousness of it.

One name of this all-pervading, everywhere present, substance is *Health*, and it is thus always in waiting for every man.

It matters not who you are, Health waits for you. It is not waiting for you to bathe in a pool nor take some matter into your vitals, but it waits for the development of your consciousness of its presence for you.

This consciousness in your mind will clear the shadows out of your body, like the sun at his rising will illumine the earth and the sky,—making shadows nothing. Like the Infinite Mind, the sun does not recognize shadows—it is entirely absorbed in its own shining.

The body is the soul's register. It is the account-book in which are recorded the soul's thoughts and acts.

The eye reflects the mental panorama, so that the close observer may read what is passing in one's mind.

In early youth, ere the soul becomes the victim of the knowledge of evil and good, the eye reflects "innocent understanding". But when this *knowledge* is reached,

from that time the soul becomes more or less subject to the thoughts or mental beliefs of the race. This foreign influence may take the luster out of the eye and inflame the organs of vision.

What will heal the eyes and restore original luster? Tell the soul about the substance that is so close to it, and that may easily be perceived by it. Tell him that the recognition of this substance will illumine his consciousness with the knowledge, and thereby restore his body with the health.

"Dear Mrs. Barton:—

"I know you received my telegram to treat J—'s eyes, for it was miraculous the way the pain left her. She is seventeen—an awfully sweet girl—of course the pride of her mother's heart. I thank God and you for what you have done for us. Words can never express my thankfulness."

When any disease is merely reflected from the race-thoughts in general and is not the fruit of wrong doing, the healer has only to help the patient into the right consciousness, and he is "healed from that hour." But when one has brought on his conditions by wrong actions, then his "sins which were many" must first "all be forgiven him," before he can awaken into the perfect consciousness. Sin is a shadow in the mentality that obscures the truth.

Error, like fashion, is controlled by the spirit of change. Imperfection in anything, is the oil in the wheels of its unrest. It impels to revolution. Rest is found in perfection. Rest means harmonious movement.—Rhythmic co-operation with Elohim.

"Never in all my life before have I had such an experience. The day I wrote you I was in the very throes of lagrippe! And although I was beset by the fear of another long attack of illness, I tried to hold myself quiet, brave and hopeful. For one day I did suffer. The fol-

lowing day, Sunday, I was greatly improved. You *did* help me, didn't you? Oh, how thankful I am. My soul has been singing songs of joy all morning. To say I am grateful to you does not express it. I am simply *full* of far more than gratitude. I love you as if the same mother bore us."

People do not "take cold," they *give* away warmth. We call the absence of warmth cold, and thus honor the negative quantity. We might as well talk of taking darkness when day is ended. We have allowed the day to go when we might have longer followed it.

One who is the least bit negative, lets go of his warmth easily. One can "have a cold" when other disorders to find admission would require a complete negative state, cannot touch the patient. Most troubles are, for this reason, introduced in the absence of warmth, or, through "a cold."

Warmth evaporates through the mentality where fear has left open the gate. Fear is the great advocate of the doctrine of two opposing powers in the world. Through its nature it invites other diseases and introduces them to the patient with recommendations.

Both the disease and the fear are negative qualities, like the cold they try to augment. They all three will go off arm in arm, and vanish like bubbles, when the positive word of denial is turned on them.

So it is well, at the first appearance of a cold, to deny its reality, and make yourself positive by affirming that you are positive. It is when the patient thinks he cannot do this that a healer is needed, one who is in league with the Universal Powers, and who has the consciousness of their perfection and immanence. It is not the "healer" that heals. He is the instrument. He knows how to "speak the Word only" that will awaken the patient's true consciousness of the presence of the Substance of Health.

"It is quite a relief to me since I telegraphed you, to

know that my brother is in the hands of a powerful healer and I trust I will find him very much improved it not well when I see him."

Later:—"He arose that morning and dressed himself and walked about the room. I am sure he will soon be all right."

"Your letter received today and found me on upgrade. I have had no hemorrhage for over a week. I feel now like I am going to overcome the difficulty altogether. My wife had Miss E—to apply to you for treatments without my knowing it. But I knew I was getting help from some one, and told them so. Then they told me what was going on."

I found the divine *idea*, the already perfect spiritual self back of the personal self and introduced the patient to the *truth* of his Being. He was glad to let go of false appearances and be himself. It is a fine thing to have one's thoughts in tone with Infinite substance. For them only the truth of being is contemplated and the simple speaking of the true word is required. (A false word being negative to the truth of all being, has no substance in it, and cannot of its own power affect the one to whom it is sent.)

Doubtless one who is not in the understanding of the principles that belong to the Science of Being would wonder how simple words could convey power. But when he is reminded that *nothing* is made *without* the word, that in it is Life, and the Light or understanding of all men, the reasonable mind cannot longer doubt that the Word is power, and the speaking of the Word is putting its power into exercise.

After one week's treatment a dear friend writes:

"My Dear Mrs. Barton:—Indeed your treatments do help me. The tone of my whole system is higher, my eyes are brighter, complexion clearer, and the expression of my face *so different*. The nervous tension relaxed from

the moment you began.

"Everthing seems sweet and harmonious to me these days."

The natural condition of every human is health. When we think of a person we necessarily attribute qualities to him. When we see him we know him by the qualities. But back of this is the *idea* of the man, which is the permanent object of knowledge.

In treating a patient, all the previously attributed qualities, such as belong to the race in general, should be set aside, utterly, and the *divine idea* alone, set up as the standard.

Bring down the perfect *Idea*, the Individuality, and say to the struggling mentality:

"Forget your woes. Behold! This perfect Being come down out of the Harmonies, *is yourself*. Declare unto it; speak its words; rejoice in its consciousness, and it will answer you." Thus do you clothe yourself in the perfect consciousness and awake in the perfect likeness.

Is this difficult? Do you want perfect results in your life?

Artists know that a straight line is the most difficult thing in nature to draw, free-hand; yet the *genius* presses forward in his efforts, knowing that his *practice* toward the perfect is building him up to its accomplishment.

His work will pass anywhere. He makes his name, and the world writes "success" along the perfect lines.

Grecian painting was at its best under Alexander. Apelles, Protogenes and Lycippus were the masters. The emperor issued an edict that no other than Apelles should paint himself; none but Pyrgoteles should engrave his likeness, and none but Lycippus cast his form in bronze. And this is why original "Alexanders" are reliable.

Let us so practice toward the perfect in every enterprise in life, that all our works, from the smallest to the

greatest, shall be trusted for their worth.

There is a perfect standard back of every loyal object in this life. Let us bend our energies divinely toward it, and so promote the growth of right knowledge in every thinking creature, until its true consciousness is awakened, and until the universal substance of Life, Truth and Love are commonly recognized as the only powers in our lives, and as always available.

C. J. B.

"A. P. and C. J. Barton,

"**D**EAR FRIENDS: When I received the April No. of *The Life*, cut the leaves and opened it, the picture, '*I Am The Resurrection and The Life*' fell out.

"I picked it up, looked at it, and without looking up the book I said, here is the Ideal Heroine, *Evangel Ahvallah*. Since then I have noticed a statement that the picture was made by Mrs. C. Josephine Barton.

"The book is among other books in our library of over 3000 vols. and I know not how many have read it. One day when several persons present were talking about something new to read I asked how many had read *Evangel Ahvallah*. I don't remember how many said they had, but one of my sons, a young man, said he had read it through three times, and I learned it had been taken out by a number of persons not members of the family.

"I was impressed at sight of the picture.

"Dr. J. W. M."

I have but few copies left of the first edition of *Evangel Ahvallah*. A number of beautiful children have been named for the heroine, *Evangel*.

In a recent letter from a dear friend in Floydada, Texas, I am informed a lovely and loyal Methodist, who borrowed and read *Evangel Ahvallah* has recently named her baby *Evangel*.

Though a thoroughly New Thought novel, this lovely

young Methodist "found in it nothing to offend" and "much to admire." This book is cloth-bound, illustrated and contains 400 pages.

Evangel Ahvallah, Healing Thoughts 50c. and *The Mother of the Living* 50c. all three books for \$2.00.

P. S. I send with each order an engraving (from photo) of the three heads, Ethel, Homer and myself. The picture was taken about twelve years ago, while I painted pictures and dreamed progressive day-dreams, in my beautiful studio, Commercial Block, Eleventh st., K. C.

The Soul and Its Temple.

O HUMAN form divine—thou temple fair,
 Within thy sacred precincts there doth dwell
 A wondrous something, lacking better terms
 Men call a soul. But ah, who can define,
 Who dare attempt to tell the meaning, real,
 Of that one word? Beyond all power it lies!
 No mortal tongue can e'er in words describe
 That spark of Infinite life, which dwelling there
 Transforms dull and inanimate clay
 Into a being like unto a god, and
 (Be that life but nourished and upheld)
 Possessing power unlimited; a power
 Beyond the power of angels, and which they,
 Yea, even they, most eagerly do crave.
 O human form divine, with thy fair soul,
 A mystery thou surely art, and yet
 The noblest work of an almighty God.

Fannie Herron Cooke.

The artist may study form and color, but his Genius already *knows*. The poet may become versed in Prosody (prose-ode-y) but not so his Muse. The orator may acquaint himself with the rules of elocution but his Talent lifts him above all prescribed forms.—C. J. B. in The Holiday Extra.

"The Life."

A P. BARTON, editor of "The Life", has wonderfully improved his periodical. It has appeared in a new spring dress of magazine form and red title page. Looks as if "The Life" was even more than living. It is good to see the old periodicals holding their own, but it is refreshing to see them grow in grace and greatness.

There are so many mushroom New Thought papers of the hour that come up and disappear in a night that it is gratifying to see the old-timers' steady growth. We congratulate the editor of "The Life," and trust that it may yet become an Eternal Life.—*Dominion*.

One of Many.

A LADY in Ohio writes:
My Dear Mr. Barton:
I thank you for your very kind letter of advice, on which I shall act with all possible skill and with your help I shall succeed.

Your influence for good is remarkable, miraculous, and I am delighted to see in your picture that you are a young man.

"I must praise The Life for going on its own sweet way not swerving from its track by any other force. It is always wholesome in its character and optimistic. Would there were unity among all advanced thinkers; we do not any of us know any too much and why fear to give and receive at all times?"
Mrs. A. R. Smith.

I think you have made great improvement in The Life. It is a very welcome visitor. Your 12 Auto-suggestions are my medicine chest.

Frank R. Rhodes, Washington, D. C.

It is good to extend the circulation of The Life.

Correspondence	

"Dear Mrs. Barton:

"MAY I ask without taking too much of your time, to please explain the expression under Healing Thoughts in June number of The Life, your words, 'Never lay sickness to God. God has not even heard whether there by any such thing,' while, on the next page I notice this statement: 'There is a universal Intelligence in and throughout all things, that keeps all things and worlds in perfect order.—Ever the same in every place and point of space.' I cannot quite reconcile the two statements, for sure His human children must be included in 'the things,' and if so, does not the physical pain and suffering which are almost universal, have any significance, any meaning, any use in the universe?

"Furthermore, how are we to understand the saying of the great Nazarene: 'Not a sparrow falls to the ground without our Father's notice,' and, 'the hairs of your head are all numbered'?

"If God does not take cognizance of the burden of suffering which darkens the world, then why do we propose to recognize that from Him comes our physical as well as spiritual health?"

Answer: I am glad you have written to me upon this point, for it is the one, of all questions, that needs being understood. I have the greatest respect and love for the true Heavenly Intelligence that governs all things, but I am also zealous to have it understood *as it is*. We surely want the *truth* at any cost, whatever that may be.

God is not a personal nor changeable being to be influenced by sympathy or swayed by sentiment. God is Universal Intelligence itself, and not a creature using his

intellect.

Man is swayed by emotion, sympathy, sentiment. As shown in Jesus, man "cares for," "numbers things," loves, likes or dislikes. These things cannot be said of God, for God is the Substance of all things. God is not a lover, but Love itself. Universal Love cannot be thought of as in degrees. It is incomparable. It is not proper to say "God is wise, or kind or gracious or living," for God is Wisdom itself, Grace itself, Life itself.

God does not judge nor reason, for God is the universal Substance of Judgment and Reason. Because God is the *universal* Substance, God cannot know of any *other* substance or of any imperfection. To use Bible language, "God cannot look upon sin (imperfect development) with the least allowance."

It was all right in the past, for the *hungering* soul to look to God as a kind and loving Father, *until the time* when man became educated up to the point where he could lay hold of the actual truth, and cease to call the universal powers "father" or "mother."

If we had power sharp enough to cut the tethers that tie us to old and out-grown beliefs, we would *grow faster* and sooner be able to overcome all sin and sickness. For, we are saved only through our own climbing. We *work* out our own salvation.

If you ask what God has to do with it, I will answer, God is the Power we use, and it is universal for that purpose.

It is really absurd to employ the personal pronouns "he", "him" or "his" when referring to the Infinite Powers of the Universe, and it is my earnest opinion that until we do let go of these very materializing terms we cannot correctly set forth the truth about God and man and the inseparable closeness of their inter-relationship.

Any term which makes God seem a personal being is misleading, for as person, God is far off, unapproachable,

and unfindable, even with loud prayers; therefore, such terms should be abandoned. Let us have the truth.

It makes no difference in the nature of things, how much we would like to look upon God as a kind father or mother, or as both, for God is neither, in the sense of being a person. *Shall* we not tell the truth?

Nature is perfect in all its parts. As the substance of mathematics is in and back of and cause of every figure, while it is not responsible for the mistakes men make in their calculations, nor for the results of those mistakes, so, Infinite Intelligence is the Substance in and back of and Cause of all things, without taking note of the mistakes men make.

It saves all men *through being unchangeable*. It continues the Eternal *Standard* of Perfection, to which all things ultimately attract, and in which, through the process of atonement, they become *consciously* one in substance and in character, which is the true freedom. *Know* this truth, and the Truth will then make you free. How are we to know it? Rise to it by using the Powers.

God is Life and the Healing Breath in all nature. God is Love and the recuperating Power in every atom. God is Wisdom and the Truth draws all things into right relations. If a man gets sick it is a law in nature—not planned by God—the result is so because some law has been opposed, *pain* results, until the law is atoned with, by that man.

The Law of God cannot be broken, but man may break or bruise himself in the effort, which results in pain, until he becomes entirely lawful again.

And it is well to bear in mind that, as in human law, violation bears in it the same results, whether the act be in ignorance or in conscious knowledge.

O, the beautiful Powers that *do not* count the hairs nor number the sparrows, but *in which* they are all numbered, naturally, is not in *man's* image, is not a Father

in the sense of having anger and compassion, and since this is not true of God, shall we not lay aside the false for the true,—shall we not lay aside pet theories about God, and stand by what is truth?

Everything is numbered, or has its own place in Being: The leaves of the trees, the flower's petals, the worlds, in space. But to say our hairs are all numbered, is not saying God counts them,—they are numbered in nature. So are all the atoms—*material* and *immaterial*, throughout universal space and extension.

Not a sparrow falls, out of nature's law. Not one atom can be destroyed. All nature is one grand *harmonic-chord*, and the law will not answer any man's prayers until that man makes himself consciously one with it. When he becomes lawful then he gets his answer. God does not hand it to him, he *gets* it himself through use of God-power.

A "kind father" would never let an innocent babe perish. It goes, because it is thrown out of harness with the perfect law of nature. Law is Justice as well as Truth and it exacts a perfect balance.

At the bed-side of my own darling two-year-old, where I had begged and implored an ideal Father *in vain* to spare her sweet life, I knew if there had been a father, either loving or compassionate, he would have heard me, would have punished *me* instead, so that she, the emblem of innocence, might be free. But not so. My *fears* and the doctor's miserable *stuff* had made her inharmonious, and the laws exacted a balancing.

It was then (over 15 years ago) I left the masculine father-God, and in the sincerity of my heart I diligently sought the naked Truth, until I found its path.

Elohim means The Invisible Powers of the universe. Life, or Omnipresence of the Powers; Truth, or Omniscience of the Powers; Love, or Omnipotence of the Powers, are together never absent in any point in universal ex-

tension.

The prayer that brings one into harmonious thinking is the effectual, fervent prayer that avails much. "Come unto me," means, come into harmony with the Truth of your Being.

Elohim is altogether lovely to me since I know that in God is no place for the recognition of inharmony.

Prayer does not influence God. It would not do for Perfection to be influenced. But prayer is good. It influences the one who prays, and he is the one that needs the influence.

It is blessed to say, "I and the Infinite Powers." No father could ever seem so great or so dear or so near and so omnipotent. In God I truly live and move and have my being.

God is Love. I am happy *in* this Love, and in knowing I am *of* it. To consciously live in it, will keep us sound and well in every part.

We are in this world to manifest the highest Good; to prove the reality of the Powers with the means we have at hand. If we are not doing this we are falling short of our mission. "Prove Me *now*." Prove the perfection that exists in the Invisible, by the visible, and do it *now* and here.

There are many grades in *The Life School*. Happy are we if we are ready for promotion each coming year.

C. J. B.

HELEN WILMANS has returned to Seabreeze, Fla. The officials at the capital gave her little heed. Each one only referred her to some one else. And when she arrived at home she found another crop of indictments awaiting her. The charge is using the U. S. mails fraudulently in that she advertises through the mails that she can do what she does not do nor make an effort to do. Col. Post and Mr. Burgman are indicted also as *particeps criminis* in that they aided in the sending

out of this advertising matter.

Mrs. Wilmans and her associates claim that they are being cruelly and unjustly persecuted by certain persons whose purpose it is to ruin them financially and run them out of the State. If this be true, then the reaction will surely come, crushing the persecutors and lifting the persecuted above the plane of persecution. The Life renders no judgment in this matter, not being in possession of the evidence.

But I would have our readers set right as to one thing in this connection. As the post office officials have repeatedly declared, they are making no effort to oppose mental treatment either present or absent, nor to have judgment passed upon its merits or demerits. The charge against Mrs. Wilmans is not that she advertised to give mental treatments and that mental treatment is in itself a fraud. It is that she advertised to give treatments which she did not give nor pretend to give, delegating her correspondence with patients to clerks who answered letters by formulas and at their own option, and that Mrs. W. never even heard the names of many persons who thought she was treating and writing to them. If this be true, of course we cannot justify her in it. If it is not true, they cannot prove it and she will be vindicated surely. The one who does the right, is honorable and fearless, has nothing to fear.

MRS. BOEHME, Editor of Radiant Center, takes it all back about the wonderful "Dr. Sarah". She now has reason to believe that he is a bad fraud. And she lays it all to the fact that when noses were distributed she was not given one of the detective type.

The wily "Doctor" arranged for Mrs. Boehme and several others to form an Esoteric Center in Washington City for the study of the occult. But he informed them that they must get a charter from "The Supreme Council of

Thibet", for which they must pay \$500.00. They were about to pay it when they heard that the "Doctor" had demanded \$15,000 for the same charter in Buenos Ayres and only \$100 in New York City. So Mrs. Boehme wrote the "Doctor" in behalf of the Society kindly requesting him to let them know the names and addresses of the persons composing that Supreme Council so that they could pay their money directly to them. The "Doctor" became very angry and wrote a saucy letter to Mrs. B. informing her that those holy names could not be revealed to those who had not paid, and said some ugly things.

So the Society dissolved for want of a charter. That "Supreme Council" are neighbors to the Mahatmas in Thibet. Neither has any existence except in the minds of a few frauds and their dupes. There is probably no dweller in Thibet as wise, good or powerful in genuine occultism as Mrs. Boehme, if her nose is of the trusting type.

Whenever you see these wonder workers covering up their manipulations under sheets or juggling in cabinets or in the dark and doing nothing that is of any value to humanity, you may set it down for sure that they are frauds. If fish eggs can be hatched or seeds sprouted instantaneously by force of mind or by psychic or soul power, it can be done in plain view as well as under cover, and the mind that can do such things can heal a man sick of palsy or open the eyes of the blind as well. Don't be gulled by such tricksters.

I wonder what Mrs. Boehme thinks now of that poor, pitiful dark souled fellow who was so skeptical of Dr. Sarak's powers.

MR. EUGENE DEL MAR, of New York, recently of Seabreeze, Fla., editorial writer for Freedom, delivered a lecture before the Mental Science Society in Arlington Hall, this city, on Sunday evening, July 13. His subject was "Giving and Receiving."

He argued in a very clear, logical and convincing

manner that we must give in order to receive and that giving freely does not mean to give gratuitously. He truly held that we cannot bestow our treasures upon persons who are not ready to receive, and they must give forth freely what they have in order to get ready. Even to demand a return for what you give is not opposed to freely giving. We grow, he said, both by unfolding from within and attracting from without. And the unfolding and attraction are mutually compensatory and reactionary. To give gratuitously is not to give wisely.

It was an able address and a full house appreciated and profited by it. Mr. Del Mar made The Life Home two visits in company with Mr. Bennington, the president of the society here, the last time taking dinner with us. After dinner we sat upon our broad, cool veranda and talked Science until a late hour.

Mr. Del Mar goes on to Denver, Colo., from here, where he has a work to do. We wish him unbounded success.

Our insert this month is a picture of five generations. They are Master Glen E. Millard, age 5 years; his mama, Mrs. Stella Neely Millard, age 27; his grandmother, Mrs. Merritt Neely, age 44; his great-grandfather, R. L. Merritt, age 67, and his great-great grandmother, Mrs. Edna Merritt, age 95 last May. These people are all living and in good health at this writing. Mrs. Millard and Glen were in The Life Home School last Spring. They live at Artesian, S. Dakota. It is very rare indeed that a person lives to have a grand-daughter who is a grand-mother, as Mrs. Merritt has. Not many such pictures as this have ever been made.

I believe the practice of those Twelve Auto-Suggestions (in May issue, The Life) by a majority of the people would bring the millennium now. Mrs Ida E. Fish.

Extend the circulation of The Life.

Little Lessons in Elohim

NO. XII.

Triumph of Truth.

THE UNIVERSE could not get along without you. Your Origin holds you as of so much importance, that in it your destiny is foretold and made certain.

You are fitted by Nature into Original Design, as one of the necessary parts in a perfect mosaic, and you are an integral element of All, with the *powers* of All possible to you.

Not one Atom of your body, soul or spirit can ever be destroyed. Even the effort of suicide is always unsuccessful. One may leap from one mode of being into another, tragically instead of moving through orderly transmutation from the "baser" to the finer substance, but his Individuality—like a great magnet—will bring atoms together again so quickly, that before the slow mentality of the suicide shakes off the narcotic that put him to sleep, there is another self formed and awaiting him and smiling at his blunder!

It is one of the triumphs of Truth over ignorance.

There is for every one a particular place in Being which nothing else can fill, and a definite work which no other human can do. Those who fail to find their office and work in this life and who go about taking job-works from those who have found their calling are, unaware, feeling after their own gifts that lie covered up. They, too, are finding their work so that they may move in the harmonious paths intended for them, as for every one.

The imperfections in any one's work come out of the imperfections in the workman. They are his faults as well

as the good points in the work are his virtues. Perfect work comes out of the soul of one who has found and occupies his true place in life. His accomplishments, whether they be good or bad, point to what he is and where he is in his development. The degree of progress in his work points to the degree of progress in the man.

Consciously or "unconsciously" every act in life is an effort toward higher understanding. When one wills to do an evil thing, the Substance and Principle of life being All-good and All-pervading, fills up the gap, and turns the evil into good by the mere truth of the Omnipresence of Good. Truth is always triumphant. A man may turn backward in his path to Truth and walk over rocks and along thorny ways, but the sting of the thorns turns him to thinking of the true course, and the difficulty with the rocks makes him long for the ways of pleasantness whose paths are smooth and peaceful.

If all the history of every occurrence could be uncovered, with all the lines of causation leading to results, it would be seen that every feature in connection therewith was according to law, and working out good for the substance of Truth. Every event comes under the Law, and in every instance is the best good that could have occurred under the circumstances.

The best a rose-slip can do is to put out leaves. The blossoming rose-bush manifests greater truth, for the triumph of truth in the rose is in its blooming. The triumph of truth in man is in his living the life and thus manifesting his own Image-of-God, true Self.

Back of the four physical elements of fire, water, earth and air, as the mere symbols of the substance with which man has to deal while in this world, and as the means by which he measures the extent of truth he has arrived at, are their living Powers,—named by the Greeks "Apollo," who is the genius that presides over the Sun, over Music and Poetry; by the Latins "Ceres," the spirit of agricul-

ture and of civilization; "Neptune," the god of the Sea, and "Athene" the "Light of daybreak." The dawn of conscious power. The Greeks described her as springing from the Heavens. The real Athene is understanding, springing out of the condition of Universal Harmony.

It is these substantial forces back of the physical, with which men have to deal, and that make perfect conditions, not only possible but imperative.

Athene means Mind. It is from the same root word as mind.

It is the life-giving Substance of all things. Its symbol is Breath. The physical Athene is the Breath of Life. The eagle fills his chest and soars to highest flights. With his lungs full of air his wings sweep him upward with ease. So long as the breath is full the muscles will not fail. The mechanical and the chemical work best together. The symbol and the Substance make truth triumph in them when they are in accord.

This life has been called a mystery. Every material thing has within it an interrogation point, an unanswered question. The human soul is a questioner. It inquires of everything it meets, and is in doubt because it does not know whether it is asking of the right source to get the right answer. It begins by asking of things outside—the symbols of things—and it takes a long time to find out that objective things are not the ones to give reply, they are only the signals pointing to the right Source. Athene in the Breath and Athene in the Mind are one and the same in substance, but the Breath is the servant of Mind and it gets all its power there.

So, when you inbreathe and fill your lungs with fresh breath recognize the true Athene, the governing and controlling spirit over all Breath, which is the whole Mind.

Matter is miracle. Signs are always mysterious. We marvel at the unfolding leaves, the flowers smile at our question-

ing and admiring eyes. The worlds and all the stars are in perpetual motion trying to answer the questions correctly. They are trying to show forth *harmony*. "The lily of the fields" is a triumph of Truth because it has attained to its highest. Solomon was not arrayed like one of these, because with all his knowing, he was not scientific, his knowledge was not orderly—not in tune with the true order of things. The only way to get to Heaven is to become harmonious so that Truth may triumph in you.

Athens is Science in the lily. Man must become consciously one with the Spirit of Truth. No life-problem was ever correctly solved without abiding in the Principle of Truth. The infinite powers are for our use, through the word. A mentality full of true words makes a body full of healthy atoms. Spiritual perception makes the physical eyes clear and capable.

The soul must not only know the truth, but it must say it does, it must declare it. The eye is the organ of seeing. Both the sense of seeing and its organ may be improved. At present we see comparatively little. We see along an arc of the great circle which extends round all being.

The eye cannot increase its strength until the *sense* of sight is cultivated and *demand*s a better instrument.

To strengthen the senses or any one of them, stimulants should be avoided. No man can afford to be exercised by another force! He must depend upon his own powers and his own efforts, for thus are his own powers strengthened, and the true way of progress made practical.

To be in accord with Truth and make it triumphant in our lives, we should lay aside every weight (material things only can burden our shoulders), the crutches, ropes and stakes to which we have been tied, yokes we have allowed to be imposed, and follow our own highest consciousness of Right in every action. Let us live in the

Real Athene, for then will the Breath of life come from perfect substance. Then will all our actions be in accord with justice and truth. Then will we live in, and live by the highest we know. Then will we be able to reach forward to still higher truths, fearlessly declaring the truth of the absolute.

Although the ultimate cannot be reached, its measurement being infinite, yet we can grow day by day and realize the triumph of truth in every act.

Truth is always triumphant, it matters not what thoughts may fill the mind. If error thoughts appear Truth melts them, and in its discipline the erring one is redeemed.

It is not right to wait to get into some other world to have truth triumph in us. The time to begin is right now. The present NOW is always the only moment we can use. Let him who is out of work and out of courage, earnestly take up the duties that wait nearest to him, and through faithful effort he will find his right career.

Out of work one is harassed, puzzled, unprogressive. When he finds his true place in being, all nature puts on her beautiful garments, the great Harmonichord of life discourses in Heavenly music, and he sees the triumph of Truth in all things, and feels it within his soul.

C. J. B.

Our friend, Mrs. S. E. Sands, of Cantonment, Oklahoma, who is a graduate of our school, has made me a present which I greatly appreciate. She had an Indian squaw make to order a fine pair of beaded moccasins and sent them to me. They are soft and nice and suggest my Cherokee ancestry. Thank you, Mrs. S.

Our "New Books" article and exchange list have been crowded out this month. The "big" magazine is full of good things and we will give you something worth reading about New Books next month. Look over the exchange list in July issue and send for samples of each. They are all excellent periodicals.

The ostrich pictures in this issue were sketched from pictures furnished by the writer of the article by our daughter Ethel.

For the Children.

Continued from page 58.

soft grass of California. He is still weak, however, and must sit down often and rest; at night he is taken to a warm room heated by an oil lamp and all day he is allowed to run about in the sunshine. Eating always he grows very quickly and, although it is hard to believe, in six months has grown to be six feet high, almost as tall, but not so wide, as his parents.

Four years nearly must pass away before the little



ostrich is full grown and able to have large ostrich eggs of its own. Some feathers are cut off its wings and tail during this time, but they are not worth much; the large feathers of a full grown ostrich are worth about a dollar each; ostrich feathers are worth a great deal more than hen feathers. When the feathers have grown long a man goes into the pen, and chases one bird at a time into a corner; with the help of another man he puts a hood on the head of the ostrich; then the creature is quiet and may be led or pushed along to another corner where stands a man with a pair of shears. He cuts off the long feathers

and then takes off the hood. In California at the Pasadena Ostrich Farm before the hood is taken off a boy gets on the back of the ostrich and takes a ride around the pen



to amuse the people. The ride is not very long, because the ostrich does not like a boy to be on its back. The creature rushes away and wiggles and jumps around and runs up close to trees and fences and tries to rub the boy off, and very soon it is happy to see that the boy has fallen off behind; then all the people laugh and cheer and the boy

goes back to get ready to mount another ostrich. A great many ostrich feathers are sent to ladies all over the land, which have been cut off the California ostriches. No ostrich is killed in California to get its feathers, like the wild ones are on the African desert, for all the ostriches in America are tame ostriches.

There is a funny crow in Africa that, when it sees an ostrich nest on the ground, picks up a stone and flies above the nest and drops the stone on the ostrich eggs, breaking them. It then comes down and has a nice meal. Before it does this it looks carefully around to see that the parent ostrich is far away. Three little boys looking over the fence last year at the Pasadena farm saw a large

nest full of ostrich eggs and they threw stones at the eggs and made the owner, Mr. Cawton, lose about two hundred dollars by their little fun. But the boys were not as bad as those crows in Africa. Those ostrich eggs at the Pasadena farm might have hatched and become little ostriches which are worth in California about thirty dollars each.

As a rule the papa ostrich is very good to his family.



When ostriches have eggs the males will fight, but the hen ostriches always run away. About two years ago a big male ostrich killed his hen with one kick from his powerful foot, and then jumped on one of his chicks and killed it. He is alive now and has another hen, but people who go to the farm still ask to see this brute of an ostrich who was so cruel as to kill his quiet, gentle hen.

Ostriches are said to eat everything that is given them, but such is not the case; they know what is good for them and will not eat cigars, nails or tacks; they swallow oranges and it is funny to see these rolling down their long necks. The ostrich, like children, is generally hungry.

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The Life

New Series

Sept., 1902

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CONTENTS

<i>The Benumbing Effect of the Familiar</i>	103
<i>The Washing Power of Truth Words</i>	108
<i>The Life of the Spirit</i>	109
<i>Meditations</i>	111
<i>A Voice From Within. Poem</i>	114
<i>Worth Quoting</i>	116
<i>The Power of Truth. Poem</i>	117
<i>Awakening. Poem</i>	118
<i>Bible Lessons</i>	119
<i>For the Children</i>	124
<i>Key-Notes</i>	126
<i>Healing Thoughts</i>	127
<i>Correspondence</i>	135
<i>New Books</i>	137
<i>Little Lessons in Elohim Kindergarten</i>	143
<i>A Comment From Ellebard</i>	145
<i>Cleaner News in Demand</i>	147
<i>Now is The Time</i>	148
<i>The Mad Dog Superstition</i>	148

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THE LIFE

SEPTEMBER, 1902

THE BENUMBING EFFECT OF THE FAMILIAR *o o o*

SERMONS ON Bible texts make little or no impression on the church audiences, especially when preached in the ordinary way by the ordinary theologian. Stock deductions presented in stock phrases in the stock tones fail to start a new movement among the molecules of the brain of people who have been brought up in "the nurture and admonition of the Lord."

Few can tell what a sermon was about the next day after they listened to it, or outline one deduction drawn from the subject. Not many remember the text until they get home.

And it is remarkable how ignorant of the Bible people are who have been regular Sunday school and church attendants all their lives. I was much amused while witnessing moving pictures of Bible subjects at one of our parks recently, to hear the explanations given by those who assumed to understand, to those who did not. One young woman, who probably had a class in some Sunday school was busily explaining to her young man, who seemed to know nothing about it. When they brought out the picture of Jesus conversing with the woman at the well in Samaria, she said, after a moment's hesitation,

"That is where Jesus told Mary and Martha to bring him a pitcher of water, and when they brought it he turned it into wine." The young man said, "Huh"!

When they showed the career of the prodigal, she explained,

"That is the profligate son. As long as he had plenty of money he had lots of friends, but when his money was all gone he had no friends left and had to go back to his father." Her beau asked, "And what did his old man say to him?" "Oh, he gave him some good clothes and killed a fat calf for him to eat," she replied.

I once delivered a lecture on The Atonement before an audience of church people. They were delighted and expressed warm approval of my ideas, all except one blue stocking Presbyterian old maid, who was up in her Catechism. She was disgusted. She said to me, "I thought that was an intelligent audience, but I see they were not. There they were all perfectly delighted with what you said, and not one of them seemed to know that your lecture was directly opposed to all they had ever heard in their churches."

The fact is, not one of them could have told just what their preachers had taught them about the atonement. They had all heard the old stale phrases repeated over so much that they made no impression on their minds. I put the subject before them in a new and unfamiliar way and they drank my thoughts in eagerly.

Familiar scenes and faces do not impress us. We become, as we say, used to things we see and hear often and they fail to arouse any unusual emotions or thoughts. A piece of music played in our hearing often loses its charm for us, even becomes irksome. If you live on a street where cars are passing every few minutes, you soon cease to notice them, they make no impression on your brain.

A man who came here from Switzerland said to me the other day, "The people of this country do not half appreciate their great blessings, the free government, the broad rich acres, the boundless abundance and the opportunities open to the poor. The man who falls down

here may rise again—in the old country, never."

We say "undue familiarity begets contempt." A certain degree of mystery about a person or thing endows it with a zest or charm that entire familiarity dispels. If we knew all about God, he or it would be no greater than we.

Repetition when carried to excess wears a rut, as we say, in the brain. The molecules move easily as by force of habit when the old thought passes, and then settle back into their old places. Let a new thought come plowing along, or an old one with a new gait, and settled molecular conditions are disturbed, a new impression is made.

A preacher in this city was telling the Bible story in the course of a sermon in my hearing last spring, about Jesus quieting the storm. He said, "The Master stood up before the restless storm Demon and said, 'Don't you know enough to be still?' and it fell down at his feet." I remember this distinctly because he struck new ground in my brain with his unusual phraseology. I remember he spoke of the sunshine "spilling through the leaves of the trees." I remember it because his figure broke a new place in the crust of my brain.

The writer or speaker who would get attention must not only present new shades of thought, but must be original in his phraseology. I always read what the veteran preacher Robert Collyer says because he has ideas and expresses them in his own way. He is 80 years of age but goes right on with his work. He recently preached a great sermon from the Messiah Church pulpit in New York on "Angels."

I wish I could quote it all to you. Here is one of the many gems:

"Honest and true all round, each type of manhood must stand true to its diverse gift, and bandy back and forth no epithets of skeptic or infidel from the one side

or of fanatic or dreamer from the other, because of the differing reports of the soul—shall I say, and of the senses." Another:—"God was in the birds in the early morning many years ago in the wreck and ruin of the woods after the battle of Pittsburg Landing, singing of the peace of God that passes understanding."

How shall we cure the numbness and avoid the numbing effect of repetition? If we discover a form of words that thrills through every fibre of our being, like "Only the good is true" once did, how may we keep it sweet and fresh and effective as at first?

By willfully calling up its meaning as it is repeated. It ceases to affect you as it did at first because you cease to think about what it means as you repeat it. When it first came to you it was full of meaning and touched new molecules in your brain, sending a message out through the body along nerve routes little used. Now you may secure the same effects by a voluntary moving of new brain molecules into line, by recalling its heart meaning.

When you begin to treat a new patient you feel that your words are effective, that a sure response is being given. By and by the words seem to glance off or slip through without effect. And yet the patient is not well. What must be done? Seek new channels, new points of need. When found respond to them with new forms of words. The work is already done along the lines of first discovery; find the other demands and supply them.

We need not allow familiar good things in life to numb our sense of appreciation, and must not permit the bad things to hypnotize us into passive submission. To the person who has always lived in a one-room hut a five-room cottage seems a mansion, while to the one who has been reared in a mansion it is a cabin. If a thing is inevitable, as a big Roman nose on your face, get familiar with it and don't see it or mind it—make the best of it. But diseased or hard conditions in life you need not submit to

tamely.

There are some men at work in the street in front of my house as I write, digging and shoveling. They are used to that and do not mind the toil of it. If I were to go down there and say to one of them, "Let me have your pick and you go up on my veranda and finish that article I have been writing," he would decline to accept my offer. Neither one of us would do as well to change places. He is familiar with that, I with this. We are each filling our respective places. But none of these men, although they work under bosses, are like the idiotic brute described in Markham's "Man with the Hoe." That poem (?) is a slander on the laboring man. These men are jolly and good natured and intelligent, singing and chanting in time with the motion of hoe and spade, and perhaps there is not one of them but could write his name clearly, read the newspapers and give me an intelligent reason for his political or religious leaning. But one not used to it would be unhappy to do the work they are doing. They are in a sense benumbed to it.

A new light has dawned upon the world, a light of thought power. In it we see how to *be ourselves* and avoid the ruts and the hypnotism of error.

"The mortal morning mists of Earth fade in the noon of
heaven
When creed and race shall bear false witness each of each
no more,
But find their limits in the larger light,
And overstep them, moving easily,
Through ages after in the Love of Truth,
The Truth of Love."

W. J. Crooks, Corning, California, has this thought to offer:—"In plant, we have the Elohim and atom coming together in organization as plants. In animal, we have the Elohim atomic and soul coming together in organization, making animal. In man we have the Elohim atomic soul and spirit coming together in organization, making man. In soul is our first realization of mind, the objective, and in spirit is a better and higher realization of it, the subjective."

The Washing Power of Truth Words.

A LONG time ago I knew a young girl who was an invalid, a "shut in." She would sit in her easy chair day after day and think, and read, and sew, and talk with chance visitors.

She was deeply pious and enjoyed the church songs.

In the same neighborhood there lived a quiet farmer boy who had thoughts and feelings which others did not dream of and which they would not have understood if he had uttered them to his companions.

In his heart there was conceived at first a sort of pity for the poor lonely girl. He called to see her desiring to bring some new light to her from the world outside. He read books with her and sang her favorite songs for her. She would sometimes join in with a thin, quavering voice.

This continued for several years, when the two were separated and entirely lost sight of one another. The boy became a man of business and affairs and had a family. What became of the poor girl? He supposed she died long years ago.

But now in the month of August, 1902, after a lapse of more than thirty years, there came a long letter to the editor of The Life from that girl, now, as she said, "a little old maid", away off in California, still a "shut in." She inquired about the boy who used to sing to her and read books with her, and told how she enjoyed his visits and how much good he had done her, how she now looks out on the flowers and trees and grass and drinks in their divine aroma. I wonder if we may not yet raise her out of that invalidism.

Those two were congenial in spirit in some ways. She supplied a need in him and he in her. They uttered words of kindness, of sympathy, of counsel, that have never died nor faded. They were accord words, words of Truth. They washed out error thoughts and soothed away pains of

heart and nerves. Who can say what good was done? Who can say how much the poor invalid helped the boy to be a philosopher or how much he preserved her life and sweetened her soul? Now may not more true words added to those heal her and restore her to the possession of her physical powers and vitality? The cleansing, life-preserving power of Truth words is incalculable. Use them unsparingly.

The Life of The Spirit.

I AM Spirit. I have a body.

God, the Creative Substance, from which all things proceed, is Love; we are his offspring.

Around, above, within us, this Love is brooding and waiting for our recognition, to become life of our life.

The normal state of the soul is harmony with God. Sin, disease, discord are the results of abnormal or inharmonious *mental-states*, which produce untruthful suggestions to the soul, thus creating inharmonious relations between the soul life and the physical life.

Our mental states should be controlled by our will power. The function of the mortal or objective mind is to act as a mediator between soul and body; as such it is ever responsive to the logic of reason, or worldly wisdom, receiving impressions from physical environments, from observations and comparisons suggested by daily life. It is of the Earth and mortal. However, its positive, virile suggestions are received by the soul as truth, and as *the soul controls the functions of the body* error and discord are thus introduced, and false beliefs transmitted as truths to the body as a result of false mental pictures having been formed in the mind. It has been proven beyond a doubt that the life of the body is the soul and that our physical states are normally responsive to its appeals. The soul is, however, dependent for worldly impressions and experiences on the mind, hence, if our bodies seem

full of pain and disease it is because false relations have been set up or established between our mental states and our soul.

On the other hand, the soul being divine, immortal, the child of God, perceives ethical truth and spiritual harmonies by intuition and is unerring in its admonitions to the mind in the *spiritual realm*, and when harmonious, normal conditions obtain the mind will, and does, prove as receptive to divine impressions as it now proves itself toward the inharmonies of earthly environments. When truthful impressions of life are transmitted from the mind to the soul, the soul will transmit them again to the bodily functions and thus the divine trinity of harmonious expression will become established.

We should form the mental habit of thinking of ourselves and others as spirits. While in essence we are a unity, Spirit is individualized in us, in a three-fold nature, soul, mind and body. We should strive to form a mental picture of the soul as a divine spiritual presence endeavoring to impress its beautiful, harmonious nature upon our mental perception. On the other hand, we should try to realize our bodies as representing a transient manifestation of Life, a garment used by the soul for a brief while, then falling into dust and decay, again to be taken up under new combinations of matter, to renew its onward progress toward spiritualization. Between these two, between body and soul, we should try and perceive another factor in this wonderful trinity of expression: this is the mental, objective or mortal mind.

This mind is the servant of the soul in that it is subordinate to it in its nature and, like the body, is but a transient expression of Life. It is the mouth piece and exponent of both soul and body and is the power that makes their correlation possible.

Eva A. H. Barnes, Portville, N. Y.

Extend the circulation of *The Life*.

Meditations

By Kaxton

IN THE little village of Arpinum, not far from the city of Rome, something more than a century and a half before the Christian Era, there was born of humble parentage a rugged male child who afterwards became known to the world as Caius Marius. There soon sprung up in the heart of this youth a strong desire to break away from the peaceful scenes of his native village and mingle in the stirring events that were passing in various quarters of the vast world empire whose motive center was Rome. But Rome was then dominated by wealth and rank, and for a poor lad like Marius, who held not the golden key to the favor of the leading spirits of the great city, there seemed a very slight chance of advancement.

* *

The whole world lay prostrate at the feet of the proud mistress and inexorable tyrant, Rome. When Marius was only eleven years old, Carthage, the inveterate enemy of Rome, and Corinth, the metropolis and pride of later Greece, were both expunged from the face of the earth by the conquering legions of Rome. The spoils of a thousand nations had been poured into the ample lap of Rome, and now she was growing proud, indolent and corrupt. Marius had no wealth. He was ignorant, extremely coarse in form, features, and behavior, and was of low birth. He had absolutely nothing to recommend him to the favor of the classes who then held the world in their grasp.

* *

But Marius had an ambition, an iron will, and an implicit faith in his own destiny, and the influence which these qualities exerted directly upon those about him

and indirectly upon the drift of the world's events constitutes one of the most unique lessons of all history. Not that his character was such as would render him a model for ambitious youths in later times, for he was always meanly selfish, foolishly jealous of every one who was in any way his rival, and brutal in his treatment of those whom he hated.

*
* *

But there was one lofty element in his character, namely his belief that he had been set apart by the fates as the recipient of special favors at their hands. This belief controlled and incited him till the last year of his life. Under the inspiration of this belief he paid little heed to circumstances which seemed to completely shut him out from the destiny to which he looked forward. His life shows the force of this element all the more vividly in that his faith was utterly blind and unreasoning, and not supported by the redeeming virtues of justice and a rational love of truth. His faith lifted him to the zenith of power and influence in spite of all the evil qualities that ever characterized an ignorant and brutal tyrant.

*
* *

When Marius was a boy he wandered to the mountains in the vicinity of his native village, and in search of adventure to satisfy his restless spirit he climbed to the top of a rocky peak and found an eagle's nest containing seven young eagles. All birds, and especially the eagle, were in those days believed to be connected in some way with a forecast of the events of the future. A limited knowledge of augury was common to all classes of Roman society, and doubtless young Marius had some knowledge of it. At any rate he carried the young eagles in triumph to the village and immediately consulted the soothsayers. He was told that the omen of the eagle's nest was a most

happy one; that it signified that the finder of the nest should rise to unlimited power and be elected consul seven times.

*
* *

This was a very unreasonable and improbable augury to make, seeing that the lad had apparently no chance for such a destiny. It is probable that no one except Marius believed in the augury. But Marius did believe in it and that made all the difference. This belief became the guiding star of his life, and continued to shine brightly until he was elected consul the seventh time, and then the star set and thirteen days afterwards the scepter of power dropped from the old man's pulseless grasp in the death of the ruthless tyrant.

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Prof. S. A. Weltmer, head of the Nevada, Mo., School of Healing, writes, "I wish to express to you the pleasure which the reading of The Life has given us. It is always a pleasure to welcome each monthly issue at the editorial desk. I am also interested in the success of The Life Home School. Whoever think along kindred lines, find pleasure in kindred recognition. Let me further thank you for the picture inclosed in August number, 'Five Generations.' It speaks for itself. It teaches the philosophy of right living."

A Voice From Within.

WHY DWELL in the land of unbelief?
 'Tis the saddest world I know,
 Where the demons of doubt and endless fear
 Are tossing you to and fro.

Why linger a day where discontent
 And the shadow of care broods low,
 Where the threatening arm of the coming year
 Seems waiting to strike its blow.

There is dread in the very air you breathe
 There are voices of sad unrest,
 You close your eyes and will not see
 The wonderful land so blest.

Look up! look up! there is naught to fear,
 We are Monarchs and not weak slaves;
 We have full control of our own small world
 Where the flag of freedom waves.

There is hope, and joy, and light, and love
 In this wonderful land so fair;
 Then open the gateway and enter in—
 Sweet peace will meet you there.

Ask what you will and the Father gives
 All things that by faith we see;
 Believe, and the very gates of Heaven
 Will open wide to thee.

Olive Wood.

I will continue that paper knife offer during the month of September, but no longer. Every one sending \$1.00 on subscription to *The Life*, new or old subscriber, will be entitled to a handsome paper knife suitable for cutting the leaves of the magazine. *Say in your letter if you wish the knife.*



Q.—Why do these men stoop?

A.—Each one carries a cross.

Q.—What cross?

A.—The word "*convict*."

Q.—What placed it there?

A.—Race Ignorance.

Q.—How may they throw off this cross?

A.—By standing erect.

Q.—What will help them to rise?

A.—Earnest *Thinking*.

C. J. B.

One of our subscribers, a manufacturer of cut glass, wishes to be put in correspondence with cutters that are students of the New Thought. We have quite a circulation in cities containing such manufactories and presume some of our readers follow that trade. Any such are requested to write him. Letters addressed to The Life will be forwarded.

The lesson in the August issue (*Born from Above*) is worth a year's subscription to any one.

Mrs. Van Hoesen.

Worth Quoting.

THERE IS one comfort in not having anything much—You have yourself.

Your own will come to you if you hold the thought firmly—and hustle!

Charity creates much of the misery it relieves but it does not relieve all the misery it creates.

A man who lives right and is right has more power by his silence than another has by his words.

Unity in great things,

Liberty in small things,

Charity in all things.

The Convention of the Mental Science Association, which was to have been held in this city the last week in October, has been indefinitely postponed. The reasons assigned are that the Stockmen's Association set down for the same time, and whose reduced railroad rates they expected to utilize, has been postponed, and the Posts could not attend anyhow on account of their indictments. It does seem that the great and only M. S. A. ought not to allow itself to be knocked out by a little thing like that. If it is a Wilmans coronation business, or the personal enterprise of any one else, it cannot be maintained very long. The I. D. S. A., which held four conventions, died an inglorious death from an overdose of personal ambition. The M. S. A. should profit by its example.

We had no suitable picture ready for insert this month. The people have not allowed us to have any vacation, they have kept us at work so constantly. But we have had ideal weather here. I do not believe we could have done better than we have. Several lives of K. C. people have been saved by my presence here this summer. That is good. Next month we will give you a fine halftone insert.

The Power of Truth.

ERROR is a chimera, vain and void;
God—Good—is All, and I am part of Him;
Those false beliefs that would my title dim
By Truth's transforming sword shall be destroyed.

Susie M. Best.

Little Beatrice has been attending an Episcopal Sunday School with a little friend. She learned to repeat, "I believe in the Father, the Son and the Holy Ghost." One day I heard her going over it slowly, but she made an amendment. She said, "I believe in the Father, the Mother, the Son and the Holy Ghost." I told her I thought the amendment a good one: "But," I asked, "who is the Holy Ghost?" She lifted her innocent blue eyes and replied, "Oh, that is the daughter."

A lady in Ohio, who ordered one of the Oxford Bibles we are offering as a premium with new subscribers, writes, "The Oxford Bible came and is a very beautiful book. I have one for which I paid \$8.00 five years ago—a real silk-sewed Oxford and this one is as pretty and ever bit as good. I wanted it for a gift to a young S. S. teacher. She is more than pleased with it."

A carpenter and his assistant entered a lady's apartments to do some work. The lady said to her maid, "Mary, see that my jewel case is locked at once." The carpenter immediately took off his watch and chain and handing them to his man said, "John, take this back to the shop, it seems this house is not safe."

A negro preacher said in his prayer: "O Lawd, give us all pure hearts! Give us all brave hearts! Give us all clean hearts! Give us all sweet hearts!" And the congregation responded, "Amen."

Awakening.

A ROUSE me from my sense-besotted dream.
 Let me awaken to the truth that I
 The fettering chains of evil may deny
 By claiming fellowship with Soul supreme.

Susie M. Best.

A lady in England writes: "The Life in its beautiful new form is most charming, and though at first I very much missed its weekly coming, when it does arrive it is so full of helpful, beautiful things, each number seeming better than I feel more than repaid for waiting. Truly you and dear Mrs. Barton are doing a grand, noble work."

A lady in Kansas City, whom I healed some time ago, writes, "We realize your kindness in many ways. Although you were too modest to speak of it, your work has not been thrown away. I feel we owe you more than money can pay, but there will come a time when we can pay you as you deserve."

That Lesson on "How to Work and Not Be Tired," announced in last issue, is selling rapidly and giving great satisfaction. Each lesson is written out by hand by me for each applicant. The price of it is \$1.00.

A Methodist bishop says that some pastors come at their wealthy hearers after this fashion, "Brethren, you must repent, as it were, and be converted, in a measure, or you will be damned to some extent."

A woman whose pastor asked after her health, replied dolefully, "I feel pretty well now; but I always feel bad when I feel well, because I know I am going to feel worse by and by."

It is good to extend the circulation of The Life.

Bible Lessons

1902, THIRD QUARTER.

*Lesson X. Sept. 7.***T**HE PROPHET LIKE MOSES.—Deut. 18:9-19.

Key-Note:—"This is truly that prophet who should come into the world."

Deuteronomy (second law) was so named by the Septuagint translators from Deut. 17:18, "a copy of the law." It is mainly a series of lectures by Moses before the people, rehearsing the law in a popular style, in the last forty days of his life.

The children of Israel were at this time encamped on the plains of Moab, east of the Jordan, opposite Jericho.

Verses 9, 10, 11, 12 of this lesson give a warning and injunction to the people to keep themselves free from some of the superstitious practices of the idolaters occupying the country into which they were soon to go. It is here said that it was because of such practices that the natives of that land were to be driven out.

To make children pass through the fire was a part of the worship of the Phoenician god Molech. The Israelites did in after years practice this abomination.

To use divinations is to obtain an oracle from a god by drawing lots.

To practice augury (observe times) is to be led by signs and omens.

An enchanter is one who gets intelligence from the flight of birds or the positions of stars.

A sorcerer is one who uses drugs, herbs or spells for information about the future.

A charmer is one who fascinates serpents, etc.

A consulter with familiar spirits is a medium who

It is said here that his eyes were not dim nor his natural force abated. He had led a good, pure, upright life.

Moses was in some respects a great man. He was a born leader, an able organizer and lawmaker and a brave man. He was devout and unswerving in his convictions about duty and in his adherence to the one God idea. He was really the founder of the monotheistic religion out of which grew Christianity.

He communed face to face with Deity. He became the oracle of God for the people. They believed he saw Jehovah face to face as man and man meet. He allowed them to think so as they were not yet ready for the higher truth of impersonal Deity. Moses was shrewd in maintaining discipline. His plan of the tabernacle was something wonderful. He believed he got it from Jehovah. It was doubtless an inspiration.

Joshua the son of Nun became leader in Moses' stead. He was at that time 83 years old. He and Caleb were the only two who came out of Egypt that entered the promised land. They were the two faithful spies who forty years before the death of Moses advised immediate entrance into the land.

Lesson XIII. Sept. 28.

REVIEW.

Key-Note:—"Thou shalt remember the Lord thy God."

The lessons of this, third, quarter have been taken from Exodus, Numbers and Deuteronomy, with one lesson from Leviticus.

We began with the giving of food to the people in the wilderness, and ended with the death of Moses, 40 years later.

Following I give you the lesson numbers and Bible references, and the key-note texts with a brief comment on each.

1. *The Giving of Manna.* Exodus 16: 4-15.

"Give us this day our necessary food."

Here is taught a lesson of trust. Be not anxious about future supply. While you provide, you are happy in the blessings of each day and borrow no trouble.

2. *The Ten Commandments.—Duties to God.* Exodus 20: 1-11.

"Thou shalt love the Lord thy God with all thy heart."

Here is a lesson of love, an all absorbing love of the good. If one is so filled with love of good, he can do no wrong.

3. *The Ten Commandments.—Duties to Men.* Exodus 20: 12-17.

"Thou shalt love thy neighbor as thyself."

On this and the preceding one hang all the law and prophecy. It includes both state of being and conduct. These two positive injunctions are worth more than a volume of thou shalt nots.

4. *Worshipping the Golden Calf.* Exodus 32: 1-6 and 30-35.

"Thou shalt have no other gods before me."

Here is a lesson of unity of worship, against idolatry. If you worship any form, book, day or person, real or imaginary, you are guilty of idolatry. They who worship the man Jesus of Nazareth as a god, are idolaters.

5. *The Tabernacle.* Exodus 45: 1-13.

"Enter into his gates with thanksgiving, and into his courts with praise."

In every thing give thanks. Yes, in tribulation more than when all is clear sailing. Rejoice always. It is the way of life. Enter the gates of the most High, the Realm of Silent Power.

6. *Nodab and Abihu.* Lev. 10: 1-11.

"We should be vigilant and temperate."

Watch and pray. Be upright in little things as well as in greater ones. Let your constant attitude be one of recognition of the good and denial of evil.

7. *Journeying Toward Canaan.* Numbers 10: 11-13 and 29-36.

"For thy name's sake lead me and guide me."

For the sake of the statement and recognition of the good, let the Truth lead and guide you. Affirm the good always.

8. *Report of the Spies.* Numbers 13: 26 to 14: 4.

"Blessed is the man that maketh the Lord his trust."

"Blessed" means happy. Happy is the one who fully trusts the law of Life in Truth and worries about nothing. The man who worries mistrusts God.

9. *The Brazen Serpent.* Numbers 21: 1-9.

"And as Moses elevated the serpent in the desert, so must the son of man be lifted up, that every one believing into him may have aionian life."

The real man must be lifted up. He who believes in this Christ man in himself has aionian (spiritual) life.

10. (In this No.)

Jesus was a prophet in three senses: He taught from inspiration with authority, he knew coming effects by existent cause, he did marvelous works by occult power.

11. (In this No.)

Love is the fulfilling of the law. The one who loves good needs no commandments.

12. (In this No.)

We go directly to the Infinite Source for guidance and no longer to priests.

For the Children.

HERE IS a story for you, written by my sweet little niece Mackie Mitchell, who lives away out in the country. She has one of her dollies to tell the story. You see the doll is named for her Aunt Josephine Barton.

JOSEPHINE'S STORY.

By Frances McN. Mitchell.

I am a brown-eyed, rosy-cheeked doll. My name is

Josephine Barton Mitchell. My little mother says I am beautiful and sometimes she shows me myself in the glass. She often takes me out walking and picks flowers and berries for me. Don goes with us, but I don't care much for Don, because he always acts as though he were making fun of us dolls. I don't think dogs appreciate dolls any way. Don does not even appreciate music, for when my grandma and Judge MacIntosh were playing he didn't lie still and listen like the dolls but went sniffing and scratching about the front steps after lizards, and when I remarked on it to him, he only said, "Humph! do *you* like to listen to those things with strings on them? I don't think they make anything like as sweet music as a dinner plate and a spoon." One day not long ago my little mother took me out walking. She put a pretty, clean dress on me and tied on my little blue sun bonnet. We went along the sweet wood-paths looking at the pretty trees and listening to the good little birds. Don went with us. Pretty soon little mother set me down by a tree and told me to be quiet and good and she would bring me some flowers and huckle-berries. Don stayed near by, but he went scenting about for rabbits and didn't pay much attention to me. I didn't like to be alone and began, pretty soon, to wish for my little mother to come back. She has often told me how to hold good thoughts when I am about to be afraid but I was so lonely I forgot it for a little while. Presently I heard the leaves rustling and looked round and saw two terrible, black creatures come rushing along, rolling and tumbling a great ball with their hind legs. I had seen the pictures in my little mother's animal book and heard her read about the bears and elephants and things and I thought these awful black things must be bears. I felt much frightened, but they rolled their ball past and did not so much as look at me. You may be sure I was greatly relieved, but it was only

Continued on page 132.

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NOTICE

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

Key-Notes.

(September was named from the Latin *Septem*, seven,
 because originally it was the seventh month of the year,
 March being the first.)

September 1-15.

PERFECT WHOLENESS IS NOW EXPRESSED AND
 READY TO BECOME MANIFEST IN ME AND
 MINE.

Sept. 16-30.

THE GOLDEN TRUTH IS NOW FILLING AIR AND
 SUNSHINE AND BLESSING ALL MANKIND.

Col. O. C. Sabin, Lock Box 374, Washington, D. C.,
 has a German Christian Science pamphlet which he is giv-
 ing away to all who send a 2 cent stamp to pay postage.
 Send for one if you read German.

Healing Thoughts

SEVEN STATEMENTS OF ABSOLUTE TRUTH.

STATEMENT I:—Life, Truth and Love are the Powers of universal Being. Together, these powers united are called Elohim. I am the spiritual expression of Elohim. I am these powers individualized. Thus am I prepared for the great work of manifestation.

Since I am the divine idea of Elohim the All-good and only Substance, I can manifest nothing real that is not good and true.

I am not of matter, therefore I call no man my Father, for One is my Origin, even First Cause. I and First Cause are one, and the same in substance.

I am here to make known that which is already expressed in Being. All things expressed in Being are perfect, and I must work until I get my manifestations to truly prove that spiritual perfection. Upon me devolves the work of the correct *manifestation* of the divine, spiritual *expression*.

I know it is what the Voice meant when it said, "Let us make man in *our* image and likeness." Let us unite in expression—in spiritual mankind—to further our work, until it becomes through man, proven truth to the race.

Statement II.—So I gladly lay aside every weight imposed by matter and by the tradition that I am separate from infinite life, or haunted by temptation through besetting sins. I turn from them all, for in them there is no power save that which I lend them by regarding them and by fearing them. I now claim my freedom. I wash my hands of all the past that was not true to truth. I forgive

myself. I am *new* from this time forward.

I ascend into the Sacred Silence of the Infinite Mind. I here plant my banner in solid Truth and by it I will stand, no matter how fierce the storms of earth may be I am fearless. I am confident. In the full Light of Divinity I unfold day by day, into the full likeness of the perfect ideal. I am conscious of my power and of the perfection of my spiritual self.

Spirit is all, and Mind is its Word and Power. The use of the Word is now wholly within my hands. Man is the only *maker* of that which Elohim has *expressed*.

Statement III.—Man is Mind. No other has power to speak the Word. It is my office. The Word is for *me* to use. The Word, the transforming, beautifying, healing, helping Word the Infinite Powers unitedly hand over to me, and I shall joyfully speak them.

O foolish past, wherein I have *named* sickness and sorrow when I should have been blotting them out in the world, while diligently naming Health, Joy, Peace, Righteousness, Love,—Love, O, *Love!* wide as the universe and with power omnipotent and all-inclusive. Pure spiritual Love that makes unity and peace everywhere.

I am glad that in the truth of my being I am the resurrection and the life. Through my knowledge of the truth I bring forth the true, and by my Word which clothes the unseen in life and power, I prove that Life.

I have dominion over matter and it is for me to correct its errors and enlarge its capacities. I subdue the earth in all its false, uncultured appearances. I have found my true office in Being. Even *appearance* must now put on its beautiful garments, for the sense of sight shall cease to search for the tragical and the ugly in the earth. Human sense is immortal. It is of the soul, and the soul is the breathing of immortal Life. Vision is a true psychic power, and by right thinking the soul cultivates its seeing-power for the better compass of the True, the

Beautiful, the Good alone.

My work is to uplift the fallen and tell them the absolute *truth* about their being, so they may become able to stand alone, and find their own true work; to strengthen the weak by opening to them the door where Power stands knocking for admission; to encourage the faltering, by driving away their fears, and making a fagot out of the parchment of ghost-stories Tradition has placed in their hands.

Statement IV.—In my meekness and lowliness, my sympathy alone went out to all who were weary and heavy laden with earth's burdens. In my spiritual supremacy as the Expression of Infinite Mind, I soothe all sorrows and wipe all tears away.

Love is a healing power, and I am the expression of Love. The babe who was sick is ill no more, because I have sent it peaceful messages of heavenly Love: the care-worn mother is renewed within herself, encouraged and strengthened because I have sent her my sacred Love; the disappointed, the misunderstood, the neglected, the poor, the toiling, the unappreciated, are cheered, and Hope shines for them like a star, because I have enfolded them in the arms of All-powerful Love.

In my true work I forget my own trials, or name them blessings so quickly they are transformed into benefits and aid me in my progress, before their shadows have time to be felt.

Love disintegrates mixed qualities and transmutes all lower elements into pure gold. It is omnipotent.

The first beginning of a healthy body is a healthy mentality. Therefore I will arrange my thoughts; I will set my house in order. I will be scientific. I now reject all thoughts of evil or of sickness or distress as real or as having any power in them. As the perfect Expression of Deity, contemplations of evil or ignorance are unlawful. They shall be discussed no more in my presence, save for

the purpose of showing some student along those lines how to erase them, and how to institute true and substantial ones instead. The one afflicted by them shall now be awakened to the absolute truth and quickened in understanding. I abide in the exalted Presence of the Most High, where shadows are impossible.

Statement V.—Fear cannot reach me, and for this reason there is no door open to any material delusion. My work is mental, and my handiwork is guided by my true might. I keep my thoughts pure, and let the law of mental purity make my physical temple pure, healthy and beautiful. I am not a reflection merely, of Infinite Mind, but I shine forth the light of that Mind and my temple reflects my own shining.

Regarding my temple, I am meek and lowly: regarding my spiritual self, I have all power in heaven and earth. My power is Love. Love begets love. I love all people and, according to perfect law, all people love me. My word of love goes forth, and from everywhere come words of Love in fulfillment of the perfect law; I receive only the love-thoughts of those with whom I am associated. My aura of Love-light shields me from all error thoughts. The True Light is a consuming fire to thoughts not sent in love.

I show forth peace, wisdom and strength. I am a living witness of the power of Truth to make free, healthful, powerful all who will come. I rejoice in statements of absolute Truth. They are our natural element. As fishes thrive in the sea and as birds joy in the air so I am at home in thoughts pertaining to Life, Truth and Love.

Statement VI.—I will employ matter as the submissive instrument of Mind. It is the only tangible means of experiment. Mind uses it to prove the reality and power of that which is intangible, imperishable and marvelously great, back of all material things. Matter itself, though ever changeable, is indestructible. It is made out of mind.

Its atoms are invisible; while bulks of atoms put on visible form, they are all clothed ideas, and thus, every visible thing should be brought to perfectly demonstrate the perfection back of it.

Wrong thinking has made the imperfect condition of things. A wrong thought is a wrong figure in one's problem. I now erase the wrong figures, and reinstate right ones by my word. And at its speaking day by day it will cause the flowers to bloom more luxuriantly, and the weeds to be less poisonous; the beasts shall grow less ferocious, the serpents less poisonous, and mankind shall become more humane. Soon the prophecy shall come to pass:—"The lion and the lamb shall lie down together, and a little child shall lead them."

Peace and good-will cover the earth as the waters do the sea, and as the ethers fill all space. Then shall *true progress* abound. The hard places in earth will be transformed, and every instrument and increment will be in the employ of the *good and true*.

So shall my Word cause blessings to spring up along every pathway. Error is non-progressive. That which halts, crystallizes, and thus it is, error becomes ever the servant of Truth, and sorrow the hand-maid of joy. Instead of dwelling upon any sorrow I name it *blessing*, and so with joy transform it into a step upon which I rise to higher power and to wider planes. The unreal is but the shadowy back-ground upon which the Real shines in its pure lustre.

Mother Eddy says, "The sick are arguing for instead of against their sufferings, admitting their realities, etc., whereas they should argue against them, and form their *plea* the opposite of the testimony of the senses and disease, to break it down and give support to the evidence of man's immortality and eternal harmony." Mrs. Helen Wilmana says, "It is all a matter of progression, or growth. While we believed in evil our growth was re-

tarded; we were living like the animals and dying like them. But now our beliefs are changed, and our progress toward infinite happiness is more direct and satisfying."

Mr. H. H. Schroeder says, "Let us all speak the words of Life and Truth, only, for today is the day of health and healing as well as tomorrow."

Statement VII.—Isaiah said, "So shall my *Word* be that goeth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please." The Higher Self, which is the Lord of each one, never speaks wrong words. The soul may err. "My ways are higher than your ways, and my thoughts than your thoughts," saith the Lord. "For ye shall go out with Joy, and be led forth with Peace; the mountains and the hills shall break forth before you into singing, 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."

Isaiah believed as I do that if we could get all the people to speak *right words only* from day to day, it would rectify every thing upon the earth. Jesus said, "Preach the gospel to *every creature*."

When the prophet said, "Let the wicked forsake his way and the unrighteous man his *thoughts*, and let him return unto the Lord, and he will have mercy," he meant, let the darkened soul *cease* from thinking *wrong thoughts*, and adopt the thoughts, and speak only the words of the spiritual and perfect Self.

Think no thoughts that do not harmonize with Life, Truth and Love eternal.

C. J. B.

For The Children.

Continued from page 125.

for a little while, for I soon heard a much louder rustling on the other side and looked round to see a great monster hobbling straight toward me. He had a long neck and bright, round, brown eyes and sharp claws on his funny, flat feet. He had something like a butter tray capped ov-

er his back. I was sure it was an elephant, for it looked very like the pictures I had seen of elephants. He came right up to me and walked over my lap. I was so frightened that I fell over on my back and shut my eyes and began to hold good thoughts as my little mother had told me; but it really was distressing to feel him scratching my pretty dress as he walked over my lap. Just then my little mother came back and took me up and kissed me and laughed at me and told me I had been frightened at a nice, friendly old terrapin who didn't mean any harm by walking over my lap and that the black things were only two harmless bugs who had folded up a tiny egg in that ball and were rolling the ball away to bury it, and after a while the egg would hatch out a baby worm. Then she made me a wreath of flowers and mashed a nice, sweet berry on my mouth and we went home.

And here is a letter written to Beatrice by her uncle Lee Barton who edits a school journal in St. Louis, Mo. She had written him a letter in which she told him about her cat with "two kinds of hair" and urged him to come and take one of the vacant houses near us. He will be surprised to see his letter in print, but it is too good to keep. She wrote on the envelop of her letter, "Answer this minute."

My Dear Little Beatrice:—

I am in receipt of your very nice little letter of yesterday, and in obedience to your command I will proceed to answer "this minute." You don't know how tickled I was to get a letter from you. It came like a saucer of peaches and cream, with plenty of sugar and a great big spoon to eat it with. You can have some idea how tickled I was if you will just imagine yourself a poor little lamb sheep away out in the briar patch with your nice white wool all tangled up in the bramble bushes and so lost and hungry that you don't know where your mammy is, and all at once and of a sudden, 'long comes a nice little speckled butterfly with a little silver hatchet and chops out all the briar patches and the bramble bushes and pulls the sticks out of your nice white wool and lets you go home to your mammy. Did you ever see a lamb kin to a billy goat? I saw a little butter fly once and an old Tom cat nip a little mousie by the tail. The little mousie was away out in the field at Grandpa's in an old straw stack looking for strawberries, and the old Tom cat came along and fished him out with his cruel old paw-paw; and the little mousie did

not find any straw-berries. I am glad your kitty has two kinds of hair. It is so nice. I think just one kind of hair is horrid, don't you? If I were you I would cut little kitty's tail off up close to the place where the back begins, and tie it up with a piece of blue ribbon. If you don't, after a while it will grow up to be a cruel old Tom cat and go about killing and eating all the poor little mousies. It is not nice to eat little mousies, do you think so? Old Chinamans do that, and they have long tails just like ugly old Tom cats. The old Tom cat uses his tail to fool the little mousies with. He lies down close on the carpet with his old nose right up by the little mousie's door and then gently moves his long tail up and down away back very near to the other end of the bed. The poor little mousie comes out to watch the tail go round and see what the trouble is and does not see the old Tom cat's nose right up by his door. Then all at once when the little mousie is not looking—Scritch!—Scat!—Quee—quee! and the little mousie is gone. If your little kitty didn't have any tail he would be a good old Tom cat, and the little bow of blue ribbon would warn all the little mousies to beware of the cat.

That was very naughty in that little boy to place those fire-crackers in the other little boy's pocket. I would rather be a little girl on the 4th of July and not have any pockets.

I am glad your flowers are looking nice. It would be a mighty ugly flower indeed that wouldn't grow and bloom and blossom and nod its pretty head for a sweet little girl like you. Do you know that I think you are one of the sweetest little girls in all the world? I do. I like you because you are always good, and jolly, and fresh, and sweet, and rugged, and full of life and prattle. I would like very much to live in Kansas City where we could see you every day. I know we could have some awfully sweet times. I am going to think seriously of your kind invitation. Keep a close watch on those houses and if anybody goes to move into them you write and tell me. St. Louis is a great, big, ugly, smoky, rushing, hurrying, scurrying city. It is big enough and strong enough to carry Kansas City in its breeches pocket and then have room enough to hold a sack of peanuts besides. The big World's Fair buildings are rapidly going up. It is interesting to go out and watch them make the monster white figures from the stuff called "staff," which becomes white as marble when it is dry and almost as hard. Come and visit us a while and we will take our picnic basket filled with fried chicken and ice cream soda and go out and stay all day. Roger and Mabel are both well. Mabel is now on a visit to her grandma's in Howard county. She is having a very nice time. I must close. I have written quite a long letter. Write to me again.

With love, I am,

"Uncle Lee."

Correspondence	

BRO. H. A. HOLCOMBE asks, "Is it truth that Jesus' body was reanimated after the crucifixion, and that it finally took its flight skyward?"

If we credit the account found in our New Testament, that Jesus was absorbed in the Christ in the process of crucifixion, burial and resurrection. The manifest man after the resurrection was not the same as before. If the Christ appeared as Jesus to the men going to Emmaus, suddenly, without approaching as a man ordinarily would, and disappeared in the same way from their table, reappearing at once several miles away in a room without opening the door and then finally withdrew from view, as the story goes, the body he used was not the gross body he used before. It was purified, spiritualized, etheralized.

And I do not know that this supposition is at all unreasonable, considering the deeply spiritual life he lived and the fact that the body is made of invisible atoms, all of which if put together in close contact, could not be seen with a microscope. It is in reality only mind become manifest. One writer on science says the body consists of four or five bucketfuls of water and a handful of star dust. The Master so thoroughly mentalized his embodiment that it became entirely subject to the will.

Should we not do this too? Is it not the right way to "die"? Jesus the Christ was our great example in all things.

But my correspondent says further on in his letter, "We transmit our lives, if holy, to others, who will in turn transmit the same to others, and thus we perpetuate our lives like God and the Christ, from generation to generation. And this constitutes eternal life."

I do not believe this. There is no foundation for such

a theory in reason or revelation. We transmit none of our individuality to others. That is expressed from the Universal Source of all Essence and Life. This individuality is indestructible and never loses its self-consciousness. I can conceive of no reason why it should be lost in another or otherwise. I do not give up either my consciousness or my personal identity to my child. If this were necessary the parents who have a dozen or more children must have to divide up into small particles. They don't do it. It is a fallacy.

Will you please tell me the name of the boy that went after the loaves and fishes? Mrs. C.

Answer:—I suppose my correspondent refers to John 6: 8-9,—“One of the disciples, Andrew, the brother of Simon Peter, says to him, Here is a little boy, who has five barley loaves and two small fishes.” The name of this boy is not given anywhere, I believe. But I will say here that the Greek word here translated “barley loaves” means thin, hard crackers, not much larger than our square soda crackers, and the fishes referred to were about the size of sardines. The little boy had this in a small lunch pouch for his lunch.

Will you please give an explanation of the gospel of Jesus Christ, what it was and what it is? It seems to me the whole of it is in one little sentence: “The kingdom of heaven is at hand.”

Answer:—“Gospel” means good tidings, or good news. The good tidings Jesus brought may be epitomized in the words you quote. It was the message of love to men from the Father, the way of salvation from sin. It was and is the way of eternal or spiritual life.

The Master was an example to the world both by what he did and said, type and precept.

That example stands away ahead of attainment yet. The world of mankind slowly pushes on toward its attain-

ment.

Another thing in that gospel was the substitution of love and mercy and good will among men instead of vengeance, retaliation and bloody sacrifice. The world has been very slow to accept this change. But it surely approaches it now faster than ever before.

New Books

HOW TO *Attain Your Good*, is a pamphlet reprinted from Unity by the Unity Tract Society, this city. It was found among some old manuscript by the editor of Unity written in an unfamiliar hand and with no name to it. The tone and spirit of the article led the finder to conclude that Mrs. Emma Curtis Hopkins was the author, and so he has published it as here.

The key-note of the article is, "There is good for me, and I ought to have it." It argues that life, love, power, supply, etc., are good, that they are for me and I ought to have them. Every point is elaborated on and the claim made that I ought to have each one.

Such a statement is very primary. Very little can be accomplished by saying I ought to have a thing. The starving laborer and the beggar have always said that and yet never attained what they believed they ought to have. No true Scientist will stop a moment on such a half statement. He realizes that good is now his and that he has it, let it be called by any name that suits the conditions. He seeks to awaken a consciousness of his good and to affirm it into the realm of desire and need.

The booklet is neatly bound in green and sells for 10 cents.

My lawyer friend, Col. George Woodward Warder, of this city, has had published by G. W. Lillingham Company, New York, a wonderful book. I have just finished

reading it, *The Cities of the Sun*. He has written several other books, one a beautiful volume of poems and several novels. But this one I am reviewing is the greatest of them all.

It is a strange medley of scientific wisdom, iconoclastic blows at old scientific theories, poetic fancy, spiritual science and Bible theology. He quotes liberally from the writers on science and hesitates not to prove that Newton and La Place are back numbers, Kepler and Herschel were childishly weak in some of their deductions, Flammarion and Spencer and Kelvin sometimes in error, and the commonly accepted theories of the Universe a fabric of inconsistencies and folly.

His argument that the sun is not hot, but a vast generator of electric currents which cause heat in the atmosphere of the planets only where it is needed, is certainly unanswerable. He makes the old incandescent theories appear ridiculously absurd. It may therefore be an inhabitable globe, as he maintains, far grander than Earth.

He also shows that the old theories about universal gravity, the greater the mass the stronger the pulling power of a body, are absurd and untenable. Astronomers have long wrestled with the problem of the origin of the repulsive force which they found operative and necessary everywhere in nature. "Centrifugal force" in planetary revolution did not begin to solve it. Why do comets rush almost into the sun, even passing through its corona, and then hasten away with the same speed, tail front? Gravity would not permit this. Why does not the moon fall into the Earth? Gravity would so operate.

Col. Warder substitutes electro-magnetism. The opposite polarities maintained by electricity in all bodies and aggregations of bodies, like poles repelling and unlike attracting each other, bodies approaching one another becoming charged alike and therefore mutually repellant, this embodies a theory that explains it all. Collisions

would thus be impossible among the heavenly bodies.

Under his hypotheses distance from the sun would make no difference in the heat, or light on a planet, since both heat and light are generated in the planet's atmosphere by action of electric currents from the sun.

He recognizes only three primal elements in the universe: Spirit, electricity and the invisible atom. Spirit or mind acts on electricity and electricity upon the atom for all creation. Back of all he finds Deity.

He says,

"I contend that the Creator, in the simplicity of infinite wisdom has created all things after but one type—the electro-magnet; controlled by but one force—electricity; and made of but one matter or substance—the invisible atom; that all space or ether is composed of invisible atoms and electricity, or matter in solution; that all atmosphere is compressed ether, and all suns and worlds, man and all animal and vegetable organisms, are partially solidified ether; that there is nothing really solid in the universe, the visible being only the outer shell or scaffolding of the invisible forces that have supreme sovereignty over all matter, motion and life."

He pays a tribute to Christian Science but thinks it must drop its claims of the unreality of sickness and matter, its teaching of God's impersonality and its pretension that mind can heal organic diseases. If my friend does not yet know that mental treatment is now everywhere healing all sorts of ailments, both organic and unorganic, he had better make a few inquiries before he revises this book.

But his main purpose in writing the book is to show that the planets are hatcheries of human souls, and their suns the heavens to which all souls finally go, the local habitation of God. He claims that our sun is the heaven for Earth, Mars, Jupiter, etc., and in fancy describes the grandeurs and beauties of its cities and fields. He argues

for a personal, manshaped, mansized Deity, the king of the Sun and law-maker of the solar system.

He apparently overlooks the fact that the Law of Being could not be made, but must be co-existent with Being itself, as eternal principle, and that a mansized, man-shaped God must have had a creator or expressor.

I believe he adheres a little too closely to John's Apocalyptic vision when he describes his solar heaven, and that he errs in taking Moses as authority on creation. In order to explain away Moses' mistakes he imagines a conversation between that ancient Hebrew and Gabriel in which it is all laid to a meagre vocabulary and wrong interpretation of words. Do let us be scientific and free, regardless of the ignorance of ancient writers. I am in no sense bound or limited by what Moses or David thought about God or creation, nor by what John dreamed about heaven.

I believe my friend is in error also when he makes mind and matter of different substances or origins. There is but one essence of being, manifested by many different modes.

The book is rich with many grand thought gems. Here is one:

"There is no place in all the immensity of boundless creation where we could go and not find the same universal laws, force and matter that are to be found here within our bodies and manifested in all things around us. So we may naturally and easily in our minds traverse all space, be familiar with all laws, and hereafter take on and weave around us new bodies of more perfect structure, more enduring beauty and ethereal and immortal texture."

He believes these bodies may now be in process of formation from luminiferous ether, if we live right lives in the physical body.

Towards the close of the book he presents a curious argument that the Holy Ghost of the Trinity is woman.

I am not surprised that the gallant Colonel pays woman so high a tribute. Yet there are a few women whom the word "holy" will not fit at all. But what strong man has not felt with Kingsley, "I am longing once more to be an infant on a mother's breast. Will you reproach me because I see a soft cradle lying open for me, with a virgin mother's face smiling down upon me? I long to crawl into it and sleep awhile. I want loving, indulgent sympathy." "Ah," to quote from our book, "this is what all the world wants, the loving, indulgent sympathy of a noble womanly heart, an angelic womanly face smiling down upon them."

"The Cities of the Sun" is a great book. When its author has revised it a few times it will be ready to revolutionize Science and become immortal. If we consider it only as a compendium of quotations from all the scientific writers, it is well worth its price, \$1.50. If we take it only for the gems of poetic thought it contains, it is worthy a through reading. If we value it only as a curious and suggestive speculation about our future state, no one can regret buying and reading it. If we rightly estimate its value as an unanswerable refutation of many groundless guesses filling our books of science, it is worth ten times its price. It is a fascinating book to read. Send \$1.50 to this office for a copy. A. P. B.

This review was crowded out of last issue:

Col. G. W. Warder, the author of *The Cities of the Sun*, presents in this volume many exceedingly pleasing theories as well as incontrovertible truths in regard to man and the universal Substance.

He brings us face to face with the realities of the Invisible, and makes us pleasantly familiar with measureless "space," threading its Highways with electric currents, which, everywhere in the universe, make communication between all worlds possible.

It is a great book. It will live in the future. It is the work of a philosopher and thinker.

He has, by searching, found out God's habitation, and the "Promised Land" that needs neither sun nor candle to light it. So that the yearning heart "might happily feel after and find" the Infinite, "though not far from every one of us."

While I have not accepted the idea that the Sun is that place of Light and Life eternal, since there are many such suns in the physical universe, still I do not know that it may not be the Golden Gateway for each system of worlds. The author also gracefully dismisses the out-grown notion of a personal Deity in the following apostrophe:—

"It is imponderable, invisible magnetism and electricity that hold the grand sovereignty of motion, and evolves all creative work. Matter ceases to be 'brute matter,' and space ceases to be 'a vacuum,' when it is pervaded with this electric clothing of light, when it leaps into power from the throne of invisible Omnipotence. Its birth is in the eternities and its home is in universal space. Yet with all its measureless power and grand velocities it has neither hand, nor brain, nor form, nor weight. It is the invisible Word of power from the Invisible Source of all power."

He contends there are three substances, Spirit, Electricity, Matter, that all things are electro-magnets that control in matter. Atmosphere is compressed ether. All space is composed of invisible atoms (which agrees with my theory about "space." There is really no space.) All matter is "solidified ether." (Nothing really solid.) The visible is the outer shell or scaffolding of the Invisible Forces.

When I first took up this work I felt I did not have time for its examination, but after beginning, I took up each sentence with *unflagging* interest. I found his arguments convincing, clear.

He attracts, pleases, instructs. He makes his themes irresistible.

Best of all, this work exalts the minds of its readers. It leads the trend of thought into broader fields and loftier speculations.

Col. Warder is our friend and neighbor. We know the earnest life he lives. We are proud of his accomplishments and most heartily recommend to the aspiring mind this new book, "The Cities of The Sun."

C. Josephine Barton.

Little Lessons in Elohim Kindergarten

LESSON I.

BEING

THE HIDDEN Powers, in and throughout the universe, which men have called "God," are not personal. They are not shapen. Being *universal* they are necessarily without form. The universe has nothing on the outside.

These Powers altogether in One, are called First Cause. Everywhere this fine, etheric Substance prevails. It is composed of Mind or Spirit. First Cause is so continuous everywhere in all things that all things are made out of it and by its power.

This Substance which is First Cause of everything and which is everywhere, is Perfection throughout all worlds and spaces of the Universe; hence it was named the universal Good or "God."

The Powers of this Substance are by some called *Life*, because life and change are observed everywhere. It is also called *Truth*, because all Nature, when not interfered with, has a mathematical order of unfoldment. The stars rise and set according to eternal law and exactness. The flowers bloom, with time, tint and construction perfect.

By some it has been called *Love*, because love seems to be *the ruling power*.

Since this fine Substance of the universe embraces all three of these characteristics or powers,—Life, Truth and Love—and even *more* than we can name or describe, we speak of it as "*The Invisible Powers*." And this is what the word *Elohim* means. So, when I say Elohim, I refer to *the Invisible Powers* that are everywhere. I do not

here use the term "God" because I do not wish you to think of these universal Powers as a *person*, for they are not.

Elohim, then, are the formless Substance out of which every thing that ever has been, was made.

The Powers of Elohim are called "holy," not because they are good, but because each one of the powers has the character of the whole, therefore each one is "holy" or wholly. For instance, Infinite Life *includes* infinite Truth and Love, and so with all the universal Powers.

They are each and all wholeness and perfection. "Good" is a comparative term; something may be better or best. The *knowledge* of "good and evil" is the forbidden fruit, because we should seek knowledge of the *perfect* alone. When we do this faithfully we arrive at the truth of our being which is founded in perfection, and this at once disabuses our minds of the notion of evil powers.

This perfection in the fine, etheric Substance which pervades all things, is the Intelligence of all mind every where, as well as the substance of all being.

There can be no power called evil since the universal Powers are wholeness and perfection, which fact leaves no place for evil. It has no power. Evil is not an entity, or thing. It never did have any power save that which people have loaned to it.

There is but one Essence or Substance anywhere, and that is *perfection*. The essence of all, and out of which I am made and whose power is everywhere as First Cause of everything, is perfect Wisdom, perfect Life, perfect Love, perfect Substance, and it is changelessly so. No effort can change or mar it or make it different from what it is.

PRACTICAL APPLICATION.

Thus it is with me. I am perfect and changeless in my spiritual nature. In spirit I am all these powers im-

aged or expressed in one organized and perfect Idea.

How great and glorious this is. How glad I am to know that I am thus the crowned Expression of the Most High and the sole *manifestor* of all that is.

By my own daily thinking I renew my atoms and make myself what I am in appearance and in soul-education. I can by right-thinking, show forth more and more of the perfect likeness of the divine Idea Expressed in Mind.

Thinking upon Wisdom or Truth makes true *atoms* in the mentality and body. They take on healthy coloring and move into their places—toned and harmonious—as the notes of the key-board under the hands of a skillful tuner.

A MEDITATION

for the soul who believes its body is sick or weak or sinful.

These words are *true of the Spiritual Self*. Let the soul *put on this health and strength*. You can become perfectly well and strong by faithfully speaking these words that are already true of the Spiritual Self. Light will dawn, with health and freedom and peace.

I am the Invisible Powers expressed in One,

I am life: I cannot fail, nor fear failure nor yield to failure.

I am Love; I cannot be weak nor fear weakness nor yield to weakness.

I am Truth: I cannot be false, nor fear evil nor yield to evil.

I am health, strength, love, wisdom, joy, peace, happiness.

I am power, life, substance, I am immortal.

C. J. B.

Dear Editors of The Life:

YOUR ARTICLE on "The Philosophy of Use and Supply" will undoubtedly awaken much thought, and will simplify and render possible the correct solving of the problem that perplexes, as well as con-

sumes, much of the time and vital energy of thinkers and physical scientists, i. e., the so-called law of "waste and repair," and the calendar measurement of a man's muscular powers and intellectual capabilities.

Mature judgment, good common sense, and practical thought in *active use*, is a sure guarantee of a more abundant supply and is what we most need in proving the truth of Being to the non-thinkers of the world.

In recalling to mind the longevity of Adam, you re-arranged an object lesson that will enlarge the present optimistic thought of increased years without number, ending in the final overcoming of the last enemy, as promised.

David's fixed idea of "three score and ten" being the limit, was that of individual recognition, biased by his environment and time, a delusion of his sense perception and of a pessimistic, retrogressive nature. To those who have come after him, it has been a shadowy phantom that has barred their progress, while they waited in an atmosphere of speculation and doubt.

It has all been good, however, in its way and degree, and from it have evolved your optimistic words, "use and supply," breathing forth *naturalness* that may be unfolded by all without respect of age and ability.

The key-note of natural and right living must be touched and vibrated by some one; why not by your spoken words of "use and supply"?

The word "use," scientifically understood, implies boundless, progressive, eternal activity, the acme of All Life.

The word "supply" is proportionately inclusive and suggestive of the unlimited material of our divine life substance, omnipresent, omniscient and omnipotent. If by wrong thinking we have bound in heaven (the kingdom within) our naturally perfect, always youthful, vigorous and immortal powers, we henceforth "*loose them*"

by the power of a better understanding of the Principle of Life in "use and supply," whereby they may be *unbound* on earth, and clothe the visible man with the radiant beauty of eternal power and perfection. Ellebard.

Cleaner News in Demand.

Written for The Life.

WILL THE publishers of our daily newspapers never get rid of the false notion that the reading public expects them to act as moral sewers, as bulletins of all that is foul and foolish in our careers? Will they never find out that the average man loves cheerfulness in a newspaper as he loves it in his fellows? Will they persist in advertising that which debases, in printing that which is suggestive, in giving more space to the evil than to the good?

Success awaits the publisher who will give his first page to a relation of the fine things that are happening from day to day, and who will relegate the morbid fancies of cheap hack writers to the remoter parts of his sheet—or better still, to the waste-basket. Think, for instance, how little real interest we all had in the case of Harry Tracey, and yet consider what an enormous amount of space was given him by the press! Of course we read it; there was nothing else to do. But we did not ask for it, and would gladly have accepted something higher in tone. The worst aspect of this Tracey business, however, and of all the horrid stuff about lynchings and robbings, is its suggestiveness, its power to influence the weak. A refusal to give prominence to such matters by the great newspapers would no doubt vastly decrease these crimes.

The good that happens from day to day is surely sufficient to fill the greater part of the papers, and those magazines and periodicals which are making a specialty of publishing articles of an optimistic nature are achieving such a grand success that it does seem that sharp fellows

like the publishers of dailies ought to take the hint. The people are hungering and thirsting for clean news. They know there is plenty of it happening, and often wonder why it occupies so subordinate a place in journalism.

E. J. C.

NOW IS the time to make arrangements to enter The Life Home School. Or, if you cannot come, take the lessons by correspondence.

This Elementary correspondence course is not like the common run of cheap lessons given by correspondence. Ordinarily you pay \$5.00 or \$10.00 for a so-called course of lessons and get very little more than you would get in a lesson book that costs a dollar or so. In my course you not only get my 12 full lectures as I give them to my classes, type-written and backed, but you have a thorough drill in the teaching by myself personally, a drill so suited to each pupil as to best develop his powers. Twenty questions are asked on each lesson and the answers are written by the pupil, sent to me and criticised by me. I return answers and criticisms with my answers to any questions students may ask. So on to the end, when an elegant certificate is given attested by the Home School seal.

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Make arrangements for lessons now. You can pay for the correspondence course by instalments, if you wish. This course prepares you for active work.

The Mad Dog Superstition.

WE LONG ago stopped drowning witches, and we believe it is no longer considered quite *comme il faut* to skin a black cat alive for the cure of Herpes zoster. But to the dear, dear legend of the rabid dog men cling as to the last hope of faith. The

moment the dog resents brutal treatment, or shows impatience to being teased and tormented, or becomes thirsty in an arid land, it is incumbent upon all right thinking men that they shall raise the cry "Mad dog!" and chase him furiously about, and beat him to death with clubs and stones. Indeed, it has long been law, and not merely crowner's quest law either, in these enlightened parts that the so-called mad dog shall be incontinently slain. But now our temerarious commissioner proposes that on being called "mad" by some street arab or beery hobo a dog shall not be killed off hand, but shall be put into quarantine for a time, to be put to death decently if rabies shall indeed be developed, and to be restored to his owner if he shall be found to be in proper health.

Without further recalling all the variegated details of this widespread and barbarous delusion, it may be said advisedly that probably not one "mad dog" in a hundred is really mad, that the popular conception of the causes, nature and symptoms of rabies in dog and in man is as widely erroneous as that the moon is made of green cheese, and that the rage for instantly killing every dog suspected or accused of madness is unspeakably brutal, stupid and calculated to defeat the very object which those who cherish it vaguely think they have in view.—
From the New York Tribune.

"De watermelon fever is a strange disease," says Br'er Williams.

"Watermelon fever?"

"Yes suh—dats what I sed. Hit 'fects you mighty strange, after you is took wid it. You gits up out o' yo' bed, in de dark er de moon, en walks in yo' sleep; en de fust watermelon patch you gits ter is whar you stops, en atter dat you ain't 'sponsible for what you does. I hez knowed a nigger ter fetch away a whole sack full er melons, en never know how he come by 'um! Yes, suh, de watermelon fever sho is a strange disease!"

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PROF. R. E. DUTTON Ph. D.,
School of Psychic Science. Lincoln, Neb., U. S. A.

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CONTENTS

Frontispiece, Senator David Barton.
See Page 170.

<i>Healing and Curing</i>	155
<i>Meditations</i>	163
<i>New Books</i>	166
<i>Bible Lessons</i>	171
<i>Dr. Schweningen's Criticism</i>	176
<i>Key-Notes</i>	178
<i>Healing Thoughts</i>	179
<i>Correspondence</i>	187
<i>A Life and Its Lesson</i>	192
<i>Little Lessons in Elohim Kindergarten</i>	195
<i>For The Children</i>	198

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T H E L I F E

O C T O B E R, 1 9 0 2



Healing and Curing

HEALTH IS the natural state of wholeness or of being healed. *Heal* and *whole* and *holy* are from the same root, the Saxon word *hal*.

To be healed is to be in full possession of physical functions and faculties, to be in control of the body, to maintain a condition of harmony between the mentality and the sensory nerves.

Disease or sickness is always an intrusion, an alien, a negative influence from without. It always originates without, and not within, the man. It comes from ancestors, from climatic influence, from contagion or from infection. It never originates in the mind.

But it is not a thing that may act directly upon the body. It has no power. It is a condition that enters the mentality through two doors—belief and fear. One believes he inherits a diseased body and cannot escape the usual results. Or he believes that climate affects him hurtfully. Or he fears contagion and infection, which he first believes in. So the two doors are opened and the negative, chilling airs of a false race mental and moral atmosphere enter the realm of mentality, and by it the body is affected.

You see, the two doors are one entrance. Belief in evil is the storm door, and fear is the inner door.

Belief is a permission. The word *believe* is from the Saxon root verb *legan*, to allow or permit.

When one believes in evil by any of its names he opens the outer door and permits the negative atmosphere of

race errors to enter. Then if he fears it, the other door is flung open and the mentality is affected.

Upon the stratum of mind called the mentality is founded the stratum called the physical body. All its states and conditions are determined and fixed by the states and conditions of the mentality. It is in itself not responsible for aches and pains and abnormalities.

But the states of mentality are determined and fixed by the conscious thought, or habits of thought, of the man.

Habits of thought are inherited or formed by practice superinduced by environment or education, or both.

Thought or thinking is often weak or wrongly directed. Idle or fear-chilled thinking results in a weak or negative mental condition. This weakens or disarranges bodily functions and renders the person subject to disease.

Wrongly directed thinking, as vicious or unholy thoughts, result more seriously.

The person may think erroneously or weakly (fearfully) because he is a free developing being. He is not yet unfolded into full possession of his personal faculties.

He could not have been made complete in personality, unable to err. If so, he would have been a stagnant automaton, incapable of education or free will action and utterly irresponsible. Growth, unfoldment, education, are man's prerogative. To err is his privilege, and to meet and overcome the results of his errors is his means of salvation from sin, his right that no atoning sacrifice offered by another can take away. It would be an irreparable wrong to deprive him of this means of rising above the plane of his physical origin.

So one's own wrong mental attitudes permit conditions to enter that disharmonize the personal functions and we have learned to call the manifestations of these disharmonies in different parts of the body by names, as pneumonia, rheumatism, gout, cancer, etc.

Sickness, then, is a partial withdrawal from control of

one or more of the physical functions. A total withdrawal we call death.

And to heal is to restore this control, to put the person into possession of his or her body.

This is done by awakening the consciousness of the truth of being and through this means arousing the vital centers of the body. This is healing, the only real healing.

To deaden sensibility or lower the vitality by the use of poisons or mechanical means, may be called curing. To ease a pain or cool a fever by the application of foreign agencies may be called curing. To remove the cause of the pain or fever and place the individual so in control of his nerves and blood that he is no longer liable to such things, is healing. It is not correct to say you heal the ache or cure the man. We heal the man, or cure the ache.

In this sense drugs never heal, although they may sometimes be said to cure. The chemical effect of a drug may be the cooling of fever, or slowing the pulse. This is done by weakening heart action, rendering it unable to beat so fast.

Physicians have for many years put great stress on the importance of this and have striven very hard to discover a means of lowering the temperature of patients who are "burning up with fever."

Now it has been discovered that it is positively detrimental to a person with fever to cool it by artificial means.

Dr. Schweningen, Bismarck's famous physician, says:

"Sick persons are better off if their high temperature is not interfered with, for high temperature means increase of vitality, and every layman ought to know that vitality, when it asserts itself, should be backed up rather than diminished or suppressed."

So it goes. Doctors continue to condemn and discard their cure-all remedies and methods from year to year and adopt new ones in their places. What has the poor victim

of their "practice" to rely upon?

Recently a case came to my knowledge of a woman whom the doctors had given up to die of a tumor in the stomach which was said to be growing larger fast and absorbing all the food substance that ought to be taken up to strengthen her body. Then another doctor was called, who made a careful examination. He declared that she had no tumor of any kind, that the stomach was entirely healthy; but that the woman had cancer on the bladder, which was entirely incurable. Now I have the case and she is reported improving.

At one time bleeding was the thing, on the theory that all disease is in the blood and the right thing to do was to draw off the impure blood and let new be supplied. After many murders this was found to be wrong. Then they pumped out and washed the stomach and intestines. Fever patients were refused water and perished, and all sick people were denied food, and starved to death. I have seen this done. The recklessness of some patients who ate and drank and ignored all the prescribed rules of the treatment and got well after they were condemned to die by their doctors, finally taught the profession some wholesome lessons not found in their books and they began to give water and food whenever the patient desired them.

I was called this summer to see a young man who had had a doctor in attendance for one week. He pronounced the trouble "typical typhoid fever." He said, "He may have some nourishment this week and next, but on the third week he must have none as he will then reach the crisis." His mother said to me, "He craves a ripe tomato, but the doctor says he must not have it." I said, "Get him a big ripe tomato and let him eat it with salt." She did as I directed and the young man ate it with great satisfaction. It did him good. All medicines were discontinued and when that critical third week came, I had him

well and eating everything in sight.

Doctors have never claimed that medicines healed. They have held that they checked the progress of disease until nature did the healing. Why not stimulate the action of nature, or mind in the body, by thought application, instead of poisoning the body and deadening its sensibilities, lowering vitality until nature can get in its work?

To try to cure the body is to make an effort to allow the patient to escape or postpone the penalty of error and lose the lesson to be imparted through true healing. Count Tolstoi says this is wrong. It is as if a lawyer were to help a criminal to escape punishment and encourage him to believe he can repeat the crime and escape again.

But to reform the man would not be wrong. This would be to heal him of the disease of criminality.

So to heal a sick man is not a postponement or avoidance of the penalty. It is to enable him to learn the lesson inculcated by the results of error and to grow strong to not be liable to fall into the same trouble again.

To heal is to unfold power; to cure is to deny and retard the power within, preventing it from coming forth and possessing the body. To heal is to establish dominion of mind in its embodiment so that disease may not appear again; to cure is to attempt to patch up the embodiment by external appliances, thus driving back the mind control from its legitimate place.

Nature, or mind in the body, heals the body. Its energies are naturally aroused to do this when sickness appears. Fever rises, the bowels become active, the stomach revolts, the secretions rush here and there and all is astir for healing. A doctor comes and tries to cool the fever, stop the bowels, quiet the stomach and deaden the secretory organs with poisons. Thus he always hinders the healing and often kills the patient. Better let nature alone.

Here allow me to correct a theory being promulgated by some who are trying to substitute lessons for treatments because the laws have interfered with their practice as healers. They say that there is no true healing without teaching, and offer lessons instead of treatments. It is a fallacy to claim that one must learn the Science and heal himself in order to be truly well.

I have healed many people of all sorts of diseases, both chronic and acute, so that they had no return of their troubles although they never took a lesson in the Science. I always instruct patients for co-operation and self-help while I am treating them, except in cases of children and imbeciles and persons whom I treat without their knowledge. In such cases, if absent, I instruct some one in attendance or the one who is making the request.

If the lesson theory advocates are right, then there are many who must go without Science healing, such as infants, crazy persons and persons who are too sick to study lessons, or have been sick so long that they could not lift themselves out of the ditch, the consciousness of sickness has become so fixed. Such people need a good strong healer to take them by the appealing hand and lift them out.

Besides, true treatment unfolds power and understanding. Persons so healed are never the same again. They are stronger, freer and better than ever before. It is natural to be well, to be in control of physical organs and functions. Sickness is unnatural and the one who is healed in the true sense is established in the consciousness of his natural rights and prerogatives, even though he knows nothing technically about this Science.

The days of attempting to cure the body by mechanical or drastic means are passing rapidly away. We are learning that the body is not responsible for its ills and should not be cut up, trimmed down, doped, wadded, sawed, plastered and soaked in poisons on account of

them. We are coming to realize that the mind is the man, and when it possesses its body it is well. Let the conscious mind control the mentality and the mentality under this guidance and inspiration act freely in the body, and all is well. This state of things cannot be secured by dosing or manipulating the body. It is possible only through mind healing, and Truth words are the only healing medicines.

LADY in Denver writes:

A "We liked your lesson given in the August No. so much. I am sure it was just what saved my husband from a long illness while we were in Louisiana. He came home from the swamps with a fever and had had one hard chill. I sat by him all one day and held the thoughts given in your lesson, *steadily*, and read the lesson over several times while he would be sleeping. He got so much better.

"My first understanding of this Truth came from your paper. I sent from New Mexico for a sample copy of it four years ago, and soon afterwards subscribed for it, and have never since felt able to get along without it. I have a little girl three years old who, I am sure, owes her perfect health and beautiful form to Mrs. Barton's Healing Thoughts."

Last Sunday Beatrice and I went to the woods. (Ralph had company.) We had a great time gathering red haws, crab apples and buckeyes, throwing rocks in the creek, climbing bluffs, making bark whistles and picking flowers. The woods here are just glorious now. The day was very fine. Beatrice kept throwing rocks in the water and splashing it with willow bushes near where some people were fishing. They chided her, but she persisted in doing it until by and by I spoke to her about it. She said, "I don't want them to catch the poor little fishes. It is wicked, and I want to shoo them away." She did not want to come home.

NOW IS the time to make arrangements to enter The Life Home School. Or, if you cannot come, take the lessons by correspondence.

This Elementary correspondence course is not like the common run of cheap lessons given by correspondence. Ordinarily you pay \$5.00 or \$10.00 for a so-called course of lessons and get very little more than you would get in a lesson book that costs a dollar or so. In my course you not only get my 12 full lectures as I give them to my classes, type-written and backed, but you have a thorough drill in the teaching by myself personally, a drill so suited to each pupil as to best develop his powers. Twenty questions are asked on each lesson and the answers are written by the pupil, sent to me and criticised by me. I return answers and criticisms with my answers to any questions students may ask. So on to the end, when an elegant certificate is given attested by the Home School seal.

Besides, two weeks treatment is given free, if needed. Charge for all, \$25 00.

Make arrangements for lessons now. You can pay for the correspondence course by instalments, if you wish. This course prepares you for active work.

Have you seen Jupiter and Saturn in the southern skies these clear nights? Jupiter is much the brighter as he is only about half as far away as Saturn. We have been taking a peep at them through a large telescope. We can distinctly see Saturn's rings and the moons and belts of Jupiter. This planet is almost as large as 1400 of our Earth. If Earth were placed in the center of Jupiter the moon revolving as it does now would not reach Jupiter's surface.

The Life continues to prosper as it gives the people straight Science unmixed with twaddle or Hindu fakirism. But, friends, lots of you are behind on your subscription. Why don't you pay up? You can, if you will.

Meditations

By Kaxton

I AM writing these lines from my new home in Deming, New Mexico. This is to me a strange land, where bread and water and humanity are at a premium, and sunshine and jack rabbits are away below par. In this land of sunshine, now loudly knocking at the doors of the nation for admission to statehood, are to be found the relics of two former civilizations. The first passed away at the coming of the Spanish in the sixteenth century. The most interesting of these relics include mummies, vessels, tools, cliff-dwellings, and last but not least, a swarthy mixed race of Mexicans who are very fond of melons and whiskey. This latter commodity was one of the means wherewith the early Spanish settlers destroyed the first civilization.

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The remains of the Spanish civilization are something more than mere relics. Some of the leading citizens of this territory are of Spanish blood, unmixed with the primitive races, and untainted by hereditary alcoholism. The subject of temperance is not much agitated here, but there are as good temperance people here as anywhere. There is so much room here that people do not jostle each other much, but act on a tacit understanding to allow the widest personal liberty.

* * *

And, after all, it is difficult to see that such agitation is doing much good. A careful examination of the forces which dominate in the governments of all civilized nations will reveal the fact that the conventional ideas of morality, as entertained by church-people and reformers generally, are not much in evidence among the "powers that

be." In our country we all believe in temperance, but allow to strong drink and the vendors of it a greater share in the public council than to those whose aim it is to exterminate its traffic. In all the large cities of this country the condition is practically the same. The municipal councils are influenced more by the saloon than by the church. Friends of the saloon find their way into office. They get on the police force. They get on the bench. They get into city councils. They become law-makers both for State and nation. The national revenues are swelled by the liquor traffic. The habit of intemperance is a virile, aggressive power in our country. It has defied reformers and prohibitionists. It asks no favors and expects none. It stands up like a giant and maintains its place in the face of opposition and at the same time pours more gold into the national coffers than is received from any other one source.

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This very attitude of independence has done much to strengthen the cause of intemperance. On the other hand, the churches, which are the professed champions of morality and temperance, are continually placing themselves in the attitude of weakness and dependence, by soliciting and receiving financial aid as a bonus for good works. In the days when the Christian churches were persecuted there was manhood, virility, independence in the churches. In these days the churches are fostered, the preachers petted and pampered, and a general state of weakness and dependence has followed. Piety, in the minds of many, has become closely allied to weakness; not that there is any fundamental relation or similarity between the two conditions, but because the methods we have been using for more than a century have forced them into a necessary association.

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Our present attitude has become the source of discouragement to many who have expected better things of our

free institutions. The trouble is not so serious as some have supposed. We are afflicted with the inconvenience of having raised up a few spoiled children. As a free people our civilization has become very complex, and our wisdom has not always been equal to the demands upon it. Intemperance is a foster-child of our civilization, and its rugged virility today is the outgrowth of our peculiar systems and our attitude toward them. In our anxiety to cultivate temperance and morality and to weed out vices of every description, we have shown the zeal of young parents, but have lacked the sterling wisdom of old ones. We are disposed to pet and coddle too much that which we would conserve, and to magnify by fussy, irrational methods the vices which we would eradicate. We have forced piety and sobriety into the position of dependent weaklings, but have made of intemperance a tower of strength by laying upon it the financial burdens of the State. It is a common evil, all over our land, that from the smallest village to the most populous cities our municipalities are supported in large part by revenues derived from the sale of strong drink. This gives a dignity to the business which more than anything else enables it to maintain a footing in the best communities.

* * *

The logic of these reflections is clear enough. Our system of granting license to vicious practices for a financial consideration is not only morally wrong, but is also unsound on philosophic grounds. Unquestionably, however, to stop all revenues from the sale and manufacture of intoxicants would seriously cripple business in all legitimate lines. There would have to be an immediate revision of the methods of raising public revenues, and the burdens that are now borne uncomplainingly by saloon men would necessarily fall on unwilling shoulders, and for a time education itself would suffer a loss, since in some localities the school funds are in part dependent up-

on the saloon license. This is the most effective of all the arguments against temperance reform. We find ourselves bound to the vice of intemperance by a chain of gold which under our present system is growing stronger and stronger every day.

New Books

PROF. S. A. WELTMER, head of The Weltmer School of Healing, of Nevada, Mo., has issued a new book entitled "*Telepathy.*" It is a well-bound, primer-typed book of 200 pages, and sells for \$1.00. He makes a distinction between telepathy and thought transference. The former he defines as, "That subtle process by which man gathers material [from the atmosphere of thought, and gives to it expression;" or, "A mental process operated by laws belonging to the unconscious mind of man, and governed by laws known only to that unconscious mind;" or, "That power by which people receive out of the infinite space the thought vibrations of the ages, and trust themselves to express the messages received." Thought transference he defines as "man's ability to convey a thought from his own to another's mind in such manner and with such clearness that the recipient may comprehend it, [construct it into form and again express it."

But "telepathy," etymologically, means feeling or sensing from afar. Thought action instigated by one person starts a vibration in the medium of universal mind that is felt by another person at a distance. This is telepathy. And this vibration may be sensed by the recipient only for healing and awakening, or it may be understood as a definite message. This is telepathy in its two modes or degrees of action. And there is no other thought-transference independent of external media. A thought is

no more thrown from one person to another like a ball, than is the writing of a telegraphic dispatch or the voice of one speaking into a telephone transmitted over the wires. Only vibration in the medium produces effect at the other end identical with the cause at this end.

Moreover, there is no such thing as "unconscious mind" in man. Unconscious mind could know no law, nor any thing else.

Prof. Weltmer is clear, gentle and pleasing in his style and uses many appropriate incidents and illustrations to elucidate his thought.

His argument in favor of mental healing and regeneration and his treatise on the offices of brain and nerves are excellent and convincing.

A new thought of his is that the body is matter until the first breath enters, and then it becomes mind, or embodied spirit. This occurs "the moment its sustenance is no longer contingent upon the mother."

In addition to the motor and sensory nerves known to all anatomists he tells us a new story about "the sympathetic nerves."

The author's application of telepathy to healing, invention and animal instinct (so-called) is interesting and full of new ideas. In the closing chapter he tells how to learn telepathy.

But I do not see the utility or desirability of my making my mind a mere reflector of the "thought-vibrations of the ages." I must create thought vibrations at will and draw upon Universal Mind—not for messages—but for inspiration and essence.

Here is one of many strong, beautiful statements, which I quote from this book:

"The brain is supplied with enough wires to send a message to every part of this country (the body) and there is a return wire for the repetition of the message.

"There is a set of duplicate keys in the dispatcher's

office, which will respond to the slightest touch and in ratio with the amount of strength needed. The mind will, however, send more force along the utilized wires. Unused wires deplete force. The mind furnishes a constant supply, and there is no exhaustion by use if the law of restitution is observed. The use of any faculty cannot injure the faculty until it reaches the point of fatigue. To pass that limit is to expend energy necessary to the maintenance of the functions of life."

The book is worthy a reading, by all.

Wm. Walker Atkinson of Chicago has written and had published by The Psychic Research Company, Chicago, an elegantly gotten up book, bound in purple cloth and gold lettered cover, with the title, "The Law of The New Thought; a Study of Fundamental Principles and Their Application." Price \$1.00.

In sixteen chapters he treats, What is the New Thought? Thoughts are Things; The law of Attraction; Mind Building; The Dweller of the Threshold; Mind and Body; The Mind and its Planes; The Sub-Conscious Plane; The Super-Conscious Faculties; The Soul's Question; The Absolute; The Oneness of All; The Immortality of the Soul; The Unfoldment; The Growth of Consciousness, and The Soul's Awakening.

The author's style is didactic and the matter deeply metaphysical—the treatment a little heavy.

There is a great deal of "GOD" in the book, always printed in large capitals.

The author argues that God *has* all power, all wisdom, etc. If "he" *has* wisdom and power and lives and loves, then he is personal and may die and hate. But a personal being cannot possess it all.

Infinite or Universal Being is not a wise, powerful personality who lives, loves, etc. It *is* Wisdom, Power, Life, Love, Truth—All Essence, all Mind.

Prof. Atkinson's analysis of man and his powers and possibilities is exhaustive and clear. His presentation of the New Thought, its meaning and application, shows a comprehension of the subject in the main correct, but not quite free from a superficiality that savors of the amateur.

Yet, I can freely recommend the book as clean, good at heart, useful and interesting. It is well worth its price. Send for one to the author, 3835 Vincennes ave., Chicago.

Adair Welcker, 107 Crocker Bldg., San Francisco, Cal., is the author of a 20-page pamphlet in ribbed yellow paper cover, with the rather startling title, "A Book Relating to the Art Work of the Fire and to the Method by which the City that Needs no Sun may be Built Up." He claims that "what is here written might be in volumes as many as were in the library of Alexandria. The writings of Commentators on it will grow into more than were there gathered." And the price is only 50 cents!

It holds that a soul vibration in unison with fire vibration would prevent the body from being hurt by fire. It says, "To give and, for the giving, at once to get back an equivalent is to stand still."

This is how man comes to "get onto the Earth:" "The soul, drifting about upon the face of the waters, comes into touch with the matrix of conception that has been thrilled up higher than Earth, and it goes into a body."

Here is another characteristic statement: "To withhold from another his due will cause to be withdrawn from the man or nation that does it his or their warmth, and the ice will come upon them." Then it would be disastrous not to pay your subscription, or your other debts.

There is a good deal of visionary stuff in the pamphlet, about planets going to sleep and how to awaken them, etc. But there may be some who would be interested to read this 50 cent Alexandrian library.

Next month I intend to inaugurate a new feature in the Bible Lessons.

OUR INSERT this month is a copper plate from a fine old oil portrait of U. S. Senator David Barton, made by a French artist in 1822. I found it in Chattanooga, Tenn. by advertising and had two copies made from it, one for myself and one for our State capitol, which hangs now in our hall of Representatives in a handsome frame bought for it by appropriation of the legislature.

David Barton, my grandfather's first cousin, was first U. S. Senator with Thos. H. Benton, from Missouri. He wrote the first constitution for the State, was speaker of the first House of Representatives, the first territorial attorney-general and president of the convention that ratified Missouri's admission to the Union. He also held the positions of State Senator from St. Louis and circuit judge at Boonville. His monument by the side of that of Thos. Jefferson in the campus of our State University says he was "a profound jurist, an honest and able statesman, a just and benevolent man." He was an eloquent speaker and a brave advocate of the people's rights. What more or better can be said of any man?

ALADY in British Columbia who got the Lesson on How to Work and Not Be Tired, writes:

"I wish to thank you for the lesson, which I have already begun to apply. I fully believe you never tire, as you state in the lesson. Sometimes I wonder if you sleep, for how you find time for all you accomplish is a mystery.

"Reverting to the lesson, I wish to say that your written words coming from your own hand, seem more alive than when the printing press acts as a medium between us.

"This is the second lesson on 'Life' for which I am indebted to you, and because you get time from out a very busy life to give your personal help, I am very grateful."

Bible Lessons

1902, FOURTH QUARTER.

*Lesson I. Oct. 5.***J**OSHUA ENCOURAGED.—Josh. 1: 1-11.**KEY-NOTE:**—"Be strong and of good courage."

The children of Israel had encamped in the valley of the Jordan opposite to Jericho, a walled city of the Canaanites.

Ussher places the time B. C. 1451. Many modern scholars make it 200 years later.

These people had been forty years in the wilderness, or, more correctly stated, it had been forty years since their ancestors left Egypt, for only two of the old stock were left.

Joshua had taken the place of Moses as leader. He was now about 83 years old.

The name was originally Hoshea or Hosea, meaning "salvation" or "help." Then Je was prefixed for Jehovah, making the name mean "Jehovah is salvation." Then Jehoahua was shortened to Joshua and modified to Jeshua, which is the Greek Jesus.

Joshua was a descendant of Ephraim, one of Joseph's sons.

This lesson contains:—

1. A command from the Lord to cross the Jordan and possess the promised land;
2. The boundary of the country to be possessed;
3. Words of encouragement and assurance of the Lord's protection;
4. An injunction to observe the written code as Moses had left it, and
5. Joshua's command to go forward.

1. Joshua saw a vision or had a dream in which he got the order to go forward. At least he led the people to think so. This was authoritative. Many things have been done since "in the name of the Lord" that had only priestcraft for its authority in reality.

2. The boundary of the country they were permitted to take and which they did possess in David's time with a slight exception, were the Arabian desert on the south, the Lebanon (white mountains) on the north, the Euphrates river on the northeast and the Mediterranean Sea on the west. The Hittites were the descendants of Heth, the second son of Canaan, Noah's grandson.

3. Be brave, fear nothing; the Lord will not forsake you.

4. Keep the law in your mouth day and night.

Lesson II. Oct. 12.

CROSSING THE JORDAN.—Josh. 3: 9-17.

KEY-NOTE:—"When thou passest through the waters I will be with thee, and through the rivers, they shall not overflow thee."

Immediately after the command they marched over the ford of the Jordan near Jericho. It was the fortieth anniversary of the flight from Egypt.

Priests bore the ark of the covenant, containing the stone tablets on which was engraven the decalogue, Aaron's rod, some manna, etc., into the middle of the river channel and they stood there while all the people passed over. The lesson says that the river became dammed up at Adam, a city about fifteen miles above the ford, and the water ran down so that they crossed over on the dry bottom. The river at that point is narrow and the banks composed of steep high rocks. It may have become temporarily dammed in some way, but they said Jehovah did it miraculously.

A man was selected from each tribe to get a stone

each from the river bed to set up on the opposite bank as a memorial, an ebezezer—"hither by thy help I am come."

It was April, the time of barley harvest, and it is said that the river always overflows its banks at this time of the year. This time was chosen, the orthodox commentators say, in order to render the miracle the more stupendous to inspire the Israelites with confidence and their enemies with fear.

It is not clear why these people occupying their own homes and not interfering with the Hebrews at all should be considered enemies at all.

But the Jewish god was very bitter against all other gods and their worshipers. The only excuse I can see for this invasion, is the excuse offered for the Caucasian invasion of the country of the North American Indians—the Aborigines were misusing and abusing their great privileges and not progressing, and must pass.

Lesson III. Oct. 19.

THE FALL OF JERICHO.—Josh. 6: 12 20.

KEY-NOTE:—"By faith the walls of Jericho fell down."

Jericho was a beautiful walled city situated in a grand grove of palms on the Jordan in a land of perpetual summer, amid flowers and lovely springs and natural water fountains.

The plan of attack of the invaders was that seven priests, guarded by soldiers and carrying the ark, should march around the city once each day for six successive days blowing on ram's horn trumpets while the people kept quiet. On the seventh day they were to march around in this manner seven times and as the final blast sounded the people should all join in a great shout, when the walls would fall down flat and the army possess the city, killing every living thing in it except a certain harlot and those who happened to be with her at the time,—these

alone were to be spared.

Recent excavations have revealed the fact that the walls were built of dried mud bricks.

Some believe the key-note of the wall was struck by the sound of the trumpets and shouting and it was thus shaken down. Every solid body has a key-note or definite rate of vibration, as fixed as the fundamental note of a musical chord. When this is persistently struck, the body is shattered, as has often been illustrated by the breaking of wine glasses with the voice, the shattering of bridges by the rhythmic motion of marching armies, the starting of an avalanche in the Alps by the tinkling of the bells of the muleteers, and possibly the shaking of the jail at Philippi by the song of Paul and Silas in the basement dungeon.

The Hebrew word translated in the old version of the 17 and 18 verses, "accursed five times," is *herem*, meaning devoted or consecrated to the Lord, and is here so rendered in the Revised Version.

Learned commentators tell us that the word wherever used in connection with God in all the Bible, should be translated *bless*, and not "curse," as it has been. God never cursed anything, and the Bible does not accuse him of it.

Lesson IV. Oct. 26.

JOSHUA AND CALKB.—Josh. 14: 5-15.

KEY-NOTE:—"He wholly followed the Lord."

After the children of Israel had been in the promised land six years almost continually fighting and slaughtering the inhabitants and robbing them of their lands, houses and treasures, Caleb, now 85 years old, remembered that Moses promised him Hebron, now held by the Anakim, a race of giants. The greatest man among the Anakim was Arba, who changed the name of the city to Kirjath-arba, or "the city of Arba."

Caleb spoke for his people, the tribe of Judah, and offered to lead the siege against the giants. He declared himself as capable as he was at forty. So Joshua, at the political capital, Gilgal, blessed Caleb and sent him on the expedition.

He succeeded and took the land, changing the name of the city back to Hebron. It was 20 miles south of Jerusalem.

Caleb was not an Israelite by birth at all. He probably became a member of the tribe of Judah by adoption. He was a descendant of Kenaz, the son of Esau.

Caleb was one of the spies sent to investigate the prospects of invasion forty years before they entered the land. He and Joshua were the only two of them who favored going immediately forward. The others scared the people so with their stories of giants and walled cities that Moses could not induce them to begin the invasion at that time. So they lingered forty years longer in the wilderness and almost all the old stock perished there at Kadesh-barnea, on the southern border of the Promised Land.

The land was allotted to the different tribes in sections and named for Jacob's sons.

We must make good use of our privileges or we lose them. Opportunities never return. Seize them while they are near. Wholly follow your Lord, the highest self, the Christ in you.

Lesson V. Nov. 2.

CITIES OF REFUGE:—Josh. 20: 1-9.

KEY-NOTE:—"God is our refuge and strength, a very present help in trouble."

About the time of the allotting of the land these cities of refuge were established.

Joshua, now about 90 years old, was still the prophet in Moses' place.

The religious capital was at Shiloh, a town about sev-

enteen miles northwest of Jerusalem.

At Numbers 35: 9-34, and Deut. 19:1-3 you will find a detailed account of the object of these Cities of Refuge.

The primitive code of justice among many ancient peoples required blood for blood. And it was the duty and right of the next of kin to the one slain to avenge his blood by slaying the slayer.

The Hebrew *goel* is here translated "avenger of blood;" in Ruth the same word is translated "kinsman."

There were six of these Cities of Refuge, three on either side of the Jordan and all situated about equally distant from one another.

When a man slew another he ran for his life to the nearest one of these cities, usually with the avenger behind him. If he got inside the gate safe, he was protected until he could have a trial before the Elders.

If found guilty of intentional and malicious killing he was no longer protected from the next of kin. They could kill him if they desired.

Now we know that justice seeks no revenge, and that all punishment of one person by another is wrong.

Our cities of refuge are the citadels of the heart. There retribution comes under the law of being—not for vengeance, but to save the transgressor. This is the only lawful purpose of suffering for sin. And this penalty may not be avoided.

THE EMINENT German physician who added ten years to Bismarck's life, Dr. Schweningen, has come out with a scathing criticism of the prevailing medical practice. Following are a few extracts which are calculated to open the eyes of some people and make the doctors writhe. They have already cursed him to a finish and consigned him to a very hot place with great unanimity.

"During several centuries man praised God for planting in far away America a tree, the bark of which cured

intermittent fever, malaria, etc. But now, they say, we can do without this prize. Antipyrin is making the tour of the world, and quinine must take a back seat, for antipyrin allows a doctor a la mode to regulate the temperature at will.

"And after we had reduced temperatures for twenty years, and had boasted of it and beat our breast with satisfaction, we concluded one fine day that it was all wrong and that sick persons are better off if their high temperature is not interfered with, for high temperature means increase of vitality, and every layman ought to know that vitality, when it asserts itself, should be backed up rather than diminished or suppressed.

"'To err is human,' you say, but I ask, is it right, is it lawful, is it moral to subject sick people to experiments of that sort?

"The worst of it: The quinine antipyrin episode hasn't taught the fashionable physician a lesson—far from it. He continues to wear his mantle short today and long tomorrow, to administer phenacetin in the morning and laktophenin in the evening. Yet no sensible physician expects these so-called medicines to stand the test of time, that is, to become standard drugs. The physician a la mode alone will tell you that his own experiences with them were of the 'most encouraging character.'"

"Indeed, medicine, as practiced by the fashionable physician, is an industry rather than a science."

"I know physicians who spend the spring and summer in some fashionable watering place and utilize the winter to call on colleagues with the request to send them patients next summer.

"IT PAYS, TOO, AND THE WORK IS EASY ENOUGH—PLENTY OF PATIENTS ALLOW THEMSELVES TO BE SOLD ON DELIVERY THREE OR SIX MONTHS AFTER DATE.

"Another brand of physician is the fellow who imitates a great light of medical science in some outward respect, advertises himself as his pupil and announces a new curative method 'founded on the discoveries of the great X. X.'"

"Medicine is classed as an exact science, but I pity the patient who falls into the hands of a physician before the latter has corrected his school wisdom by practical experience. The story that one of the masters of the surgical craft advised his coachman, suffering from an accident, to go at once to a physician—that story is no joke.

"CALL ME A BARBARIAN, IF YOU WILL; I SAY MEDICINE IS NOT AN EXACT SCIENCE."

THE LIFE

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NOTICE

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

Key-Notes.

(October was named from the Latin *Octo*, eight, as it was the eighth month of the primitive Roman year.)

October 1—15.

I AM FILLED WITH LIFE AND IT NOW BECOMES ME, FOR I AM NATIVE TO IT.

October 16—31.

THE GOLDEN SUNSHINE OF LOVE NOW WARMS AWAY THE FROSTS OF HATRED IN THE HEARTS OF ALL MANKIND.

A lady in Colorado Springs who sent \$1.75 for The Life one year to a new subscriber and one of those fine Oxford Bibles we are almost giving away, writes: "I have received the Bible and am much surprised, it is so nice. I am very much pleased with it. One of our neighbors has one that cost \$3.50 and is no better than this one, and just the same size."

Healing Thoughts

ALL PHYSICAL conditions are of thought origin. Nothing is ever constructed or made useful and beautiful in appearance before thought has been exercised in regard to it. The adverse thought of disease is the first movement towards adverse manifestation. The thought of sin develops sinning.

The study of the Perfect Way in life opens its portals to weary feet. The only way to secure perfect results in the physical world is to properly express them in the metaphysical.

Our wonderful progress has been reached through improvements made by souls who have lived in silent thought. Our inventors and artists and even musicians have brought forth into the world wonderful things out of thought silently exercised. The great painting by Titian, called the "Assumption of The Madonna," has been described as a Symphony—a symphony of color, where every hue is brought into harmonious combination—a symphony of movement, where every line contributes to melodious rhythm—a symphony of light without a cloud—a symphony of joy in which the heavens and earth sing Hallelujah.

Now a *Symphony* is a composition in music consisting of several movements of *self-complete* divisions, for a full band or orchestra. Any great expression of universal harmony, wherein all the infinite powers are complemented in one perfect system may be called a Symphony. Thus we may describe the perfect way of life when one has found it and is pursuing it unbrokenly. The thorns and the rocky places so many claim, are not in the way of life, or, the

full consciousness of the Symphony of the way. Those things are met with in the outside sense-consciousness. They appear to sense-perception.

Titian tried to describe the symphony in his soul when he painted his great pictures. The musician tries to teach the harmony he has reached by true thinking, when he writes it in musical terms or manifests it in numbers divine. The way of Health and Peace may be successfully pointed out by one who has found it, but each soul must walk in it for himself, before he can know its harmony.

If you were to meet a man inquiring the way to a certain city, and you would advise him to not bother about the way but have a good time, or if you should advise him to eat the roots of some shrub, to help him find it, you would but keep him from success. If you were to meet a boy on his way to school, trying to solve a problem in his arithmetic, it would not be wise in you to advise him to loiter upon the way and have a good time, nor to recommend an emetic to help him, nor to advise an operation. You would show him, you would make him understand, so he could get right into harmony with the principles, and the solution would be easy.

If one is weak from fear, do not give him pills, but relieve his mind of fear. If one is sick do not give him pills to make him sicker, but help his thought to healthful contemplations and he will get well. Show the one in trouble how to reason, how to reach true mental results, and the Symphonic way will appear.

Healing is the development of a systematized *knowledge* of what is true in abstract being. Unscientific thinking fosters unscientific conditions and the outcome is in-harmony. This is so because all nature is scientifically arranged, and cannot brook the violation of its laws. Nature punishes no one. A man punishes himself by leaving out some of the essential elements that would bring

harmony, or, through the misuse of those elements.

To be true to truth in our own statements is not always to depict men and women as they appear in business life, but to make them what they ought to be,—to help them bring forth that which they actually are in their real nature. We know what the worldly ways have been, and we have heard about the perfect life in the heavenly state. To describe the salient characteristics of the Path leading from the former to the latter is difficult, though it is of paramount importance.

The Way from the imperfect to the perfect life, is naturally harmonious, but it must be found before it can be pursued. False notions, or those not in harmony with nature, act upon borrowed force. Mere beliefs may assume the dignity of living words, and make an impression in the body as also upon all material things.

I once witnessed the quick action of a false belief in a young mother's mind. She was led to believe the cars had run over her little boy, and though Willie was safe at play in the yard, she hastened out and down the walk, when the belief acting vividly in her consciousness, mowed her down, into fainting, as a scythe mows weeds.

What was it that made her fall, white and helpless? It was a *thought*, in her mind. A thought that was not real in substance, and that had no power of its own in it. It was a mere ghost, lent the power of an honest thought. The logical reason why it affected her so, was, she had *loaned the false belief power*, thus *wisappropriating* her true power and *feeling its withdrawal*.

If some one is claiming rheumatism you may know he is weakening himself by wrongly using his inherent powers upon the thought of rheumatism. Whenever one affirms sickness he denies power. Mankind is created in wholeness, with a complement of the powers, and he has not one breath to give, one thought to spend upon disease. "Such things it is unlawful even to be *named*

among you." The newspapers that repeat the names of diseases in long lists, to hypnotize the negative and ignorant classes into believing in and fearing them, literally make business for the doctors, who pay them for the advertising. Within the next fifty years these things will be suppressed. Instead of the frightful lists, and the names of "drugs that will" but never did heal them, there will appear along every highway beautiful words of Health and Strength, of Righteousness and Truth, of Purity and Right-living.

Disease is contagious only in the mentality that believes in and fears it.

Health cannot be said to be contagious, for Health is a natural condition. Health is always perfect. Health is never "poor" or "bad" nor in degrees. So people do not catch Health, but it catches them. Being a natural and universal condition it is everywhere ready to possess one fully, as soon as that one ceases to study about diseases, as soon as he stops using up his power upon false conceptions.

That Mind in you which is true to its Nature and acknowledges that it is the Image or Expression of all the Infinite Powers, has always been perfect like the Powers, and it has no needs. It has no path to find, no growth to make. It is the already perfect Standard for the human soul to grow up to, or into "the full stature of," or importance, until the soul,—that spark from the universal life, which appears embodied in a material structure—shall have educated into the perfect life of the Individual or complete Self of that soul.

If man is God-like he must prove it, and this sojourn of the soul is his opportunity. Infinite Mind is self-existent. Man must express his self-existent power and prove it in his manifestations.

I am not building up an Individuality. My individuality is already the perfect Expression of the Infinite Pow-

era of Mind. I have no business tearing down that which Infinite Mind has made a specialty of in its perfection, for only thus could I have any building-up to do, in regard to the Individual. *It has no needs.* I am here in the flesh to find *for myself* the perfect Way of education and development *unto* the full stature of the Christ in me, which is my Individuality, my Lord, my Standard.

That man understood the doctrine who said, "The Lord is *my* Shepherd, I (soul) shall not want." It is the soul who has not found out its Lord and its Power, that comes to "want."

Right here is where one is conscious of healing power for others. When Jesus was in the consciousness, to say, "I and my Origin are one substance," he, by those very words, put himself in league with the infinite powers, and the multitudes were healed at his words. When the soul thus puts itself in league with power, by putting on the Christ or Spiritual Self, it also speaks the word with power, and healing is the sure result. A lady who had been benefited by mental treatment, brought another lady who was troubled with deafness but who asked for treatment for a chronic difficulty in her chest. At the close of the treatment I made a slight movement with my hand, as I said to her, "That deafness must go, also." She at once lifted both her hands, as if following the motion of my hand in the little gesture I had made, and exclaimed, "It is gone. I can *hear*. I can hear everything you are saying." Then she entered into conversation with the young lady who was waiting, and so testified to all present that she could hear as well as she ever had.

How was this accomplished? Not by laying on of hands, not by administering anything, nor by manipulation of the parts.

Just here, if you will be patient during a little digression, I will tell you what I think about those things. There are times when any one of these methods may rightly be

employed though none of them are healing powers. The results obtained through their use are not permanent. The "scientist" who relieves his patient through magnetism does so because he is doubtful of his mental power. Under such circumstances, when there is immediate need of relief, let the magnetist do his best. But when he wishes to restore to permanent health, he can succeed through mental treatment alone.

So, while he has his bottled, personal energy to use when he is not in the spirit, he must ascend into spiritual contact with the eternal powers of his Lord or Christ or Individual Self when thorough results are desired.

Osteopathy is good. It "views the body as an animated machine, and reasons that if its parts are in proper adjustment", and properly dealt with, it will continue harmonious. If a sinew or nerve or bone is out of place it should be put in place.

But by all means apply mental treatment in order to secure permanent freedom from such things as dislocations. I like the Osteopaths because they are broad minded, sensible people, who laugh at the idea of giving pills to convert a sinew from the error of his way.

Surgical operations, though overdone and murderous in ninety cases out of the hundred, are sometimes right and proper. If you scratch your left hand with a needle, smooth down the cuticle with your right hand, you perform a wise little surgical operation. Then take the lesson it had for you, and rise above the plane of scratches on the wings of mental treatment.

In the instance of deafness previously referred to, some of her beautiful powers had been loaned to false conceptions. I aroused her thoughts to a consciousness of the fact, and at the same time pointed the way to her perfect conditions. Nothing then remained to be done to accomplish the healing but the *speaking of the word*, to make that which was already true become manifest.

It is well to put aside every veil, especially those tradition has woven so thick before our faces, and have nothing between the Infinite Presence and ourselves.

The ancient Hebrews alone claimed to have received instruction right down from the Powers. They said God told them all about the universe and pointed out to them the Path leading from the imperfect to the perfect state. They claimed God spoke to their leaders, and carved rules and regulations upon stone and reached it down to them, out of heaven.

The Greeks and Romans having no scriptures, but being naturally very thinking peoples full of the desire to know the Origin and history of all the wonderful things they saw in the world, went to work and formed a theory of their own. The even succession of day and night and of seasons; flowers unfolding by a power in themselves, and revealing order and harmony in form and tint; forests springing up from tiny seeds; rivers from streamlets swelling, and moving ever ocean-ward; the rhythmic movement of stars through boundless space, never tardy in their appointed times—all this made them to know that back of all was an Intelligence that must be universal, a Life and Truthfulness that must be all-powerful.

The Hebrews had living symbols or teachers with forms and ceremonies, while the Greeks and Romans had ideals and wove them into symbolic myths and legends.

In the Hebrew religion everything was answered and settled, and rolled up into a pill for every one to take *without asking questions*. The Greeks and Romans were progressive. They gave food for thought and invited thinking. They lived on high, and rose to great power in the arts and sciences.

It is for *us*, in free America, to lay aside symbolism and every weight from the material side, by dwelling in the true consciousness. It is here the student looks directly upon the Eternal, and feels as one does in youth

when all the world is before him and the joy and sweetness and freshness of the morning of life perpetually thrills him.

As the child ignores the past and presses ever forward with joy into new unfoldment, so the Metaphysical Scientist joys in the Way, the Life, the Truth, knowing that the physical world forever reflects what is passing in the human mind. All Power is in Spirit. All perfect work in the manifest world is the fulfillment of that which has been expressed in mind.

C. J. B.

FOLLOWING is a letter received from a Philadelphia physician.

If this is reliable, it is but a reasonable inference that Ben Ezra was the same boy from whom the original loaves and fishes were obtained.

Friend Barton:—

In Sept. "Life," ever welcome, I find on page 136, question by "Mrs. C.", asking name of boy who went after the loaves and fishes. Years since I read an account of a Teachers' meeting in Wisconsin, in the question box was one retained until the last, as it was a stunner.

As near as I can remember, it was, "What was the name of the boy who gathered the crumbs?" at the feast. No one could answer, until finally a small boy answered: "Ben Ezra, son of Miriam, sister of Philip."

Great was the astonishment when the lad was placed before the audience. He stated that he had learned it from reading ancient history. Fraternal thine,

Geo. S. Foster.

A visiting friend at our dinner table the other day was telling of a little boy of her acquaintance who looked up at the milky way one clear night and said, "Goodness! just look at the dust! Must be a lot of people going to heaven." Her own little girl asked her papa one rainy day if God was in the skies. He said, yes. "Then," she replied, "he must be getting pretty wet today."

Correspondence	

ALADY in Rhode Island requests a republication of the following affirmations from an article written by Aimee M. Wood for *The Life* of October 26, 1898. She thinks they would make excellent key-notes; but I always get the key-notes out of the silence, the thoughts that are especially demanded for the time.

"Be perfectly willing to be guided by Infinite Wisdom in your reading, studying and investigating. Use and hold constantly only these words in this connection and you will be guided aright:

"I am guided by Infinite Wisdom and my light is Infinite Intelligence. Use no denials; use the following affirmations, or various arrangements of them, at all times:

"I am a child of Almighty God, and because of this relationship, I too, am almighty.

"I shall now be guided by Infinite Wisdom and cannot err.

"I am the child and heir of all wisdom, power, beauty and happiness.

"All things are mine that I need to make my life a blessing to me and to others.

"I thank thee, Oh Power of Good, that I now have all bounty in my hands.

"Health, wealth, strength and beauty all are mine."

I will remark in regard to the injunction to use no denials, that it is not profitable to sit down and conjure up or recollect things to deny. Use denials only when confronted with false claims or delusive conditions. Whenever such claim or condition intrudes itself upon you, forces your attention, cut it down or dispel it with a sharp word of denial and go serenely on with your affirmations and positive deeds.

The same correspondent asks for "a simple form of sound words; to increase the size of a child who is very small—small bones and small body every way. The mother is small, father is stout but rather short."

There are here two conditions to deny and three phases of thought or ideals to affirm into manifestation.

DENIALS.

1. You are not born of flesh and blood and cannot be bound by the race belief of parental inheritance.
2. You do not draw essence for the building of your body from any material source.

AFFIRMATIONS.

1. You are born of the Infinite whose inheritance is unlimited and you may manifest body to serve your great soul. Your Father is Infinite Essence and you are like your origin.
2. The source from which you now draw substance for your body is all-present and inexhaustible. You now build body from that substance.
3. You unfold from infinite soul power to draw to you what you need. Your body is yours and you make it what you will. You now grow and expand and appropriate essence and manifest it in an embodiment suitable to your needs. You are free.

She also asks this question:

"Is it not strange that no work comes to me for two years or more in the teaching or healing line? and I so love it."

I believe it may be because she has not yet healed herself of two or three stubborn bodily ailments. While she has done some good work in the past, the time came when the demand was imperative: "Heal thyself before going further."

And it may be that in giving treatments to others she was inclined to take their conditions or physical states

upon herself and thus to hinder her own progress. So it had to be stopped until she learns better. One may so treat others as to improve one's own health at the same time. But not all understand this.

A lady in New Hampshire, who has passed through some rather trying experiences, writes:

"It has seemed to me the proper application of the New Thought should have placed me above the condition of struggle for health consciousness long ago. I have been sustained, kept alive, but not healed, not able to say, I am well. Yet, I have clung to the Science as I have understood it, and never have doubted until the last year's experience. I had only thought I was applying the right principle to our affairs and expected help. When you treat a case, do you not expect results? and is that seeking the Truth to get a reward?

"But this spring I seemed to get no result, and I am so sorry; but I have felt—well I called it doubting, and yet my knowledge did not let me. I cannot express it, but it *seemed* to me I doubted not only the Science, but all I ever knew of God in any form. And yet I was knowing better all the while.

"And I can see that we have been led through to at least the prospect of a chance to do for ourselves, but all so different from my desires.

"I am ready now to accept it and in faith say, 'It is best,' and admit that it is my answer. We have been taken care of thus far, even through darkness.

"Then it would seem that I am all right; but I am not. I cannot make a statement of Truth and feel confident as I formerly did. I seem to be mentally numb. I have a sense that whatever I think, say or do it makes no difference; what is to be will be, and I shall be taken care of in some way.

"So I feel like doing my best every day in a dull sort of way, and that some great power is swinging me along

as it were. As to *myself*, I feel sort of blotted out. I cannot express it.

"I assure you, if I have been making any mistake in my reasoning for the twelve years past, I am most willing to change my habit of thought—if I can, when I can understand a better.

"There must have been some error in my problem somewhere or I should not have been passing through what I have. I can do nothing now but be still and wait till the way is revealed to me.

"Am I too submissive? I have done some pretty strong battering down of barriers and the results have given me reason to wonder if I had not better have refrained; though I am still convinced that I did what was right.

"It may be part of the reason for my state of mind that just now is the reaction of being so thoroughly shaken out of old and deeply worn ruts, and that time and progress, if I can make any, will set me right."

I have thus quoted this devout woman's letter in full because she so nearly answers her own questions, and because, she and I together may be able to help many others who have had like experiences.

To expect results and to demand just the result we prefigure and feel that we deserve them, are two different things. To feel, "I will now serve the beautiful Truth and she will surely reward me," and to feel, "I love Truth so that I must serve her, whatever the result may be," are two different things. Jesus felt the latter sentiment so strongly that he did not repine at stripes, thorns and the cross.

Yes, my dear friend, you have been doing right in that you did the best you knew. None can do better. Probably you tried to *do* too much, and in some degree neglected *being*.

We all reach the Red Sea on our way from Egypt to the Promised Land and there must stand still and see the

salvation of the Lord. But when the command comes, "go forward," we must not demand that the waters open before we start. We must step right into it. It will then surely part for each step we take.

And there is much in being forced out of old ruts. It is good even if we are tumbled heels over head in the process. Some of us too tenaciously cling to ancestral, puritanic notions about God and duty and the rewards of pious living. We must get out of the old ways. New wine cannot be kept in old wine-skins nor new cloth sewed into old rotten fabrics.

It is good to doubt God so long as the old ideal of what God is adheres in our faith. The doubting stage of progress precedes new and splendid births into higher light.

And many of us, after the old way, rejoice and give thanks only for the pleasant things. It is much more useful and important to rejoice and give thanks when all seems to be against us for Truth's sake. Jesus said then is the time to "leap for joy," for the overcoming lifts us to the realization of great reward in spirit power.

You should rejoice that you must make progress, go forward. If you wilfully or blindly take the wrong path, or try to stop, you are sure to get a boost in some way. Rejoice.

Moreover, it is good to feel at times that self is blotted out. It marks a crisis of renewing, a time when old things pass away and new things appear. Self must evolve out and in. Personality is a progressive thing. It exists in stages. One stage passes to make room for the next. But the passing is attended with regrets on the part of the old. Let this be overcome by joy in and for the new that is to be. There is no death. Old stages only give place to the new.

It is good to extend the circulation of The Life.

H Life and Its Lesson.

A LONG time ago in the hill country of Kentucky a girl was born to humble farmer parents. She was named for her mother, Malinda.

She grew up in robust, rosy health, roaming the woods and valleys with her brothers and sisters and assisting her parents in their homely duties. She had no advantages of school and few books to read. She had an insatiable longing for learning, for knowledge. This longing was never satisfied.

She learned to read and to write a fairly legible hand.

When about 19 years old she emigrated with her parents to the wild prairies and woods of Missouri. At that time she had never taken a dose of medicine nor had a doctor in attendance in her family. As she read the advertisements on the fences and trees in Missouri of ague cures and pills, she inquired what ague and pills were.

Soon after her arrival in Missouri she met and married an honest young blacksmith, a native of Kentucky but a short time before her from that State.

He became a prosperous farmer and they reared a large family of hardy, vigorous boys and girls. The noble mother then saw an opportunity to get the education she had always so intensely desired—now for her children.

Several of her boys inherited that thirst for knowledge, especially the first born, and with her assistance and encouragement became highly educated, and talented professional men.

The noble mother was a true hero, a born commander. She ruled her family by inspiring the hearts of all with a profound love and respect for her and the right. Her boys fairly worshiped her, and while they obeyed their father from fear, except when they were sure he would not discover their disobedience, they heartily and scrupulously fulfilled her every desire to their utmost possibility,

whether she knew it or not. They loved to gratify her wishes and to give her pleasure.

She grew old, as the years rolled by, and then a time came when her husband and children stood by her bed and saw her tired hands drop into perpetual rest. The last words she spoke were words of love addressed to her first baby boy with her arms about his neck as he stooped over her and tenderly patted her wan cheek and asked her if she knew him. Then her six stalwart sons picked up the precious body, after loving neighbors had dressed it for the tomb, and gently laid it in the casket, put flowers in the beautiful hands and about the glorified form, and then lifted all into and out of the hearse, placing it lovingly into its final resting place. No stranger could be permitted to perform these last acts for the angel mother of those boys. And the spirit mother was glad. And what is the lesson?

A noble impulse and thirst for knowledge were born in the mother and matured and fulfilled in the children. She thought her hopes were blighted when her desire for learning was not gratified in herself. She often grew sick at heart on account of the disappointment. But the noble impulse and desire could not die nor be defeated. The fruition came in the offspring and was gathered in a manifold harvest, multiplied several times in her children. The good born in the heart is never lost.

Her grand life and calm nobility of conduct were example and precept which were made personal in the lives of her children. She was never frivolous, nor petulant, nor nagging, nor angry. She was always kind, tender, optimistic and encouraging.

She always magnified the good in her boys, and minimized the bad. She would say to her neighbors, "My boys are all good." And to the boy who exerted himself to save her from trouble or rest her, "Bless his heart; he is a noble boy."

Thus she ruled her house for truth, and won the love and highest esteem of all.

She always magnified truth. Her children grew up to love the truth and despise deception of every character.

And these two honest people bequeathed to their children pure blood, red blood so vastly superior to the blue article, free from taint of scrofula or syphilis or vaccine poison. So their children and grand children have robust, healthy bodies and clear brains. Thus a good, grand devoted life is always vindicated and its aspirations blossom out and bear fruit in many other lives to follow.

And the end is not yet. My mother's influence goes on down to ennoble the lives of the third and fourth generation after her. Blessed be the memory of such mothers. There are many heroes who are not crowned by fame's wreath of glory, but who, nevertheless, wear diadems gemmed with stars of far greater luster, immortal for real worth.

Let us emulate such examples. Let all the world lift its hat and bow its head with reverence in the presence of such mothers. They are indeed the salt of the Earth, the angels of our homes, the bulwark of our institutions.

"I have just read *Healing Thoughts* and *Little Lessons in Elohim Kindergarten*, and they are beautiful! O, how beautiful it all is! How glorious. I do so want to realize all this fully, and have power to help others out of darkness into light. I want to get where you are, to attain to the perfect way, right now. But patience will do its perfect work. Please send the Sept. number to the following—"

Mrs. Theodosia W.

Better look up that Oxford Bible offer before it is withdrawn. It may be a long time before you will again have a chance to get an elegant Bible for almost nothing. It is the same Bible that used to sell for \$3.50 to \$8.00 a copy.

Little Lessons in Elohim Kindergarten

LESSON II.

THE WORD

THE WORD is an idea expressed in mind. Spoken words are the signs of mental words.

When one "makes up his mind" to do a certain thing the *conclusion* he arrives at is a Word in his mind. This mental word is the real word and it contains all the power and substance any words may carry with them. Spoken words only tell of the words that are in the mind. When the mother says, "I love you," to her child, she gives it a sign of the love that was already in her heart before she spoke the words.

No word is ever spoken unless there is a word in mind to send it forth. It matters not if spoken by a parrot, and it is the merest echo of a former speaking, the force that sent the first speaking reflected also into the echo. So a spoken word is always the sign of a mental idea or word, just as the U. S. Flag at Washington is the outspoken sign of American Liberty, the symbol of our mental might.

The lips could not speak words if the power in the mind did not allow or compel them. The dull pupil cannot answer a question he does not *know*. Artists cannot paint pictures they cannot imagine. Nothing can be brought forth that cannot be first conceived.

So, if we wish to do things perfectly, we must first get them perfect in our thought. Then the rest will be easy.

The telephone has always existed in mind, and it was only waiting for some one to find it. By earnest thinking Mr. Edison caught some of its mental threads, *conceived* it, then called its name, and, like a pet dog it came when called. It is good to search in the Unseen for great

things, for all great realities are there, waiting for us to speak the word that will bring them into manifestation.

So you see, the real word that is so powerful, and that St. John perceived made all things we see, is the thought or *idea* in the mind. And all things not yet made may be made in the same way. There are many great and beautiful things yet to be made out of the unseen.

There are two kinds of spoken words, original and copied words. Copied words are those borrowed from some one else. Original words are those which come direct from the real word within, clothed with its own power. When we know just the right words to use we may be said to have power, for right words are symbols of our power, and to *know*, opens the way to the truth that then makes us free.

This is why we are urged to get wisdom and understanding. It is because Wisdom is the way of Truth,—the correct way in life, and understanding is the right comprehension of that way.

How are we to get wisdom and understand? Just like we would get any other lesson, by studying it. You know, the girl who reads a dime novel while holding her arithmetic in one hand is not likely to make much progress in her problems. But the principles are all there, waiting for her to use them, whether she ever does so or not.

Years ago the German philosopher said there was no such thing as light unless we chose to see it. Later English thinkers decided that light is, whether seen or not. Some people claim that sound is not unless the ear hears it. But when every natural cause of sound is operating we must conclude that sound is sound, even if there is no ear to hear it. But in order to prove that these things are, they must be recognized and spoken into manifestation.

When these steps have been taken the visible structure appears whether it has any spectators or not. The sun would rise and shine in the morning if every soul were to

slumber and sleep Niagara would ceaselessly plunge and roar if all sense of sight and hearing were eclipsed, and nothing could sense its sound nor behold its rushing cataract.

The Word is called a sword because USES OF of its sharpness and power. When used THE WORD. against error it moves right in between truth and error, cuts away the latter and erases its effect. Error has no power of its own; all the power it claims is that Ignorance has loaned to it. The one who lends power to wrong words has to take care of the results they bring. Through the study and getting of wisdom only, can one come over the results, and know their unreality.

So, when undesirable conditions appear, they come to signify the unhealthy mental condition back of them which must be corrected by you.

Any sign of imperfect manifestation is the sign of one of two mental states:

Either you have erred mentally, or you have been negative, and have allowed the errors of other people to oppress you.

In the first instance, turn quickly from the error, by denying its power, and make the statement of what you are in your real or spiritual being. (It is thus the soul "puts on" the Christ Self):—

"I now cease from error; I refuse it. I am truly alive with infinite life, powerful with infinite power, and I am Wise with the Wisdom I inherit direct from Infinite Mind. I am free, wise, spiritual, immortal.

These words come from the Fountain of Truth, and they will symbolize themselves duly in you.

If you have been negative and have allowed some one's errors to affect you: Rise in your own true power and overcome it. One becomes negative only through the *disuse* of his own inherent spiritual power. So it is well, after

a brief denial, to just live in the affirmations until the True Self is put on:—

"I am not afraid. I am not negative. I am in the image of Perfection. *I am positive* and true to my own office. The successful way to deal with error is to deny its power only when it appears. If sickness appears call it a hypnotized state and say, while it appears as a fact, it is not so in truth. When the disciples told Jesus that Lazarus was dead, he replied, "Friend Lazarus sleepeth; I go to awaken him." He knew it was a fact or phenomenon but not a truth. If it had been a true condition Jesus would not and could not have awakened him.

The use of the Word, faithfully employed,
RESULTS. will bring wholesome results. Life will open brighter before you, and you will come into fuller joys and into greater influence and usefulness. When you have attained the true Consciousness its light will glorify every manifestation, and great power will attend your spoken word. C. J. B.

For the Children.

HERE IS a story for you written by Ralph. The picture is his, too. He sketched it all by himself. He is now eleven years old and very busy in his school work.

He is always a favorite with his teachers because he is honest, open, free and good and has his lessons perfectly. Last year his department grades were always perfect. His teacher said, "I wish I had a room full of Ralphs." He is a good deal like his papa!

ROBERT FULTON.

Once Robert Fulton, (a boy of 10,) went to his aunt's house to spend a week or so. He was not content with the Earth, but wanted to get on Mars, Jupiter, or the Moon.

So he started to build an air ship; he did not expect to

make it fly very high, but he said he was going to make one that would when he was grown up.



He soon got a small air-ship built. He got in to try it, he pushed one lever and pulled another, then the air-ship gave a big jump and up it went, it tore a hole in the shed it was in, and it went up, up, up! And soon Robert could not see the houses in the village; he went through clouds. One day when he came out of a cloud he saw a great big tree, and then his air-ship hit something hard, he knew it was the Moon and he jumped out, and he had not more than got out when his air-ship started to go away and leave him in the Moon; he ran after it and fell down on a rock. But the rock was only his little wagon. Then he heard his mama say "Bobbie!" And he nearly got a whipping for going to sleep in the shed where he was playing with his toys.

So it was only a dream, after all. Ralph Barton.

And here is another one of the stories I sometimes tell Ralph and Beatrice. It is a true story of my own boyhood days.

When I was a small boy there was a great war in this country. One part of the States tried to pull away from the others and start a new country to be called the South-

ern Confederacy.

The people of these States owned a great many colored people as slaves. These colored people had been brought over here from Africa and bought by these Southern people, just like your papa buys mules and cows.

These Southern people did not wish to lose their property and went to war and fought for what they honestly believed to be their rights.

The Northern people did not own any slaves, and they wanted the Southern people to set theirs free. So a great cruel war followed, a war in which brothers fought against one another and fathers and sons were on different sides.

In Missouri there were many battles and the woods were full of "bush-whackers," or guerillas—that is, fighters who hid in the woods, the great forests of Missouri, and shot the U. S. soldiers before they knew they were near.

One morning a regiment, about 600 men under a Colonel, were camped on grandpa Barton's place in a paw-paw thicket just below the corn and hay fields. They came there in the night and prepared to stay all day. They had had a battle the day before with a regiment of U. S. soldiers and believed they would be followed that day.

One hundred of these men came to grandpa Barton's house and cooked and ate almost all day. They took grandma's flour, bacon, chickens and coffee and never offered to pay anything for them.

Five of our neighbors fed 100 men each and one neighbor was forced to haul corn to the camp all day for the horses.

My brother Dave and I stole away from mother's watchful eye and went down to the camp. We went all about among the tents and saw some sick soldiers and some wounded ones and almost all in poor clothes and armed with ugly old pistols and guns and swords. Most of them

seemed jolly and reckless and many of them were bad looking men. Among them were many boys not grown to manhood yet. They were called "rebels" because they were fighting against the U. S. soldiers. But they believed they had been wronged by the government.

My brother and I went back and told mother what we had seen and she said it was a dangerous place for us to go, as they were expecting a battle at any time.

At night they broke up camp and went away. And before it was daylight the next morning my brother and I quietly slipped out of bed and went down to the deserted camp to see what we could find. We found an old pistol and some other trinkets and a spotted mustang pony tied to a bush by a halter. We had the pony for a long time for our riding horse. He was a good pony.

But the worst thing they did was to shoot one of our neighbors, an old man, because he refused to give up his gun. He was shot through the neck. While he did not die of the wound he was never quite well again after that.

Then our president, a very great, good man, named Abraham Lincoln, sent out an order that all the slaves must be free and there must be no more such wicked practices in this country. After that the war stopped, but the great, good president was killed by an assassin.

We do not think there will ever be any more war in this country. War is always wrong and I hope none of the boys who read this will ever be a soldier. Our statesmen think we must have armies and navies for self-defense. But by and by when all the people get to believe in the Golden Rule and the preachers quit praising war and the shedding of blood, we will not need to spend so much money to keep so many thousands of men in a state of mischief-breeding idleness, waiting for possible war. It is all wrong.

Now I want all of you little ones to send me a nice letter for the next number of The Life. Write them *right away* before you forget it and send them to me.

Co-operation in all departments of business and commerce must take the place of competition and the drudgery of mere wage winning. Every man should have an interest in the business he expends the power of his muscle and brain upon, and every one should be interested in the success of every other one, instead of trying to pull one another down and rise on the ruins or fatten on the spoils. The only true success is where all succeed. Let us all persistently talk this doctrine and practice it as fully as we can.

As I write on my veranda I am surrounded by thousands of beautiful, fragrant flowers, both in our own and our neighbor's yards. They are luxuriant and grand and there are many varieties. I have just measured an "Elephant Ear" leaf. It is $4\frac{1}{2} \times 2\frac{3}{4}$ feet and the stalk is over six feet high. I see Good, or God, very clearly in all these flowers. Who said we cannot look upon God and live? It is a mistake.

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CONTENTS

<i>Amid Resurrection Whispers The Christ-Self</i>	
<i>Unfolds</i>	205
<i>Sunshine of Mental Science</i>	211
<i>Meditations</i>	213
<i>Ulalume, Poem</i>	216
<i>Elijah and the Ravens</i>	219
<i>To You</i>	220
<i>Bible Lessons</i>	221
<i>A Life and Its Lesson</i>	226
<i>Key-Notes</i>	228
<i>Healing Thoughts</i>	229
<i>New Books</i>	232
<i>Correspondence</i>	237
<i>For The Children</i>	240
<i>That Prehistoric Skull</i>	243
<i>Words of Wisdom</i>	244
<i>Little Lessons in Elohim Kindergarten</i>	245
<i>Darwin's Wife</i>	249
<i>As Long as a Man Lives</i>	250

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T H E L I F E

NOVEMBER, 1902

⊙	Amid Resurrection Whispers The Christ-Self Unfolds	⊙
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"Darkness disputes with the light for the mind,
While spirit climbs upward, if good it desires,
Or, chained to earth by sin, it expires.
God is our Life, and our Light, and Upraising;
Whom God doth uplift shall never cease praising."

WITHIN THE spotless purity of the lily's waxen corolla, exhaling richest fragrance, is symbolized the clear white radiance of an awakened consciousness permeating the mind of the soul with hope, spirit illumination and the soothing incense of sweet peace. This is a true resurrection of the inner spiritual man from amid material experiences and oppressive burdens of physical strife to a life of conscious, rightful mastery. "For as many as are led by the spirit of God, they are the children of God."

This truth is now being demonstrated by those who arise from unconscious deadness or inactivity of thought, unto a plane of vitalized conscious thought illumined by the spirit of light within which always encircles the Father and the Christ child.

The ideals of all Truth are inherent in our substance, and the soul's evolution to the point of conscious perception of the verity of all its inner beauties sets in motion the resurrection powers of the True Principle of All Life, and the result is that the natural or flesh man yields to the supreme higher consciousness of the spiritual man, the Christ-self within.

This consciousness, when fully awakened, desires and

seeks expression of all its powers of inspiration, love, charity and tender helpfulness, for 'tis the urgent voice of the divine Christ-self that makes haste to begin its mission of manifestation of the promised blessings of God, or Good. "I will instruct thee and teach thee in the way which thou shalt go; I will guide thee with mine eye," says the voice of the Everywhere. It is also a consciousness of the great truth that "Heaven is within" which the natural man of physical sense often forgets in following material suggestion, and in trusting the powers without, or while only partially believing in his own divinity. Thus are his desires for good suppressed and his opportunities for a better expression of life weakened.

If we would more frequently catechise ourselves with the questions: Do I believe I am the Father's child? Do I believe my body is the "temple of the living God?" Do I believe "the kingdom of Heaven is within?" we would not be so prone to follow the broad way of physical sense suggestion which leads to the neglect of the narrow, but ever expanding, spiral pathway of spiritual perception.

The right faith and desire for the good leads to the true answers of the above questions, as being the affirmed verities spoken by an illumined One who spiritually discerned the elements of power in all men, without respect of persons, and proved the divinity of humanity.

This "coming of the glory of the Lord" in all men can be evolved only through conscious faith in and recognition of our spiritual oneness with the Infinite.

It is truly a resurrection of the light within that may become a shining light, the radiance of which will guide us into better understanding of our Christ nature; and we should be daily growing, expanding into the fullness of this eternal light and reflecting in our bodies the beautiful truths of Being which we have already received subconsciously. The "Heaven within" is the rightful abiding place of the Christ-child, a safe refuge for every one, and easily attained through recognition. Today's

life is a resurrection from the tomb of the departed, forever obscure life of yesterday.

The progressive, vital life of today, with all its inspiring, confident hopefulness, is a climax of bright realization that is sure to be succeeded by a more abundant and higher expression of the Law of Being in the coming tomorrow.

When we truly seek to understand and reason from whence comes this inflowing tide of All Life, All Love, All Wisdom and Intelligence, we no longer doubt our spiritual oneness with the Infinite, and begin to consciously rejoice in the resurrection whispers of that Universal Life whose vitalizing emanations foreshadow the fulfillment of all that is promised to them that "abide in my word."

It is within the physical sense unconsciousness that man's belief in limitation is founded. This is augmented by surrounding visible effects when there is not due consideration of unseen Cause.

In misconception of what is implied by the name "Christ," and lack of sincere individual thought and knowledge of its universal inclusiveness when correctly defined as "the anointed of God," there has been created in the mind of the race the belief of separateness from God, or Good.

Denial of Spirit's Omnipresence as the True Principle of Life, has opened the door of the mind to all the fear, doubt, dread and despair that has so thickly beset the pathway of human progress and the opening of a better understanding of our great Teacher's claims for us, "Ye therefore shall be perfect as your heavenly Father is perfect."

Perception of all the great unmanifest possibilities within the divine substance of his brethren, and the beautiful evolvment possible through deep conscious recognition of the Law of Being, was the constant theme of Jesus'

discourses. True evolvement of the Christ-self is slow, for it is also a *becoming* in physical form of the likeness and the image of the Father within.

The identification of the True-self, the Christ-child, as the son of Omnipresent spirit or God, is the true birth of a consciousness abounding in pure thoughts, true love and the perfect understanding that quietly transforms and controls all experiences and draws from them valuable lessons for righteous growth.

Jesus taught and exemplified the true method of right living and was always attentive to the spirit whisperings of Truth. By the spoken word he resurrected into the spirit consciousness of his disciples the spark of *vital faith* and *hope* that still so brightly glows in the hearts of humanity and illumines his prophetic words, "I am come that they might have life, and that they may have it more abundantly." O, wondrous Life! thy ceaseless throbbing pulse is an eternal song of rhythmic thanksgiving to which our dull ears have been but poorly trained to catch the full meaning! Thy measured pulsations breathe soft exhilarating whispers of active progress and sweet promises of Truth's rightful dominion. The very depths of our spirit consciousness are thrilled by the vitalizing currents emitted and transmuted by thy eternal energy. It is thy invisible, quickening power that awakens our consciousness of the Truth of Being, and spiritual discernment thus becomes a joyous reality, and the mystic meaning of, "The words that I speak unto you, they are spirit, and they are life," becomes clear. In times past, prophets, seers and thinkers have read and re-read these words, longing to cause to vibrate the key-note of Truth, and in the heart of each newcomer in the thought world has grown the ever increasing desire for understanding, until *now* the light of a deathless faith and hope, illumines our pathway. Surely it is the natural light of spirit vision that needs only the working faith and expectancy

of results to banish every lingering negation of the more abundant life which Jesus claimed it was his mission to unfold unto men.

Dormant in the time server, as well as active in the conscious Truth seeker, is the same aionian life awaiting the electric flash of conscious recognition to reveal all the rich fullness of the Christ in us.

Visible life in all its hopeful, comforting realization is truly the product of a correct apprehension of spirit life. It is a misapprehension that occasions darkness.

For a long time the word *resurrection* has breathed the suggestion of the mysterious tragedy of death, in a shadowed vale of anguish and tears. It has suggested the severing of Life's silver thread, the parting of the tenderest material ties, the vanished form of fondly loved companions, while its occult meaning breathes the positive hope of immortality and a continuous existence of peaceful, happy activity.

About the solemn sleep of death, the creative thought of the world has woven an almost impenetrable, irrevocable belief of inevitability, sanction and resignation that nearly benumbs the *ever present longing desire of the spirit for life*, that life of which we, *at times*, are so fully conscious.

In moments of exalted spirit longing we remember and admit that the voice of hope, whispering of resurrection to a realization of life immortal beyond this plane, is the same aspirant hope, the twin sister of faith, that has helped make us what we are, and emancipated us from all fear and doubt, so retarding to our spiritual unfoldment. This vital spark of unquenchable hope founded in the essence of All life still sustains us in our efforts to attain to that knowledge of the spirit of truth which will lead us into all Truth, and will free us from passive obedience and bondage to false inherited race beliefs.

Spirit consciousness reveals the invincible power of

the inner over the outer, and brings into perfect expression the simple, natural activity of our individuality to resurrect for use all our latent attributes of spirit, the inheritance of all men from the Universal Father.

The hearts of the multitudes are moved upon by Omnipresent spirit. Even now, as during Apostolic days, we have prophets, teachers, thinkers and wonder-workers on every side, willing and seeking to grasp the newest, most advanced teachings of the Spirit of Truth.

It is truly a time of new birth to many, a birth of higher understanding. All pure aspirations and hopeful desires (prayers), are the gentle leading of the Father in us.

Now, even as then, the discerning eye of our faith discovers, unfolds and manifests "The evidence of things unseen" in the Christ-self.

Now the light that is within every one is being truly irradiated to prove the truths of Being and illumine the pathway of the son, born in the image and after the likeness of the Father.

Even now, there shall be perfect manifestation by many, without the shadow of doubt or fear, for the divine virtues of our substance are all powerful, and the spirit-self transmutes the doubtings of the race into beautiful thoughts of health, strength and wisdom for every conscious, willing seeker, in a natural, scientific way. Surely these thoughts of a more abundant life are bright, hopeful premonitors of yet more light, more life, evolved from the very exuberance of the omnipresent Essence of Being.

Ellebard.

Kansas City, Mo.

Dear Mrs. Barton: I received your nice letter, also "The Mother of The Living." I am very much pleased with it. If you have other works along the New Thought and will send them I will appreciate it. Enclosed you will find money order for book. I am sincerely your friend,

Josie Locker.

Sunshine of Mental Science.

GOOD MORNING, my dear, have you seen daylight?

Perhaps you have been looking at some antediluvian candle with which a decadent church or state affronts the rising dawn; or let your horizon be bounded by the name of some mediaeval sect or party, rotting in its own dark shadow. If, so, wake up! Pull the cotton out of your eyes to adorn the rended tomb, and come forth to greet the dawning of an Easter morn.

Maybe you have said there is no God, or feared Him and "wished there wasn't any." Let such nightmare visions vanish. 'Tis sunrise, man, in the heavenly kingdom of your soul, and through all the future nothing waits you but the kindred touch of "eternal love."

Perchance you have been poor and cringed before the rich, and feared the trusts. Brace up—the earth and the fulness thereof is yours and will come to you as soon as you are ready for it.

Brothers Morgan, Rockefeller and Co. are busy fixing it up and getting business organized for us to take possession and run for use and pleasure instead of profit. Then there will be no rich or poor, no idle or overworked, and all the world will be a park.

'Tis coming, my dear, 'tis all included in the Rosy New Thought Dawn—the world's millennial morn.

Or, maybe you've been sick and racked with pain. Well, there is health, strength and joy unlimited waiting to manifest through you—waiting until you are transformed by the renewing of your mind. No disease, no pain, no sorrow can stand before the sweet, clean thinking of a mind in tune with infinite wisdom and love.

Helen Wilmans calls one of her books "The Blossom of the Century," but mental science is the flower of all the evolving ages, the practical, everyday common sense that is coming to us as the result of countless centuries

of study and experience. It is the voice of the Spirit-Christ within us, who fills out all our short-comings, and heals all our diseases, the full-orbed Truth which has been engendered in all religions and all philosophies.

It does not come from without nor wait to be endorsed by bosses or majorities. It is the grace, and sweetness, and light of your own divine center, freeing you from all fear, malice, jealousy, and every unclean and inharmonious thought which has spoiled your life and poisoned the air around you. It is the "Sunshine in the Soul" getting to work. Wake up, dear! Rise and shine.—C. L. Brewer, in *The Sunshine Bulletin*. (Mr. Brewer was a member of my class in Tripoli, Iowa, last winter.)

The healing power grows. As I use it, it increases. I am doing better work today than ever before. Many marvels in healing are reported. The old medical fads and superstitious fade and fail. People have lost confidence in them. The people who believe only in mental treatment and suggestion for sickness are rapidly growing in numbers. I have never swerved nor sidetracked from pure Christian Mental Science. I have never been led astray by any ism or 'ology or Hindu trickery. So my power over physical conditions and environment has steadily grown. I now take cases with buoyant confidence and certainty. I treat all my cases myself letting none of the work out to assistants or clerks. And all are instructed for self-help and co-operation. I keep faith fully with all.

I stand upon the mountain top of Life and magnify Truth. Thus I ring out the changes of trueness in all the universe. The vibrations smooth away the wrinkles of sorrow and care and melt the frosts of error. Sickness shall pass from Earth and mankind be redeemed from death. My word grows more and more powerful as I practice Truth affirmations. Many miracles of healing are being performed. Only the Good is true.

Meditations

By Raxton

THE STUDY of man, the study of human life in its various phases, is practically the study of dominant human interests. Life moves not without adequate forces by which it is driven forward like a ship at sea, tossed to and fro by powers both friendly and hostile, both helpful and destructive. He who would grasp the helm of the ship of life with a master's hand must know the dominant interests which sway it by the mighty surges of strong endeavor toward the haven of high attainment, or bear it onward by the sweeping tides of unrestrained passion and unholy desire to the rocks and shallows of disappointment and despair. The child awakens from the dream of life's bud and early flower to find itself bound hand and foot by heredity and environment and carried forward into the stormy vortex of clashing human interests. Perhaps the intoxication of life's stirring conflict may make heavy the eyes of sleeping wisdom, and so the perilous voyage may be taken at hazard. But a wholesome caution may arouse the master who sleeps within, and, "Peace, be still," may be spoken to the wild surges, and the humble barque may thus be enabled to weather all storms and finally ride into the port of true success.

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The dominant interest in every life has its root and origin in the desires. Here we may well sit down and think. Why should we be continually pressed by desires? There is only one answer. We are first pressed by some destitution. It is useless to say the destitution may be imagined rather than real, for while we may often imagine a deficiency where there is none, still we err only in our dia-

crimination of what our actual need is, and are not deceived in the almost universal seeming that we are more or less hard pressed by a very real and very grave need of something which we either have not at all, or have not in sufficient supply. The human race, in its universal perception of the absence or shortness of something that is an element of its harmonious progress, is absolutely correct on the general proposition of actual or possible destitution; but individuals are woefully misled as to the exact identity of the element lacking, and moreover as to the means of supplying the deficiency. Perhaps the first deficiency which impresses itself upon the young mind is lack of knowledge. This is true of the individual and it is true also of the race.

* *

The primitive races felt the bands of a dense ignorance and longed to know more of the universe than their limited sphere of action permitted them to learn by actual experience, and turning their eyes to the sun, moon and stars they became astrologers. In the hope of discovering more of Earth's mysteries, they were not content to dwell in one place, but went tramping around, neither knowing nor caring in the morning where nightfall would find them. They were only overgrown infants following an insatiable curiosity, making many mistakes and suffering severely from want of forethought. They perhaps gathered knowledge slowly, and had very imperfect methods of perpetuating that which they gathered. But the restless search of those primitive days was the prototype of the far-reaching investigations of science which have characterized our own age, and which have done more than any thing else to render obsolete the effete forms of superstition prevalent in earlier ages. The rambling, purposeless, inquisitiveness of childhood has come down to us as an inheritance from our nomadic forefathers.

* *

The desire for power comes later, both in the individ

nal and in the race, than the desire for knowledge; but it does not supplant it. The two unite and grow on, supplementing each other in all subsequent development. The infant has not the transcendent impulse to be strong and manly which characterizes the growing boy. In the primitive races the father was the supreme power, and the strong sons seem to have been content with his domination. But there came a time when the display of physical force excited the admiration of the masses. This was very early in the history of the race,—so early that some regard the consequent desire for power as anterior to the desire for knowledge. But it is clear enough that in the individual at least the mind first looks out after knowledge, and with the accumulated experience of years begins to crave power; and philosophically a certain amount of knowledge and experience is a necessary antecedent to a well defined desire for power.

Whatever the chronological order may be, there must come in the life of every well-born individual a period of restless inquisitiveness in which the dominant interest for that individual is a desire to know, and just as surely there must come a period in which the ruling interest is a desire to be able to do great things. These periods are not always distinct in the individual, and in the history of the race are very difficult to trace. The ceaseless wanderings of some of the tribes of American Indians mark them as an example of the former, and no better example of the latter can be found than the Spartans of the fifth and sixth centuries B. C., and the German tribes of the first century B. C. These sturdy Germans at the time referred to took pride in cultivating their physical powers. They thought it an indication of weakness to sleep under shelter, prohibited the importation of wine and other debilitating products of Roman civilization, bathed in the open streams, clothed themselves with skins which were too

small to cover the entire body, and guarded jealously the purity of the youth. Their pride was their strength, and that it was genuine and to be dreaded by their enemies, the Roman legions more than once found out by sad experience. Every strong boy at one time becomes a true Spartan or Suebian, and his ruling interest is a desire for power.



The desire to get and hold possessions which seems to be the dominant interest of modern peoples, is a later growth than either of the other two named. This desire for wealth is a potent moral and educational force, and to be understood in its true bearings upon life must be considered in connection with the desire for knowledge and the desire for power in their mutual relations in the growth of the individual and the development of the race. The further consideration of this subject is deferred to our next article, in which we shall try to indicate the true means of arousing the effective interest of the people who live in the world today.

Ulalume.

(Only three of Edgar A. Poe's poems are known generally to the public—The Raven, The Bells and Annabel Lee. But he wrote several other poems of considerable merit. The following I consider the best one of these, in fact little short of The Raven in excellence. "Ulalume" means a *cry for light*. The poem has a deep meaning.)

THE SKIES they were ashen and sober;
 The leaves they were crisp and sere—
 The leaves they were withering and sere—
 It was night in the lonesome October
 Of my most immemorial year;
 It was hard by the dim lake of Auber,
 In the misty mid region of Weir—
 It was down by the dank tarn of Auber

In the ghoulish-ghosted woodland of Weir.

Here once, through an alley Titanic
Of Cypress, I roamed with my Soul—
Of Cypress, with Psyche, my Soul.
These were days when my heart was volcanic
As the scoriac rivers that roll—
As the lavas that restlessly roll
Their sulphurous currents down Yaanek
In the ultimate chimes of the pole—
That groan as they roll down Mount Yaanek
In the realms of the boreal pole.

Our talk had been serious and sober,
But our thoughts they were palsied and aere—
Our memories were treacherous and aere—
For we knew not the month was October,
And we marked not the night of the year—
(Ah, night of all nights in the year!)—
We noted not the dim lake of Auber—
(Though once we had journeyed down here)—
Remembered not the dank tarn of Auber,
Nor the ghoulish-ghosted woodland of Weir.

And now, as the night was senescent.
And the star-dials pointed to morn—
As the star-dials hinted of morn—
At the end of our path a liquescent
And nebulous luster was born,
Out of which a miraculous crescent
Arose with a duplicate horn—
Astarte's* bediamonded crescent
Distinct with its duplicate horn.

And I said, "She is warmer than Dian!
She rolls through an ether of sighs--

* The Phoenician queen of heaven, represented as sitting on a lion.

She revels in a region of sighs:
She has seen that the tears are not dry on
These cheeks where the worm never dies,
And has come past the stars of the Lion
To point us the path to the skies—
To the Lethæan peace of the skies—
Come up, in despite of the Lion,
To shine on us with her bright eyes—
Come up through the lair of the Lion,
With love in her luminous eyes."

But Psyche, uplifting her finger,
Said, "Sadly this star I mistrust—
Her pallor I strangely mistrust:—
Oh, hasten!—oh let us not linger!
Oh fly!—let us fly! for we must!"
In terror she spoke, letting sink her
Wings till they trailed in the dust—
In agony sobbed letting sink her
Plumes till they trailed in the dust—
Till they sorrowfully trailed in the dust.

I replied, "This is nothing but dreaming:
Let us on by this tremulous light!
Let us bathe in the crystalline light!
Its æthilic splendor is beaming
With Hope and in Beauty tonight:—
See—it flickers up the sky through the night!
Ah, we safely may trust to its gleaming
And be sure it will lead us aright—
We safely may trust to a gleaming
That cannot but guide us aright,
Since it flickers up to Heaven through the night."

Thus I pacified Psyche and kissed her,
And tempted her out of her gloom—
And conquered her scruples and gloom;
And we passed to the end of the vista,

But were stopped by the door of a tomb—
By the door of a legended tomb;
And I said, "What is written, Sweet Sister,
On the door of the legended tomb?"
She replied, Ulalume—Ulalume—
'Tis the vault of the lost Ulalume!"
Then my heart it grew ashen and sober
As the leaves that were crisp and sere—
As the leaves that were withering and sere,
And I cried, "It was surely October
On *this* very night of last year
That I journeyed—I journeyed down here—
That I brought a dread burden down here—
On this night of all nights in the year,
Ah, what demon has tempted me here?
Well I know now this dim lake of Auber
This misty mid region of Weir
Well I know now this dank tarn of Auber,
This ghoulish-woodland of Weir."

Elijah and the Ravens.

(Republished by request.)

WE ARE told in our English Bible that the Jewish prophet Elijah hid by a brook of Gilead in thick woods for about three years, to avoid Jezebel's wrath, and was fed by ravens.

But it is more probable that he was fed by friendly Arabs, who lived all about there and knew the old prophet well, as he was reared among them from early childhood.

The Hebrew word translated "ravens" was, before the vowels were put in, exactly the same as the one meaning Arabs. 'Orebim is ravens and 'Arabim is Arabs. The original Hebrew in which the Old Testament was written had no vowels. The words consisted only of consonants. The vowel signs were supplied over a thousand years after

this story was written, by scribes called Masoretes, and many mistakes were made.

Suppose you were required to supply the vowels where omitted in this sentence: "The boy found a bli." What did he find, a ball, a bell, a bill, a boll, or a bull? So, should the Hebrew form *rbm* be made to read 'Orebim, ravens or 'Arabim, Arabs?

I believe it is more reasonable to conclude that Elijah was fed by the Arabs. It is said they gave him bread and flesh morning and evening. This was the regular Arab diet.

Besides, the story says that after awhile the brook dried up and Elijah had to move. If food was supplied miraculously, why could not the water come that way too? I can understand why the Arabs could not bring water, as the famine had dried all the streams up and they, too, had to move.

Co You.

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Bible Lessons

1902, FOURTH QUARTER.

*Lesson VI. Nov. 9.***J**OSHUA'S PARTING ADVICE.—Josh. 24:14-25.**KEY-NOTE:**—"Choose you this day whom ye will serve."

Joshua was at this time almost 110 years old and the Israelites had spent almost twenty-five years in a warfare of extermination, slaughtering the people of the land in order to pillage their wealth. They cruelly slew men, women and babes and said God commanded them to do it.

The last two chapters of the book of Joshua are a jumble of contradictions which orthodox commentators have had a deal of trouble to explain. They say they may be two reports of the same address, or reports of two addresses.

This address of the old man to his people consists of two parts: He recounts what the Lord has done for the people since they left Egypt, and admonishes them to forsake the idol gods and serve only Jehovah, and fear him.

Yet, in the 19th verse, he says they cannot serve Jehovah because he is a holy and jealous God and will not forgive sins nor transgressions.

In two things the old warrior here came very near the truth: People cannot serve the Infinite, and God cannot forgive sins

The Infinite needs no service and demands none, and sins must be atoned for by the sinner. Every debt must be paid and man can serve only humanity.

And the claim that men must forgive one another is not the highest thought. It is presumption for me to talk about forgiving my fellowman. He can not injure me.

His attempts to do so only hurt him. Then I never have anything to forgive. He pays the penalty of his wrongs and I have nothing to do with it. I may not help him to lose the lesson by forgiveness. If I have a grudge against my neighbor, I must rise above it for my own good; but that is not forgiveness.

So the people promised Joshua to serve the Lord ever after, that day at Shechem, and he made them witness against themselves.

1. Where was Shechem?
2. What city was the religious capital?
3. Was the war against the natives righteous?
4. Is God jealous?
5. Can we serve God?
6. What is true worship?
7. Does fear make people better?

Lesson VII. Nov. 16.

THE TIME OF THE JUDGES.—Judges 2: 7-16.

KEY-NOTE:—"They cry unto the Lord in their trouble and he saveth them out of their distresses."

Joshua died soon after his address at Shechem and the people went to their possessions. Then the younger generation turned against Jehovah and worshiped Baalim, the gods of the heathen.

Baalim meant to the Canaanites almost the same that Elohim meant to the Jews—the invisible Powers. But the Canaanites used more outer forms or images to represent their ideals than did the Jews.

The lesson says that Jehovah got very angry about the Baal worship and delivered the Israelites into the hands of the spoilers and sold them to their enemies. The price he got for them is not stated.

Then God raised up judges, or deliverers, to rescue those he had sold to enemies.

The Judges ruled until the time Saul was anointed king. Their office was to tell the people what God, their

nominal king, wished them to do. They claimed to get their messages direct from Jehovah and to be only his vicegerents. Samuel was the last of these judges.

If people do wrong, "the hand of the Lord is against them" only for retribution and salvation—never for punishment merely, never in anger, never to destroy.

God is never angry, and there is no vengeance in God's attitude toward men.

Those ancient people had very crude and erroneous notions about God. We should not be bound by them now. We know they were wrong and we have a much higher, better ideal. Our transgressions follow us in unpleasant results, because the Law is good and we must be saved from sin. It is the only salvation needed.

To worship the Bible, or the Sabbath, or the virgin Mary is no less idolatry than is the worship of any other images.

1. Who was the first judge of Israel after Joshua?
2. Why were these people so erratic in conduct?
3. Why may not God be angry?
4. Why does error bring hard results?
5. What are the uses of adversity?
6. May you forgive sins?
7. Why may not God forgive?

Lesson VIII. Nov. 23.

WORLD'S TEMPERANCE LESSON.—Isaiah 28: 1-7.

KEY-NOTE:—"They also have erred through wine."

Isaiah was a prophet in Israel for about 60 years—B. C. 759-698. This lesson dates about 725 B. C.

It was given to Judah and Jerusalem.

Hezekiah was king of Judah and Hosea was king of Israel.

Isaiah was warning his people against the sins of the surrounding nations in drinking wine. They had no beer or whiskey.

Verse 1 pronounces a woe upon the Ephraimites of Samaria because of their drunkenness. It says their glorious beauty shall fade.

Dissipation fades all sorts of beauty, physical, intellectual and moral.

Verse 2 says the Lord is like a tempest of hail, a destroying storm, a tempest of mighty waters overflowing to destroy the sinner.

Neither the law nor the Lord is against the sinner. They both act in his interests to save him. It hurts, but does not destroy. It only redeems.

Verses 3 and 4 repeat the woes of verse 1, and say Ephraim's glory is like the first ripe figs, plucked and eaten, gone early.

If it is so with persons or nations, it is their own work. We are the arbiters of our own destiny. No deity does it.

Verses 5 and 6 tell how the Lord helps those who are not like Ephraim. He is said to be a crown of glory, a liadem of beauty, a spirit of judgment in the judges and strength to the defenders of home and loved ones.

The Lord, the Christ, the Spirit self, is all of these to men and women who live in Truth.

Verse 7 says these, too, have erred through drunkenness; but the implication is that mercy is for these, while for Ephraim there is none.

Temperance is the wrong word to use in connection with a poison, a hurtful thing. From such things we should totally abstain. We should be temperate in the use of good things only.

1. What is the meaning of the word prophet? of temperance?
2. Does the Lord ever destroy or get angry?
3. What is the law of results?
4. How is the Lord a crown of glory, strength and judgment?
5. What and where is the Lord?

6. In what should we be temperate?
7. From what should we abstain?

Lesson IX. Nov. 30.

GIDEON AND THE THREE HUNDRED.—Judges 7:1-8.

KEY-NOTE:—"It is better to trust in the Lord than to put confidence in man."

The Polychrome Bible has this text: "It is better to flee to JHVH than put reliance on man."

This occurrence is located about B. C. 1222. The army was encamped at the foot of Mount Gilboa, about fifteen miles south of the Sea of Galilee.

Here is the story of the lesson:

An army of 32,000 men under Gideon encamped against the Midianites. The Lord got jealous lest so big an army would take all the glory of the victory to themselves, and not give him due honor. So he told Gideon to let all who were afraid go back. Twenty-two thousand went back. Yet the Lord felt jealous of the power of the remaining 10,000. So he told Gideon to have them all go down to the water and drink and keep in his army only those who lapped the water like dogs. Dogs lap up and cats lap under when they drink. Only 300 lapped the water like dogs. The others were sent back.

Then Gideon sneaked down by the Midianite camp one night and eavesdropped. He heard a Bedouin telling his dream to his bunk mate. (I don't know how he knew his language). He dreamed a dough-nut rolled into camp and knocked his tent upside down. Gideon said that meant victory for him. So he took courage and he and his 300 dog-tongued men got lanterns in jars, and trumpets and blew and flashed their lights among the Midianites and so scared them that they jumped up and began to stab one another and run away as fast as they could. Then all the people along the way rose up and headed them off and

killed most of them.

It was a great victory for God! What an idea! What a tricky God! Worse than Foxy Grandpa. And how cruel and heartless! and jealous of people! Think of his trying to fool one of Uncle Sam's armies in that way with 300 dog-lapping men armed only with rams' horns and jars with lamps in them!

1. Who was Gideon?
2. What lesson can you draw from these men's war cry, "The sword of the Lord and of Gideon?"
3. Does God sanction war?
4. Does God play tricks?
5. Is war ever right?
6. Would Jesus sanction even a war of defense?
7. How unite trust and action?

A Life and Its Lesson.

(A true story.)

ONCE IN my boyhood days I went away from home to a school in the country. I boarded in a family where there was a blind woman. She was the mother of the landlady.

I got her life story from her own lips as I sat by her easy chair evenings, after study hours. It is brief, uneventful, simple, but full of meaning.

She was a rosy, romping, gleeful, thoughtless country girl. She had no sickness nor care. She thought only of fun and play, and had an unusual love for the sunshine. Her tan and freckles worried her mother, but not her.

Early in life she was married to a farmer lad, and went to housekeeping and bearing children.

She still loved the sunshine and often worked in garden and field for the joy of being in it. She always felt a singular sadness in her heart and a premonition of coming bereavement when she sat in the sunshine and meditated in silence later in life.

By and by her eyesight began to fail and a doctor was called. "Glasses" was the verdict. His medicines did her no good but harm. Glasses were prescribed and used, but to no avail.

She grew melancholy and would go out and sit for hours and weep and bid the glorious sunlight adieu and look as one looks for the last time upon familiar and dear home scenes.

The disease advanced until she was totally blind. Long and dreary was the night.

Then she began to search in the soul for light. She found it. It was a very bright light. She became a comfort and a source of courage to all who came to her.

I used to steal into her room after I had learned my lessons and sit for hours in the beams of her soul's sun, listening to her magic words.

When she would hear my footsteps she would roll up her gray, sightless balls and say, "Is that you, my young philosopher?"

She would quote poetry, almost volumes of it, and recount history and cite literature by the hour. Her memory had been so wonderfully quickened after her eyesight went that she remembered all that was read to her. I often read to her.

Her voice was gentle and musical and her face angelic. It had then been fifteen years since she saw the outer light. She would often say, "I am only waiting to be called over where I shall see the light of eternity forever."

She did me much good. Many moral lessons I got from her that I would not have heeded from other sources. She set me thinking more deeply than books had done. She awakened aspirations that I had not found in my study of literature.

Her loss was compensated with a wonderful soul unfoldment, a bright memory, a gentle love for humanity and a divine patience.

Who can tell how much she is responsible for what I am and others are today?

She long since went over to a realm of life where there is no blindness. But her life has not faded out here. You see the lesson. It is clear.

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NOTICE

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

Key-Notes.

(November was named from *novem*—nine—as it was the ninth month of the Latin year)

Nov. 1—15.

BLESS THE LORD OF MY LIFE, O MY SOUL, AND ALL THAT IS DEEPEST WITHIN ME BLESS AND CURSE NOT.

Nov. 16—30.

MY LORD SELF NOW HEALS MY BODY'S INFIRMITIES AND REDEEMS MY SOUL FROM DARKNESS AND MYSTERY.

Identify your personal self with the essence of your being by every name you know of it. It is good to say, I am strong, but better to say, I am strength. It is good to say, I am alive, but better to say, I am life. It is good to say, I am lovely, but better to say, I am love. It is good to say, I am true, but better to say, I am truth.

Healing Thoughts

IT IS not what a man eats and drinks,
It is what he says and what he thinks.
For the thoughts that come out of his mind
Prove his "character," rude or refined.

A Boston lady wishes to have answered in Healing Thoughts column the question, "Does what one eats or drinks influence his character?" * * *

Answer:—If you mean the real Character, my answer is *no*. Nothing can change Character. If you refer to that which is often misnamed character—If you mean the changeful *disposition* of the unenlightened soul, my answer is different. What he eats or drinks may influence him. A cup of coffee has been known to make a cross man amiable for an hour, irritable for three hours and despondent for the rest of the day and night. Enforced fasting sometimes has a similar effect, with the exception of the hour of amiability. True fasting, however, brings peace and happy mental exaltation. * * *

Upon a time when people met at public feasts and roasted animals to devour, there came One who fasted and prayed often, and was very powerful. He said "Take no thought what ye shall eat or drink." * * *

Let us remember we must educate, must evolve out of the old into the New continually. And the one who would say of old, "take no thought," would now say, "*take* thought, that you do not, absentmindedly, eat more than you need!" It is far better to eat less, than more than your system requires. Why? Because the body is made out of spiritual atoms and these should not be crowded

out by material ones. It makes the physical man strong and enduring to renew his atoms by speaking spiritual words. Then he does not have to take thought about material food, but is satisfied with any pure food which is set before him. * * *

A little lady once called upon me to request treatment for her husband, a very large man. "He looks robust," I remarked. "Yes," came the tiny voice, "he *belongs* to the age of monsters, according to geology, though he was a *living* specimen when I captured him." Now this man had used beer until he was most ready for his bier. His cheeks were red, his flesh full, and the little lady said as we looked at him, "I could push him over with my finger!" * * *

This man's trouble had been brought on by taking too much thought about what he should eat and drink, and too little thought about what he should say and think. When one gets a relish for spiritual words they find them far more inviting than the material ones. If in the flesh the latter is necessary, in the mind the former is indispensable. The soul begins its material experience in ignorance. Through effort it develops into self-consciousness and the beginning of wisdom. Prior to this it acquired only *knowledge* of things outside. It had not yet shone forth its true character but only its *disposition* influenced by all the varying shades of feeling and opinion that environed it. Disposition is not Character, it is the driftwood of the clear running stream that shines in brilliant purity when it leaves the drift. * * *

This man had not found out he could simmer himself down by fasting and prayer until he could throw off all the drift of his environment and show his splendid character—which I could see sparkling through the drift. * * *

THANKSGIVING is at hand. The blessed time of reunions, when Uncle Samuel says again, "Speak Lord for Thy servant heareth." He fasts and prays and plans for

better days. On that Day of all other days beside, humanity is lifted, purified. No war is then waged, no battle is fought, all sit in silence, with a single thought:—"*Peace on earth and good-will to men and to every living creature.*" (A treatment.)

The way to eat, drink and dress right is to unveil one's own character and live it.

The *carnivores* that lived in North America in the Post-tertiary period have disappeared from the earth. The American mastodon, (in the British museum) which measures 17 by 11 feet, is a thing of the past. We no longer have living houses with skins drawn over them, and that eat whole acres of prairie grass in a day. The Post-tertiary was the culminating time of mammals. No more will we see Behemoth with ribs of brass, bones of iron and tails like cedar trees. (Job XL. 18.) The king of mammals, *man*, has discovered his body is not a pantry, but an *instrument* of righteousness. He possesses this instrument in order that he may deal with the objective universe and so find the subjective, together with its universal uses and application.

Let him who would be powerful depend upon his right words for nourishment, and he will know when to eat and when to abstain from food. Then will the appetite be keen and healthful and the taste natural and true. **

Under right thinking disease is impossible, negative states can be avoided or entirely overcome. A telegram came from a distant State, "Please treat Luther for bad cold." The true word took away the negative state and applied right thinking. In due time a letter came: "I thank you from my heart for taking Luther's case. He has stopped coughing and is much stronger. He said, 'I wish I could always feel like I do now.'"

He can, always, if he will continue in right thinking. Right thoughts will also heal catarrh. "I am glad to tell you Helen's catarrh has entirely left her. Now I want you

to continue the treatment for success in her studies." * *

The same kind of thinking will restore peace and freedom to nervous people. A lady in Montana writes: "I have had no nervous chill since I mailed you my letter requesting treatments. I seemed to attach myself to help at once. I had a nervous night just before the day I sent my letter. I now sleep soundly, thanks to you and your true words."

It will heal consumption. That word, too, like Behemoth and other outgrown things, is passing. "It is now three years since I sent to you for help—sick, feeble, money all gone, friends left in a distant State! I am sound and well, and happy and prosperous."

This is from one who was a student and patient.

All who abide in the Words of the True Self are guided by Infinite Mind in all they do.

They are sure and confident in all their ways.

C. J. B.

• • New Books • •

THE NEW COSMOGONY is another one of Geo. W. Warder's books, published by J. S. Ogilvie Pub. Co., New York.

His other books are, "After Which All Things," "Utopian Dreams and Lotus Leaves," "Eden Dell, or Love's Wanderings," "Poetic Fragments," "The Conflict Between Man and Mammon," "Invisible Light," and "Cities of the Sun" reviewed in our September issue.

This book we are reviewing sets forth a theory of the electric origin of the physical universe. It is founded upon this preface statement:

"All matter are atoms of one Matter, and all spirits atoms of one Spirit, and electricity is the medium and connecting link between them—between mind and body,

spirit and substance, dust and Deity—God and the Universe."

The author's theory is in brief, this:—The physical universe came by evolution from God. Spirit is the prime Essence of Being. Matter is a resultant essence, its atoms being as eternal as God. Electricity is the inter-acting agency of evolution between God and Creation. In other words, God lives and moves in, sustains and evolves all things by his agent or breath of life, Electricity.

He controverts the modern theories of scientists that forms of matter, light, heat, etc., are but modes of motion in ether. And he completely overturns the former theories of cosmic molecular self-evolution in matter by its own inherent force.

This book is written in Col. Warder's own poetic exalted tone and exhibits a mind rich from extensive research and study. There is not a dull page in it. The novelty of his ideas, the reasonableness of his theories, the elegance of his diction and the learning displayed, unite to fascinate the reader from the beginning, so that one lays down the book before he has finished it with reluctance.

He says, "Evolution is God's finger touch that makes the world go round." And,

"All souls are atoms of one spark divine,
And are as one when bowing at Truth's shrine;
All thought, all greatness since the ages roll
Is but the upward step, the onward march of Soul.
From Earth to suns, from truth to Truth afar,
Our souls may to perfection step—from star to star."

In paper cover, 75c. Cloth, \$1.50. Send to this office.

"*New Book*" *Greatest Revelation of the Age*, is a 9x13 inch, 22-page book of "Life Giving Lessons," "written and compiled" by Levi W. Platt, of Denver. The cover is blue paper with gilt lettering and all neatly tied together with yellow silk ribbon.

It is a jumble of Bible quotations with unearthly interpretations attached. The author seems to be somewhat

beside himself on the male and female idea. All is woman, man, she, he, all through.

He closes his book with this rather startling claim:

"Any teaching less than this is of the evil one. Any one adding to or taking from the Idea presented in this BOOK is Anti-Christ.

"READ IT AGAIN."

"This book contains what is believed to be the first exposition of the first chapter of St. Matthew: Joseph and Mary. This one part of the book is worth many times the price of the book to teacher or student and should be in every Christian home. It clears away the mist of superstition in regard to the immaculate conception.

"The teaching and spirit of these lessons is the key that unlocks the door of your mentality to behold the secret place of the Most High. If you are sick it will make you well. If you are poor it will make you rich....God never did anything outside of his own manhood, male and female."

The author has made the very common mistake of applying the term "immaculate conception," to the conception of Jesus. That teaching of the Roman Catholic Church has reference solely to the freeing of Mary in her mother's womb from original sin so that she would be able to bear a perfect child.

Then, if these lessons make the student healthy and rich, they ought to do as much for the author. We have experimental evidence that they have failed in at least one of these particulars with Mr. Platt.

We once did some advertising for a fellow in the East, and he never paid us for it. He wrote that he had no money and could not get any. Then he asked us to advertise a lesson he had written which was warranted to just make the dollars pour into the laps of those who learned and applied it. We declined, writing him to demonstrate his theories in his own affairs first, and then we

would be glad to recommend them to others.

But maybe Mr. Platt is rich in a sort of Pickwickian sense. That don't pay bills, however nice it may feel when we shut our eyes. We should be just, as well as pious. And we must get rid of that old he-she, male-female idea of God. It is abominable. Love, Life, Truth, Essence, Principle are neither male or female. The sex differentiation belongs only to the generative plane.

I believe the price of the book is \$1.00. We have a few copies for sale.

Evolution of The Individual, is a very prettily bound, readable little book by Frank Newland Doud, M. D., Published by The Reynolds Pub. Co., 53 State St., Chicago. Price \$1.00.

It tells in less than 100 pages, very clearly and concisely, the true way to both unfold power and draw essence and strength from the Source Being. He gives the right mental attitude, the correct method of taking power and higher vibrations into consciousness, sensible suggestions on a sound hygiene and a sound teaching about mental breathing.

I believe the book touches the key-note of all success, health and the overcoming of the race habits of old age and death.

It is printed in long primer type—not many words for \$1.00, but they are all good, sound words, and I believe if you will buy one of these books and read it, you will get a great deal more than a dollar's worth of good out of it.

These Are My Jewels, is a new story book by Stanly Waterloo, published by Cooledge and Waterloo, 87 Washington st., Chicago. It is neatly bound in red silk cloth, ornamented in jet—232 pages. I don't know the price.

The story is supposed to be told by a little girl, how she and her brother Jim was taught the New Thought by their parents and Uncle Fred in one year's time, and their

experiences in applying the principles.

The language is intended to be somewhat childish, or girlish, but avoids grammatical blunders and bad spelling.

The story is mildly interesting and inculcates a quasi-scientific teaching.

In some points it is not quite true to nature. For example, the girl and her brother were much puzzled one day while picnicking in the woods, catching and murdering the little fishes for sport, to devise some plan by which they could eat a very large slice of hog ham (corpse) as big round as a dinner plate, without using their fingers, as they had been told by their parents not to pick up flesh with their fingers when they went to eat it, and they desired to be obedient. So Jim sharpened a long stick at both ends, stuck one end in a rotten log and then took a piece of newspaper and lifted the big piece of ham up and impaled it on the stick. Then he and his sister got around it and gnawed it off after the manner of dogs. Just think of your kids being so very obedient as that! I should not like it in my child. I had rather my children would be independent and sensible enough to disobey my silly commands.

The father's talks to his children are too sermon-like, often stilted and unnatural.

But the spirit of the book is good and the lesson intended for children a wholesome one. Get one for your children. They will read this where they would not direct didactics.

"I suppose of course you will embody the *Little Lessons in Elohim*, in book form, when you have published them all, will you not? They have helped me wonderfully, and I would like so much to have them in one little book all my own. Mrs. L. B."

Love is alive with desire for the good and is therefore a drawing power for the best things. *Be Love.*

Correspondence

A CORRESPONDENT writes in regard to the leader in our June number. He says, "You say the law requires that you use the word faithfully and serenely, believing in its power and in your right to what you desire and need. What do you mean by the word here? And are those seven points referred to all of the requirements of the law?"

Answer:—The word here means the thought, or formulated idea. You idealize what you desire, put it into words, and then repeat the words as I directed until the ideal is actualized.

The seven points referred to as set out in that article, being the requirements of the law for success, were—

1. Use the word faithfully and serenely, believing in its power and in your right to have what you desire and need.
2. Work and plan under the guidance and in the strength of your own Source Being.
3. Be honest and just in your dealings, especially toward those who have taught you and treated you in the ways of life. Don't fail to pay the healer and teacher and publisher of the paper you take as soon as you can. It will bring you prosperity you cannot get until you do this.
4. Use what you have left after paying your debts, judiciously, under guidance of Infinite Wisdom.
5. Don't worry or complain, whatever occurs. It is important that you should train yourself out of that habit of fretting and sighing and groaning if you would win success.
6. Live both bountifully and economically, neither stinting nor wasting. Live and express actively what you

affirm. Otherwise you cannot externalize what you see in the unmanifest.

7. Be brave; fear nothing, especially failure. Taboo that word and sunshine away its shadow. Thus you win a competence, abundance.

Yes; I believe any one who will follow out faithfully these seven rules of life will win, will be successful in business and in winning happiness. I know of nothing else that is needed. But before you can carry out all these rules rightly you must learn to be able to command your thoughts, to go into the silence and concentrate. This you get in the study of C. M. S.

Please tell us what authority outside of the Bible have we that Jesus, son of Joseph and Mary, lived on this Earth and demonstrated Christ principles. Was not the name Jesus in Nazareth as common as John?

A Truth Seeker.

Answer:—No; Jesus, in this form was not as common as John. "Jesus" grew out of the name Hoshea or Hosea. Hoshea means salvation. Je was prefixed to make it mean the salvation of God, making it Jehoshua or Jeheshua. It was then shortened to Joshua or Jeshua. The Greek form was Jeson, translated Jesus in the English.

A good while ago I published in *The Life* the historical references to Jesus found outside of the Bible. I will repeat them:

Tacitus, the greatest of the Roman historians, who was born A. D. 52, gives a pretty full account of Jesus' trial before Pilate, his crucifixion, the religious sect called Christians established by his followers, etc. He calls the Christian religion "a deadly superstition."

Pliny the Younger, a contemporary of Tacitus, mentions the same events. So does Suetonius, another contemporary.

Lucian, the great Syrian essay writer and satirist, mentions the crucifixion and the miracles of Jesus. He

speaks of them scoffingly, but does not deny the authenticity of the history. This was in the 2nd century, A. D.

Galerius mentions some of Jesus' parables, but, although one of the most bitter opponents of Christianity, he never attempted to deny the facts of Jesus' history.

Phlegon of Tralles, a Greek writer of the 2nd century, mentions the earthquake which occurred about the time of the crucifixion.

Celsus, in the "True Word," written in refutation of Origen's teaching, admits the fact of the life of Jesus.

Josephus, the greatest Jewish historian, who was born A. D. 38, speaks of Jesus twice and alludes to him once in referring to the preaching and martyrdom of John the Baptist.

In one place he refers with strong disapproval to the murder of James the less by the younger Annas, and calls James "the brother of Jesus, called the Christ." The genuineness of this passage I believe is undisputed.

I will give another quotation from Josephus, a part of which is thought to have been interpolated by some zealous Christian. The parts believed to be spurious I will inclose in brackets:—

"At this time appeared a certain Jesus, a wise man, [if indeed he may be called a man, for he was a worker of miracles, a teacher of such men as receive the truth with joy,] and he drew to himself many Jews [and many also of the Greeks. This was the Christ.] And when at the instigation of our chief men Pilate condemned him to the cross, those who had first loved him did not fall away. [For he appeared to them alive again on the third day, according as the holy prophets had declared this and countless other marvels of him.] To this day the sect of Christians called after him still exists."

If you will read the portions of the above quotations not included in the brackets, you will get what Josephus, with fair certainty, did write about Jesus.

The Talmud, a vast collection of commentaries by hundreds of Jewish doctors of the law on their Mishna, or legal decisions, and other matters dating from A. D. 100 down to the 8th century, mentions Jesus in a derogatory manner no less than twenty times, usually alluding to him as "that man," "the Nazarene," "the fool," "Absalom," (father of peace,) "the hung," "the son of Stoda," "the son of Paudera," etc.

These Jewish writings tell about his stay in Egypt, his Davidic descent, his miracles—which they ascribe to Egyptian magic learned by him during his sojourn in that country—his disciples, his excommunication by the Sanhedrim and his crucifixion on the day before the pass-over; but not a crime or misdemeanor do they charge against him, nor do they intimate that there ever had been a doubt entertained as to the fact of his having ever lived.

But I believe Paul is fully as authentic as Josephus or Tacitus or Pliny, and a historian of fully as much credit and integrity. No one denies Paul's existence or doubts the authorship of his epistles. I believe there is not a better established historical fact than the life and works of Jesus of Nazareth.

For The Children.

I DON'T know what I am to do to get my little friends who read this department to write letters for it. I know they are all very busy at their school work, but they have lots of time to write me at least one letter a month.

Beatrice is only seven years old, and she writes long letters almost every day. I wish I had a letter, six pages long, which she wrote to a cousin a few days ago. I would print it all for you. It was full of fun, wisdom and wit. She is always saying funny things. Today at lunch she said, "Papa, I had all my lessons perfect today; but I skinned my hand and the teacher cut it off." "She did!"

I exclaimed. "What a naughty teacher to cut my little girl's hand off!" "Oh, not my hand—the bit of skin torn loose," she laughingly explained.

Here is a nice little letter from a little boy in Canada:—
Dear Mr. Barton:

I was going to write before now, but I have been a busy boy this summer. I went with papa into the harvest field and did all the work I could. Now I have started to school. I have a holiday today; so I thought of *The Life*, that I must help it. My mama gives me thoughts to hold. So I am busy in mind, too. I have a little garden of my own, and I have three little colts to feed.

From your little Canada boy, Dellfert R. Jackson.

Do you hold good thoughts always? Bad thoughts lead to bad deeds. If a man never thought murderous or thieving thoughts, he would never kill or steal.

If every one who thinks he hates another would begin to say in his mind, "I love him. I love everybody. I hate no one. He loves me," and keep this up for a short time, no murders would ever occur. But if he keeps on saying, "I hate him," he is likely to kill him in the end.

Once a little boy was sent by his mama to a neighbor's house to do some errand. When he got there he found no one at home. On a shelf by the door was a pretty pocket knife, just such a knife as he had long wanted.

He picked it up and opened the nice, sharp blades and cut a stick with it for a while.

Then something inside said, "Take it. No one will ever know you got it. You can tell your mama you found it." Something else deeper in him said, "No; that would not be right. It is not yours. To take it would be stealing."

Then he laid the knife down and ran toward home. On the way he came to some woods and saw some nice hickory saplings that would make such nice whips and whistles. But he had no knife. Then he said in his mind, "I

will run back and get that knife and when I am done, I will return it."

So he went and got it and cut and made whips and whistles to his heart's content. But he fell in love with the pretty knife, and kept holding the thought, "I wish I had it for my own. I might keep it and never be found out." Finally he concluded to keep it and took it home with him.

He told several fibs about it, and never was found out.

But from this start he got to taking other things until he finally stole a lot of money from his employer and was sent to the penitentiary for five years. And he died before his time was out.

Now if he had held the thought about that knife, "I do not want it because it is not mine. I do not covet anything that is my neighbor's," he would never have been a thief.

Whenever you are tempted to do wrong, take up a good thought and repeat it over and over in your mind for a minute or so and you will not do the wrong.

Now that you may have a merry laugh, I will close with a little autumn poem written by Margaret Eyttinge for young folks:—

A grasshopper lay in the garden one day
Near a cabbage—I mean cabbage rose—
And his eyes had no snap, and his legs they were stiff
And turned *very* much up were his toes—

Dear me!

His funny, incurvated toes.

Along came a bird—Mrs. Sparrow her name—
And she paused and shook sadly her head,
And said, "*Once* at hops none could beat you, but now
Even *I* could—because you are dead—

Dear me!

Alas! you're doornailedly dead.

"But you shall not lie there unburied, for oft
Through the night have you sang loud and shrill
And watched while I slept: so if nobody else

Will bury you G. H., I will

Dear me!

'Tis a sad thing to do, but I will."

Wide she opened her mouth—he was gone in a trice—

Then she quietly hopped out of sight:

And the cabbage rose laughed till half its leaves dropped,

As I think with good reason it might—

Dear me!

With the very best reason it might.

Now all of you write me some letters, right away.

Chat Prehistoric Skull.

MUCH ADO has been made over a human skull found a short time ago by some excavators near Lansing, Kansas, about 30 feet under surface. The professors of the universities pronounced it 35,000 years old, thus placing the poor man who wore it in the cold, chilly glacial period of our Earth. But now comes a well authenticated story from a regular Bill Stumps of a fellow which sends a glacial chill up the spine of those learned savants.

The Kansas State penitentiary is at Lansing. This fellow says that about thirty years ago the body of a convict was thrown into a 30 foot well at the place where the skull was found. The well was afterward filled up. And he brings proof to corroborate his story. Alas for Mr. Pickwick's followers!

Don't Miss This.

THAT OXFORD Bible proposition still holds good. For \$1.75 you can obtain for yourself an elegant Oxford Teacher's Bible, with maps, concordance, all modern helps and many fine illustrations, overlapping morocco cover, neatly boxed, and The Life one year for a *new subscriber*. You can't afford to miss this.

Or for \$1.00 we will send The Life one year to a *new subscriber* and to you 50c worth of our own Books.

Words of Wisdom.

SIMPLICITY of character is the natural result of profound thoughts.

The more you say the less people remember.

The harvest gathered in the fields of the past is to be brought home for the use of the present.

Many people mistake stubbornness for bravery, meanness for economy, and vileness for wit.

Promises made in the time of affliction require a better memory than people commonly possess.

Deprive the people of the means of proper subsistence, and you enslave and destroy the nation.

Cheerfulness is an excellent wearing quality. It has been called the "bright weather of the heart."

Who is wise? He that learns from every one. Who is powerful? He that governs his passions. Who is rich? He that is content.

Poverty is no disgrace, but an empty sack cannot well stand erect.

What ever is hard to bear will be the longest remembered.

The visions of success will go far to urge us to exertion.

Let neither ridicule nor sophistry drive you from the truth.

Ingratitude is the basest treason that afflicts humanity.

To avenge one's self is to confess that one has been wounded; but it is not the part of a noble mind to be wounded by an injury.

Those that would be safe have need to be suspicious of the temper.

The garrison that sounds a parley is not far from being surrendered.

The innocence of the intention abates nothing of the mischief of the example.

The plant of happiness can not thrive without the air of cheerfulness.

We should be careful of our words as of our actions, and as far from speaking ill as from doing ill.

Little Lessons in Elohim Kindergarten

LESSON III.

USE OF THE WORD

ONE OF my Boston students, Mrs. Anne B. Rogers, now taking the Advanced Course, writes very plainly upon the subject of the USE of the Word:

"And the Lord God took the man and put him into the garden of Eden to dress and to keep it."

"Whether prehistoric man made any successful attempts at gardening cannot be determined; he of whom we speak as primitive man, evidently did little of it. He took the world as he found it, and drew from nature what he needed as it came to hand, or perished for the want of it when unable to find it within easy reach. Only as development has come to man, as he has gained knowledge by experience, as he has become civilized and resourceful, has he learned to dress the garden of earth and keep it, making it bring forth according to his desires. * * *

"By many years of experiment and observation, he has learned that by sowing the seeds of fruits and grains he can have them grow where he chooses and to a great extent when it pleases him. He has found out that his seeds grow more abundantly and are stronger when the soil in which he plants them is loosened and cleansed of stones and weeds; that after his plants have begun to grow, he must look out that the weeds do not come in and crowd them out; that some things need shade and others sun; that wet places develop some best and dry spots others; that land left too long fallow becomes poor; that too much planting of a single crop in one place is exhaustive. So now when a farmer or gardener wishes to make the most

is the soil, to make it ever carefully and tries to see that soil is kept in its most favorable environment. All at the end must be pursued and broken up and the stones removed or more crops it is essential that all the weeds and grass be gotten out of the soil. There are some, however, in which the soil itself is by the plow serve as a witness. . . .

All things natural and artificial are symbols of things within and without. The garden and the gardenfield are types of the soil which needs to be cultivated and brought out into conscious development. Experience after experience educates the human soul and works toward its growth and self-consciousness power and knowledge of its being. It is not necessary to say that the inner garden can be cultivated as well as the outer. The human finds that words are things that thoughts are power. He sees in his own consciousness his power increasing; that he has been using it long-ago. In that time to which he thought and his words and it stays into the effects of his work. He sees that human unconsciously doing his work in his own nature, insuring and his own and seeing seriously in that which is truth. . . .

So the human to prepare the soil in the soul's garden and to produce which words in power therein. Demos are the work, the harvest and the work. A firmness put the soil in the ground and soil itself in expansion and his . . .

The human in this signifies the perfect condition that naturally because of a consciousness where man has not yet reached the extreme of his own nature.

When the human nature will not be in the human condition. When there are no more will-nesses in thought the soul will all become static. When there is no more nature in nature because in thought there will be no more nature words, when the human nature is a true free human nature and nature, appear

tites the wild beasts will no longer be ferocious or vicious.

So shall it be when "MY WORD" is gone forth; the thorns shall develop into flowers and fruits; the waste places of earth shall become fruitful fields, and the tame beasts and the wild beasts shall be friendly and alike docile.

Your physical system is the visible sign of what your thoughts have been, and in a varying degree they show also what others have been thinking about you. Positive characters outpicture their own thoughts. Negative people show forth largely the thoughts of others. Our Mothers did the chief part of our thinking for us in earliest physical development. But as we grew into self-conscious knowledge we substituted our own thinking and duly portrayed our thoughts in our bodies.

As our thinking results in ideas and ideas crystalize into bodily particles, so a new mode of thinking will change all the particles in the body and thus renew the entire physical structure. * * *

It is therefore important to make a business of eliminating imperfect pictures by casting out of thought all imperfect concepts, and by purposely forming good and true thoughts in their stead. The thought of malice, hate and revenge is hardest on the sender, because it is in direct touch with his own nerves so long as he harbors such thoughts. The one who sends out thoughts of loving kindness to the world is strengthened and revived by the power of love for the same reason;—it brings him into touch with the warming, comforting, uplifting, strengthening power of love. Love is the fulfilling of the Law, because when one loves all people, he discontinues every wrong thought against them. Love carries no hate along with it. In the exercise of this one power, envy, malice, jealousy and all ill-will cease. As we develop more and more into the true self life, we become more loving. Our development comes through our appropriation

and speaking of right words.

Each soul must do its own unfolding. It must purposely take up scientific words with a definite end in view to become more and more like the Lord Self within it. * * *

Exercise your imagination upon beautiful ideals. Make it work, think straight to the purpose. Doubt nothing, know your results are sure. Call together your best thoughts for this attainment. Erect in your mind a firm will, and what is even better, right aspiration with a pure conscience, and then speak the Word with confident knowledge. Thus will you unlock the stores of Invisible Mind, for you have sought and found the key-note that will open wide the door of supply, and bring forth that which you have named. You feel the joy-giving reverberation of the return—the echo of assurance—the harmonious thrill of heavenly achievement. * * *

The human soul deals with matter as the arithmetician does with figures, to prove the Infinite Principle and Eternal Being and its nature in which all things have their Origin.

There is a way of mind wherein we may walk, that is free from adverse thinking. We are finding it, and when we become entirely loyal we shall have Edenic peace, without the serpent, again. Then labor pains and sweat of the brow will be things of the past. * * *

Our true work is mental. The labor the hands find to do will be found easy and its burden light, to all who take up their mental work faithfully.

Come, you who have distresses. Let me tell you how to make them so light you do not feel them. I will help you transform them into blessings and honor. Come. *Take up right words.* Pray as if you had received:—“*I am not afraid, for God is universal. I am within Infinite Mind and I know what is best to do. I am filled with the perfect Love, so that I fear no evil. I am permeated with perfect Life, in which sickness and trouble are impossible. I am glad to be well. I rejoice in my usefulness. I am serenely happy for I dwell in Harmony.*” C. J. B.

Darwin's Wife.

THIS IS Darwin's own comment to his children on the character of their mother. It was omitted from the "Life and Letters" because when that work was published Mrs. Darwin was still living, but is found in the "Letters of Darwin," which will be published shortly.

"You all know your mother, and what a good mother she has ever been to all of you. She has been my greatest blessing, and I can declare that in my whole life I have never heard her utter one word I would rather had been unsaid. She has never failed in kindest sympathy toward me, and has borne with the utmost patience my frequent complaints of ill-health and discomfort. I do not believe she has ever missed an opportunity of doing a kind action to any one near her. I marvel at my good fortune that she, so infinitely my superior in every single moral quality, consented to be my wife. She has been my wise adviser and cheerful comforter throughout life, which, without her, would have been during a very long period a miserable one from ill-health. She has earned the love of every soul near her."—Detroit News.

Rare woman! How worthy of emulation! Then Darwin would not have become a great man but for his noble wife. If she had been a nagger he would have failed to make a mark in the world.

Fanny M. Harley's Books.

Simplified Lessons in the Science of Being. Cloth, \$1.25; paper, 50c.

Sermonettes from Mother Goose for Big Folks. 50c.

Heilbroun; or Drops from the Fountain of Health. 50c.

Send to this office. Mrs. Harley, former editor of *Universal Truth*, needs no introduction to you. You know her works are worth their weight in gold.

AS LONG as a man lives in the deceptive appearances of his external existence his life is very imperfect as compared with what it might be. It is true that all is truth, for truth is life, and there is nothing but life; but there is negative or partial truth which shows forth in negative or partial life, and there is positive truth which shows forth in higher, nobler and more powerful forms in the external.

The body is real and its diseases are real, but the body in a state of disease is a negative thing as compared with the body of him who perceives the fact that all is life and that disease is only the manifested ignorance of this great truth.

The success of a healer does not depend upon formulas but upon the abiding consciousness of the fact that all is Life or Truth, and that disease is but a condition of ignorance made manifest upon the body. For disease, as a belief, manifests itself in externals as well as health, because man himself is a purely mental creature who, therefore, *is* what he believes.

"The flesh profiteth nothing; it is the spirit that quickeneth." That is, it is the part of us which sees truth—the mind—when enlightened by a knowledge of the situation, that brings life and banishes disease.

We permit our thoughts to dwell almost constantly on the weakness of the flesh, and thus we live in negative truth, when it is in our power to centre ourselves on the indestructible quality of our minds—which is the infusing life principle within us—and thus learn to live in the light of positive truth; that character of truth which causes disease, old age and even death to disappear from the horizon of our mental seeing.

By living in the true knowledge of the situation, which is a condition of positive truth, we will in the course of time realize immense strength. Our knowledge will become externalized in new, healthy, beautiful bodies. But this

will never take place so long as we ignore the power of the mind, or fail to perceive in it the creative power it possesses, and we will continue to live in the bodies we do not want, and bear the diseases that we hate. The "I" must desert the negative side of its nature and must intrench itself in the strong, the undying, the deathless side.—H. W. P. in *Freedom*.

A friend said to me the other day, "When a boy is too lazy to work, has not sense enough to be a lawyer and is too much of a coward to steal, they make a preacher out of him." But this will not apply to all preachers—only to those who were "called." Some preachers are sincere and really evolve some original thought. But they soon get turned out of all orthodox churches when they begin to think.

"The Great Spiral Path, reckoning from the atom," etc., in *Evangel Ahvallah*, is *fine*; you ought to have it bound separately, and sold everywhere, so people who reason could study it. You are an *extra* woman to be able to explain life's path so well."

Mr. H. W. Dresser of Boston announces his discontinuance of the publication of *The Higher Law*, the *New Thought* monthly magazine of which he was editor and publisher.

The leader in our December issue will be entitled, "Weighed in the Balance." It will treat the great coal strike and other issues in the Editor's own fearless, forcible style.

The leader this month is written by the author of "Life's Spiral Stepping-Stones and Highway Views," an inspired book you will find listed among our home publications.

Regeneration is a change of habit from hunting power in matter to using Power in Mind.—C. J. B.

BOOKS FOR SALE

OUR OWN PUBLICATIONS.

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Healing Thoughts, by C. Josephine Barton, white paper and gold, 50c; white silk cloth.....	1.00
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Why Are We Here? or The Meaning and Purpose of this Incarnation; A. P. Barton.....	.15

MONSTER EDITION

O F

- "FREEDOM" -

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C O N T E N T S

<i>Frontispiece, Picture of Miss Evangel McIntyre.</i>	
<i>Weighed In The Balance</i>	257
<i>New Books</i>	263
<i>Meditations</i>	265
<i>Christmas Thoughts, Poem</i>	269
<i>Vengeance</i>	270
<i>Bible Lessons</i>	273
<i>Step By Step, Poem</i>	278
<i>What's In a Name</i>	279
<i>Key-Notes</i>	280
<i>Affirmation, Poem</i>	280
<i>Healing Thoughts</i>	281
<i>Newport In the Soup</i>	285
<i>A Sermonette</i>	286
<i>To You</i>	287
<i>Correspondence</i>	289
<i>For The Children</i>	293
<i>Little Lessons in Elohim Kindergarten</i>	297
<i>A Recent Sunday Issue</i>	303

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T H E L I F E

D E C E M B E R, 1 9 0 2

Weighed In The Balance

A GREAT prophet is reported to have asked once while giving an open air lesson, "What shall it profit a man if he gain the whole world and lose his own soul? or what shall a man give in exchange for his soul?"

The meaning of this statement has been sadly perverted by Bible expositors. The teacher meant only this: "If a man lays down his life to gain even a world of wealth and honor, what profit is it to him? or what value can a man place on his life?" The text has no reference whatever to the matter of being wicked and enjoying worldly things to the full and thereby landing the soul, or spiritual self, in hell at last.

But it is a very common practice for men to jeopardize or wear out their lives in the body in an effort to win but a very paltry portion of the world's treasures. It is common for people to wear themselves out in an effort to make a living, a ceaseless, weary struggle for a mere existence.

Place the cost in one side of the balance of profit and loss and the product or gain in the other, and which side will go down?

Men cling to existence with an earnest, wistful tenacity, even though there may be but small pleasure in it for them. In hovels and huts, in the mines and the sewers and ditches, where there is no rest except the "dead sleep

of exhaustion at night, or, for night workers, a part of the day, we find a pathetic love of life that is stronger than the temptation that often arises to lay it all down and be done with it. There is an awful mystery in death that few are willing to face. A suggestion of annihilation attends it, and who would choose to be no more forever? Only the one whose poor brain has lost its equilibrium through care, sorrow or dissipation, the unfortunate one who has been weighed in the balance of life and death and found wanting.

Today is Sunday, Oct. 19, 1902. I took my pencil and tablet this morning after breakfast and walked two miles from home to the glorious woods where I love to be, alone with God and nature, and think, and write.

I sit upon the side of a bank where I have scooped me out a seat and cushioned it with dry sycamore leaves. The sun is warm, the sky clear and the air balmy and invigorating.

A gnarly elm tree shades me from the sun's direct rays, only partially, as it has already dropped most of its leaves. I do not wish to have the sunrays entirely cut off, and the old tree is kind to only modify the light and heat for me.

Green bluegrass and wild flowers are plentiful about me. Before me is a rippling, rushing brook, about twenty feet wide, dashing over a rocky declivity, the water, clear as crystal, roaring, plunging and hurrying down to the broad, quiet pool below. The rocks underneath are covered with moss and the silver wavelets reflect in their sheen the rich emerald hue of the bottom.

Some birds in a willow nearby on an island mingle their ecstatic tones with the merry laughter of the brook. I am happy and glad and filled with joy and praise. A balance is here set for me and in it I am being weighed. It is the balance of mortality and immortality. Around me are millions of brown, fallen leaves. A vast mass of

twining wild grape vines hang on a tree to my left, their leaves all shed. Is this death? No; it is a sign of progressive life. Even now the big elm is full of buds, the promise of a new unfolding of life in the glad spring time to come. The old leaves must fertilize the soil and protect the violet and bluebell roots from winter's frosts. The trees must take breath and be ready for a renewal of verdure by and by.

I stand by the balance with my right hand upon life and my left upon the world's belief in mortality, and I see clearly that this belief has no foundation in Truth. But it weighs heavy upon the hearts of men—so heavy!

A poor old man now crosses the bridge yonder. He is bent and gray and feeble. I have a feeling for him partly of pity and part indignation. One voice in me says, "Poor fellow! he has no more joy of life, here. His manhood, his hopes, his usefulness, his loves, his aspirations, are all faded away and gone. What now has he to live for? Why cumbereth he the ground?" The other voice says, "What a mockery! What a travesty on humanity! Why is the fellow preparing to die off? The old galoot! Why has he not prepared to live instead of fixing his old carcass up for death and the grave?"

But it was ignorance that caused him to take the wrong side of the scales and go down with mortality. People will know better by and by. I am hopeful, for I see the signs of the times and they indicate that the delusion of death must be cleansed away from the hearts of men.

I know two persons in public work. One is sincere, blunt, honest, a true friend to all, a seer and discernor of men's and women's purposes and intentions. He often turns people against him by saying what he thinks, in honest sincerity, with no malice or spitefulness. He sometimes chides a friend because he loves him. But little souls see in it only a fight or a quarrel. They have as yet unfolded only a capacity for contention and trouble

brewing. The great soul is true to principle and hews to that line, let the chips fall where they may.

The other is a sycophant and a flatterer. The only questions to decide a course of action with this person are, "What will people think about it?" and, "Will it pay?" In private life, at home, such a person is likely to be cross, unkind and abusive, even sometimes severely maligning those outside in whose presence or by letter the strongest affection for them is professed. Such an one is extravagant in love terms when addressing those from whom some profit or advantage is expected, and a boor at home.

Which of these two has the most friends. By count, the latter: in genuine worth, the former. Which will endure the longest? The former.

They shall be weighed in the balance of Justice and Truth. The true spirit will have friends by the thousand, while the other is left in the cheerless desolation which is always the harvest of an insincere life.

I was reading yesterday a fable about a race between a lie and the truth. The moral was that, although the truth may puncture the tire of the automobile on which the lie rides as it passes truth on the way and gets to the end of a mile race first, on a long run the lie gets there away ahead of truth, because it increases in size and gains strength as it goes, while truth becomes feebler and thinner as it measures distance step by step from the starting point. And this was in a so-called New Thought paper! It is false teaching. I have weighed such views of life in the balance of reason and common sense and found them sadly wanting. The Essence of Being is Truth. The foundation of nature and creation is Truth. The stability of the Universe and the integrity of destiny are established in Truth. The law of life is Truth as an everlasting, uncreate principle, not coming from any law giver or law maker.

Therefore a true statement, a true life, or a true deed, is sustained and perpetuated. It gains power and greatness as it goes on and on.

But a lie is nothing. It is not sustained by any power or element. It evaporates of its own volatility. Every reality is against it, every force destructive of it. If it is added to as it goes, its own weight will sink it into the bottomless pit of perdition. It gets nowhere. It has no abiding place. It rests never, for there is no resting place for it. It is but a pretense, a nothing.

We have just had a great strike among the coal miners in Pennsylvania. It was a contest between labor and capital, between employers and employes. Labor believed capital was unjust and oppressive. Capital was obstinate and independent.

Anthracite coal became scarce. Other coals were abundant, and there was no good reason why these should be any dearer than before. But dealers took advantage of the scare which was kept up by the newspapers' howl about a coal famine, and raised the prices of all coals and wood. The poor suffered.

Our President took a hand in the matter and did much to rightly adjust the differences. Our good Mr. Vrooman went East and helped the miners to establish co-operative stores among themselves so that they need no longer patronize the company's stores.

We have weighed this great contest and all its bearings in the balance of Law and Right and find that good must come of it all. The people have learned much about the situation back of their coal supply and the general condition of the workingmen, that they did not know before. They have learned that those poor men have been engaged in a perilous, life-shortening business at starvation wages, while the mine owners waxed rich and opulent on their life's blood. They have learned that the railroad companies own those mines and charge us western

people more than thrice what the coal is worth at the mines for shipping it to us. They have learned that this is in direct violation of a law of the State of Pennsylvania forbidding common carriers from owning coal mines. They have learned that the mine owners have compelled the miners to furnish their own powder used in blasting, buying it at an exorbitant price from the company, and have refused to hire men who would not buy all their groceries, etc., at the company's stores, and all of this out of an average wage of less than \$1.50 a day. They have learned that there is another coal far cheaper, right at our doors, and better for furnace, grate and stove than the Pennsylvania anthracite, namely, the Arkansas anthracite. It is smokless, clean, easy to ignite and burns as long as the Pennsylvania anthracite, and there is an incalculable abundance of it. Many laid in their winter supply of this coal during the continuance of the strike and will never use any other hereafter.

So, many useful lessons have been learned and much good has grown out of what some people believed to be a calamity. The advocates of government ownership of public utilities have made good use of the incident. It was a strong card in their favor. So is every serious strike that occurs. If the government—that is, the people—owned the mines, the railroads, the telegraph lines, etc., there would be no more strikes, and the people would not be robbed to enrich the money holders and trusts. No more would be charged for production and carriage than barely enough to keep things going. Look at the perfection, the harmony and the cheapness of the post-office system. The people run that. If it were in the hands of a corporation, we would be paying 25 cents to send a letter from Kansas City to New York, and \$1.00 to carry one to Europe. Besides, about half of the time we would have our mail tied up and delayed and destroyed by strikes.

Verily, all things work together for good. Only those

who do not believe this and live up to it suffer from the struggles incident to changes for the better. These struggles occur because old fixed errors resist progress. They die hard. In reality we have taken a great stride forward as a result of the great coal miners' strike.

But there are a man and woman on the rocky flats just beyond the water-fall with a camera taking a picture of the falls, and as I am going to be in it, I must pose now.

There! it is all over and those people will talk about that fellow sitting under the big elm tree writing, "a sermon or something," and imagine they took me unawares. I wish I could see the picture, if it does me justice.

And it is just 3 p. m. and I must walk two miles before I get my dinner. The children will scold me for slipping off from them this morning, for I almost always take them with me when I stroll in our magnificent forests. But this time I had a bee in my hat that kept humming something that made my fingers itch to write it down. So I could not take the little chatterers along. They always keep me busy on such occasions.

I send you here, dear reader, the message of the laughing waters, the smiling sunshine, the singing birds, the blue skies and the holy halo of October, the most beautiful month of the Missouri year. By this message you will weigh me in a balance of love and truth. May I not be found wanting.

❧ ❧ New Books ❧ ❧

MRS. M. E. CRAMER, Editor of Harmony and pastor of the First Divine Science Church, San Francisco, Calif., has issued a new revised edition of her lesson Book, *Divine Science and Healing*. It is handsomely and richly bound and ornamented and has an excellent picture of Mrs. Cramer for frontispiece.

The book, long recognized as a standard text book in Divine Science, has been greatly improved in several respects. Marginal references constitute one addition of value.

The author opens with a Preface, and Introductory, and two chapters on her own experience. "Spiritual Experience" and "Spiritual Experience in Works."

There are 23 lessons, with questions, treatments and notes.

Mrs. Cramer is too well known to our readers to need any introduction or encomium from us. For fifteen years she has been busily, earnestly, devotedly giving her time and energies to the work of teaching, lecturing and writing in the cause of Truth all over the United States.

This book is her masterpiece, and we feel no hesitancy in recommending it to our readers as true, pure, sound and elevating teaching.

300 pages:—price, \$2.00.

The Art of Attracting Power, or Self Healing, is a pamphlet by Mildred Tong of Washington City. It tells you how, in a practical, pointed way, and gives you rules and formulae. I have read it through and endorse it in all essential particulars.

I wrote her and asked if it had worked out the great things she claims for it in her own body and affairs. She answered that it has, and sent me a handsome picture of herself to prove it.

I take the rules for exercise, bathing and water drinking as merely suggestive—not iron-clad—but to be varied to suit needs, taste, inclinations and convenience of persons. I do not recognize the right of any one to lay down rules for me. *I am my own rule.*

I know a lady who has for many years taken a cold bath every morning the first thing after rising. That is her privilege; but deliver me! I have sometimes wondered

(Continued on page 302.)

Meditations

By Raxton

IT IS usual to attribute to a desire of ownership many incentives whose origin is really in the desire for power and the desire for esteem. Many people spend all their time and energy in accumulating wealth, not so much for the sake of owning and controlling it, as for the sake of the honors it usually carries with it. In our complex organization of society, wealth plays an important part. It is the key of gold which unlocks the doors to all that men most need and most crave. Knowledge, honor, power, and all physical comforts have a price which is measured wholly or in part by the standard of wealth. Knowledge can not be bought with gold alone, but he who would attain it will find that wealth will pave the way to science and render the labor of the learner less irksome and more effective.

* *

Power and influence can not be purchased with money alone, but practical men and women everywhere believe that in order to control people effectively, wealth must be liberally used. Under existing conditions, money has become the standard of values for so many things that modern civilization requires in every well-ordered life, that the desire to possess wealth has interwoven itself with every other desire known to the human heart. This condition has been brought about by the peculiar forms under which the social fabric has been organized.

* *

That the love of money is the root of all evil is not true essentially and radically, but has been practically true in many nations of the past, and is in a high degree true in all the world today. It is solely a practical question of sociology, and under a different social order the prevailing

evils might take root in other elements of human character. In Paul's time it was especially true of the Roman Empire that the love of money was the giant evil of the day. The great wealth accumulated by the widespread conquests of the Roman soldiers had produced such a degree of corruption in the city of Rome that Roman patriotism had died out, and with its demise the great republic had come to an end, and the people who for five centuries had hated the name of a king had at last servilely bowed down to the cold, practical dictator, Augustus. The ancient line drawn between patrician and plebeian had been obliterated by wealth, and social classes were ranked on a gold standard rather than on aristocratic birth. Positions in the government were bought like commercial commodities, and a few centuries later the emperor's crown was knocked off to the highest bidder. Of course this condition brought inevitable ruin, and every other evil was swallowed up in the stupendous and deep-seated corruption brought about by an inordinate love of wealth.

* *

But while all this was going on there lived on the north of the River Rhine a people who had defied the Roman legions, and firmly set themselves against all the effeminating influences of the Roman Empire. The pride of these sturdy tribes was their strength and they had a remarkable instinct for its cultivation and preservation. They bore the rigors of the climate with scant means of protection, and took pride in it. They looked with disfavor on the hoarding of wealth, believing that it produced effeminacy. It was a law among some of these tribes that no individual could own land or a permanent home. All were compelled to move from place to place, lest by becoming attached to one place they might build comfortable houses for shelter and thus fall into the effeminate ways of luxurious living. The love of money cut no figure in their social organism. Their ideal of a perfect manhood

included physical prowess, bravery, hardihood and a stern disregard for every thing that was prized most highly in the corrupt Roman Empire. Their society was essentially communal, and like all other societies based on the communal plan, the desire to amass wealth was not inordinately developed.

*
* *

The outcome of their peculiar system is a matter of history. Whatever there is of good in the Anglo-Saxon element in modern civilization may be traced directly or indirectly to these sturdy German tribes. France owes her superiority over the rottenness and effeminacy of Spain and Italy to her closer proximity to these hardy people and a consequent mingling with them. That the remarkable vigor, both of mind and body, which the early Germans transmitted to their posterity, is to be attributed to their communal organization can not be justly claimed, but it is submitted that their freedom from the corrupting influences of wealth was the chief element which gave them their ascendancy among the world-powers of today, and this freedom was to some extent an incident of their communism. It must be admitted, however, that the common possession of property as attempted by some of the early colonies in America proved a dismal failure. This was true, because when the incentive to acquire property as an individual possession was taken away, there was a tendency to drift into idleness and shiftlessness which rendered substantial progress impossible. With a return to individual ownership of property, real and personal, came material prosperity.

*
* *

In our country communism survives in various quarters and maintains a precarious existence in the form of communal colonies, usually short-lived, and little noticed by the general public. We are not as a nation tending in this direction. Those who advocate communistic doc-

trines are, as a rule, such as have grown out of touch with the great body politic. Communism is simply a ripple on the surface of the sweeping tide of national progress whose main channel is individual ownership. All of our institutions have been grounded, built and colored throughout under the prevailing influence of the strongest incentives to private ownership. The very sound of the word "communism" suggests to the average American citizen anarchy and ruin. Private ownership is now more highly developed in the United States of America than anywhere else on the face of the Earth, and history furnishes no parallel in the past. The most potent incentive to action in this most active of all nations is without doubt the desire to get private, individual ownership of wealth. To attempt to remedy this condition by preaching the doctrines of communism is the act of a dreamer.

* *

While wealth exercises an influence among us as potent as it ever exercised in the Roman Empire, its tendency here is not in the same direction. The Roman republic decayed and the Roman Empire went into ruin, not as the result of the inordinate love of wealth which followed the period of conquest, but because of the lavish use of wealth in luxurious living. With us the case is different. Our money makers, as a rule, are men of temperate habits, and there is a growing ambition on the part of those who amass great fortunes to use their wealth in great enterprises of some kind. More and more these enterprises are becoming such as have in view the relief and elevation of the masses. Such an object was unknown among the wealthy classes of corrupt Rome.

I have a new Greek New Testament for sale, little defaced by use, interlined with the translation of the words and with the authorized version in margin and foot notes giving the readings of various translations. It cost \$4.00; but I will send it to you, post paid, on receipt of \$2.50. First come, first served.

Christmas Thoughts.

By Ella Wheeler Wilcox.

WHENEVER THE Christmas season
Lends luster and peace to the year,
And the ling-long-ling of the bells that ring
Tell only of joy and cheer,
I hear in their sweet, wild music
These words, and I hold them true:
"The Christ who was born on Christmas morn
Did only what you can do."

Each soul that has breath and being
Is touched with heaven's own fire,
Each living man is part of the plan
To lift the world up higher.
No matter how narrow your limits,
Go forth and make them broad!
You are every one the daughter or son—
Crown prince or princess of God.

Have you sinned? It is only an error—
Your spirit is pure and white.
It is Truth's own ray and will find its way
Back into the path of right.

Have you failed? It is only in seeming—
The triumph will come at length.
You are born to succeed, you will have what you
need,
If you will but believe in your strength.

No matter how poor your record—
Christ lives in the heart of you,
And the shadow will roll up and off from your soul,
If you will but own this true.
For "Christ" means the spirit of goodness,
And all men are good at the core,
Look searchingly in thro' the coating of sin,
And, lo! there is Truth to adore.

Believe in yourself and your motives,
Believe in your strength and your worth,
Believe you were sent from God's fair firmament
To aid and ennoble the Earth.

Believe in the Savior within you—
Know Christ and your spirit are one,
Stand forth deified by your own noble pride,
And whatever you ask shall be done.

Vengeance.

IN THE year 1900 John J. Shaw, an actor, eloped with the pretty actress wife of John J. Spies, the well known theatrical manager of New York. Recently Shaw died in Oakland, Cal.

According to a newspaper reporter's statement, Spies said when the news of Shaw's death reached him:

"I have hounded him to his death, and now I will pursue the woman who was my wife to the end. I do not want a divorce from her. I'll get the divorce that I want in a different way.

"For fifteen months I have known where they spent each day. In fact, I have known where they were every hour of the day during that time."

"He was in a transport of joy" adds the newspaper writer.

The poor man must have loved his wife madly. Such hatred can grow only from such love spurned and reversed.

If he did so love his wife, her sin was great, even greater than that of the man who went away with her.

The husband sent circulars containing a picture of the elopers to all the theater managers in the country, with the request that they refuse the couple employment. He also had detectives constantly at their heels, harrying the man and woman unmercifully.

It is like the vengeance of an Indian savage. But the wronged man had far better have left the requiting of his wrongs to the unerring, implacable Law of Being, the Infinite Justice of Truth. "Vengeance is mine," saith this Law, "I will repay."

Mr. Spies cannot repay. He is only throwing himself

into the breach of the Law and preparing for himself a harvest of sorrow and desolation.

He can neither help nor hinder the action of the law of retributive justice. It holds its serene way unbroken, undisturbed by officious meddlers. It works out salvation through suffering.

Every man reaps what he sows. There is never an exception to this.

A woman came to me once for counsel and consolation. Her story was this:

"My husband's partner in business, a Mr. S., cheated him out of forty thousand dollars. On the proceeds Mr. S. has amassed a large fortune. They live in a palace, drive a fine carriage, with liveried servants. Mrs. S. dresses like a princess and has all she could fancy, while my husband and I live in our humble home and work for a living. I can't see how a just God can permit such things. I cannot help wishing they would lose their wealth and have to work as we do."

"Do you know Mrs. S. well?" I asked.

"Oh yes;" she said. "While our husbands were in business together we were quite intimate."

"Is she happy?" I continued.

"No; she is, I believe, the most miserable woman I ever knew," the good woman replied.

"What renders her so unhappy?"

"The principal thing is," she replied, "she is insanely jealous of her husband, and almost worries the life out of both of them about it."

"Would you be willing to exchange places with her for all the wealth she controls?" I asked.

"Not for all of Kansas City," was the emphatic answer.

She further told me that Mr. S. was the worst person to worry over an insane fear of coming to poverty she ever knew.

"Then," I said, "why do you envy these people their possessions? I could have told you all you have told me about them. She is afraid she will lose the thing dearest to her, and he fears the loss of that which is dearest to him, all because they are holding that which does not belong to them. It is the law at work. Vengeance is not yours. You say you and your husband are happy and have a pleasant home and earn a good living. What more do you desire? Idleness and worry cloaked in unearned splendor? No; you do not want to share these people's harvest. Don't you know if they were to lose every dollar they hold and were obliged to work for what they eat and wear, they would be happier than they are now? Leave the law alone; it will work out due recompense to all. Infinite Justice rules."

She went away satisfied and happy.

It matters not what the outward show is, if a man holds possessions which he wronged some one to gain control of, it is wormwood and gall to his soul.

In my business career I have been behind the screens and looked into the closets of many persons, and I have never found an exception to this rule. There are no exceptions.

Do things seem to go wrong with you? Are you often depressed in spirit? Do you sometimes feel nervous and ill at ease at night, when you ought to be asleep? Maybe you owe a debt you could have paid long ago. Maybe you hold that which rightly belongs to another. Pay the debt—make restitution. It is the only way of redemption from the penalty. There is no other forgiveness.

A subscriber at Carbondale, Kansas, writes: "The Life has done us lots of good since we began to take it, and I think it ought to be in every home as a cheering friend. My mother says she can feel the vibrations every time she reads it. I have loaned The Life to some of my friends and I think some of them will subscribe, for every one of them likes it."

Bible Lessons

1902, FOURTH QUARTER.

*Lesson X. Dec. 7.***R**UTH AND NAOMI.—Ruth 1:16-22.

KEY-NOTE: "Be tenderly affectionate toward each other." Paul.

Naomi means "the lovable." Her husband was Elimelech, "My God is King." Their two sons were Mahlon, "the sickly," and Chilion, "the pining one." If their names were fitting, they were both puny boys. Ruth means "Beauty," or "Rose of Moab," or, "the Friend."

One of the sons, Mahlon, married Ruth, and Orpah, "a Fawn," married Chilion. Ruth and Orpah were both Moabites, heathen women.

Elimelech and family lived in Bethlehem until they were driven out by a famine, some time in the reign of Gideon, and settled in the land of Moab, east of the Dead Sea. Here the two sons married Ruth and Orpah. Then Elimelech and his two sons died, whereupon Naomi concluded to go back to her people. Ruth and Orpah declared their purpose to go with her. She tried to dissuade them. Orpah went back, but Ruth would not.

So the two women went back to Bethlehem. Naomi's old neighbors rejoiced and welcomed her. She said, "Call me not Naomi, (the lovable,) but Mara, (bitter,) for the Lord hath dealt very bitterly with me. He has robbed me of all my possessions and of my husband and sons." Pretty hard on the Lord.

Then Ruth and Naomi worked a scheme on Boaz, ("active,") a wealthy kinsman of Naomi's husband, and got him to marry Ruth. David was her great-grandson.

The main point in this lesson is Ruth's steadfast de-

votion to her mother-in-law.

Of course sensible people know that the newspaper jokes about mothers-in-law have no more foundation than have the hobo idea, or the automobile or coal jokes. Poe said his mother-in-law was doubly dear to him because she was not only a mother to him, but the mother of her who was dearer to him than his own life.

The motto of kindness and affection here is excellent. We do not know the author of the book called Ruth.

1. Of what nationality was Naomi? Ruth?
2. Define the names.
3. Was there a king over Israel at this time?
4. Who was judge? What do you know of him?
5. What lesson is taught here?
6. What is love a remedy for?
7. Why is contention wrong?

Lesson XI. Dec. 14.

THE BOY SAMUEL.—1 Sam. 3:6-14.

KEY-NOTE:—“Speak, Lord; for thy servant heareth.”

The two books called Samuel were originally one and constituted, with Kings, the history of the Israelites. They were a compilation from various writers.

Samuel lived about 1145-1015 B. C. Samson was a contemporary.

During Samuel's time Troy was captured by the Greeks and Eneas landed in Italy, married Lavinia and founded Lavinium, a city named for his wife.

Shiloh was the religious capital of Israel, about seventeen miles north of Jerusalem. Eli, now about 78 years of age, was high priest and judge.

Jesse, the father of David and grandson of Ruth, was born while Samuel was a boy.

Samuel was now about 12 years of age. He was the son of Hannah, a child of promise or answer to prayer.

He had been with Eli from early childhood, under

training to take Eli's place. Eli's sons were bad boys.

Samuel heard a voice calling his name in the darkness.

He thought it was Eli and answered accordingly. According to Eli's instructions he answered at last, "Speak, Lord; for thy servant heareth." Then the Lord told Samuel that he had sworn irrevocable vengeance against the house of Eli on account of the iniquity of his sons, which "shall not be purged with sacrifice nor offering forever."

The next morning little Samuel did not want to tell Eli what he had heard; but the good old man drew it out of him, and was very sad. But there was no remedy, no forgiveness.

Mrs. Eddy says she heard voices in her girlhood days, until her mother told her to answer as Samuel did. She says that after she thus answered she never heard the voices any more. She believes the message came later as Christian Science.

The lesson in this story is of listening and responding to the inner voice, the divine self. It is the only safe guide. Reason, rules, instruction, appearance, may err. The Christ within, speaking in the voice of intuitive consciousness, never errs.

1. Who was Samuel? Eli?
2. What was Eli's office?
3. For what was Samuel being educated?
4. How did the voice speak to Samuel and what was it?
5. What lesson do you learn here?
6. What is the only safe guide?
7. How will you hear it?

Lesson XII. Dec. 21.

CHRISTMAS LESSON.—Luke 2:8-20.

KEY-NOTE: "Today is born for you, in David's City, a Savior, who is the Lord Christ."

The birth of Jesus occurred, probably, Dec. 25, B. C. 5, four years and one week before the date when our

Christian Era began. This dating was the result of a mistake.

Bethlehem, the birthplace of David, a town six miles south of Jerusalem, was the place where Jesus was born. It is now a town of about 5,000 people.

At the time of Jesus' birth, Caesar Augustus was emperor of Rome and ruled Palestine, as well as most of the then known world.

Herod "the great," the first of the Seven Herods, was nominal king of Judea.

The story of the lesson is, that after Jesus was born in a manger, or stable, a place where guests were often lodged when the little inn was full as it was now, an angel, or messenger, of the Lord, came to some shepherds on the plain near Bethlehem and announced the event. Then a host of angels appeared overhead and sang praises and glorified God.

So the shepherds went and found the babe with Joseph and Mary and told what they had heard and seen.

"Mary kept all these words, pondering them in her heart."

For a long time it had been predicted by prophets and expected by all that a child would be born into the world who would save the people, the world, from sin! Virgil, the Latin poet, mentions this expectancy in his fourth Eclogue, written several hundred years before Jesus was born.

The expectancy, the need, the longing, the preparation, the law of being, brought about the result. An ideal life was given out of the Everywhere that the world might work and aspire toward it and emulate it, until sin shall be no more. It is the only salvation.

It matters little how Jesus was conceived. There is the fact of his life and teaching. It was a perfect life in that it was sublimely innocent and utterly unselfish. The teaching transcended experience and practice. It yet so

surpasses attainment that many agree that it is impracticable.

But it is a model of what is to be, an incentive to effort in the right directions. No matter how far short we may fall of reaching our highest ideals of life, the effort to attain is vastly beneficial. Jesus is an example and incentive that will lead to a perfect life on Earth.

1. Where and when was Jesus born?
2. Who were his parents?
3. What did the angels say?
4. What did Mary do?
5. Why did Jesus come?
6. What is the meaning of Jesus' life and teaching?
7. Of what value are they to us now?

Lesson XIII. Dec. 28.

REVIEW.

KEY-NOTE:—'Lord, thou hast been our dwelling place in all generations.'

The lessons of this, fourth and last, quarter of the year, began with the siege of Jericho by Joshua, and closed with Samuel's call from the Lord. Following are the titles with key-notes and comments:

1. *Joshua Encouraged.*—Josh. 1:1-11.

"Be strong and of good courage."

How will you go about being strong and brave? By awakening confidence in the source of power and your favor with it.

2. *Crossing the Jordan.*—Josh. 3:9-17.

"When thou passest through the waters, I will be with thee, and through the rivers, they shall not overflow thee."

The same promise is yours to-day, from the Infinite. Trust, rejoice, work, endure, fret not, overcome, rise above environment. *You may.*

3. *The Fall of Jericho.*—Josh. 6:12-20.

"In faith the walls of Jericho fell down."

Faith is the power to perceive things before they are made manifest. It is of the utmost importance in all achievement. It will empower miracle working.

4. *Joshua and Caleb.*—Josh. 14:5-15.

"He wholly followed the Lord."

The Lord is your divine self, your Christ Ego. To follow this wholly is to be right always. Who does it? Yet, it may be done.

5. *Cities of Refuge.*—Josh. 20:1-9.

"God is our refuge and strength, a very present help in trouble."

Is this true? Have you proved it? God is the ever present Good, the only power there is. *Be fit and be safe.*

6. *Joshua's Parting Advice.*—Josh. 24:14-25.

"Choose you this day whom you will serve."

You cannot long lead a double life. You must be one or the other. Choose. Every day a choice must be made.

7. *The Time of the Judges.*—Josh. 2:7-16.

"They cry unto the Lord in their trouble, and he saves them out of their distresses."

But don't cry or beg. Just be sure and trust and affirm. Thus you are saved.

8. *World's Temperance Lesson.*—Isa. 28:1-7.

"They also have erred through wine."

The only true, lasting, trustworthy stimulative is the stimulation of inspiration. False stimulants cause reaction and weakness.

9. *Gideon and the Three Hundred.*

"It is better to trust in the Lord than to put confidence in men."

I believe this is proved truth. Try it.

(Other lessons in this issue.)

Step By Step.

STEP BY step I must achieve
 Truth by truth I must believe
 Till I outgrow the mortal clod,
 And weld myself in One with God.

Susie M. Best.

What's In a Name?

THERE IS A colored man down in Virginia named Ananias Lyman. There is a medical firm of quacks in this city, very strenuous, and blow-hard advertisers, by the name of Liebig. I once knew a man whose name was Hardy Haiter, and everybody called him "Hard Haiter." I knew another one named Douglas Corn, but his neighbors called him "Dug Corn." I knew a man in Callaway county, Mo., named Jones, who had two bright, intelligent sons named North East Jones and South West Jones. I have been told by a Texan that Ex-Governor Hogg of that State has two daughters named Ura and Ima. It was not the same Texan, but another one, who wrote God Almighty, "goddlemity." There is a family here named Burns who named their little girl Helen. I would not have done it. I once knew a Baptist preacher named Noah Flood. He believed in immersion. Mr. T. Green in this city has a girl named Olive. Two ladies once got up a class for me in Sedalia, Mo., a Mrs. Wright and Mrs. Wrong. Mrs. Wright is a true scientist yet, but Mrs. Wrong did not continue in the right way. Mrs. Goodenough was not good enough to pay her subscription and we had to enforce collection. Mr. Cobb married Miss Webb. He knew they were to be wed as soon as he spied 'er. A farmer named G. Whizze lives near Chillicothe. In one of my classes I had a man named Black. One evening a gentleman addressed him as "Mr. Brown." "A shade darker, if you please," was the ready reply of Mr. Black. I knew a young man and his sister who were never named at all. Their home folks called her "Dolly" because she was so tiny as a baby, and him "Brove" (for brother,) and they go by these names yet.

But what's in a name? Mr. Green may be bright, Mr. Brown light and Mr. White dark. "A man's a man for a' that."

One name belongs to us all, if we only claim it and live it: The Christ. Each of us may live so as to manifest the divine self in all our ways, it matters not if our names are not in accord with our ways.

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NOTICE

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Key-Notes.

(December was named from Decem, ten, as it was the tenth month in the Latin year.)

Dec. 1—15.

NOW WILL THE FRUITAGE OF THE LIFE THAT IS BE ABUNDANT IN GOOD AND RICH IN PROMISE.

Dec. 16—31.

THE OPENING OF A NEW ERA IN LIFE IS NOW EVERY MOMENT A GLAD REALITY IN ME.

Affirmation.

I CALL him Wisdom's priest, who, when Affliction's waters seem to meet, Affirms immunity, and then Finds in the soul a safe retreat.

Susie M. Best.

Healing Thoughts

IN THIS lesson I lead you into the Soul's silent Workshop and introduce you to its customers. You may, while here, discover the secret of Health and its permanent possession.

Here are the *Lord*, the *Soul*, and the *Angel Messenger* between the two. The Lord is the perfect self of the soul, and the unchangeable *Standard* thereof. The Voice of the Lord is the Angel Messenger to the Soul. * * *

Any Soul who will rightly listen, may receive helpful messages from the Lord-Self within, and give them forth to struggling people who have not known their Lord. A Prophet is one who holds such communion with his Lord. There were more prophets of old than now, because people then *listened* more, *thought* more, in the silence.

As a little girl I knew I was a prophet, but I thought it would not do to say so then. When a college student the girls came to me for prophecies.

"And the Angel that talked with me came again, and walked with me, as a man that is awakened out of his sleep. And said unto me, 'What seest thou?' " * * *

This Angel was a pure Thought from the Lord-self that caused the prophet to awaken out of the dream of worldly strife, into the spiritual consciousness. It is here the Soul witnesses its own acts, perceives spiritual things and communes with the angels of its Lord. * * *

The Silence means the universal Office where Power is received and where all great achievements are planned, patents claimed and the desires of the heart fulfilled. * * *

Any living Soul may have weather-doors of protection all round about it. By *getting into a certain mental atti-*

tude and keeping there, you may be consciously protected from every cold blast of earth and shielded from personal harm throughout this life. You may go about the earth at pleasure, conducting a successful business upon true principles, until you graduate here and have a splendid Commencement preparatory to the next Higher Grade in Life, as soon as you have rightly mastered this. * * *

There are two ways of getting through a school grade, —the right and wrong, the voluntary and the compulsory way. The one student willingly takes up his studies from the natural love of it, and the other waits to be pressed into his work. There are also two kinds of law-abiding citizens. One abides because he sees it is right and best to do so. The other abides because he is compelled by the very law he would oppose. He obeys because he has to. * * *

It is through right thinking that men reach orderly growth or unfoldment. One law for all makes loyalty from all necessary. While enforced right thinking may be better than no right thinking at all, it is the same soul who unfolds through being forced to, that gets hard experiences. A forced blossom usually comes forth with scarred petals. * * *

Just as the perfect red of the rose appears after it has taken *due time* to unfold out of the dark, green chamber of the sheathed bud, and as the butterfly lifts its wings after *due* development out of the torpid chrysalis, so the human soul unfolds its still higher powers when it has *rightly* educated out of its present school.

The soul cannot be forced into perfect unfoldment, painful as rebellion may be. All inflicted punishment is misdirected energy. Wrong experiences always hinder progress. This new thought is true, for the reason that the results must then also be dealt with, in addition to the inauguration of right thinking. Men must volunteer to "be good." Only "whosoever will, may come." His

sins do not strengthen him. The storm-beaten oak soonest breaks in its gnarls. For the very reason that mankind is the only thing made in God's image, it must be self-made, self-educated. Otherwise the race does not show forth its God-like nature! ("Let us make man in *our image*—male and female let us make them.") * * *

There are three important things to be considered, when we begin pointing out the secret of the Way. I have already introduced you to the *Soul*, the *Lord*, the *Voice* or Angel Messenger.

That spirit in you which questions, argues, doubts, suffers, enjoys, educates, is the Soul. I call the Mind of the soul *mentality* because it is that qualification of Mind that believes its powers limited. Mind is infinite in power and has no such beliefs.

By the term Individual (the Lord-self) I mean that spiritual Self in you which stands always, a monument of righteousness and truth. It is the Image of God expressed in universal mind. It may be called also the divine "Ego" or God-consciousness in mankind, "the Christ," "the Lord." It is the soul's own God-consciousness. "I am the Lord, *thy* God." It is called Individual because undividable, whole, or holy,—all of the God-characteristics miniaturized or organized. It may be recognized by that Voice in the soul which holds you steadfastly to the right against all outer, undue influences. * * *

Questioned the Voice, "What seest thou?"

And the prophet replied:—"I behold a candlestick all of gold, with a bowl upon the top of it, and seven lamps thereon, and two Olive Trees upon either side of the bowl."

And I said to the Angel Voice that talked with me, "What are these, my Lord?" and the angel answered:

"This is the word of the Lord unto Zerubbabel, saying, 'Not by might, nor by power, but by my Spirit,' saith the Lord."

Not by strife and wars, not by worrying and contriving, does man get his desires substantially fulfilled.

The Angels of the Lord that bring true messages to the soul—not from far off—but from within the deep recesses of the soul where it has found out its *perfection*, its Real Nature, are the *Scientific Words* that *arrange themselves in order* around the Throne of Power.

Sometimes a picture comes, so vivid are the angelic messengers, and the prophet calls it a "vision."

So it was with Zerubbabel, when he asked of the Voice, "What are these, my Lord?"

"The seven lights, fed by the oil from the two living Olive Trees, are the eyes of the Lord which run to and fro through the whole earth."

"Eyes of the Lord" means the spiritual perception of *mankind* guiding them unto world-wide, Correct Manifestation. We are not to speak Christ words for our perfecting alone, for we are to "preach the gospel to every creature" of earth. * * *

"Who are these two Olive Trees upon the sides of the great light?

"These are the two Anointed Ones that stand by the Lord of the whole earth."

These are the two Christs, ("male and female created he them.")

This world has many voices. It is not the voice of the living or dead you wish to seek for power. It is the voice of your own Self that is the Image of God. That is your Lord, your Self in God.

The Candlesticks all of pure gold symbolized the Light of the Word, or, Substantial Supply. Gold is the symbol of supply, free from tarnish, ready for use. The Candle upon a golden stick, meant Light or understanding which came out of dependence upon pure substance, or Spiritual Supply through the two Olive Trees, the Anointed Ones.

The children of men who stand by their Lord, who do

not turn aside for the erring ways of other people, are able to prophesy. No soul can know as much as its Lord-Self until it locates in its Lord. * * *

The child Samuel listened while asleep to the world: "Speak, Lord, for thy servant heareth." So he communed with his own perfection through angelic meditations, as if face to face. * * *

Practice spiritual telepathy, and thus erect the ladder of Possibility, whereupon Angels may ascend and descend in holy communion between the Soul and its Lord, until Light comes.

C. J. B.

Newport In the Soup.

IT IS current gossip among the "elite" that Duke Boris, cousin of the Czar of Russia, who has been visiting Newport, became highly incensed at an affront imposed on him at a recent dinner at the home of Mrs. Richard Gambrill.

Mrs. Gambrill gave a dinner in honor of the duke. When the soup was served, the butler served the hostess first, whereupon the duke and his party simultaneously arose from the table and left the house, highly indignant at the insult.

What stuff this is to publish in these sacred columns! but it goes to show how flippant is man, and how far off some of the people are from those issues which pertain to the freedom and dominion of the human family.

Think of men and women getting mad over a plate of soup! The duke ought to be thankful he got the soup at all, for the chances are that he never earned a plate of soup in his life. Because he *happened* to be born a duke, it took all the manhood out of him. We would sooner be a hod-carrier and be a man, than a society puppet to be governed by the etiquette of social rot. There is altogether too much toadying to "aristocracy" in this country for its general good. When we come right down to the fine

point, it takes two to make an aristocrat, an ass and an idiot. The ass is the aristocrat himself and the idiot is the one who agrees to it.

When visiting foreigners come into this country they would do well to leave "nobility" behind, for there is no room for it here. Equality is the only rule that can ever amalgamate man into universal brotherhood.—Francis E. Mason, in *Dominion*.

A Sermonette

By Elbert Hubbard.

MUSIC HUNGRY.

I'M FORTY miles from a lemon, Dear, and the same distance from a library. If my memory serves me rightly, Emerson once said, "I would bathe me in sweet sounds. Ah, that would be a rest and benediction." And so tonight I am music hungry. I have spurred my spirit in a vain attempt to write, but the result is a composition that would make you think of a book advertisement by Lawrence Hutton in Harper's. You know Annie Besant told us that the soul lived on certain planes and if one would express divine thoughts the spirit must rise above the lowlands. I think there's something in that, for one cannot be much wiser nor better than the people he is with. And to reach an altitude where the sense of sublimity is possible, I need music.

Some day, you know, I am to write a beautiful thing that shall link my name with that of Great Ones gone, but I'm sure I can never do it without you are in the next room at the piano. You will have to play each morning for an hour to lift me into the right atmosphere, and then you can steal out on tiptoe and I will finish the chapter. When the chapter is done, I'll read it to you and kiss your cheek and you will say it is Sublime, as you ever do. And what a joy it is that comes after work well done! It is an ambrosia well worth going through Hades to sip. But

to be really happy you must have some one with whom to share your joy. One can bear grief alone, but it takes two to be glad. Peg Woffington knew that, when she played her part like an angel of light, for in the wings she knew Sir Henry Vane was waiting with her cloak, and when she danced panting off the stage she went straight to his arms, oblivious to the roar of applause and loud calls of Bravo! Bravo!—she only heard his whispered words, "Well done."

Yes, Dear, I'm music hungry—hungry for music—and you.—*The Sunshine Bulletin.*

To You.

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(Kidney trouble—severe pain.)

"I wish to thank you for your treatment last week. My daughter telegraphed you Monday afternoon and at 7 p. m. I began to get relief and next morning I got up and have been all right ever since." (Treatments began at 7 p. m.) "I am thankful to you for the speedy relief.

"I am an invalid, but ever since your treatment last week my knees are not so crooked, and when they lift me up I stand stronger on my feet. I can now walk across the floor with a little help, the first time in four years."

Mrs. Burch.

I'm never going to be real sick again. Do you know why? Because I'm going to eat proper food, exercise properly in the open air and bathe once a year, whether I need it or not. Prof. Betzler is all right, but I don't believe in running, jumping and acting like a monkey for nothing. Get out and shake a few rugs (like I do) at 5 o'clock in the morning, you will get exercise enough. All the physical culture a man needs is rug shaking, bed-making, sweeping and a good walk. Ray Williams.

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Correspondence

1. DO YOU think that the powers of clear-seeing (clairvoyance) and clear-hearing (clairaudience) are intuitional, or a special gift? Some claim there are no special gifts, only tendencies along certain lines. If this be true, why not call tendencies to crime special gifts?

2. If the deaths and births on this plane are not the same in number, how can you reconcile this fact with the doctrine of reincarnation? Olive C. Hawley.

Answers:—1. In the first place, we must admit the fact that people do develop different phases of power in this life. Some are clairvoyant, some clairaudient, some both. Some are healers, some not. Some are inventors, or poets, or orators, while others are not. One has the faculty of money making developed, while the multitude have not.

Why is this so? and what constitutes these differences?

People are not born equal. Some come into this world with better brain, better hearts and better developed souls than others.

This is owing largely to difference in ancestry and prenatal conduct of parents. There is no avoiding this fact.

But the Source of Being is the same in all, and the possibilities of development the same. In God is no respect of persons, if there is among men.

For the purposes of this plane of our being it is well that we are differently developed. If each could do what every one else can, then we would not have any use for one another.

But I do not regard any of these developed faculties as special favors from a higher power. If I can make a plow and do it well, I am just as highly honored as he who

writes a poem. I might develop the power to write a poem. But I do not care to so long as I can make good plows and people need plows.

The possibility of clairvoyance may be open to all; I rather think it is. But people do not care for it. I believe all could do the works Jesus did, if they would live the life he did. But people prefer to have their homes and families and social pleasures. They do not care to do the works Jesus did at so great a sacrifice of ease and pleasure.

These developed phases of power Paul called "gifts." They are rather unfolded possibilities, developed potentialities, which are back of attainment in all.

A tendency to crime is a developed weakness, usually inherited from an ancestor. An unfolded power would remedy it.

2. There are many facts that are not in harmony with the doctrine of reincarnation. But, although the births on this plane may be in excess of the deaths for certain periods of time, they are necessarily equal in the long run. Every one who is born dies.

Yet, when we consider the subject in another light, we run up against a snag in the way of the conjectures of reincarnation. Five hundred years ago the population of the Earth was not much more than one half of what it is now. And, so far as we know, there never have been as many people on Earth as now, by many millions. If all births are reincarnations of souls who have been here before, this could not be so. There must be a first time to all. Why not stop at that? Why should a man be compelled to come back and go through this kindergarten school over and over thousands of times? It would be a waste of energy and time.

I have never yet seen the reasonableness of the theories of reincarnation.

A lady living a few miles out in Kansas, who has been

taking my course of lessons, coming in whenever she could to recite, on Nov. 4, writes:

My Dear Teacher:

This is election day. May good come out of error!

This morning I was much troubled and trying to intelligently affirm wisdom and power. I paused in my hurried duties to listen for a moment and draw inspiration from the voice of nature, when, to my great surprise, a beautiful little rainbow appeared before my eyes, away in the northwest. I exclaimed, *Blessed be all these promises of good!* and returned to the house rejoicing....

My studies have been seriously interrupted, especially as I have stooped to so many of these little duties looking up into my face to be done. If I have missed some of them, you will not wonder; one has been my repeated intention of writing to you....

I shall try to come in some day next week. I am getting so much good from the last lesson; but every one is filled with living thought.

Good *will* continue with you, as a compensation for the many lives you have made *worth living*.

Emerson has given my definition of a friend. Ever your friend,
Mrs. H. A. B.

I call this a good letter. It is cheerful, brave, encouraging and intelligently constructed.

I wish to notice especially the rainbow and its symbolism.

The rainbow is a type of promise. She caught the meaning at once and the burden of care fell from her and lay buried in the sea of oblivion.

May we not bless all the promises of good and go on rejoicing? May we not learn to take every occurrence as a promise of good? It is so if rightly interpreted, for all are under the law of good and each one obeys that law. Therefore each is a sign that good is working out its own and the vindication of virtue and merit.

Then call all comers into your life; rainbows of promise, even though the background may be a dark and lowering cloud. And return into your house rejoicing.

A man in England pitches into me rough shod for my irreverence and flippancy in dealing with the Bible. He never has been a subscriber to *The Life*, but has seen several copies, he says. He says I "put aside all humility and set myself up as a judge over personalities and matters which held their own against the criticisms of many generations." He says my irreverence for God is "below criticism," and he "deplores that such lines disfigure a magazine otherwise so full of beautiful and helpful thoughts."

Thank you, both for your criticism and your compliments of *The Life*, aside from the Bible lessons. Both do me good, and I believe you are sincere. Shake!

But, really, I have no more respect or reverence for Hebrew error and Hebrew scoundrels than I have for those of Greece or Rome. I know that almost every neighborhood in our civilization has wiser and better men than Solomon was, and that if David were subject to Uncle Sam or King Edward and acted like he did in Jerusalem long ago he would not be long out of prison, if he escaped the halter.

The doings of the ancient Israelites were often horrible and most abominable, although they claimed to be acting under Jehovah's directions.

I carry the Bible Lessons in *The Life* for three principal reasons:

1. We have many subscribers who use them in their Sunday Schools and would feel lost without them,
2. I desire to give a rational, fearless and just interpretation of the lessons and set the people free from the superstitious fear and worship of the book. I am qualified to do this, as I am able to go to the original lan-

guages for the text and discover errors in old translations. I care not a fig how time-honored an error is, I have no reverence for it.

3. There is much good in the book, many valuable and beautiful lessons. But the world has had a wrong interpretation and application of them. I wish to correct this sacrilege in so far as I am able. But in doing so I must be honest with my Bible, as with men and other books, and tell the truth about Moses and the ten commandments, and Elijah and the Arabs—formerly believed to be ravens.

So I hope my good English critic will learn to love me and be just with both me and the Bible, and become a subscriber to *The Life*.

For The Children.

Dear Children.

I WILL tell you a very wonderful story, this fine morning, if you will listen. It is about a lovely little girl whose name is *Evangel*; and the story is a warm, live, *true story*. When you have read it, you can write to her, if you wish, and find out all about it.

About three big round years ago, there lived in a Northern City a dear, good, beautiful Mama, (that wasn't any Mama then, at all, for she didn't have any children) who very much wished to have one sweet little girl.

One day while this pretty Mama sat embroidering some beautiful strawberries on doilies, she got to thinking and thinking, and this is what she thought:

When I finish these doilies and put them on the white cloth, how nice it would be, when Papa is away at luncheon-time and I am left all alone, to have one dear little girl come in and sit with me at the table.

As she kept on sewing, and thinking, a thought whispered in her mind and said:

"Write to the Prophet who has helped you so much in other ways, and ask her help in this."

So she wrote a letter to the Prophet and asked her to treat for a little girl to come and be her own child. Then

the prophet answered her letter, and said she should have the wish of her heart fulfilled.

The Mama was then very glad, and said, "If this does come true, and I can have a dear little girl, I will name her *Evangel* after *Evangel Abvallah*."

Then this Prophet went into a quiet room, all by her lone self, and what do you suppose she did? I will tell you:

She sat very still until in her mind she made a *ladder* out of Thoughts. Can you imagine what a Thought-ladder is like? Well, the first step of the ladder was *Life*; the next, *Wisdom*; the next, *Love*; and the top step was *Real Substance*. This ladder was so real and so beautiful that it came like a great shaft of *Light* let down for the Prophet to walk upon up to *Love* and *Real Substance*. When she got up to the *Love* step she found *power*, and when she reached *Substance* there she found this mite of a little girl ready to come when her Mama was ready to *call* her.

It all came about just as if you would imagine a doll with brown eyes and yellow hair, and then you would ask for just that kind of a dollie. Of course if you asked in *Love* and you had the dollie in your mind, you would only have to *ask* for it, and it would come because *Love* is *power*, and your asking would be full of power. This Prophet went step by step up to power, remember.

Then this Prophet spoke in her mind to the Mama and said "I have found the little girl for you and you can surely have her. I will now speak the *word* that will bring her to you." This made the Mama get ready to receive her. Then the Prophet said,

"Oh, beautiful and heavenly Powers, I thank Thee that *Evangel's* Mama *now has* a dear little girl. Amen."

And this little *Evangel*, no bigger than a young fairy began to bud and grow in her Mother's heart, and she kept growing until she got to be as big as a baby; al-

though for months she still staid quite close around her Mama, especially when she was hungry.

Now she has grown to be a fine little lady. Her Mama says she is an unusually good and wise child, and is very much like Evangel Ahvallah. Her neighbors call her "the perfect child."

Her Mama says, "You can see by her picture she is a strong, healthy child. The position is perfectly natural, she often sits that way, with such a far off look. I owe it all to you, dear Mrs. Barton, and to the Science. I know that if it had not been for you, dear friend, we never would have had our little Daughter."

Now take a peep at little Evangel, *in this magazine*, and see what a fine little girl she must be. Doesn't she look like a Life, Wisdom, Real Substance and *Love-child*? I am sure of it.

I hope you will write to her. The address is, "Miss Evangel McIntyre, Plymouth, Mich."

And I would be very pleased to have a letter from you, myself. I would like to know *all* the lovely little folks whose dear Mamas and Papas take The Life.

Truly Your Friend,

C. J. B.

And here is a nice little letter from a little Montana girl:

Ennis, Montana, Oct. 16, 1902.

Dear Mr. Barton:

I will tell you about my little brother. He is three years old and his name is Henry. He is a bright, loving, jolly little fellow.

Mama says he is a Christian Science baby.

We children went with Mama and Papa to Mama's Aunt Hannah's one day this summer. We all love to go there because she is such a dear old lady.

When we were coming home we watched our shadows by the roadside. Henry swayed himself back and forth to see which one was his.

without the other. All matter is shapen and all shape is limited. Size is always proportioned by the concept. The concept of the oak takes on the form of the oak; the concept of a human takes on human shape; the concept of wealth takes on the form of plenty. To form a mental concept of abundant possessions, may be called Faith, and to continue holding the concept, will bring the symbol of plenty.

"Ye are saved through *Faith*," Paul said, and "by grace."

It is through that Christ-like grace of character, and spiritual perception that saving Faith is always exercised, and the desired object secured. * * *

There are two ways of getting or taking things:—one, by hand, which is temporary, and the other, by mind, which is eternal, in results. You take any visible or material thing, as a book or pen, with your hand. You take any invisible or spiritual thing, as wisdom or love, or any mental problem, with your mind. * * *

The scientific and enduring way to take anything is to *first* get it in mind or thought.

To solve a problem is a mental process. The figuring by hand is only the sign or proof of the mental operation going on. * * *

By searching in thought for the electrode before it was made, Edison conceived, organized it in mind, named it, and it had to come forth. It took both the finding and the naming to accomplish this. When he studied it out, or invented or perceived and constructed it in thought, he "had Faith." The one who is able to perceive a desired thing in Spirit or Mind is always able to call it forth into visibility. This is accomplished by faithful use of the *Word. Name it.* Call it and it will respond. Love answers to Love, hate to hate. (Even shadows answer if you call and look backward for them.)

Every quality is a magnet for its kind. To speak hate

makes one hateful. To speak Love makes one loveable. To say "I believe," makes one believing and believed. **

The great electrician called the Telephone, and lo, mounted wires stretched from city to city, country to country. Silver threads across continents may be seen glistening everywhere.

Other people will be set thinking, and some one will explore the Unseen and conceive *in electricity* an easy passage to the earth's poles and the way will appear.

Raphael sighed because the wonderful, hand-made Madonna fell so far below the excellence of the Virgin Mary in his mind. * * *

"Faith is the substance of things hoped for, the *evidence* of things not seen." Desire is a sign of need. Nothing can satisfy need but real substance. No power can prevent you from having your need filled when you have exercised Faith.

If you are conscious of power within you, say so, and thus bring it out for your use. Many have succeeded upon this very principle when the world was hissing them down. Lord Beaconsfield knew his power. When in his first speech parliament hissed he said, "You will yet hear me." And so they did. And so did England and the world. I tell you the power that is in you is greater than the power in the whole world. When you have your best efforts condemned and your most earnest work criticised or jealously censured by those who should lend you their kind support, remember that as surely as you have sought in being and found your worth there, so surely will your value become known and your efforts for good be crowned with success. * * *

Trials are not evils. They come to point out the weakness in your work, that you may correct it. And they stand by you, like a kind tutor, until you quit putting down wrong figures in the problem you are trying to solve. The least little bit of intentional fraud set down

will make results wrong, and the figures will continue to multiply and increase the error so that the whole will have to be erased and gone over again, leaving out the one wrong figure. Nothing comes to destroy, since destruction of any atom is impossible. Nothing is sent as a punishment. * * *

Justice and Truth are over all. Though evil may appear and the sure results seem hard, it is because all is Good and even the imagination of evil must ripen into proof of that which is righteous and true.

Through reason and silent inquiry we may perceive *first truths*, and so "walk by Faith." The perfect law will bring forth true results in our lives and avocations. To "walk with God" is our privilege. * * *

Awe of the Spiritual Self is the beginning of Wisdom. Spiritual perception of the Divinity of the True Self is that Truth, which *knows*, makes the soul consciously free.

Free from what? From bondage of any kind. Free from fear and its results; free from failure and weakness. Then the soul may perform any work, whether mechanical or mental, and success will crown every effort.

Right thinking is righteousness. Acts which fruit therefrom are right. * * *

One cannot have Faith in that which is not in being. Desire is a sign that there is in spirit something that would, if found, fill the need suggested by the desire. The character of desire is unique in that it gets its impulse from the outside world. Aspiration gets its inspiration from within. It is through beginning wrong by first looking outward that desire is so often misdirected. Look within, find the right thing, and desire for the wrong will cease. * * *

In its desire for light the infant first grasps after the candle. Understanding quenches that desire.

True prayer includes with aspiration the *speaking of the Word*. All things in the unseen are ours already, but

we have the only power to make them materialize. Any one who understands the Science of Being knows how to do this. * * *

There is a Royal Road unto the physical cosmos.

By the right use of a-half dozen WORDS the sun-lit avenue opens and you ascend the illuminated Heights to Understanding and Peace. * * *

Virtue follows Faith, the realization of power and influence. Spiritual power goes forth out of Faith to heal and bless. "Who touched me?" Jesus said, knowing that healing power had gone forth to bless some one. Works naturally follow faith, and they result in

Knowledge. To thoroughly know a scientific principle makes one efficient in its use. He systematizes it in speaking, correctly states it in writing and proves it in living the life. In knowledge he supplies

Temperance. Have you risen to the heights where you do not have to fight evil, but let your virtue and knowledge take care of it? Then you have developed temperance, which state naturally results in that serene and happy confidence where the soul is said to possess itself, in

Patience. It is here the soul shall be satisfied for it awakens in the *Perfect God-likeness*, where universal Love is exercised. Love is the fulfilling of the Law, because God is Love. * * *

You are now ready for the exalted work for which you came into the world. You have overcome all things, now help your brother to overcome, so that brotherly love may prevail. * * *

Universal Brotherhood with the ruling Principle Love, is the blessed consummation that dispels all darkness and brings us consciously into the New Heaven and the New Earth, where in the true Image of the Divine we shine forth the God-likeness.—From C. J. B., in *Holiday Extra*. (Reprinted by request.)

New Books.

(Continued from page 264.)

if it would hurt her to pinch her arm.

Where Miss Tong says, "Recognition or affirmation of that which is desired causes it to manifest externally," I would put *and* instead of "or." I believe it is true. Price only 10 cents. Send to this office for one or more.

Soft Persuasion, A Tale of Pre-Natal Culture, by "Irven," is a dainty booklet with red margins, bound in soft, white, gold-lettered, deckel-edged paper. It is published by "The Century," Co. Adelaide, S. Australia.

It is a pleasing, sunshiny story of how one woman helped another to train her unborn child, by right use of sunshine, air, food, joy, aspiration, good words and holy living. It is a pity all expectant mothers cannot have such training and companionship as "Mamsie" gave "May" in this story. If it could be so, what grand children we would have born into the world by and by.

But the toiling wives of the ignorant poor cannot have such advantages. They must meet grim want at the door of their hovels and fight it back with broom, and shovel and washtub and the kitchen tools and weapons. This is inevitable; so how are they to train their unborn babes? And most of the children are born of such mothers. But I believe a healthy body and a fearless mental state often will hold the child safe from harm from its mother's drudgery and want. The woman who is healthy and fearless may give birth to strong, bright, happy children, in spite of hard work and poor surroundings. This has been demonstrated too often for denial.

I believe every expectant mother ought to read this little book. 45 pages; price six pence (12 cents.)

The Secret of Opulence, or The Royal Road to Wealth, is a pamphlet by Chas. W. Close, of Bangor, Me.

As theory, it reads all right. He advocates business

methods, common sense, industry and proper thought attitude. These combined ought to secure at least a good living for any one.

If Mr. Close has demonstrated his theories in his own case, let us all send 10 cents and get one of these booklets.

A RECENT Sunday issue of the St. Louis Post-Dispatch publishes a supposed interview with two of Mrs. Eddy's chief apostles, illustrated with pictures of Mrs. Eddy and others. Among the statements supposed by the writer to be against Christian Science was the following:

"Since 1899 there have been fifty-eight deaths of patients treated by Christian Scientists."

Is that all? If so, what a record that is! Millions of cases have been treated during those three years. Have only fifty-eight of them died? I will venture to say not less than one thousand have died under medical treatment during that time in Kansas City alone. Yes, many more than one thousand. There are doubtless many physicians who each lose more than fifty patients in three years. Have one hundred thousand Christian Science healers lost only fifty-eight patients in three years? Did ever any other method of healing have such an excellent record?

Another knock-out objection was given in reply to Mr. Farlow's claim that by and by people would not die, but just spiritualize their bodies above the plane of mortality. The interviewer said, "Now that just reverses the time-honored idea of the day of judgment."

Of course it does. We intend this teaching to reverse many time-honored superstitions. Every day is a day of judgment and since there is no death there can be no resurrection of dead bodies. Man can never die, not any more than can an atom of matter be destroyed.

It is good to extend the circulation of The Life.

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Prof. R. E. Dutton, Lincoln, Neb., U. S. A.

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