

THE LOGIC OF A LIFETIME



ANNA M. LONGSHORE-POTTS, M. D.



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you had been
elected to the
position of Secretary
of the Association
for the year 1911.

Yours truly,
Anna M. Longshore-Potts



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“THE LOGIC OF A LIFETIME”

— BY —

ANNA M. LONGSHORE-POTTS, M. D.

AUTHOR OF

“Discourses to Women.” “Mentology.” Etc.
erate consideration.

If, by perusal of these varied subjects they may see more in life worth the living, and nothing in the future to arouse dread or fear, I will be repaid for my efforts and shall be well pleased in having done my duty in leaving this volume as a souvenir for each individual subscriber, as well as their personal friends to whom they may wish to present a copy.

THE AUTHOR.

All subscriptions should be accompanied by the full amount in P. O. Money Order, Express Money Order, or Registered Mail.
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Anna M. Longshore-Potts M.D.

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BY

ANNA M. LONGSHORE-POTTS, M. D.

AUTHOR OF
"DISCOURSES TO WOMEN," "MENTOLOGY,"
ETC.

PUBLISHED BY THE AUTHOR
ALAMEDA, CALIFORNIA, U. S. A.

1911

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DEDICATION



HAVING traveled over most of the English speaking districts of both continents, in just consideration of the high esteem and good will I hold for the numerous friends I found, and the multitudes of grateful patrons of both hemispheres, I dedicate this book, feeling it a great pleasure to place these articles before them, for their deliberate consideration, and if, by the perusal of the varied subjects, they may see more in life worth the living, and nothing in the future to arouse dread or fear, I will be repaid for my effort and shall be well-pleased in having done my duty in leaving this volume as a souvenir.

THE AUTHOR.

PREFACE



AS the mind often becomes wearied and oppressed in the reading of long and continued chapters, this book was written in separate essays. One can read an article then lay the volume aside and reflect upon the subject and at leisure read another, without having to refer to the preceding chapter to maintain a connection.

The articles are all of a religio-moral and metaphysical character, non-sectarian and of spiritual purport; that is they do not relate to material affairs with as much emphasis as to the higher side of life, which by many is much neglected.

During my prolonged and varied experiences with a vast multitude of the world's people, my life has been chiefly devoted to the cause and treatment of physical ailments with but little time to appeal to the moral or spiritual welfare of my patrons or the public; therefore, to make my work more complete and to bridge the space neglected, I have herein given my conclusions, convictions, beliefs and decisions in regard to the various subjects included, which may be truthfully termed the "Logic of a Lifetime."

ANNA M. LONGSHORE-POTTS, M.D.

1914 Buena Vista Avenue,
Alameda, California, U. S. A.

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THE LOGIC OF A LIFETIME

JUSTICE, MERCY AND LOVE

WITH justice as the watchword, mercy as the compass, and love as the rudder, the ship of life would move upon the troubled waters as upon a placid sea; the wind may blow but the craft is safe.

Mercy to all men, for human nature is but weak, even with the strongest, and circumstances press so hard at times that moral courage and strength of will give way, just as the sides of a weather-beaten ship break down at sea before the voyage is ended; but no one blames the ship for what the winds and waves have done; we are merciful towards it. Neither do we condemn the storm, though many lives are lost.

Human nature is subject to laws as stringent as those controlling the winds and waves, but sometimes it will give way.

When the mental tempest rages, and the storm of passion or seeming necessity outweighs the

ballast reason, the human barge may roll and toss until at last, in a moment of condensed emotion, a deed is done that was unpremeditated and unconceived of while in a calmer state.

So mercy should be meted out, as, under similar circumstances, we would claim a merciful decision for ourselves.

Justice is a stern decree, and should be granted to all, but where justice ends and error begins is a point for deep reflection, and requires cautious minds to decide the case. In human nature there are many phases, and suddenly the changes come, and at unexpected times.

There is really no more reliability in the moral status of mankind than in the more material works of God. The highest mountains may shake and fall, the heaviest rocks may be displaced, and caverns may be formed where once the land seemed safe—so secure that homes were built and occupied, cities were founded and all manner of business there installed; when, in an hour's time, all is made desolate by the yawning of the earth and everything is gone; or a conflagration lays waste the accumulated wealth of many years and a great loss of life, if not destruction to the place.

Men stand aghast as they behold the wreck and ruins, but no one condemns, no one dares to reflect on Deity for the quaking of the earth, for a cloudburst or a fire from lightning.

Then why not reason on the same line in regard to human nature? There are none so sane but the mind can be distracted, and what was once supposed to be a rational, conscientious person may, without a moment's warning, change to be a maniac, or an unbalanced mind at least.

Some may believe they are built on solid rock, but there is always danger:

That God is spirit all admit, and that God is everywhere, omniscient and omnipotent; and we, His children, assume that we share largely in His nature. As is written, "Ye are the temple of God and the spirit of God dwells in you," would indicate a great oneness with the Father; but spirit, mingled with material substance, has not full control, for human bodies are often built of very poor material, and stability is not maintained.

The unfortunately deformed whom we often see must suffer the want of physical harmony.

The feeble minded are excused to a degree, but if the facts were understood some who show to best advantage, being pretentious and well accepted, would be but a few degrees above the so-called feeble. There are often weak points in character not to be observed under ordinary circumstances, but when the fire of passion is aroused by some mental incendiary who, perhaps, little thought a spark so small would quickly

ignite the mental structure, it will crash and fall. One is no more at fault than is the other.

The mentally distorted may commit a felony; he may slay his friend, may kill his brother, for now he is abnormal; his mind is partially dethroned; the wheels of his intellect are turned in the opposite direction, and the spirit within acts to correspond with the distorted condition. The organs of his brain are congested, a mental conflagration, and the indwelling spirit, though of God, is working counter to the normal plan.

All the faculties of force are doubled or trebled in their action. The lower organs at the base of reason are like the sleepers in a house on fire.

The elements of self-defense are magnified and the God within is struggling with the demon hate; and with the implements reversed and the heat of passion raging, some terrible result may follow. But the man is not to blame; he is not responsible any more than the tenement of wood when set on fire.

A lighted match is but a little thing, yet it has the power to inflame a city to its ultimate destruction. So may little words and trivial actions inflame the mind of man to the destruction of human life, most unexpected and unpremeditated.

Mercy with clemency should be meted out to all offenders of the moral law, and love should do its perfect work in leading such to a higher

life and lifting the intellect to a more ennobling plane of thought.

Kindness and instruction would rapidly modify such unfortunate beings, and as the higher faculties are encouraged they would develop as rulers of the lower ones, and they could quell the impulsive, passionate nature and keep it in subjection as had never before been possible.

Loving help could bring a change to the hardest hearted, and many who today are languishing under heavy chains in dark and grewsome cells, concealed from every kindly face, might become more docile than those who have charge of them. And those who wearily spend the long days and nights in subterranean solitude awaiting summons to the gallows or electric chair might, if humanely taught and gently trained, become useful, self-respecting citizens and would spurn the thought of repeating the act that heated passion prompted while in a dark and morbid state.

Let the age be what it may, the intellect is often young, and through force of circumstances seeks revenge or self-protection through the law of force instead of following the precepts and example of Christ, our teacher and our brother. His benediction is not secured by merely quoting the words of wisdom He pronounced, but by living the righteous way and practicing self-

control and moderation in all things, with universal charity.

To live the Christlike life through all its phases, its vexations and its many troubles, is required of the human species who claim the high position of being next to God as the most exalted of all His living creatures; if so, then let us be Godly for conscience sake.

MAN'S PLACE OF POWER

THE Jews in ancient times, with implicit confidence looked to God for every favor, and as the Ruler of their kingdom, and as their personal guide. They consulted Him about all things spiritual and material. Their prayers were answered, as they believed, and they acted accordingly; and when they disobeyed the commands of Deity they invariably had to suffer the consequence and eventually returned in their appeals to Him who rules the universe; and when they yielded to His instructions their course was clear and their way made easy. And so it might be today if the human family would but seek their knowledge from the Source Divine and then obey the injunctions given.

Life for all would be much easier and greater peace would reign throughout the households and the nations.

Having one high Judge, one Advisor whose knowledge, wisdom and goodness is supreme, whose perception of human wants surpasses the knowledge of all earthly rulers, whose mandates are for the good of all humanity, no courts of justice need be planned; no tribunals need preside over the perpetrators of evil deeds. What seemed to be wrong could be corrected and better ways established if the appeal was made to Him who is justice, peace, wisdom, and who is perfect love, who is able to control His children as He does the management of the planetary system.

If justice were taught and brotherly love deeply impressed upon the minds of all, the world could be made to know that all things were for the good of the human race and that one in God's love stands equal to another and all have an equal right to live; that wealth is an evidence of stealth, of a selfish usurption, and only secured by force; that the man poor in worldly goods is worthy of more respect than the man who has gathered up a great surplus of land and gold as a legally justified robber of his race and kind.

To live a life of peace, of honesty and love, one must share with others and plan for them to share likewise both in the comforts of life and

the opportunities to rise to a standard of equality, intelligence and wisdom by general consent.

Assemblies of men and women might convene for the consideration of human needs, for the investigation of individual ability, and to advocate justice, mercy and love, and by such means learn that all persons are not organized to occupy the same position in business affairs or society. Individuals must to a great extent follow the trend of their mental as well as their physical organization. They were not instrumental in their advent to earth and they are indelibly stamped from birth with traits in disposition and character, with perhaps a predominance of natural strength in some particular directions and a deficiency in others.

The evidence is apparent that we are cast in a certain mold over which we have but a very moderate control. The short person finds it impossible to approach the stature of his taller friend. The predominance of any one temperament will be the guide of development for each person. It would be unreasonable for one of the motive temperament to train himself into the pronounced vital, or vice versa. The same difficulty would be in evidence relative to mental endowments.

Like the varied pieces of machinery, each and all being built differently have a particular adaptability and a place to fill in the performance of

their great work when we who select them are wise enough to understand for which place each one is fitted.

In visiting the great mechanical department of the World's Fair, we saw there stored away hundreds of specimens of machinery each fitted to work in its specific position and for the purpose it was designed, and if an attempt was made to force all of these different samples to work in the same field of labor there would be a failure in the result, terminating in the destruction of the mechanism and damage to the material involved in the experiment.

The mower can not thresh the grain; the cradle can not sow it. The machinery must be harmoniously connected to work together for the attainment of the object in view. The piano could not supply the family with well-made garments, nor the sewing machine record your thoughts as could the automatic writer.

All these various machines may be useful, and all may be well constructed, but we must in wisdom select the right machine to do the work expected or failures will result—not the fault of the machine, but mistakes in application.

The tiny watch may note the passing time as accurately as would the massive clock. The one is convenient and fills its place for personal use, while the other is so constructed as to meet the wants of many.

Who would condemn, arrest or prosecute the tiny watch, although being a time-keeper it failed to arouse the attention of a thousand people by its sonorous sounds at the approach of each succeeding hour? Yet each has its special importance in the necessity of man.

Human beings are more diversified in their mental and physical developments than all the machinery made by man the world may choose to exhibit. Yet there is no discord nor warfare arising from the selection of one in preference to another if the position where each is fitted is understood.

We require knowledge in regard to what we desire in the human operator to successfully work out the tasks appointed, as in the selection of machinery. First we discover what we wish, just what duties are required, then apply our reason to the selection of the worker and not accept an opposite nature to what we really need, through favor of kinship or friendly motives, or commission granted for the choice when there is no actual qualification to merit such a position. For example, if we wish the services of a mechanic, do not select a literary man; if we require some ditching done to drain the land for tillage, or excavation for a building site, do not select as workman the man whose talents preponderate toward metaphysics, whose flesh is soft, whose brains are fitted for entirely differently labor.

If human beings were studied with the interest devoted to mathematics or machinery, to statesmanship or theology, there would be much greater harmony; and much more satisfactory results would follow in every grade of life. Then every man or woman if not idiotic or deformed would find a rightful place to exercise ability and we should soon discover the great necessity for all the strong and all the weak and for the large and small. The quick-witted and the more stolid class would find positions fitted to their qualifications, and the machinery of the world would claim each and all as necessary factors, as in mechanics, a hinge or screw, a nail or piece of wood make up the whole complete. Sometimes a great machine will cease to work if just a little screw is loose or if the band that moves the wheel does not keep in place.

The great town clock would be a worthless thing were it not for the heavy weights, or if the hammer failed to strike the sounding bell, or if the hands should fall away. So with the smallest and humblest specimen of man; but put him in the place for which he was intended and no better could be found and satisfaction would accrue to all.

It would not be so difficult to live in peace and love, if man made himself a subject of greater study. The nature and qualities of the animal kingdoms arouse more interest than the traits

and idiosyncrasies of the human family. If more charity and mercy were exercised and more patience were displayed all would be happy and the trials of life would be reduced in degree and quality and man would lend a helping hand.

In securing a home, a place of rest with all the necessary comforts, one should be honest, truthful and considerate of the laws of justice which, in this age of human affairs, are much neglected. The rich in this world's goods are made popular to reign, or at least they are the most eligible class to occupy positions of trust, to whom, for peace, the masses yield, and in many cases it is apparent that as wealth accumulates the confidence of people finds reason to decrease.

This class is not usually competent to decide for the hard workers for life's comforts. Many of the financially renowned secured their booty through avarice and greed and many times through a violation of the laws of equity and righteousness or through the assumption that might makes right, and for themselves and those they chose to favor they claimed all they could secure.

If, through some disaster, the country is deluged in poverty and distress, advantage is taken of the circumstance and the value of products is increased to the alarming extent that many famish for want of food while the few with means at hand meet the extravagant demand. These

selfish, ungodly and prosperous in this world's goods became so well supplied that their crowded coffers stand an evidence that money lends power to man and hence is sought for by the ambitious class who covet this power more than the spirit of God, as was manifest in Jesus Christ as a means to humanize and raise the souls of men to a standard of equality and brotherhood.

GRAVITATION AND ASCENSION

THE law of gravitation acts upon all material things, and downward toward the earth they tend. Heavy bodies make more rapid progress than objects of less weight.

All spirit tends towards Deity. All life gravitates toward its origin, toward the source from whence it sprang, as naturally as for the spark to ascend. The difference in time for spirit to meet its natural source depends not upon the law of gravity but upon the law of godliness, and is reverse in action from the material plan. The heavier the spirit is in good deeds performed, in just and righteous acts, the more rapid is the ascent to its source, for both the material and the spiritual naturally tend to their individual source

of origin. The more righteously inclined, the more rapidly the soul ascends to the throne of God.

Those souls held down by earthly ties and by the love for material things will find greater obstacles in the way; the path will be obstructed and much debris must be removed before there will be an entrance to the holy gates of precious pearl, to the footstool of Deity. If we wish a feather to make a rapid fall to earth we can attach to it a piece of lead and the desired end will come. The greater load of good deeds performed, of sympathy expressed, of kind acts toward the feeble or oppressed, the more comforts we bestow, the more mercy we extend, the more love we give to people here below, the more rapid will be our course heavenward or upward toward the great center of all goodness and perfection.

The mortal teachings almost ignore the laws of gravity or ascension for the better part of human nature. The balances are carefully made and the weights exact that determine the amount of gold in any given nugget. The precious metal must be deftly removed from the dross or mineral that surrounds it and there must be no alloy. Pure gold alone will suffice for the traffic in earthly merchandise, but in the spiritual realm the precision is not surpassed by earth in the requirements of purity of purpose and value of

spirit worth to serve as currency in the higher spheres.

So in hope of future happiness while we remain on earth or after we give up the mortal form for the real substantial wealth, let us look to the higher law that gravitates all life, whether on this plane or in the more celestial spheres. The laws are even more unchanging in regard to soul advancement than any earthly statutes conceived by men to be correct and just for human beings in this primary state as preparatory to a successful business life.

But this earth existence is but a day, an hour, but a moment to compare with all eternity, and in wisdom we should do more to develop self, to prepare for the now, and such preparation would be an upward march to eternity. To work with that intent would add to our profit here if our lives should be prolonged to a hundred years. To engross our time in amassing wealth or for daily pleasure, we shall fail in securing either happiness or longevity.

If it is for riches, by the time it is in sight or perhaps in hand, by one error in calculation the wealth may hurriedly pass away and while we sorrow, others may rejoice who have secured the benefit. And if life is only for the passing of time in pleasure it will be as a burning house—the flames excite our admiration as they roll and wrap and reach above and grasp at every object

near. We stand and praise the brightness and the beauty, but if it should be our house no sorrow could exceed the circumstances—our property lost and all our labor wasted. So let us live a higher life and we shall more glory win.

THE PERSONALITY OF GOD

AS the Creator and Ruler of the universe, the personality of God we might disclaim.

We can not conceive of the necessity of form or shape to embody intelligence, wisdom and love, whose range is world wide and encompasses the universe, while spirit of the highest order may combine them all, with attributes from us concealed, from want of power to understand, such as are beyond the ability of mortal man.

The finite mind has no capacity to define the Infinite; and any attempt but ends in a defeat. All the light that man can possibly receive in regard to the ruling power of the world is from the objective side. To count the stars in the light of the shining sun would be no greater task than to estimate the attributes and possibilities of Deity.

Man may live his allotted time on earth and then abide in spirit life ten thousand years with an addition of ten thousand more, and at the end he would be no wiser in regard to Deity than when he made his advent here. Through all those long years of time a greater mystery would enshroud the subject, and a greater confirmation of the utter impossibility to comprehend the vastness of the Infinite.

It would be as reasonable to believe that a mouse or spider could comprehend the workmanship and nature of the architect who planned the house to which it gains admission, or for an angworm to try to teach other creeping things how the earth became its hiding place, or how the earth was formed, assuming that it was exclusively a habitation for its own kind.

Each species of living things has a fitness in the world and what is required by one is not, in every respect, just fitted for another; and when we come to man we find a broader field for him to work in and greater wants and necessities corresponding with his development, but when man transcends his own ability in his ambition to assume the task of defining the intrinsic properties of the Creator and proclaims upon his personality, he has outdone the limits of his mental power; he has assumed beyond his evidence, and the effect would be to lead his listeners astray and to weaken their faith in the majesty of the

Most High, and His infinite attitude is humbled by comparison with feeble, wayward man.

The mind of man has no power to comprehend in the least degree this great prevailing principle, including all law, all wisdom, all love and All in All of everything on earth and in the vast beyond.

And when he personates, defines, explains and expounds that of which he is uninformed, the effect upon the less pretentious class would be to lessen the depth of reverence and the sublimity of faith when he arrives at the familiar thought of God's likeness to himself, and idolatry would soon usurp the place of true worship for the eternal and everlasting God, and before the mind was conscious of its fall it would be bowing as the heathen before his hand-made god, or the Indian who worships the great Father who abides in the happy hunting ground where good Indians go after death to hunt and fish.

It is for man to practice the good he knows; to be obedient to the laws of love; to do to others as he would have them do to him; to be merciful and kind; to forgive the unwise acts of others as he would be forgiven; to seek the good from any and every source; to compare his actions with the acts of others, and when he finds his virtue weakened and his conscience seared, compare the injury done by him to the kind and just deeds of others and resolve to be more con-

siderate and refuse to yield henceforth to any supposed want or appetite, passion or selfish greed that may allure, but rise heroically above the weaknesses of human nature to a higher grade of thought; to the aspiration of being a man of truth, love and righteousness, and thus advance every day toward the precepts of Jesus Christ, the Example and The Way.

To follow in the line of justice with good will to all men; to listen to the gentle whispirings of the Teacher and imitate His course in life, would lead to the throne of peace, there to receive the inheritance of eternal life, light and love.

That an example could be granted as a guide for wayward man was the mission of the Saviour. He came to raise the human race from rebellious deeds and the rule of force; from the love of this world's wealth and the worship of material things, or images of any form, whether beaten out of metal or carved from wood or stone, or in the form of bird or beast.

Goodness has no outlines; virtue has no rule; love has no limit.

Seek the life of righteousness and in that atmosphere abide to broaden and enlarge in love.

Make all happy and bless every one, thereby making heaven here on earth, and dwell continually in the Father's house of many mansions, fitted for the different grades of spirit growth,

with each grade so constituted that, through the great progressive law, all in time will enter into the effulgency of that supreme love and perfection that man denominates the countenance of God.

JACOB'S LADDER

THE ladder of which Jacob dreamed is still planted on the earth and reaches heavenward, upon which angels descend and ascend as they make their visits to those yet living in the form.

Pure thoughts are thus transported from the throne of God to the merest child that lives, and messages from the souls of men are carried back as gems gathered from a mine.

Up and down the ladder spirits of the present day, as well as of centuries past, make their visits to the people of earth, bringing to receptive minds principles and truths that are noiselessly received and are given forth by speech and pen, unconscious of their origin.

The world of mortals and the spirit world are so united—so linked together—that very few, comparatively, recognize the intimate relations

that exist between the eternal spheres and the realms of time, all seeming to be filled by sentient beings without distinction.

Time is reckoned by earth's people from the rising and the setting of the sun, which serves the purpose to define the march of days and tread of years in which their mortal work is done; but in the world beyond the grave the great spiritual Sun is ever shining; there being no night, there is no time called day, but one eternal now.

No note of time is there required; no diurnal, no annual chronicle, except as spirit unfolds to deeper thought, as it expands in wisdom, as error is discarded and truth made clear.

The greater amount of love that fills the soul and radiates to others might be measured as the greater time, but the hand of avarice and the heart of greed would seem to be contracted so small and narrow that life is short, for time is always short where nothing is being done; but when the soul that is freed from earth conceives the thought that others are needing help, and as he brings upon his lambent wings the dew of refreshing knowledge and baptizes such as thirst for the waters of redemption, the lifting of his soul has been so great that years have been lived in a period very brief.

To live is to work, and as one directs his mind and thoughts to doing good it seems to shorten time as gauged by days and years. Generous

acts and kind appeals to the erring count more with Deity as a life-time than all the years that may be spent in mercenary gain and toil for earthly wealth.

It is good deeds and noble thoughts that make the man and emphasize his life. Thoughts are deeds in embryo. When humanity assumes the role of justice and deals out mercy instead of censure, and bestows the warmth of kindness and brotherly love upon the erring as upon the better class; when the meek and lowly spirit can take the place of opulence and pride, then there will be a greater recognition of the presence of disembodied souls mingling with the souls incarnate; then the minds of mortals will be in greater harmony with the angelic sphere and the communion will be more complete.

The sun may shine in all his brilliancy, but if the glass be clouded or coated with an impenetrable film the rays of light are obstructed and a barrier is raised against the law of light transmission. When the glass is clear the rays can penetrate and the objects beneath the transparent face are warmed and illuminated. So mortals can and do raise barriers that preclude advantages which might obtain from the intelligences of a higher life, who ever wait for opportunity to bless and cheer, and when they are accepted they bring the light of wisdom and the warmth of love. At times an open space is found, as

might be on the coated glass, when hearts are ready and minds are clear to receive the blessings stored away. It is then admittance can be gained.

Always ready, always willing hosts are waiting to shower the balm of peace and love upon the world's inhabitants for their everlasting good; to lead them up the ladder the patriarch beheld to glean from the Elysian fields the flowers of higher thought, and to encourage loftier aims in life, so that when the mortal must be laid aside and the immortal asserts its claim to dwell nearer to its God, the barriers may be removed and the ascent will be step by step, and the heights be gained amid the shouts of joy and praise; and the songs of gladness that burst upon the spirit ear of the new-born angel as it enters the higher sphere will remove the load of doubt and lessen the grief from parting with the old familiar scenes of earth and from friends there held most dear.

The wealth of love, the untold blessings all shall find in store will more than compensate for the pain they suffered here and for the loss of the world's material, perishable wealth which they had held so dear, even as their flesh and blood, and the soul will be at rest in the knowledge that all things left on earth of a material kind will be again called back to the elemental state, and that all who are in the spiritual image of the Saviour

must tread the path that He had trod, and that at last, through righteous living all shall bask in the sunlight of God, our Father, through the inspiring love of Jesus Christ.

A GLIMPSE OF HEAVEN

THE glowing stars are symbols of the good deeds of man, and every kind word and generous act is a star in his diadem. Every step man takes toward righteousness is one step more toward heaven, for heaven is not a station on his way; it is the kingdom of unsullied joy created by each one who participates in its development.

Men talk of heaven as a far-off place, a location with narrow entrance for the few to pass; but heaven is as wide as space itself, and is sufficient for the human family and for all the angels added.

It is a condition of mind, of soul rest, of satisfaction; an eternal home where all are blest; an atmosphere of peace and quietness; a conscious state that all, through good deeds and thoughts, create according to work performed, and to the blessings freely shed. Some call this condition Karma; others call it heaven, but the result of doing right, of being merciful and just is expressive

of the same, and what the appellation is adds nothing to the result.

All philanthropic work, all deeds of love, all forgiveness, all thoughts for others' good unmixed with selfishness, will bring us nearer, step by step, to that condition of mental rest and peacefulness which means heaven for the soul. And the greater the cross, and the effort made to help others to secure a better foothold on the side of good, the more luminous the light will be when the effort is reflected like the stars above, in the waters of the sea.

It is not the amount of money spent in doing good to others; it is the willingness to sacrifice the little one may have where help is needed, and if no worldly means is devoted to the helping of the helpless, the widow's mite may be in the form of words to comfort, and to encourage hope. Crumbs of bread may serve to strengthen some, where others may offer loaves with less effect. The star will brighten and enlarge by the thought and the desire to help the weaker, and perhaps, much deluded soul.

There is need of mercy as well as food. There is a want for love as well as bread. There are many ways of setting stars in the mental firmament, and the different size and brilliancy adds splendor to the scene, and in many instances the smaller stars shine the brightest. A greater fervor was developed in the process to accomplish some

form of good, and through the self-denial and hardships that were brought to bear for the result in view, the lustre of the gem became increased, until, perhaps, it really outshone the larger planets with satellites to complete the setting.

So none need hesitate if there is no gold to spare. A crust of bread, a broken garment or a kind, encouraging word will dart above, and there will shine as an emblem from the Source Divine.

INDISPUTABLE LAW

BEHOLD the wisdom of the Creator in all the wonderful plans of the universe, and in the movements of all therein. Worlds upon worlds revolving with unerring certainty through space, with suns and moons to add to their glory and their use.

Millions of stars of different magnitude, inhabited, no doubt, by beings suited to them, and order is maintained throughout by laws that developed coeval with their existence.

One little world like earth is more than the human mind can appreciate or understand, but when we consider the immensity of all the worlds under the control and jurisdiction of the great

Master Spirit, we are bewildered, dazed and confounded beyond a possible power to comprehend the vastness and importance of the problem.

There must be fixed laws by which all are governed, over which man has no control, and for one to presume that variations occur to meet the exigencies of one class of persons or of separate individuals is presuming beyond what would or could be realized.

These laws and plans could not be changed, revoked or nullified to suit emergencies of any species or race, whether in human form or of angelic mold.

The world called earth is equal to the support of her millions of inhabitants of the human kind, and innumerable species of less mental endowment, but necessary factors for the fulfillment of the great design; all holding their rightful place, and if all were clamoring for their supposed inheritance, rights and privileges they might conceive to be just from their various abodes, it would be an ineffective call upon the great Judge of wrong and right. Each living thing from shrub to man must seek for its own welfare the best it can, and one can and does help another through laws immutable and always in operation.

The lowest grade of vegetable life prepares the way for a higher growth. The disintegration of the grass and weeds fertilizes the soil and affords the requirement of the coming trees. The creep-

ing, crawling worms under the sod, through their varied, restless movements and dissolution give the earth a more porous and enriched condition, that fruits and grains may spring forth as food for creatures upon the surface.

This work goes on in an involuntary but lawful way. There is no extra provision to meet the inconvenience of any class among the world workers.

In the deep, broad ocean will be found innumerable living things, each preparing the way for a higher production. The lowest, if possible, might cry to God most pleadingly to become exempt from these formidable conditions which promise, if not thwarted, to destroy the whole tribe or species, but no change is made, the law is invincible, incontrovertible, and so on up through the many phases of life, until the human species claimed their pre-eminence, their vaunted superiority over all else the world produced, and as far as man knows, was conceived of by the mighty Judge and builder of all things.

Laws for mankind developed with his advent, and these are as inscrutable to the mind of man as the law for the production of insects or even the first vegetable development, and here among this great varied kingdom of the human race, with a consciousness, to some extent, of right and wrong, when we are oppressed or seem to be verging to the end of all success, our appeals to

the great Jehovah for some special aid or act of Providence in our behalf would be as utterly useless as for the worm to cry to God and plead for protection when the plow-share turns the soil and lifts it up from its hiding place to meet the blazing sun or frigid atmosphere.

Mankind with reason, perception and some understanding of physics should comprehend the situation and should know that he, in common with the weakest products of the earth, must meet the inevitable, and if he desires some change or some improved condition to add to his comfort and well being, the only way it can be effected is by his earnest endeavor to modify the existing conditions by the application of laws made apparent to his mentality, and if help is required and more strength and wisdom to accomplish the design, reassure his determination and work hard for the results, and through desire wisely directed, accumulated force may change the immediate surroundings, that he may perceive some chance to extricate himself or to remove the obstacles from his way.

Mankind and disembodied spirits work together for their mutual benefit. An appeal by or through strong desire expressed or felt may so affect the vibrations of the atmosphere and the etheric elements that the shock may be recognized in the surrounding world of spirits and through their aid the change may come by the

combined effort on the part of friends who recognize the earnest call. These are the helpers, and when the earthly being looks up in spirit and yearningly asks for aid, if possible the relief will come as the result of law.

“Ask and ye shall receive,” or be made to feel that all is well through the benediction of loving spirits, who comprehend the situation, and by the joint efforts of helpful hands their powers are increased, the hoped for blessings are made apparent and the exhorting soul on earth relaxes his mental tension and feels an answer has come, an assurance that his prayer was heard and that God will and does help him to be delivered from the trials of life that had weighed him down. The suffering from disease or the troubles that did sorely afflict him have been dispelled, all through the fulfillment of law.

Help has been given to mankind since the world began; and to the animal kingdom relief has come from spirits made aware of some great necessity for relief. Through the limited knowledge of the finite mind the response to prayer is supposed to come direct from the great Author of all, but the time will come—and it is not far in the future—when the truth will be revealed and such error will be swept away to perish among the many forms and ceremonies, beliefs and traditions handed down through the cen-

turies to be dispelled and discarded as a species of idolatry.

The human race will more tenderly rely upon the kindness, willingness and desire of the unseen world of well-wishers and co-workers with mankind.

A natural relationship between the two worlds will be established and much error will be removed and truth will take her rightful place. Then the "grave will give up its victory, and death will lose its sting."

WHAT IS MAN?

THE hosts of heaven come to earth to teach and guide the mortals here, for human beings clothed in flesh, sustained by material food and protected from the outside elements by raiment fine or coarse, are but the tenements, the living spirit, the spark divine which is the real I am, and this the essence, the immortal part, is the "All in All" of man.

The body is the shell, the cocoon or temporary garment of the soul, as the shell about the egg which is essential to the unfolding chick. We might compare the flesh of man to the green and

spongy hull that surrounds the hard brown shell of the walnut which holds the essence or kernel within. This hard, unyielding part serves the kernel as the bones form a framework of protection to the man, and the thin, brown texture that adheres to the kernel may be said to represent the astral form or spirit covering.

All of these surroundings are essential for the growth and perfection of both the nut and the human kind, and the comparison may be carried further. In some instances this green, soft hull, or outer covering, may be symmetrical in form and present the appearance of having perfect fruit within, but upon examination there is found beneath this normal exterior but an embryo of blighted fruit.

The same or similar phenomena may be observed in the human structure. The frame or material part may develop to the usual size, the features may be faultless, but the soul or spirit, the immortal essence may be dwarfed and crippled through some injury done by or through some parental influence upon which it must depend for good or evil results, as its growth proceeds.

No doubt but souls are often suppressed while in the body, when the avenues of growth or expansion are sealed before the birth, and must be more or less retarded during life. The rays of intelligence are barred from falling upon the

poor, distorted entity within, by the dark, impenetrable surroundings that check the spirit's advancement corresponding with the physical development.

The orchardist, to be successful, must watch the growth of every tree to insure the desired quantity and quality of fruit. The trees may grow, the limbs may spread out and leaves may crown each branch, but unless the fruit is desirable in quantity and quality the trees are useless and the question arises, why this failure? Why this disparity between the growth of tree and yield of fruit?

A scientific investigation is established to ascertain the inequality, and by application of the law of growth and yield there is a reward of delicious fruit in satisfactory quantities.

On the same lines must humanity be lifted from the gross material quality of sensuous life to the coveted position of exalted spirituality. There is much inquiry into the subject of how children should be educated to grasp the greatest amount of information in the shortest time, and what system of culture is best suited to this end.

All students of science, mathematics, music and art are relegated to the same code of laws with the hope of success in general advancement, notwithstanding the great difference in natural ability and acumen, to grapple with the mysteries of science or to plunge into the mystic depths

of art and music with equal success, making it impossible for all to excel, or even to prepare them to enter the arena of the lower ranks of hopeful novitiates.

The ante-natal influences being different and quite beyond the candidate's control lays the undeniable foundation for or against capabilities in one or another direction. And if the laws undermining the early development of the human species were considered with as much interest as the farmer takes in the increase of a desirable quality of stock, or the fruit grower in bringing from his orchard the most delicious and salable quality of oranges or apples, there might be recognized many great improvements.

Before the human foetus ever breathes the air or assumes an independent life, the prospectus is laid by ambitious parents for a specific and elaborate education for the coming offspring, whether there is an adaptability or otherwise, for certain achievements, but this most important period for the foundation of a future superstructure is almost or quite ignored as having any connection with the future welfare of the being, and the result of such neglect is so apparent that it would seem that the least gifted in mental discrimination could but discern the importance of an appropriate foundation for the desired end, and that there exists a great need of more earnest work in the direction of the primary conditions

of having the structure planned before it is built, to prepare the way for the growth of the superior beings, and that the germs or seeds of humanity be of a select and well-chosen character; then the after work of education would be a much less strenuous task for both the young recipient and the instructors; the specific advantages would be apprehended, and a marked advancement would be early recognized.

Under such laudable conditions the soul growth would be rapid, and spiritual charms would so far surpass the physical attractions that the latter would be of little importance compared with the higher phases of the gifted intellect, and unfolded individualism which would radiate the inner light to attract and influence for good, the unfortunately less gifted on their way to a higher and more desirable position, so that whatever environments they might encounter they could rise above them all.

In rationality of thought we may exclaim that spirit is the real and everlasting and that the material is ephemeral, existing for a brief time only.

The stately figure, the brilliant eye, the tinted cheek, the lips of ruby are all but passing charms which tomorrow may be faded and in a week's time that form, so much admired, may be prostrated and those sparkling eyes be dimmed, the cheeks of pink become like faded leaves, with

but few traces of beauty left; but the exalted spirit, the gifted mind, is the immortal part and will increase in beauty. The illumined soul will speak through every feature and will lift the thoughts of loved ones from the source of passing pleasures to the ever-abiding joys which have their hold upon the now and will shed their never-ending blessings through eons of time to come.

Ever redolent with beauty, ever charming beyond expression, is the cultured spirit lent by God to the child of earth for its protection, for its acquired experiences to fit it for riper years, when by the grace of God and through the power of Christ it is lifted higher to meet and mingle with the numbers who chose the better way and followed His precepts and example to prepare the path for all who make the choice to live as did this Son of God, in loving all and in being merciful and just.

TIME AND ITS WONDERS

THE ages continue their onward course and Divinity ruleth all with new and startling effects, including science and art, music and ethics, religion and politics.

Discoveries that are being made and are considered new are perhaps as old as the world's earliest stage, yet revealed, until man was ready to accept and utilize the wonders stored away and sleeping in obscurity; until a mind was prepared to be impressed with some utility arising from the mystic element or force, the recognition of which may have seemed a mere coincidence that something new and strange had met his consciousness, which at first had no special worth, but the circumstance aroused the latent energy of thought to study, to examine and compare.

Such work goes on everywhere and under all conditions, though obscure, some fresh revelation comes; some new thought develops; then some experiments and application is made of this new principle or power, and the jubilant discoverer journeys on in his explorations until he unwittingly brings to view some other phase which adds to the importance of his discovery, exhibiting the elements of greater worth, until at length he yields to the last or later plan, and quite discards the first conclusions. Then beneath all this a greater truth was hidden and some other use brought to sight, and still another, and so the wheel of time brings forth the new, or the deeper strata, until the last phenomenon seems to be the culmination, that the very best had been presented; but before this great genius lies down to the sleep of mortal death the world is all astir

about some other great discoverer and what wondrous benefits will come from what he, the last, has seen and done for the help of the human race. And now the acme is achieved; we see no need of more; another surprise would be a burden. What more, indeed, could we desire?

So, on and on through time without end, will science be called upon to explain how these great wonders ever come. In consternation wise ones pore over the wonderful results of this the last and the greatest manifestation of the marvelous, much beyond any human expectation.

The doubtful ones declare that man has stepped beyond his rightful claim and he is surely tampering with the mysteries of Providence, which is a feat too daring for mortals to attempt; they shake their heads and turn away as though the graves were yawning to accept such bold, unscrupulous explorers; but before their nerves are stilled, out bursts another circumstance that shocks the world as something more astounding and more uncanny than anything before pronounced, or ever found on record in modern history.

Another class of minds become aroused to think, and many who seldom use their brains may declaim in voices loud that evil is at hand; that demons are at work where angels fear to tread, as this new scheme is surely stolen from the

grasp of God to be used for some nefarious purpose to the ruin of the race.

Benjamin Franklin drew the lightning from the clouds by his simple kite—an incident for which the world's universal thanks now set apart a day to celebrate his advent to this world two hundred years ago; but Morse made application of this bridled force and lo! persons were enabled to hold communion with their friends by a simple wire upon which the harnessed current passed, and nations exchanged ideas and kept informed of their well-being or distress.

When this great problem was being settled and wires were stretched above our heads and buried in the ocean's bed, the populace settled down, the climax had been achieved and friends were greeting friends across the seas and learning of each other's health and wishing each other prosperity and peace. Then comes the startling news that Marconi had excelled, and through his late discovery had conversed with distant friends without a wire to carry the message.

Again wise ones shook their heads and shrugged their shoulders and declared there must be some mistake; that some deceit was being foisted upon the public to execute wonder and alarm, for surely conversation could not pass through the air without interruption, to a distance of fifty miles or more, as was boldly stated to be a fact. The incredulous, however, could not

be convinced that sentences could ride upon the atmosphere as certain as when carried on the wire, but before that genius Marconi let loose the mental strain he convinced the world that his predictions had culminated in a verity.

The world has been convinced and the genius of the discoverer is echoed throughout all the nations, and his system of wireless telegraphy is established everywhere. Now distant friends may speak and important affairs are being discussed regardless of time or space, and nations now shake hands with nations without a touch of palms.

Who would have granted credit fifty years ago to the problem of neighbor's talking through the telephone? That Madame could, while sitting in her easy chair at home, call upon the baker, butcher, banker and grocer and have all manner of orders filled; that visiting could be conducted through the telephone and not a sentence lost or interrupted; that marriage vows could be exchanged and courtship carried on in secrecy, whether the distance be five or five hundred miles away?

These are marvelous manifestations of discovery and inventions—the applications of nature's laws once beyond conception, but lying in embryo awaiting the touch of intellect to bring them into execution, and no doubt even greater

and more marvelous wonders are in store awaiting the magic touch to bring them into recognition.

POSITIVE AND NEGATIVE FORCES

ROSSES bloom in the midst of thorns. Brambles and flowers grow together. So life is interspersed with joy and sorrow; the latter supports the former and accentuates the pleasures.

The law of attraction and repulsion is everywhere at work. In human nature it is the same as in the pebble and the rock, in the ocean and the dewdrop.

However gross the substance or how ethereal it may be, the coming together and the parting becomes a verity, and through this ever-pervading law comes growth and development. Without these active forces continually at play, stagnation would result and general decay.

Life is sustained through the process of coming and going in the human system as in the flowers and the rocks. This action keeps up repairs and aids in all construction. A sameness of elements stultifies, stagnates and becomes a source of disease from which the body yields to death, whether tree or shrub, whether animal or man.

When these forces blend and are equal in their operation, health is the result. Life is prolonged, if not indefinitely, to a greater length than when a disproportion of dead elemental substance mingles with the living cells, causing them to perish and decay.

The body entire must undergo a transformation whether that form is mineral, vegetable, animal or human. This is one of the simplest laws of nature, the most prevailing course pursued, exemplified in the movement of the blood in the animal economy, and the capillary action of the fluids in plants; hence, good soil is necessary holding such elements as the plant requires, and if these properties are not incorporated in the earth the plant will fail to grow, but will wither and die, there not being enough material to take the place of what is thrown off.

No growth can follow with all the care of pruning and support; the plant will perish for want of nourishment. And so it is with all living things and all inanimate productions.

In the human family the facts are more apparent because more interest is felt in what concerns one's self, yet even here in the midst of all the apparent intelligence but very little thought is bestowed upon the why, the cause of, and the remedy for failing health.

If man could keep the balance perfect on the elemental plane, there would be but little suffer-

ing, save from accident or over strain of organs and tissues making up the physical domain, and when such circumstances do occur they interfere with the whole mechanism by disturbing the equilibrium of the forces, producing a constitutional irregularity; hence disease for want of proper elimination and supply.

Morbid, waste material collects at the most attractive parts causing abnormal growths, tumors and enlargement of some organs. Deposits that should not remain are developed into hardened masses about the joints or in the structures of the more vital parts, organizing into tumors or other false structures.

The lungs, liver, kidneys or other smaller but important organs or tissues lose their power to perform their stated duties in the economy of life, and when these functions fail, the constructive operations are forced to wait until the obstructions are removed.

The human, or animal elementary traffic is deterred from taking its usual course and the disability is realized through the means of pain or prostration, for the want of an ingress of restorative substance to balance the waste material. The equilibrium being disturbed, there is disease. Here is where humanity might maintain health and strength if these facts and principles were as well understood in reference to human culture

and protection, as in the work of horticulture, or the production of grain.

The blessings of health are so paramount to all other considerations, that no time or expense should be deemed a sacrifice to acquire the knowledge and means for its preservation or restoration.

While the spirit dwells in the body the tenement should be equal to the requirements of the tenant, or the object of life is frustrated. For the unfolding entity to dwell in a defective casement unfit for its expansion is to cause a cramping, depressing effect; crippled in its aspirations and thwarted in its attainments, it is disqualified by its environments to reach out in the various directions it otherwise could do.

The spirit, the sentient, intelligent factor in the make-up of man, the light and life of his being, is checked, restrained, and in an ethical sense is unlawfully subdued and robbed of its just claim, because the body fails to afford it the opportunity for the various benefits designed to enhance spirit growth. Not a growth in stature, width nor weight, but in wisdom, love, mercy and forgiveness of others who from similar causes have turned away from the righteous course designed for the soul's great destiny.

The spirit, the knowing part, the soul of man, to be forced to dwell in such a cramped, unfit position, might be compared to the mortal suf-

fering from a cramped position of the body or of any part being tightly bound as by a too closely fitting garment, or to dwell in a shelter where there is not room to extend the arms or to stand erect.

The soul rebels against such unwarranted restrictions, against such a narrow life, and like the butterfly in a glass jar, it struggles to be free. Like the germ in the seed of an apple, it silently waits for conditions that it may break forth into fruit.

The soul of man does battle for its rights and liberty that are justly its own, and through the unhealthy conditions with which it so often must contend the mortal gives way and the living, knowing self leaps into eternity where freedom is acquired.

Many times this unrest, this painful state of man prompts acts of self-destruction, thus rupturing the ties between itself and the mortal part in order to be free.

The spirit does not thus dictate; it is the mortal mind—that part that is conscious of the pain, the torture through disturbed conditions, the suffering day and night. The slavery of disease so blunts the understanding that impulse prompts the act to bring relief, even at the sacrifice of giving up the case of flesh.

To impress the minds of mortals with the importance of this life and how to shield the body,

how to preserve harmony and physical peace, or health, is a merciful pursuit and yields a reward of better living, better morals and a higher appreciation of the great Author's work for the proper fitness of the soul to enter spirit life and rise to higher realms perfected through experience that life on earth alone can give.

BEAUTY UNADORNED

THE work of the world should not consist alone of labor performed for the comfort and maintenance of earth life. The soul or spirit demands attention for its beauty and unfoldment through action and thought.

The one-sided experience of the ambitious commercialist knows but little of life in its true sense. To gain earthly possessions and to increase moneyed wealth, to enlarge and embellish earth's habitation or self-decoration, is not the most important pursuit for man's actual wealth, and it fails to develop much of life's worth in its true sense.

A tree may be carefully reared, the limbs may be artistically trained, the fastenings be of bright colored ribbons, and jewels be inserted in the

stalk and the branches; the earth about its root might be artistically traced, even to the injury of the outspreading rootlets to make the situation more attractive, to win the praise of beholders; limbs and branches be adorned by garlands of flowers and the trunk swathed with fine tapestry from root to summit; artificial flowers and bright colored feathers might add to the gorgeous array; but the value of the tree, wondrous as it may be, does not depend upon this outside decoration, which alone appeals to the sense of sight. It is the texture of the wood or the excellency of its fruit that gives the tree its actual worth.

It is the quantity and quality of the product that gives special value to the apple, orange and peach. Such decoration would not enhance the perfection of the tree nor give to the fruit a more delicious flavor; on the contrary, the effect would be to retard the normal functions by the diversion of the life forces to the support of drapings and jewels. So with the customs, styles and modes of our civilized nations.

There is much time, means and thought devoted to the external, to the appearance, and to the environments of the mortal, the perishable part, which results in depression and disappointment, retarding the spirit's growth.

The immortal soul is the true self, and may be compared to the fruit of the tree, and when this has the proper attention the beauty, grace and

loveliness can never be excelled by any of the adornments that art can devise.

The culture of art by the individual brings growth and symmetry of soul, but art applied externally to beautify and make attractive has the opposite effect.

The beauty and attractiveness of a little child is not enhanced by any external adornings. Ribbons, laces and richly embroidered clothes add nothing to its worth, but they, by comparison, detract from the natural beauty and sweetness so much admired in infantile life. Such ornamentation as is often selected to add loveliness to children would be far better fitted to embellish an inanimate doll or some cold, lifeless object upon which such an outlay might serve to render it attractive and to imitate, or rather to suggest the real beauty of life, whose soul beauty is wanting.

The round, tapering limbs, the dimpled shoulder and knee, the smooth, pink skin, the little pulsating hand with outspreading fingers, and the expressive eyes present beauty and attractions of the child that would put to shame the most elaborate and costly superficial adornings—and so with woman.

No outward embellishments can improve the natural woman, with health beaming in every feature, a clear, natural complexion untuned by any artificial agent; with erect, well-built body

outlined by the natural curves; with waist and bust developed, hips and back strong and free from pressure, and all the muscles unrestrained in function.

Woman stands as upon a pedestal, a model of art by nature cast, not to be excelled by the most classic sculptor. No skilled artist could portray in colors the picture of woman more beautiful and more attractive than nature yields.

The countenance beaming with kindness; laughing eyes undimmed by pain or overlit by artificial stimulants, the genial soul of woman plays its part in creating comely looks and graceful movements. The angel that dwells within peers through her features and molds her form corresponding with the freedom it can have, and beauty unadorned is the prize secured.

Free from sickness, pain or pallor, the genial smile would speak in tones unmistakable of the kindness of her heart and the true welcome she could extend to kindred or to friends; and to strangers there would beam a gladness that is but a forced expression where the burden of disease or fashion paralyzes the body and at the same time subjects the soul to an inferior expression through both countenance and words.

Beauty felt, as well as seen, is more enchanting than outward appearances, and such beauty does not fade nor diminish with age, nor lessen in power as youth yields to the sway of riper

years, but increases and strengthens in its force through life's experiences.

The more thoughtful class whose minds are susceptible to a rational poise, who look through the artificial and recognize the real, seldom see the superficial, it being of too little importance to attract attention; while knowledge of spirit growth dictates a different view by which to approach the absolute indwelling entity.

No outward ornaments can improve what nature has made perfect, and to which garments should conform to the individual figure for comfort and protection, irrespective of the opinions or dictations from the superficial, thoughtless class, or fashions umpire of parisian art as a la mode.

Each figure might assume the style best suited to the form, independent of public opinion or the fashion of the times, and more beauty would be displayed, more grace declared by the connoisseurs of dress than all the expensive, glittering jewels or gay attire that the changing fashions might suggest.

The untutored Indian in common with other races who make their abode in nature's wild domain, take much delight in beads and paint, in feathers and ornaments to bedeck their persons. To exhibit their treasures they pierce their ears and nose and there insert their baubles. With tinkling bells on wrists and ankles and even on

their toes, they make themselves conspicuous through their painted faces and limbs tattooed, with blankets of bright colors to envelop them, to satisfy their wild untutored taste; but as intelligence and reason come to their aid these external equipments gradually fall away, giving place to a higher reach of thought. They modify and reduce the gaudy aspect of their adornings and discard one by one the ornaments of earlier days and gradually conform to what we call civilization and prepare to meet with cultured men and women, whose habits and customs really differ but little from their old accustomed ways, whose opportunities have been much extended, whose minds have grappled with the mysteries of evolution and many phases of higher thought, but who still adhere to many of the early customs of applying color to their cheeks and brows, to the use of wings and heads of birds to decorate themselves, but who in time, in common with the early tribes will develop in their taste and judgment and will see beauty in natural gifts that can never be excelled by art or substitution, particularly when the attempt to improve continually ends in a defeat and they become convinced that beauty adorned proves to be much less attractive than nature in her freedom and simplicity.

THOUGHTS UPON LAW

BROKEN laws are stumbling blocks and barriers to property and health. The "straight and narrow" way is the only path that leads to glory and success.

Obedience to the legal statutes of the State or city gives precedence and lends character and confiding trust, and in a greater degree do we harmonize with the higher souls in spirit life and with Deity.

The trees must grow and flourish under the law governing vegetation. Soil moisture and sunlight are required for the ascent of nutrition to stalk and branch, and much more amenable are we to the laws that govern the physical as well as the immortal part, for health and the exaltation that may be gained through obedience to the laws governing both.

Law governs everything, the ant and worm as well as the more pretentious species. The earlier developments were doubtless gifted with natural instinct as to abiding place and source of nourishment. The earth with its dark and hidden recesses is a resort for many insects and creeping things.

The moisture of the soil and the grade of atmosphere are fitted to their existence and there from choice they would remain as being in their

natural element. If they are brought out by the turning of the soil in cultivation or from excavation, it is in natural obedience to law for them to turn in such direction as to be made secure again in their dark and damp abodes.

It is as natural for these living things to seek a silent dark retreat as for the flower to rise upon its stalk and face the sun. Each species has its like dependency upon the unwritten but imperative decree that governs it, and these laws must be obeyed or destruction will be the result.

Laws may be modified as organizations change, and all things are liable to mutation, according to environment and culture or through a process of training. All things in every kingdom are subject to change and improvement. The law here in the lower sphere is as potent and untiring as in the higher realms, and any abrupt diversion from the existing plan would prove disastrous.

Conditions must be gradually changed through a combination of circumstances leading to a necessity of modification.

In order to harmonize, conditions and law must develop coeval with each other. By this we see that as time progresses and decided changes come law unfolds something like the leaves of plants once hidden and unsuspected, but as conditions favor, new leaves are brought into action to suit the individual circumstance.

For instance, the chick and child are subject to a code of laws that are imperative during incubation or development.

These laws are suited to their environment while yet in embryo, but later, when they have outgrown such restrictions as their very early growth required, and are ready to come forth as independent lives, the law advances to another degree, or a law is developed corresponding with the necessity.

The rule holds good from generation to generation and no doubt will thus continue through all time.

The statutory laws that were formulated eighteen hundred years ago, or even one century would not be appropriate at the present time as the country has changed and the conditions are so different the legal statutes must correspond, and so must the mode of living, or discord would develop and disease increase where peace might rule and normal health obtain. As persons advance in thought, they must have room to act.

In earlier times the whipping post, the guillotine, burning at the stake and other barbarous modes of punishment were considered as just rebuke for violations of the laws prescribed. The seers, fortune-tellers and persons who presumed to be in communication with the spirits of earth's departed ones were in early times tortured to

death to avenge their disobedience to man-made laws.

Death was a certain penalty for such as dared to move outside the statutory restrictions of their day. As civilization progressed and more intelligence developed, the laws became more tolerant and the hideous tortures and inhuman customs have been relegated to the past and are now looked upon as barbarous and unfit means of reformation where Christianity prevails.

So laws, rules and customs do, and must change to meet the advancement of a progressive race. In christendom mankind can not be coerced, punished and condemned to death for freedom of expression, and "as man thinks so is he." His thought expressed is an earnest (?) of his coming acts, and laws must be developed corresponding to his liberal march of mind, or rebellion and bloodshed would force a change upon the statutes of our nation in keeping with more modern ideas.

We can not expect to crush out the growing needs of ambitious, broad-minded men and women. Liberty is what the nations want and liberty they will have. Equal education develops equality of desire and action. It was once considered a daring feat to speak the truth, but as the mind develops the general masses will concede that what once was ignored as wrong, as evil, will be better understood and eventually in

many instances will be considered right, and when truth is acknowledged and can be acted as well as thought, the results will prove that freedom comes from the living of the truth.

Through the rapid progress the world is making, new thoughts will come to mind which might be unwise to utter. The truth can not always be accepted when first proclaimed. It requires more time for some than others to analyze and ponder over new ideas before the truth is made apparent; so silence, under such conditions, is the better part of valor. The minds of many persons are like stunted vegetation—more time is required to arouse them to healthy action.

To scatter seeds of some great reform on ground that is unprepared would be a waste of time and would indicate but little wisdom; neither can we afford to practice or to preach what is much in advance of the popular mind, but little by little the truth must come, as the foundation is prepared to receive it.

The revolutions of time will be fraught with great revelations of opinions, with rules and laws for the regulation of the people. Every new thought audibly expressed or written is worthy of due respect and honest consideration, for we today may deny and despise what in the future we may favor and perhaps embrace as being correct. There is no stability, no fixedness, of mind or matter.

The laws of God are doubtless as progressive as time itself, and each generation has its rules for life; its laws are supposed to be established, perhaps for all time, but some of earth's present inhabitants may live to see such laws repealed as absurd or useless, and what at one time had been denounced as wrong may be willingly accepted and approved by the majority as best fitted for a progressive and enlightened people.

AN APPEAL FOR WOMAN

A WAKE and arise, ye daughters of men; the time has come when woman must gird her loins and sandal her feet; must unfurl her banner and prepare for a warfare against the injustice and oppression that is levelled upon her by the strong hand of political power. Too long has she borne the weight and struggled beneath the dominion of power based upon physical strength and the vain ambition of man.

The time is ripe for her deliverance, and she owes the debt to her sex and to the present and coming generations of both women and men.

Every child should be born into freedom, with no taint of despotism to soil its blood or to

weaken its brain. Every mother should be a free woman, to think and to act as an equal partner of man. Political oppression and selfish ambition result in general depression, as every civilized nation evinces, and will be emphasized as time rolls on, if a great reformation is not instituted whereby justice may hold her rightful sway not only with man but also with woman.

Intellect and intuition are essential factors in the great governmental scheme, and when one-half of the citizens are ostracized, are hushed in their claim to aid in the construction of laws and ordinances by which they are ruled and to which they are amenable as peace loving, law-abiding citizens, the injustice should be recognized and speedily overcome, or the walls of man's selfish building constructed to suit his personal ideas will crack and crumble, bringing chaos and ruin to the entire human family.

While one-half of the population is politically subject to the other, right can not prevail, for the foundation is evil.

The superstructure is built upon the moving sands of selfish pride, injustice and contempt, which in time will change when woman helps to steer the ship of state and rightfully adds her share of honest thought, her moral strength and the light of her keen perception.

Not until this necessary aid is joined to the present masculine power will better conditions

prevail in this or in other nations. Woman, the helpmeet for man, is ignored as a factor in the establishment of laws whereby the population must be governed for the peace and prosperity, the happiness and fame of the country.

It has not been the lack of brain or mental power that has kept woman down under the autocratic heel of man in governmental matters. It has not been her want of ambition that has kept the chain of disability clanking at her feet. It has not been her dull perception in regard to her forced condition that has stayed her onward march to freedom, but as the result of her great love of peace, her fond affection for her children, or the young of others, the household cares, the reversed condition of her thoughts in regard to the trusting love of him who holds her as his own; of men who all these centuries past and to the present time have played upon her credulity to the extent of almost crushing out her natural selfhood and assurance as to her rightful place in organized society.

The crisis is at hand, the portentous time, the ominous outlook for the world, through "man's inhumanity to man."

The men whom women had been taught were not only great in their supremacy of power, but were honest in their dealings with their fellow men, have too often proven themselves unworthy of the trust awarded them.

The selfish greed for property, the unreliability of words and dastard attempts to appropriate to their personal use the rightful property of others; the financial disturbances that endanger life as well as property, reports of which daily swell the columns of the press; the reckless sacrifice of life by the force of others or by self-destruction, should arouse women to a comprehension of the duties they should assume.

The terrible example for the rising generation; the insecurity of home and family; the number of ravished girls through passion's mad control; the lowering of virtue's rate through diminished wage for those who toil for bread; the outcry from hungry children and women left to perish and to die in crowded tenements unfit for beasts to herd—all this and more should stimulate women to positive action, impelled through the aspiration of their yearning hearts to do something for the uplifting of humanity, for the salvation of their sons and daughters and for others linked with them through the common tie of human brotherhood.

To be a woman, a wife and a mother means more than was formerly understood. The great import of woman and woman's work is not alone to live and serve, but she must hold fast to the unfurled flag of equal rights for all; and she must work and plan for the welfare of the race to

which she and hers belong, and lift her voice for justice, for honesty, for mercy and for love.

Woman must know that her self-sacrificing office in the reproduction of her race must not end at that important juncture, but strive that honor, truth and sincerity be the watchwords of the rulers and guides of the great ship of state, that the banner of universal freedom may float over the nation's broad expanse; that faith and trust may be built upon sincerity; that right shall prevail and justice be meted out to all men and to all women as equal citizens, as copartners in life and the mutual caretakers of the family of man.

THE BLESSINGS OF MISFORTUNE

THERE comes a time when old things are made new as well as a time for the new to become old.

Transformations are constantly being evolved for the advancement of the world and its inhabitants.

The decay of vegetation, the disintegration of rocks, the change in river beds, the decomposition of animal substance as well as the fall of na-

tions—all resulting in a greater degree of advancement in relation to material things and in the uplifting of the races by the exchanging and mingling of forces whereby the whole world goes through transformations for its higher unfoldment.

At the time of a seismic disturbance, a landslide or a tornado, the minds of the people are shocked and amazed, terrified, and, many times, crazed at the results of the phenomenon, but during the life of the same generation greater improvements will follow than had ever been conceived of by the apparently well satisfied people.

Cosmic upheavals change the earth's surface and parts that had been overwrought and made sterile are often replenished by a subsoil of richness never supposed to exist, and in the world of animal life a higher grade will present, and even with the races of men, great changes and improvements obtain.

All of the deluges and destruction of cities and towns, of houses and homes and of the people, will result at the time in emotions of terror, of suffering and sorrow at the loss of the loved ones, and of their belongings; but time, the great solver of problems and the great panacea for sorrow and woe, will, in less than one generation, prove to the survivors that great improvements have followed each special disaster and even in the loss of one's parents and friends; in the death

of the dearest and nearest; in the destruction of all the heart holds as essential, there is no waste, no real death, no loss.

The loved ones are changed in their form and condition, but identity is maintained in the world of spirit and all that are taken or subject to the transition are living as real as their lives had been upon earth. An ascension unexpected, came in their experience, a transformation from the coarse to the finer condition, from the mortal or temporary to the higher phase of existence; and they are all advanced to the position their friends and their kindred will attain at no very distant time.

If such changes did not occur; if the worlds were all fixed without possibility of modification or apparent destruction, stagnation would be the outcome. The earth's surface would yield all its richness, and vegetation would perish for want of nature's great fertilizing events.

The old cities and towns of a century gone would stand like deadwood in the forest, and the people of earth would all correspond with the fixedness of their homes and their houses; but as the result of some unexpected upheaval, the inhabitants stand a fair chance for a different order of work and for a great growth in thought through a forced degree of exertion of both mind and body.

The very brain cells are changed in the strenuous effort to plan and to improve; the muscles take on a more active life; the circulation is increased through a newness of action; dormant conditions are aroused to greater activity, and thankful all intelligent creatures should be that from necessity, if not from choice, they are compelled to arouse from their lethargy to meet the exigencies they are forced to encounter. These extremes might be considered as nature's great house-cleaning times, or the world's periods of repair. These unusual winds, tornadoes, and these downpours of rain, these washings and drenchings, these transpositions of earth into the ocean beds, and dry land to be seen where for centuries the ocean waves had incessantly surged, resulting in a change equal to the development of a new world built upon the refuse of the old one.

It stands for the human mind to grasp the idea that all is for the greatest good, whether it shall end in death, which is but a birth into another and higher existence and all this great modification, this mutiny of the elements, the destruction of wealth and life is not the result of an angry God, neither is all this a punishment pronounced for man's dark ways and deeds.

Conditions bring about sequences, and as in the material world, so in the realm of thought. The world is advancing all the faster and people de-

velop into greater perfection, more mental unfoldment and higher aims in life, which are evidences of a spiritual growth; and when great destruction of human life is heralded to the world, it is not that these who physically perish are doomed to non-entity, but that they, being cut short of this life, are the heirs of a greater inheritance and instead of a future non-existence their opportunities are magnified through their entrance into another sphere where every advantage is offered for the advancement into a life of greater certainty, of more rapid progress, and with fields of labor and of mental achievement never to be received on earth.

So, on and on each spirit goes from lower to higher spheres, at length through many changes and evolvments unexpected and unconceived. The spirit of the once mortal man becomes a permanent co-worker and companion of the highest and most loyal souls, mingling at length with the Godhead from whence all nature had its origin and its unfoldment, as the petals of the rose from the center to the surface leaf by leaf may fall; but the central part is the generating principle without which no rose could start and around which each petal holds its place until its use is spent; then the petal falls, to wither and die, to rejuvenate and start the seeds of another plant to grow through the fertilizing influence of its

composite parts. So from the Great Central Source all life has its origin, and to that Source all life must tend, world upon world, and life to life, without end.

HARMONY AND EQUALITY

WATER the earth by a downfall of rain; water the nations by the use of the brain. The world needs watering by the waters of life, and these are the result of peace, not strife.

If harmony of action could but prevail; if oneness of thought could be maintained during any attempt to reform or to improve the conditions of man, greater progress would be the result. But discordant opinions with unsettled ideas in regard to the best mode of procedure bring things to a standstill and lessen the interest of all the workers concerned. Through a preliminary education and a wise arrangement of parts, the minds of the people become harmonized and prepared to proceed with a work, whether it is for the convenience of a man in a physical way, or for the growth of the soul.

Concert of action and willing obedience to law constitute the basis of strength. With consideration all should have the basic plans laid out and

the principles logically presented upon which the work must stand, and each one be consulted whose interest is involved, so that the harmony of mind may be built up in the walls of political or moral structure to insure strength and endurance, as harmony of action and thought is a practical cement to hold the segregated parties in place.

While adversity accompanies the laying of stones if the plaster is friable through discordant elements that are used for a cohesive material; if the elements do not unite or if they tend to expand when to contract is the object in view, the plaster will take no decided effect, but will separate instead of unite and condense to hold the rocks or the bricks in position—and so with the work of the great political and social structures. The contending factors always at work under provoked submission leave any law or regulation in an unstable condition.

The mental plaster between the bricks of ideas shrinks from its place, leaving the wall in a movable state ready to yield to the wind or to the slightest mental earthquake, and the structure trembles and falls.

So with the unfitness of the material used in the moral and political mechanism of the world of mankind.

The people, the masses, should be thoroughly educated in the principles of government, and

each individual should have the opportunity to express his or her opinion regarding the basic principles upon which governments are founded. Then let the majority decide upon the code of laws to be accepted.

Such a regime would demonstrate actual democracy; but if the few shall rule while the many submit, there is no cement to the organization—it does not serve as a bond of union. There may be, for a time, an appearance of coalescence, but upon trial and experience discontent will manifest and a sundering of forces be in evidence, and the fabric falls to the destruction of all the factors.

The grand principles of democracy might be so deeply established in the minds of the youth of both sexes, that in years of responsible activity they could be as a reliable foundation to the upbuilding of nations in a knowledge of and a respect for humanity.

When the developing generations are made to feel the interdependency of the sexes and of all peoples, they will assume a very different attitude toward individual members of their own nation, and a sympathy and kindred feeling will extend to others, and to work for the good of all will be the impetus to success.

“To love thy neighbor as thyself” would be a favorable text upon which to build the necessary laws and rules for society, and when the world is

educated to that point whereby we recognize that the welfare of others is the foundation upon which to build for our own well-being, then a very different disposition will actuate the family of man.

When man can comprehend that woman has a place to fill by the side of himself in all the great questions and movements of life; that her interest is at stake equally with his own, and the welfare of her household depends upon justice and equality between the different members; that the daughters must be similarly educated with the sons to prepare them for the responsible position to which they legitimately develop, not only for the purpose of their own commercial achievement through some channel of labor but for other and greater responsibilities and positions for which they must be qualified whereby their views and convictions may be heard and their influence felt and their power acknowledged by their ballot judiciously rendered toward the installation of the most suitable persons to office for the dispensation of national or municipal duties.

Brothers and sisters and circles of friends should take more interest in discoursing upon the general welfare of the people, the taxpayers and the local machinery, making up the requirements for justice to all, that a more fraternal feeling might develop between the two sexes, that advice tendered from sister or mother may find welcome

reception in the minds of father and brother.

The voice of woman should be heard in favor of peace and purity of character. Woman should be acknowledged, not only as a housekeeper and cook and as a protection of the young as well as the responsible office of mother, but at the same time as a substantial advisor of her own sex and as a counsellor of man.

Her influence should be felt in the halls of legislature and among the congress of lawmakers, that her force of character may influence both sexes and all ages of people from the infant to the octogenarian, not only by her judicial course in life, but by the logic of her sentiments and the force of her expression, that she may realize the importance of her position, and that all may acknowledge her efficiency not only to bear, to rear, educate and conduct her household, but through her peculiar mental and spiritual qualifications she is able to exert her moral and persuasive influence toward the elevation of all mankind, thereby fulfilling her mission as a responsible being, a co-worker with man and an important branch of the great tree of life bearing many kinds of fruit for the healing of the nations.

MAN, THE UNSOLVED PROBLEM

MANY are the ways that God provides for the salvation of mankind. The human race, the last and most complex creation, with natural advantages above all other living things, stands today and always has stood as the greatest problem to be solved.

For ages back, ever since a record of his race began, the mysteries of his compound nature of body and soul, his susceptibility of angelic goodness and his liability to demoniac evil has been a problem over which philosophers have pondered and which scientists have tried to solve. Some exalted souls exist who seem to have had their start in Deity and others so depraved as if every fibre of being and the seat of thought took origin from satanic root, all of which has been a mystery since the race began.

The great trend of thought during all the ages past has been to develop man, both male and female factors, to a higher state of intelligence and to an equal plane of moral integrity.

From the days of historic Adam to the present time great intellectual labor has been spent upon the restoration of humanity to its pristine purity and grace.

That the sexes are essential to each other is unmistakable; that neither is entire without the other there can be no doubt; for the greater wel-

fare of each there must be a oneship of the two; that neither is a perfect being when isolated from the other is a proposition allowing of no doubt. Then again, that either sex is superior to the other need not be said; that one should physically or mentally control the other in the experiences of life would be unreasonable. To decide these questions one does not need to go back to tradition, nor to the ancient history of Adam and Eve.

To trace the origin of the twain is not the present plan; but in taking these two who represent the parentage of the world's vast number of beings in human form has been a work of centuries. To bring this phase of animal life to the present stage of elevation has been a tedious task, and to promote man to the promised state to which our example, Christ, attained, whereby we may execute the injunction, "Love God with all thy heart, with all thy strength, with all thy mind, and thy neighbor as thyself."

Notwithstanding the many promises, the human race has proven to be a stubborn factor, most difficult to control, from the early stage of savagery to its enlightenment from ignorance to an honest claim of absolute intelligence; and when his case has been considered from the primitive state to the present time, he proves to be a mystery too dense for comprehension; and judging from the progress made, ages and cen-

turies yet to come will not afford a satisfactory solution of the question as to who and what is man!

The docile animals which man controls, in many respects are more tractable than he who claims to be their master.

The human race with such varied talents, with organs adapted to its wants; with agile limbs and hands superior in shape, and unsurpassed in their ability, adapted to the execution of any required task; and every part of the physical body fitted to perform all necessary movements for his comfort and convenience, with unseen vital parts that work true to nature's promptings, even beyond the perception or conception of himself.

Thus equipped and crowned by intellect, by reason, by foresight and reflection, man stands an embodiment of mighty power almost unlimited for good or evil; whose intelligence is capable of responding to his loftiest flights of imagination, having power to calculate and plan for months and years in advance; to construct and apply to his use materials from all the known regions of the world; with faculties and advantages superseding all other living things, reaching almost to our conception of Deity and bound up with all this unsurpassed ability, this far-reaching power lies the opposite or elements of danger and destruction, falsehood and distortion,

cruelty and deception, evil impulses and demoniac power, all the traits and possibilities inherent in what might be termed the evil one according to tradition.

As we gaze upon a group of men and women as they congregate to hear a speaker on the street or to watch the ascent of a balloon, or the vibratory movements of a rising aeroplane, what a strange and varied picture would present if we could but reach the inner life of all these assembled. The dark and avaricious deeds in contemplation; the threatening assaults of others; the cool and cunning plans proposed; the treachery and deceit, the loathsome thoughts and dark desires, the morbid appetites and heated passions, all waiting for the opportunity of expression, like encased, compressed dynamite awaiting the propitious moment for explosion. Among the throng would be natures quite the opposite, whose ambition would be to benefit the human race individually or combined; to educate the young to high attainment; whose souls are bent on doing good; who aspire to the highest realms of mental light; whose cultured minds unfold like flowers of richest bloom; whose every thought is of an upward trend, yearning to grasp the lofty truths pronounced in the apostolic age as being possible until the inner vision may grasp at heavenly glimpses; whose lives compare with one's conception of angels of a higher sphere.

Then others, if we could but penetrate their inner selves where a mixture of elements operate to bring the two extremes together. Many, like a silver plate, are stamped with memorable events clearly cut and ready for study and reflection, as were the laws engraved by the finger of God upon the tablets of stone; yet, mingled with these superior attributes are opposite characteristics, as if the plates were turned and tarnished until the inscription becomes reversed and changed in every respect to correspond with the dictation of a fiend incarnate, and there lies another mystery to be solved. But upon due reflection we can recognize that conditions change through a rational procedure.

All this display of good and evil, of these opposite conditions, is a manifestation of the powers playing in multiplied forms throughout the universe and not escaping the invisible souls of men and women.

A human organization might be considered as auto-generator, and if man has the power to develop himself after the involuntary stage of antenatal life, it is presumable that his will and wisdom must be consulted and every vital cell that enters into his formation must bear an influence upon his coming years and character, on his thought, his actions, his loves and his attractions, whether tending to the right or wrong.

During the stage of infancy and irresponsible youth, the bud of manhood is shaped to bloom in form and color according to the culture and the elements consumed for its growth and power.

At this tender susceptible time of life the greatest care should be observed; care and training based on principles of growth and unfoldment to perfection in all living things with which we have to do, and the proper training of the germ or youth of mankind is of more import than all else with which we have to deal.

In the construction and working of machinery the novitiate must accept the initial steps with close discrimination; must study well all the parts and must comprehend their adaptation. Each part must be wrought from a special timber, cloth, or metal and where metal is demanded no other substance can take its place. Every point must be critically observed and every law must be obeyed; even if ten thousand specimens are demanded, no more thoughtless, reckless work must accompany the construction of the last than was indulged in the creation of the first, and all the work thus properly done, and all the care observed has yielded an untold benefit to thousands who were blest from the use of each and every product of such cultivated labor; and wealth beyond calculation may have resulted from all this exact and scientific skill; and yet, to compare the importance and utility of any such

commercial wares or their real value to the world, with the conception, birth and enfoldment of human beings, there is no parallel.

The advent of one human form with all the latent power within is of vastly more importance to the world than any one machine for whatever use it may be designed.

The coming of one infant to the world, let the sex be male or female, the influence for good or evil upon that child will bear upon posterity to the extent of generations. No one can estimate the amount of good or evil results arising from his or her own life or actions, which may be enormous; yet but little thought is given to this momentous subject.

To build a house and then to see where great mistakes were made, with some apartments much too small and other equally unproportioned in their elaborate design; in one case the ceilings so low that one could not stand erect, and in another perhaps so high that rooms above were much distorted, with halls and corridors holding unnecessary space, with no windows, or with outlooks so contracted that but little light could be admitted, and air almost excluded, with chimneys too wide and open, or none at all, would be an evidence of miscalculation, a want of reason, a lack of wisdom, and to the casual observer, would seem to be an idiotic attempt to accomplish something without any wisdom to direct, or any knowledge of the

results. Such useless structures would be a menace to the inhabitants and would stand as monuments of folly; distorted, useless and an encumbrance to the earth upon which they stand.

While in reality there would be an accumulated mass of material that could have been utilized for man's comfort and convenience if wisdom and cultured thought had actuated the architect. And yet, a thousand of such incongruous structures would not be equal to the distortion and evil results of one thoughtless, accidental, malconstructed human being; for the indwelling spirit of what under more favorable circumstances would have yielded a marvelous benefit to humanity through the widespread influence of a magnanimous, philanthropic, man-loving and God-serving individual.

In the conception, birth and development of the human family, as a rule, there is no more judgment exercised in the selection of parents, as to the state of health, temperament or mental adaptation leading to the important advent of human existence, than was maintained in the structure of unbalanced, impractical building up of material into what was called a dwelling house, and the result of such thoughtless reproduction is recognized in the multitude of incompetent, unbalanced minds, imperfect bodies subject to disease, who in their life's experience are prone to acts of cruelty, dishonor, theft and licentiousness;

who can not merit respect or trust from the more fortunate class.

In many instances, although the exterior might seem fair and financial circumstances might allure, and friends might suggest and favor the union of such for the parentage of a coming race even when consorted with a more harmonious and well-toned person, such a union would result in most unfortunate progeny, more to be deplored and causing more unhappiness and discontent than to accept for a dwelling place the dark, inconvenient, life-exhausting and undesirable structure as one's earthly home.

Never will the race succeed in rising to anything near its possibility of perfection, or to be truly civilized until generation is better understood and the laws of reproduction are comprehended and utilized in the development of the human race.

WEALTH WORTH THE SEEKING

THE waking hours of the morning are emblematic of the mental illumination after a period of darkness and doubt, when the Sun of Righteousness is lifted as by the hand of God from the density of error; then light breaks through

every crevice of the understanding and the ideas are brightened by the keenness of vision as the result of correct thinking, from the light of reason having gleamed upon the clouded perception.

Hidden away from the befogged and darkened intellect of man are everlasting stores of unbounded knowledge awaiting opportunity to be grasped and utilized as his own, when avarice and selfish greed cease to play the most important part in his conservatory of thought; when animal pleasures are relegated to the mere necessities of life and the real human qualities become recognized as the crowning gift of man's inheritance from the Father to the son.

When this prerogative is made fully known, the baser things of life, the lower propensities will be recognized as mere stepping stones to a higher and really human existence.

If a plant grows in a diverse direction and the roots continue their downward course to the sapping of the trunk and limbs of the nourishment required for their growth, the tree would be a failure, with no blossoms to indicate a coming fruitage, no wealth of yield for which the tree was originally designed. If such were the results of growth, no value would be granted to the unprofitable specimen; the tree would be uprooted, cast aside as useless and the earth made clear for a more successful type that would yield the product required for use and beauty.

So with all things that retrograde, that seek the lower plane of life and never yield one-half of the intended benefit through a stunted or distorted growth.

If this stationary or retrograding move were detected in the vegetable or animal kingdom there would be a search for causes, through a course of study of the natural laws for the growth of either, would be entered upon, that a commercial profit might be derived; but if no fruit developed and no increase of stock, the disappointment would be very great.

If the horse or cow maintained their powers to grow, to eat and live with no ability to draw a load, nor yield the hoped-for benefit, both would very soon be abandoned to make room for a more profitable claim, while at the present time and really for ages back there has been a dearth of man's actual capability and intended worth.

All natural products are capable of varied use. There are degrees of utility which may be recognized in every plant and tree, in every grade of animal life, and when the best is sought and cultured the evidence is presented without doubt or uncertainty.

In the ordinary affairs of life much is learned through unexpected incidents, as the suggestion for the application of steam, as a motor power, came from the lifting of the teakettle lid by the expanding steam, and the adaptability of elec-

tricity to the wants of man. It is so with all discoveries, whether considered from effect to cause, or through spontaneous action the attention became attracted, but after a glimpse toward usefulness presents, if any commercial utility were conceived of, whereby traffic could be increased, or moneyed claims enhanced, energy and labor would be centered upon its successful application, and no time would be lost in bringing into play the great advantage hoped for.

All this effort and mental strain for an achievement to enlarge traffic and trade with but little or no consideration as to the great advantage such an enterprize might confer toward the advancement of the real man within, as to his greater opportunities to extend his aid to the less fortunate, to redeem the overpowered who had thoughtlessly yielded to some habit that now holds the victim under absolute control, or for the support and comfort of the numberless orphans and sickly widows; for the education of the unfortunate criminal whereby he may be reclaimed and restored to the public confidence, and thus in many philanthropic ways to elevate his own soul to a higher and more comprehensive plane which would be a lever to raise his thoughts to a more elevated system of work than to the prospect of greater financial advantage of the newly discovered element or invention, the utilization of which contributes but little to the

exaltation of the human race when applied especially for financial profit.

Man's traveling opportunities may be enhanced whereby he sees advantages to purchase lands or to invest his ready wealth with a fair prospect of a great increase; his rapid flights from place to place afford greater opportunities to accumulate this world's wealth.

The upward movements far above the surface of the earth by balloons or aeroplanes affords an opportunity to view the scenes below and to watch the maneuverings on a battlefield whereby favorable positions may be found to discharge artillery for the greater destruction of the foe.

Electricity lights the way and propels the train with increased speed which shortens the time between the start and finish of the journey, affording more opportunity for financial affairs both before and after the journey. All of these advantages are of a material nature and aid him to engross his mind with a heavier load of business plans.

Every day of the week, with one exception, and almost every hour, is engaged with moneyed enterprises by which his mind is bound and firmly held to the material side of life, as to how his wealth may be increased, perhaps to meet the present needs, or how it may bring the greatest interest.

One achievement stimulates the desire for another; then to preserve his wealth from the grasping hand of others who are ever ready for a successful deal.

Whether a foe or a friend, if something can be gained by hasty action or by more extended time, he waits or hastens as the case may be. Like a hungry vulture he tears the golden flesh from off the bones of the helpless one not quite so well versed in the machinery of affairs as to secure the larger share.

So through all the grades of life from the military post to the founder of the church, from the contractor of a structure to the builder of the same; and on from one to another whose hands find work to do, even to the clergyman whose yearly funds must increase to correspond with the size, appearance and value of the church. Every attendant at such function must dress to correspond and go prepared to contribute to the funds according to the great outlay, even to the expense of bell and chimes.

Discoveries of ever-existing but latent laws and elements of worth should be appropriated to help the fatherless and the unfortunate, the aged and the blind, the crippled and the deaf. If women could be made comfortable and happy during life on earth without a great mental strain as to how life can be prolonged, as to how and from where the needed sustenance may come,

her offspring might be born with balanced bodies and brains well set, and every generation might in many ways surpass the present, and the man internal, the real "I AM," could claim from year to year a stronger hold on life.

If this world's work could be better done, that the mind might become receptive to the penetrable truths that so richly abound but from necessity are hidden from the material, groping intellect without time or disposition to grasp and hold as riches of more value than mines afford, the glory and happiness of life would surpass in every way all that man may grasp as material wealth from this physical plane.

EARLY MORAL TRAINING.

THE rippling streams converge to make the rivers. The seas and oceans are akin, as are the various nations of men, and the vast number of people are as streams and rills to the Amazon. There is no stream of water without a source and outlet. The largest mass of water must have a source from which to draw the elements for its continuation, and when this source is exhausted the quantity will diminish until

there will be but little left save dregs and slime which culminate in noxious gas that fills the air with poison for which there is no remedy save to flush the river bed with streams from other sources. Embankments must be removed, ditches be cut perhaps through miles of solid earth and rock, that waters from some other source may find their way into the stagnant, baneful, life-destroying reservoirs that once were filled with sparkling water to the brim and served for transportation and the pleasure-seeking multitudes.

So with human needs; when elements for health and usefulness are all exhausted and the dregs of ancestral lives alone are left, there must be an influx from other sources to compensate for the exhausted materials essential to life, growth and to intellectual activity.

Man's ignorance of esoteric causes of infirmity of mind and loss of vital force, is only equaled by his prejudice in regard to his failures and to the source of his supplies.

All other subjects relating to improvement claim his deliberate thought, save the real betterment of himself.

The topography of his country, the finances and growth of cities, the advantages of machinery, the application of discoveries to the economics of the nation or the means of trade and profit, all concern him more than his own wel-

fare regarding his physical and spiritual condition.

The plant is cultivated from the germination of the seed to maturity; it is irrigated, fertilized, trimmed, trained and relieved of all incumbrances, dead leaves, wilted blossoms and superfluous branches.

The chick, from selection of egg until a full grown fowl, is cared for that it may excel, but humanity is deferred in its many phases of excellency until near the maturing stage before active care is bestowed upon his own progressive powers.

There is a semblance of great interest through the erection of expensive structures and various grades of schooling from whence to garner lore through scientific demonstration and mathematical precision. Church edifices are erected and estimated according to their number and the moneyed outlay in construction, but the real education, the moral training and valuable application of lessons most needful are deferred and the first principles of candor, honesty and fidelity are too often laid aside for the substitution of quotations of eloquence, and music, for the presentation of character and doctrines of antiquity, while the inestimable value of every day truth, honor, respect and love should be inculcated in early youth; even from the hour of birth there is a susceptibility to culture which increases

with age and application both by precept and example, thereby laying the foundation of moral training as upon a rock secure, for honor, truth and justice, for which a richer reward would be sure to follow, than could possibly accrue from the training of the brute creation for utility or pleasure; even with an unfortunate origin, much improvement would ensue and each following generation would manifest the good results of such a continued, untiring course of education.

Faculties of moderate power develop in the direction bent, and unfavorable traits continually decline through their suppression and a wise and persistent course to subdue the selfish trend which, if left unrestrained, would lead to ruin.

There is no time to lose in the culture of the human race; in infancy the task might well commence—the encouragement of generous impulses, the rigid rules for truth, the early suppression of false statements, in every way to increase the number and strength of brain cells in the direction of honor, conscience and integrity.

The leaves of sympathy would bud forth and the wholesome fruit of a just life would be revealed in embryo and made more manifest as age progresses until honesty and truth would be the foundation of every impulse and generosity would have a charm. To be just and to do good would be a pleasure, while love for all things would unfold like the petals of a flower

with no sting of selfishness, no poison of hypocrisy to mar the character of the well born, the wisely reared and cultured blossoms of humanity.

TWO WORLDS—EARTH AND HEAVEN

THE angel world is in our midst and we are as one with it and all the difference is, we are clothed with more material substance from which they are disrobed and are more free.

Through our own organisms we build our bodies from the food and liquid we absorb and from the atmosphere, while they habitate themselves through their own thoughts and the effort they make to add to the happiness of others. This course for them is as essential to their development as digestion is for earth's inhabitants. The law holds good in both spheres but the results present a difference in the elements evolved. On earth the more physical form is required to compete with the elemental substances with which it must contend, while with the disembodied, the earth itself is changed and all material things have gone through a refining process which renders them more adaptable to

the wants of the ever-merging inhabitants to the spirit sphere, and each new visitant brings conditions which he unconsciously develops while a dweller of the earth. A comparison may shed some light upon this philosophy.

No mortal really knows just what the result of his food will be, whether he will build his body from day to day to just the same extent, or in the exact form that his nourishment induced last week or in the last twelve months, as the difference in shape and quality of the material substance of which his body is formed, will depend much, upon what he consumes and what the forces are that surround him. If he maintains a low condition, merely grovelling for his sustenance, and he draws that from foul, unhealthy sources, he will hold his form ingrained as the environments and material could and did afford.

If vicious thoughts were entertained and nothing but the lowest hopes were held; if degradation is his atmosphere for mind and body, both will truly manifest the course he has pursued. If the light of reason beams on him and the atmosphere of health is inhaled into his being and a springtime of joy breaks through his encased soul, the man will be transformed; his face will show the change; his flesh will be softened; his very hair becomes more flexible and the kind expression of his countenance will indi-

cate the change of heart and a change of molecules throughout his frame. Then when his friends of former times behold the transformation they will scarcely recognize the form or countenance as being the man of other days.

This law holds good in spirit life. If one is so fortunate as to fill a niche where he can smile upon a fellow spirit, and can evoke a smile from him, a little change to both has come; if he can gladden a lonely soul, whether on earth or in heaven, who feels deprived of all he ever loved and can induce him to turn his mind or soul towards things above and can divert his thoughts to a more generous and widened course, his whole being shows the regenerative work that has begun. And when his feet are planted upon more stable ground there comes to him a faith and confidence that buoy him up, and from the mire and slime of a lower life comes the grand aspiring soul transformed from what had seemed to be unredeemable in its earlier state.

So it is no myth—no figure of speech—when we say that “man is as he makes himself, either on earth or in the spirit world.” And this transformation is so rapid and so thorough, that a few years time will weave such a change that persons with whom in youth he may have mingled, will not recognize him as being the same they knew in earlier life; which again verifies the statement that “as a man thinks so is he.”

Thoughts, hopes, aspirations, all conspire to actually modify the tissues of the body; they lessen the constructive fibres or they increase their size; they control the vital forces; they institute noxious elements; they can eliminate baneful influences; they light the countenance from a sad or stolid caste to one of joy and hope; they change the features even to the shape of mouth and chin, the brows are raised or lowered.

The compressed lips of doubt and fear are changed, as hope and courage take their place and there is beauty now where the shadow of discontent once held a malignant sway. The form was bent, the hands were clutched and hardened, and every motion proved an effort, when with a different quality of food and an uplifting companionship, physical changes are perceived, in keeping with the more harmonious lives, until in time a shapely form is molded to correspond with the indwelling rejuvenated and regenerated soul.

As the developed chick breaks from its germinal casement, the shell, so the emancipated spirit leaves his earthly tenement and a new world comes to him from which he draws vitality and power with more ease and adaptability, than earth ever afforded him, and every wish and every thought has power to formulate and to apply, while to realize a wish on earth involves both expense and time, and there are often physical bar-

riers impossible to remove, as the body must bear the soul to points in view on earth. Aspirations must often be denied; while inhabiting the more sublimated form in spirit life, with a body quite as real, aerial flights can be performed with but few, if any obstructions, and the more exalted the disembodied soul may be, the freer is it to accomplish all such feats, and the apparent barriers are the more easily overcome in accordance with the law of spirit unfoldment, which depends upon the spiritual exaltation or the desire and ambition to increase in knowledge and goodness.

Power put into effect upon unholy occasions might lead to serious results. Knowledge however much desired and however commendable, may by misapplication increase opportunities for wickedness and crime, and, unless guided by the hand of wisdom, widens the opportunity for evil. So in the spirit realms restrictions must be exercised for good results in freedom.

Eggs will lie where they are placed and no harm will come from them, but when the chicks leave the shell they must be barred from flying into other yards and from picking grain from other cribs, so screens and fences are prepared to keep them in restraint. Spirits born to greater freedom must be forestalled from opportunities they might accept which would result in harm to both themselves and others, hence laws and regulations are established to guide the inhabi-

tants of the spirit spheres. Laws which cannot be transgressed without retribution and obedience are indelibly impressed upon each individual conscience, and this knowledge makes the spirit free to choose the right which bears the banner of success and unmistakable happiness.

There is no possible opportunity to escape the penalty of disobedience, while the greatest joy is an accompaniment of right doing. And by such a code of unmistakable penalties resulting from erroneous thoughts a picture of the after-effects is presented which repels the actions of the most hardened sinner whose life on earth was spent in evil doing, and leads him to choose to do the right in every case, when the result of acts become apparent.

HUMAN EXALTATION

THE sorrowing widow will find consolation at the feet of Christ. The tired and weary laborer finds rest and courage at the Throne, for God our Father is ever ready to bless and strengthen all His children, and when they keep in range with His illuminating rays they will feel and know that He is near and that the Redeemer liveth.

But when man turns his face away and hides the light from his half closed eyes, when his head is bowed to the god of mammon and all his ambition is to increase his wealth of gold, to satisfy his appetite with savory food and to gratify his passions through temptations that lure him from the straight and narrow way; when avarice and greed monopolize his thoughts and make him bold to act; when virtue has no charm and the sense of honor is banished from his soul, he closes tight the avenues that lead to a higher life and he excludes the light of reason and repels the grace of God. He turns his back to heaven and bows to the Prince of Darkness as his friend and guide.

Planted in man's nature is the choice to accept the higher law that leads to peace and harmony and to the Divine, while the other course in life leads to discord and continual strife; and mankind is so endowed that he has the choice to rise or fall as the mind directs. Were it not for this choice indwelling, he would be but a member of the brute creation, with no free will to act; he would be a mere automaton to be swayed to and fro, and more dangerous than the most ferocious beast or the most venomous serpent that crawls the earth, for with his intellectual ability to plan and make, to delve into the mysteries of nature, to be acquainted with the laws of light and heat, the wonderful powers of

electricity, the acumen and constructive ingenuity in connection with his destructive nature, with the immensity of his selfish greed, had he no conscience and no choice of will he would be a dangerous creature. Like an engine steamed and ready with no master hand to guide the movements of its speed, in its utter blindness of results, would tear the rails from the track and dash things to destruction, itself would be in danger, and all things to which its force were given; or like a ship at sea, steamed and ready for a voyage, if left to its destiny would recklessly pitch and roll to the destruction of every object met, but more particularly to itself—so man without the faculty of choice to govern actions, without will that is free to decide the better way, unlike the intelligent operator at the helm or rudder, would wreck himself and all things would be endangered with which he had to do; but with the use of this superior endowment, the rudder of the soul, this ever-ready guide directs, steers and holds the mortal ship upon the waves of life in safety when the winds of anger blow or the surging waves of discontent encroach upon the hull or deck. The conscience, that combination of faculties, that innate guide, should be ever ready to turn the ship from the rough and stormy sea to the haven of quiet rest, if so permitted by the intelligent will-power of the craft's wise captain.

Man is the crowning piece of God's great work-

manship, whose worth transcends all other life, all other objects of creation, not excepting the highest peak of the mountain range or the greatest wealth of the deepest cavern of the mighty ocean. The whole material world does not equal in actual worth the value of one inborn human soul. The shining stars above, the moon with her soft pale light, the sun with all his glory, nothing save God himself, can compare with the soul of man. So capable and so aspiring, so ingenious and so able to apply the laws of Deity for the advancement of his race and of the world in which he lives, if not of the entire universe.

The brute creation is lifted to a higher plane through the mental and physical influence of our race. All the known laws of God should be brought into practical use for the good of the world and its millions of inhabitants and for the good of worlds beyond, as co-workers of Deity and capable of an ascension to the dizzy heights of the Father and the Son. All else is as naught compared with the human kind.

Through self-culture, true nobility we may claim. Kings and queens by birth selected cannot compare with God's elected made worthy through a life of noble work in obedience to the laws established by the all-ruling Power, the Master Workman of the universe.

And as these superior laws are unfolded and are fully comprehended by mankind, a higher

growth of spirituality will be made manifest and more noble qualities will be evolved, and beauty, grace and power will be developed beyond our present expectation.

Will-power guided by wisdom and love will be a law more mighty than metal whether silver or gold; when conscience predominates, humanity will rise from its present uncertain condition to one of more reliability, as intelligent, God-loving, self-respecting entities, and the human race may stand as an important factor in the progressive movements of this great universe and as an essential co-worker with the Father.

SPIRITUAL AWAKENING

INSPIRATION is as distilled water pouring through a sieve of finest wire to fertilize the mind of the recipient to the power of thought, like the fine mist on a summer's morning to refresh the flowers, ere the sun breaks forth in all his glory, thereby preparing the delicate plants to receive the solar rays, as the growth and beauty of the flower is enhanced by these far-off elements when united in their action, even upon the tiny shrub that decorates the peasant's home.

Inspiration is always ready, as are the sun's rays to shine upon the whole surface of the earth, if not obstructed by the handiwork of man. If the humblest plant is left free to receive, it shares equally in the brightness, warmth and life as the most pretentious growth, and so with the illumination by the light of inspiration, if the mind is prepared to receive. The dweller in the humblest home is just as welcome to the rays of spirit light as he who sits upon the throne or makes a palace his habitat.

Inspiration is the light from Deity, the Great Sun of righteousness that fills the universe, and without stint or choice is ever ready to illuminate and brighten the humblest soul if the obstructions of fear and prejudice, of superstition and dread were laid aside and the mind was made bare and free; beautiful thoughts would be aroused to action and sentiments would flow from what was once considered a sleeping intellect, or one that had never given to the world an evidence of life and power other than the physical system might demand; yet there encased in that humble form are treasures of rare worth, and if developed through some culture and some opportunity would blazen forth to the surprise of the incredulous and uninformed.

All heaven is ready to descend to earth to water and to kindle into birth the little flame in the humblest homes, then as the way is prepared

through a better course of life, with nutritious food, warmth and comfort, cleanliness of habit and a word of cheer from friends or neighbors to assist the flowers of inspiration to grow, and from these denizens of crime and darkness, by choice the spirit would be freed and the natural goodness would unfold, bringing forth flowers of virtue, honor and trust.

The sun of righteousness is ever ready to penetrate where the way is made free, and thousands of God's children are today ignorant of their ability and may look with astonishment and pride upon the achievements of others, while within themselves there is far more to unfold, as the budding plant presents the fully developed flower and fruit when the roots are watered, the branches trimmed and weeds removed with a fair chance to the sun and dew.

To live as people should, with proper surroundings, with some thought for the interest and welfare of others, a gradual unfoldment would result for the world's great good, but while all thought and hope is based upon the material side of life, human nature is transformed and the superior personality that lies encased ready for expansion, remains in embryo even to old age, like the meat of the walnut in the shell awaiting conditions to burst forth into branches and roots, into leaves and to an abundance of fruit.

Then by planting and watering, by sunlight and free circulation of air, which conditions are required for the life energy to start into action and which if ignored or neglected there would never be more than a hard, rough, impenetrable shell which if in aggregate number would be a useless incumbrance to the land holder, but with favorable surroundings whether intended or otherwise given, a rich reward would come. If to rid the field of such hard, gross-looking objects they were plowed under the surface, as a refuge for the unseemly accumulation, in due time the field would be covered by a growth of outspreading trees, with branches and leaves and a multiplied quantity of nutritious and delicious material for man and for the animal kingdom.

In an accidental way many of earth's people, through circumstances most unexpected, burst forth from the life-long environments which held them in absolute bondage and they bud, blossom and bear the rich fruit of noble ideas, of thoughts and expressions that surprise and astonish the startled observers beyond their power of reason as to how such changes had come to these once stolid and seemingly stupified subjects, whereby such an illumination should be apparent.

The foundation of light, of love, of goodness and praise had existed in embryo from the hour of birth, perhaps for a half century or more pending the auspicious moment when the touch of the

spirit, like the rod of Moses, should awaken into life and set free the slumbering waters of the awaiting soul.

THANKSGIVING

UR God, to thee we do give thanks for all the blessings we receive and for this opportunity of social greeting which is a mutual pleasure for which we have much reason to rejoice.

Strangers meet through circumstances unexpected though by thy hand made possible, as are many other of the blessings we enjoy. We speak of these as accidents or as coincidences in the pathway of our lives, but to the more enlightened they are evidences of the goodness of the Over-Ruling Power who has a constant care for us and for all the products of both earth and heaven.

No chance circumstances overtake us on our way from the cradle to the grave, nor before our entrance to this transitory home on earth, and we have reason every day to thank and praise thee our Father Jehovah Jove our Lord. And well it is that, amidst the worry and turmoil of the thoughtless throng, one day at least, in all the round of days that make the year, be set apart for thanks and praise to thee our Father just and true.

That in our nation's thoughtfulness one day has been reserved from toil and thoughts of material gain, with the privilege for all to bow the head in love and praise to thee and for us to render up a portion of our indebtedness by considering the woes and wants of others. One day in which to praise and pray and to lift up the souls of the less fortunate brothers and sisters by some kind recognition, by a smile, a warm handshake or a word of comfort.

We know that thou, Father of all living things, wouldst have all the family blest, and these blessings must oftentimes come through earthly means as one child can help another, and that such a day as this might last forever is the prayer of the dear ones here assembled, that our hearts may be warmed to deeds of kindness and to words of hope for all we meet whether of kindred ties or such as the world calls strangers. All have a hold upon each other as the threads that make the cloth. One must hold closely to the other if we would weave the tie of friendship as was designed. One isolated thread can do but little, still it has its part to play in making up the whole, and if severed from the fabric the vacancy will show, and harmony is ruptured, which should not be; and now we join in thanks to thee, our Father, God! that we, this little group of loving ones, have in our wanderings met to worship and adore thy name wherever found, and to thank thee that

through the word of Christ thy Embassy, thy Son, we may look to thee, knowing that we may all be equally blest if we but follow His precepts and example in compliance with the dictates of thy word, "Love ye one another," be merciful and kind, forgive and repeat forgiveness, Jesus said, not only seven times but seventy times seven, or as we may infer, times without end; and now may the word of God be ever in mind and may peace and good will ever extend to all the peoples of earth, and may we so live as to merit the blessings of God our Father and the good will of not only our neighbors and friends but of the strangers we may never have seen, in the name of the Christ our Brother and Intercessor. Amen.

GOD REIGNS

ALWAYS know that God is near and that all that is, comes from the Supreme Ruler of the universe through ways and means provided for the intercommunication of the Divine with the finite beings of His creation.

The Great Architect and Builder of the worlds of life and beauty and usefulness so arranged the plans and structure that all of His tenants are in

direct communication with the Author and it is only as the way is closed through some disobedience of His laws there is any separation between the Father and His family. It is doubtless His will that all shall partake of the feast He so bountifully prepared and that all may come to Him as children to their parents go, for food and shelter. So may all the children of earth, with the same familiarity and freedom seek the Lord our Creator for wisdom, comfort, and rest.

It is the prodigal son, the reckless and regardless, that fail to realize comfort from this natural privilege accorded to all. The warming influence of the universal Parent is not recognized by the unfaithful, the unjust and wayward of earth. Like unto the children of earthly parents who disregard the rules of the household and declare their own independence by leaving the fostering home for a wider range of experience may, and often do, feel alone in the world and they suffer for the want of parental love and protection and thus wilfully disconnect themselves from the natural source of rest, comfort and joy that home could afford.

And thus to the great source of love, light and wisdom the children of earth fail to look for those blessings always in store, and truly, "Oh, Jerusalem, Jerusalem, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not."

The universe is the great household of the Maker, with all the wondrous appointments and blessings, everything and in abundance for mankind and the brute creation; nothing neglected, nothing forgotten; food and shelter for the ant and the sparrow, for the bird, and to the highest form of human intelligence.

The wonderful sun casts all his glorious blessings upon the air, the earth and the sea. No reason could formulate, no language could express the importance of this great god of day; never exhausted, never weary, always ready to impart to every nation, to all the earth's people, to flower and tree; the mountains are overcast by his warming rays, the shimmering ocean laughs beneath his light; so full of goodness, so richly endowed are we with everything that mortals need for happiness and joy. The singing birds, the chirping insect and the baser tones of the living things form a universal choir of never-ending music, with only rest between to emphasize the sounds.

All is here for us to enjoy, if we but obey the laws so framed, that we may learn the meaning and the importance of submission; for violation means an adverse course in opposition to the harmony and the welfare of the world's great plan.

Truth, justice, mercy and love, these are the first lessons for all to learn, and then to obey. As the stars are more effulgent when the sun's rays are lighting other parts of the globe, so humanity

should be aroused to the exercise of these exalted virtues when diverse conditions play their part.

It is no special evidence of an exalted nature to be truthful when prompted chiefly by personal interest, nor to be just when the act redounds to our own good fortune, nor to be merciful for the praise of beholders, nor to love when all is lovely. Adverse conditions have their part to play; they are as fertilizers to the sluggish soul that would wither under continued aspects of favorable circumstances. Energy, life, ambition and stern determination should take the place of languor, neglect and self-asserted ease.

There should be no weariness, no sickness, no early deaths; all these come from strained conditions, from neglected laws, from ignorance and want of energy to do or to leave undone what would yield the greater joy and serenity of happiness. A satisfaction far superior to temporary pleasure in passing an idle hour, for no hours should be idly spent in this great workshop of the world; and work should be a pleasure when the results are good.

Time on earth is brief at most, and while mortals occupy this sphere it is for them to improve the time, not alone in thought and labor for mercenary gain, nor to widen out an earthly claim as lord of acres and extended fields.

These are but temporary and avarice-building schemes that retard the soul's development and

weaken its hold on the better side of life, while to know our mission here and to wisely permit our inner selves to bud and blossom and to yield the everlasting fruit a lifetime here alone can give, would turn this earth existence to a never ending profit that fire could never destroy nor thieves break through and steal.

The riches all may enjoy are safe when stored away by improving the time of life; by securing knowledge from every source and then applying it for the good of others and not alone for self; by working for the oppressed, for the less favored of every class; by spreading the light from wisdom's lamp in places dark and sheltered from the glow of reason's sun and from a knowledge of the Christ, the living Star of Bethlehem.

The laws of justice from man to man consist of righteousness in all his ways. To honor and obey the living conscience planted in the soul; to deal justly with old and young, to give rather than to take from every one; that love should be enlarged and more freely spent as was the love of Him who came to earth full of kindness and sympathy, more especially for the feeble and oppressed, to help the lame and support the weak, whether in mind or body.

Help the widows and support the young whose lives are budding for the future, from whom great results may come as inventors or discoverers of mysteries yet concealed.

Treasure every life from conception to the grave as a God-given soul within which gleams the rudiment of light, by which the world will sometime be illumined to the enactment of greater deeds for the advancement of the race and from generation to generation greater things may come to startle and astound than did the miracles of Christ, according to the word that greater than these will be the deeds of them who love the Lord. No greater evidence can be presented than the works of such as serve the Lord, in obedience to the golden rule, knowing that God is ever present, and that every good and noble thought will hold Him still more near while unjust conceptions and maledictions widen the space between the Maker and the subject and the greater the separation the darker life will be and the more depressed.

Sorrows will deepen and darkness will be overcast, making life a hollow dream, a condition uncoveted and undesired, which came as the result of perversion, changing day into night and dropping shadows where sunbeams should fall.

All is reversed through want of knowledge that God reigns and that man must yield obedience to His laws which lead to the light of everlasting day.

MATERIALIZATION

WATER is a cleansing element, and Nature has provided a plentiful flow from various sources, and air, an unseen product, is required to sustain the life of all breathing things, even to the trees and plants.

These are physical necessities and the soul of man in common with the higher grades of the animal kingdom are spiritually sustained through an aura of spiritual light which feeds and nourishes the inner self of both man and beast.

When water is deficient, or air excluded from living things, whether animal or vegetable, both perish for the want of them, and with the human species and the more developed animals there is a constant demand for the light and heat of spiritual vibrations.

To the human eye air is invisible, but that it does exist, is manifest through chemical analysis and by its results in motion, as where heat has rarefied a given portion the rush of wind is evidence of an amount of force that attends such a circumstance.

That atmospheric air is essential to the life of plants and animals, as well as to the human family is made apparent by the effect of its exclusion.

The elements which compose the atmosphere assist in the structure of living bodies, and are conveyed to the material that makes them up,

that give the bodies size and strength; without such elements, as has been stated, animated nature would perish.

The more advanced in scientific lore have discovered the elements in unseen air that can be segregated and removed. Oxygen can be eliminated, destroying the practical use of air, and nitrogen, another factor serving an important part in reconstruction, has been eliminated as a distinct ingredient and a trace of hydrogen as a component part.

When these elemental substances are in right proportion, as far as scientists have yet made known, air can fulfil the use designed, but if any one of these composite parts should be reduced or increased beyond the normal standard, air would fail to yield the necessary results to either the animal kingdom or to plants.

It is possible that other properties exist in the surrounding atmosphere than these demonstrated elements to which reference is made, which also hold an important place as factors in the recuperative process, in the building up of bodies. The unseen world of elemental substances transcend the seen, in useful unfoldment of material structures, all of which elicit but little thought, because the generous production indicates a natural growth, so common that it evades inquiry or recognition.

The compounds that are formed from the unseen and unsuspected elements that ride upon the waves of the pulsating seas and the more ethereal realms of the atmosphere are potent beyond expression in the development of forms recognized by sight and touch, such as vegetation and the animal structures, as well as the mortal forms of the human species. These segregated, infinitesimal particles, unseen and as yet unsuspected which might be better comprehended as vibrations, may do more to aid in building structures than the most learned have yet conceived, although the facts are in daily evidence when we witness the effects of recuperation in the enfeebled form of man or beast when either are submitted to the freedom of outdoor life, with no walls of brick or stone, of wood or clay.

Vitality under such circumstances will often manifest a sudden rise, flesh will increase and general strength will rapidly return during this free atmospheric course of therapy. It would not be unreasonable to declare according to analogy and coexisting results, the belief that were it possible through any material means or a more close analysis than has yet been applied and perhaps quite beyond the possibility of mortals to accomplish because the facts lie outside and beyond the power of human research or physical demonstration, that the surrounding atmosphere may carry on its lambent

wings other unseen and unsuspected freight of active body building elements that incarnate with the living, throbbing tissues of the moving creatures with which the world is well supplied and which may reasonably be attributed to the salubrious atmosphere.

If the above proposition can be supported, and there is no evidence to the contrary, when this earth life ends it may be possible that other laws may be recognized as peculiar to the higher spheres. Laws exist which the mind of mortals could not recognize for want of power to transcend earth's domain of successful research, but theories sometimes lead to facts and it may be in the line of the possible that a disembodied soul may have access to laws and forces in his new condition and unencumbered environments, whereby from the immensity of elements that can not be lost, but that are ever existing and ever accumulating in the atmospheric sea, cast off from the ever changing forms of animal and vegetable life, the unencumbered spirit might attract and condense each element fitted to combine and thereby construct a form visible to mortal eyes wherein he might for a limited or a more extended time reside as in a garment suited to every part, and thus make himself manifest as a bodily equipped messenger of love from the spirit side of life, whose joy might be to reveal such facts to dear ones still here; or it might be the recon-

structed form of a stranger from the gates of paradise.

Such phenomena might harmonize with much we read of in scriptural times. The two angels that came to the vision of Abraham as he sat at his tent door, and so real were these personages that food was ordered for their repast; and the two angels of light that appeared upon the mountain of transfiguration in the presence of Jesus and his attendants, and many confirmations are there recorded of the return to earth of disembodied spirits robed as in their mortal flesh.

To be able to attract and then suddenly to scatter the elements upon the wind may be a prerogative that mortals may not attain, however progressed their souls may be, but which can be accomplished through an existing law to be applied in the future state, with all the ease and grace that mortals here may robe and disrobe themselves at will.

Finite mortals need not proclaim against what they may be uninformed, it would be an evidence of the necessity for toleration when pronounced objections are proclaimed in regard to what at the present time cannot be more than theory, to beings yet environed by flesh and blood, but to the translated stand as verities, as known truths.

That plants and trees do grow from seeds and bulbs, from the elements which ascend from root to branch is accepted as a law essential to plant

development, also that through the porous structure of the leaves and bark or the outer sheath of stalks, that material is absorbed and aids in the perfection of both plant and fruit, and yet no evidence is given that such material has been removed from the earth in making up the towering tree with all its leaves, its bloom and often its delicious fruit.

Although the tree may rise to thirty feet or more and branches form a living tent where animals and men may shelter from the storm, or from the fierce rays of the sun, no vacancy is discovered at the root, the earth lies undisturbed and is not lowered as the tree unfolds; not a grain of sand removed through all of this mysterious growth, this materialization of vegetable substance; and by a study of the laws of accumulation and exhalation in the kingdom of forestry, the case may be accelerated or retarded in accordance with the fixed laws for growth.

For encouraging the forces to hasten the growth, the soil must be freighted with life-sustaining elements, there must be moisture, sunlight and air; these are required conditions for growth, but if these are ignored and counter conditions prevail, opposite results are expected, the tree will bear no fruit and a general decline will follow until every vestige of life becomes extinct, and similar results would naturally attend an adverse attempt to materialize a human form or

the semblance of such, through laws unknown to earth's inhabitants, but when the adjustments by the angelic world prescribed, such as silent waiting, a shaded room, harmonious minds assembled, melodious tones from instrument or human voices, quiet and repose that from the associated group emanations may proceed to increase and condense, which a brilliant light would disperse and fail to yield a form.

A quiet, settled mind does much to qualify the process of concentrating the unseen elements or forces, or perhaps more correctly expressed, of controlling the vibrations whereby a form may be condensed, bearing all the lineaments of the personated soul who, with power of will and spiritual intelligence may walk forth as a living being, with features and expression to prove the identity of a loved one who may have long since been laid away and until now almost forgotten, through the busy whirl of this life's necessity; but now the old familiar smile, those loving words, that gentle but old time speech bring back to mind all the cherished characteristics of the loved one not dead, but living to a higher degree; an existence where the soul is free, where migration depends on will, where distance may be scaled by a deep desire, where memory holds her seat, where love is sifted out from jealousy and harmony is maintained, which is an important factor towards the soul's progression, a condition to which mankind may

look with hope and joy, to that heaven within the reach of all who so live on earth as to win in the prize by a wholesome conscientious obedience to the law "Do ye unto others as you would have others do to you," the fulfillment of which will lead to the future, with no dread of suffering, no impediment of flight towards still more exalted spheres as superior to this of earth as is the fruit of the tree to the bark or root, but only to be experienced after the more ethereal birth which serves as a gateway to the Eternal.

THE LAW OF REDEMPTION

THE sands of life run low to those who live for earth-existence only, but to them who look beyond to life eternal, the sands ascend and existence takes a different aspect. The future, though far away, is but the coming of another day, for time is not considered in the spheres beyond the earth's domain.

Years are not numbered, weeks, nor days; it is by deeds, by thoughts, by aspirations and by the worth of life that time is chronicled. To one time seems prolonged, while to another it is but brief, so much is accomplished that helps the

world below and worlds beyond, for spirit is not idle; earth is a field of loving work and the spheres above require the cementing influence from the plane below; like the woven cloth, each straw or thread connects another; however wide or long the cloth may be; the first thread has its use in holding others in their place and if the cloth surrounds a sphere and the sphere revolves each thread throughout the fabric holds an equal place; sometimes one thread lies below, again it lies above, as round and round the ball revolves, whether it be great or small, and each and every thread goes through the circuit and all are equal to the others. And so it is with the ever-revolving spirits of earth and heaven, and at every revolution the sphere expands, admitting other spirits and other bands, both on the inside and the outside of the sphere. There is a change from one to the other, for the sphere is not a compact substance but an ethereal space and in and out and up and down the entities proceed as the conditions will allow, as the desire may prompt and as the unfoldment will sustain.

In the world of spirit there is no degree fixed and established for an entity to inhabit, or to accept as his or her particular position, but the revolutionary scheme allows all to participate in the course, according to the ability to rise or fall. In some respects one spirit or a band of assorted souls may pass to a state of light to

which their natures are attracted, but in all respects they may not all be equal to the ascension, therefore they will naturally tend to the place for which they are best fitted, to temporarily abide, until more light in that direction allows the intermingling of the same to positions heretofore by them unoccupied.

As an illustration, all spirits are not the same, any more than is there a sameness among the inhabitants of earth. Those who are exalted in some respects may be deficient in some others; those who may be luminous in many phases of unfoldment may be weak in others. Music may be an almost unknown qualification, so when in the onward flight with congenial souls in one direction, if those souls do not harmonize on the music plane there will be a separation when that plane is reached and while the melody of notes attracts a large number of entities, others leave the music sphere for that of art or philosophy, or some other plane; and others fall into the place made vacant and no discord or deficiencies are felt, but in time all of the innate faculties and aspirations will be unfolded until the spirit becomes so rounded and so perfected that any sphere becomes appropriate for all who permit themselves to look ahead instead of backward in their flight.

The superstitious belief of generations past provided that one class of spirits were doomed to everlasting punishment by non-consuming flames,

and that another arose direct to God who sat upon His throne holding in His mystic hand the wand of separation, bidding some to rise triumphant to join Him as His right-hand helpers and companions, while others were doomed to everlasting suffering lost from the sight of the Redeemer through their misdeeds and an erroneous conception of what would make them happy.

This doctrine was based on man's assumption that the God of the universe, the Father of every nation and of all the worlds suspended in the realm of ether possessed no higher conceptions than one man attributes to another. Man's ideas of heaven were as absurd and as erroneously contracted as his ideas of reward for justice and punishment for his delinquent brother.

At the time rewards and punishments were first ordained, they were in accordance with man's contracted views, based upon the brute or animal plane, for the want of intellectual expansion, but gradually as man developed from the physical to the spiritual, from the lower to the higher grade of life, more rational conceptions of justice were entertained than that the so-called Jehovah sat in stern authority upon the throne of gold, an austere, cruel, domineering Deity, an autocratic ruler, with drawn lines for one class that reaches his standard for man's salvation, while the other who had not yet gravitated to the line of his

demarkation was shut out from his mighty presence through all time to come, but that He is now changed to a God of love, mercy and forgiveness, a Father over all living entities whether insect, animal, or the human family; He is Supervisor over his entire domain, and is conscious of the universe and of the varied and many times adverse conditions attending human existence from conception to the grave.

The increasing desire for more, to accumulate above the natural wants, develops into a love for earthly things beyond all reason, even to greed that leads to dishonesty. Avarice develops, jealousy unfolds, and hatred buds into a flaming sword defying all aggression or opposition to the rapidly developing passions of the human mind, all of which are held encased in the organism and are important factors in the establishment of the developing forces under the law of generation.

We know that the innocent, unconscious spark of life entering upon the plane of individualism has no power, no knowledge for self-protection from the evil results of such an origin; that the physical and mental organizations must unfold as they are conceived and involuntarily nurtured, whether the conditions are or are not favorable to the desired grade, and that environment, example and tradition with untoward training must to a great degree control mankind.

Human thought and action being subject to unfavorable impressions must necessarily yield to the irresistible molding of such adverse conditions, and the victims of such an experience must be redeemed, instead of punished for being in a condition from which they had no power to extricate their bodies or their souls.

A God of vengeance He would be to close the doors of His mighty mansion and turn His face away from all the unfortunate ones who would have been born as angels of purity and light, had conditions over which they had no control been favorable in the development of such natures.

The tendencies of life, whether for good or for evil, are started at the time of conception and are then nurtured and built up day by day according to the life of the parents and even back to the third and fourth generation the unfavorable links are connected, and then at the end of such unfortunate lives, however evil the thoughts or unkind or wicked the natures, a merciful God in His wisdom and love would have for the future some plans of deliverance, and through His inscrutable laws beyond all contradiction, all finite decisions and consistent with His perfect love, supremely divine, there is, there must be a self-imposed retribution, and by the process of evolution all will be duly delivered and will become subject to the purifying rays of the unobstructed sun of grace, purity and wis-

dom. And the darkest and most wanton souls of earth will, as the great wheel of justice and mercy revolves, be brought to a knowledge of what wrong-doing is, and will, in time, be illuminated by the light of reason and by the fullness of love, eventually to become as co-workers with Christ for the elevation of humanity, all to the glory of God.

CHRIST THE TEACHER AND EXAMPLE

THAT Christ should reign today is as necessary for the welfare of the world as it was in the centuries past and all through the great lapse of time from then until now. The star of righteousness more than two thousand years ago was promised and it arose to remain in evidence of the Christ principle required. Since the world's inception and through the evolution of laws and condensation of the elemental substances, the concrete form of man was, through the natural law, projected to the perception and recognition of the world's people as the personation of God or Goodness.

The human mind must have tangible evidence of a pronounced problem or asserted fact and this necessity for ocular demonstration does not arise

from any unusual mental unfoldment, but on the contrary this demand for the personal contact, or recognition through the animal senses, is a substitute for spiritual perception, and is a lower form of evidence to established belief, while to the spiritually unfolded the same principles or laws of the higher development for mankind are recognized as spirit growth, in all of the phases pertaining to truth, justice, mercy and unchangeable goodness. To such no material form is necessary, but to the contrary it rather detracts from the glory of Godliness.

In the course of the world's development an example might be given in the growth and fragrance of the rose. During the early stages the elements are concentrating from earth, water and air to form the root, stalk, branches and leaves. No amount of argument would convince the understanding until an ocular demonstration was evolved, that a beautiful flower would eventually expand upon the end of each branch with color to equal if not excel the varied hues of the rainbow that arches the heavens; and that a perfume would be exhaled from the rose's bright center that would surpass the most fertile imagination; that it would not only cheer and awaken admiration but that it could be condensed and utilized for the health and comfort of nations. Such a conception could not be entertained by the stolid intellect of man until a demonstration of the

actual flower with its wonderful unseen essence poured out upon the air, was recognized by his senses of sight and smell.

So with the Spirit of God. Although everywhere to be found, not a tree top nor a niche in the rock but the power of God is instinct. In the leaves and the root, the branches and the flowers there are divine forces at work, and it is the same in every insect and bird, with every moving creature on the land or in the sea, in common with man who is the most resisting and incorrigible production from His prolific hand, who could not be made to recognize the laws of justice, the mercy and goodness of God until the flower of the human race could be condensed into the form of One of their own kind, a form to be seen, to be touched, to be as one with them, with features of human design, with hands and feet and all the formation given to each and all of the human race, with beauty and symmetry, with grace and comeliness of form which could be made apparent as an unmistakable entity, differing only in His great flow of universal love, with unspeakable kindness to the entire human family; in virtue and honor, in wisdom and truth a personation of Deity, whose love is unbounded, whose justice is unceasing, whose forgiveness is endless and whose compassion extends to all nations and peoples, not only of earth, but of all the worlds of the great universe. This is the God principle

incarnate; to walk before men, to dwell in their midst, to fraternize with the sinner as well as with the saint, to teach by example and awaken by precept, not claiming more than others might gain by looking beyond and above earth's temporal pleasures and profits to a higher position as teachers of men, as advisors of women, as care-takers and friends of dear little children.

From time to time there had been wise men and good men who peopled the earth before the coming of the Star of Bethlehem. From time immemorial such evidences of power in minor degree had partially supplemented this need in the personages of Buddha, Brahma, Zoroaster, Socrates, Confucius, and others of rare talent and spiritual greatness.

In all such instances the Infinite was duly presented in accordance with the fitness of the organization, while in the "Son of Man" known as Jesus the Christ, a fullness of the Godhead gave a more emphatic expression, a more definite stamp, with a more soul-inspiring effect. Though born in humble quarters, where animals had feasted or fasted, the Child of destiny assumed entrance to this world from a childlike mother of spotless purity. As an infant in that far-off land of promise He came to the world's people, but to Him childhood was but a brief period, when at the tender age of twelve He was associated with the law makers and doctors in the temples of

learning and early commenced His ordained duties in obedience to the dictates of His Heavenly Father.

These early teachings of Christ were pronounced as genuine gospels from the fountain of wisdom and love, and were graciously accepted as the words of Jehovah through the form of His spiritual Son, who was acknowledged as superior to all preceding teachers, however endowed by the wisdom of God.

Although opposition existed, Jesus the Christ was worshiped by many as the promised Savior of wayward mankind, whose example and teachings had not been excelled by any of the saints or philosophers of historic renown.

So marvelous and superhuman were His words and His works that He startled the wise men of the East in the fear of His promise to reign as the King of the Jews.

And after His fame became world-wide and pronounced He, the man Jesus, was betrayed by his own people, captured and maligned, tortured and spat upon by the envious populace who urged his removal, and at length his mortal form was raised to the arms of the cross and there nailed between the forms of two thieves.

He was mocked and jeered, was smitten and taunted and forced to accept the wormwood and gall from the hands of the idle spectators and there left to die. But it was only the mortal, the

earthly part that gave way. The spirit, the living God heretofore indwelling was made free, with the liberty of a universal range. The spiritual body gained greater freedom than could be secured while an indwelling entity of a corporeal form.

During the material existence of Jesus, much had been promised for His disciples and their converts. The wonders He performed in the majesty of the Divine were vouchsafed to earth's inhabitants if they would but accept the truths that were by Himself earnestly and tirelessly proclaimed.

If man would but trust in the Father and seek to "do unto others as he would have others do unto him," if confidence and faith in the Creator of all could become thoroughly established, nothing would be impossible.

The walking on the waters, the stilling of the waves and winds, the healing of the sick, the reanimation of the dead, the casting out of unclean spirits, and the uplifting of mankind to a conscientious existence, nevermore to fall, could all be accomplished if the mind could be centered upon the All in All as a guide for intelligence, wisdom and goodness.

It is to the honor and praise of Him who came into this life as a mediator, an example and teacher, that we, in all Christendom, who cherish the principles taught by Him, and whose name we

assume as Christians, universally commemorate the twenty-fifth day of December in praise and gladness, in joy and love, as being the advent of the Savior of men into this world, who accepted all mankind as His own through the power of the Father, the Author and Supreme Ruler of the universe, of whom we are the just heirs, and joint heirs with His immaculate Son.

SUBSTANTIAL WEALTH

YEARS roll by and accounts are taken as to what the past year in its lap of fullness brought, and as to what has been removed from the garner of wealth, and as to whether much or little remains.

With the worldly minded, to this result there is much attached. But in the annual calculation as to what had been gained in mental improvement, in spiritual growth, in becoming more of a man or woman, these most essential acquirements may be forgotten; yet they are of the most value as to the permanent wealth the past year has afforded.

Life on earth is for a purpose and might be compared to the school days of the young, as a preparatory stage for an important epoch in the

future, when they rise to maturity and must do battle with the world. Those school days make ready for the great competition that awaits an advent into the world's commercial arena and into a successful social position.

Earth life is not a mere holiday, an idle vacation for the fortunate possessor; it is the time for important qualification, to be likened to the roots of a tree as the support of the body, limbs and branches in order that fruit may result. Life is not merely existence, to enjoy the daily events that arouse the heart to greater cheer and awaken a thrill of joy; not alone to appease the appetite and to respond to the claims of the various senses, all of which to a degree are essential, but more properly belong to the animal plane, to which mankind too often holds an unyielding grip, even until the mortal ends in death.

The human race in general is not aware of the great possibilities in store for all who live in accordance with the higher laws, involved with the lower. In the superiority of man's nature, his more varied faculties give him a wider scope for action than the brute creation, but all of these animal instincts, to a degree, are necessary for physical maintenance, and to the higher nature serve as fertilizers for the soil of actual life. However, to live with no higher object than to enjoy these earthly pleasures would be to claim animal enjoyments as the chief object worth the living,

bringing human nature down to a level with the brute. We should, therefore, lift the soul above, that we may be able to see and recognize the two conditions. The one alone appeals to the senses and carnal propensities, and does not, to any great extent, unfold the germ of actual manhood of which we boast as being of a higher grade than is looked for in the brute creation.

The human race delights in its claim to a superiority over the things that crawl or fly or such as bow their heads to the level of the earth to gather food, and walk with four members instead of two. We of the human kind have form and shape to a greater advantage, with heads of different mold, with more gray matter making up the brain, which is a proven fact essential to intelligence, whereby man has the mechanism for thought and reason, for meditation and calculation upon not only the minor subjects of life, but to penetrate into the more obscure problems.

Man is so organized that he can feel for the woes of others and can enter into a fellowship of sympathy and oneness with strangers as well as with his own friends and kindred. He can apply his reason and deduce a correct inference before the cause is put into operation, or if the facts present he may, through a process of reasoning, arrive at the cause of results although hidden from the less developed minds.

Through a process of brain action man may discern the different intents, motives and qualifications of individuals, and, through his mental aptitude learn the laws of construction as well as of destruction; why some are weak and others are strong, why some are timid and others are brave, why some can analyze and foretell results while others can see no further into the future than present events indicate.

The human type is subject to elaboration of mind and physical qualifications, whose possibilities are hidden from his own perception, and it is only as more power is developed through his will and acquired application that new faculties are manifested, that he can reckon on being above the higher grade of animals. But upon consideration he will discover that, although the master of all things below, he the inventor, the builder and the adjuster of means to an end, is himself physically but a living mechanism, subject to injury or improvement in common with all other mechanical enigmas that may be applied to his convenience in the world of art, economics and commercial affairs.

In the construction of an engine for locomotion, much thought and time is given to speed, strength and endurance of the various parts, and to all the required modifications and regulations for increased or diminished speed and safety; so in the production of heat and light from the differ-

ent sources, through his genius made applicable to the various purposes required, whether to remove the ripened grain from the field, or for transportation to distant parts.

In all the industries and mechanical operations perfection is looked for, and through effort can be attained. Step by step the object is gained through the consummation of time and persistent thought, and all manner of conveniences are projected from the toy-like mouse trap to the successful construction of the wondrous aeroplane, all of which is a repetition of undeniable ability innate in man. But in his mighty chase for all he can procure through the many inventions, construction and temporal achievements for his commercial gain, his physical comfort and enjoyment, he forgets his own true personality, his indwelling God-like power which stands amenable to encouragement or defeat through his properly trained and safe working mechanical organism with self-generating power which is susceptible of change to a greater or diminished action. Upon its degree of perfection the health and endurance of this vitalized machine of intelligence and wisdom depends, an instrument of unspeakable worth and susceptible of a greater range of ability than all the non-vitalized inanimate constructions that can be devised by the most ingenious and skillful inventor, all of which are the result of the indwelling, innate deific power.

Man should pause, in his wild, ambitious career, to reflect, to settle his thoughts upon himself as to what he is and how he is constructed, of the delicate tissues that are so wonderfully knitted together to make up the body which is not a unit, but a complication of nicely fitted parts composed of varying elements gathered together into definite shape and proportions, and these into the structure of organs like the well-regulated members of a common household, or the various parts that form an intricate piece of his own handiwork. All of these organs and tissues are wonderfully adjusted, depending for their existence and exact working power upon a certain coalescence of elements proportioned and adapted to their special use in the complex economy of the body, and every movement to which he is subjected either increases or diminishes vitality. Even the act of breathing is accompanied by a destruction of tissues and a disintegration of some important factors of the physical domain, but simultaneously under favorable conditions there is a perpetual reconstruction of the much needed parts when normal health obtains, but when exhaustion supersedes the renewal a downward course must inevitably follow and the human machinery that might have continued in a sound, fair working condition begins to decline, and unless it is well understood and the laws regulating life are applied to increase the process of repair, the body

that might have been preserved a much longer time for soul growth on earth will fail in its usefulness long before its actual prime.

These facts are patent and should be brought before the minds of all, especially to the understanding of the young, as a protection to the fortress of life; but, in truth there are very few who sufficiently appreciate their physical bodies to warrant the culture and care they would extend to the simplest piece of machinery or art.

In many ways vital laws are unconsciously or consciously transgressed, if not completely ignored, while these laws should be among the first in the curriculum of studies.

At the present day an increasing interest is taken in athletics, but it is not the muscular system alone that develops under use, nor is this the only part to be encouraged through active exercises, but every part of the living body requires functioning for successful development, to maintain a normal predestined longevity accompanied by ability. And no less the normal functions of the brain, that complex and wonderful combination of parts which might be compared to a finely tuned musical instrument yielding results corresponding to the keys under manipulation, a mechanism unequalled by any other part of the living structure, and yet perhaps the most neglected of the entire system. It is a concrete accumulation of minute cells that evades the comprehen-

sion of the most learned, but upon which we depend for all intelligence, for all thought, all emotion, for discernment, for love and for all that man is; this the crowning gift from the Maker's hand of bounty, without which all the remaining parts would be like a palsied mass of disconcerted substance with the real life wanting.

Upon the brain of man or beast all other parts greatly depend for healthy activity, while at the same time the co-relations are so complete that the structure and normal functions of the brain depend upon a healthy condition of other parts for continued activity and intellectual power.

The subject of mind, soul and spirit must be left to a separate chapter for any satisfactory explanation or anything like a comprehensive dissertation to meet the wants of the metaphysically inclined.

The passing of years, chronologically speaking, is a potent reminder that all sublunary things are subject to a time for inception, their unfoldment and their decay, and any change from the natural procedure of growth, from the ivy on the wall to the complex brain of man, will either improve or be frustrated in the development. Through the circumstances of life one mistake or failure during these annual and diurnal revolutions may change the whole career of either tree, vine or man.

In the construction of the infant hand, or the building of a ship by the trained skill of manhood, there must be intelligence to guide. There must be a balance and a co-adaptation of the various parts or a wreck would be sustained. Similar adverse results would follow an injudicious attempt in the evolution of the simplest piece of machinery, and mankind stands prominently above the level of all growths whether the result of art or nature.

At conception the causes are at work for good or for evil and all the way through the antenatal development is the nature of the coming entity being shaped and moulded by the circumstances overruling its expansion and advent to the scenes and vicissitudes of life.

Every cycle of time, whether it be a year, a month or a day, brings changes to the unfolding bud from infancy up to the fully unfolded organization, and under favorable conditions the result will be like the perfume of a new flower, or a fresh light to reason, a breath of advancement, a help onward and upward toward the Cause of all things, or if adverse influences predominate, opposite effects would redound perhaps to its utter destruction. Events that sometimes appear to be hindrances and impediments to the upward may only prove as backward steps whereby greater speed might be made and greater momentum given.

All the ordinary experiences which we encounter but lend strength of purpose, and tend to the advancement of earth's people. With God's help we should usher in every annual cycle with thanks and joy, with reverent fear lest we may fail to take advantage of opportunities as they present to the extent their great help might afford for the advancement of physical, mental and spiritual growth through all time, and be ripe and fitted for the greater expansion as the illumination of a higher life bursts upon our continued existence.

HUMAN REDEMPTION

VARIED are the types of men as are the plants and trees and no offense is given through this difference in the kingdom of vegetation. Some yield nourishment for animals and for the human race, others whose juice and flavor is sought at much expense merely to please the sense of smell and taste; while others yield a poison that destroys life, yet God permits these to grow; they have their use; and thus in the human family.

There are different natures and varied characters and all have a right to live; all have their rightful origin from the one Source and all are susceptible of change.

The virulency of plants may be reduced, but the human race is more amenable to the laws of improvement than any living thing below its grade. What scientists have done for plants let them do for man and a redemption of the human race will soon be in evidence.

To change a poisonous plant, or to deprive it of thorns and pricks the scientific or rational course would not be to sever the stem from the root, not to destroy the root from whence it draws its life, but by admixture of another life quite free from poison, prick or thorn, and by different elements from which to draw its nourishment, a change is made, and at no very distant time the poison is reduced, the pricks and thorns are lessened in their size and number, and those who once passed it by as a menace, fearing to approach its leaves or fruit, now stand near and admire the great change that wisdom and culture have wrought upon branch and root. The blossoms now are gathered and mingled with the pink and rose, the forget-me-not and violet; these are clustered with the once obscure and noxious growth which now adds beauty to the group, and so it may be with the proper culture of every objectionable living being.

The viper, now the dread of man, may lose its poison sting and may become a toy, a comrade for the child, and prove a panacea when illness assumes the place of health. A remedial agent

may be evolved from its tortuous form through touch, and as this now hideous crawling thing lies coiled upon your infant's breast its very life may pass from it and thereby revive the child, while in exchange the poisonous elements of disease are being absorbed and the child may rise and walk, and the viper, once the dread of man, may become his valued friend.

And so with other grades of life which are now a source of dread and fear, even to the would-be brave, until their use is better known, which through a process of cultivation would all be found to hold some useful place as friends to man.

The same law is susceptible of application to the human race when intelligent culture is adopted for the generation and growth of this ever-varying and progressive type of life, which through all the centuries has never been understood even by the wisest scientists, the seers or prophets, to the extent of making a practical application of the ever-existing law which would if put into effect do more towards a regeneration of the human family than all the means that have so far been used for man's advancement from the lower to a higher place in this, God's great universe.

To try to change the ways of plants and trees when they are fully grown would be a useless task and one not to be crowned by much success,

and but little more can be achieved by working with the matured of the human race.

To make examples of a few of the unbalanced minds of the human family, with hope of helping others, is not politic nor humane. To flay the naked flesh, to imprison, to demean the unfortunate convict, whose very blood is poisoned by the thoughts or crimes of predecessors, whose whole being vibrates to the impress of conscious or unconscious villainy, whose brain cells are so arranged and so unfortunately amassed as to force the culprit into evil ways, whose blood is tintured with the poison germs of sin, placed therein before his birth, whose hands are shaped for wrongdoing, whose eyes are dimmed to acts of honest dealing, is not the proper training to change his thoughts and will, and to enclose him in a narrow cell for weeks, for months and years can never work the hoped-for transformation.

To exist in semi-darkness all this time, to merely keep the form alive by the scanty and unsavory food that would starve the less unfortunate, but perhaps the greater sinner, will never change the nature of that unasked-for life, that existence given him without order or request. Then to strike another dead by the electric shock, or by the rope suspended, has no effect to save his soul hereafter, nor to improve other natures here.

Such a course cannot fortify the present nor the coming man upon this stage of action. There

is no moral to be taught the survivors of the victim by any such inhuman acts towards a most unfortunate brother, whose very form and quality of brain from birth to manhood has leaned towards the abnormal plane of sin and evil doing. The shape of head, of features, and an existence for which he never bargained; had no part nor parcel in his origin; thrust upon the world as the result of passion, perhaps without intent, and with no desire upon the part of parents that he should ever live, then to expect of him a similar course in life to one who was born under more auspicious circumstances would be proposterous, and as inconsistent and as impossible as for a violin to yield the selfsame music as the organ or guitar. No one with ordinary understanding would suggest, no court of justice would advise beating, heating, thrashing and crashing of the one instrument to cause it to bring forth similar tones and music to the other. Reconstruction would be the verdict; make the two alike if you would demand a similarity of sounds.

When it comes to reclaiming individual members of the human family, much tenderness and sympathy should be exercised; more gentleness and care than in the modification of any musical instrument with which we are concerned, even if the latter should be made of the finest gold, embellished on every side by diamonds of richest worth, there would be no comparison to the value

of one human being with an immortal soul which so far surpasses in value all things else, it should be the first and last and greatest hope of all worldly work to improve his opportunities and raise him to a higher state.

The betterment of the human race depends upon its birth and culture. The proven qualities of parentage should be secured, upon which to build the superior quality of body and brain.

Human elements deteriorate through persistent reproduction of similar natures. The admixture of different nations and different peoples will culminate in a different and improved quality of blood.

The repetition of elemental transmission from generation to generation, will neutralize the original quality of the life-sustaining fluid and leave the tissues in a weakened state, and the resisting power of the brain becomes more or less affected by the brain cells imbibing elements of a similar nature while a commingling of natures would bring about more salutary results to both mind and body; thus both individuals and nations may assume powers and activities that could never obtain under the old ancestral law of uniting like with like until a race consumes itself and degeneration is the result.

Fertilization is just as essential for the growth of animal tissues and for the quickening of the intellect as for the successful growth of plants,

and not until these laws of procreation are better understood and more willingly applied, will there be a more decided, more self-respecting and a more upward tending race developed on this earth, whereby temptation may be met and resisted, according to the mental strength and integrity that may be naturally brought to bear, and through the healthy state of the general system vital force will keep the human machine in time and tune for perhaps a hundred years, or to a more extended period.

In the grafting to a family stock, whether plant or man, of a repeated scion from the same old tree there can be no new elements introduced, no different cells formed in man and no extra charge of strength encouraged than can arise from planting corn in one field year after year until the crop is quite endangered from the consumption of the soil, leaving the stalks thin and pale in color, quite dissimilar from the first year's production.

If we would build up men and women to be instruments of strength and sterling worth, with minds to grasp and to evolve the richest claim bestowed upon their kind, they must yield to the infallible laws that govern growth, power and activity, as willingly as would be employed for the healthful propagation of the brute creation.

The farmer though not schooled in scientific lore, for a prosperous yield, plants corn, grown in

other fields perhaps fifty miles away, or he may import his grain for planting and thereby bring new and perhaps superior conditions to both the crop he raises and to the earth from which it came; and the same with his stock of animals he hopes to improve; he searches the country over for the best cattle from which to generate. If it is flesh and weight he wishes, horns, hoofs or milk, he selects the type to associate with his flock, and the stock will change. In the same way he reasons out a higher grade of poultry and of swine; while his sons and daughters, if such he has, are the result of thoughtless if not sinful origin. No scientific planning as to what should be the form or the ability of brain or muscle.

If there is more importance attached to man than brutes, then let the best men be produced, and if woman stands in strength of mind and body, in symmetry of form, in keenness of perception and nobility of character above the hen or goose, then why not apply the law of inheritance and growth to her, as to the lower grades of life, and fill the world with noble specimens of the human kind and let such high born productions be the pride and ambition of every nation, instead of calculating entirely upon the quality and quantity of corn, the length of stalk and the number of grains upon the cob; upon the best family of sheep and the probable yield of wool; the immense amount of butter from some super-

ior type of cow, but to the pride and honor of every land, let the best quality of population be the aim, the actual wealth, the admiration and the highest ambition of the human race.

CHARACTER MAKING

IF education early acquired was of the formative kind and could be achieved in a given direction with reasons why made clear, great results might be attained, and it would be recognized and understood from whence they came; but the desultory mode of training the youth undermines and weakens the real power they might possess. Like separate currents of electricity from one condensed fount or dynamo, the strength and volume are lessened when flowing on numerous wires, and the effect weakened. No one current would excel another in its force or its power of illumination. So with the working of the human intellect.

It is well for some and perhaps for the majority to be intellectually rounded for the general walks of life. In truth, with many it would be impossible to accomplish more from the quality and structure of the mental faculties, but for a specialty, a oneness and greatness of action in a given

way all interest must naturally concentrate to develop the most power in that direction. If mathematics is the choice, bring all the mental forces to co-operate and to work for that end. If geology or the cosmic sphere becomes the center of desire, then concentrate upon that theme and work to that end, and do not permit the mental energy to be divided by struggling with music, art or scientific agriculture.

An evenly rounded intellect is of practical application in many ways, but such can never reach out to a degree to emphasize a special character. One need not lay aside all other subjects and sacrifice their mental ability for the achievement of the one selected, as of paramount importance. In becoming master of some specialty it is quite necessary to call many other faculties of the mind into activity as aids and assistants to the first, as no one faculty works alone to the entire exclusion of others.

If one aims to be a master of mechanics, it is not the faculty of construction alone by which he gains the acme of his aspiration; he must necessarily bring into action the faculties of form, size, calculation, memory, order, reason, firmness, self-esteem, combativeness, destructiveness and other mental forces as manifold assistants necessary to aid in the great work planned.

Outside agents are required to achieve any great success in whichever direction chosen, but

not under all circumstances are the same faculties collectively aroused. So one need not abandon all other subjects nor become a monomaniac or an unbalanced weight upon society as the result of dwarfing many faculties in the persistent effort to succeed in the desired path.

The everyday events of life will give assurance that all must put in play the various keys upon the mental board, but all keys do not have to be exercised as do the higher notes which are to sound afar and thrill the hearts of listeners as no minor keys could do. These lower notes are merely opposites, breaks given for contrast to the major key to maintain the symphony of sounds. So should man's education be.

The astronomer should spend his life dealing with the stars, the planets, sun and moon, and their effects on earth.

The captain of a ship has much to do to make his work efficient, and he cannot leave his special post to entertain the passengers or to help the crew. There are some perhaps who could never excel in any particular channel for want of the right admixture of brain material, or for the proper adjustment of brain cells in the direction for the development of any special manifestation or outcoming genius, and the time would be mis-spent in the effort to elaborate what is but in embryo, but under a course of scientific human culture marked differences might be seen.

If parents were as wise in generating the human race as the farmers prove to be in the production of the lower species the world could boast of greater intelligence among both men and women than has ever yet been manifest.

If character and success were the aims of sires and mates there would be more scholarly men and more angelic women than either continent has yet produced, or at most in a very sparse degree.

Athletes might be Solomons and musicians be Mozarts; philosophers would not exist as in the primary degree, but would be masters of all problems that require the statisticians' long sought facts fixed in memory not to be erased. If it is poetry the ambitious youth accepts as his special forte, the foundation for success must be built up in the very soul and body of the idealist. One need not expect success in a career that is a mere fancy of the mind to be able thereby to shun less attractive work. There must be a firm foundation, a root of mental tendencies in the direction sought or perhaps assumed, but we must remember that something cannot sprout and grow from nothing.

To paint the color of a rose there must be elements combined and in the right proportion to produce the tint desired. From yellow and blue combined there would not be the elements to yield the colors red and pink. The same with

the successful working of the human intellect.

If before conception parents determine what character or grade of mental power they desire in progeny, then bend their energy in a wise and proper way that those qualities should take root even before the birth, wonderful results would reward them for their care and skill. During the process of gestation the training of these faculties should be urged unfailingly to the end, and after birth let the training be continued, but not to the extent to weary and clog the mind by over-exertion and fatigue, but in a casual, gentle manner lead the pupil on and up the hill laid out for him or her to tread. The training should be upon those faculties most concerned and a genius would be developed according to the natural law of reproduction.

Here is where woman's place of power lies and nothing greater can she do, than to fill the world with healthy, beautiful, well organized children to early bud, and ultimately blossom, then to bear the rich, wholesome fruit of parental planting. The sire or father born under such maternal training would generate, in his system the healthy normal seed for a superior quality of life, and the reward would amply compensate for all the pains and care previously bestowed. Generation after generation would be blest by an increase of actual worth, to which no after educational system could compare.

Woman also has an important task, and she should take delight in ante-natal preparation for noble, superior beings to inhabit earth. From the present condition of society, and from the daily press reports it is evident that no such mental culture has been in vogue.

Under the present advanced condition of civilization on which our nation prides itself, the majority of human births are without a claim to any cultivation or even to a calculation as to whether a conception is desired or whether it does or does not occur. In truth comparatively few are desired before their birth, their existence depending upon chance, and in many, very many instances from the hour of acknowledged conception a repugnance to the fact becomes a constant weight and source of mental worry. This condition of mind is often shamefully increased by the acknowledged displeasure of the father, which mingled with the prevailing thought of immediate expulsion enters into the mental constitution of the embryo and a child comes into the world not only unwelcome, but under protest, to be burdened by the evil results as an inheritance.

Then, when at the age to enter upon an educational career it is the hope and pride of parents to see a beautiful, harmonious character unfold, but they are many times sadly grieved in their efforts to develop worth because the

unfortunate subject was conceived in sin and born to wickedness with the foundation elements of a thief, a murderer or a vagabond.

And when the school days end, to overcome the inherent nature that many times asserts itself, a higher education is prescribed, and after some years of seeming faithful study he leaves the student's path with credential in hand and enters the great arena of business affairs to force the way to an honorable position burdened by this contending and unfortunate condition of antenatal mold, an ill-fated, unjust inheritance, and the struggle proves too great, the adverse conditions far surmount the favorable and life is accompanied by a constant warfare until released by death. And if, during the life career, there had been an escape from the prison cell or the electric chair he would have, indeed, been fortunate.

Yet in spite of the knowledge of such terrible results, but little thought is given to this momentous question which above all others should claim our earnest thought and unflinching endeavor to reclaim the race from the downward course to which it readily yields through such adverse conditions, working silently and unsuspected, yet with a certainty not to be doubted, from causes hidden and obscure but therein implanted, reared and cultured under the deceptive mask of an almost super-civilization.

WOMAN'S PLACE OF POWER

THE glory of God is expressed in all His works, but more fully in his last production, the human race, which he pronounced as a semblance of Himself, if not in configuration, in the higher attributes which reach above the material things to which mankind now clings with a tenacious grip that holds him as to life; which to a degree is well when regulated by the superior faculties that can perceive right from wrong, and can, through reason, be guided for the health and well-being of all.

The attributes of human kind are gifts for mortal use and for immortal gain. The special senses of sight, hearing, taste and smell are essential to our life, each faculty has its definite use and in common with the appetites and sensuous passions must be maintained for the life and well-being of the individual, when proportionately, and rationally applied, but when these mortal senses assume the throne and there declare pre-eminence over the less ostentatious and less voracious, a restraint should be announced as requisite for the absolute welfare of both factors of the human family known as man and woman. Woman, we may say, stands in relation to man as do the five special senses to the important functions of the body. The one class so essential to life and usefulness, yet would be worthless without the other.

Of all the creatures in God's great universe none compares with man for ability, genius and determination to accomplish the aspirations of his soul, to carry out his plans and do something worthy of existence.

Whatever the weight of quadrupeds, or the dimensions of their gigantic forms, there is nothing to guide, direct and steer their great physical machinery to a special, useful end other than to exist. While man with slender form and limbs of almost child-like build can, with the working of his active mind, accomplish more than tons of animal weight with only a meager intellect.

With a well trained mind in a healthy body man stands at the summit of earthly power and with the united efforts, metaphorically, the earth could be made to shake and the trees to fall at his command.

Man occupies a position where action is required, where force, energy and will are essential equipments. His nature is more pungent and more spicy; he requires more strength of arm, more force of muscle than the female sex. He is more decisive in his mode of speech and more impulsive in his acts, his whole nature being upon the excelsior plan.

In the operation of material things the workman must consider the probable results of action. The steamship or the locomotive must be guarded against too much steam, and against excessive

motion or, not alone will destruction come to the machine in question, but to the captain and the crew. So with the essential attribute of man. If it were alone himself at stake, the evil would be very great, but when an equal number of women, or it might be more have to suffer the poignant effect of reckless words and cruel acts, it is not only lawful, but an urgent necessity to hew down the stronger passions and the pressing demands of taste, to gradually prune the human tree of its gnarly limbs and distorted branches while yet the tree is young, that the more valuable members may yet yield the most desirable fruit.

This is a task not easily won in the nature of any growing, unfolding thing without some means of culture, some help from more yielding members than the piercing, puncturing, wayward parts that need to be removed.

So woman here has a most important sphere in which to exercise her talent, her imagination and her love. She is more concessive, more subdued and more gentle in all her ways where nature has had her sway; and through her wonderful tact and talent she is made as a complement to man, to aid him in all of his pursuits and to help him to decide if not to think. She is more esthetic, less endowed with fire and metal. She can select her words and restrain her actions, and thus can modify the more explosive and aggressive sex.

The two are essential in the construction of homes and equally so in the formulation of organizations. In all the walks of life man and woman should unite. All the works that interest the one, must by force of reason deeply interest the other, as the right hand of the laborer is the one of power and force, but without the left to direct and balance he would be deficient.

In all well-organized business firms two or more persons can manage better than one, although he may be the financier. In all the walks of life the sexes should select and mate with equal intent for business transactions and for the family circle. The female sex should be early taught her actual worth in the world's great round of public and private affairs. She was never intended to be an idler, nor as a depending vine, but to occupy an important place by the side of man, not merely as a candle bearer, but as a light to shine, to be his help-meet as God hath wisely planned.

Man in the genealogical line followed after all other living things and stood alone far above the rest, but a great want was seen, a great need for him, a guest, a companion in his lone and desolate state, so woman as God sent, for his full equipment, stepped by his side, the two to be as one.

The grace of womanhood was greatly needed to give man the opportunity to cultivate his self-

restraint, to unfold his finer nature, to share the blessings of food and shelter; one to whom he might speak in gentle tones, and smile at her replies; to listen to her words of wisdom by angel thoughts impressed and these for her to gently and lovingly transmit to him, the partner of her joys and woe.

The kindness of spirit, the silent unpretending love, the gracious confidence and trust she gives her side companion is always helpful. Her tenderness for children, the ever willing sacrifice she is ready to accept, the trust, hope and faith she holds for God as her staff in all the troublous walks of life, constitute a woman's charm far above the features or the contour of her face or hand.

As time rolls on these outward charms will fade and fall, the cheeks and lips will lose their color, but the heart will always bloom and richer fruits will be the reward of riper years. And all that goes to unfold the beauty of the rose will increase in woman's nature rendering her more needful and more attractive to her life companion, and he will be a strong and reliable support to her yearning soul and more fragile form.

Man and woman were thus intended to make the one complete, and where this one-ness is truly felt they are as one indeed. The one without the other is a mutilation, a severing of parts that are unable to develop to the full maturity of mind

and soul that the two as one can manifest when rightly mated in this world.

MAN'S NATURAL ASCENT

THE thunder rolls, the lightnings flash, the air is purified by such tumults, and the social atmosphere is made more tolerable by a tumult of ideas sent out to arouse reflection among the dormant minds that seldom study the cause of their own misery and misfortune.

The waves of thought will disengage some of the fossilized ideas, and every word that arouses the mind, acts like a lifting lever and by a repetition of efforts the work gradually goes on towards the consummation of the result in view.

The great moral wave of philosophic thought, being started upon the ocean of life, will gently and noiselessly move the sluggish waters until, through the accumulated action of intelligent ideas it will begin to surge and swell and the white foam of popular opinion will burst and fall upon the dead and decaying surface of moss-covered thought, sweeping off the old debris and replacing the stagnant waters with fresh, invigorating, life-inspiring, rational conclusions that have gradually accumulated in strength and

power through a persistent effort to reach the shore of peace and tranquility, where love shall hold the sceptre and toleration shall liberate the souls of men and women.

Freedom of thought and expression will bring all upon equality, where there will be no high, no low, but equal rights and justice shall find their normal place in the heart of humanity to the improvement of the race.

Discord will not appall, but toleration of opinions will be the dictum of the day.

Each and every thought will be understood as the result of a higher grade of intellectual development. It cannot be otherwise until time and growth can set the mind free from the entanglement of old ideas inbred and fostered as being the root of the tree of life, and the bread of righteousness; until the light of wisdom shall beam upon the benighted souls of men and women, who, for generations have been immersed in selfish thoughts handed down to posterity as being precious truth, sanctified by the antiquity of conception and their close adherence to past ages, therefore revered and of undoubted origin.

The rolling, gushing waters of rational opinions are bearing on the surface and in the depths below, a new unfettered trail of thought which will electrify the world, as in centuries past when revolutions and mental disturbances came, uprooting the forests of error and establishing

more generous and humane conceptions of righteousness, justice, reason and truth; the world will then move on to victory like unto the succession of stated seasons and at each turn of the great wheel of events new plans are presented, new paths are marked out and more acceptable conclusions are formed.

Truth is mixed with error, as wheat and tares mingle and grow side by side, yet by constant culture and watchful care the wheat will outgrow the tares, and truth will eventually be paramount.

The old weeds of superstition and selfish greed will be uprooted by the lofty, outreaching branches of christian brotherhood.

When error is presented as truth it will be condoned and excused as the outgrowth of uncultured thought obscured by the crust of unfortunate circumstances, whereby the light had been obstructed. Sincere effort will be kindly offered to unravel the facts for contemplation and acceptance when correction opens the way, just as parents should kindly point out the moral and spiritual pathway to guide the footsteps of their offspring.

Humanity may thus guide and direct the wayward minds of the matured but less fortunate individuals or classes of mankind, until through love and deep interest in the welfare of all the inhabitants of the earth, sympathy and confidence

will prevail, bringing out of chaos and discord the sweet harmony of brother and sisterhood.

There will be no destructive conflicts between nations nor peoples; between the different dialects, nor colors of skin.

The horse fancier would not discard the brown horse, nor the black, nor from choice would he always select the white or the gray. There are characteristics accompanying colors as there are in the contour of face or shape of head, hands or general configuration of form.

The association of these different constitutions brings equality and greater excellence. Improvements in all the lower grades of life have depended greatly upon the laws of selection and culture.

The demand for application of this law becomes more necessary in the development of the human race, in which the mind and body may be subject to increased strength and ability by the union of elements which cannot flourish alone, but when combined bloom out into superior proportions and quality. As the physical evolves into a higher condition the mind has a wider and better opportunity to manifest its influence and power. Thus Mentality, like the plants and animals unfolds to a greater degree through the natural law of scientific association, and step by step upward must be the march until, by the natural process humanity assimilates with the

Divine as co-workers with Christ and the self-made elect.

DIVERSITY A LAW OF NATURE

THE vegetable kingdom is as varied as the number of species, and as the individual plants and trees, no two being exactly alike in the number of leaves nor in the exact likeness of the flowers.

The oak and the pine differ but both are admired and are equally valued, although the texture differs with the leaves and fruit. The one meets the requirements for the density of fibre, the other for the softness of the wood.

Thus throughout the great range of specimens, and so with the human species; all differ even to the members of one family. Children of the same parents often vary in their complexion, conformation and in their dispositions in common with their natural ability. It is not only folly, but very unwise to expect the same course of action, or to hope for the same development in all.

The color of hair and expression of countenance, the tone of voice, the impulsive speech of one and the deliberate expression of another, correspond with the inheritance and environment both before and after birth. These diversities are governed by laws of formation and growth. The

varied circumstances, the mental quiet or disturbance; the associations are all concerned in the moulding of the form, and the texture of the various parts from conception to birth; from birth through a lifetime.

The mental and physical condition of parents vary from time to time and each special phase leaves its indelible impress upon the progeny. The multitudinous perplexities of human experience will be more or less repeated in the offspring. The quiet, composed and peaceful state of mind that accompanies a successful career on the part of the father will reflect favorably upon the mind of the mother. She arises after refreshing sleep to enjoy nature in the fullness of its beauty and the blessings of her husband's love.

The exhilaration of the morning air, the inspiring rays of the life-giving sun bring her into sweet harmony with nature and all things about her, and there being no mental discord nor physical disturbance to mar the even course of harmonious reproduction. Nature proceeds with the unfolding of the foetus consistent with the general surroundings to the completion of the period, and perfect foetal development would be predicted, but even under such apparently favorable circumstances, if the mother's mind frequently reverts to the sorrows of earlier days, and she indulges in mentally repeating the old circumstances of discord, and recalls the troubles of an

unhappy girlhood, the disappointments, the punishments and seemingly unjust restrictions; these registered memories would greatly influence the expanding bud of the human entity and an angular formation of body accompanied by a despondent, irritable disposition might be the inheritance, of what would have seemed to be, the most favorable environment for the prospective heir.

Quiet but potent causes may underlie the structure of mind and body in the unfolding human flower, all unconscious to itself, and for which it is irresponsible, but from which it must suffer throughout a life-time if not overshadow the future. Thus the quiet, unseen working of foetal development proceeds to the climax of fruition and often under the cover of hidden but very adverse conditions, with unfavorable results much to the surprise of the expectant beholders with an effect to weaken confidence in parental heritage.

Again a prospective mother yearns for a handsome, attractive child and according to the pronounced infallible law of suggestion which she had gleaned from some indisputable authority, the necessity of having in her possession a choice, beautiful woman upon whom to gaze and meditate with the hope of a facsimilie of the much admired object in her coming offspring, but to her surprise the features of her child, if

not deformed are quite dissimilar to the sample, because raging in her own mind had been discordant thoughts and hidden troubles far more potent in effect than the passive features of the friend or silent portrait.

One may water and train a plant, may add fresh soil with the hope of perfection in its growth and beauty, but with all this care and culture, if some destructive acid had penetrated the soil and touched the root the result would be disappointing as the plant would wither and die. It would be more in accordance with a rational plan not to mentally stake out the features nor the form, then thwart the same through an opposite course of life, but cast aside the seeds of discontent, cultivate a happy disposition, be companionable with nature, avoid all physical abuse and mental discord, cultivate harmony and contentment and favorable results will follow.

Features and outlines are not independent developments. They greatly depend upon the quality and distribution of the brain cells. It would be unreasonable to expect the finished features of a goddess of beauty with a coarse unbalanced brain and defective nerves. The development of brain cells as to quality, accumulation and position has much to do with the features. A child conceived under conflicting conditions with contention, opposition and frequent periods of grief and mental unrest could not be expected, under the law of de-

velopment to possess the features and expression of an opposite birth. The shape of the forehead, the nose, the curve of the lips and chin depend upon the mental development.

For the cultivation of cabbage or any other vegetable, we need not plant seeds of each kind expecting a crop of good fruit alone from the planting, the soil must be fitted for the desired result, and from the start, conditions must favor; even if the soil contains all the elements for growth, there must be no impediments in the way like rocks or roots of trees, the soil must be loose, with moisture, sunlight and due fertilization to give the young germ a chance for life; then all the way until the plant is perfected there must be watchful care, pruning, trimming and training for the desired results.

Bushels of anthracite coal will be burnt to protect the life and growth of the white lily or rose during the season when the mercury is low, and in the summer choice plants are shaded from the sun. The developing child often receives less thought and care than the house plants for which we spare time, money and physical exertion.

The innumerable quarrels, the opposition, the threats and the maltreatment sometimes from husband and kindred, the broils and disturbances with servants and neighbors keep up a feeling of anger and dread with many times a deep current of unexpressed determination for revenge, to

be inevitably dispatched to the brain and the nerves of the fruit of the mother, which is seldom if ever, considered during the process of gestation, and when the child is born a great amount of expense and unremitting vigilance is bestowed upon the product of marriage to fit the developing youth to become a worthy citizen and an example of honor and peace.

After years of remolding, education and training, to the casual observer, a great achievement has been wrought in disposition and character, but let adverse conditions and strong antagonisms present to interfere with the progress of this new aspirant to the world's sphere of action, and strenuous efforts at self-defense will be in evidence at each and every opposing influence. Anger and discontent, controversies and disputes, moroseness and revenge may be the usual sequence of a disturbed and ruffled mind.

The portraits and living samples have their effect upon the features, complexion and general contour, when there is no stronger force at work, but amiability, thoughtfulness, cheerfulness, and mental quietude must be a factor in the development, and the strongest influence will predominate in the building and molding of the unconscious entity under foetal construction.

Not only during the few months of pregnancy should the mother assume the amiable, loving, forgiving disposition, especially for the hoped

for results, but such should have been her training from childhood to womanhood, thus preparing for the crowning event of her life as a mother to the members of the human family.

As is elsewhere stated, the generation of choice human beings is unexcelled in importance by any other process of life. To become an effective musician or artist, a clergyman or politician, a philanthropist or eminent scientist, is to acquire an enviable position, but to be conscientious, God-fearing, self-respecting and humanity-loving parents of healthy, well-formed, intellectual and worthy offspring, is the crowning success of a lifetime.

When we say God-fearing, it is not in the sense of the fear a criminal experiences in the presence of the judge, but being in full possession of the knowledge that broken laws are always subject to consequent penalties, which even God does not suspend for rich or poor, for saint or sinner.

The youth of both sexes should be early enlightened upon the subject of heredity and from the age of understanding the object and importance of life should be instilled into the mind and comprehension, that as responsibilities develop both sexes would understand the importance of existence, and that the fruit of the reproductive function should be for superiority of individuals and for an improvement of the race until perfection shall be attained, longevity increased and

the moral and spiritual development will so transform the race that with gods, indeed, we may be classed as genuine Christians and followers of Jesus Christ, all the children of a just and righteous Providence.

PROGRESSIVE PHILOSOPHY

THE greatest boon conferred on man is a contented mind, knowing that he is the child of God, and in the universal plan that he is safe; safe in the sense that although he endure transition he will not be lost, not cast out of existence, and any change that comes to him will be for his betterment.

If he languishes with infirmity and suffers for the want of food after this life-work ends, he is but nearing the gates of paradise whereby his soul will be made free.

If changes come from wealth to poverty, he is made to comprehend what he never could have understood with unremitted prosperity.

If bereft of all his friends on earth and strangers alone are left to whom he might appeal, he may learn the painful lesson that these will often entertain a deeper love and a greater sympathy than kindred by the ties of blood.

This trust and abiding faith, does more to lift the soul than all the evidence that may be claimed to verify belief. Trust in Deity as the source of all our hopes, our aspirations and for all our help.

Angels are waiting to do their work, to aid each other, and to help the people of earth, but all they can do is to apply the law that every thing must come from the one great source, Jehovah Jove, our Lord.

From this great fountain of love, light and wisdom, we all had our origin to which we must return, as we are all God's creatures under His mighty rule and law, from which we cannot break any more than can the sun cease to shed his rays equally upon the small and great, or less upon the desert waste than on the fertile soil.

God's saving power cannot be checked, nor in the least be changed, so why should mortals worry?

From the insect world up to the most gifted of the human race there is provision for all, under any and every circumstance. If the worm is severed by the spade or plow, the mortal part may soften and decay and fertilize the soil, but the living spark within is gathered up into the great reservoir of inexhaustible life and serves as nutriment for the entities transported from earth to the next higher grade.

As on earth it is exemplified, that one living thing devours and exists upon the forms of others; so in a greater degree the disembodied entities attract the life forces of the lower orders and apply them to their use, whereby both are mutually enhanced through the wise and economic process adapted to all the spheres on earth and in the spirit realms.

This provision might be comprehended under the laws of progressive transmigration, but not including retrogression.

The entity once holding a place on earth, when freed from such environments ascends in the scale of development and changes as from a limbless worm into a butterfly, or from an earth worm to a snail, and as a snail, to the next higher grade, so up to man. And when the spirit of man is made free, upward is the tendency, for such is the natural trend.

It is but a rational conclusion that disembodied entities of whatever grade must receive strength and power from the union of recently transported life from the earth plane, and this association proves a mutual benefit verifying the assertion that nothing can be lost.

The meeting and mingling of harmonious elements or forces becomes an impetus to a greater elaboration, and the process of evolution need not, does not cease with the frail earth forms, but is a continued process.

Instead of following the downward tendency, as is understood by the term re-incarnation, the life principle, the transfigured souls proceed towards more exalted conditions when unfettered by physical surroundings.

Ever as the branches of a tree reach outward and upward for the elements of the atmosphere and the transparent dew, thus thriving more prosperously than it could do, by bending the limbs earthward for nourishment.

Evolution is the natural course for all things, although less apparent in some departments of the world than in others, but the law cannot be controverted.

When life becomes extinct a higher step is taken to meet and mingle intimately with more fully developed elements and life principles that a mutual advancement may ensue.

Through everlasting changes these scions of love and liberty progress, until the brightness and blaze of Eternal God, the rightful inheritance of all, and everything, is claimed.

By scientists and modern thinkers these transpositions are recognized in the lower grades of unfolding germs. It is acknowledged that vegetation gets its growth and power of fruition from air, water and earth; that the leaves and fruits of trees and other vegetable products give aid to growth and strength in both animals and man.

It is the life principle of food that adds to man's vitality and physical worth. Much depends upon the quality of food he consumes as regards the development of his physical strength, intellectual ability and spiritual worth.

As from one living thing another comes into being so by the same law the spiritual ascends; as our food becomes humanized through the process of digestion and assimilation so must the intermingling of the spiritual essences, disrobed of flesh and free, become attracted, commingled and united with the higher, thereby imparting fuel or flame for greater power and more extended influence, while the ascent of the lower and less efficient is accelerated and becomes more conscious of greater affiliation with the Creator.

Throughout the eternities onward and upward all things are bent. There is no retrogression in all of the world's great evolution. In the given process for reaching higher in the scale of wisdom and truth there need be no more fear of losing identity, than when a person on earth visits a friend and remains a given time, then proceeds to visit another, or he leaves his loved ones to seek for other fields of knowledge and to shake off some of the old ancestral impediments that had held him to erroneous ideas; as the journey progresses new thoughts are aroused, new loves and attractions are experienced, but there are no obstructions to his return to the scenes of his

youth and to his old comrades and friends, to relate the varied experiences during his explorations, and to impart the new ideas acquired in districts traversed where the seeds of progression had been sown and awaiting the harvester who might reap to the mutual advantage of friends and self.

Throughout all this flight his process of mental expansion, soul growth, personality and conscious identity were maintained and memory of all the great evolutions to which he was conscious were indelibly impressed on his mind. So with the unfettered spirit of man until the end of the journey, if end there shall be.

Each and all the children of earth are important factors in the great process of spiritual unfoldment from the smallest germ to the loftiest soul since the world began.

THE WILLING HAND.

THE world is ready for the truth, and the truth must be presented. The field is ripe with the whitened harvest but the gatherers are few. Many fields are open for the work of men today, but the work is much retarded for want of willing hands to lift the sheaves.

The egg of reform is matured and the living spirit of energy is ready to break forth when the hard shell of concrete error yields to the blow of the intellectual hammer, from whichever side the stroke may come, whether from the church proselyte, the weapon of the ambitious politician or from the lips of woman in defense of rational motherhood.

The germ of right stands ready in the citadel of thought, and all that is required is to ignite the brand and the flame of wisdom will belch forth an endless stream of well digested ideas, which when formulated into rules and laws will change the present system of government and the modes of education.

The churches, now standing closed except for Sunday service to discuss the straight and narrow way for mortals to enter heaven, will be opened to the daily use of men and women to hear the word of God as spoken through his children, where one and all may find a welcome entrance to the Father's love; where no creed will close the door against one denomination more than another; where the outer garb will not be seen, for the shining gems of thought will glitter and gleam to the extinction of all recognition of difference between the robes of rich and poor, and the earnest endeavor of all will be, to do right, to be just, to hold the light for others whose sight may yet be dim; to lift the burdens

from the bending backs of the unfortunate and to raise the trailing robes of tradition's wearing, and remove the incrustation formed through long periods of embalmed superstition which had substantially closed the avenue to freedom of speech, and thought, with unsurmountable barriers to correct conclusions.

But the time is here, the mighty now, when all may rise to freedom of thought and speech, and in concerted action may lower the bars and open wide the gates to freedom, to equality and to an acknowledgment that mankind is a unit, and that God the Father holds all nations and peoples the world over, as in the palm of His mighty hand, knowing no choice nor difference, yielding His blessings to all mankind, when all shall reach to share them.

When both men and women have wrought out the righteous life, we will be in a condition to work in the Father's vineyard where we can read our titles clear, and where we can read the word of God as in an open book; where we can work with the white-robed angels; and what we do will be to our advantage as well as to that of the world of spirits, and what is done will be to the advancement of worlds upon worlds.

When the revelation of what we are, is worn on our brows, it will be without pride or ostentation, but for the encouragement of all who may read with a clear and emphatic voice, "Thou art of

the anointed." We shall then walk in the path that leads to our salvation.

This great work should go on with rapid strides until all shall wear the crown of well doing, until war and bloodshed shall cease, until the world shall be in peace, until woman can hold her rightful station and moral worth shall take the place of gold; when they who live the righteous way shall in spirit dwell, not to enter into dissolution and become old and useless, but to last without unusual waste or decay and wear the rose of youth with the view of an endless day, when they will be one with God and as His rightful heirs, when they learn who they are and for what purpose they are here.

THE PREPARATORY STAGE

THE bells have rung, the chapel songs are sung and it is time that work begun. The harvest is white, the wheat is falling, it is time to gather in the stalks that still remain before they yield to the wind and rain, as all things are victims of disaster and disease. Many of the human race pass away in the mighty chase for worldly things, for what may perish and decay, before the object sought brings the hoped-for satisfaction that

prompted the strain and effort to obtain. So why should mortals waste their precious time on earth to acquire what is not worth the vital expenditure to secure?

Life on earth is the germinating season, the preparation time for a higher birth to the elysian fields where real expansion has its way and obstructions are not found, but a clear and upward course that may be travelled by all earth's people if they but enter at the open gate that always stands ajar.

Many waste the years allotted to growth and preparation for the coming entrance to greater fields, where the golden grain is waving and the flowers yield a rich perfume, that serves as beacon lights to lead them on their way; where all beauty is increased, all fragrance is condensed, and joy and happiness are enhanced; all love is deepened, all peace more peaceful, and all goodness more real and everlasting.

This is a compensation of incalculable worth with increasing depth and power; a reward of happiness never to be acquired on earth through all the efforts mortals make, for here all things are evanescent.

The soul of man is quickened here upon this ever changing sphere, but like the seed germ of a plant can never unfold while in the shell.

Man's yearning nature to be free, to expand and grow to the height of great enjoyment prompts

him to strive from first to last to secure this prize of happiness.

Through the acquisition of earthly treasures, through pretentious habitations of size and beauty, through means of rapid locomotion, through raiment unexcelled, and extravagant festivities, through physical delights and sensuousness he reaches forth to acquire the goal of satisfaction that seems so near, but all perishes and falls, the mind is often weakened or dethroned, the body breaks in the great effort to equal or excel his peers.

One by one the mortal parts give way and all that he achieved was but the limited reach his soul could make in its sphere of earthly bondage. But when the mortal falls away and gives freedom to the real and everlasting man within, there comes the unlimited freedom that could never be experienced by the most favored child of earth, then the aspirations and the opportunities are coequal; then the explorations find no limit, the beauty and charm find no boundary, the freshness and light are always uplifting, and the wisdom and love which the earthbound can never conceive are bountifully lavished on the receptive dwellers of the celestial spheres. Hopes are realized, aspirations are not in advance of the realization, and at once the new comer perceives he is in the midst of what he had yearned for, but what, upon earth he could never attain.

The preparatory stage of human unfoldment is not the time of fruition. It is but a probation required to melt and to mold the inner life to the possibility of a future development.

If the vital part of the acorn were possessed of the power of thought, and the will for acquirement, it might struggle in its hard encasement for the liberty and magnitude of the out-branching oak, but never could such a realization be attained while the shell was intact and covered the germ; so with the destiny of man, and the earlier he is made conscious of the fact, the greater will be the benefit.

When man is assured that his ever-reaching soul is but the yearning of his spirit for a broader area, to expand through advantages and rewards earth can never afford, he will be made aware that the only way to secure the boon is to unfold the higher attributes and faculties of heart and mind, and prepare for the time when freedom may be granted for all the soul may crave, and that the greatest speed is made through turning from this life's so-called pleasures to a realization of higher fields for the soul to delve and to soar, to live and enjoy beyond this world's capacity to afford.

The chief purpose of earth life, which is limited, is a preparation for an eternal existence through the cultivation of all the higher attributes including love, mercy, forgiveness, hope and faith; to

prune and develop the inner man to fit him for the higher plane, that noble acts and generous impulses have prepared for him. To know that there is a home for the entire human race beyond this embryotic starting place and by such means be ready to take an upward flight as soon as the mortal shell shall break.

The youth should all be taught the importance of this life, its object and its aim, to disabuse their minds of the crude and irrational idea that **all of life** is an existence on this earth, but lift their estimate of manly worth above the level of this infantile, this preparatory stage to one of lightness, of beauty and unlimited range with opportunities, advantages and corresponding ability to grasp and enjoy not only for the period of a lifetime on earth, but for a continued existence with increasing advantages through the interminable period of eternity.

MODERATION IN ALL THINGS

THE dayspring of light illumines the world and the heavens are open to earth, the fountains of life and spiritual light are ever ready to shed their beams upon willing souls who look to the baptism of the Holy Spirit as the light to guide them on their way.

A consciousness of this perpetual union should be a rest to mortal minds, a security against disaster and all evil influences that come between the faithful and the Master. Doubts dispel the hovering influence of protective love and unremitting care. A willing outstretched hand will grasp the gifts as offered it, and whether great or small if gratitude is felt the palm expands for larger ones which will always be in store for such as accept the smaller share.

The law holds good in commercial trade and being justly filed, is one that never fails. All might learn that such would be the claim if through wisdom they could know the law of loss and gain. It is unfailing in the world's commercial trade and equally in spiritual gifts.

Be careful of the rays of spiritual light and lift the curtain that they may enter and may penetrate and add new life to things that live; but when the impenetrable curtain of doubt and fear mingled with ignorance of the law, is allowed to fail, the spiritual sun might shine with all its glory yet fail to penetrate what would be fertile soil if left to nature.

The grasping hand of the ambitious is ever ready to bear down the fruitful limb filled with tempting flowers, the promise of abundant fruitage, but in the eager grasp for more of the luscious fruit the bloom of promise is gathered before the time of ripening. So with the world of

financial wealth. The eager selfish love of gold often blocks the way from securing the actual needs of the present and the approaching day.

Instead of gathering the fruit before it is ripe, gather the ripened specimens, if only a few are found, and as the few are taken from the limb, there is left a chance for more, and eventually the limbs will freely yield all the fruit they naturally could bear. It is the same in all the pursuits of life.

Human needs are imperative, but a wise appropriation is the basis of accumulation. The needful is many times excluded through an avaricious greed for more than can be well applied to meet the wants of man. Not only in the line of gold and material wealth does the law apply, but in every sense, even in the greed for food when a small amount would satisfy the demands of nature, the greedy crave for all that can be consumed which fills the body with disease by overtaxing every part in order to adjust itself to the mass enclosed; then excessive work must be performed, a strain on every nerve, to be succeeded by a chill or a collapse, then fever or excessive action follows to propel the machine beyond its normal power until the body yields, a helpless wreck, to the great oppression of undigested food and occlusion or heart failure ends the whole career.

The same law holds good in the grasp of mental food. Little by little the child may learn, and all the knowledge he acquires may be applied in his daily moves, but when the brain is overtaxed for several hours every day to develop reason, memory and calculation, the brain cells are crowded with more embarrassment than their delicate structure can endure, and some will yield to the over-strain, will collapse and become paralyzed in the erroneous attempt to gorge the young recipient with lore beyond his youthful power to grasp and successfully retain.

The number of studies a child of twelve short years is forced to master, is many times more than one of twenty could utilize, and the result is, a crippled intellect and a loathing for what cannot be mentally digested, and the whole physical system likewise yields to the overpowering pressure; the child weakens, fails in health, and to extricate himself from these fetters which parents, teachers and the commonwealth determine as correct, he is impelled to some untoward act, and disregarding the love of family ties, he breaks the bonds of loyalty and starts for other lands or takes shelter on the sea with disinterested strangers.

The law of avariciousness has no limit; in all the ways of life the effects are seen, even in the acquirement of spiritual gain. It is by a gradual process that all healthy growth can be effected.

The great and most important lesson is to practice moderation and appropriate the little gained each day, and more can thus be added until the mind is healthfully and harmoniously unfolded, and the spirit lifted as the bird on wing with the balance wisely adjusted to moderate all things, thereby gaining all the mind may apply with no wasted overflow, whereby a continued advancement shall be experienced, and a steady growth of permanent worth will be in evidence to all observing persons.

Be still and wait, give the seed due time to sprout and the roots to penetrate the earth before we attempt to gather fruit.

The branches and the leaves must come, the flowers must first appear before the actual fruit can possibly evolve.

The world requires time for its perfection. Millions of years, based on preceding millions passed before it arrived at the present state, and it is for the human race, so highly gifted, to study well its own position, and preserve itself from all excess and learn the lesson of submission and unfold as natural law dictates, that all things must develop through time and patience and with undoubting trust in the Creator, who wields the scepter of justice, love and mercy over His entire domain, not as a haughty ambitious king, but as a wise unselfish parent.

THE WORLDLY EXAMPLE

WISDOM gained through application of God's laws brings fruit superior to all knowledge served from books, or a storage of memorized words prepared by teachers or by sages who gathered what they know from volumes instead of facts presented through their own experience.

Age might be counted from the start of education, and wisdom measured by application of the known laws that govern growth, expansion and the perfection of things.

Thus step by step the heights are reached, the obstructions of doubt are brushed away and the upward path made clear, until the wisdom gained illuminates and paves the way to other avenues of worth. Such knowledge obtained is practical and philosophical beyond the so-called erudition of the present day. If such a course were taught the developing youth, and inculcated in the unfolding mind of each and every generation, there would be fewer mistakes and less harm committed by the thoughtless throng.

It is not always absolute evil in the human heart or mind that causes unjust deeds and cruel acts towards defenseless members of the human race. Many of the crimes committed are the sequence of a false idea of how results are gained. Instead of a close application of the laws of justice and a selection of the straight and narrow way

to heights of worldly wealth or fame, they accept the glittering path that bewilders and allures and seems to lead directly to the desired goal.

The hasty acts of theft, falsehood and deceit are supposed to yield the object wished, but if the laws of justice were applied and a steadfast course of honesty and honor were pursued a double satisfaction would be secured.

The object hoped for would be gradually approached, and the peace of mind not to be surpassed in value by any of this world's wealth, would be the rich accompaniment.

Some short or irregular way for the achievement of weight or height of the human form would lead to some disaster, and the same with a desire to obtain what has not been earned through the steady progress of an honest prudent life. One might as well endeavor to enlarge the form, to lift the stature of a child to that of full maturity by adding flesh to flesh outside, but in reason all should know that the process must be slow, and only by and through the laws of gradual nutrition and assimilation of minute cells developed from the food ingested will the slow but steady process eventually bring the hoped-for size and weight, with strength to well-organized bodies. And so it is with worldly wealth that ambitious but unwise mortals would acquire.

It is not by daring strides nor unjust acts, nor by capturing profits from the hard earned means

another brought to hand, nor by any course save the legitimate accumulation from a steady march up the hill of toil, that either wisdom or financial wealth can be practically acquired. Any leap of injustice to facilitate a more rapid progress on either line, through strategy or cunning, will rebound upon the supposed prosperous recipient to the demoralization of what might have been a noble, trustworthy soul, and while the world's people proclaim success and applaud the achievement, angels weep for the mistakes so boldly made to capture what was rightfully the inheritance of another.

Demoralization thus takes its root, and the legitimate fruit of such a course is the lowering of all the higher principles and the nobler aims in life which enhance the worth of individuals, of communities and of nations, until corruption in every form takes the precedence and is viewed as an evidence of wisdom and ability, of keen-witted business qualities to be admired and imitated by the young and rising generations.

Such so-called examples are quoted as able and successful citizens and are cited as lights on the highway of life, thereby increasing the herd of unscrupulous aspirants to equally successful claims, regardless of the multitudes that suffer from the results of these wholesale gleanings by the avaricious, ambitious, self-satisfied and generally acknowledged "well-to-do" examples.

The world is full of vanity and hope of emulation. Each aspirant is devout in his exploitations of ideas, whether based on reason or animal intuition, and with all the energy he possesses he proclaims the unmistakable truth of the vague conclusions he may have formed upon an uncertain basis, with flow of words and mystic signs which, to such, are evidence of their superior origin.

To climb the hill of science, to compare theories with facts, to know the truth as Nature and revelation must determine, will lead no man astray, but will be convincing through the results that emanate, as the fruit will prove the value of the tree.

The way is not mysterious, there is nothing blinding in the view, the straight and narrow path of righteousness will lead to all that is real wealth, to all that is desirable and good, with no regrets, with no transgressions to disturb the mind nor to block the way to a life of actual worth to the possessor, and an example germane for the young and inexperienced, to help them on the way where thorns are mingled with the roses and bitter tinctures every sweet. The road that leads to happiness is not hidden from the multitude nor carved out to suit the few.

This road is susceptible of expansion to suit all travelers on the way. It widens to any extent to give passage to all who turn their steps in that direction, and the more that enter upon this road

of justice, love and mercy the better fitted is the path, and the more attractive is the landscape, and the more delightful is each coming day.

There are no regrets, no fears, no doubts to check the onward course, for all is clear. The lamp of justice is replete with oil and the flame is never dimmed.

The daily practice of all the known virtues give elasticity to the step and confidence in the power that leads. Onward and upward will the spirit tend when guided by the hand of truth and integrity, of wisdom and love.

No worldly competition can ever bring soulful rest by following in the trail of ambitious men, from which nothing can be gained except a constant fear of loss, or a doubt as to the moneyed value of what he claims.

There is no stability, no actual peace of mind, for fluctuation and unceasing change is the basis upon which wealth is built; as one class of speculators fails another builds upon their misfortunes. When necessity demands a loosened grasp upon what the world would have, another with open hand will clasp the treasure as his own and the commercial league calls this success, and such instances are cited as laudable examples for the young aspirant after wealth; that they may discern the way to great prosperity regardless of the widow's wail or the cry of homeless hungry children.

His highest aim is to get, to gain, to garner in and fill his granary with the first threshed grain irrespective of the want and suffering of the old or young. If riches he can get, riches he must have even if he forfeit his most manly traits of character and dwarfs his soul in the effort to accumulate a greater amount of gold, and each addition to his store but drives another nail to hold his heart more closely to his pelf, and to narrow his mind toward the necessities of human kind.. Each financial gain but proves his need for more to increase, perhaps twofold, the last success.

So his riches double and treble, and his heart is hardened in proportion to his wealth, while the real human nature, the inner man, the sympathetic Christ principle has dwindled down to chaff. The grains of righteousness have been uprooted by the overpowering growth of selfish greed.

After his earthly race is run and his body fails to hold a compact with his soul, the latter relegates the outward form to the elements of earth and the new-born entity arises to a consciousness of its own identity which is but in embryo compared to a nature tuned to the vibrations of a more exalted course of mental training through the adoption of the higher laws to do to others as you would have them do to you, be merciful to the erring and deal justly with all

men. Love thy neighbor as thyself, help the widow and the orphan, be a support to the feeble and the weak. In all ways possible live the life that Christ proclaimed and be a follower of this Son of Righteousness who is the Way, who is the Door and whose teachings are for the salvation of all mankind.

MAN AND ETERNITY

TIME, O time! What a treasure for human kind, as well as for the trees and grain, for all things to culminate into perfection.

If time were limited to weeks or months or even to a century, nothing would be done worthy of the start, but everlasting time gives opportunity even beyond the hopes and expectations of the most optimistic.

Eternity! What a mighty span, so far beyond the ken of man that no mortal can project conscious reason to conceive, and yet not one hour should be lost to the use of man. If good deeds and great achievements are secured, they count in human gain, and if mistakes are made, and hours are spent in sleep or inactivity from important tasks, these periods, that by some are counted lost, are only time for physical or mental

rest, like the season of frost and snow, of ice and chilling winds which give the roots a chance to rest that, in the spring, they may again take on growth and power to assimilate and send the inspiring nourishment to limb and leaf, to flower and fruit.

The months and years of so-called idle time, when all things conspire to benumb and stultify the energy of mind and body, often proves to be a need, a real necessity for the stagnant elements to remain to fertilize and start new life in dormant cells that make the brain, a great nerve center, after which new development will appear and through all time the work may be continued until perfection is acquired.

Favorable conditions give the recipients of life a better chance to start into a conscious state.

The germ of life if ripe for building up the perfect man and woman is endowed from conception with all the elements of either sex to merge one into life as a perfected being, with a mind equal to the pending need: education is required to fit the soul for an existence here on earth and for the future state, when the mortal form is no longer required by the budding entity within.

Earth life for man is as necessary as it is for the germinating plant or flowering tree and all knowledge here acquired is an entering wedge to a more illuminated future.

Education based on memory of what we read or hear is not the stable, useful mental food which experience brings through an application of mind over material things.

Knowledge may be secured through sources insignificant. Sometimes words from lips of children start a train of thought that culminates in some great project or discovery, or leads to the recognition of some law heretofore unknown although eternally existing.

The very trees and plants in their growth and use give rise to philosophic reasoning, that no cultured mind could start. The busy ant and industrious bee have most beautifully and successfully illustrated the result of well-directed industry and unceasing perseverance, to the encouragement of slothful minds that otherwise could not have been stirred to energy and work.

It is not for all to gain a start from volumes of antiquated lore, nor from treatises of more recent date although indited by illustrious authors, who perhaps could not demonstrate through actual practice the theory they had so emphatically proclaimed.

Theoretically the very condensation of wisdom might appear, but set the plans in motion, apply the rules devised, and in many instances failures would result, when from some humble unpretentious source the facts, so necessary for the successful execution of some great work, are made

evident, and from this unexpected start discoveries are made, plans suggested, laws elucidated and important results are evidenced, and the fame of this humble worker becomes world-wide and blazes upon the escutcheon of every nation as a marvelous discoverer or inventor of superior ability and unsurpassed renown.

Education must be based upon practical results rather than on the theories handed down as the only true and certain way to advance the human race, while self-taught and self-applied knowledge builds the man or woman to greater actual growth than either can attain by following unerringly the trend of other minds, who as teachers claim to move the world through their scientific and philosophic proclamations.

The seed of knowledge lies within. The germ awaits the quickening touch of opportunity and when the sprouts begin to appear, the limbs of thought develop, and the branches of experience reach out and tremble in the breeze of criticism, all doubt will be dispelled under the accumulated evidence of innate ability.

As a tiny plant it starts, but as the massive oak it terminates as far as the world can know, but man, with his genius, his aptitude, his reason and his skill, all attributes of Deity to extend beyond the limits of earthly time, surmounting his hopes, his expectations and his aspirations, proceeds unchecked by time and increased by

circumstances, until the far-reaching branches of the Eternal tree will widen, grow and bear the fruit of increased knowledge, wisdom and love through all eternity.

BE UP AND DOING

THE days of Pentecost are over and active work must now begin. The battle axe is sharpened and the bugle sound is heard. Out to battle and to conquer is the word.

To conquer illness, to supplant disease by health, to scatter seeds of truth, to raise the mentally dead from their graves of ignorance, to stanch the flow of vital fluid through surgery's vain attempt to mitigate the many self-inflicted ills of life.

The world is full of false ideas and unmitigated wrongs. Error is stamped upon the brows of more than are graced by the bloom of truth. Virtue is abandoned for the price of bread. Men, and women too, bow to the Moloch of gold and pelf when honor would win the reward of love and trust.

The rage for wealth in worldly things makes mad the weak and unsuspecting, and in the race the morally just and true are trampled on as dust upon the highway or grain upon the floor.

To live is to be with God, a co-worker with the Christ, a world redeemer, a planter and a reaper, a producer and a rational generator. Of what significance would have been the world had not mankind evolved? Through wisdom, pride and ambition man has reclaimed the desert waste; the mountain range he penetrates. The waters are made subservient to his craft of stupendous size and weight. The world through man has been transformed. This terrestrial globe was like a house unfurnished, with material ready in its crude condition for man to mix and mold, and convert in worth and beauty. A world of in-estimated value lay hidden in dark recesses, never to be evolved until man with his intelligent touch and ever active brain brought to view some of the mysteries and wonders he knew not of, until through his genius and unremitting toil developments aroused a deeper sense of inquiry, and every year and every day some new expression comes to view.

But with all the financial wealth attained and all the joy and comfort gained, there lies as yet hidden from the keen perception of these world-workers more force and energy, the foundation of more worth and beauty than can be conceived by the most philosophical and observing minds.

The world needs more light and wisdom to facilitate its moral and spiritual development. With all the apparent intelligence, and the pro-

lific means of acquiring information, there is a fearful drought of that more useful knowledge bearing upon the first principle of Nature as a correct means for practical advancement in the great school of modern thought. Our ambition to reach beyond our present capabilities is a stumbling block to our real progression.

To be an efficient workman one must become acquainted with the details of the work in which he is about to engage, before he can successfully proceed to the more complex operation of the machinery with which he deals. And so with the successful attainment of knowledge in regard to the moral and physical workshop of the world.

The lessons are easy of acquirement, and are accessible to all who wish to be successful co-workers with the great Architect of the worlds, whose law is order, whose work is just and systematic, whose end in view is the evolvement of the best possible condition in every department of the universe with as much precision of structure and interest in the welfare and destiny of the smallest insect as in the most exalted entity that inhabits earth or the supernal spheres, the one being equally essential as the other for the purposes intended.

Man could not have existed had not the insect world preceded him. That he might hold his rightful place all preceding developments were and are still necessary for his possible entrance

and continued existence in the great laboratory of Nature as a co-worker for the further advancement of all living things from the mollusk to man and from the present man to a greater likeness to his Maker.

In the beginning was the word, and the word was with God, and the possibilities are beyond our conception. Step by step each period evolved a determinate grade of entities, and as the necessity presented higher unfoldments were the sequence, and as ages upon ages preceded the present one, so eons of ages must follow with as great a change from one period to another as has been the infallible rule until the human merges into the Divine with powers as incomprehensible as our elemental existence was coeval with time.

EXPERIMENTAL KNOWLEDGE

LAY up no treasures here on earth, for all things are unstable and not worth the toil and care, where thieves break through and steal and moth and rust destroy.

The comforts and conveniences are all that can be utilized while in the mortal form; more becomes a burden and is always insecure, while the riches of a loving heart, the sweet forgiveness of

one who may have been unjust, will bring a lasting grace, an ornament that cannot fade.

To be merciful to the evildoer and excuse the bold and rude; to pave the way that others tread and make their paths more straight and smooth; to teach the uninformed the cause of suffering and woe; to mitigate their pains and remove the brambles from their way will win a rich reward that will evade the avaricious and unkind.

Such deeds will light the way to broader fields, to richer soil wherein a heavier work, with greater rewards, will come.

The brave and honest worker will find from day to day a greater need for energy and skill, and as the result of use more of each will come and will unfold until every faculty of mind will be brought to use as the rose, from a small contracted bud, blooms forth a perfect flower. Work serves as richest food for mind and muscle, but like rich soil for plants, there must be a limit for the best effect. So work for mind or body must not be overdone or the result will be disaster.

The strain of muscle will disqualify the member, and over-tension of the nerves and brain will arrest the growth and strength of both. A medium course will lead to higher bounds than excess can ever reach.

Wisdom and discretion are guards for mind and body, and when these important factors are

ignored a shipwreck is as sure to follow as the unguarded craft upon the sea. From want of application these important guards to human acts lose their wanted power and weaken to inefficiency as do the other factors of the human organism.

If human nature were more deeply studied, and education were better managed and more philosophically conducted, and the necessities of youth were considered with the diligence and acumen that attend the process of packing upon the memory a load of erudition gleaned by older and more experienced minds, the young of both sexes would be better prepared for the practical membership of society, with less erratic tendencies than characterize the present age.

The self-educated men and women constitute the substantial class and are examples of the most worthy. What they claim to know has been the result of their own research and experience. Minds thus developed can give a reason for results and can testify to the facts as they appear. It is not theory and opinions based upon what others have gleaned that develops the minds of men and women, but as the workman can testify to the number of nails required for a given purpose, so may the well trained teacher explain the courses to be pursued to win success in all the fields of human culture, so that the student, like a partially developed flower, may from day

to day unfold another petal and present a deeper color from its inward growth.

The novitiate of science, literature or art may be systematically unfolded equal to his greatest possibility, and where the limit is, no man can say, for time and opportunity will continue to bring forth greater powers, more varied resources will be made manifest, and more usefulness will be apparent, as application is made of the knowledge gained which prepares the way for further use, until the quiet unpretentious child becomes an earnest seeker after real experimental knowledge which is truth made practical.

The most inviting lessons are thus presented and the joy of life increased at every evolution. A flower becomes more beautiful as each petal bursts into perfect form and shape, the color deepens and the perfume blesses all who come within its radius. So with the fully unfolded human flower who scatters useful, self-discovered knowledge to serve as seeds for future growth, that the mind, with unlimited results, may project beautiful light and seemingly original thoughts which may serve as levers, as stepping-stones from one generation to another until the scintillations blaze and light the way for others to succeed.

This life may fail to perfect the ever-growing powers of mind, and the genius that is possible may be further developed in the time to come,

when the environments have changed from the material to those of a higher grade with opportunities that may far surpass what earth affords, as this life is but the primary school for the introduction to what awaits the anxious souls, yearning for opportunity and ability denied on earth, but made accessible when the mind is prepared through experiences gathered here which serve as leaven to the aspirations which can never be realized in this preparatory sphere.

MAN AND WOMAN

RALLY on, rally on, the battle is begun, there is no time to wait if the victory is won. There is a need of captains, of generals and of cavalry; men and women with sabre in hand, a moral fight is on, a mental strife must meet the thoughtless, jeering mob of self-sufficient agnostic dealers in human form, converting women, the mothers, wives and sisters, into servants, slaves, non-entities to meet their bold impassioned ways. Women prepare the food for men and solace them in every way they can; they darn their socks and keep them clean and respond to all their mortal wants, then they are bid to step down and out,

unfit to wear the crown of human honor and majesty equal to their inborn worth.

The war is on and women, if stern and true, will win the day. Brave, fearless women lead the van. They count the cost of what they seek, and to them it is of more worth than the love of man or money. It is liberty, it is freedom to stand as equals among the sons and brothers; to voice their own ideas and to vote for men and women they know are true to the cause of human rights.

Women bear the sons and nourish them from their own heart's blood, watch and care for them while they are young, that when advanced to manhood they may know that mothers have a well-earned place beside the men they bore, and cherished, and for whom they spent the greater portion of their lives.

Woman has now come to the front in rank and file to fight her way to justice, even if blood must flow. There are still on earth Joans of Arc who can never rest until they see right predominate and wrong crushed out, whereby the sisters and the wives may stand as an independent self-respecting portion of the great family of man. They must win the place for which they came, as the helpmeet of man, not his galley slave, not to bow and cringe, to beg and weep over their dependent state, not to be crushed and held beneath the value of the beast; and yet these are

the mothers of the human race, than which no man can hold a higher place, yet she must fight and bleed to gain her proper foothold of equality with him.

Now while the battle is on she must be strong in mind and muscle, she must have health and nerve. The important lesson for her to learn is the structure of her own body, and the marvelous care that was bestowed to insure the perfect working of every part, and she must know that law and harmony dwell therein; that violated physical law governing the physical domain will have to meet the penalty of suffering, and will reflect weakness and submission upon more distant parts in sympathy, affecting both heart and mind.

Cripple woman in her bodily functions through over-exertion or mental strain, and at once the vigor ends, the power has gone and she, like a wingless bird, can no longer soar above the thousand causes that favor her humility and servitude. She loses her estate and her contest for liberty and right will fail. The contrast is very great to her condition in perfect health with every nerve attuned to her necessity: her thinking power clear; her memory a living mirror of all past deeds; with her intuition quick that she may know, without deliberation the right and wrong of doubtful questions.

Woman in her normal state becomes a power

that even man, in his rational mood must acknowledge and should loyally extend his hand to grasp her own in gratitude and admiration of the complete oneness of the two. Man without woman is but half equipped. In any enterprise and in all the walks of life her counsel and advice, her presence and her influence, have been found most helpful. Man's better nature lies dormant when unassociated with the female sex, his gallantry, his wit, his sympathy and love have but little time or occasion to express themselves. His polish and his prudence, his higher attributes are concealed, lie dormant awaiting the natural stimulant of woman, his opposite in general characteristics, yet a natural combination to awaken all of the innate qualities that are adornments to his character.

She converts him from the stern, decided, austere, determined, uncompromising, calculating commercial devotee, to the true gentleman, the courteous, self-sacrificing, genial companion that he is when woman's magic presence sets fire to his slumbering self. Woman is not herself without the proper association and commingling of the opposite sex, and the very difference between the two brings the light and beauty of both to the full recognition of their associates and friends if not to their own personal recognition.

THE SOUL AND BODY

THE suffering of humanity is too great to bear. Many are bound in grief and many in sad despair. To reclaim both classes and all who are oppressed is a work that angels would perform for the good of earth's inhabitants and of the sphere beyond. The influence of physical and mental suffering upon the spirit world is to hold it in sympathy, and the decarnate conscious spirits that would otherwise rapidly ascend in the scale of spiritual growth and power, are held in the meshes of earth's infirmities in their efforts to relieve and reclaim the unfortunate victims to whom they are attracted, who often suffer more than the pangs of death they so much dread, but which are mere shadows compared to the daily experiences that many must endure, nevertheless the work of reclaiming to health and happiness the sufferers of earth becomes a great lever to spiritual ascension.

There is no idleness for the emancipated soul, as law, order and activity are characteristics of both spheres. To be released from the environments of the physical body does not necessitate a cessation of activities. After the transition the released spirit has freedom with an increase of psychological power to influence mortals through the process of suggestion, or what to the subject would seem to be self-illumination. Any

relief thus afforded earth's people is not only a real delight to the invisible workers, but it lifts the willing spirit to a greater comprehension of justice, mercy and love.

When the body has its rightful play, unhampered by disease, as the result of ignorance or neglect of nature's laws, and the mind is divinely bent, the way to salvation will be unobstructed and the road made clear and smooth with angels always ready and willing to direct or lead the traveller on and upward to the spheres where wisdom has control; and joyfully is the task performed when earth's inhabitants are prepared to turn from carnal pleasures and from the paths that lead to sin and sore affliction if not to atrophy.

Earth's inhabitants have the task before them to arouse the slumbering energies of crushed and bleeding souls, many of which see no redemption or relief for them except through death, if not annihilation. The many efforts made to throw off the shackles of infirmity and disease have resulted in greater suffering and despondency until all hope is blotted out and no alternative is left but to patiently resign to what they consider fate.

Some light upon the physical condition, how to live to maintain health, and the causes of diseases many of which could be averted, would act as a natural stimulant to a fresh and favorable start toward spiritual development. A

healthy body is the basis of a healthy mind and when these co-operate the leaves and buds of spiritual unfoldment commence their work of bearing a promise of the perfect fruit that was designed for all.

The mutual interests of these great families of spiritual entities are so interblended and interwoven that one part cannot suffer unless the other sphere will be retarded, and it is for the mutual interest and increasing welfare of both worlds that they should work together for the great achievement both may gain. It is not a necessity that mortals should lay aside their habiliments of earth to become awakened to the spiritual light they may receive.

The possibilities are here and now, if mortals would but accept the advantages so freely proffered. The fashions of each coming season hold the mind pinioned to appearance irrespective of the result, and the compounds that are used as food frustrate digestion and leave the body infirm. The daring feats, the reckless exertion and unlimited mental tension, the worry and toil for the wealth of this world does much to suppress the higher attributes of man's better nature, and to prevent the advancement of the "all in all" within. When the physical machinery fails to co-operate with the real "I am," that selfhood is compelled to yield its wonted activities to the decree of the diseased and crippled form.

The two must, for the greatest advantage, work together in harmony while united on earth, but from causes which many times might be averted, the greater part, the spiritual must succumb to the physical, like the workings of the vegetable kingdom where the perfection of fruit is often frustrated through some malcondition of tree. The soul or spirit within is often restrained from its outreaching efforts and aspirations for higher conditions through a diseased and disqualified state of the body; physical suffering which need not exist if the laws that govern the growth and perfection of the wonderful mechanism of the human body were comprehended and obeyed. The body is a complicated mass of material substance, a wonderful creation well fitted to all the wants of the invisible occupant. Each and every part is constituted for a special purpose, with scientific precision and matchless economy of space and material, in the midst of the most elaborate outlay of the finest vitalized substance, all wisely arranged and built up for the soul's greatest good. This wonderful combination of organs and tissues, of liquids and solids, of cells and molecules, so beautifully fitted for life's valuable purpose should be cherished above all the wealth of the world. Children should be early informed of the value of their own bodies and taught to respect all parts as important factors in the great living, throbbing

bing machinery upon which the real self specifically depends for its practical elaboration into youth and valuable maturity.

No injury should be imposed upon the body and no wrong done by neglect. There must be no over-indulgence in food, in indolence or excessive activity. The system should not be tempted by any stimulants or narcotics that may become a habit and a supposed necessity which might be to the sensitive nerves like a selfish, if not a fiendish comrade that, by day and by night, robs it of vitality and leaves it a helpless victim. Human beings, as responsible creatures have no right to mar the spirit visage, nor scar the soul by any wrongs committed that injure the well being of the body, for every injury inflicted will be reflected upon the soul, not alone for its present wrong, but for time to come.

CHOOSE WISELY

THE great world as understood by man is but a speck on the face of the universe. Worlds upon worlds revolving in system and order, all at the will and under the control of the Creator, which Creator might be defined as law and order, wisdom and love based on supreme intelligence.

All of these attributes pervade every thing from the molecule to the atom, from the atom to the most exalted species in all of creation's unfolding, and everything must submit to the effect of what had preceded and also to that by which it accompanies.

There is no special arrangement for one class of beings in preference to another. All are equal in the great evolutionary process including the infant and the octegenarian. The unfolding flower and the giant oak tree. There is no partiality, no exceptions. If the seed of a plant is protected and covered with earth, has sunlight and moisture it makes its advent as a growing substance, but if it had been cast on a rock or into the river, however choice the seed, there would be no growth, as the result of unreasonable planting and so it is in all the departments of life. Good seed sown on good soil will take root and become prolific. It is not that one seed is preferred to another or is a favorite with the Creator, and the same law prevails in the human family.

One person seems favored beyond many others, success is imminent in all his efforts, while in another defeat is the seeming reward of every attempt to do, or to be what the mind suggested. Where there is defeat there must be a cause, and it is the privilege of the sower of seed to find the right soil, or the seed will be wasted on the

rocks and by the wayside where weeds and brambles choke and destroy. Many a farmer has failed in his old worn-out fields where the seed time and harvest had exhausted the soil of all its best elements. So with the seeds of righteousness. The minds of people are often barren to the effect of sterling truth.

Weeds and worthless growth may flourish, but the solid seed of truth and progressive greatness find no receptacle for unfoldment. The cares of the world, the hope of financial success, the stern necessities of life as they are too often viewed, throw shadows where sunlight would glow if the mind were free to accept it.

The instability of human kind is similar to the effect of too much plowing and pruning of plants. Ambition prompts a change without knowledge of what that change should be, so homes are ruptured and distance scaled in the hope of great success, but by the time the new district is attained the means has vanished and the foothold slight, so thousands stand in peril, as the voyager holds to the ship for safety when there is danger of the vessel sinking, he can neither return to land nor hope for security on board the broken craft.

The busy whirl of man is significant of rapid wear of brawn and brain. Economy of both would yield a rich reward where true worth is estimated above the glitter of the world. To do well what

is being done weighs heavier in the scale of justice than tasks half performed. Right doing gains a premium from both God and man, while negligence and over-haste wins a discount on both worth and price. To do but little and do it well will bring a workman to the front, and when value is added to expedition there will be a demand, an urgency for such. Vacancies will always be held for excellent workmen whether in mechanics or literature.

A well balanced mind with steady hand and a comprehension of what is required, will warrant opportunity for either sex and years of experience will be no bar to the achievement of success. The glitter and glamour, the scintillation of junior years entice the inexperienced, but to the rational and observing class the meritorious will be the choice in which value is estimated above the noise and clamor of the more impulsive and less conscientious. This will hold good in mental attainments as well as in mechanics. The ideas and decisions of the mature, the self-made man are based upon a sure and firm foundation, the experience of actual contact with the world and its resources.

The estimate of men and their works are of more value through being conversant with the results of both, and from such judgment might be evolved that which would be as a staff to the less experienced. What has been experienced

once from a given source will be an earnest of what may be expected again under similar circumstances.

Experience is a faithful teacher and not to be discredited nor to be shuffled off as the fruit of senile conclusions, unworthy on account of years. Varied opportunities add worth to conclusions and opinions based on facts.

Youth may imagine and conjecture and to them the future glitters with magnified hope and lofty aspirations. Then the elastic step, the piercing eye and upright form often win to a greater extent than wisdom and real worth. The ambition and self-assurance of the coming age of men and women force upon the credulous and less discriminating minds a superiority unwisely founded. Old wine is superior to the new. Fully developed fruit and grain holds more nutriment than the tender unripened seed. The tried and true in all the walks of life are the choice products of existence and such worth is what existence means.

BENEFICIAL INFLUENCES

WE will help you in your march through life. We will bring to you the light, as candle-bearers of the Lord. It is so ordained that earth must have spiritual light as well as solar rays.

Man can no more flourish, grow and thrive on the higher plane of life without this light to guide him upward in thought and aspiration toward the source from whence he had his origin, than a plant can rise from the cold dead soil if there were no sun to lift it up into the atmosphere that it may imbibe nutriment through its stalk and leaves to raise it toward its source of life.

Not only does the central stalk, the parent of all other parts, receive the benediction from this fount of light and life, but every branch, great and small, every leaf and flower has an equal share, or all that it can accept from this same generous source. It is so with every plant whether it yields wholesome fruit, or from it poison is extracted.

So God sheds his spiritual light with equal brilliancy on all, the wise and just, the great and small, whether inclined to good or evil. The light of wisdom, the warmth of love is free for all to share, and in proportion to our ability and desire the illumination will increase. The living fire will glow to warm and lift the object higher whether it be plant or man.

To encourage the growth of plants that they may flower, or a tree that it may fulfill its destiny of bearing fruit; that either may be beautiful and worth the place they fill, they must be cultivated. The broken rocks and dry clods of earth must be removed from the withering roots.

The soil must be made loose and free to permit the moisture to filter through as nourishment. If forest trees are crowded too near each other one must be removed that the other may have a chance for life, for its growth and development or the tree itself must be removed to some more favorable position, where there will be less pressure on its roots and more space to spread its limbs to get its share of light from the unselfish sun that shines for **all the trees on earth** if they can but catch the rays.

Light and moisture like God's love for man, are not more partial to one plant than to another, but if through the over-shadowing branches of the congregated mass of trees and from the underbrush that has collected and dead leaves that smother, the plant is over-ruled and much retarded in its growth and functions, the actual worth may never be made manifest.

The law holds good with all living things. Nature calls for freedom, for a chance to grow whether physically or spiritually as in case of man. If he is overpowered by minds that tower high, he is held in stern submission and is thus intellectually and spiritually retarded to the detriment of his natural use and becomes subject to the opinions of others through the influence of well selected language or the overshadowing effect of numbers. He becomes paralyzed and made to feel his hold on life almost depends upon a union with

the sect, denomination or class of persons under whose influence he has dwelt, but poorly thrived, for want of room and freedom to develop in any other direction. He cannot grasp and hold to a truth unpopular to the masses, but he must yield his own opinions to the stronger intellectual power and he must sanction creeds, doctrines and beliefs that older and more influential members have held and taught.

The novitate or under-growth of this forest of more imposing human kind is not expected or perhaps is not **permitted**, to evolve a single original thought counter to the established ideas of the ruling numbers, and truth may thus be smothered that would have led him higher and into more liberal fields of thought. Thus he dwindles mentally into the condition of restriction, and inferior soul development. He is fettered spiritually; his aspirations are reversed by the overpowering effect of others. So to give his mind the natural inheritance of freedom, and his soul illumination by the fire of inspiration brought from the higher spheres, he must assert his unity with the source of love and wisdom, must break loose from these galling fetters, from false conclusions fastened by ages of transmitted error based upon tradition and held as sacred.

Light, more light is needed and the taper of spiritual illumination is fixed in every soul wait-

ing to be trimmed and touched by Divine control.

LIFE AND ITS SEQUENCE.

WHAT is life but existence crowned by death. The ever-reaching arms of God extend towards all His productions whether that product be a man or beast, whether it be a tree or rock, an atom or an element. All are of his projection, all are close akin, and all are from and within the loving grasp of Him, the Father.

We need set up no molten form of brass nor gold; we need no outward image to represent the Soul Eternal. The essence of all created matter from the elemental through the different grades must be. There is a need for every form and shape, for every species of the animal and vegetable creation. All there is culminates in the human race; all else preceded man; all were required; all had a place to fill to prepare the way, to make ready for man's advent; for the possibility of his development, **he being the object in view.** All things preceding him were necessary for his crowning gift of intellect, of reason, of the attributes of hope and faith, and of the capacity to aspire, even to reach the highest goal, to

affiliate and blend with the Supreme, and to be at one-ment with the Almighty Architect who knew of the proportions as He built. He is the source of all the varied unfoldments that were, and are, and will be without beginning and without end.

All this mighty production, that man might have a given place, a hold on life, an existence in the form, with all the qualifications meet for companionship and oneness with, and in the image of the Lord. It was, and is, and ever will be as necessary that these segmentary parts should first appear, and that each should hold its rightful place as in the building of a temple or a church.

It is necessary to have the foundation laid and permanently secure, then every rock and brick, every board and pane of glass must occupy the place it was prepared to fit.

The plaster that cements the segregated parts must be duly mixed, a certain grade of sand that will serve the purpose best, and every grain, however small, must come in to fill its useful place. Every nail and screw that holds the parts together is an important factor in the edifice. The metal must not be inferior, nor the floor be made of fragile wood; it must all be well seasoned, and carefully fitted.

This important structure must be the result of intellectual work, for in the human mind it

dwelt before it was evolved in a material form. It was the result of thought and reason from the mind of man, of the far-seeing, well-balanced human architect who conceived the need of every article he used. He could estimate the quantity of every substance introduced; the cost of boards and bricks, and could decide the entire expense.

Had not the foundation been equal to the strain imposed, the structure would not have served the end in view. Before the structure could assume the form in mind, there must be material produced, rocks must evolve to meet the imperative demand for walls of strength. Trees must grow to secure boards of oak or pine. Metal must be condensed from elements more refined than rocks or sand to bind the parts together.

Transparent glass must be conceived through mans prolific intellect to fit it for a useful place in this great edifice, and when all this is done, the dome or head is built, and then the bell, O the bell! how comprehensive! what complications must be thought out, what plans, what constructive ability is required to make a bell to toll the solemn sounds meet for the occasion to announce the death of some distinguished person; or to sound the welcome ring at the birth of some expected heir, then the chime of merry tones to express delight and joy of some gay holiday; or perhaps to speak the word that some disaster threatens, as in case of fire or danger; or on the

Sabbath day to strike the hour for all to congregate to offer thanks to God for all mercies granted and to ask for strength to resist all evil, that they may duly contemplate the rapid course of time on earth, and if they desire their rightful inheritance they must work for the good of others as well as for themselves.

The slightest sound of this great bell has a world of meaning; its notes proclaim the important fact that through the inventive power of man metals may be made to speak.

That this entire structure was made complete is a little evidence of human power, but when compared to the world's Inventor it only proves man's insignificance. From the word of God the world was thought into existence with worlds upon worlds revolving, and yet the place the human species holds ranks next to his Creator whose loving hand leads him on, and ever higher.

HOW TO BE HAPPY

THE road to happiness and peace is not a flowery path of ease. It is a steep and rugged hill we climb, and to reach its summit a greater period will be required than life on earth affords. The journey doubtless will be continued after

death, which the world pronounces the transition, from this to a higher life. All along from childhood up, flowers are scattered on the way, and each step we take or each transition that we make carries us higher on the road, if we but pluck the roses as we go.

Every ill in life has different sides to view and when the shadows turn their face to us they may for a time obscure the sun; but as the clouds of day melt and fall, or evaporate and pass away, so will the effects of sorrow leave its shining ray to light the weary soul with hope, to level down the hills and smooth the path for another day. So light and shade meet and blend and pave the way for us to journey on to reach the hoped-for goal.

It is so with all there are no exceptions. The holy Man of God in whom so much grace was found did not pass His life on earth without such vicissitudes, even from birth until his last days here.

Chased and hunted when a child, condemned and thwarted on his way, threatened and suspected, tired and weary, He never swerved, nor turned away discouraged by defeats imposed, even by those who claimed to be His friends, but onward and upward His faithful steps were bent.

His brief life was spent in doing good, relieving pain, giving sight and hearing to the blind and deaf; lifting up the palsied feet and removing

burdens from the backs of persons not oppressed as much as He.

The happiness that came to Him was not through any effort that he made for selfish gain, but from His attempt to relieve others of their burdens. And the comfort that filled His soul when His daily work was done brought a reward surpassing all that gold could bring; whether to adorn His person in rich apparel or lift above His head a stately palace such as ambitious kings require to satisfy their pride.

He, our good and faithful brother to whom all Christians look as their example and their leader, from whom they ask the promised benediction for faithful works performed.

Howbeit the paths He walked, His acknowledged followers of the present day would not presume to tread, although the promise by him was made that all who followed in the path of righteousness that He pursued, who loved their fellowmen as He had done, who would plead for mercy as mercy had been taught by Him, should share the blessings in the future that were in store for Him.

The life of brotherhood should be lived as well as taught, that to work for others good should be the rule rather than to work for self; to help the weary on their way, to be a staff upon which the lame may trust, to live and act the good that many preach, but often practice grudgingly.

Then to reach the object so much sought, let us not wait for happiness tomorrow, as if it were a temple being built, but pick it up from day to day, from hour to hour, for happiness is the fruit of seeds we sow and the growth will be in proportion to the amount we scatter upon ground prepared for them, and the soil is always fit if we are ready to sow the seed for others good, and the peace and happiness that passeth understanding will be the harvest beyond all that earthly wealth can yield.

SUCCESSFUL GENERATION

TO be born into this world is a preparatory step to a birth into another, and the greater advantage a child has here warrants a more favorable entrance to the other. It should be the object of the producer to bring forth the most valuable products of his industry. It is so in the various pursuits of life. An inferior product finds but little demand in the market of merchantable goods.

To raise a crop of sour, thick-skinned, bitter oranges would be a waste of time and energy. There would be no sale for such fruit, so with all the vegetable kingdom. There would be no inducement for the farmer or fruit-grower to per-

sist year after year in bringing into market unmerchantable goods, when by proper selection and scientific culture he could produce an article for which there would be a good demand and ready sale.

The problem is plain to the mind of every thinking person, and the same result would follow in raising cattle, horses, sheep and swine. The stock or breed is an important factor in the value of any species of the animal kingdom. A common low-bred dog finds but little favor among the lovers of his kind. Trace the law through the various species; in all good blood is sought, or in other words, good breed or stock. No inferior member of the brute creation finds favor with one having knowledge of a superior quality, and when an uncomplimentary reference is made to such a specimen, we seek for some excuse for retaining a creature whose chief merit is to eat and hold the place of a more valuable quality.

The same law holds good, and indeed is more accentuated in the development of the human kind, but here there is less interest taken, and greater risks are ventured and a thousand times more harm results in generating inferior children.

The happiness of family circles, the welfare of communities, the thrift and well-being of nations depend upon the quality of the people born and raised in their midst. The result of this great mistake in the production of our species and the

proper culture after birth is the most potent cause of all the terrible conditions developed in our midst and among the various peoples of the earth.

In consequence of reckless reproduction, prisons, jails, almshouses, homes for feeble-minded and institutions for the insane are located in every city throughout the nations.

We generate this class of victims, then we have to dispose of them according to the decision of courts and the laws of the land. Some are assigned to the gallows, some to electrocution, some to the prison cell, or other institution according to the magnitude of sin committed or the incapacity of the helpless victims.

We bring into the world unfortunate waifs regardless of the law of superior inheritance and many times they bring the germs of natural tendencies to evil with them at their birth, and no power exists to remold or make over the natural tendencies of the child when the seeds of contention, warfare and revenge were planted at their very conception. Those are the seeds we often sow and from their growth we reap a harvest similar to the stock from which they had their origin.

From the very hour of birth some manifest the inborn nature notwithstanding the care and efforts the parents take to eradicate the roots of evil so early planted, in their blood and brains. Then to modify or subdue these traits becomes a

life-time effort and often without any apparent good effect.

Under such abnormal growth the moral nature is superseded by the predominance of evil, which gravitates to the surface and falsehood soon develops, theft, a warlike disposition, revenge and greed speak with emphasis before the child is of an age to reason; and the reasoning faculties are often quite submerged, are over-grown by the weeds of error, the seeds of which were handed down from one parent or the other and perhaps for generations past, the unfortunate transmission of character has been making unremitting headway until the culmination attracts public attention and all are ready to exclaim "From whence comes all this wrong?"

The first consideration for the improvement of the race is that more thought be given to the nature and quality of the rudimentary elements upon which the race is founded and these might be compared to the seed and soil for plants. The farmer is well aware that soil must be adapted to the growth of plants, or the seeds will fail to germinate and grow.

In the growth of human beings the same law must be maintained, and in this important regard woman represents the soil. She is the receptacle, the source from which the growth must come and from her nature the child absorbs the elements of her body and it must also be of her mind.

If the soil for bearing plants is poor and scanty, if rocks and rubbish take the place of rich earth or loam what could we expect in the growth of trees or vines or of the quality of the fruit they yield? The fertile soil with elements to develop and mature the flowers and fruit would be the soil the orchardist would wisely choose, and if he works for a harvest of fruit or grain there must be no elements of disease to frustrate the end in view; no source of poison which might retard the perfect development. All parasites and vermin must be removed before he would venture to plant the shrub he dearly bought or to scatter seeds of any worth.

The elements that favor growth and determine the quality of grain and fruit must be taken up by the little rootlets to the stem to be transmitted to the most distant parts for the enlargement of the plant itself, but chiefly for the yield of flowers and fruit. Then again, if the soil is perfect, and rich with the elements for growth and strength, the seed must be a subject of worthy thought or there will be a failure.

The seeds or roots for the growth of perfect plants should be of the most valuable stock. And in the human species the sire or father, from whence the seed must come, should be carefully studied. The texture of flesh, the color and quality of hair, the shape and size of head and the features are an index to the soul. The perfect

form, the existing state of health, the disposition and general traits of character should all be well considered in the wisdom of a choice. The spiritual and intellectual endowments are of vast importance in connection with the physical and moral attributes. A healthy sire or father, with a moral character beyond doubt would be a wise selection. He should not be judged merely from his flippancy of speech in detestation of corrupt and evil works, but his honor in relation to his acts and dealings with his fellowmen and unsuspecting women, should be investigated.

The life should be so chiseled out, so carved and molded that there could be no cause for doubt, as to the character of the individual. Reputation may be fair, but between the reputation one may bear and the real character there may be a vast difference. Appearances alone cannot be an exact guide to actual worth. The well-combed hair, the shapely clothes, the stylish hat, the curled moustache or jewels that bedeck the form are but symbols of character, an outward expression of what he would like to be considered, not perhaps of what he really is. The inspection of a fashion plate, or the perusal of a book on etiquette would lend assistance how to appear and act to win the eye and heart of woman.

For a basis to build upon there must be a deeper search than hat or habit, beard or boots.

The soul of man must be revealed, the heart of worth should be selected, through kindly acts from childhood up to full maturity. The affection he manifests for his mother and sisters, the manner of speech, the warm and cordial grasp of hand, the pardon and excuse for short-comings of his friends, the kindness he extends to brutes, the little favors he bestows upon the weak and helpless, the gentle tones in which he speaks to noisy thoughtless children and the thousand little nameless things a man may say or do, will ever tell the tale of what elements his heart is made. The expression of kindness his eyes bespeak, and sympathy proffered to the weak with helpful acts and words prove and seal the motive as being **real** instead of feigned merely for effect.

When all these outward indications favor the honor and virtue of either sex, it is well and proper to compare their natural tastes, talents and dispositions. To blend in one respect is not enough. To be alike in all respects is not desirable; there should be a difference and yet a meet equality.

When offspring from such sources come the result must be most favorable, love and harmony will prevail and peace will charm their homes. Wars and rumors of wars will be historical, and theft will never tempt adults or children, honesty will be the charm of old and young and truth will be the fruit of every tongue, and love will electrify

every act and every word. To do good, to be good and to imitate from choice the Christ to whom we look as our guide, our leading star, would be the wish and work of all.

FOR WHAT TO LIVE

THE planets revolve around one common center, that center is the sun, whose brightness cannot be looked upon by mortal eyes except to blind. The dazzling light bewilders and stimulates the nerves until the sight is paralyzed. So from the Spirit center the effulgent rays proceed to fill all space, and every living thing from plant to man, is held in the embrace of the Father, God, whose warming power is so great that even rocks will melt at His decree and mountains are made to topple and fall; the earth to belch out streams of molten lava, and fields submerged; the level plains to be as oceans, and ocean beds made dry at the command of this ruling Power whose influence from on high is equal to any change or necessity for the advancement or growth of plants or the unfoldment of the higher life of man.

Revolutions are doomed to come, great changes are required to energize the world and its inhabi-

tants. To mortal man there seems no cause and no necessity for such upheavals as at times appear. The regular course of things might, to him seem best, but he in his finite state cannot wisely choose what would be for the greatest good. He finds his plans are often thwarted, his buildings fall or are consumed in flames, his property, so eagerly gained, and all his earthly goods destroyed; he is often reduced to financial nakedness without a moment's warning. He sees no good that can accrue from all this desolation, from all this mighty change. Men stand aghast, their eyes bedimmed with tears, no argument can prove to them that any good can come from such destruction. Some may predict still worse conditions, while others try by words of courage to pacify and kindle hope and faith in them. Man builds upon material things which are often very unstable, like houses made of cobs and blocks that children build, with all their earnest hope of happiness in showing them to their young friends; each ambitious child strives to outdo his comrade in a superior structure with more adornments to attract their admiration and to elicit greater praise for the complexity and more elaborate work, but in the midst of all their glee and pride in what they had achieved, a gust of wind or jarring door may dissipate their juvenile ambition, as the fabric falls to a worthless heap, before their startled vision. So with the older children, even

to full maturity, the bauble of ambition has no better ground to build upon, no firmer hold on earth than a child's toy house built upon a tottering board.

Then why devote a whole lifetime to the acquirement of worldly goods, when some atmospheric change may cause the structure to collapse and fall, or some seismic convulsion of the earth may open wide destructive jaws and swallow into depths the work and patient toil of many years, perhaps a sacrifice of the common needs of life, to show the world what could be done by the limited brain and brawn of man.

O deluded mortals! When shall we grow to the full stature of true manhood and learn to know the difference between the perishable things of earth and the things of everlasting worth? And know that structures of moral building will never perish; that kind deeds are bricks that never break; that mercy holds the walls together, a cement that cannot crumble; that wisdom well directed with love to point the way will build for all an everlasting dwelling with capacious rooms to shelter all of the Father's children well-beloved, though scattered here and there; and from whose leading hand they drew away in search of something more attractive and more to be desired than the reward of peace of mind, contentment of the soul, and a sense of good-will to all men?

These gifts are **not** the accompaniments of luxurious lives of greed and graft so freely practiced by the worshippers of Mammon who fix their hearts on worldly things instead of everlasting treasures that increase and multiply according to our acts of kindness to our fellow men.

TRUST IN GOD, THE FATHER

WE BUILD to stand when we use a good quality of rock and timber, so with the building of the soul of man. The fragile boards of vacillation, the wavering beams of discontent, the shallow, narrow rooms of modes and fashions, the blurred and opaque glass that doubt and superstition form, all joined together by the uncertain cement of popular opinion make up structures not worth the time devoted to the task.

A lifetime here on earth is often spent in building and in tearing down. As fashions change, the rooms are altered in shape and size to correspond with other buildings, so with the minds of men and women: there is no stability without a firm foundation upon which to build the superstructure.

It is unwise to trust to the thoughtless speech and vain opinions of associates or friends, or of

would-be leaders in, and of society. Opinions are often as discordant notes to a cultured mind, unless they are based upon a sure foundation of truth and wisdom, then they remain as adamant and never falter. If the walls of faith are wisely built with confidence in the Architect who never fails in his designs, nor in the fulfillment of obligations, they will not fall. If the windows are of pure crystal through which the mind can see right from wrong, the structure will stand the test of time.

The winds of error may howl outside, the storms of opposition may beat upon the walls, and persecution, hatred and false assertions may war upon the surface, but the stability of the well-seasoned mind will resist invasion and may gently parry off the blows a hostile foe inflicts.

The firm intrepid soul has built beyond the power of earth's control, because the sure foundation warrants the stately spire pointing heavenward. The hand of the immutable, the allwise Architect has, in wisdom led him on step by step through the gentle influence of the "Still small voice" and the rays of spiritual light that grew more luminous as he progressed. With mental eyes bedimmed by the glittering tinsel of false ideas, dealt out as truth for selfish gain or popular applause, there can be no picture of the **real**.

The vision is distorted, the mist and fog of ignorance or wilful error form a barrier too dense

for the light of truth to penetrate. It is an easy thing for a child, when walking by its father's side to lift its tiny hand for the sturdy grasp of one it trusts. Its tottering footsteps are more firmly planted, it is safe in the keeping of its father and it walks along with confidence of security. If any infringement upon the path becomes a cause of fear or doubt, the child clings more closely to its parent's side and shelters itself from danger. Its safety is secured by the presence and unflinching care the parent has ever professed.

The trust and love has led the child through danger and darkness both day and night. The pending obstructions to their rambles through wood and glen, the rocks and streams, were all surmounted. All fear was removed in the presence of that trusted one who grasped his hand more tightly and drew him still nearer to his side until this fostering care and unflinching love has become a rest, a home of safety through his faithfulness to this little one whom he begot and loved before its birth.

Then why not trust our Father, God, the source of all life in every form? Why, in our self-made arrogance, drop the loving hand of Him who is ever ready to lead us on, to teach us, and lift us over the mud and mire of life's rough experiences? We fall and stumble by following after the wayward steps of the unfaithful whose whole

life on earth has been spent in growing wise through misfortunes and complicated evils, with no knowledge of the better way, with no assurance of a successful journey, who blindly seek for happiness from day to day, from hour to hour by reckless uncertain steps; first upon a rock their feet are planted, then they sink into the mire and struggle to escape another fall, perhaps deeper and more dangerous than the first. Such is the fate of him who fails to discriminate between the actual and the presumable, between right and wrong, between the light of heaven and the glitter of earth.

SUCCESS VS. DEFEAT

DEFEAT should find no place in man's vocabulary. Success should be engraved beyond the power of erosion. The purport of that word in its true meaning should be embodied in every human being. If an object in view is worth the time and strength to gain, let us commence and not be idle nor discouraged. Effort will bring its well-earned reward and success must result from the application of reason and will.

Wisdom, will and work compel all forces to vibrate in the direction of fulfillment. No doubt

should shadow the thought. No postponement should deter the attainment of an object in view.

The world with all its wealth of rocks and gold, its mineral and vegetable productions, required cycles of time, eons of cycles to prepare for a higher grade of life. Life in its lowest form pervaded the mineral kingdom and is here manifested and as certainly as in the higher spheres. The molten rock and flowing stream of liquid metal exhibit life in their selection and amalgamation. Some elements repel; they are dead to each other while they attract and mingle in mutual fellowship with others, demonstrating the law of selection.

This force brings the particles into close adherent contact thus to remain until nature of the ability of man, through skill at his command, breaks the union and permits the separation, when life is again demonstrated by the quick relationship one particle exhibits for another. A mighty work was all this fusion and this aggregation of elemental substances, so crude, and yet obedient to the law of attraction and repulsion, new compounds being organized and fitted for further work.

The elemental substances of carbon, oxygen, nitrogen and hydrogen unite with mineral bases to form ten thousand independent organizations, differing in nature, consistency and shape, until from the multiplied unions and separations our world was lavishly beautified and practically sup-

plied with shrubs and trees, with vines and flowers. Then again these elements so subtle and unseen are congregated in another form, a slender stalk with clinging branches turning here and there like the blind children of human form, they cling to anything that will bear them up; they will embrace a neighboring tree or fasten to the brush below; they will creep upward and outward reaching for tangible support, so the vines hold their wonted place and success will crown their seeming futile efforts to do or be as great as the ambitious oak or pine, but when the purple clusters of delicious grapes appear on every branch we all agree to the great success of that slender clinging specimen of nature's work.

There is a use for all the varied growths. Some are for shelter under which animals may gather to avoid the piercing rays the god of light and heat throws down, and as a hen would cover her brood so do these wide-spread aimless trees work out their usefulness.

Then the pine and oak and others of peculiar style and shape have their purpose to fulfill. As soon as they begin to grow they prove of sanitary use by absorbing noxious elements destructive to human life, while at periods of the day they distill and cast upon the air elements our natures crave and that help to sustain us. Then the massive timber such trees afford enriches the country, and provides material from which the homes

of helpless children may be constructed, and houses, barns and public buildings may be prepared for comfort and convenience, an evidence of their grand success.

So throughout the whole range of vegetation, from the tuberous root of the potato to the heavy cabbage head, from the berries on the bush to the lofty cocoanut, we find a variety for food and warmth and for wider capabilities than we can here enumerate. In the roots and bark, in the leaves and flowers is often found a grateful panacea for disease, while from another class a poison is extracted as a weapon of defense, an element of destruction to invaders who intrude with axe or saw, yet upon whose leaves and branches a class of insects or larger creatures feed, that are immune to their toxic power. So success is labeled there and in nature everywhere.

When we contemplate the highest forms of life, when from rock to tree, from worm to bee, we find the law holds good, why should we halt and doubt? Why weep and sigh lest we shall fail in what we undertake?

Let the head and heart of man conceive of something useful, something that may help poor suffering creatures whether brute or human. Let him conceive the potency and use of a production he has found in nature's laboratory, or through his genius may compound, whether it be extracted from a single tree or from a combination, let it

come to the use of the human race to free them from their aches and pains that violated laws have induced.

The resources are great, the materials lie waiting, some have been discovered and much there may be, that has evaded recognition. It is for us to search among the hidden treasures and apply them to the use of man as fertilizers of the soil or for the greater conveniences of life, to enrich the mental soil and lift the soul to higher aims.

If through research some richer colors are discovered, let them be utilized to embellish and decorate the homes, to charm the eye with the forms of birds or flowers, or the shades of evening or the early dawn transferred to canvas or painted on the walls. There is much that can be done and should not be delayed. Much to encourage and to reward the effort made, whether for the relief of pain through accident or abuse.

Let nothing interfere; permit no barrier to be imposed but rally on, work to the end in view, and success will be the recompense of effort made in the hope of giving aid where suffering demands relief whether from hunger or disease. And in the future not far off, praise and honor will take the place of doubt and scoff, and it will be distinctly seen that nothing yet discovered or devised but what may be applied to some useful purpose tending toward the advancement of the human race.

CORRELATION OF MAN WITH GOD

MAN thou art a microcosm, but thy place in the great universe no other life could fill. Thou art the alpha and omega of creation. For thee the worlds were built, that thou mightst come to dwell in these elysian fields as ruler, king and brother to all that preceded thee, and all that correlates to thee, on earth and in heaven.

A temple built in a gorgeous manner, in a style most approved, with walls of amethyst and ceilings of cerulean blue, with ornaments complete, drapings of richest hue, soft and yielding; windows designed to represent the glories of the setting sun or the richness of the early dawn, the aisles inlaid with precious stones, the observatory with crystal glass through which the outside world could all be seen, where every part is the ideal of perfection, but this magnificent structures would be a waste of time and material were it not built for man, for his pleasure and his use.

Nothing in the world or the universe of worlds would be worth the word that God, the Father, spoke to mold and make, were it not for the use of the inhabitants; an inheritance to supply their wants and for their delight.

Mankind without the world could not exist, so the Maker and the human race are working for each other's good. Man may indeed be proud, not vain, but gratefully reverent, when in the

busy whirl of life he stops to contemplate his worth and what for his sake has been done by the Author of himself and of the world in which he finds himself the most important part, a microcosm, a unit in a sense and yet the greatest, highest type of all the world contains.

All this great fabric was conceived and all this great work was done that he might live and have a place to plant his feet and have a home.

The earth is for him to till, for all to inhabit and for all to own, as all claim an equal share of sunlight and air; not that the few, the favored few shall claim the earth as theirs, while the many have not where to lay their heads or rest their weary forms.

The earth was formed through ages of evolution, from chaos up through all the cycles of time, until vegetation could develop for man's convenience and support. The varied fruits with delicious flavor for his nourishment; and flowers, leaves and roots for purposes of healing, if by mistake his normal strength should be reduced, or some important part of his constitution should fail to carry on its wonted function.

The joyous birds sing to cheer him when he wakes, and the lambs that frolic in the fields, the sun by day to warm and light him on his way, a natural mighty dynamo producing light and heat, an inexhaustible fount of life, to which man need give no thought whether this great blessing

is dear or cheap, whether the generating fuel is abundant or exhausted.

The moon and stars by night emit their soft rays of light to modify the darkness while other distant planets have the advantage of the sun which serves to warm and light many other worlds than ours.

The mighty streams of water that course from east to west from north to south serve to irrigate the land and smaller streams filtering through the sand and loam bring moisture to the earth, blessing every mile, yes, every foot and inch, making every place more green, helping the flowers to bloom and making a beautiful garden spot of the land they permeate and every green thing holds up its head and laughs. And when the earth has turned upon its axis and the morning sun appears the dew on leaf and flower sparkles like the tears a child may shed, at the sound of the parent's voice, in expression of its heartfelt gladness.

Oh, how thankful all should be for all these numerous blessings proffered, with no thought before our coming, no anxiety as to whether there was a place prepared on earth, or whether there was or was not a world; little suspecting what is being done or has been done during all these innumerable centuries to prepare a place for human habitation!

As a mother deftly plies her needle on the robes the coming infant claims for warmth and beauty,

every stitch her willing hands perform is accompanied by a heartfelt love for the prospective little one, and while the work of love is molding and giving form to it, everything is done in consideration of the day and hour when it shall take possession of its place on earth. The ambitious, loving earthly parents labor hard and endure privations, they bravely meet the storms of life, the frigid atmosphere of winter, as well as the exhausting heat of summer and sleepless nights are spent in planning out the most successful route to opulence and wealth, not for their personal use alone or self-aggrandizement, but for what they can bring into the possession of their children that they may see them prosperous and free from want.

Children are important factors of the family circle. Parents work a whole lifetime to educate, to clothe and house their children and if these objects of their fostering care act nobly in this life, are honest, truthful, appreciative recipients of all the blessings parents shall bestow, it has been a pleasure, a delight, to have provided thus for them.

The children are what the parents labor for, to start them favorably on the road to competence, that they may enjoy the flowery side of life without having to pass through the many restrictions, doubts and self-denials they suffered in overcoming obstacles as they patiently pursued their

journey up the hill of life, all of which the world commends. But when we consider how much more our Father, the Parent of the universe and of all living things, has done to prepare a home for his vast offspring, no comparison can be made. Earthly parents sometimes weaken in their faith and love for a wayward child which they disinherit for disobedience, or some head-strong act, or perhaps for wrongs imposed through inheritance, but our Father who rules the heavens and the earth is ever faithful to all his children. Each and every one has an equal hold on his parental love. His forgiveness never lessens. If His child slips from His grasp through ignorance, seduction, or the influence of some strong power that tempts beyond resistance, his place is ever ready for his return; the prodigal is ever welcome and a greater love will be expressed and more joy made manifest.

However distant the unfortunate one had wandered from the path of right and from the arms of Christ, in silent language the Father pleads "Come back, come back and dwell with me; thy portion still remains awaiting thy return."

Let us then lift up our hearts in praise of Him, let us never fail to show our gratitude and love to Him who built for us a home on earth, a home for old and young, for great and small, for white and black, the earth a temple here for our mutual habitation. The same sun to light and warm the

various parts. The moon is ours in common, and the stars belong to all; those sparkling jewels are thine as well as mine.

The heaven above is like a banner of love spread over the heads of all His children. The air we breathe is a common possession. The winds of purification remove the noxious elements from every door-yard by His will to mutually bless the human race.

We should learn and understand that we are all equal in the Father's love, and are as one great family. Locality of birth or hereditary gleanings through ancestral lines from different portions of the globe need not be held by us as being better or worse. Perhaps those we would claim as nearest to His heart of hearts, might occupy a more remote position, and those we might shun if not despise, may be acceptable and more highly prized by the Father and the Son.

It is not from deeds alone that we can judge, motives are sometimes overpowered; goodness and obedience may be the real heart desire, but conditions may conspire to suppress and hide the blushing buds of faith, hope and spiritual love.

As we live and what we do may widen the space or shorten it between the Father's hand and ours. As our works of righteousness, love, mercy and forgiveness grow through use, we shall all be brought into a oneness of spirit until we may

blend and shine as the true children of the Divine and thereby win our heritage.

“KNOW THYSELF!”

THE complexity of the human body for the habitation of the soul is but a counterpart of the world which it inhabits.

The structure of either is enough to overpower the most gifted mind or most exalted imagination, and yet no part of either is superfluous, nor without reason for the claim it holds, to complete the great design for the convenience and use of the living, yearning soul. Our world alone in comparison with the millions of worlds the telescope reveals, would be only as a toy in the hand of the Almighty Maker, and the analogy between this world and the human being is enough; we need go no further than we know. We need no stretch of the imagination; the facts are patent and all we need to convince us, is to stop and contemplate, and the light of reason will display the wonderful adaptation of the one to the other, and the absolute necessity of knowledge in regard to both, that we may so live as to prolong our exist-

ence here, until experience has fitted us for a higher and still more welcome sphere when the course of life is fairly run.

For that purpose we should acquaint ourselves with each and every part of the human body, from the solid bone foundation to the stately dome of thought or brain, to so adjust ourselves to this life that we may live and work and learn more and more of the structure and functions of the different organs which go to make up the macrocosm of body entire, with mind or the soul included, which knowledge fits us for the keeping of the same in a healthful normal condition, to be in harmony with nature.

Without such information there would be no rule nor certainty in the maintenance of this living fabric so delicate, yet with due care, so enduring. It is a lesson we should early learn while all the organs and tissues are fresh and green, before the fibres weaken through misuse, or toughen beyond the possibility of elasticity; before some parts shrink and shorten, or shall be put upon so great a strain that life must struggle with the bruised and broken fabric making each part suffer as the wheel of time rolls on.

It is our due, our legitimate right to be born in health, and while very young our feeble, helpless bodies demand the love and gentle care that only wise parents or guardians are able to bestow.

At an early age we should be taught the rudiments of anatomy and the laws protecting life, as one must study the mechanism of a watch to know how to wind and to keep the hands in place; or to become familiar with a sewing machine or a musical instrument; yet there is greater need for knowledge of the formation of the human body than for all other instruments for work or pleasure, as the weal or woe of one's whole life depends upon the fidelity of this, our temple of the living soul.

This vitalized machine designed to carry us through life's varied scenes and experiences from birth to ripe old age, which should be untrammelled by disease, that the soul may garner its rich harvest of well-spent time and may be strong and earnest in its grasp for the knowledge of many things to lift it to a desirable position when the mortal may be laid aside for immortality.

Wisdom and love should be encouraged to bloom as the early flowers of spring, that the living entity, the soul within may unfold while here on earth from its infant growth to that of more magnificent proportions, eventually to coordinate with the great universal Architect of both the world, and its inhabitants, to whom we may bow in deepest love for all the blessings that are bestowed upon us, His children.

The more we know about any mechanical con-

struction, the greater care we are able to bestow upon it, the longer it will last and the more good may be achieved from its use. The law holds firmly with the proper keeping of our bodies, the use of which is of a hundred fold more importance than casual reflection might suggest, not alone in the production and culmination of individual acquirements, with power to create and to maintain the symmetry and likeness of progenitors, nor alone for the manifold advantages and perfection in this world during time, but that through the existence of the human race a higher grade of development might continually unfold to the credit, honor and importance of both the world and the workers who have been thus ordained since time began as necessary factors in the great problem of the universe.

It is our duty and should be our greatest pleasure, as world workers under the great Master Mind, to be obedient, intelligent, helpful children, not cringing slaves and disinterested employes to follow out the rule laid down for our unqualified acceptance, but as children of one great Parent God having a mutual claim as rightful heirs, to all the advantages to be derived from the application of these laws which are as necessary and imperative as the solar light to the growth of plants.

All human beings, every sect and race are

vitally concerned and richly rewarded by strict obedience to these laws and regulations for our normal growth and our greatest good, for our fitness to hold our appointed places and to perform our wonted duties in the great workshop of the universe, by Divine command.

The disregard of this duty whether through ignorance or neglect, means disaster. Through obedience and rational submission we are working out our inheritance, our oneness with the Father. As we are prepared and fitted for promotion, higher thoughts will emanate then from our dormant mental state, so that when we have traveled long enough through this material abode, we shall be prepared to cast aside our earthly robes and to intelligently enter a higher sphere with habiliments to suit our new condition; accepting positions of trust and love, assuming greater responsibilities, coming nearer the great spiritual source of life and intelligence until all are linked together; until hands of earth are grasping hands above and in one grand circle we shall be brought nearer and nearer to the great First Cause and shall participate in all the glories of the radiant love that unceasingly flows from this Central Source, as members of one great universal family, teaching and being taught through time without end.

WE REAP AS WE SOW

THE Soul of the universe, the center of life, the all-moving power is firm and unwavering. To obey the dictates of reason, to be led by the spirit of right, to be moved by an impulse, to act and to do rather than to wait until the opportunity shall pass, is the way to accomplish the work that is ready, laid out and planned by the great Architect who holds supreme supervision over all His domain. A world to Him is no more than a unit or an atom would be to one of His children.

His far-reaching sight comprehends everything and His word and will are felt in all places as a mandate that must be obeyed. There is no power to repeal the laws He provides for the obedience of atoms, as well as the planets and suns of the great universe.

The parents of a large family consider the welfare of all from the eldest down to the infant. A provision is made for the comfort of the stately young man and for his place in the world as a worker, but the warmth and care of the very young child hold as much interest in the heart of the parents, and as much is done for its wellbeing as is done for the other, but their necessities differ. So in the great plan of nature, each member of the universal family has its place to fill, but if the seed is not protected there will be no stalk or fruit.

The tiny shrub that awakens into life and lifts its feeble form above the sodden earth, has come into the sunlight of existence from a mere speck and yet that molecule had the spark of life that God had planted in it. No child of earth need feel so humble that he doubts his Father's recognition. Hold fast to the thought that he is one of the great host prepared for some special purpose and be ever ready to respond to the grand intent to win the prize. Hold up the head toward the sun of life and keep the heart in tune with right. Break away from the clods and rocks and press through the heavy clay and get a start, then when that step is taken another must follow, so one by one the growth of soul develops as does the plant by following the dictates of the sun.

The revolutions of the earth afford an opportunity for vegetation on every side, for every section comes to catch the light and heat; there is no partiality shown any special portion of the globe. All things have a right to exist under the necessary circumstances. The cold and frigid parts have their productions useful to a certain class. The torrid zone yields wealth but sparsely found in the realms of ice, while the more temperate regions of the earth bring forth products fitted to the use of mortals wherever found, and all these sections draw at stated times the life force the sun can give.

So from pole to pole the products are such as

land or ocean beds can yield, and if human beings weary of the zone they occupy neither the earth nor sun can change to meet his wants or his desires, but he must change locality and he will share the same blessings others do, and so from place to place he has the opportunity of securing advantages to be enjoyed in all.

If we reach out our hands to pluck the fruit, we must be careful of the thorns, or instead of the treasure we hope to gain we may receive what does us harm. However, man has reason and perception and should have forethought and judgment, these are his guides by God ordained, and if these attributes are not utilized to decide which way to go to secure the prize, then time, energy and means are sacrificed without gaining the object sought.

There is no golden road to success, no silver path to happiness. The way is open and it is for man to build according to his means and judgment. The intellect under fair development is equal to the task of laying out the work and deciding which path to take to win the object wanted. If one searches for pearls in beds of lime, or diamonds in alluvial soil, search would end in failure. If for delicious fruits of exquisite flavor he must study the localities where climate and soil render them prolific. To seek for fruit while trees are budding would be a futile search.

Good luck is said to follow some, while bad

luck is the fate of others. It is not luck, good or bad. When conditions prosper it is through intelligence. We blindly grapple with the world regardless of deposits, expecting to find gold in nuggets where no metal can be found, then complain that God is partial because the rich can gather wealth and the poor are left in want.

Some may soar to heights of opulence while others almost starve. It is not God's choice that this should be. In reason, in season, the Father would have His children equal in all of their capacities, but through the laws of heredity and the surroundings of each at birth, the influence tends to make them otherwise.

The germs of seeds in fallow ground will come to beauty and perfection, while those strewn upon rocks and sand will fail to flourish and to yield, and others will perish by the way for want of place to grow, proving the old axiom tht "We shall reap as we sow."

WARRANTED REBELLION

THE wheels of the world are continually turning, the seasons are changing without interruption. The springtime and summer, the autumn and winter are never disturbed in their annual procession. Order and system are main-

tained with the planets. The laws of attraction and repulsion are forever at work developing crystals and rocks and great fields of coal, and ledges of iron, silver and gold.

Particles unite with like, on line and in order without interruption, for the law of repulsion excludes all damaging substance that cannot harmonize and unite. Such discordant elements are ignored as component parts of the diamond, silver, gold and other valuable minerals or metals.

Opposites, chemically speaking may lie together side by side, they may be imbedded one with another, making a compact mass, but do not coalesce and form a union; they quietly remain with no apparent conflict; each holds its place until some disturbance interferes, some great heat producing phenomenon, whether spontaneous or provoked through mortal interference; as the smelter through a heating process causes a separation and the particles of gold being fused by the intensity of the heat are made to flow together, harmoniously uniting, each with its kind forming a golden stream while the dross or mineral, the rock or sand is separated and forms a compound of its own. A war among the elements, a disturbing influence broke in upon the peace which perhaps for centuries had been undisturbed.

Thus individuals unlike in disposition, in bodily texture and development of intellect may

dwell together and abide in close proximity as a community under the same shelter with but little interruption of apparent harmony, but when some disturbing force is brought to bear upon that family or nation, great antagonism may be started, and great differences arise giving an evidence of increasing discord, until a domestic or social revolution follows, to the destruction of a once peaceful community or a nation's tranquility, and we proclaim treason, anarchy, inequality and a disruption of all the ties of former brotherhood—even the devastation of war may be the result. Great danger is apprehended, one man lifts his hand against another, brothers quarrel, husbands and wives disagree and separations follow.

The class that sympathizes with the rebellious party, and sees, through the light of reason that there is a better way to live, cannot consent to be held by the shackles of ignorance or selfish ambition. Then when all logic and arguments fail to move the stolid senses, and arbitration has no effect to enlighten the understanding or to lessen the rigid grasp upon the oppressed and belligerent class, patience ceases to be a virtue and they rise with indignation and combat the usurpation.

The heat and tumult of the distracted populace bid them rise and enforce rebellion. Like the molten particles of gold that flow together

the attractive and repellent forces separate friend and foe and the conquered ones must yield to the stern mandate of what is considered justice, but early or late the light of truth will shine, until all can see that error must and will be subdued and that right shall predominate.

Then peace and prosperity will triumph. The selfish passions will subside from the minds of such as would have crushed all freedom of speech or even of thought, and peace is established. The coalition that follows gives an evidence of the necessity of expression, if it must be through war, for the sake of peace.

So in the human body, a rebellion between organs and conditions amounts to discord and disease. Improper food very soon rouses a belligerent condition of the digestive organs and excites a warfare and general disturbance, from which suffering will result. When other irregularities occur, such as surface exposure, a war breaks out in the lungs, throat and bronchial tubes, or rheumatic pains attack the limbs or back. There are many causes for rebellious action throughout the physical domain. When by some unwarranted pressure over the vital organs and other yielding parts stagnation takes place, pain, inconvenience and mental depression follow, the evidence of which is not only suffering by the one individual but the household will be disturbed, the whole nation of tissues and organs will open up a con-

flict, a battle for individual rights and there must be peace, or death will terminate the struggle.

These physical conflicts between the laws of life and unphysiological acts is something we should all recognize for the welfare of the temple we, in health, so gracefully and comfortably inhabit. The morbid conditions that are often apparent are a great detriment to the indwelling spirit, or the ego that claims the poor wreck of a body as its unworthy estate.

We, as intelligent self-respecting individuals, should assert our power and dignity in self-control, and not permit the appetites and passions to hold full sway, which of themselves are right and have their proper use, but when uncontrolled by reason will lead the entire fabric to destruction. The higher faculties of the mind, as reason and will, should triumph and command, so that every part of the human frame and all of the delicate structures will be maintained in a normal state and no part shall be reduced in strength or over-taxed.

Give freedom to the lungs and to the movements of the chest; give the heart a chance to take its important part in the movement of the blood, or war will be declared, an early death or conditions more deplorable, loss of mental power, forgetfulness, unwarranted anxiety, strange and vague ideas, thoughts impure or of a self-destructive character.

Let all be wise and watch the citadel of life with great care, it being the temple of the living soul by the Master Mind prepared to hold the fort on earth until the life-work is accomplished and the soul is free to pass the open gate at the threshold of Paradise.

“EXALTED BEAUTY.”

ALL nature is teeming with beauty from the sparkling dew upon the grass to the shining orbs of night. There are various grades of beauty from the opaque blocks of coal that fill our grates to the luminous gems exhumed from depths below; gems unseen by mortal eyes while stored away among the rocks and sand as if too precious for them to gaze upon.

Treasures seldom lie upon the surface, they must be sought to appreciate their worth, and many times, the deeper down we delve the richer the ore will be. It is so with human nature. The rough exterior of many a mortal would never attract the eye, unless perhaps to scorn or turn away with no desire to hold the features in memory but from association and a better understanding, the plain and unattractive face, and perhaps misshapen form, are overlooked, if not trans-

formed by the perceptible beauty of the soul that illuminates the countenance and seems to change the distorted body to an object we are glad to gaze upon. The noble thoughts we hear expressed, the loving words, the real heart-felt good will that flows more perceptibly from deeds than words, constitute a beauty that lives and brightens, it expands, and no doubt angels would bow their heads in admiration if not reverence, to such gifted souls even if the form is withered and the exterior unattractive to the world.

The black walnut shell, though dark and rough, holds the kernel which is sweet and full of nourishment. The human races differ in their size, form and complexion, but if we knew how to view the character, the real hidden self, we would often find a beautiful illustration of the coarse hard nut, the beauty and goodness of which lies within. And underneath the dark and swarthy human shell there might be found a soul better fitted for a higher life than is often held by forms of lighter hue and more attractive to the sight. If we could but penetrate the inner nature of the darker races we should no doubt be much amazed at the sparkling life, the love, the trust and faith they hold.

When we crack the walnut shell a laughing fragrance invites the taste and there is nutriment and strength within to aid in the execution of some important work. So let us learn to see and

understand that good does not exist alone in flowers most beautiful in color, and most gorgeous in form. Many times a poisonous exhalation is floating in the air from a source of beauty growing there, a something unseen and unsuspected until absorption or actual contact has caused the body to rebel, and heat and pain may be experienced as the face or hands begin to pain and swell; while other flowers less pretentious may be gathered, held in the hand or closely pressed upon the breast, or may be consumed as food for health and strength.

The illustration might be carried through all the grades of animated nature and through the cold unshapely stones and rocks from anthracite to diamonds which glitter and attract the attention and admiration and win regard from the ambitious, although belonging to the same elemental mass as does the anthracite which gives comfort to many by the heat it will develop.

Who will not declare that coal of any grade does more to bless by the heat it generates, not alone for comfort, but for the movement of machinery on land and sea, and is of more general use for practical purposes than diamonds of the richest luster and other gems, which of themselves would be of little value save for their scarcity and their brilliancy which pleases the eye and gratifies the pride and vanity of surface-admiring humanity?

THE EFFICACY OF PRAYER

THE Prince of Peace, the Over Soul is universal, and any appeal that mortals make in word or thought immediately rises to the throne of God. Thought vibrations may be compared to the rapid transition of the sun's warm rays, or to the rippling stream or river's bed when some solid substance has disturbed the water, the effect of which is seen at first, but the impetus that object gave will never cease until the waves have borne it to the broad expanse of lake or ocean, which may be compared to the great Godhead.

So prayer, or appeals by mortals made, affect the ocean of spirit and by this reflex action the one who sends out a supplication feels that the prayer is answered and relief is found in the very fact of asking.

The principles of right and justice are fixed and stable, and a prayer that would counteract or annul a righteous law, in all reason, would be ineffective, while if the appeal is in harmony with right and reason, the answer comes for the help and comfort of the appealing ones, verifying the encouraging words "Ask and it shall be given," "Knock and ye shall enter." Prayer is a world mover, but as love must be controlled by wisdom, however much the heart may yearn, so prayer must be of a wholesome nature.

The wish that is implored must not be to harm

another, or to take advantage of a foe, or the resistance of the vibrations may cast the dagger back with a force that may overwhelm the subject that emanated the merciless desire. To be answered, there must be some ultimate good hoped for. Not revenge upon an offender, or for some misfortune to overtake an enemy, or for some disaster to fall upon another to appease what seems to be an injury done.

For prayer to be effective there must be some worthy end in view, then a response will come from the natural helpers who hold a place most near our consciousness, who are most closely attracted, either by the ties of kinship or by congeniality of natures, or more exalted entities will intercede. From one degree to another there will be a recognition of the yearning heart and the vibrations will pass to higher and more exalted spheres, until they are lost in the great ocean of love, forbearance, mercy and forgiveness. So earnest desire, wisely directed, is a motor power for the advancement of mankind from the selfish plane of retaliation to a state of higher and broader thought, to a greater breadth of soul, to a more abundant faith in God and man and to the betterment of the world.

The soul that bows in humble wish to conquer self or to be enabled to assist another, develops into greater excellency through the effort to speak with God and to petition Him for greater

wisdom, more patience and more universal love for all humanity, that we may more nearly approach the Spirit Light directing and leading us on to Deity.

SOUL UNFOLDMENT

WHAT is the object of existence but for the advancement of the soul? To merely live to eat and work and gather together material things, to heap up wealth that perishes, and to plan for enjoyment would be but a meager compensation, a shallow source of permanent happiness, for all such schemes and plans are but as evanescent dreams; they are today, and tomorrow they are not, save the memory of what had been.

Such opportunities are as trimmings to a gown, as ornaments to a building; they are the light and airy frivolities of life; a condition of temporary endurance to beguile the mind from the fatigue and worry of daily strife; a something to look forward to with hoped-for pleasure, some prospect in the near future, or more distant, differing from the drudgery of the present time. Such anticipated pleasures serve to rest the brain from heavy work and afford a hoped-for grateful change for the weary body.

They fringe out the day's hard toil and sometimes they come into our experiences like an unexpected flower, glowing with beauty and rich perfume for a brief time, then fades, withers and decays, leaving the debris of what was but recently a gay and fragrant rose that now proves to be an object of repulsion.

So with much of the hoped-for happiness in this world, it, while in prospect is alluring, stimulates the dormant energy; our hope looms up and buoys us on and over many rough, hard days. Or when some heavy task is over, a friend may come and make the time seem short. A visit is proposed to some dear one to whose presence we have been denied perhaps for years; or some joyous society claims us as a guest and all is made glad for us. The holiday approaching has been a beacon to light the way of many who for months have wrought in wood or clay, or who with household duties have been overwhelmed, but the work was easier, the tasks were lightened by the thought of what this short vacation might afford. Then for others the country drive or the moonlight walk with one they love. These cheery hours plucked from days and weeks of arduous, heavy and oppressive duties mingled with anxiety, care and grief are blessings to the tired, and many times, discouraged mortals on their way through life.

It is well that some brighter spots are found,

something fresh and green, but all the passing pleasures that greet us on our way would be as trifles, mere bubbles in the air if there were no greater object for existence.

This expression would be so brief, the pleasures all so evanescent and often so disappointing that the greatest joy is often in the anticipation; the reality does not always equal the hopes we entertain, and considering the loss and gain, if this were all of life it would scarcely be worth the living. The plan would not be worthy the work of Deity. As illustration: if a man work hard by day and ponder night after night over the construction of a building, having a home in view, he exhausts his brain in the thoughts as well as his strength by labor, as to the best plan to build the house. All the details are considered for use and beauty. One decision develops the necessity for another, and when the house is finished it is far superior to the first design; more rooms, greater conveniences, is more artistic, almost beyond what he would have believed a possibility of his conception, but step by step thought developed. The mental faculties were brought into action, each one had something of interest to dwell upon, so the mind of the builder developed as the building progressed, and when the last nail was driven, when the structure was complete the founder of this mechanism was a different man. He has broader views of life; his love of beauty

has increased; his mechanical ingenuity has developed; his wonder is excited at his own growth; he now meets men upon an equal plane, that once he looked upon as his superiors; he now feels independent, more self-reliant and self-respecting.

The conception of that house and the improved construction broadened his ideas, gave him something of interest upon which to exert his mind and body, and all from this most unexpected school.

So we unconsciously grow to be wiser men and women. And we may logically suggest that if this builder of the model building did not drive a nail, nor smooth a board nor lift his hand to raise the structure, but simply guides the actual builder in every step of progress, the two are unfolding to greater thought and to a higher grade of usefulness, both the builder and the laborer.

Or should the builder be a millionaire with no necessity for physical labor, his brain is taxed as to the safety of his immense wealth, for great caution is required and constant presence of mind to avert calamity or such circumstances as might result in loss of property. So with this to claim his thought and his building enterprise drawing on his mind, he must keep a double pace.

Then after all the work is done and the edifice is complete all prospects seem fair that he and his loved ones shall find a luxuriant shelter there, that peace and contentment shall be commingled with comforts, but alas! before the year has

passed a great fire breaks out that levels this beautiful abode to ashes, the roof falls, the walls crash, the crystal windows are shattered, the lurid flames wrap every part and when the sad work is done, there lie the relics of ambition, the work and struggle of a life, destroyed in less time than is required to tell the story.

Such is the fate of worldly things, yet the time was not lost in the building. A mental picture had been materialized, then swept away leaving a blank with no beauty in the wreck, yet this is emblematic of man, or the human family, an evidence of the instability of this world's accumulations. So it is and so it must be for our advancement. All the mental labor and experience involved in our effort here to accomplish a little more than others, are lessons for the souls development, incentives, stimulate, a prize for which we work, although we are unconscious, at the time of the real worth in store for us outside of the object we thought to have had in view. It is an experience school for soul development and doubtless this growth received through hard work, privations, earnest thought and perhaps misfortune continues after the mortal form is laid aside. The foundation is started on earth to branch out and bloom in the life to come.

How little the inventor knows of the future effects of his experiments. The builder here on earth is not aware that he is doing greater work

than the world detects, by building up himself, and fitting his soul for higher positions in the world to come by what he does on earth.

There has to be a motive, there must seem to be a necessity that we must accomplish something here, in order to induce the effort put forth; some prospect of enjoyment or a desire to accomplish something in our time, but the object in view is trifling compared to the result from the effort made in gaining it. And so it is in all our work, the lesson holds good in all our worldly aims, for our soul growth must come to us by our efforts started here. This life is the school for both children and adults.

There is a use, an actual benefit from the work we bestow on the simplest piece of art. To draw or paint the most insignificant flower or fruit develops a natural ability and increases talent. The weakest attempt at music starts vibrations of the soul and turns it to a higher key, and it is by all these opportunities we are being prepared for a higher grade in the life to follow this.

Health should be preserved and our days on earth prolonged to give us time to prepare to enter the higher grades in the world we are destined to share with the multitudes that have preceded us. Time is brief here, even the longest period given. If it requires from ten to twenty-five years or more to be awarded a certificate for a business life on earth limited to three score

and ten years or even another score be added, how long may we suppose the time should be to prepare us for an endless life, for eternity? And if we are not prepared through the opportunities afforded us on earth for what we call a higher life, the life to come may not be much if any higher than the life we lived on earth.

This is a time to learn from the advantages provided for us here; they may not be as great, or as well fitted to our wants in another sphere.

To fit the acorn to be a tall and branching tree, the place to hold it is the earth, down in the very soil, and if it does not germinate while there it will not fulfill its mission suspended in the air. The roots will not project nor the stalk become the towering tree it might have been had conditions favored it.

Then in wisdom and gratitude let us be up and doing, and give ourselves a chance equal to the design of a wise, all-knowing Providence, and protect these outer coverings, these temples of the living soul. There are no lessons prepared for us; we cannot grasp and learn, if we will but comprehend the utility of every organ making up the fabric of the human form, for in it alone can we live and move and have our earthly being. When this temple is wrecked with pain, when the mind or ruler of the throne of thought becomes impaired in strength, the soul is crippled in its development. We are doing an injustice to our

better natures and instead of peace and happiness and daily growth, the achievement we might have secured is checked and we must accept the disadvantage we have brought upon ourselves, and must forfeit the reward in store for all children of our Heavenly Father, who is impartial, wishing all to be blessed with health, happiness and prosperity while on earth, and in all respects to inherit the reward of our well-doing in the world to come.

MAN'S HIGH ESTATE

GORGEOUS and grand are the works of our Heavenly Father. The mountains and hills, the oceans and rivers, the rocks and the trees, the flowers and fruits and all that nature affords from the smallest atom to the great light-bearing orbs in the far distant heavens, are all as nothing compared with the children of earth, the last order of beings brought forth by the Creator and Father of all.

The trees may all perish, the mountains may fall, the oceans dry up and the streams cease to flow, the stars cease to glow, the sun may darken and chill and the world may collapse into an ocean of waste, but the Spirit of man will live,

unfold, develop and grow to the eminent position that Christ obtained, to live in the light and love of the Lord.

Spirit is life and life is eternal. No fire can destroy the spirit, the all in all of the great universe of which we are a part. No tornado can harm, no ocean can drown, the weight of no mountain can crush out the life from the spirit of man. The body may fall, the bones may be crushed, the blood of the veins may be emptied, the heart may be dragged from its mortal encasement, but the spirit of man is **one with the Father**, and there is no power on earth or in heaven to annul the laws of the Maker, and not until He is destroyed can the spirit of man be demolished or lost to the Father.

We, as humanity are a unit with God, and each individual is a branch of the great tree of Life. In very truth we are all a part of the universal whole and where the Father is, there His children must be, even the feeblest and weakest in body or mind, for such is the law, and the law is Divine and unchanging forever.

The mother's affections are centered upon her feeblest and least incompetent child; so are the weakest and least able of the children of God; they are held more closely in the great heart of the All-loving Parent who claims every race and color as His, even those who have never heard of His great parental affection and know not the

source of their life, but to them He is scattering the seeds of intelligence by leading the more enlightened into their midst to share with them in their sad condition. These are made to feel it their duty to go and try to appeal to their reason and to point out to them a higher and a better way than to worship idols of silver and gold.

God's messengers go forth to teach the nations in foreign lands that there is a Father of Love, who made the earth and who rules the stars, who loves and watches over all His children; that there is no good to come from bowing down to brass and stone, the sun or moon; that these are far beneath their own soul's worth; that such cannot hear nor answer prayer.

They are sent to teach these deluded ones that God is spirit, and that He rules both heaven and earth; to proclaim His word through nature's book as well as revelations, to work with these less favored ones whose law is might instead of right; who have no conception of a higher life than the struggle with the things of earth.

To raise this class to a higher grade of thought the missionary leaves his home and friends to brave the dangers found among them, to preach and pray, to try to spread a little light, to lift them to a higher idea of life and to inspire them with some conception of the Father who will comfort and bless them with his unceasing love

and will hold them in His unseen hand as treasures very dear; whose aid will be to them in every way just what they had been seeking, but had never found in material gods.

When these to whom the messengers appeal become conscious of their real condition, when they are startled into recognition of their error, they will approach the footstool of the Father; when by some gentle word or some kind act, more light is shed upon their awakening conscience, greater the flame will burn and more clearly can they perceive the Maker's willing hand extended to gather them into the fold of His more enlightened and virtue-loving children.

Thus by constant effort and by repeated lessons these spiritually unsettled ones are brought to find the goal of their prolonged desire. So whether ignorant or educated all must look up higher in thought and aspiration to Him who is the source of all love and wisdom; who is all merciful and just; who rules the universe and who abides in us in proportion to our acceptance.

Every downward step we take prepares the way for a greater fall, until at last our souls become plunged into the dark abyss of doubt, made darker by despair. To secure a steadfast place we must claim our natural inheritance and hold it through increasing grace with a supreme love for good and a mutual love for our fellow-men, and thus follow the precepts and example of

Him who came to earth to educate and to redeem a mistaken people.

THE SOUL'S UNREST

THE goal is won by earnest work, by effort that is untiring. No great results can be achieved without some toil and struggle. None need expect to accomplish much, who are not willing to work for the prize in view.

The listless idler in the field will make but little hay, and he whose scythe is dull, whose face is turned the other way, will not secure the grain. To accomplish something one must work with energy and will, and not decline to make an effort, as work will not progress in a successful way if the reaper lays down his scythe when the grain is tall and ripe, and is ready to be cut.

It is the same in all great work; when the time shall come, be ready and do not hesitate. Time for no man will wait, and conditions cannot always favor, so to win success commence at once, while the grain is ripe and standing, for in an hour's time the winds may blow, the fall of rain may crush the grain and disappointment follow.

Whatever is worth our undertaking with the expectation of reward, whether in commercial affairs, or in the world of letters, if any good can be accomplished, if the work is laudable and worth the effort, don't procrastinate; delays are disappointing.

The time to commence in any reform is now. Why defer, why permit days, weeks and months to pass? Why prolong the worst conditions when improvements can be made. Some little progress clears a path for greater benefits to follow, and in that way work begins, and a beginning carries conviction of success, and well conducted effort will win the suit in question.

Many great discoveries were based on some trivial circumstance, the recognition of which gave rise to thought, and one step in the elaboration prepared the way for another, until greater results were realized than had ever been conjectured. One favorable production being suggestive of another, has been the mode for building up the great improvements of the world, and ten thousand more are doubtless waiting for initiation, or an opportunity to join in the progressive throng for the benefit of the human race, physically and mentally, for every thing is for man's emolument, for his comfort and his growth, for his opportunity of spiritual unfoldment.

The greater the advancement of the human family the more is the need of opportunities. The

old adage is verified, "the more we have, the more we want," which is correct and rational. The more the mind expands the greater are the demands for mental food. The more machinery that comes into use, the greater the advantages appear, and a greater need is felt for more; then some other invention is brought out from man's great storehouse of thought, and as mechanism is encouraged, more and better work is done, and more time might be utilized for mental unfoldment, more books be written and more reading done, more public lectures, and more frequent discussions, and greater elucidation of subjects to brighten and advance the mind and give breadth to thought, and thereby develop soul.

All we have, and all we may acquire is followed by discontent, a yearning and desire for still a larger share, and this is a foundation for growth. It is the soul's unrest that prompts to action, and action leads to results, although the results are not always such as meet our favor, but improvement upon what seems to be an error is another step toward success.

Brick after brick must be located in the building of a wall, and if the brick should fail to fit, the suggestion comes to shorten or to narrow it, until the vacancy is filled; and even in such a simple problem there is as much accomplished in the development of the builder's mind as in the perfection of the structure over which he has

control. So life is worth the toil and care and all the varied experiences to build and magnify the ego, or the I, within.

Where there are perplexities and seeming obstacles to encounter, there will often be a greater mental aptitude, the result of greater opportunities for thought.

Wisdom is the fruit of experience, and wisdom is an important integral of man's spiritual constitution, a full development of which will link the mortal more intimately with the immortal, and will the more closely fuse the soul of man into a oneness with the great Over-Soul which includes all goodness, all love, and all wisdom.

THE LIGHT WITHIN

HELP from Heaven is at hand when the mind of man is ready to receive it.

The sun is always shining and when there is nothing to obstruct its rays, it will bless all with light and warmth. It is no respecter of persons. The high and the low, the good and the evil, the wise and the foolish are all equally welcome to its genial influence, but all do not receive it.

If man but keeps in the focus of the light, there would be a constant beam presented, but clouds will come in the midst of day, and the earth revolving changes in position, so that all nations may in turn be blest. It is day and night alternately, that all of earth's people, in every land and on every sea, may share in its unselfish benediction. So with the light and loving warmth of the unseen world towards earth.

There are living souls unseen by man that hover near all homes, that never weary in their work of shedding the light of wisdom and the warmth of love, for kindly help whenever it can be accepted. And if man but turn his heart to the good, or God and seek the way to gain his blessings, they will fall upon his head like dew upon the flowers, and light will come to guide him on his way of moral rectitude and righteousness, as was wisely planned.

Man was not placed on earth to grope his way in darkness, not knowing right from wrong. Every human soul has a guide, a compass to mark his way and point unerringly to the path that he should tread. There is a consciousness of help, if he but waits to see its glow, but many, yes, the most, today turn aside from the inner guide, and are led by impulse and circumstance, ignoring the law that is always ready to guide him over the rough and crooked ways. The inmost light is always shining, but the greed for

gain, for worldly things and the desire to rule, to stand among the highest, becomes so strong that the rightful place is overlooked, and conscience becomes so seared that dark and darker the clouds collect, and the light of heaven becomes unseen, and the warmth of love unfelt, as do the rays from the god of day when shadows intervene, or we place obstructions between ourselves and the generous solar beams, and then lament that we feel no heat and see no light.

We may go out in the blaze of day and walk in the warming beams of light that are willing and ready to penetrate every crevice, or open door, but when the light is all excluded, with doors all closed and curtains drawn, artificial light and heat are sought to compensate for what nature would have freely given.

So it is in a moral sense. Instead of the real substantial light that God has granted all, to some the beam is broad and bright, and the mind accepts a glow supreme, while to others, but a taper stands a flickering unsteady light, for there is no room for more.

The taper is experience and will enlarge if the wick is trimmed, and if the lamp is filled with the oil of reason the way will be made clear.

We train our children to spell and read, to understand the rules for solving problems, and for defining words, and legal statutes are revealed; the

loss and gain of worldly wealth, to avoid the first but to secure the last. From very early childhood this training comes to the youth for entering the arena of commercial affairs.

Years are devoted to the claims of politics or law, but very few are carefully trained to understand that there is a secret monitor, or inward guide that, if permitted would light all persons on their way to righteousness and peace of mind.

In the soul of a little child, at birth these guiding seeds are planted, and with a little daily culture, they would develop and tend to unfold a character with conscience and an inward force that would move to acts of justice, to deeds of charity and love, to be a light and guide in all the acts of life. Temptations would fail to bend their acts toward evil ways and justice would be a pleasure.

By such illuminated souls the weak would be protected, the thoughtless would be held from danger, and as the young develop in years and strength, this light within, this "still small voice" would increase in potency and would be equal to the emergencies of life, let come what temptations might, or whatever adverse influence should be thrown in their way to weaken moral purposes and to draw the mind into the popular currents that lead to wrong.

The God within, the voice of righteousness

would speak so loud and strong, it would turn the heart from evil plans to entice, or to rule the higher nature and in triumph the soul could well exclaim, "Get thee behind me, Satan," for I will serve the Lord.

THE VICISSITUDES OF TIME

TIME goes apace as reckoned by the calendar. The seasons come and pass away, from spring to autumn, then winter is here and very soon the spring is back again, and this we call a year. The seasons bring their products and their labor. Summer with its warmth, length of days, and flowers; autumn has its fields of grain, the high brown hills and fruits and joyous times; and winter of a sterner nature brings us wind and storm; then when this chilling season goes, spring's young life comes back again. These changes are typical of all existing things.

The revolution of the earth around the sun typifies the constancy, yet change of things, not only here, but, perchance in the life to come.

What today seems strange and new, no doubt has always been, but circumstances for a time had covered the facts from view, but through the unfoldment of some other manifestations that were unusual, there is about to break

upon the conscious race, the beginning of another cycle under the title of the "New Year," and from this time twelve months hence, this young new year will be old and gray, and midnight lights will flame aglow, while devotees will watch it go, and will welcome the next new time to follow near.

So each period that comes is new, and each that rolls away is old to those who have lived it through, and on the wings of time great changes come.

Improvements, inventions, new systems of business, new ways and means develop for the benefit of man.

Many seemingly unfortunate circumstances the world encounters, of both a physical and mental character. Earthquakes destroy whole cities and towns, destructive tornadoes sweep over hills and plains demolishing inhabitants and homes. Great loss of life and damage result from fires, explosions, shipwrecks and railroad accidents. Many homes and lives are wrecked by the rupture of friendly and domestic ties, the rage for gold and desire for fame; and others by disease, the result of broken laws.

Alcohol in its many alluring forms has laid waste many a family; parents ruined, children squandered, and starving babes. Thousand of human lives are sacrificed through ignorance or willful wrongs.

All these ever-changing circumstances, these so-called misfortunes have, no doubt, been balanced by the good achieved in awakening the slumbering thoughts of both men and women, as to how much suffering and untimely death could be averted in the time to come. New energies have been aroused, new plans conceived and tried; more permanent structures are being built, more fire-proof and less easily toppled down.

The ocean's fleet and transit steamers have been made more durable and safe for human transportation, and for traffic on the seas.

The soul of humanity has been thrilled with terror, to the extent of greater thought, to a more thorough investigation and understanding as to how improvements can be made whereby all grades of society may reap the benefit; how an equalization of wealth can be established, that the rich may share with the workers, from whom this wealth has come; how the youth of every grade may rise to the full estate of self-respecting maturity; that all may share in the comforts of life, and all may have some wealth to spare for luxuries beyond the absolute requirements of food and shelter.

Great changes come in one year's time; more hard study, more thought development, whereby the security of life and liberty will be the aim, and wrongs will be corrected in governmental matters, in domestic economy and in social life. The

peoples of the earth will be in greater sympathy and wars will lessen.

Still greater inventions will develop for the relief of brain and muscle; hours of labor will be shortened; the tasks be lightened, and men will not work eight long hours every day to secure the actual needs of life for self and family, while the income goes to fill the coffers of the rich. Ah, no, this cannot much longer exist! Time and experience and want have forced the souls of men to feel for other's woes.

Women will find approach to her natural place in human affairs; the rights of children will be respected, and love will flow from one to another, where indifference or contempt had held their sway. The evils of past times are met by the good derived therefrom, as a natural result of the unchangeable laws of cause and effect, proving to all discerning minds, that right must and will prevail. That love shall supersede the baser passions, and universal brotherhood will be the result, as time and its revolutions develop the higher attributes of self.

PROGRESSIVE HAPPINESS.

THE frivolity of man leads him into error and consequent unhappiness from which it is often difficult to extricate himself. The enjoy-

ment of life need not be curtailed, every hour might teem with pleasures if wisdom but select the path to tread. The triumphant ecstasy that accompanies well-doing, is a greater source of daily pleasure than all wayward steps can yield.

The higher life is gold in bank; the light and frivolous course brings its result which often proves most painful. The food that children thrive upon, is not proper food for man, and so, with the source of mental nourishment. The same means cannot satisfy the young and the more experienced, and to try to cramp the yearning soul of the adult into the paths of ephemeral pleasure is counter to the design of nature. Children's garments are cast aside as unfit for more mature years; they would set as gracefully upon the mother's form, as would the pleasures of the child or youth, upon the soul of one matured.

As we approach the celestial city, we need robes of adequate proportion, and of texture such as angels wear, as the garments are emblems of the growth of soul. We knit and weave our habiliments to fit the wants, as the mind unfolds, and as the spirit grows, we turn from childish thoughts and means of happiness that once filled the cup, even to the brim; but in after years the capacity has changed, the space increased, and at this time the vessel of early life is so deepened and so extended, that the frivolous evanescent joys of youth can scarce be recognized as any

thing of value, and the presence of such is only as trifles, as toys compared with the soul's real wants.

The matured intellect is more fitted to grapple with God's eternal laws; to grasp the salient truths that help the soul to mount the hills of science, and to tread the meandering paths that lead to the throne of perfect peace. It may soar in thought to the revelation of prophesies proclaimed by the men of olden time, and compare what was then foretold with modern experiences, and behold the wisdom of those words made manifest today. It may search the scriptures for the seeds of life, as sown two thousand years ago, and witness the constant growth of those sterling principles.

To compare the present with the past is not only a more fitting way to entertain the more matured minds today, but such reflections, investigations and research add to the soul's development, and prepares us to meet the men and women of advanced ideas, who have helped to move the sluggish world of thought, and to start the fires of great reforms; to light the nations from east to west, from north to south, with the principles of love and truth that were taught by Him whose star was sought at Bethlehem.

This Prince of Peace filled the hearts of those who unlocked the chains of slavery and freed a race who for centuries had been as mere foot-

wipers for a proud and haughty class, who denied them privileges and rights accorded, by the laws of justice to all the human race. These great achievements were secured through earnest thought and vigorous work by the toilers for the future welfare of the race. These noble souls bent their energies, raised their voices and plead for conscience sake, that the scales might fall from eyes then blind, and that the hearts of such as held the chains of ignorance about the humbler class, might be changed and softened to behold the claim of righteousness.

These great progressive steps were taken through an earnest desire to bring about peace on earth and good will to all men without restrictions to sex or color, to age or birth.

THE REWARD OF INIQUITY

THE divine law may be summarized in the following words, "Do ye unto others as you would have them do unto you!" By the application of this law no one can depart far from the Father's will, and when this becomes an established rule whereby all persons live, earth will be a paradise and heaven be near at hand.

But while avarice is the ruling passion, to outdo our neighbor is the leading thought, to tread upon the rights of others and trample down

the weak, the kingdom of heaven will be deferred to an indefinite time and the opposite condition will prevail.

Life's pathway would be made easier and joy would accompany the well-doing, if in every field of action this golden rule should be applied.

The human mind becomes perverted by an over-balancing use of the faculties of greed, the desire to accumulate, and gather in of all the world's wealth, regardless of fair-dealing or of foul, and under the weight of these ruling elements the better instincts of the race become suppressed. On every side there exists a mania for self-importance based on the count of gold, or what gold may bring, and the true object of life is held in abeyance to all other considerations, to the great detriment of mankind.

Honesty, truth and self-denial are also integral parts of human nature, now made conspicuous through their diminished use. The very seeds of human character are withered and deprived of life, and there is but little hope of a rejuvenation of the original plan, whereby the human race may stand as the worthy co-workers of Deity for the universal fall of all mankind.

Great disturbances must come about to arouse the dormant elements upon which justice may take root. Revolutions must be experienced in all fields of thought. Conflicts must necessarily arise between the different factions of each and

every government. Contentions will develop, disagreements and warfare will be the mode of settlement, and one nation will move against another. Other people will be aroused to indignation, and with the false idea of bringing peace to the disturbed, greater troubles will arise until, in the hope and expectation of better times, a worse condition will obtain.

From real or imagined wrongs the very elements will become unbalanced, and the solid rocks will quake, mountains fall and waters flow over lands now dry. Convulsions of a destructive character will prevail in every portion of the world, and men will flee from place to place, women will shriek with fright and pain, and children will be left to perish for want of food and shelter.

All this and even more, bloodshed will prevail, where now is no outward appearance of a disturbing influence; and this will be repeated until the haughty heads will bow, and concerted action will take the place of diverse opinions which became the base of universal contention, from which the elements take flame and the whole world becomes redolent with discontent.

After the fashion of the downfall of Babylon will the large cities tremble, and the earth will be opened and wide districts of land will come into the trenches made by the seismic destruction. All this is symbolic of the treachery and greed, the

dishonesty and unfair dealings among men, consequent results must be the outcome of such mental conditions as prompt to all manner of evil.

A similarity of elements and destructive forces are at work, which if not thwarted by the adoption of the golden rule will be made more apparent from time to time, and the unmistakable results be so manifest that all will be ready to exclaim, "Has God forsaken His people; may not this cup be removed from our lips?"

In the world of outward forces the scientist may wisely give a forecast of the weather, storms are predicted even while the sun shines on field and forest. The seasons are determined to be either wet or dry, whether there will be extremes of heat or cold, and as certainly may we foretell the future by the present condition.

When wisdom guides the ship of state, and honor is a prize all hope to win; when truth and justice direct all speech and action; when honesty controls the scales in all commercial dealings, and in the hearts of men is planted the roots of human fellowship, and all may freely trust to the worthiness of each other, then peace and good will may reign and the law of equity shall prevail, verifying the injunction, "Dwell together in brotherly love and seek to make each other happy"—by a strict compliance with the word "Do ye unto others as you would have others do to you!"

THE GOD OF THE HEBREWS

THE religion of the Hebrews is one we might bring to mind as the most sane and practical. They believe in God as the supreme ruler and dictator; the God of Abraham, Isaac and Jacob, the God of the universe and ruler of all nations and all peoples. The wise, the good, the just, the impartial God to whom they looked for temporal and spiritual aid and in whom they trusted implicitly and by whom they were led. To Him all praise was given, all glory proclaimed, whom they acknowledged as **The God**, there being none other beside.

In those earlier days men trusted and they were led in the ways of righteousness by Him the Father and when they listened to His call and were obedient to His command all was well with them, and when hearts would turn away from the light within and they would disobey, they were made to suffer the results of sin and disappointment and defeat accompanied them in all their walks and works.

The God of Abraham rules today and Him alone should we obey and in Him should we find peace and rest, and by Him only shall we be blest for there is no other God to whom we can appeal. There is no hope of satisfaction from any other source, and God's laws are unchanged and we must bow to them in submission if we hope to

gain admission to His holy throne, His heart of hearts, there to rest in the blessed consciousness of having lived in harmony with Him who is our Father and our God.

When men or women assume the part that God alone may claim, in their efforts to rule the world they will work in vain. That God does dwell within the human heart, that He is of all His works a part is not an evidence that He yields the reins to tree or flower, not that mortal man with selfish thought should supersede His everlasting plan. All things to succeed, or even to exist, must yield to the laws of God and not man.

That man is God, as some assume, or that he is God's co-equal, is in truth a verity in proportion as is the acorn to the stately outspreading oak.

If the acorn and the mustard seed should lie upon arid soil like hard, dry lumps of clay that wrestle with the wind and rain, and should shout of their inheritance as they tossed about and vociferate, "We are the giant trees," "We are fields of yellow mustard," "We have authority equal to the highest and broadest specimens of which we are the offspring," their imaginary outcry would be as impotent and as false as man's assumption that he is God, the God elect and able to assume control of the universe. A ray from the glorious sun might as well proclaim its equality in all respects to the great orb of day. Its

individual power is to the sun's effulgency as one little grain of sand on the ocean's shore is to the great world of rocks and land. The human embryo might as well declare its oneship in power with its parent or its majesty with the maker.

The elements are there in the embryotic being but are far removed from the seat of power or the throne of thought and regal authority. The embryo must bend to law; the sun's rays are but suggestions and man, although the highest type, must from necessity still lean upon the Father's breast and live and move and have his being in the love and bounty of the Creator.

Man must yield to law Divine, as must the tiniest cell that helps to make the human form, or the undivided atom that helps to build the world. All must yield to law and to the behest of environment and time, and reverently accept the admonition, "**Be still and know that I am God!**"

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