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Poems.

By Bell Bush.

To Annam Powers.

Sculpted in that mournful country,
~~And the wrecks of other times,~~
 Where Grim Death's icy hands,

Doth the soul of beauty linger,
 Clings she to her broken chains?

Wert you three congenial spirits,

Fair creations gifts of thought,

Way marks in thy path of glory,

By departed genius wrought.

Dreams thou saidst mid his native valleys,

Of the Florence band of old

From whose trembling harp the mysteries

Of the dark Gehenna told?

From whose genius lighted spirits,

Came the spark which quickened thee,

While thy hands inured to labor,

Marked the wastering sands of time.

* In that land of ^{classic beauty} ~~successful~~ memories
Nath her glory mantled sky
Art hath led thee to her temples,
When her ruined altars lie,

She hath shown thee wrecks of greatness
Brantons in their fallen state,
Proud wrecks of tower and palace,
Wasted by the hand of fate.

Thou hast seen her stately pillars,
Mantled by the clinging vine,
And the wild grass proudly waving,
O'er her ^{carol} ~~carol~~ marble courts and shrines,
Thou hast heard thy lonely foot ^{step} ~~fall~~
Echoing through her ~~peopled~~ halls
When the lights of genius lingering
Glow along her pined walls.

Saw she not thy heart grown strange
And the life tide mounting high,
Read she not thy will perforce

In the flashing of thy eye?
Lo! she spreads her eagle pinions,
In her wild exulting flight,
Westward o'er the moaning ocean,
Thou shalt rise in power and might.

Sculptor! had thy glorious
Heart then not the signal?
Hasten, from the ~~stone~~ ^{the} ~~quarries~~ ^{quarries},
Let the ~~feet~~ ^{feet} ~~then~~ ^{then} ~~them~~ ^{them} ~~and~~ ^{and} ~~wrestle~~ ^{wrestle},
Under the wing ~~thou~~ ^{thou} ~~way~~ ^{way} ~~to~~ ^{to} ~~thine~~ ^{thine},
Kindle ~~in~~ ⁱⁿ ~~a~~ ^a ~~brighter~~ ^{brighter} ~~glow~~ ^{glow}.

Prayest thou not ^{thy} ~~thy~~ ^{monarch's} ~~spirit~~ ^{pleading},
In ~~the~~ ^{the} ~~twilight~~ ^{twilight} ~~phantoms~~ ^{phantoms} ~~court~~ ^{court},
In ~~a~~ ^a ~~challenging~~ ^{challenging} ~~undulone~~ ^{undulone}.

Winding thee of friends and kindred
And the pleasant hills of home?

Whilst thou ~~listen~~ ^{hearst} ~~to~~ ^{the} ~~gentle~~ ^{gentle} ~~supplies~~ ^{supplies}
Of the music peated houses,
When Statius' classic waters,
Murmur through her hollow caves
~~Oh!~~ ~~And~~ ~~thou~~ ~~not~~ ^{then} ~~vision~~ ^{vision} ~~hamlets~~ ^{hamlets},
By the dreams of other days.

Come they not at morning dawn thee,
And at eve with plaintive lays?

Shall the winning voice of friendships
Lid by on thy spirit fall
Dost thy proud heart spurn its warnings,
Wait'st thou for thy country's call?
^{George}
~~Alas!~~ ye! Fathers of Columbia
Claim the glory of thy son.
Will ye let a land of strangers,
^{Alone}
~~Alone~~ the trophies he hath won?

Will ye let the fair creations,
Modelled by his matchless art,
Sind, Aling, Phony in distant regions
With the ~~light~~ his soul hath kindled
By bent in a distant mart,
~~From~~ the homes and tombs so distant?
Oh! have ^{not} he ^{too} ~~not~~ themes to awaken,
Slumbering genius from her cell,
And shall he, the ~~best~~ ^{best} the gifted,
In a land of idle dwell?

His should be the taste to see you
Orathless monuments of ^{ferme,} ~~art,~~
~~Carve~~ ^{Stonemason} to deck the halls of freedom,
Altho' far her holy flame,
Offerings of a grateful heart.

Sculptor! on the rolling ocean,
Hasten and turn thy haming eye.
In thy state of fall ascending

Lo! thy triumph how is nigh $\frac{12}{7} = 1.714$

* Do the Shepales dreams which wanderd,
Felt through the parts brain,
Mingling still with brighter fancis
Shrill thy soul's electric vein,
Ame the minstrel's fleeting vision,
Spelled thy throbbing heart and soul,
Bill aroused, each thought and feeling,
Urged thee on to glory's goals.

Bill like meteor flames at noon,
Darting th'wart the brow of night,
Burst thy genius on our vision,
With unwonted power and might.

Bill the writhing form of darkness,
Bore the triumph of thy toil,
Dill we trace thy future greatness
In the winding Serpent's coil.

Then the lonely fanned Sencore,
And the greenly Mother Eve,
With the mournful Grecian Maiden,
Brighter thoughts around us weave,
Sculptor! waken'd by thy fist,
Gladness thrills each throbbing soul,
High o'er Alps of greatness soaring
Wouldst thou reach a higher goal?

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To the Memory of the Rev. J. H. Lord.
By Bill Bush.

If Memory guards the offspring of a friend,
And bears their incense to the coming years,
If Love rushes the living in the heart,
And dead embelms them with the falling tear,
Oh! if it be that thought full many a spell,
"Heaves round an spirit when we breath farewell,
If Memory's harp, when wakes the voice of song,
Brings back the loved, the lost the transience,
A holier spell it must be thine to give,
Oh! thou of many gifts who taught our souls to live.

Long must thou dwell immersed in many a secret,
Though hushed the music of thy voice on earth,
And many a ray from Truth's immortal spark,
Lit up by thee make glad our fireside hearth,
Though thou art gone, thy words thy works are ours,
Like warmth wafted from the withering fane.
Thou mayest not die, though dust may claim its own,
And call the loved one from its earthly home,

was thine and grace refined
Got many a spell, and ~~many a charm~~ was thine,
To link thy soul to ours, bright ~~golden~~ ^{golden} star of mind,

of ~~lofty~~ ^{lofty} spirit, led by ~~gale~~ ^{gale} divine,
By ~~some~~ ^{some} ~~genius~~ ^{genius}, fit by ~~law~~ ^{law} divine,

Came ~~with~~ ^{with} ~~the~~ ^{the} voice of prayer,
And while thou lingerest at devotion's shrine,
All felt that God the Father too was there.

And many young children of the faith,
Cue to thy power, a bright, glorious birth.

Persuasive eloquence was thine to win,
The suffering spirit from the thralldom of sin,
But thou bright spirit, beacon light which shone,
Awhile o'er Zion's mount, thou too art gone.

And shall we weep for thee? 'tis well to grieve—

'The slight need to the heart must bend a knee.'

The skies deep tears upon the bosom of night, see,

In grief for beauty gone, which, morn will wake,
Then will we weep: 'tis 'tis a holy tear,

The mourner sheds above the good man's bier.

'Tis tear for light and truth, and genius fled,

To Love best tribute to the cherished dead,
And meet for thee, then sainted one who best,
Faith's glorious pathway, to the throne of God.

But Oh! there's joy in sorrow, though no morn,
A star departed, yet a holy trust,
Lies with our grief, that whether it is true,
Will still no more the summons dust to dust,
Faith points to heaven, and while one spirit's yearn,
And weeps in sadness o'er the funeral urn,
Lo! from the portals of the loved ones tomb,
Light breaks in grandeur mid the gathering gloom,
And like a ray from off the eternal throne,
No living beam shall light the wandering spirit home.

My heart hath become familiar with sorrow since the form, the voice and
the sweet smile of my Mother hath passed away.

Inscribed to E.S. Bush by his sister

Bell Bush.

O'er life's dark sea in sadness I roam,

Oh! mine is a lone,

And a cheerless home,

The fearful winds in its echoing moan,

To my weary heart

Hath a strange, wild tone.

Like the tempest raging within my soul,

It is burdened with sighs

And a grief untold,

It tells of a voice that hath passed from earth,

Whose musical tones,

Wake the soul to mirth,

Of a voice that was heard in my life's young dream,

When Hope looked on

With its cheering beams

A voice as sweet in my childhood hours,
As choral strains
In myrtle bowers.

But it passed away from that sunny hour,
And my music now
Is the wild wind's moan,
With a joyless heart, O! I shut in vain,
For a long time,
Of that voice again.

Through my lonely casement the struggling beams
Of moon shines in
With a sickly gleam,
But they bring no light to an aching breast,
No sunshines calm,
To a soul's unrest.

Night brings peace, within my cot,
Which once was a light,
And a sunny spot.

No the smile that ^{the} heart it returns no more,
Bright smiles of love
That affection wore.

It shall shine no more o'er a stricken heart,
No light of joy,
To the soul impart,
A rainbow beam it hath passed away,
And left no light,
Of its blissful ray.

And o'er my porch when the trailing vine,
And the myrtle leaves
With the way twine,
A blight hath come and its withering power,
Hath stripped the vine,
Of its fragrant flowers.

And the joyous birds that were wont to sing,
And cheer my heart
With their sweeten Lyones,

Hearts gone all gone to their woodland home,
And left me here,
In my bowe alone.

And that gentle form is that I passed away,
Bright lingers here
But that rem decay,
And I bid' in vain for her welcome heart,
No shoes come,
They have fled, all fled.

And I sit and dream of the changing years,
Till my eyes are bathed
In that dewy tear,
And strangers grieve on my silent grief,
In my wounded soul,
They would bring relief.

But Oh! the heart that is wild in woe,
No light of joy can ever know,
And o'er lifes sea in sadness I roam
Since mine is a love, and a cheerless home.
Lina 1848.

The Lily

A Lily on life's tide was sleeping,
Cradled by a shining wave,
And its brightness rays of whiteness,
To the rolling waters gave.

Calm and beautiful and smiling,
None is then a holy ray,
While the pale light, born of midnight,
On its snowy bosom lay.

O'er its leaves like gems were glistening,
Tears which starry ~~night~~^{eyes} had shed,
Not in sadness, but in gladness,
Fell they on the Lily's head.

Life seemed brighter in the presence
Of that meek and lowly flower,
And my spirit lingering near it,
Withdrawn to a higher power.
Belle Bush

While I watched, in meekly smiling
Impass, clouds had gathered o'er,
And the blast, which hurried past,
Thundered long the distant shore.

By the green and angry billows,
Soon the fragile flower was bent,
And its sweetness shed in meekness,
Rudely to the gale was lent.

On the waves, went foaming, dashing,
Splashing o'er its stainless crest,
But still whiter, purer, brighter,
Shone the light upon its breast.

Then I wondered, what could make it,
Ere smile and woe and woe,
All confiding, never chiding
Like an angel born below.

But just then a beam of starlight,
From a planet large and lone,
Sweetly gleaming, muckly seeming,
Fell upon its pearly throne.

Lo a thousand gems, seemed flashing,
On its bosom's stainless snow,
And ~~then~~ ^{its} brightness, with its whiteness,
Gave the angry waves a glow.

2 Though the sullen turbid waters,
Met the tender pearls through,
Yet it gathered to its bosom,
Nothing but the shining dew.

1 When I knew that flower so fragile,
Tweak and shaken by a breath,
Held a treasure drawing pleasure,
From the storm which threatened dew.

Al: I thought him for a ~~poor~~ seeming,
In our holy Spirit is this,
Which from sorrow learns to sorrow,
"Scattered sweets of heaven by this."

"When the heavenly surge is dashing,
Mountains high above our head,
When our bark in eddies dark,
See destruction round it spread.

When our wild hopes are scattered,
Like the leaves by Autumn's blast,
And our lonely bark all shattered,
On the strand is tempest cast.

Oh! if then our eyes be fasten'd,
On that planet large and lone,
Which moves, and moves,
Circles round the Eternal Throne.

Quick to launch it on the tide,

But alas! while thro' the waters,
Sung and prattled at my feet,
Lo! another stream came dashing
From a mountain's lone retreat.

Dark and turbid in its flowing,
Sorrow rode upon its waves,
And all hidden from my vision,
Were the jewels within its caves.

While I watched these rivers flowing,
Lo! they mingled into one,
And I sorrowed that the beauty
Of the pleasant stream was gone.

But I learned a needed lesson,
From the waters' fearful strife,
~~There~~ ^{Was} a something whispered near me,
Thus it is with human life.

Youth had woven dreams of beauty,
All too bright for one of earth,
I had yet to learn that sorrow,
Each hand in hand with Death.

Soon its grasp, so cold and chilly,
Wove its frost work o'er my heart,
All the season it enshined,
Now, now will depart.

Ever since harsh sorrow striven,
For the mastery on joy,
Spating with my fondest pleasure,
Striving with my hope to toy.

All life's early cherished treasures,
All! the brightest and the best,
Like pale flowers of Summer's wearing,
In the grave have gone to rest.

But there is a spirit in me,
Strong to suffer grief and pain,
For I know that he who sends them,
Will not let me strive in vain.

Open'd bright gushing songs of gladness,
Bursting forth with passions high,
Feelings that have waked no sadness,
In my soul's deep shadow lie.

Open them their voiceless music,
Thrilling all my being through,
Till returns life's & earth's freshness,
With its sunshine and its dew.

Open them quivers over my spirit,
Playing with its mystic chords,
Something of a mournful gladness,
Which can never live in words.

14 Morning Song.

Oh! earth thou art very beautiful,
And joyous to behold,
When rosy day is breaking,
Like a fiery sea of gold.

The fingers of Aurora
Just touched the robes of night,
And the ambient air is flooded,
With the crimson waves of light.

It bathes the distant mountains,
When wave the, rocking pines,
And curves a jewelled mantle,
When the mist of morning shines.

It flutters over the valley,
Goes laughing down the hill,
It glimmers in the dew drop,
And flashes on the rill.

A song of joy seems gushing,
From every quivering leaf,
And the cascade of yonder fountain,
Breathes not a tone of grief.

There is a gentle murmur,
In every wind that flows,
A something of a weird power,
In every blushing rose.

A spell that thrills my spirit,
Not a gust of warm delight,
Comes like a voice of music,
In every ray of light.

The green old woods are ringing
With the anthems of the birds,
And their matin hymns are joyous,
As the sound of loving words.

How pleasant is the sunlight—
How gloriously it falls,
Alike on kingly palace,
And lowly cottage walls.

It waketh minst and music,
In many a household throng,
And calls us forth to labor,
With the melody of song.

When I look on so much beauty,
Oh! I marvel at the Love,
Which has showered such blessing on us,
From the pearly gates above.

And I thank thee Oh! my Father,
For the gifts which thou hast given,
Yet more than all I bless thee,
For the thoughts which lift to Heaven.

B. B.

Canada Aug. 15 '2

Go ask the wild bird, of the dark raven wing,
Why he seeks the low hedge when night kisses the day,
Ask the gay bird of song when she ceases to sing,
When the steeds of Aurora are dappled with grey,

Oh! ask of the eagle whose goal is the sun,
Where rests his broad pinions when daylight is gone,
Or the swift fallow deer when his fleet course is run,
If she seeks not the couch of her light-footed young,

Ask the storm beaten sailor whose spirit is free,
As the wind when it tosses the dark bellows foam,
If his thoughts never turn from his track on the sea,
To revel in dreams, mid the light of his boom.

Home, home, why could music dwell so deep in the soul,
And mingle its lays with each dream of the mind,
Oh! strike but the chord and soft music shall roll,
Like the voice of a lute string, or a sweep of the wind.

¹⁰⁷
The proud eagle soars to his eyrie on high,
¹⁰⁸
This night sombre mantle hangs dark o'er the plain,
And the gay forest bird to his covert may fly,
But the horn of the pilgrim lies far o'er the plain.

Not again, not again may I look on his sky,
Oh see the dear bells that have echoed to mirth,
Still sparkling, still ringing the streams wander by,
But they waken no joy by a desolate hearth.

No murmur of gladness swells out on the hill,
The rocks with my song shall resound no more,
And the willow which bends o'er the quick dancing rill,
To the chime of the waves, sighs its sorrowful tone.

Do whispers of one, who, "in life's rosey snare,"
Oft slept in its shadow, or played at its feet,
Of a throng that of you when the starlight was born,
Hold surely high in that hallowed retreat.

The lark bird still, broods on the snow beaten crag,
And the scream of the osprey swells ^{out} loud on the gale.
And long the lone stream, when I ~~stand~~ ^{chance} the fleet stag,
With the sigh of the red, sounds the wittens low wail.

But never again shall the shepherds soft lute,
On valley and mountain, wake music and mirth,
For the hearts that attend it are broken or mute,
All silent and lone, is the place of my birth.
Bill Bush.

Cascades Aug. 1852

Extract — *Outre Mer.*

The valley of the Loire.

The eye of age looks meekly into my heart: the voice of age
rings mournfully through it: the hoary head and palsied hand
of age plead irresistibly for its sympathies! (I venerate old age;
and I love not the man who can look without emotion upon
the sunset of life when the dusk of evening begins to gather
over the weary eye, and the shadows of twilight grow broader
and deeper upon the understanding.

The babbling day has touched the hem of night's
garment — and weary and still drops asleep in her bosom.

If I have a gift, & vocation for anything, it is
for sleeping. And from my heart I can say with honest
Sancho "Blessed be the man that first-invented sleep."

A Spanish little to a desultory discourse which
is crammed full of little shreds and patches of erudition is
a "Tailor's Dance"

Hypocrite

It is a Chinese proverb, that a single conversation across the table with a ^{wise} man is better than ten years more study of books.

What is time? The shadow on the dial? The striking of the clock. The running of the sand? — these are but arbitrary & outward signs — the measure of time not time itself. Time is the life of the soul.

It does me good to be parched by the heat and drenched by the rains of life.

We have much to enjoy in the quiet and retirement of our own thoughts.

From a common sympathy of our nature souls that have struggled and suffered are dear to us.

Shetland and the Shetlanders.

The veil that conceals futurity was woven by the hand of mercy!

Dip the pen of astonishment in the ink of serenity.

A student who hurried through Euclid in a week, said it

was very amusing, but he could make nothing of the pictures.

Lord Fanshawe Peterborough said after visiting Fanelon, "If I had stayed with him longer, I should have become a Christian in spite of myself."

Mrs. Truman's Memoirs

She was born in Liverpool Sept. 25, 1793. Her father a native of Ireland, was a merchant of some eminence. She was noted for her beauty, from the cradle, and passionate but not, after the loss of her eldest sister, who died young, her education, became the first-care of her mother, whose acquirements were of the first-order. — She could repeat pages of poetry after having read them once. One of her earliest tastes was a passion for Shakspeare, which she read as a recreation, at the age of six years, at the age of 11 she passed the winter with her parents in London, many things during her visit to the city made a deep impression on her mind. On entering a picture gallery, she involuntarily exclaimed, O! must I not speak, 1808 a collection of her poems which had long been regarded amongst her friends with admiration was submitted to the world, and the young poetess, was early initiated into the pains, attendant upon an authors

career, although this was the first—and last time she met with criticism, at all severe. At the age of 16 she met with Capt. W. then in the 4th. or King's own regiment. Their intercourse at this time was not of long continuance as he was called to embark with his regiment to Spain, three years elapsed before they met again, but the impression made on the mind of both parties was by no means effaced. —

She understood the Spanish, Portuguese, French German, and Italian languages — At one time she repeated the whole of Heber's Poems of Europe in one hour and 20 minutes, after one reading, the length was 400 lines In June she obtained the prize awarded by the Royal Society of Literature, for the best poem on the subject of Dams in snow. — That fame could ^{only} afford reflected delight to a woman, was a sentiment, she felt and appreciated. The children were much pleased with the announcement that their mother had gained the prize. Arthur, had his heart so set upon it that he was quite troublesome. When he heard the news, he was in his Latin class, but he immediately sprang up and shouted aloud. "Now I am sure mamma is a better poet than Lord Byron" & George said now I know that the

excess of pleasure had given him the headache.

In a letter to a friend, speaking of her various duties particularly those of the nursery, she says besides the dozen little girls that occur daily in my colony, my ideas are sometimes in such a state of rotary motion, that it is with great difficulty that I can reduce them to any sort of order. It is

There was nothing which more delighted Mrs. H. than German literature. In 1822 she became acquainted with Mr. Jacobs Author of travels in Spain & Germany. In 1828 the voice of Spring was written. Dec. 12, 1823 The keepers of Palermo was to be acted in London, two days had to elapse, before the reception of the news, the boys had worked themselves up to such a state of excitement, that at twelve o'clock they were all lying awake to hear about mamma's play, and perhaps her bitterest moment of mortification was when went up to their bedside to tell them that their bright visions were all dashed to the ground, and the performance ended in a failure. It was soon acted in Edinburgh Theatre, with great success. Little George once exclaimed, O! mamma I am in the most delightful place in my Bible, I am in Tartarus. By her, objects were never seen simply as they

exist in themselves, everything brought its own appeal to thought and memory. — It was one of her favorite fancies that each tree had its peculiar language, suited to its character, for Magnanimity a grace, and that she could distinguish with closed eyes the measured tones of the oak & elm, the funeral sighs of the Cypress or Willow. — The howling of the night-wind had a peculiar effect upon her nerves, working upon the imagination, sufficient to produce exhalation.

In 1826 the health of her mother began to decline, and after lingering some time she finally fell asleep. One evening after watching by her mother for long hours she went below, where she found her children sitting with sad faces. Little George looked at her, and entreated her to let him read a Chap. in the Bible, to her, for he was sure it would do her good. — After the death of her mother she remarked my spirits are as variable as the light and shadows now flitting with the wind over the grass. I am a strange being. I put myself in mind of an Irish melody, softening with its quick and wild melodies transition from sadness to joy. Fragments found in her Manuscript book, were written at this date — "Oh! that I could throw off the burden of the

past-~~power~~! "Why is it that the voice, and tones and looks which have passed away, come over us with a sad and interesting sense of interest and remembrance, which makes the heart die with in us, and the eyes to overflow with tears? Who shall explain the mystery of the world within?"

In 1827 she introduced herself to Miss Mitford who became her correspondent, from that time as long as she was able to write. — Mary Howitt also became an interesting acquaintance, and ~~soon~~ Miss Jewsbury, afterwards Mrs. Fletcher, took up her residence at St. Asaph's in order to enjoy the society of a congenial spirit.

The German poets were always on her table, especially Goethe. — In 1829 she undertook a voyage to Scotland, to visit Mr. Hamilton, a correspondent and Author of Cyril Thornton, then residing at Chipwood near Abbotsford, when she met Sir Walter Scott almost daily. — On the banks of the Yarrow was shown the house where Mungo Park was born; in winding along the Yarrow through the beautiful grounds of Buccleuch, they saw a party retreating as they came up, when Sir W. remarked to Mrs. H. "Ah! they little know what

two lions they are running away from.

In speaking of Wordsworth, she says
There is an almost patriarchal simplicity about him -
an absence of all pretension, all is free and unstrained

"The river winding at its own sweet will",
in his manners and conversation. There is more of impulse
about him than I expected.

Mrs. W. died May 16th 1835, aged 41 years.
Sunday April 26 she dictated to her brother the Sub. Sec.
ret., the last strain of the sweet singer, whose harp was
henceforth to be hung upon the willows.

Fouquier says that the Aurora Borealis, is the Earth's Aspirations after its glorious future, that when the moral and intellectual world are brought into order by the right construction of society, these lights will settle into a radiant circle around the poles, melt all the ice, and bring into existence new flowers of unknown beauty.

The Anglo Saxons had two kinds of slaves (viz. household slaves, who lived in the family, and rustic slaves who were attached to particular estates, and were transferred with them. The last were called villains because they dwell in the villages belonging to their masters.

In the time of Alfred the great, the people had no clocks or watches, and the king used to measure time by the burning of candles. The candles were painted in rings of different color, and breadth, as many colors as he had things to attend to, but if the wind blew they burned out faster, so he invented Lanterns. — The right of trial by jury was instituted by

Alfred the Great.

French Revolution, - Mad. Tussaud,
Rosseau & Voltaire often found themselves at the
table Curtius's uncle of the Mad. - While P. was projecting
materials for a work, and in the simplicity of his heart was
proclaiming all his inspirations to his friend, his contempo-
rary was digesting all he heard, and turned the fertility
of his rival's brain to his own advantage. Bitter indeed
was the venom, that these two authors emitted. P. was
ever gay, while K. was the reverse generally, he was younger
than the former by 16. years, but they both died the same
year.

Channing's Memoirs.

In a letter to a friend, he says, In youth it is not a good sign to inquire perpetually, What good will this or that study do? Our kind Creator then allures us to the useful by joining an immediate satisfaction to studies or pursuits which refine & elevate us.

Virtue does not consist in feeling but in acting from a sense of duty. — Man is the artificer of his own fortune. By exertion he can enlarge the sphere of his usefulness.

An established Church is the grave of intellect. — To impose a fixed unchangeable creed is to raise prison walls around the mind.

It is easy to read, but hard to think, without thinking we cannot make the sentiments of others our own. Thinking alone adopts them into our family.

Let every meal be an exercise of self government eating conscientiously, and recalling the designed end.

When I have any portion of time not devoted to any particular purpose, let me ask, Can I not spend it with God? Let me seize it as a precious

privileged reason. When I suffer any pain, loss &c. let me first ask not how I shall remove it, but how I shall improve it: let me be willing to suffer for this end.

Is not every thought that enters in the mind in fact chosen? Is not the heart exercised about it? Am I not voluntary in choosing it?

Fragment from German Poese Mittheilung,
Mrs. Austin.

True Hope is based on energy of character. A strong mind always hopes, and always has cause to hope, because it knows the mutability of human affairs, and how slight a circumstance may change the whole course of events. Such a spirit too rests upon itself, it is not confined to partial views, or to particular objects. - And if at last all should be lost it has saved itself, its own integrity and worth.

Hope awakens courage, while despondency is the last of all evils, it is the abandonment of all good. The giving up of the battle of life, with dread nothingness. He that can implant courage in the human soul is its

best physician. To seek to govern men by their fears and their wants is an unworthy purpose. — Von Knebel

I would rather dwell in dim fog of superstition, than in rarefied air of nothing, by the air pump of unbelief, in which the panting beast, expires vainly and convulsively for breath. Jean Paul.

What is the best kind of government? That which teaches us to govern ourselves. Goethe.

He who can take advice is often superior to him who can give it. Von Knebel.

Alison's Miscellaneous Essays.

Chateaubriand, and Sir Walter Scott, are beyond all question at the head of the literature of France, and England, since the revolution, and both have names at which the latest posterity, will feel proud, when the multitudes who have sought to rival them on the revolutionary side, are buried in the waves of forgotten time.

Gibbon's Rome.

The Editor remarks that Christianity alone receives an embellishment from the magic of Gibbon's language, his

imagination is dead to its moral dignity.

He states that the Roman Empire was about 2000 miles in breadth, from the walls of Antonine & the northern limit of Dacia, to Mount Atlas and the tropic of Cancer, that it extended in length more than 3000 miles from the western limit ocean to the Euphrates. It was situated in the first part of the Temperate Zone, between the 24° & 56° of northern latitude, it was supposed to contain, above 1600,000 sq miles.

Almost all the flowers, the herbs, and the fruits in our European gardens are of foreign extraction. The apple was a native of Italy. In the time of Homer the vine grew wild in the island of Sicily, but it was not improved by skill nor did it afford a liquor grateful to the taste, of the savage barbarians a thousand years afterwards. Italy could boast that of her produce, most generous and celebrated wines, more than two thirds, were produced from her soil. The cultivation of flax was transported from Egypt to Gaul.

Agriculture is the foundation of man-
ufactories, since the productions of nature are the mate-

rials of art.

The two Antonines governed the Roman Empire forty-two years, with same invariable spirit of wisdom & virtue. Titus Antonius Pius has justly been styled a second Numa. Marcus Antonius's virtue was of a more kind. At the age of 12 years he embraced the rigid system of the stoics, which taught him to submit his body to his mind, his passions to his reason, to consider virtue the only good, vice the only evil, all things external as things indifferent. His life was the noblest commentary on the precepts of Zeno.

Napoleon and his Marshalls.

In speaking of the battle of Waterloo the author says, "There the star of his destiny again rose over the horizon, and struggled with its ancient strength to mount the heavens of fame. The battle cloud rolled over it, and when again it was swept away, that star had gone down — sunk in blood and carnage, to rise no more forever." — In speaking of his power Europe never had such a wild waking up before, and the name of

Napoleon Bonaparte became a spell-word, with which
to conjure up horrible shapes of evil. But at
length that wonderful mind, was to be quenched in
the night of the grave, and Nature, as if determined
to arouse the greatness of her work, to the last,
trumpeted him out of the world with one of her
finest blasts, amid the roar of the elements
and the shock of the billows, as they broke when
the waves had not struck for twenty years, and
amid the darkness and gloom and reproach of one
of the most tempestuous nights that ever roared
that lonely isle, Napoleon's troubled spirit was
passing to that unseen world where the sound of
battle never comes, and the tread of armies is vain
heard, yet even in this solemn hour, his delirious
soul caught perhaps, by the battle like roar of the
storm without, was once more in the midst of the
fight, struggling by the Pyramids & Danube or on
the plains of Italy. — It was the thunder of cannon
that smote his ear, and amid the wavering figures
and covering smoke, and tumult of the scene his

glaring eye caught the heads of his mighty columns
as torn yet steady, they bore his victorious eagles on
and *Tout d'armée* broke from his dying lips —

Are struck and still, his few remaining friends
stood in tears about his couch; gazing steadfastly on
that awful frowning brow, but it gave no further token
and the mighty lips moved no more. Napoleon
lay silent and motionless in his last sleep.

There is no face so pleasant to behold as the face of those we love

The queen of the spring as she passed down the vale
left her robe on the trees and her breath on the
Campbell
Gale

A Parting Song, To the Students & Teachers of C. W. G.

Oh! must the tie which binds me here,

Be broken now for aye,

And all the charm their bright lips wear,

Pass like a dream away,

Is there no spell, no blessed power,

To stay the flight of time,

Whose moments as they quickly speed

Breathe out a mournful strain.

A solemn-tentative lay they wake,

On buried hopes and joys,

Which mingling with my gayer hours,

Each blissful dream destroy.

They tell me of the happy hours,

Which have pass'd o'er me flows,

Till the memory of the past becomes,

A low and plaintive moan,

A mournful music haunts me now,

A dream of other days,

Oh! for some mystic power, to still,
Their sadly sounding lays.
So often o'er my soul they come,
They touch the voice of woe,
And mid the gust of wild delight,
To plaintive sounds give birth.

They tell me that I soon must leave,
The friends that cluster near,
And the fond smiles which long have bless'd;
No more shall greet me here,
And is it so? Oh! can it be,
And must this bright-link sever,
And those who form our joyous band,
Be parted now forever.

Why is it thus? Oh why should love,
Ever bind me with her chain,
Since every golden link but wastes,
A mournful pining strain.

Oft have I wand'ed in sportive mood,
 O'er Lima's dewy hill,
 And breathed the incense of the morn,
 "Which night from heaven distil."

O'er grassy lawns, by prattling brook,
 Oft have I strayed along,
 And sought in depths of dark greenwood,
 The gentle soul of song.
 Oft have I trod the sacred paths,
 Where wisdom sheds her ray,
 And "Star-eyed Luna" lights her torch,
 To guide the wanderer's way.

Oft have I met a sister band
 Of spirits bright and pure,
 And sought with them the highest gem
 A wealth which may endure.
 Ah! never shall my heart forget
 That gentle loving train,
 The hearts are theirs and souls which thrive,

To friendship's purest strain.

Here too I've seen a generous hand,
A noble brotherhood,

From as opposing shores which long,
The Ocean's wrath have stood,
Their purpose high, their gifted minds,
To noble deeds aspire,

And eager seek at wisdom's fount,
The streams of high desire.

And then are those whose loving smiles,
And sacred lessons fall,

Like dew upon my thirsty soul,
With many a pleasing spell.

But must I go, the past must live,
Now but in Memory's cell.

Then you shall its golden joys
And changing visions dwell.

Yes I must go and as we part,

Chide not the tear drop starting
Or oft such pearls affection gives.

To give the hon of parting's

Lines to the Memory of Mrs. E. J. Dwyer.

"When from the serried hosts of night,
A glorious planet fades away,
"She does not miss its friendly light,
And sorrow o'er its lessening ray,
Though brightly through the ethereal vault,
Flows the pure blaze of sister stars.

"She has not watched the spot, when last,
The waning beams of sunset lay,
And felt while deepening shadows passed,
O'er the mid glories of the day,
A grievous pang a fond regret:
"A sympathy with suns that set"

Even as gentle spirits feel,
The stillness of the twilight ray,
When o'er the hills night dartsling steals,
And daylight "weeps itself away!"
So do we grieve when loved ones die,
And grieve's seeks the native sky.

A gifted soul! a glorious start
An orb that brightened day by day,
While its pure radiance shone afar,
In sudden gloom has passed away,
No more we trace the shining track,
Or call the ^{spirit} ~~Deities~~ Pleiads back.

A Hump of Humps, divinely strong,
Shall wake no more the songs of earth,
Hushed in the strains it lately sung,
With all that gave that music birth,
The ceaseless chain of feelings high,
Affections deepening sympathy.

A voice is gone a pleasant tone,
That thrilled through many a household ^{string} band,
And round the hearts familiar grown,
With magic sweetness tinged long,
Lift minds to nobler efforts woke,
And slumber chains in triumph woke.

A Wife and Mother in whose soul,
Love was kindred an angel's love
Beyond the grave mysterious goal,
Halt hasten to the better shore,
And grouped beside a silent hearth,
Pale mourners miss her tones of mirth.

A faithful friend and sister kind,
And true to every yielded trust,
With all her stored wealth of mind,
Bound to the summons dust to dust,
But round her now in triumph lay,
The glories of eternal day.

Thou Christian Teacher, years ago,
A Polar Star thy spirit shone,
And when the springs of Wisdom flow,
Its quickening rays were brightest thrown,
And kindred minds with unperceiv'd
Thei' Alma Mater blessed for thee.

And never more, Ah! never more,
Shall thy sweet voice in echoes strain,
No answer from thy dreamless shore,
O'erpass the corridors of time,
No message from thy bosom is given,
By bird or star at noon or even.

And chartered, bowed with grief in turn,
To the dull earth a beautiful gaze,
No mind when evening hours return,
And stars come out, or planets glare,
So deeply do we feel the blow,
Which rends our human hearts with care,

And keenly, till with wings all white,
Sweet faint looks in and meekly smiles,
And upward to the realms of light,
Our spirits soar through scrap files,
To when the lost and loved ones fade,
In the glorious home of the angels live.

They are not dead, 'tis a holy stream
That the friends we have lost are ^{here,} our guardians,
They wait for us by the pleasant stream,
When the momentous heart shall forget its pain,
She is not dead, who hath gone before,
But her steps have led to a brighter shore.

Cincinnati Oct. 27, '52

The Steamers.

I am thinking, I am dreaming, of a sunny ^{steamer} prattling
When the shimmer of the dancing waves, was like a ^{gleam} ~~illumine~~
Its waves were light and gentle as the silver beams which come,
From the portals of the starry skies to rest in our homes,
And like the haunting music, or the sportive fairy play
From a willow ~~knop~~ ^{knop} at evening was the song that steamer
Or like the voice of gladness which echoes on the hill,
At the bursting of a fountain, or the springing of a rill,
I heard it in my youth on the melodies of Earth,
Had mingled with discordant sounds, or sorrow ^{with} ~~sharpened~~
And I loved it as a little child will ever love the light,
Of anything which makes the earth more beautiful or bright.

my hand,

Long days I sported on its banks, skipper petals from
 And often with my tiny feet made dimples in the ^{grass}
 And joyously my spirit thrilled to the singing of the ^{birds}
 Which sent their echoes back through all their hollow ^{ears}
 Ah! gaily then my song rung out, a chorus light & free
 Be the nurse of the bob-link or robin on a tree
 The green old woods were round me with arches reaching ^{high}
 And bright through their leafy dome shone the arc of the ^{sun}
 Along the streamlets' margins when the wild winds swept the ^{shore}
 A solemn ancient willow breathed its melancholy ^{lore}
 And I wondered in my youthful heart why it whistled so of grief
 When the breeze played around it and it shook in every leaf
 But not till long years after did I learn the reason right ^{bright}
 Which the weeping willow mourned for the earth was all too ^{two}
 Not till its sweeping branches hung low above the grave
 Of the dearest earthly treasure our holy Father gave
 Not till I stood a mourner beside a silent bed
 And felt the deepest sorrow on an orphan's spirit shed
 Till then the lapse of waters bore the melody of death
 And I sought no other music than the harmonies of earth
 Sweet pleasure deep enough to feel the warm sweet breath of ^{spring}

When our tottering feet-steps waver,
And the heart forgets its bloom,

20) ²
Shrouds there may be round the spirit—
Colder than the winding sheets
Hosts of death that gather near it—
While the pulse with freedom beats.

And a night—a night—of sadness,
When the bridge of dark despair,
Stretching over the abyss of madness,
Breaks and leaves its victim there.

Living ghosts there are around us,
Stalking to their daily toil,
More revolting than the Specter,
Banished from their mortal coils

Minds with moral feeling blighted,
By the world's unkindly breath,
Faded souls on earth benighted,
Bound with stronger shrouds than death.

Many hearts whose vocal beauties,
Pined to reach a Summer bloom
But amid life's ^{solemn} duties,
Perished in a rayless gloom.

How can death to such be fearful,
Do we love our house of clay,
Are its prison walls more cheerful,
Than the ^{combats} clouds of endless day?

Death! what is it but the bringing
Of the weary spirit home,
When the founts of youth are springing
And the angels whisper come.

The dead, whom call we such, the immortal
Those who breathe a pure air
Far beyond earth's shadowy portals,
And the changing land of care.

Those who free as winds are sweeping
On their broad celestial wings

23
Holy vigils kindly keeping
O'er our earthly wanderings.

Those are not dead, you lone star burning,
In the sunset-purple glow,
Answers to my voiceless yearning,
And in whispers, tells me no.

They are not dead, the buried treasures,
In our spirit-alls that lie,
Earth's vain hopes, and idle pleasures,
Are the only things which die.

Let us then since life is waning,
And we see the shaded goal,
Strive with every good remaining,
To adorn the human soul.

Let us leave our thoughts of sadness,
And forget the parting woes,
In the dreams whose light of gladness
From the Father country flows.

The Wasted Fountain,
Or the Travellers in the Desert.

They came when a spring into song had ^{led} gone,
They sought for the cooling waves,
But the voice, and the sound of the stream was hushed,
They wept o'er its hollow caves,

The burning sun and the simooms blast,
Had wasted the desert well,
And a thrill of grief o'er their spirits passed,
And the pang of a death like spell.

Oh! wildly they dreamed in their fierce thirst,
Of fountains which softly glide,
And streams where the rays of the sun light ^{smile} meet,
Oh! when was their cooling tide?

Not there, not there, in the burning sand,
And under a tropic sky,
No water springs for that weary band,
In their shadow grows no sigh.

In torturing pain they must travel on,
Afar o'er the dreary plain,
Though their hearts beat low, and their strength is gone,
They must struggle and hope again.

Oh! fearful to them was the waster Spring,
How like to the human heart,
Whence Love and Joy with the lights they bring,
And its passion dreams depart.

Oh! fresh and pure, in their secret cells,
In our early youth they lie,
Cushing forth with their mantling spell,
To sparkle, to gleam and die.

And our souls like that pale weary band,
O'er lost fountains yearn,
Mournfully tracking life's desert sand
For a joy that may ne'er return.
Dre./52

The Child's Prayer.

With soft hands folded on her breast
And eyes to heaven upraised,
A little child in meekness prayed,
"Father Oh! God be praised,
Be praised thou glorious King of light,
Whose brightest veils the angels sight.

Be praised for that deep Father's Love,
To infant spirits shown,
Which took them from the Mother's breast
And clasped them to thy own.
And whispered suffer them to come,
Of such is my eternal home.

Be praised for thy Almighty power,
That hurray the Stars, which
And the rich promise of thy word,
To hear the ravens cry,
For by thy Love I claim thy care,
Oh Father guide me in my prayer.
Dec. 52

To the Legislators of Ohio:
In years gone by, from realms afar,
When softly glows the orient sky,
Fain Art to Freedom's new born state,
Turn'd wistfully her beaming eye,
To learn, if with the kindling glare,
The light of Genius shed its rays.

No sought in vain, soon o'er the West,
One lone bright orb in glory rose, —
Like that which gems the Evening's breast,
O'er twilight shades in darkness close,
And brightly then, till Time's last hours,
Shall shine the Natal Star of Powers!

Wives of the West! — Behold when now,
In Conncil Hall, Art pleading starts,
Scan the sweet radiance of the brow,
And stretch to her your fostering hands!
Then throw around her hallowed cause,
The sheltering aid of generous arms

Why should not he, whose classic eye,
Is best when heavenly beauty shines,
With works that live immortally,
Adorn our Freedom's cherished thrones?
And who but Art's own peerless son
Should mould the form of Washington?

Then Sages! — on the solemn man,
Oh! wrap to him the cheering word;
And bless with Art's divinest statutes,
Let your approving voice be heard;
And, in the echoing Halls of Fame,
With Pater Patre link his name.

Oh! call him back! Full oft, we know,
His thoughts with patriot-ardor burn;
And, while the founts of feeling flow,
How fondly must his spirit yearn
To find a home, and friends — and grass,
When glides Ohio's Silver Wave,
Dec 25th 1832

From the breezy shores of Morland,
When the night-wind flows,
O'er the mountains high and hoary,
Mantled by eternal snows.

Lo there comes a voice of wailing,
O'er the midnight tempest sailing,
Wailing for the cold ones sleeping,
In their cold and dreamless bed,
When the restless waves are sweeping
Sweeping o'er the cold ones' heads.

From their Father homes and country,
In the early autumn time,
Came a pilgrim band of strangers,
To our Freedom favored clime
And with foot steps, weak and weary,
From a journey long and dreary,
And while many a thought of sadness,
O'er the fallen scenes of you,
Chimed to dreams of coming gladness,
"Not they on our welcome shores

Safe from storms which track the ocean,
Tamed they then their perils o'er,
And with joys serene emotion,
View'd the land which lay before,
While Fancy wakened from her slumber,
Roused her wild soul haunting numbers
And with magic beauty shining,
Lighting all the coming years
Glepe her golden chord sweet strains
As their spirit haunting fears
Bright for them rolled down the current
Of the changing river time
Happy hours their visions gladdened
In a feast and sunny chime
Just before them clear and smiling
With its phantom joys beguiling
Shone the tall and stately palace
Of their gilded hopes and dreams
Lo! the grass, the sacred challan
Whence the ^{sweet} ~~fit~~ of pleasure streams

Then afar from grove and fountain.

As the Lake's still mirror's breast
Came a voice whose echoes called them

To the glory smothered west.

There where Statues' smiles are lightest
Where she wears her smiles, the brightest
Where her dark broad rivers sweeping

Part the flower enamelled plain
And through mountains passes leaping
Seek the solemn sounding main;

There beneath her soaring forests
Mid her music hauntings dwell

Where the fairy elves at evening
Sound their silver tinkling bells

There would they with friendly greeting
And in social pleasure meeting
Dance and carol and carol rearing

With their loved Penates dwell
Never more from sorrow fearing
Or lightest hope or gloomy spell

Thus with promised pleasure laden
Slowly passed the lugging hours
Which to them should bear the blooming
Of their Passion planted flowers.
While upon the still lake, gazing
At the purple sunset blazing,
With the dreams which be-misted sadness
Brood they on the steamer's deck
Little dreaming in their gladness
That the morn would see its wreck,

Quick as livid lightning flashes,
Swept the sable wings of death
O'er their rosy couch of slumber
With its cold and blighting breath.
"A crash! Ah! Soel the vessel's sinking!"
At that cry with terror shrieking,
And in speechless horror starting,
Rushed they wildly to the waves;
Mid shrieks and groans and cries of parting
Passed the strangers to their graves

Quick the waters closed above them
Rolling onward still the same
While on high the silver goddess
Smiling lit her heavenly flame
And above the windows low sighing
Moaning, waves to waves replying
Through their emerald halls were sweeping
With a soft and measured chime
While within their cells were sleeping
Beauty's bloom and manhood's prime.

But the "Silent heart" of Norland
Mourns in sorrow for their fate
With her icy mantle round her
So she mourns in regal state
For her children fondly cherished
For the brave who sweetly perished
Love shall wake her tuneful measure
And the loud death chorus ring
Through the festive halls of pleasure
Shall its diapason ring

Many hearts will pine in sorrow
At the sweetest hours of glee
Silent groups this year will gather
Round the snowy Christmas tree
Bloomy shades will darken o'er them
Ghosts of fears will flit before them
Memory with her haunting numbers
All their spirit-chords will sweep
Waking from their voiceless slumbers
Thoughts which never more shall sleep

To the pleasant halls of Eden
With her Syrian lightest spell
Love, in pensive dreams shall guide them
Where the blessed spirits dwell
And with soul inspired emotions
And a kindling high devotion
Like the risenc breath of morning
Shall ascend their earnest prayer
That the loved no more returning
In its bowers may wait them there,
Dec

Home Sweet Home,

"Home sweet home" I have listened long,
To the pleasant strains of the maidens song,
Till all around me the soft air thrills
With a joyous sound as of gushing rills
Eagerly she sings in her father's hall,
And I hear her voice as at float and fall,
And mingled with it are tones of mirth,
From a gathered group by a lighted hearth.
Sweet is that song, the song history sees,
As the first sweet hymn of a new born sphere,
And rich as the lay, ~~which~~ ^{that} the Peri sing
By the crystal founts, when she folds her wings,
Or as Arabian ~~which~~ ^{that} roll with seraphic fire
Down the golden strings of an "Eastern Lyre"

Sing, Maiden fair, on thy sunny brow
I see no sorrow, sing gaily now
Shine his no shade in thy eyes of blue
Care hath not darkened their gentle hue
Thy heart beats free, as the wild gazelle

Which drinks the dew of the mountain wells
And well mayst thou see that melting lay
In the sunny halls where thy sisters play
Thine eye whence flashes the light of mirth
Looks not as mine on a lonely heart to
"I hear a ~~voice~~ ^{murmur} that earest not hear"
A mournful phantasm a voice of fear,
I see a phantom, that earest not see
A shattered bark on a ~~stormy~~ sea
And darkly gathered along thy path
Are the booding frowns of the storm King's court
'Tis strong, but grief hath the power to lift
The veil of the future, Oh fearful gift!
Is it not enough that our heart strings away
Be the plaintive tones of a mournful lay,
Must we only bow to the dreams ^{that} which lie
In the ~~full~~ ^{spring deep} ~~depths~~ ^{eyes} of Prophecy,
And read the record of darker hours,
In the sun's bright smile, and the blush of flowers
Must we ever away like a wind rocked leaf,
Be the blighting breath of a dew born grief

And feel when we thrill to the songs of minst,
 That a sadder part is our lot on earth,
 Ah! that a charm and a wicred spell
 In the deep shrines of the soul might dwell,
 And hush the lays which unbidden start,
 From the Sybil cells of a mournful heart

Home sweet home! 'Tis a thrilling song,
 And wakened by it are feelings strong
 Feeling too deep for the gaze to know
 The hearts rebel fountains a virulent wave.
 Unlocked unbound by that melting lay,
 The full high current of thought finds way,
 Till the washed springs of the heart overflow
 With a sudden gush of their waves below,
 On many a heart hath its music fell,
 With the master's power of a haunting spell.
 For some it wakens a pleasant dream,
 Of a cherished ^{home} spot by a quiet stream,
 Where love looks on with his sunny eye
 And winged with pleasure the hours fly by

While not a breath from the world's untimely
May warp or fetter the tranquil mind,
But ah! to others its echoes bring
The deepening shadow of darker things
A painful vision a phantom throng,
Of ghostly sorrows, and pains and sorrows,
The homeless, the wanderers, those who dwell
In lanes, and alleys and crowded cell,
Those who yearn for the fresh green earth
In wasting, toil by a cold despairing heart,
Those whom she, with her winning arts
Held bound to her by their human hearts
Till all unmoored to their homes she came
A ruthless spoiler, with sword and flame.
O! what to them is that music high
But the congenial spirit of a song,
Calling up from their souls abys,
The faded visions of former bliss;

The Song is hushed, and the maiden gone,
But its tuneful echoes, will still ring on

They have lent a tone to the sweeping air
Soft as the breathing of angels there,
Its murmur rises from the green wood halls
Through the dark pine groves, with their fetter walls
In crowded mart and in valley green,
Whence the dwellings of man have been,
Thine with ^{the} power of a matchless sway
Blatt passed the sound of this olden lay.

Home sweet home! 'tis a simple song
But it fetters the weak and subdues the strong,
And o'er more will its flute notes low,
With the quivering sounds of the wind harp flow.
Sept/52

Winds and Waves,
Wailing winds O cease your sighing,
Solemn heaps be still
All my spirit chords repling,
Now too wildly thrill

Flush! and wake not from their slumber
Dreams which should be mute
Breathe not all your plaintive numbers
O'er a broken lute.

Cease or softly tell your story,
Sounding Autumn's blast,
Wherefore wake those phantoms hoary,
From the buried past?

Why so rudely round my dwellings
Sweep your woe-ful wings?
Whistling winds to trumpet swelling
Ye are fearful things!

Ah! what is it ye are saying,
In that mournful strain?
Tell me where so sadly straying,
What your woe's deep refrain.

Say, what dusky awful regions
What enchanted shore
With the midnight starry legion
Sweep your pinnions o'er?

Are ye also restless spirits
Wanderers sad and lone
Seeking far o'er earth for spirits
Kindred to your own?

Ah! then onward speed to find them
Would I had your wings
Earth or sky in vain should woo them
From this wand'ring.

Till with rapid flight they'd borne me

To that blissful shore
Where my spirit love now calls me
Sighing, "Wait no more"

Cease your choruses now, or tell me
Wailing, solemn winds
Where, a lone and wandering Psyche,
Love her mate shall find

Tell me, if our spirits ever
Shall be mingled here
Traveling on in joy together
To that brighter sphere

Boisterous winds so sadly sighing
Ye are all unkind
Making not one word replying
To a haunted mind.

Blush ye bring no sweet Repentance
To a weary soul.

Wildful bird thy wings have lent the
So such high content

"Bea be still" the howling ocean
Wakes its awful voice
And the roar of its commotion
Cries requies, requies!

From ~~the~~ emerald caverns leaping
Pours the awful flood
Like a thousand whirlwinds sweeping
Through an ancient wood.

Restless waves to music swelling,
Tell me ye the free
In what sunny regions dwelling,
Waits my love for me.

Rise ye oracles of ocean
From your yore cells
Wake and still this cold direction
Bye your wights spells.

Wake thou Lybel voice from slumbers
Let the song have way
Tell me in thy sweetest number,
What the world waves say

'Tis a question sweetly spoken,
"Wistfully and low,
By a Harp whose strings were broken
"Long time ago"

Sing it softly, I would hear it
That mysterious lore,
Which seems, calling to my spirit
By the sounding shore,

After have the voiceful surges,
Spelled me with their might,
Mingling like celestial dirges
"With the voices of the night"

'Tis I've said some mournful Psyche
Singing by the shore
With the winds harp sporting round her,
This and nothing more,

But whenever I sought to find her
She hath fled away,
Leaving me alone to wonder,
What the billows say,

Oh! how sad it is to listen
To the wild waves sigh
And to question, then to listen
Gains no reply.

Winds and waves forever sighing
Solemn harp be still
All my Spunt chords replies
Now too wildly thrill.

Jan 53.

The American Vintager Song of Spring

When joyous Spring with witching grace
Goes laughing, o'er the breezy hill
And in the grove unveils her face
As blushing, o'er the sparkling rill
What myriad charms her smiles disclose
In leaf and bud and opening rose

Her April tears, how bright they lie
Like jewels o'er the watery Earth
Dropt from the azure of the sky,
To crown the new-born Seraph's Mirth
Where'er they fall, bright spirits meet
And hills and dale give back the dead.

Birds far and attend the circling hours
And greet their Sisters of the wood,
While sportive through the sybian bowers
The tuneful streamlets wake their flood
And unseen hands in brighter bowers,
The love-curl of the blushing vine.

Welcome to me the flowers return
Whose radiant glories deck the wild
Welcome the rose tree's daisy sun
That wafts afar its fragrance mild
But fairest of all things that shine
Thine welcome is the smantling vine.

Heil to the Spring the long long Spring
That gives its branches leave to turn
And bids its leafy honors bring
The brightest gift to Serecher's Shrine,
(And heil to the vine, the "glorious vine"
Whose harvest yield the ^{Spanish} ~~Green~~ wine.

The folded buds have burst their cell
And round them graceful tendrils play
Along their veins the life note swells
And bright leaves wafted at its sway
While wind and wandering birds and bee
Bills the soft ~~share~~ with melody

Its waving boughs that crown the hill
Or creep along the dewy vales
Smile amorous to the gurgling rills
Or wander with the whispering gales
(While Beauty wanders from the Skies)
Gaze on the towers, her beaming eyes,)+

Beneath this shade the unsuspected soul
May wake his dreams, in fancy free
Or view a nation's brightening goal
Whose beacon star is Liberty—
And none but Monarchs should dare
To hold a glittering sceptre there

Isles of the Sea! which send afar
Your purple fruits and sparkling wine
Look on Columbus' beaming star
And see in his arrival shine
His vanguard wave o'er glorious plains
And show that ours no Despot chains

American Minstrel's Song for Autumn.

When Summer's sounding harp of Mirth
Shall fold up their golden strings
And Autumn o'er the blushing Earth
Her many solemn voice brings
What rarest honors deck the plain
Where Ceres holds her golden reign

Flow bright o'er all the hillsides shine
The ripening harvest's ample store
Thine waves the eaves, here swings the rye
With fragrant clusters purpled o'er
+ And far as winds of Autumn stray,
Ambrosial odors, track their way,

The ristic throng sweep o'er the dale
Or laughing climb the misty hills
While gnomes sport, and gnat present
Fill all the air with gladness thrills
Bill fount and flood the strains prolong
And rehearse back our Minstrel's Song.

Land of the free Ab! glorious West,
What fair, what radiant scenes are thine
Whose smiling vinyards gaily dress
Have not by regal court or shrine
But generous spring to shade the spot
Where sternly the free-born peasants cot,

They come, they come the joyous hours
When mirth is high and wine is poured
And youthful forms in pleasure's bowers
Are gathering round the festive board
Will fill the cup but let it shine
Graced only by the "Bourgeois wine"

Bill high! but first to consecrate shrine
With songs the streaming goblet bears
Breathe them around with clustering vines
And pour a pure libation there
Then taste the tempting sparkling wave,
"That flows for all except the slave"

Drink to the brave, the true, the good
To Genius and his glorious cause
To those in valor's ranks who stood
And those who pursued our virtuous laws,
Pledge in one draught, thus deathless fame
And give to Song our Country's name

Ah! saved Joz! Ah rapturous Mult
Where should your blissful dwellings be
Where should your brightest dreams have birth
If not amidst the brave and free,
Here let your glistening altars rise
And sweetest incense, to the Gods,

Long may the vine luxuriant spring
And wave o'er Bremen's sacred soil,
And broad its spreading branches fling
Which yield to man this robust spirit,
For brightly gleams the flowing wine.
Where only Bremen, above the wine.

Jan., 53

Beauty is the province of Poetry not Duty or Truth.

The Spirit of Song, is straying

By the beautiful rivers of dreams,
And her pinions of thought are playing

With the rays of the morning beams,
The shores with the dew drops are shining,
Like the star spangled meadows of night

And the smiles of the angels are twining
This mantle, in the gardens of his lot
The mist like a vision of glory

Glows its gossamer veil on the hills
And Morn on the turrets hoary

Pours its flood from a thousand rills
The winds thrill with sweetest motion

And spread out their fairy like wings
And the waves chant a hymn of devotion

That flows down their silver strings,
And soft are its musical vibrations

To welcome the Spirit of Song

As fresh from her love-lighted shrine
She floats like a Seraph along

Her veil is the color of silver

Embroidered and fringed with gold
Her robes as they move to the zephyrs
Sent adrift to the charms they unfold

Her brow when the soft curl reposes

Her cheeks when the bright blushes meet
Are pure as the down on the rose.

When the wings of the Ibis breeze greet,
So the songs which the swans are playing

She is turning her golden eyes
And lightly her fingers are straying
O'er strings of celestial fire.

She wears no sorrow

She utters no cry of despair

But flings from the sky of tomorrow

The broad sweeping shadows of care

She tells not of birth or of Death

But warbles her loveliest themes

And sings of the visions of beauty

That dwell by the River of Dreams.

Those visions so fair and enchanting,
Which flit like a thought through the brain,
Then leave us in darkness all penting,
So sigh for their coming again.
Those glimpses of radiant glory,
Which pierce through the veils of time,
Like ^{the} half pictures seen of a story,
Conjured in a musical rhyme.
Those visions that thrill us with pleasure,
The dreams of the regions of bliss,
All wake at her low breathing measure,
God give us a farther to this.
The heart spelled with her, ~~highly moved~~
The chord that wire thrilling to pain,
And freed from the phantom of sadness,
My soul is triumphant again.
Joy joy! our ~~only~~ ^{only} help is flinging
The light of her sunniest beams,
For the Spirit of Song is singing,
By the beautiful River of Dreams,

Book 53.

The Maiden's Warning

Thou'st brightest dew were shining
On the rose leaves of my heart
When a something whispered near me
"Love bears a cruel dart"

'Tis the waves I smelt replying
To the reed harps on the hill
Or the solemn mournful murmur
Of the Prophet Bird of ill

I held a precious treasure
Close nestled to my heart
When again a voice repeated
"Love bears a cruel dart"

'Tis (I smelt) some spirit sighing
To the flute notes of the gale
Which the sweeping winds have tortured
To a melancholy wail,

A song of joy was thrilling
And gushing from my heart,
When again a voice repeated
"Love bears a cruel dart"

Three times I said with starting
Halt that warning troubled me
But I know not who halt said it
Whether ghoul, or ghost it be

Just then a bird all panting
Swopt downward from the sky,
And with many a start and flutter
At my feet I saw it die.

But the last note which it uttered
Sent a sadness to my heart
For with the gasp and groan it uttered
"Love bears a cruel dart"

I stooped and smelt its plumage
Stained with a purple tide
I and when a silver arrow
Flew out from at its side

I drew it forth and unarm'd
Saw! poor stricken Dove
There is one that will avenge thee
On the arrow "Behin' Love"

Years passed I dream'd a spirit
Was mingled with my own
And we viewed the azure meadows
And the star fields all alone.

Two radiant eyes were peering
Down deep into my soul
And thoughts like winged angels
Came and went at their control

On the holy founts of feeling
That surround of the fire
They were mirrored in their brightness
Like the stars upon the sea

A holy thrill of pleasure
A world bewitching spell
Roused every tuneful measure,
In each passion haunted cell

And I thought no power could sever
The mystic chord in twain
Which bound our souls together
That golden link of chain.

But Oh! the dream is over
'Twas a surge of delight
That glimmered but to lure me
To the gloomy house of night.

I wake, the dews have washed
On the rose leaves of my heart,
And the tender flower is dying
Pierced by a shining dart.

The last-lime hath departed
And a voice within my heart
Like a weeping lamp is sighing
"Love bears a cruel dart,

Thy warning was forgotten
Alas! poor stricken Dove
Is there none that will avenge us
On the dread Arch-love

Feb 53.

Song of—Desponding
I've a sorrowful heart to-day my love
A very sorrowful heart—
And the sky hangs dark around me love
And the blessed dreams depart— Ah me
My brightest dreams depart.

Is it dark to you? Is the world all dark?
Then come to me my love,
And tell me if yet there's a place of rest
For the weary stricken dove— Alas
That I should be that dove.

I'm sitting beside Life's rushing stream
That solemn mysterious tide
I am sitting still, for the light is gone
And I see no hand to guide. Ah! Good
I thought thou wast my guide,

I've broken the strings of ^{my} harp my love
Thou dost sweet breathing strings
And the Spirit of Song, that thine music sweetest
By the River of Sadness sings— alone
By that mournful stream she sings

I hear not the lays of my sunny youth
As the tones that were mine of yore
They have passed with joy to a far off land
Beneath a dark and changing shore— they are gone
And I sweep by the lonely shore.

Was it all a phantom of hope my love
That vision which seemed so fair
That loomed afar o'er the sea of life
Like a star in the sea of our - Ah! see
It floated away in air.

In youth it beckoned me on my love
To a glorious shining track
Where I sung and danced, till I thought no power
Could frighten or woo me back - alas!
How have I wandered back.

'Twas joyous to sweep through the field of light
On the pinions of Love and Song,
As true my sleep to the hymns of delight
As float with the spheres along - but now
All hushed are the chords of song.

I dreamed I saw where the brightening goal
Shone out o'er the flowery heights
And gleaming afar o'er ^{my} the promised track
Were a thousand beacons light - but Ah!
Where now are those beauteous heights

Lost lost to me, I am weary worn
Far off is the shining goal
And the glorious summits of fame but mock
The dreams of my weary soul, — and shut
All light from ^{my} yearning soul.

Doubt grizzled partner of wild Despair
Comes dimly croaking, by
And stung by the dew of his Uproar Breath
My soul's best blossoms die — unseen
All their rich beauties die

I view far above me the dazzling heights
Smiling out o'er the realms of gloom
Where the beautiful snows of the frost wave
With flowers of immortal bloom — Ah see
What pleasure to see them bloom

But the Ladders that lift to those glorious Alps
Must be strongly and cunningly wrought
Its frame and each round must be studded with
Just coined in the Kingdom of Shyness, — too slight
Are the delicate tissues of Shyness,

The impulses the purpose of life's early hours
That yearned for the the Barrens of Song
Lives yet we sit free huddled the dream of my soul
But the pathing is weary and long - I faint
Am a journey too weary and long

The glorified spirits of Hope and of Love
Would whisper me "courage" again
But I falter and sink when I am trying to soar
And Doubt mutters near me, "in vain" Oh! woe!
So the heart that once rebores "in vain"

The flowers, the flowers of my youth are gone
And the angles that were my guide
And I sit alone on the the solemn shore
By the rushing and moaning, tide - alone
By the sweeping mysterious tide

And so I've a mournful heart my love
A very mournful heart
For the sky is dark and cold my love
And the blood dreams depart - Oh! woe!
My ~~holy~~ dreams depart. March 6 ~~18~~ 59

Lines suggested on visiting the Muted Seylum at Insula

How mournful is the voiceless sways
Which human hearts can bind
And hush ere yet its tones have sways.

The music of the wind
As glorious realms its power extends
And mystery mingles all
Dark as the shade when Love descends
Around some haunted hall

Here silent is the immortal soul
Broods ^{with a spell of night} like the songs of flight
And gaz finds not its shimmering goal.
As dreams, the blessed light,
Shush'd ^{in their flow} by its spell the quivering chords
By conquering love is swept
Brings from their cells no answering words
Of sibyl murmurs, kept.

But voiceful founts in darkness lie
"With gems unbrined below
Star gleam, near" songs that mantle high
Zell where the bright waves flow

And passion fires that faintly burn
As lone dark altars roll
When searching lower tiers return
To waste the weary soul,

Under the lonely Priestess I hang
Her mystic rites perform
How many's gorgeous shrines are wrought
How deep the bosom warms
Joy, haunting, fears, all feelings deep
I dwell captive in her halls
And glorious are the forms about sleep,
An memory's pictured walls.

They wake, they come at Thow's command
They glide like ghosts along
And circle round her altars & bend
A strangely mournful throng
So each she holds her spirit due
~~They~~ ~~try~~ ~~to~~ ~~bring~~ ~~it~~ ~~bring~~
But all the answering cells are mute
No music save it bring

These lovely forms in sacred fairs
For that commanding art
Which breathes our friendship's holiest hours
The incense of the heart
The soft vibrations of the air,
Which Love's sweet notes convey
So then no heavenly numbers bear
So then no sharp strings play

Their pensive souls have never heard
Joy's pealing, or thunders rise
Nor the wild warbling of the bird
Whose song are of the skies
The swelling strains of gladness free
The pleasant human tone
And the ringing shout of childhood's glee
Are sounds to them unknown.

No voice is theirs or "measured chime"
Of winds or rolling tides
But on the broad dark River's line
In awful stillness glides

They bear from Earth, no pleasant strain
Of high triumphant tone
No memories of its wild refrain
Or music of its shore.

Song of Ceres to the Flowers.

So the Hall of the East, to a shadowy throne,
Ye are tripping, away, away,
And the sonnets ye weave in your mystic songs,
Are the voices of Night and Day,
Ye go, and ye come not back
O'er the still and solemn track
And never more will the tremulous chime
As musical beat,
Of your pattering feet,
Bring out in the courts of Time

Hide along, hide along O ye swift winged Flowers,
Whose pulses the moments are
The Sun at your call, drinking dew from the flowers,
Mounts the sky in his burning car,
But your sisters will lead him back,
And the stars in his shining track
Like mirrors shall steal from the "Glowers of delight"
While the blessed Moon
In his silver shoon
Scatters his shewers of light

Sweet is your flight, as the merry dance
At the Festival of Hope and Mirth,
When bright to the heart is the smile and glance
Of the queenly Madonna Earth.

When Joy weaves her golden strings
Ye float on your sylphlike wings
And the breeze of Time, through the lapsary day,
Like an ominous bird
Croaks on unheeded,
And mutters his doleful lay.

But slowly and sadly ye move along,
To the hearts in the horns of sorrow
Who wistfully wait for the coming on
Of a brighter and better morrow,
Pale is the flower that springs
In the shade of your leader wings
And far from the hum of the "babbling day."
The spirit of grief
Like a sensitive leaf
Silently shrinks away.

Hide or glide on, ye are many thieves ...
And ye pillage the beautiful Earth,
Stealing the blush from the roses leaves,
And the smile from the lips of Mirth

Ye gather Sips' sands as ye pass
And shiver the magic glass,
And ye laugh when ye pilfer in elfin glen
The richest trull

Born the heart of youth
But ye can take nothing from me,

I am Love the Eternal, the holy and high
And I rule our regions afar
With the Day god, I look from the blue curtains
And at eve, I am seen in a Star

I breathe in the soft flowing stream
I live in the maiden's dream,
And my smile, hazy the bow in the path of the ^{stream}
And the turtle dove,
Shuns a lay of love

And Love is the song of the flowers.

All powers all dominions, all seasons are mine
And the gems ye would rifle from me,
In the Kingdom of Jove in their glory shall shine
Delushing thy light as the infinite sea,

Oh light in my sunny bowers
Are the steps of the laughing hour
And their pulse-beat quail and their breath is free
But I charm them well
With a holy spell,
So they can taste nothing from me.

Slide on merry hours, to the shadowy thron,
So the shells of the Past away
Go till to your sisters in syzygic song,
The spaces of Night and Day
Ye go and ye come not back
As the stite and solemn breath
And more more will the tremulous chime
As musical beat
Up your pattering feet
Ring out in the halls of June
March

which float on the air like a sun beam, and rival the doves in their fluttering
Oh my Mother's a beautiful spirit, and her home is the holy Evangel
and she comes on her soft floating pinions to look for her ^{children} Earth-bound
she comes and the hearts that once weary no longer remember it thus
in the joy that the lost is restored, our beloved and long lost Mother
she comes and the heart is bright, for we know, she is ^{spirit} our guardian
on our journey in life keeping watch, though we feel ^{embow} without her tender
she comes, she comes, with the light, when it ^{the morning} streaks through the gates
and her voice is our music by night of spirit and storm giving warning
her robes are of delicate pink, sweet emblem of holy affection
and around her radiant brow, are the Amaranthine Blossoms of her own
she smiles and the light of her smiles, brings to joy in the ^{darkness} seasons of
she whispers and soft are the sighs, that ^{reminds} we have her ^{musical}
and they waft o'er the chords of our spirit, her thrilling and fervent
we listen to her in our sorrow, and yield to each gentle impression
Still pleasant to us is the gentle, leading down, to the rushing rivers
The swift rolling current of death we shall pass ^{of the spirit} to the home
and waiting beside the still waters our mother will ^{to greet us} be there
With songs she will welcome our coming, and fold us to rest on her
and leads us like sleeping children to ^{heaven} warm the long way of
Oh my Mother a beautiful spirit, her home is the holy ^{Evangel}
and she'll be the first to greet us in the infinite home of
March,

Spring, Flowers.

Thoughts of the blushing Earth
Which wake in answer to the voice of Spring,

Flow leaps the soul of Mirth,

In joyance at your birth,

Spreading the golden plumage of her wings,

With what delight she sings!

Warbling sweet lullabies to grief and care.

And waking all things fair,

She tunes the harp strings of the wandering air,

And calls sweet music from her heavenly cell,

So breathe the silver chords, her sweetest spell.

How blessed are your beams

Oh! eloquent teachers of a Father's love;

Like light, amidst my dreams,

Your might radiance streams,

Wearing one on, amidst the whispering grove

Where e'er the turtle doves;—

With angel smiles ye're tracking all my way,

And in the House of Day

Like timid stars which ^{fly} form the chilly haze,

Be stoned in close array,

Belying love glances, through the dusky wood,

So show the graces of the Sister-hood.

Joy seeks again my heart
And sorrow lifts her black wings ^{plumes} from my soul;
The sullen storm depart
And hoary Winter, with his tattered robe

Glees & hied to his goal,
The beautiful have come, they wake, they rise
Spring, odor breath the skies;
The gentle flowers, melize thine stony eyes
And o'er the sunny hills,
Along the laughing rills,
A veil of glory tremulously descends,
That all earth's shadows, into brightness blend.

O beautiful bright flowers!
Ye oracles of God, whose living breath,
I hallow the woodland bowers
Born of the sun and showers
Ye have deep lessons written on your leaves
That whosoever views,
May turn from earth, and learn the love of heaven;
So you, to you 'tis given,
When weary souls ^{are} & gloomy wastes are driven,
Go swift your perfume on the desert air,
That men may learn the "still small voice of prayer."

Your orisons are pure,
Your garments modest, and your looks serene,
All gentle smiles allude;—

In quiet walks along the forest aisles

Sings your happy smiles,
And sweet it is your sunny halls to tread
And by your mossy beds

Count the light footfalls of the gliding hours,
Till Eve with dewy shows

The silver veil and stary curtains lowers,
And quently together, to his throne returns.

Al! blest the human heart,
So when the flowers no dark reproaches bear,
No memory of a dart,

No rankling poison smart;
And blest those who kneeling on the sod
By those pure words of God,

Can hear the stirring of celestial strings,

As swept by angel wings,

Let feel their souls within grow ebbing and ebbing
And from the harps of song

Such answers streams and heavenly numbers call,
As prove their lives in mansions with all.

Oh beautiful-bright flowers!

The winged seeds in autumn melody tossed
Ground than the sheltering boughs,—

May we at last find ours

And Ah! like you may say how display

Some new and brightening ray

That dying we may sanctify the place,

And dwelling of our race,

And send through distant years the glorious beam,

Of Faith triumphant, Truth, and Virtue's fleet,

The Earth-born, entering at the gates of rest,

Blows in the Market Place.

I've seen on the hillside, and down in the vale

A sweet little blossom, with cheeks like pale

I've seen in the woodland, the loveliest flower

Look up through the sunlight, and laugh in the shower

I have seen, when the Primrose nimbled to the air

Its dew-dripping chalice, and nectar sweet there

But joy never flowed in such rills to my heart

As come with your smiles in the crowd of the mart

Beautiful flower, beautiful flower,

Smile of the sunbeams, and pearls of the shower

I love you, I love you Oh! beautiful flower,

I've watched where the rose heart had so long peered at
And plighted its vows in the ear of the dove
I've strayed where the fox glove hung over the rill
Where the eye of the daisy shone out on the hills
I've culled the blue hair bell, and swung on the vine
And seen the soft banks, where the wood myrtle thrives
But these never thrilled the sweet chords of my heart
Like the light of your smile in the dim of the night

Beautiful flowers, beautiful flowers,
Footprints of angels, God's light in the bowers.
I love you, I love you Ah! beautiful flowers,

I've been where the Columbine lifted its head
And the Wintergreen blushed with its berries of red
I've wandered along, like a waif on the sea
Where my music for hours, was the hum of the bee
I've danced in the halls of the laughing wild wood
And heard the loud roar of the cataract's flood
But peace never nestled, so close to my heart
Till I bent o'er the flowers in the crowd of the mead

Beautiful flowers, beautiful flowers
So pale knarled branches, so very hungry towers
Would have blighted me like you Ah! ye beautiful flowers.

My spirit was drooping, earth weary and worn
As I passed from my room, in the early spring morn
I yearned for the hill-tops, I yearned for the vale
Where I missed the sweet flowers, wood the soft scented gales,
But a crowd was around me, the throng of all things
Flushed the hemulous notes of the spirit of song
But all things wild numbers flowed back to my heart
When I saw the bright flowers in the crowd of the mart.

Beautiful flowers, beautiful flowers,
Flow holy and pure, are the mystical powers,
Which live in your presence Ah! beautiful flowers,

I've seen gay swallows over dark rocks flying,
And the moss fringed nest where the oriole sings
I've seen the blue entertained violets peep
Like a timid child from the hedge-row deep
I've seen where the small "star flower looked up
With its silvery eye" to the lily's cup
But I knew not how precious they were to my heart
Till I looked on their forms in the throng of the mart.

Beautiful flowers, beautiful flowers,
I've seen fair forms in the festive bowers,
Ye are brighter than all, Ah! ye beautiful flowers

The hunter who follows the mountain stag
On the fleet chamois o'er the shelving crag
In the triumph and strength of the fearful hour
Blesses each, for the smile of the Alpine flower
And thus would I murmur a hymn of praise
To the blossoms which lighten our desert ways,
And bless from the deeps of my gorged heart
These lights of the desert, the flowers of the mart
Beautiful flowers, beautiful flowers,
Blunt plumes may fall from the comin hours,
But I'll think of you still Ah! beautiful flowers,

Thoughts of the Future

Suggested by Mrs. Spence's Pictures of a Mountain
And next thou met them, face to face,
The shadows of the years to be,
Called from their distant dwelling place,
What mysteries, have they told to thee?
What record bright, or dark hath Slope,
Enscribed on himis, unlettered scroll?
What scene, hath thine own's wicket scope,
Revelled in brightness, to thy soul?

The Sleeping rosebud, softly lies,
In trusting love, upon thy breast
And all the rapture of thy eyes
Declares, that where thy treasures rest
What wouldst thou more? the passing hours,
With dimm'd beauty cheer thy way,
And the pure smiles of star-eyed flowers,
Are round thee, with their heavenly rays.

What wouldst thou more? the soul of song,
Breathes softly from thy light guitar;
But vainly sweep its spell along,
Thy thought, thy thought in wondering far,
A spirit leap of curious make
Within thy rosebud heart is sleeping
And thou its quivering strings wouldst wake
To learn the sounds its cells are keeping

Its unaided thought, then soundest now,
What they will be in other years,
And shades hung darkling on thy brow,
Tell of thy secret hopes, and fears.

They're joyous now, and sweet of tone,
A murmur of the dimpling rills,
What will they be, when youth is gone
And life with deeper feeling thrills?

Will thought be charmed then, and free,
And sweet the symphonies of love?
Will Reason high the minstrel be,
And all the strings harmonious move?
Do passion-chords, will they not roll,
Their fiery music o'er the heart?
And Discord, jar upon the soul,
And Sorrow, make her mournful part?

What is its Destiny, ~~to~~ live,
Through childhood days, a narrow span,
Then back to Earth, its bloom to give,
Or will the bud unfold the man?
What is its Destiny, will become,
His hero triumphs sound afar,
Will Earth, grow brighter for his name
Or heaven, receive one other star?

Will flowers, along his pathway grow
Beautify him with her angel wings?
Will all life's stream surely flow
And pleasure come without his things?
I know, might it be, all fair, all bright,
If Love the mystic chain could weave
Kept from the shadows of the Night
He might be blest, and never grieve,

Good Mother, dost thou dare to look
On all thy child must do and bear?
Drown them into life's ancient book,
And read the lessons written there.
This is his destiny! to toil
To suffer, sweat, to watch and weep,
To feel, life's heat, its dust, its soil,
Or with the earth-worm idly sleep.

This is his destiny, a thread,
Gaily quivering, on a rustling stream,
Anxious short walk, where myriad tread,
A sleeping, and a waking dream.
This is his destiny, no finer,
A resting place, beneath the sod,
Then wake, with an immortal mind,
Within the mansion of our God!

April

With sky-blue eyes, and kittle green
And light-foot tripping o'er the grass
I saw a rosy maiden coming
And every step and every glance
Declared she was a haughty lass
She came, she came, the forest wide
She radiant with her happy smile
And down the hillside o'er the sea
She led a gaily company,

She looked; she seemed a rosy queen
So stately when I saw her pass
But floating hair, and garments loose
Bright blushes meeting on her cheeks
Declared she was a rustic lass
By times, she laughed, by times she wept,
But onward in her journey kept,
Now o'er the vale, and down the hills
She laughs to wake the silver rills

I sallied out I followed on

I tracked her footsteps on the grass
But long that track on the breeze

In fitful waves of sunbeams wild

Declared she was a sunny lass

I wandered at her charming smile

When softly stealing through the wood

I saw her bending o'er the flowers

In dalliance with the mirthful flowers

I wandered on, she fled before

I saw her smile as in a glass
Mirrored within a sunny fountain,

And every smile and every glance

Declared she was a pretty lass

As mountains wild she took her way

The rocks were hung with garlands gay

Blue was with the changing years

Came April with "her smile and tears"

Apr, 3d - 53

Song of the Scioto
Upon our peaceful shores, and hills,
He looked with glad surprise,
And something gay seemed to wake,
In the proud flash of his eye
He watched the summer sunset fade,
Along our forest aisles,
And the glory of the parting day
Seemed melting him to smiles.

I thought the loveliness, the light,
And the beauty of our shore
Would win him to forgetfulness
Of the memories of yore
I thought his lips would speak in praise
Of our mountains, lakes and hills;
Of the ancient honors of our land,
Bright with a thousand hills.

I told him of the glorious west,
And prairie stretching wide,
Of the Gallop, winds sweeping on
With a mighty chain of hills.

I saw the brightness of our skies
The treasures of the mines
And the wisdom of our forest scene
"Columbian rock, and pine"

And when he touched his beautiful harp
And worked the chords of song,
I thought his dreams could only be
Such pleasant scenes among,
But not of these a not of these
Was the weary wanderer thinking
The main spirit of his soul
At other forms was drinking

And when each voracious cell overflowed
With sounds of memory bringing
Thus for the home of other days
He made the voice of singing
Song

Far away, on the wave
Of the tremulous deep
By the billow rocked cars
Where the normandus sleep
There's a beautiful isle on the lap of the sea
And there is the home every wanderer for me.

As a gem on the breast
Of the goddess of light
As a star in the crest
Of the bride of the night.

So slumbers my house amid the foam of the sea
Where falls the dear light on my forehead green

Its amber lit sides
As its valleys of green
Are bright as the eyes
Of the loveliest green
And gay is the heart of the minstrel Seide
As he roams on the shore where the sea breeze flows

Thine gaze, never fly
From the love lighted bowers
And sweet is a sight
From the lips of the flowers
And wild is the way by that summons the heart
To the host on the field, or the foe on the waves

Ah! sweet on the hills
Is the voice of the lute
As the musical rill
Of the Shepherd low-flute

He ceased, brushed from his eye a tear
And every trace of grief was gone
But thrilled us with a magic power
The harp, the harp, kept trembling on
And wildly from its inmost cells
Beloved tones of silvery melody
Whose ringing changes oft repeated
"Dear home, I still remember thee
My island home, beyond the sea; April

Lines ^{on} suggested by visiting the Blind by humal
A flight of fears whose blindness shuts the door
The blind, the blind are round me now,
A groping melancholy throng,
With shade hung darkling on each brow,
And hearts that thrill to mournful songs,
Slow yearn their souls for one sweet ray,
To flow along their spirit eyes,
One airy gleam of coming day,
Would wake for them celestial fires,

They strive to see the wandering sun
With golden scarf shut out the stars
To track the glittering orbs that run
This fiery race in azure bars
Thought strives in vain to ether this world
And beamy struggles to be free
But nameless horrors round them close
And all this radiant vision flees

Earth hath no smile for those who tread
In rayless gloom life's dubious way
No holy beam or radiance shed
Streams o'er them in the mountain rays
But darkly sweep the wings of Night
Through spirit chambers richly stored
And sign nor gleam of mental light
Tell where this fabulous wealth is hoarded.

There is no morn for those who dwell
In darkness through the circling years,
The shrouded soul in heavy cell
Broods pensive o'er its gath'ring fears
And o'er its ^{round} fringed windows spread
A sable curtain shuts the sun
Lost is the deep expression shed
By thought or genius struggling through

The varying beams that light the eye,
The glome of Hope, the flash of pride
Sights that in deep affection lie
Within their sightless orbs hemmed

And round their horns the fluttering shows
With raven plumes glide slowly by
They bring no pearls when evening lowers,
At noon no amber curtains fly.

In vain the wavering moonbeams flow,
Adown this stony concave wall
In vain the summer sunsets glow
In softened radiance round them fall
The ray that yields the hoary hills
Gives not its brightness to this mind
The sunlight on the gurgling rills
Chers not the mansions of the blind

The chimney-tink which Autumn flings
In wild profusion on the field
The pomp the gay that Simons brings
Do them no glad emotions yield
They cannot see the woody woods
The hisping fumes the knarled oak
Or view the grandeur of the floods
Which rest to man's fee spirit's spoke.

The star eyed flowers of early Spring
That light the bowers where angels tread
In vain their heavenly beauties bring
As glory round their faultless shed.
The high wrought works, the gifts of God,
The ruby drop the sparkling gem,
The scents on which their feet have trod
Flower countless angels to them

They cannot see the spirit they love
Whose kindly tones to music flow
The nameless grace with which they move
The withering smile the cheeks warm glow,
Ah! it is mournful thus to bend,
In darkness o'er life's solemn stream,
Not see the shades which softly blend,
Whose beauty weaves her heavenly dream

What spectre forms must haunt the soul,
Thus trembling on its hurried throne
What waves of suffering round them roll,
When passion wakes its deepening tone,

To live, and not to look on this
Gods crowning thought, the human face,
To be lock up ~~fast~~ the gates of bliss
And blot from earth all Eden trace

Ah! Father-God who reignest above,
Thou only great harmonious Mind
Reveal the brightness of thy love
In holy influx to the blind
Look on them with a pitying eye

Ah! bless them in their homes of earth,
And lift their spirit thought on high
In raptur, with the forms of light.

The Mendicant Song

Go, a river reedy margin

In the Moon of sunny hours

Came a rosy mendicant singing

In his white hands bearing flowers,

In the many a curious garland

Wove she them the blossoms fair

Swiss them in graceful beams

Mid the clusters of her hair

Below, upon a mossy hillock.

Heath a friendly Seonore,
Sat she down, and gaily prattled,
To the waves, so hush, spread the shew.

"Beauties, river, sparkling waters"
Dances by one clear and bright
Slow I love thy glassy mirrors
And thy soft and liquid light"

Sang she thus the only maiden
With a heart as light and gay
As the gale that wended by her,
As a bird on chaff spray,

Not a grief was on her spirit
Not a shadow in her eye
And the rose upon her bosom
Knew as well as she, to sigh

When waves again she warbled
Of home, something sweet to say,
For to night the Earth is maddled
So the green Moon of May

She hath bound her waving tresses
With a shining crown of flowers,
And her mantle is the finest
Woven by the Sun and showers,

Joy and gladness are her Anthemaid
Spring the Harpers give away
And a thousand choirs are thrilling
With variations roundelay

Mary swears so softly flowers
Gleams in the eye of Noon
I have something else to tell you
I shall be a bride next June."

I'm a gallant knightly lover
And his heart is ^{true} good and brave,
He is coming from the ever fields
Where the eye banners wave

He is coming he is coming
With a lord's pomp and pride
He is coming, he is coming
I shall be his happy bride

This the Maiden blushing satisfied
Do the morns one sunny day
Then startled at the sweet confession
Through the woods she fled away.

Time rolled swift, they departed,
With her flower enamelled cheek
And above the distant mountains
Shone the pleasant Summer Noon,

But on more beauties the world
Leaving the march at morn or noon,
For in Heaven a flower was wanting
And she fell asleep in June."

The Ancient Pine.

It rose above the ancient rock,
A dark majestic pine
That seemed amid the tempest's shock
A solemn spirit shrine.
The tone that in soft breezes dwells
Glad played amid its boughs,
And lingered in this hollow cell.
Like the whispering of sweet words
Like the whispering of 'sweet words at eve
When loving hearts overflow,
And dreams, this fairy being weave
Our fountain cave below.
It stands alone, a tall dark form,
A giant wrestles with the storm,
An hundred years, that he had seen
And still it towers on high
And through its coronal of green
Looks upward to the sky.

An hundred years, an hundred years
That it watched, the day return
And hid in a thousand cells the fear
That flowed from the starry urn

In hundred years, hath the bright sunlight
To the heart of that pine crept
And the wavering beams of the "moon of light"
On its sweeping branches slept
In hundred years, hath the quiet wind humming
Shen harp upon its spray
Till the leaves have each a new-born tongue
That plains or sings along
It hath a voice, and a mournful tone
Dreadfully wild as a wizard's groan,
And its sigh when the rising gale hath passed
Through its branches reaches low,
Death sounded out, in the rustling sheet
Like the very wail of woe.

It stands, the genius of the flood,
Where waves beset it flow
The relic of an ancient wood,
That hath fallen long ago,
Dull, dark, and green, then lovely green
Broad monarch of the shore
Things have no richer crown than thine
While the sunlight floats do

There is a mystery in the spell,
Thy wild surmises wake,
As hatches in thy surmises dwell,
That all my spirit shakes
Thou art no cumber of the soul
Thou voracious willow of our God,
The glories that his love unfolds
Like a sail we round the coast
And thou guardest in thy secret holds,
The records of the Past.

Strange voices fill thy hollow chest
That in their rising swell,
Like the breathing of a burdened breast
Of change and marvels tell,
I seem to see thee when thy form
Was not as it is now
The scarred veteran of the storm
That halt centered on thy bow
The echo of thy youth returns
And the music of thy prime
And I see thee when thy bright green eyes
Held not their laces of time

Thou wert then a happy busy pine
And not as now a mournful shrou
Thou hast grown old and frost have been
Are thy mosses and knarled arms
And snow, and hail and the drifting rain
I have rifled thy early charms

Dark mosses clust to round thy base
And lichens old and grey
Dwind on thy trunk a resting place
And snow to thy decay
The Eagle on thy topmost bough
Gleeth rested from his flight
And the booby owl his solemn woe
Gleeth smitted there at sight
Bene coverings on thy aged side
Call back the scenes of yore
When thou wast the Indian hunter's guide
In his wandering on thy shore
When the chief came with the dusky maid
To linger in thy calm sweet shade

With the voices of the stars hence
With the cooing of the doves
Like the breathing of young sprout flowers
Where sunlight ~~there~~ their loves,

Thou hast seen that noble race depart
From their own, their native hills
And I wonder not thy secret heart
With a mournful music thrills.
They have left their old families home
Along the brook's green side
And their war cry and the funeral chant
With their songs of death have died
No more beneath thy spreading shade,
With their dark eyes children play
As in harmonies by their mother made
So the sighing breeze away
What marvel Ah! it's a vengeful price
That thou art now a mournful shrine
I least thou art not more from grief thy voice
And the mystery of thy spells
Working a startling undertone
With passionate farewell?

Thou hast, thou hast, this grief is thine.

That thou alone must stand

The head of many a knightly line

That have pushed from the land,

Thou see'st no more the startled deer

Go bounding o'er the lawns

No more from each covert seen

Stalk forth the startled fawn.

The swarrior in his birch canoe

Moved by the drifting oar

No longer cleaves the waters blue

To listen to thy love.

The redman, and the deer have gone

A gowing toward the setting sun

And now there is a valley green

The white-man's cabin stands

And this city and this home are seen

'Tis all these pleasant lands

They have been here, but now halt'st except

Into the spoiler's heart

Or a voice that from thy branches swept

Secured thee from their depart

Learned. Supposed
to be addressed by
the Spirit of a young
Man to His (Age 21)
Father.
By Belle Oriskany

Oh, father, dear father, grieve not that my spirit
Hath fled from the mansion that mortals inherit;
Weep not for the joyous and untrammelled spirit,
That earth with its discords shall trouble no
more;

Weep not for the casket that's shivered and broken,
Nor seek mid its dust for life's beautiful token,
That shall prove to your heart that love's power is
unbroken,

When cold lies the form that it cherished of yore.

Oh, father, dear father, say not I have left you,
Nor question the wisdom of God that bereft you;
'T is only the casket of clay that has left you;

I still am around you to comfort and bless.

Look up, and rejoice that the bountiful Giver
Has led me safe over Death's turbulent river,
And brought me where sin-stains and sorrows
shall never

Hang clouds o'er my pathway, or give me dis-
tress.

I dwell now with angels, who love one another,
Who have learned to be faithful and true to each
other,

And where I have met with my brave-hearted
brother,

Who died in the struggle for freedom and right.

Here, there is nothing can trouble or grieve us,
No chilling wintry winds ever sweep o'er us,
No night folds its mantle of darkness about us,
To hide from our vision the beautiful light.

But ever the fountains of joy are upspringing,
And ever the clear air around us is ringing
With the sweet songs that the angels are singing,
In praise of the Father who gives us the light.
Here, hearts learn to echo the music of gladness,
That on earth would have thrilled to the rythm of
sadness,

Or been hushed mid the din of its discord and
madness,

In the terrible conflict for freedom and right.

Father, though lonely the pathway before you,
Fear not that the loved ones will ever forget you,
Or cease in their spirit to love and revere you,

And dream not we never can walk with you
more,

For daily our blessings on you are descending,
And often we stray where your footsteps are tend-
ing,

And daily our thoughts with your spirit is blend-
ing,

And waking bright dreams of the beautiful shore.

As the rays that you see all the hilltops adorning,
Become to your vision a sign and a warning
Of the light that's to dawn with the on-coming
morning,

So let your soul read the tokens we give:

By the calm that steals over your spirit at even,
By the dreams that oft haunt you of rest and of
heaven,

By the glimpses of truth to your mind daily given—

By these you may know that our spirits still live.

We live to caress you, to love and to bless you;
Then labor and wait for the good that shall greet
you,

For, though unperceived, we are gliding about you,

"And you will behold us some beautiful eve;"

When the sunset rays of your life shall quiver
Over the waves of Death's turbulent river,

Then you will rejoin us, and gladness forever

Thrill the deep chords that now wake but to
grieve.

Thou shalt be guarded in the light
By the eye of human love
And held a sacred thing by night
For the stars to shine above.

And of ~~the~~^{as} on the summer eve
We hear the rustling of thy leaves,
Will bless within our hearts, our soul,
For this high solemn theme
For the swaying honors of the sod,
The strength of the Ancient Pine.

"Hush don't wake them"

Hush sleep is here, with balmy fingers dripping
Sweet honey dew, upon the heart of youth
And from mysterious chambers lightly dripping
Santalistic dreams put on the frown of Death
Be still Ah! do not, with a breath of Love
The rosy curtains of serene repose;
How peacefully they lie, the nesting dove,
Hath not, a downy couch, the infant rose,
Rocked on its parent stem, by summer airs
Hath not a, charm, so pure, or meads,
A dawning so divine, a sunny ray

Lips in the delicate corners of their lips
That with their coral tint seem to beguile
The flower kissed Zephyr from the mountain tops
Do play at to peep with an infant smile,
How sweet their breath like precious odors sent
From the life giving shrine, I had beaming eyes
Through amber, fringes of soft curtains peeping
Just give to me a glimpse of Paradise.
Sleep on my babe, the jewels heaven hath lent
Shall bless the night of a mother's slumber,
And through the silent quietude of the night
A glorious dream shall make loved brother light,
Hope radiant visitant is brightly appearing
With her sky reaching arch the stream of time
And Daisy with her fluttering plumes is joining
The chords that in my heart keep pleasant chime
They would beguile me with their promised glances
Did I not know that tears must drop from heaven
To give the Iris birth, and lens of sadness,
Make aye Daisy yield the joy we gain,
Sleep on my babe, the Mother's heart is lighted
When all her gaze is in the present here
And life to him with treasure wealth is bright
These opening buds soft slumber meet her eye,

Inexactly
The Luserna, Asylum, of Indianapolis
Sight of the soul, dark sight
Oh! wild mysterious power,
That shuts the intellectual sight

In suffering hours;
What fearful shades are there
What scorpion lovers come,
To rest above thy lone bright shores

Oh Spirit Storm,
How many harp strings governs here
Do fitful murmurs thrill
Whose plaintive tones of grief or fear,
Are never still

As like a wild dark stream
The passion currents glide
And thought with but a motion gleams,
Plays on the tide,
I lurked from his sacred throne
When starry Reason fell
The soul flits on through chamber doors
And ruined halls,

As borne by conquering shores of care
She sinks beneath the wave
Adown the gulf of black despair
To Jerry's cave;

Then she utters, and calls
From out her dismal cell
To look upon the spirit walls
The demon spell,
She wakes, and mournful eyes,
Arise, the wrinkles rise
And wildly roll the beaming eyes
In maniac stare,
Lips that have fondly breathed of love,
And wafted the songs of joy
Now oft in quivering contortions move
And smile no more.

And hearts, that to kindled heart
Glowed from the anemone's love,
Feel but a music that is lost
Then all a gone,

The memory of departed dreams

The beautiful the bright

Fade from them as the sunset beams

Slide into night

Alas! for the eyes, whene song departs

Whose music all me rivin

Alas! for the sorrowful and broken hearts

To madness driven

Hope may not quiet their gloom

The angel song displays

Diabolical Dances thro' the loom

Of thought decaying,

From dream to dream they glide

With restless speed along

And spectral forms, walk by their side

A changeful throng

Al! whene is that dark and fearful ^{Macbeth}

And the shadows of wild despair

And Hope with her bright and living ^{of her}

No charm for care?

Come there no gleam of light
Where the storms of the cold world cease,
Drinking the gloom of their winter night
Do whisp'ring pass!
Not here, alas! how shrouded
Must the waves of sorrow roll
Ere it leaves on the sea of mournful song
A shipwrecked soul,
Bored grief, passed the brooding air east
And the want of a broken heaven
The heart that with passionate feelings
Is tempest driven,

Poetical effusions of my sister Annabella C.

The Moon of Flowers.

The Indians were accustomed to call May the Moon of Flowers.

Thou hast come, thou hast come with the light winged hours,
And fair was thy coming, O Moon of Flowers,
Thy silver light over the mountains fell,
And thy smile was freight in the thy my dell,
A jewelled crown on thy brow was set,
When the glowing hues of the Pis met,
And round thy path, was a gentle throng,
Who hailed thy coming with mirth and song,
Thou hast clothed in beauty the distant hills,
And thy beams looked down on the shining rills
And mid the depth of the willow shade,
There is music sweet, by the Perseus made.

Thou hast come, again to the joyous earth,
And gay is thy light in the halls of mirth,
And richer far than the silvery shorn,
Of the glowing stars, is thy robe of gorn.

Thou hast brought with thee, in thy noiseless tread,
That tidings of hope from the silent dead,
And a mantle of beauty is thine to throw,
On the shaded banks, where the streamlets flow,
A precious boon to thy care was given,
The spirit of joy and the light of heaven,
Like the hush of eve was thy coming on
Thy messengers bright, were the birds of song.

Thou hast brought the breeze from the southern clime,
The spicy gales and the zephyrs chime,
From the Orange groves, and the citron shades,
A balmy breath to the north hath strayed,
And Lo! at thy coming the bright-leaved flowers
Looked forth and smiled in their sunny bowers,
Their fragile forms from the passing gales,
A shelter found in the humble dale,
There is the myrtle and daisy found,
Where the Ivy trails on the moss-robed ground,
And the violet leaves to the sunlight turns,
And their tiny cup is the dewdrops urn.

All these hast thou brought - for thy gentle dove,
These are thy offerings Oh! Moon of flowers!
But Oh! there are those which thou canst not bring,
Blossoms which faded in early spring,
Buds that were wreathed in the smiles of love,
Yet pined and died, like the stricken dove.
These slumber still in the silent-grave,
Though fair are the flowers, which o'er them wave,
Thy beams break forth through the gath'ring gloom,
But they reach not down to the shadowy tomb,
The dead are lost to thy cheering power
They come not back with the Moon of Flowers.

A. C. Bush 2

A little bird came one day and sat on a tree
under my window and sang a sweet song. My son was charmed
with ~~the~~ melody and I said "shall I not sing too?" The
thought gave rise to the following impromptu.

The Birds of Song.

They have come with the breeze from the sunny clime,
Their orange tongs with the myrtle tone
Mid' spicy gales they are borne along,

Light winged and free as the birds of song,
They come from their homes in the green woods shrou,
By stream and fountain their course is made,
On pinions soft as the breezes ^{gales} ^{when} made, are
They sweep in circles the boundless air
O'er mountains capped by the azure clouds,
Through valleys dark with their misty shrouds,
Like gentle spirits their course they take,
And their path is marked by the silvery Lake.

They have left their bowers of the clustering pine,
And their nests fringed round with the dewy ^{lyre},
To one distant shrou they have found their way,
And our groves are filled with their joyous lay,
Their notes float by on the scented gale,
And silent now is the tempest's wail,
They are free again in the sunny bowers,
And drink the dew from the gushing flowers,
And sweeter by ^{far} than the strains which fall,
From the tuneful lyre in the festive hall,
Are the joyous sounds on the breezes heard,

Songs of mirth from the singing birds,

And thou bright, one who on yonder tree,
Art singing a song in thy merry glee.

Oh! tell me where hath thy wanderings been,
And what are the lands, thine eye hath seen?
Hast thou come from the land of fadeless flowers,
When the air is milder as the dewy hours,
From the shady groves where the epic trees grow,
And the sparkling fountains with the diamonds glow?
Hast thou crossed the waves of the trackless deep
And the arm waves when the billows sweep,
From the choral isles, o'er the distant main,
With the voice of a spring hast thou come again.

Al! well I know from thy joyous lay,
That thy path hath been when the streamlets play,
And many a message is thine to bring,
Thou bird of the light and shadowy wing
From every scene in those sunny climes,
"Thou comest back with a song and sign"

Thou hast looked on earth in thy airy way,
And marked the mirth of the child at play,
And Oh! thou hast seen when the plague swept by,
The brightness fade from the painful eye,
And many a song hast thou learned since last,
Like a ray of light from my bowen you passed.

Sing on gay bird, I will sing with thee,
And tune my harp to thy melody
And Oh! were my spirit as gay as thine,
Thy home in the forest, would soon be mine
And were its pinions as free from care,
I'd mount with thee to the realms of air,
"O had I the wings of the gentle dove."
I'd hast I'd fly to the bowen of love,
When the tones of music, in choral strains,
Might wake the soul to its youth again,
And when the spirit song may dwell
And the poet-harp hath a brighter spell.
Arabelle Clement.

The Irish Emigrants Song
The wanderer sat beside the way,
A lone and aged man,
His locks were gray, his eyes were dim
And thin his cheeks and wan.

113
156
269
80
929

We sat beneath a spreading oak,
A harp was in his hand,
A relic of the mournful past,
He'd brought o'er sea and land.

A gentle stream went singing by
With no ceaseless flow,
And wild winds tuned their plaintive lutes,
To numbers soft and low.

A summer sunset cast its rays,
Of gold on stream and sky,
The woods seemed vocal with the songs,
Of Nature's melody.

The old man gazed upon the scene,
Then bowed his head and wept,
For memories charm brought back again,
The thoughts, which long had slept.

He seized his harp, he touched the strings,
They trembled with his poet's hand,
Mid tears a mournful lay he sang
Of his own native land.

Song.

Oh! Erin, Oh! Erin, bright gem of the sea,
How sad is the heart of the exile from thee,
As the bird of the greenwood returns to its nest,
So cometh the love of thy shores to my breast.

Bright isle of the ocean, though far I may roam,
My spirit still sighs for my own native home,
And the land of the stranger is cheerless to me,
When over my soul comes the visions of thee.

"They may flow with pure honey or blood as the wind"

But no gladness they bring to the wanderer's eyes,
Their bowers are but deserts, and pathless the shade
Where the home of my childhood may greet me no more.

The brave sons of Scotland may cherish in song,
The names of their fathers who fell for her wrongs,
They may praise with the harp, every shaft every stone
Each bank and each beak of their own ^{hallow} native land.

But the children of Erin the faithful the true,
Every flower in thy vale with their tears they bewee,
And though galling the shackles of bondage they wear,
While their hearts are left they will never despair,

And wherever they go o'er the land or the tide,
Their hearts shall return with a patriot's pride,
And dwell with delight mid the mountains and dale,
When the streamlet waves glide through the moss-covered vale.

An exile I came o'er the foam of the sea,
But my spirit is sighing, Oh! Erin for thee.

Though bright shines the sun o'er Columbia's shore
Yet brighter by far are the visions of Goe.

They come to my soul like a dream of delight,
On the sunlights of joy, mid the shadows of night,
And wherever I wander, o'er valley or hill,
By streamlet or fountain, it ling'ers still.

Bright land of the Shamrock! green isle of the Bruns,
The song which I sing thee receive o'er the wave,
And Oh! may my harp strings be severed for aye,
When my soul, shall forget for my country to pray
A. C. B.

My sister.

4

When the beams which light our pathway,
Hasten to the Sunset Land

Like the hours of joy as fleeting,
As our footprints in the sand,

When at twilight

Spirits-bright

Glyphs like are floating o'er mountain & sea,

Oh! then my dear sister be mindful of me.

When the shades of evening linger
Like a shadow o'er thy way

When the nightingale is singing
In the grove the plaintive lay

When warblers straying

Gently playing,

Keeps like are waking glad echoes and free,
Oh! then my dear Sister be mindful of me.

When the brass bells are chiming
Farewell to the closing day,

When the distant chime of music,
Floateth o'er the waves away,
When wind harps play
Where echoes stay,
Oh! when in the midst of thy sadness or gloom,
If thinking of others give one thought to me,

When amid the gems of heaven
Brightest beams the evening star,
Mild Venus clothed in beauty
Sending forth her rays afar,

At dewy night—

Mid starry light—

Oh! then let thy spirit be wellcome to me,
And while thinking of others, Oh! think one of me.

Lines to my Sister's Daguerreotype
There's a light o'er thy shadow a spell and a power
Which calls back the sweetness of youth's withered flower
Though their rose leaves were blighted and blasted by time
One charm can awake them 'tis thine it is thine
And I need but to look on thy shadow to see
Life sunshine and sorrow reflected by thee
As sunshine the light from the fountain of youth
Lit up by thy smile and thy lessons of truth
As sorrow the spirit of sadness the spell
Which came o'er my soul when I bid thee farewell
These, these, are the treasures thy image impart
The brightest the purest engraved on my heart
Then deem me not idle when serious I write
Of a thing to thee fondly my bright spirit writes
For I dream and gaze on thy shadowy form
That a sunbeam has burst through the gloom
And the dreams of delight which are lingering now
Are bright with their beams which enoble the brow
Oh! list all the visions of youth which retain
With thy boon of affection to memory's reign

retained

Thought turns to the past and with fancy
There is light o'er the desert a bloom on the waste
And the iris is spanning with beauty the sky
Which overshadows the vale where my memories lie
Sweet vale of the past, thou wilt never be forgot
While the thoughts of a sister are linked to the spot
For on the places once hallowed by love
Light lingers from the light from above
Then chide me not sister for loving to dwell

On the scenes of my childhood, Oh! break not the spell
For they come o'er my soul like a wave of the sea
With a mystic power when I'm thinking of thee
And bound to my heart by the holiest ties
A very loved spot which ere parted thine eye
Though the star of my life rose in darkness and gloom
And sad was the message thrice borne from the tomb
Yet I knew that while living no ill would betide
With a sister to love me and God for my guide
And now as I gaze on thy shadow again
Thought fancy and hope bring a mystic train
Then think not oh! load on thy image can bring

Aught else but delight though a shadowy thing
For thine is the spirit which guided me on
That first touched the sweet strings that waked me
And kindled a spark of desire in my soul
Which has proved but the dayspring of pleasure
And I bless thee thousand one whose words we fell
On the waste of my heart like a heavenly dew
Whose accents of kindness such love could inspire
As taught me to worship the harp and the lyre
I bless the my sister though absent afar
My spirit is near the my bright guiding star
And I dream as I gaze on thy shadowy form
That a sunbeam has burst through the gloom of the storm
And I know that while living we will be true
With a sister to love me and God for my guide

A. C. Bush

Love when the stars are set
Leave the soul solitary and like a dot
Island goes out in darkness

Pray Pray do not have the blues

What if the day is dark and drear
do not have And cheerless ^{seem} the sky

the blues Would not thy soul to doubt or fears

Pray do not Have not the bitter sigh

Though earth may wear her sable hues

I 'Twill naught avail to have the blues

Pray

What if the fearful storm clouds rise

Pray And darkness shroud the earth

Still let the faithful star of hope

Pray do Call back thy spirit's mirth

And mourn not nature's sable hues

'Twill naught avail to have the blues

Though loud the midnight tempest rage

Morn may behold it past

Proud youth braving, be up and sail

Thy colors to the mast

But do not all the fates abuse

'Twill naught avail to have the blues

Though friends may prove unkind to thee
And faithful ones depart
Still let thy course be up and on
Bear thou a fearless heart
But do not all the fates abuse
'Twill naught avail to have the blues

Be firm be strong thy purpose high
Stay not thy onward flight
True courage wears the strongest shield
Amid the shades of night
Wear not those melancholy hues
'Twill naught avail to have the blues

Though fortune prove a fickle dame
And wealth a worthless thing
Still may the treasures of thy mind
The richest pleasures bring
Then wear not melancholy hues
'Twill naught avail to have the blues

If thou wouldst seek a deathless fame
Fear not thy weight of years
The priceless treasure of a name
Was never bought with tears
Then cast aside those sable hues
'Twill nought avail to have the blues

If thou wouldst nobly live and die
Fear not the passing gale
Know thou that to the radiant soul
There's no such word as fail
Then cast aside those sable hues
'Twill nought avail to have the blues

A. C. Brush

Some hope that the samplers of poems and
I say will be for the album the gathering
and some far from these all the
sensible fears and foolish apprehensions
I remain your truly

The Moon of Galline, Leaves.

5

Not many moons ago there came a spirit to my bow
A gentle form on rosy wings with beauty for her dower
She spread a carpet soft and green for weary feet to tread
And waked the buds of early spring, to blossom in the dews
Her path was by the silver lake, and o'er the jewelling stream
Where many gushing fountains sent forth their bright ^{gleam} light
The blue waves seemed to welcome her spirit to our earth
And the forest aisles received the gentle voice of mirth
The zephyrs caught the echoes and softly round me fell
The witching strains of music the power of beauty's spell
O'er bud and opening blossom came down the shining dew
And a light was in my bow which was beautiful to me
A troop of merry children were passing in their play
And the gazest of them all was the gentle "Queen of May"
To her the spirit whispered, and o'er her brow there passed
A beam of joy of gladness "too beautiful to last"
The birds of song were sounding their anthems to the light
And their echoes seemed to mingle with the melody of night
Till on each passing zephyr, from every grove and bow
Droze their joyous welcome to the gentle "Moon of Below"

But Luna filled her horn again: then thrice renewed her light
 And Beauty with her angel guide had vanished from my sight.
 Another Spirit haunts my bowers, and other voices now
 Are floating on the passing gale which fans my ^{my} night-bough
 And round me through the forest shades, the shadows of decay
 Are resting o'er each withered flower, too soon to pass away.
 We may not call them back again but Ah! I will not grieve
 But rather love thy pensive light than "Moon of falling leaves"
 There's something in the swirling winds which wake my spirit strings
 Will gladly would I evoke back the melodies they bring
 A spell is in the silvery light around my pathway thrown
 And Nature's melting eye is tuned responsive to my own.
 The leaves which lately decked the woods wear now a russet hue
 And darkly rustling on the ground their withered forms I view
 The choral songsters of the grove have left their greenwood bowers
 And wind harps weave their driz-like notes a requiem ^{flower} o'er the
 Like mourning spirits of the air, the sighing gales sweep by
 And darkly hang the gathered clouds o'er mountains, ^{my} crevices and
 They call these melancholy days but why I cannot tell
 For Autumn ever brings to me a peaceful holy spell
 I love the gentle race of flowers and pine to see them fade

There's something mournful round the spot where ^{forms decayed} this bright
I love the smile which summer flings, or woods & dewy glades
But Ah! I love the haunting dreams which come with ^{the} ~~the~~ ^{dark}
A spirit seems to hover, sighs, and voices strange and wild
Are whispering, sweet each lonely spot where once the Sun ^{smiled} ~~lit~~
Dark shadows flitting, cross my path, full many visions bring
And on each moaning blast I hear the sound of rushing wings
The light which came in gentle floods has faded from my ^{bowers}
The spirit of decay hath passed o'er fragrant vine & flower
I miss the light of other days ^{my} ~~but~~ ^{could} ~~Oh!~~ ^{yet} ~~I~~ ^{will} ~~not~~ ^{grieve}
But ~~with~~ ^{with} love thy genuine light when "Moon of Bealings" leave

8 The Sunset Land

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There are old Indian legends say
A land far in the western wild
A brighter realm though dark the way
Whose light is ever soft and mild

There is a land whose glorious towers
Are purer far than orient climes
Where blooms the sweet perennial flowers
Where birds of song forever chime

An "isle of rest" for those who roam
Through woods and solitary wilds
Whose visions like the thoughts of home
Shall soothe in death the forest child

Amid its calm and peaceful shade
When slowly sinks the orb of day
The trembling rays of sunlight fade
And melt in silvery beams away

And o'er its towers there o'er rests
A holy calm of twilight hours
Like hush of eve or starlight blast
With silvery beams, and dewy showers.

Aft' had the simple redman sought
To find the wandering spirits home
Released from earth, no Science taught
Their souls where man's pale shadows roam

But Nature with her trueful eye
Ghrew round their path, her mystic spell
Bill burning, with immortal fire
New light, new radiance round them fell

They marked the day gods path on high
Its rising, and its going down
Beheld life's semblance in the sky
And gloried in the secret found

Then rose within the redmans breast
Emotions deep and strange and wild
Thoughts which in days of yore were best
His waking, dreams, his sleep beguiled

Then in the whispering breeze rocks heard
The rushing of the spirits wings
The wind harp and the greenwood bird
Brought tidings of all fearful things

Lo! like the stars ethereal beams
Light breaketh o'er the loved one grave
While hopes glad beams mid darkness gleam
As sunlight o'er the ocean's wave

In dreams they looked beyond the veil
Which hides them from the ^{heavenly} ~~spirit~~ ^{strand},
Which hides them from the Spirit Land
When youth and joy and life shall fail
Then haste they to the "Sunset Land"

"There may the spirit find its youth"

As waking from a joyous dream
Mid woods of balm, the fount of youth
Shall bless them with its heavenly beams

And there shall the hearts of the deer be found
By the crystal streams and plains away
Where the parting sigh with its mournful sound
Shall tell no more of the hearts decay

Where the weary hunter, a bow shall find
And a home mid the silver forest shade
While the Indian snarls their locks shall bind
With wreaths of the fragrant myrtle made

Oh! there shall they bathe in the fount of life
And lingering taste of its sweets untold
Till every trace of their mortal strife
Shall be washed forever from off their souls

Linn to an Infant the Author Stephen
Long life to the baby, bright nestling, to thee
You ~~may~~ play and sport on in thy innocent glee
Nay the rehow of joy in thy laughter be heard
As sweet as the notes of your musical bird
Not get nery the spirit of sadness be thine
Around thee are scattered the rose leaves of time
Bright bud, merry nestling, Ah! - beautiful boy
Upon thee thy parents are looking with joy
Sport on till the bud in its beauty shall bloom
Heaven shield thee from danger from sorrow and gloom

Buel,

The Voice of my Mother 7

'Tis the voice of my mother, she calleth her child
In accents of kindness, ~~so gentle and mild~~ ^{and sympathetically mild}
Like the low whispering zephyr, it falls on my ear,
And changes to rapture, ~~and~~ ^{when summer, as ever} ~~and~~ ^{feels} ~~and~~ ^{the} ~~and~~ ^{sunlight of pleasure, a beam for each feel}
~~with a sound of joy that low breathes~~ ^{And sweeter by far, are its charming notes,}
Than the music which round me in harmony flows

With the sound of wind harp, as melodies come,
Like the low breathing sound of the wind harp it comes
'Tis the voice of my mother, she calleth me home,
Her spirit is near me, she lingers to bless,
~~And I feel the soft touch of her gentle~~ ^{And I feel the soft touch of her gentle}
~~the heart she hath cherish'd with fondest cares~~
She hovers around me, a vision of joy,
No sorrow or sadness can ever destroy.

At the lone hour of evening, mild darkness and gloom,
When the quiet breeze sighs, o'er her shadowy tomb,
And the dew drops of heaven are gossamer ^{the bowers} ~~such flowers~~
~~And the stars~~ ^{And the stars} ~~are playing~~ ^{are playing} ~~the dew~~ ^{the dew} ~~with the flowers~~
~~And hanging, with pearls every rose tree and bower.~~
Oh! then do I dream that my Mother is near,
And the rapture of sweet quiet ^{but on a tear}
And her smile of affection, ~~but on a tear~~ ^{but on a tear} ~~but on a tear~~ ^{but on a tear}

And oft when in sadness, I turn to the shades
Whose I know that his form in death's slumbers was laid
On the breath of the zephyr, light spirit and free,
Behest the whispers of love, which are music to me
And over my soul like a dream of delight,
Come the sunbeams of joy, amid the darkness of night

Then call me not motherless, break not the spell,
Eis the Spirit of Sadness, ~~which~~ ^{that} whispers farewell,
And those who on earth are united in heart

Oh! who shall divide them, they never may part,
For the Spirit who loved us in life may return,
As ~~spare~~ ^{spare} ~~the~~ ^{the} ~~thing~~ ^{thing} ~~which~~ ^{which} ~~in~~ ⁱⁿ ~~the~~ ^{the} ~~heart~~ ^{heart} ~~of~~ ^{of} ~~the~~ ^{the} ~~faithful~~ ^{faithful} ~~the~~ ^{the} ~~firm~~ ^{firm}
To gladden the heart of the faithful the firm

They hover around us, like angels of light,
Dispelling the shadow, the darkness of night.
And the friends of our childhood, the trusting the true,
May dwell round our pathway, though hid from our view,
And the Mother, I shall watch her dear sorrowing child,
Through the storms which await her in life's dreary
swirl,

The Minstrel's Harp

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Inscribed to my dear Sister,
Spirit of melody! strange and wild
Are the notes of the trembling lyre
As thou minglest the melting strains of thine
With the songs of the heavenly choir.
"Thy harp strings trembled near thy touch
When yet on blushing earth
The morning stars looked down and sang
The mysteries of their birth"

Each tuneful chord thy fingers swept
Sent forth a sweet lay,
Whose swelling cadence filled the air,
And hushed the new-born stars,
And when our Eden's balmy winds
The angel spirit flew
Thou rose thy lute like melodies
From earth's glad harp, and new.

No soft low tones, they lingered there
Above the lifelike clay
Bill fashioned by his Maker hand
Man caught the immortal lay,
Then to his "harp of thousand strings"
Another note was given
Thy spirit brought the choral strains
From realms of love in heaven.

He heard the rushing of thy wings
And felt a thrilling power
Steal o'er him, as the falling dew
Which gems the blushing flower
Then to his soul the voice of song
Mid rushing waters spoke
And from the silvery streamlets came
Its slumbering, reboos woke

His heart was tuned to Nature's lyre
And o'er the shores of time
Mid balmy gales at hush of eve

There came a sound and sign
And with the winds wild melody,
Thy lyre voice was heard
The groves were vocal with the chime
Of streams and singing birds

He seized the harp—the trembling strings
Though but a mortal's doves
Found in the Minstrel's tuneful art
A strange mysterious power
A spell, whose magic charm might ease
The burden of his soul
And throw around the wanderer's path
A joy till then untold

Beneath its power of gentle song,
The stormy passions rest
And Friendship's sacred fire more glow
The brighter in his breast
The Minstrel benedicting o'er his harp
Forgets each thought of care

Borne by the wings of song he rests
Mid realm of pure air.

In Ancient lands and bowers of light
Mid bright Hesperian chime
The tuneful beards of other days
Harped to the waves deep chime
And oft through "Salus cetera courts"
The gentle soul of song,
Mid Zion's joyful children passed
With tuneful harp along.

At times it cheers then changing sends
The tears to beauty's eyes
Such is thy charm O music, such
Thy Heaven-born melody
But O! the Minstrel's harp shall gain
In Heaven a brighter spell
For there the spirits trembling strings
Shall never breathe "Farewell"

A. C. C. Lima, ¹⁸⁶⁹ 1848.
15.

Lines to the Memory of Sarah S Phelps.
We mourn for thee, Oh! gentle friend
Thy memory still remains,
While love's soft music wakes the spell,
That lingers round thy name.
It sings a melancholy song,
Of pleasures that are past.
Of hours, which sped, on golden wings
And goys to pure the last.

It chants a requiem, o'er thy grave
In measures sweet and low
And as we wake the solemn strains
The silent tears drop slow
We weep for thee departed one
For thee we learned to sigh
That one so young so fair a flower,
Should blossom but to die.

As if upon the tender leaves
Where crystal dew drops lay,

The blight of death, should linger too
Go wither and decay,
Go blast the hopes of those who nursed
The sleeping bud with care
And sought its beauty to unfold,
Amid the summer air.

But thou art gone! thy spirit song
Shall echo here no more
The music of thy soul has fled
Thy melody of yore
"The haunting tones of other days
Are hushed within thy breast"
Thy weary soul from sorrow's blight
"Hath sought the sunshin's rest"

And in thy home where once the beams
Of gladness ever fell
Amid the scenes of other days
The stricken hearted dwell
And many a kindred spirit sighs

As friendships broken spell
While love's soft echoes in thine soul
Of bitter anguish tell

And one who shared with thee, the sports
Of our joyous youth
And sought with thee in science's way
The brighter gems of truth
Will she not miss those cheerful tones
Sweet echoes of thy soul
Whose melody within thy breast
Of deep affection told?

Ah! often in those silent hours
When sweetest nature sleeps
Good memory faithful to his trust
The bright moments keeps.
And oft thy treasured thoughts return
In visions of the past
Like love's last strain of melody
A sweeter charm than dust.

But who would call thee back again
Thou gifted one and fair
Not one of earth who feel its weight
Of sorrow or of care
For though one flower is lost to earth
One gentle being gone
Yet thou art numbered with the best
Of heaven's angelic throng.

Though fled forever is the light
That beamed within thine eye
Its luster shines undimmed and pure
More radiant in the sky
Thy voice which touched within our breast
The silver chords of love
Is tuned to softer notes of praise
Mid brighter realms above

Its choired strains I shall echo thus
"Where none are heard to weep"
And where the sadness of the soul

"No more shall trouble sleep"
And though our wounded spirits sigh
For thee the loved and feir
Yet we may hope to meet again
Thy Sister Spirit there!

A Fragment

Oh! tell me not of the Stores power
His haughty pride at the parting hours
For a proud cold mien and a tearless eye
May be but the gearb of misery

A Smile may break o'er a wasted heart
And no ray of joy to the soul impart
But a tear when shed for anothers woe
Gleats a brighter spell and a purer glow

Give me a heart that is fond and true
A soul that can feel when it breaths action
For tears I love, and 'tis well to weep
For the friends we cherish but cannot keep.

Oh! let me rest, say the child of play
 I'm weary of sporting the live-long day,
 The birds of the greenwood have gone to their nest
 Then why should I linger, Oh! let me rest!

I've chased the bee o'er the thymy hill
 And followed the course of the shining rill
 But the bee and the butterfly hide to their nest
 Then why should I wonder, Oh! let me rest!

I've twined a wreath of the bright-leaved flower
 The fairest that grew in the woodland bowers
 But the dew is gemming the violet's crest
 Then why should I linger, Oh! let me rest!

Oh! let me rest say the child of grief
 Go the Spirit weary, Oh! bring relief
 For the clouds which hang o'er an aching breast
 May break in sorrow, Oh! let me rest!

I've sought for peace through the changing years
But the past is dark with the mist of tears
With a weight of sorrow my soul oppressed
Must pine forever Oh! give me rest.

Gone friends have perished like autumn leaves
And their dirge like music the wind hark ye
And the light which broke o'er a soul once blest
Hath fled forever Oh! give me rest.

Oh! let me rest is the orphan's cry
And his pale lips part with a broken sigh
If hope ere dawns on a soul depressed
With a weight of sorrow Oh! give me rest.

I dreamed of pleasure, but childhood's years
Have set with grief in a vale of tears
Bright dreams were mine and a vision blest
But this light hath vanished Oh! give me rest.

A precious treasure was mine awhile
A balm for sorrow a Mother's smile
No Father's brow or a Mother's breast
Can share my anguish Oh! give me rest

Oh! let me rest say the man of fort
I've searched for treasures the cold damp soil
For long long years I have been cursed
By the phantom wealth but it brings no rest

I've jewels bright from the distant mine
And odors sweet of the fragrant vine
Pure gems encircle my flaming crest
All these are mine, but they bring not rest

A crown of pearls on my brow is set
But my heart is wasting with vain regret
Gold brings no balm to an aching breast
Tis a worthless treasure Oh! give me rest

But what is rest says the gray haired sage
As he turns with wonder the holy page
Mortals of earth have sought it long,
Does it only dwell in the poets song?

And must the shadows of eve which close
As weary mortals bring no repose
So there no bow by the sunlight blest
I pine for freedom, Oh! what is rest

Faith bringeth rest says the child of God
As he meekly kisses the blighting rod
Its power is felt in the holy spell
Of the Christians prayer, "all all is well"

There is a balm for the wounded soul
A refuge sure and a heavenly goal
For our Father saith in accents blest
Oh! come to me I will give you rest

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The Voice of the Old Year 71

Ah! I am passing hence from earth,
With heavy burdened wings
And from life's sullen shore I bear
A weight of many things

I bear the flowers of early Spring,
With all their golden hues
The bright the beautiful of earth,
Which blossomed mid the dews
The orient pearls which gem the brow
Of dark-eyed maidens' faces
Wear not a form more purely bright
Than birds of Summer are.

I gave them to the lap of earth
A gently smiling train
But withered by the cold wind's breath
I called them hence again
And where mid dewy night they stood
The feathery snow flakes lie

And gathering sounds of tempestuous
Along the distant sky;

Oh! I have seen revolving worlds
Within their orbits roll

And caught the music of the spheres
Which sounds from pole to pole
And I have looked on earth the while
O'er all its changing scene
With eye which taketh note of all
The hidden and unseen

I've marked the gay elastic tread
Of bright eyed youth at play,
Who heeded not my rapid flight,
But whirled the hours away;
I've listened to the lover's notes,
Breathed in the maiden's ear,
And caught the music of her voice,
Which bade him hope or fear;

And Ah! I've seen the bright eye fade,
And cheek of health decay,
When faithless to his oath he spurned
The bruised reed away;
And from the crushed and bleeding heart,
I've marked the swelling sigh,
Which gentle zephyrs bore away,
Beyond the concave sky.

And I have seen the sable wing,
Of death sweep o'er the land,
Through palace walls the plague hath passed
And o'er the burning, scented
And mingling, with the blast I've heard
The wail of woman's woe
Chanting a death-dirge o'er the brave
Who to their slumbers go

My eye hath glanced o'er fields of war—
Embattled hosts were there,
And fearful were the shrieks and groans

Which rent the midnight air.
They, side by side, both friends and foe,
I've marked the hero's grave;
No flowers around the cold forms grew
No cypress over them wave.

And then to earth again I've brought
The "Olive Branch" of Peace
Whose scattered sweet of heavenly love
Might bid the tumult cease
Oh! I have seen the good, the great—
The beautiful, the brave,
Whose hopes were high, whose hearts were high,
Borne to the silent grave.

And now like all these changing, scenes
I, too, must pass away
I hasten to the scenes which were
Which were but passed away
The echoes of the New Year rise
With hope on every swell

It comes, and with the ~~zephyr~~^{wintry} breath,
I bid you all Farewell.

The Isle of Rest

Oh! isle of rest, bright isle of rest,
How many visions haunt my breast,
When Fancy, Goddess of the mind,
With gladness, seeks thy distant clime,
And mingling with the rainbow dyes
The deeper coloring of the skies,
Spreads o'er the canvass of the soul,
A beauty, & peace may never unfold.

Oh! isle of rest, bright isle of rest
When suffering goads my aching breast
Then would my trembling spirit seek
Thy bowers where none are heard to weep
When life with all its weight of cares
Throws round my path its hidden snare
Then would I seek the sunshin eath'ere
Thy sacred founts, thy woods of balm.

Oh! isle of rest, bright isle of rest
When ere thy visions haunt my breast
Then rise my thoughts from earth and home
As o'er the waves the sea birds roam
At hush of eve and starry hours
When dewdrops tremble o'er the flowers
Then comes a dream of thee, bright isle
Fair to my view as a Seraph's smile

Oh! isle of rest, bright isle of rest
With many flowers thy vale are blest
There are gentle blossoms, which never fade
In thy bowers of the myrtle and myrtle shade
There are sylvan groves where the clustering vine
Bestows them o'er, as the fragrant thyme
And Oh! there are fountains so pure and bright
I were bliss for an angel to gaze on the sight

Oh! isle of rest, bright isle of rest
For thee I sigh, fair land and blest
May not some angel guide be mine

To lead me to thy blissful shrine:
Glad I the pinions of a dove
Thy bitter pang, thy cruel-love
With joy I'd fling from off my breast
To flee away and "be at rest"

The Green Side of Love

Young Love one day, in a sportive mood
Went forth with joy, to aylvan wood
By a streamlet's course, he took his way,
And his step was light as the bounding-fay
Through shady bowers, where roses bloom
And the air was, rich with their soft perfume
Like a dove unceasing he passed along,
And he turned his voice to the wild wind song,
The mossy dells, where the sunlight smiled
Where hailed with joy by the merry child.
He sported long, till the shadowy hours
Of the evening, came with its falling dews
Then weary of play he sought a bow
And made him a court of the soft-leaved flower

In quiet slumber he sank to rest
His waving locks by the breeze caressed.
But the Goddess of Beauty with girdle bright
Was passing the tower, in her ray light
When she saw young Love, in his sweet repose
His cheeks like the blush of the crimson rose.
The goddess smiled on the sleeping boy,
And his heart was filled with a secret joy.
But she sighed, when she thought of the Cyclops storm,
Which would blight and wither the flowers of form.
'I will bear him she said to a fairer isle,
His bow shall be wreathed in a living smile,
Through silent groves when the moonbeams stray,
And the waves dance free I will take my way,
And the morning light shall return no more,
Till his couch is spread on a brighter shore.
She raised him up from his leafy bed,
And bore him on with a noiseless tread,
By stream and fountain she passed along,
And her ear was deaf to the night birds song,
Her step was firm and her eye was mild.

As she thought of her kinder the precious child,
Oa! oa! she sped in her airy flight—
Till her star had fled from the gems of night,
The watchless waves of the deep she crossed,
When the specter's scream and the rattlers,
On a rock-ribbed isle, mid the oceans foam,
Her course she stager'd thus the infant's home,
In a grove of myrtle, a home she made,
When sweetly slumbering, the child was laid,
A mossy grove mound was his cradle bed,
And the velvet leaves of the Olive spread,
A thornless rose for his pillow grew,
And his locks were gemmed with the shining dew
Again the goddess with beaming eye,
Look'd down on the child but not to sigh
She raised her girdle whose mystic power
Was the gift of heaven from beauty's dower,
She touch'd the hair and its deepening hues,
Were brighter than those which the spring aneas,
"While Love shall stay in this isle the said
No opening blossoms shall never fade."

The pride of Italy hath passed away,
Gad were the tracks of coming fate,
But sadder still the words of the past.
Mourn o'er the relics of a ruined state,
But shed on genius' grave, one tear the last—
And those who linger at the broken shrine,
Hast'—thou no heart to mourn the ruins of the kind?
Oh! there was sorrowing, and stout hearts green faint—
When from the heavens the star of Greece went down,
The cap from her crown departed. Who can paint for
Her ruins, or with mournful sound,
Tell of the agonies which rent the earth,
When from her Porphery halls and lofty towers,
She heard no more the swelling peals of minst,
But wailing on each breeze, through grove and bower,
In Tempe's vale when dark Peneas flows
And sounds of winds and waves commingled ^{rose,} as they

Oh! 'twas a scene for pitying worlds to weep,
When Glory hurled her temples to the ground,
Hear'd now no more, the Delphian muse still sleep,

Dark in his mystic ease of solemn sound,
Pale Melancholy words or prostrate fanes,
And Goddess sits upon the mouldering towers,
All: well the genius of such scenes may claim,
The pitying homage of a passing hour,
But Oh! hath earth no other scenes to give,
The indignant soul of man, to touch the powerful eye.

Go search the records of hist'ric page,
Call up the insulted spirit of the past,
Ask when the Monarch, or the reverend sage,
Honour'd in days gone by, ^{or} in darkness cast,
When ~~darkness~~ ^{life's} last spark went out their mortal form,
Ask when the hero rests the fallen chief
Whose deeds are written on the scroll of fame,
No trace is found, they lived and like a leaf,
Tossed by the winds upon an unknown shore,
They ~~are~~ vanished in their glory, and were seen no more.

Will may thy name Achilles awake
Such thoughts such feelings, like a flood of light,

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The scenes of other days in grandeur break,
Upon my vision, joyously and bright—
Through the dim baronial isles of olden times,
Comes forth the spirit of the classic shade,
They rise the golden cities of the ancient climes,
And lo! the grandeur gone of each lone arcade
Mourns in the lonely tower the silent hall
Pointing to beauty's home still glowing on each wall.

Oh!

And thou fair famed Sicily, romantic isle,
 Jewel of oceans green, what thoughts arise,
 When Fancy lingering, with his rosy smile,
 Turns to thy fertile plains, thy glowing skies,
 How like the visions of a fairy land,
 Or coral island, in the watery main,
 Do thy fair palaces, thy wave-washed strand,
 Rise to my wandering view, long didst thou reign,
 The peerless star in Rome's proud diadem,
 Renowned in classic song, fair land of gifted men.

Luxuriant clime, where genius lit her fires,

And Science lingered with her sapient eye,
There rose the towering dome, the glittering spire,
In stately grandeur to the azure sky,
There was the home Archimides, there,
His star of fame, rose like a meteor's blaze,
Leaving its track of light, through realms of air,
Higher it mounted till its brightening rays,
Kindled in other hearts, in distant climes,
A spark, whose beams shall light the ^{myriad} West of coming time.

There was the gifted soul, the giant mind,
Whose thoughts oft pierced through Superstitions mire,
And mid Cimmerian darkness sought to find,
The paths of Science, and to call forth light:
Where doubt, and ^{few} ignorance had placed,
Their horrid shade. There were the spirit-powers,
The mighty energies, whose strength embraced,
The world of numbers, and in fancy's house,
Thy lofty intellect, which spurned control,
Roamed through the fields of air, where worlds ^{could} be

^{my} Thy spirit mounted to the burning stars,
^{the} The Order, Harmony, and Beauty dwell,
And as the radiance of those worlds afar,
Rocks on thy vision, like a heaven-born spell,
^{thy} The lights of glory, rested on thy soul,
Till thy rapt-senses were ended with power,
And still to triumph; till thy dreams untold,
^{thy} Thy dreams, which lingered in the pensive hour,
Had shape and meaning, and the starlit sky,
A gorgeous mirror ~~formed~~ ^{sound} of beauteous imagery.

+ Now lo! within a form of glass arise,
The orbs which circle through the realms of air,
Behold the wonders of the glittering skies
A mighty universe is mirrored there.
Lo! like a monarch on his jewelled throne,
First of the heavenly host, the day-god rose,
Then the pale moon with silvery radiance shone,
Where mid the starry plains, the pole star glowed,
And mild Hersheles, with a shining band,
Comes forth, ^{with} peerless gaze beneath thy mighty hand.

Such was thy power Aeschylus to throw,
Around thy dreams, the imagery of life
All which the heart may feel, or soul can know,
Our beings mystic, our mental stripes,
Was felt by thee. Thine was the sublimated mind,
Off born in ~~statue~~ ^{statue} beyond the bands,
Which gird thy view. Thine was the power to find,
The base alloy within the glittering crown,
Then fused with the joy success bestows,
Long through the crowded streets thy wild "egypa" flows.

Thus didst thou dream, and toil and dream, again,
While Greece found shelter in thy island home,
When Freedom smiles upon the fertile plains,
Then Science rears her shrine and towering dome,
But when from Latium the despotic came,
Saw play'd her skill to imitate their rage,
When war loud peal is swelling on the main,
Gay! can the hero rest the patriot-sage,
Or lives there one who with a tearless eye,
Can brave to live a slave, nor rather free to die?

Lo! from the north Mucellus leads his band,
And war, red banner floats upon the deep,
Like muttering thunders gathering o'er the land,
The storm comes on, from war to war it leaps,
As lightning, bursting from the fiery clouds,
Wre to the city of the lovely sea,
Throughout her crowded streets around the land,
Long cry "to arms," ye brave, while home ye smile,
Proud Syracuse must meet the invading foe,
Her sons, shall nobly live, or else in death lie low.

But brave brave warriors, let your helmet rest
Now sheath your shining swords, with hope inspired,
The son of Science comes, his manly breast,
To high resolve, and noble daring fired,
He wields no weapons of defence, save those,
His own bright genius ^{formed} ~~fired~~, His peerless eye,
Has marked the fleets of the galletting foe
And called destruction from the avenging spear,
They near the port, then borne, from o'er the waves
They rise, and sink again, to find a watery grave.

And he whose power such high achievements wrought—
Should he not, live embalmed in every heart,
Shall meaner things inspire poetic thought,
While man's proud deeds, no lasting rays impart—
Oh! it is even thus, the good, the brave...
The truly great no living lustre shed,
The substance sinks, beneath oblivious waves,
As pearls lie hid, within the ocean bed,
"The vessel leaves no furrow, on the sea"
And thus it was with him. Aechimides will thee,

Time passed— A exile from Aeson's land,
Sought peace, and refuge on Thinae's shore,⁺
A wanderer now— he sought— a foreign shore,^{strand}
There seems of home, might visit him no more,
Yet was he still the same proud lofty mind,
So when with stirring eloquence he swayed,
A nation at his will. Now changed the scene,
Rome's mighty Quators whose voices had laid,
The storms of faction was a wanderer now,
And 'neath the shafts of fate, must calmly learn to bow.

He came a wounded and injured one whose soul,
Sought quiet converse, with the mighty dead,
And said the burden of his grief untold,
He seeks the light departed genius shed,
Misfortune has a shaft whose wound is infinite,
A generous sympathy for others wrongs,
And they who feel may touch the wonderful eye,
Whose strings shall echo to their spirits' song,
Thus did the smile from his wan clad face,
Seek for a stranger grave, in solemn dusky night.

But he whose power had saved the lonely wile
When fire destruction brooded o'er his plains,
When rest he now? When no true-fairer smiles,
So near his tomb? Or near the marble fane
When green the Cypress and the Laurel wave?
Oh! was not there, no wild flowers sweet perfume,
Or chaplet wreaths, were cast upon his grave,
But times dark fell hung round its depressing gloom,
And wrapt in mystery the lone retreat,
When genius' soul reposed, in cold and dreamless sleep.

And when the wanderer sought the silent-chase,
No one was nigh to point him to the way,
He asked each reverend sage, they calmly said,
"They knew it not all time had passed away."
He sought for it when fair Oetegia rose,
Bright as Atlantis on the watery main,
And when the fabled Arcthusa flows,
He reached each monument clas'd in vain,
Oh! fallen Secely upon thy name,
The fiend Ingratitude has left its horrid stain.)

"Well might they shade Archimides wise,
To claim a full address for all thy wrongs,
In mournful strains thy injured spirit cries,
Points to thy humble grave forgotten long,
Mid heaps of ruins scattered o'er the palaces,
A lonely mound attracts the wanderer's eye,
No marble cenotaph, no costly fane,
None rears its front beneath the glowing sky,
But sadly hangs the shadows of decay,
None on broken stone, all else had passed away,

And Rome's great center, whose voice once shook
The Roman Forum with its ~~stunning~~ tones,
Who awed the senate by ^{his grand} ~~his~~ ~~stunning~~ look,
A homeless wanderer, now stood there alone,
Soft flew the breezes from Eolian isles
Like voice halps trembling in the evening air,
So gently low, yet mournfully the while,
They sang a requiem to the slumberer there,
While to the soles heart, then came at last
Light from the shadowy tomb, the spirit of the past.

Gently it whispered of the fallen sage
Who long had slumbered, in an unknown grave,
While on the records of history's page,
You trace the impress of oblivion's scars,
And he whose spirit formed for lofty aims,
Aspired to shake the universe of God, &
No sculptured marble bore his hallowed name,
Whose ashes now were mingling with the sod,
While for his epitaph, his deeds may claim,
A circle graceful form, the emblem of his fame,

High aspirations are the glorious boon,
And noble birthrights of the gifted soul,
When genius smiles hope plays her shining loom,
Whose flying shuttle weaves a woof of gold,
And building castles in the subtle air,
The mind may trace the light of beauty's track,
Ere wadding mid the realms of glory there,
No ghoulish phantom may allure it back.
"The mind hath senses of its own and powers,
To people boundless worlds in its most wandering hours."

Oh! it is noble thus to leave a name
Which may outlive the changing scenes of time,
We may not aim too high, who seek for fame,
Must learn to soar, to glory's distant clime,
And they whose souls to noble deeds aspire,
Will need no laurel wreath to deck their tomb,
Enshrined in generous hearts there glows a fire,
Whose beams shall guide them through the gathering gloom,
And round the spot where fallen genius sleeps,
Congenial spirits - meet & lingering turn to weep.

"So let us live," that when the mists of years,
Shall hang its drapery of darkness o'er our graves,
That like Archimides the stranger's tears,
May mingle with the love affection gave,
And when the spirit of decay shall please,
No fearful night shade wound our humble tomb,
Oh! that some star may rise some brighter trace,
Whose rays shall break in glory, mid the ^{glow} ~~gloom~~,
And like a spark from off the eternal throne,
No living beam shall spirit the wandering spirit home.

Archibald Clement.

Mystery of Melancholy. 12

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Earth hath its mysteries, strange voices dwell,
In the hushed solitude of grove and dell,
A voice of waves of fountains in their flow,
Whispering of coral groves and caves below,
A voice of song, light as the breeze of morn,
Or rustling music by the reed hangs borne,
Such as the sounds which fill the whispering shade,
When the dark floods voice, and the winds have strayed,
And there are other voices in whose smiles
Answering each ^{other} from their echo calls,
There lives a witchery of power, & tone,
And charm to waken memories of home,
And are not these all mysteries, who may know,
Where are those sounds, and whither do they flow?
And there are dew, and flowers and blossoms,
And oceans treasures, pearls and silvery spurs,
And each its mystery, a mystic lore,
But Oh! the heart, the human heart hath more,
Oh! wondrous instrument than harp divine.

Full many a sound, and melting strain is thine,
And many a mystery wraps our being round,
Hiding the links by which we're dusky bound,
Thought, feeling, impulse passion all in turn,
Play ^{or} round the heart and feel its vital urn,
And we must yield to them, we may not fling,
Aside the wright - their unseen power things.
The Minstrel Thought sweeps every quivering string,
Makes every chord, and tries each secret spring,
Lo! at one touch the strains of Hope are
And Glory's umbrae tremble o'er the skin,
While the sweet seraph Joy with laughing eye,
On angel wings seem bending from the sky,
And wild Delight - comes with her sister Mirth,
Strewing fresh rose leaves o'er the dewy earth,
And Hope and Joy, Delight and Mirth all these,
Have their own mysteries, and wear,
Their bright - spells o'er us, there's a mystic lore,
But hath the heart, the human heart - no more?
Oh! dwells there not in its sounding cell,
A maw'd deeper, a darker spell?

Comes there no voice from the Spirit-lyre,
Whose tuneful notes to heaven aspire?
Hath the human heart with its thousand strings,
No chord to number of solemn things?
No strings wild music, no deepening lay,
Like the plaintive strains when the winds have way?
Hath it never whispered, in tender moan,
A something of sorrow unuttered?
Mingles then naught in its gush of song,
Which breaths of the lost of the loved ones gone?
Hath it none no echoes of sad farewells
Like the sigh and sound of the mourning shells?
Yea, all of these in their mournful chime,
All these voices, Oh! heart are thine.
They come, they come o'er the trembling soul,
Changing each ^{line} ^{roll} of its secret fold,
They come with the rushing of wingless wings,
To borne on the breeze like the clear air rings,
Now low and sad like the plaintive dirge,
Breathed o'er the dead by the billows surge,
Then sacred and pure like a dream of love,

Is a weary sailor, thus, thus they come,
Dreams of the past to the heart will rise,
Haunting the heart with their melodious,
Voices return that were hushed and mute,
Like rephrased tones from a wind swept lute,
"Oh! we have within us mysterious things,"
When sadness hath swept-^{on} our spirit-strings,
Then are yearnings for streams in whose waters flow,
We might lose all stain of our mortal woe,
Then ^{the} haunting visions and dreams which come,
Is woo the soul from its earthly home,
We pine for life, for one living gleam,
So pants the Hart for the cooling stream,
We yearn for the light of those sunny bowers,
When day breathes soft o'er the fair young flowers,
Oh! who at the home and the hub of sex,
When the dew creeps down on the violet-leaves,
When spirits seem treading the viewless air,
And the footprints of angels are every where,
Who hath ^{not} turned from their couch of sleep,
To gaze on the stars to waken and weep?

Who hath ^{not} hadd to the midnight throne,
Reading its vaults with their planet's moan,
And dyed to traverse those shining plasies,
Where the stars keep watch in their mystic train?

Who hath not yearned for a kindness eye,
And thy blessing, that cometh with the evening
More heart might - ~~so~~ ~~can~~ ~~through~~ ~~the~~,
And pined for that which we might not gain,
While wraped around by our prison chain,
Peace and calm for a troubled breast,
A healing balm for the souls unrest.

Spirits of sadness! Mysterious power,
Haunting the dream of the midnight hour,
Where can the place of thy dwelling be,
And who can fathom thy mystery.
Is it down, far down when the sea flowers bloom,
And the waves spars far in their halls of gloom,
Is it far away in those fragrant isles,
Which meet the sea in its living smile
Or dost thou dwell in the solemn shade,
By the stately trees of the green wood made,
Sending out mournfully a voice of grief.

Through the tall dark pines, and the quivering leaf?
And dost thou come from thy secret cell,
To give to the sweeping winds their spell,
Till the air seems chanting a funeral dirge,
Faint and low, like the moaning surge,
Dost thou bring thy shade to the festive throng,
To check the light, and the flow of song,
Thou dost O! sudness thy voice is there,
Thou art there with death, thou art every where.

Thou art when ruins darkly lie with the ivy overgrown,
When the gloomy nightshade twines its-boughs above the broken stone,
Thou art there, and thick thy shadows rest, on fallen ark and dome.

Thou art breathest—thou, of those ^{Regal} ~~lovely~~ mucks there of the 2nd Convent,
Thou art speaking of the lovely dead, the simply ones and high,
And thou murest strange memories of the past with thy ^{melody} ~~melody~~.

Thou warrest a song of older times, and tenderly they say,

Like the doves timid warbling breathes, melt ~~up~~ the air away.

Thou art singing of the Stumbers there by moonbeaming shafts and fans,
And while we list thy solemn strains, they seem to rise again,

Yet once again those columns stand, stately and grand and tall,
And they ring once more to the merry song of lancers in the hall.

Oh! Melancholy this thy spell, the soul's high mystery,
The power to wake life's buried hours, with all their images,
And from thy charm, thy haunting tones, and accents we may not
thy strings though placed through all the earth ^{part.} dwell most within
And sleep may be the cause which bids those slumbering chords
A glance, a word, and all their power upon the soul may break
Thou art with us at the parting hour, and thou hast ^{parted,} led us with thy
And a marvel all thy own is linked with the solemn word ^{parted.}
And like the Egyptian voice of old dark oracles are thine,
And prophecies of ill to come meet in thy mournful strains,
Who hast not felt a chilling power creep o'er them, and their souls
Till thy seemed passing from their souls, the sunbeams from the
Who hast ^{not} seen the tempest rise, see yet a sign was nigh,
And marked the gathering storm clouds hang ^{dark,} heavy ^{and} lowering
The spirit of our darker hours, is this thy might and skill,
Thy evil voice hath many a tone and mystery darker still,
A mournful spirit gift thou art, and yet a charm is thine,
A power like that which binds the soul ^{and joy combine,} when grief
The lone the beams which gladness brings and binds to rest ^{fade.}
But Oh! there is a pure joy found in thy mournful strains,
There is one chord whose music seems to echo back on our,

Oh! Melancholy it is thine, thine is "the answering strain",
Oft haunted by thy living voice we court the twilight gloom,
And leave with joy earth's sunny bowers with all their ^{perfume.} sweet-
But Oh! when Fortune's favoring smile has brought us to the ^{goal.}
"Then centers all our high born thoughts why tumbles then the soul."
Is there not joy that we have gained, the wood of toiling years,
Then wherefore do our spirits - droop, where are those gushing
"We think of all the long, long years of burning hopes and cares,
And the wasting of the weary heart from sorrow and despair,
"We think of all the bright-flower crushed, the ^{joy.} weeps of suffering
Till the glittering crown we sought to win, had a spell to ^{now.} make us
A mystery deep and strange is this which checks the flow of
And miss the depths of wild delight, to ^{with.} plainness descend give
"We may not lose their staid lay, breathe morosely and low,
Oh! Melancholy 'tis thy power which bids their numbers flow,
"Thy voice is heard by the fair young bride, as she ^{solemn vows.} breathes the
And a spell o'er her spirit-chords is cast, and a shadow be her brow,
"She thinks of her home, of her sunny youth, of the home which is her no more,
And a tear drop falls from her sunny eye, as she goes from her father's door,
"Thy soft low tones they linger oft - within the poet's breast."
"His soul thy lovely music haunts and will not - let him rest."

His faintest thoughts, his brightest dreams, live ever in the mind,
In vain he sweeps the trembling lyre no outward from thy mind,
He looks on all his high awards, then turns in grief away,
A fearful gift is gone to him, won by the heart's decay.
And often in the Christian's path a shadow seems to lie,
There's something penance in the light - which beams ^{eye} within his
His mourns o'er Zion's lonely wastes, her mighty pillars gone,
And grieves to see the heathen stand where once was ^{throne} David's
Why is it thus, Oh! why should Faith ere waver from her trust,
And those who place their hopes on high be humbled in the dust,
Oh why must Sadness ever sweep with joy her trembling strings,
And echo back in mournful strains the melody it brings,
Is there no shrine, no blessed fount - for some happier shore,
When Melancholy with her spell, may hunt our souls no more,
There is, and there our souls shall thrill with joyous melody,
Then shall the spirit-choirs have power to read ^{their} thro' ^{our} eyes.

Acabella Clement.

Genia July 2nd 1852.

8 years ago.

12 years ago.

The Poet's Home.

By Bill Bush duca

It is not in the princely Hall, where pride and acrim
 Nor yet within the crowded mart, the Poet seeks his stall,
 'Tis not when towering castles rise, nor grey embattled walls,
 That grins round his gifted ones the brightest shadow-calls.
 His eye may rest upon them all, with conscious joy ^{pride,} and
 But 'tis not mind the works of art his gentle spirit tries.
 Nor yet mind the city's din when meet the strange throng,
 For there no haunting voices dwell, to wake the soul of song,
 'Tis not mind the gay saloon, mid wine and ^{short} merriment
 Nor there the mystic muse breathe there her sweet spells out.
 The soul which holds communion high, seeks not the giddy crowd,
 When folly weaves her glittering web, or thoughts a gloomy shroud,
 For he whose proud heart quick by beats to feelings deep and
 Springs from his soul the tyrant's chains, nor ^{love} tamely suffers wrong,
 And he who owns the "art divine" to wake the Poet's Lyre,
 Looks not at Fashion's varying flame, he feels his ^{fire} spirit
 No deathless is the voice within the speech immortal true,
 'Tis pure and holy are the thoughts the poet's hand must
 Then, who awakes that living voice and witching strains which ^{escape}

To save him from the haunts of men, when is the Post-horn?
Go seek the wild quick winds which play above the mountain's peak.
The winds and ocean waves reply, "his home is with us now."
No man may chain his spirit's flight or curb his high career.
His passions sweep the boundless air, and cannot yield to fear.
The laughing brooks which murmur on, or wake music in his breast,
And water spirits seem to say here let the Post rest.
Then through the forest aisles resound the gentle voice of song:
And Nature leads him as he comes with thoughts' ~~harp~~ ^{harp} along.
^{happet} Here, where the rocks, and dark green woods, their ~~shambles~~ ^{shadows} ~~shadows~~ ^{shadows} ~~shadows~~ ^{shadows}
And ~~steals~~ ^{steals} he to the shaded glen by brook or quiet lake.
When winds o'er sipping reed ~~harp~~ ^{harp} sport, or ~~miss~~ ^{miss} the ~~harmony~~ ^{harmony}.
His soul to thoughts' ~~high~~ ^{high} mystery ~~born~~ ^{born} dwells like a star
Whose ~~aimless~~ ^{aimless} forms of earth and air hold converse with his heart.

The Flight of Birds 14

They are passing from our home away,

The birds of wandering wing.

And monophony is the parting strain

The farewell song they sing.

They go, ^{They go,} with all the lights,
The lowliness of earth,
Which come mid sunny hours, to bless,
The gentle flowers with.

No more their trumpet lay will cheer,
On wandering through the woods,
Or mingle with the rushing noise,
Of sweeping winds or floods,
They are passing from the whispering groves,
They go with Summer's smile,
And Autumn's fiftal beaver sweep,
Through all the glowing aisles.

No greenwood glen, and mountain grot,
Their lonely nests they leave,
And silent is the Avenshae apart,
Their nests beneath the eaves,
The Katydid hath ceased her moan,
The Linnet's note is still,
And from the thicket sings no more
The lonely whistling-bird.

No more the sky look seems aloft
To meet the early dawn
And when the cuckoo wakes his lay,
Resounds the hunter's horn.
What testimony have ye had ye birds,
Of storms and tempest-might,
That thus will raise ye flights of such,
A far off sunny sky.

"We've seen the early spring flowers fade,
The forest leaves open here,
And marked the many changing times,
Which mark the closing year.
We've heard the wail of midnight winds,
Sweep mournfully along,
And in sad solemn blast which rose,
Then came a warning song.

The whispering pines have waivered their branches,
Upon the distant hills,
And smelt by the recent floods,

Rush down the mountain ^{dells} streams,
The sun through dusky rolling clouds,
Shines out in fitful gleams,
And thickly hangs the morning mist,
On mountain lake and stream.

The spreading oaks and sycamores,
Their robe of green have cast,
And fearfully their naked boughs
Bend to the Autumn blast;
No more we hear the pleasant sound,
Of bee upon the wing,
No more from quail, quail or dove,
Their honey dew they bring.

"These are the omens we have had,
And we must heed their spell,
" And hark! from the hills east fled,
" We too must go, farewell."

But stay ye birds of the mountain yet,

When will ye rest upon wings,
And will ye not come back again
With flowers of early spring?

" Beneath a sunny southern sky,

" Then we will rest our wings,

" Mid pleasant groves and green old woods,
When the great waters spring,

" Bright blossoms there of many hues
Lift up the forest gloom,

" And tall Magnolia's name there hangs,
And rich Catalpas bloom.

" There we may build our quiet nest,
And watch wild and free.

" When clinging mosses meet and burn,
Above the cypress tree.

" And there by stream and laughing fount,
Our nestlings we will see.

" When on the Orange scented tree,
There comes no voice of fear.

But when with gentle breeze the spring,
 Comes smiling o'er the lawn,
 And the soft breezy winds of May,
 Call out the Winter fawn,
 When the fair flowers have strew'd their sweets,
 Then we will spread our wings,
 And seek our nest, beside thy door,
 Oh! we'll come back with spring.

Then farewell ye wandering birds,
 Birds of the joyous lay,
 The Lord who guides or sees thy flight,
 Will he not guide our way?
 And when like storms shall sweep our track,
 And shroud us o'er the day,
 Then may we seek a better land,
 Through paths he leads or lay's. 72
 Bell Book.

"When I Should Die." 15

Let me die in Autumn, let my soul go with the ^{spirit of harvest,}

By Bell Bush

Not in the Spring time let me depart,

When the tide of delight springs up to the heart

Not then would I go from the beautiful earth,

From the light of its smiles, or its music of mirth,

Too fondly around me, its love has entwined,

Not in Spring would I seek for a lovelier clime

Not then would I die,

Not then would I go when the quivering of song,

And soft breathing wind woo the spirit along,

Not when the birds of the green wood return,

And the dew drops come down on the violet's turn

Too brightly the earth wears her raiment of light,

When the blossoms of Spring begin to peep on the sight

Not then would I die,

Not in the summer, mid gayer hours,

When the soft air steal through the scented bowers

For the traumas of beauty around are thrown,

And the voices of earth have a pleasant tone,

And all too bright are its colors set,
For the heart to pine for a brighter spot,
Not then would I die.

No in the winter when all are gone,

The lips of mist, and the voice of song,

When the sun comes mantled in storm & cloud
And a chilling robe is the midnight shroud,

For the spirit opens for a lingering ray,

To break o'er the gloom, in its flight away,
Not then would I die.

But in Autumn's time when the quivering leaf,

And whistling winds have a voice of grief

When the last faint murmur of song is heard,

And mantles track from the hills halt feet,

When a mist is hanging o'er lake and sky,

And flowers are fading, then let me die.

Oh! let me lie in some shady dell,

Where the streamlets dance, shall my resting place lane,

Where the warbling birds, will ever tell,

In this green vale is Narcissus' grave. W. S. B.

51
64
115

12 15

Welcome to Geney Guild upon her reception at
Cincinnati By Bell Bush.

Welcome with the light of spring time,
Empress of the "art divine",
From the dusky shades of Auldland,
Welcome to our happy clime.

In the the woods fresh flowers are springing
Fountains near the fountain's play,
From the balmy south returning
Warbling birds have wakened their lay.

Brunstap's track is on the hill tops,
And the Moon of smiles and tears,
Drops her pearls upon earth's bosom,
And the desert places cheer.

Happy time is this to greet thee,
When the winter-storms are gone,
And the Earth repeats on chimes
Welcome! welcome! Chimes of song,

15
"O'er the waves they fame had brightest
Till they glay like a star,
Proudly to the distant mountains,
Lighted up our homes afar,

And we hailed with joy the tidings
Borne upon the scented gale,
That from o'er the dark blue ocean
Came the Swedish Nightingale.

Like as wind which sweeps the mountain,
Or the voice of rocking pines,
Soft as flow of silver fountains,
When the summer sun-light shines,

Bird of Avland those who've listened
To the gushing of thy song,
"Till we that thy music binds them,
With a magic spell and strong,

And they tell me thou canst wattle
Every note - the wild bird sings,
While the spell of music lingers,
Tumbling o'er thy spirit strings,

Hands divine had tuned thy harp strings,
Ere the den of ignominy was gone,
While from out thy hearts, founts fountain,
Burst the gush of wildest song,

But the gifts we most would cherish,
Dwells not in thy thoughtful art,
Dance for thy smiles of kindness,
And thy truthful woman heart.

Thou hast wrought a joy and gladness
To our household homes and hearths,
Lies our hearts by sonnet hand
Beats again the light of mirth.

Smiles and tears, like dew and sunshine,
In thy hearts-deep fountain meet,
While the law of kindness guides thee,
Will-they weary one to weep.

'Tis for this thy sisters love thee,
And thy steps would fondly lend,
To one altar where they bid thee,
Welcome! welcome! gentle friend.

And should in thy hour be broken,
Hushed thy spirit's chords and mute,
And the voice of song unbroken set
Echoes like some mournful lute

Oh! then friends that o'er the ocean,
Kindred hearts-will pray for thee,
That-timortal gales may bear thee
To the realms of melody,
Cincinnati April 1. 24 51

This written from the Scene of Perry's Victory, on Lake Erie. 17
By Belle Bush.

Voice of the moaning waves,
What dost thy music bring,
Slipping through hollow sounding caves,
What is the song ye sing?

Calmly the surtrams rest,
Now on thy waters flow,
Like a child asleep on its mother's breast,
But hath it been always so?

Hark not the wild winds sweep,
Loud sounding deep o'er thee,
Hark not the voice of thy music sleep,
When the tempest's wrath was free?

Hark not the lightning flame,
And the spirit of storms born with
Flashing the form of thy hearing music,
In their wild melody?

19
Hast not thy wild seas rolled,
O'er wrecks of human skill,
And man the strong and proud of soul,
Bound to thy tyrant will?

Thou dost keep thy secrets well,
And the deeds thy might hast done,
Leaving no trace on the waves to tell,
Of the trophies thou hast won.

But the deeps voice hath power,
To call from their secret cells,
The mysteries of many a buried hour,
With its sad haunting spell.

And the night winds come back,
From its wandering to the shore,
Telling of storms that have crossed its track,
But hath it brought nothing more?

Voice of the trackless deep
A sadde tone is thine,
A wailing sound o'er the waters sweep,
With a low and measured chime.

Sidings of mortal strife
Of a day of victory won
When perished the side of human life,
With the light of the setting sun.

Thou art telling of those who fought,
On their battle ships that day,
Of the valiant hearts and souls who fought,
Peace — and they passed away.

Thou art singing a plaintive dirge,
O'er the warrior forms which fell
Thy soft notes float o'er the billows surge,
Their home is the dark sea cells.

Then hast passed with thy mournful sound,
To the earth, and far off stay,
And wreathe the isle of the Sisters round,
With thy mournful melody.

And the sky hath dropped down tears,
And the earth hath wept her slain,
And the haunting tones of grief and fear,
Have answered thee again.

And from many a fairside bench,
And many a horsehold band,
Thou passedst the light and song of mirth,
With thy echoes to the land.

Oh where on the earth and sea,
Hath not our brethren fled,
And dust o'er the spirits young and free,
No light continuity shed.

For the light which Freedom brings,
They have nobly proudly fell,
And the waves their deathless glory sing,
They have triumphed, it is well.

17
68
15
83

The Poet's Song to the Philosopher, who bids him fling away his
harp of song.

You bid me fling my harp aside,
And touch its strings no more,
But can you stay the spirit's flight,
Oh! must it never soar?
You tell me 'tis a feeble gift,
The poet's soul must bear,
And that the voice of song but brings,
A receipt of grief and care,
You say that ere the Camel breath,
May reach the poet's brow,
That death's cold damp must gather round,
And check the spirit-flow,
And Oh! ye say that grief must wield
The harp's unsullied strings.

And echo forth in plaintive wail,
The music which it brings.
It may be, but 'tis joyous still,
1900 It is a chain of song,
It echo forth the burning thoughts,
Which come in mystic throng.
Oh! it is sweet at holy eve,
It wake our spirits - love,
And fling far off our burdens laid,
The soul's unguessed desire.
All, all around me seems to speak,
In music's choral strains,
The poet and the minstrel's staff,
Their bright songs in the plains,
The earth, the air is swelling now
With gushing melody,
While visionless spirits seem to trace,
Their anthems to the sky,
What though the soul's keen sense
Of suffering must endure,
Are not the joys the spirit feel

Made brighter and more pure,
Ah! you to the spirit which echoes long,
Thought brings a spell and a mystical throng,
Though shadows of darkness may hang round,
And visions of pleasure give place to a rest
Yet rest is the heart - that with musical lay,
Can chase from the heavens the mid clouds away.

You say you would not grant the fair,
Which fills the poets soul,

But yet would bring their visions down,
To things of earthly mould.

(How can you stay, wild fancy's flight,
Or check its - bright career,

Or find a light in - course's made,
It cannot linger here,

As well might ye the bright stars call,
From out the throne of sun,

As see the poets soul to roam,
Back from its - native heaven.

So seek the eagle in its - flight,
Say can ye call him back,

When swift he wheels in circling flight,
Then is the sparrow hawk,

Then tell me not the mournful truth,
That life is not a dream,

Oh! too well the poet knows,
Life is not what it seems,

Oh would you wish ere my spirit to roam,
A vision of sadness, the spirit of woe,

Then bring to my view the philosopher's stone,
It will banish the charm of sad musical tone,

But would you please ere the blossoms of joy,
The dew not my vision of bliss to destroy,

Would you have me dwell in that cold dark clime,
When the heart leaps not to the waves deep chime,

When the lips of song and the voice of mirth,
My soul no more as one thought's light burst,

Would you make my spirit a fettered thing,
Amused to love and untaught to sing,

Then bid me fling my harp aside,

And sweep its strings no more,

Oh! bind the wandering soul to earth
It must never roam.

But it may not be every spirit's voice,
A low sweet tone, like the voice of home,
It comes at the hour, and the hour of eve,
When the dew creeps down on the violet-leaves,
The voice is heard in the waves deep chime,
Telling the heart of a brighter-clime,
And I hear it oft, when the gentle winds pass,
In eddying quest through the late dark grass,
Then hush it not to a holy charm
A calm of sorrow a spirit balm,
Ye may mark the path of the earnest tread,
And count the years which will bring it back
Ye may live for tenth to the adieu cues,
Which live the bed of the ocean wave,
Ye may come with reason through ^{space,} ~~the~~ ^{of}
And look with scorn on the poet's cue,
But leave to my spirit its mystic fire,
With the thoughtful hand and the willing eye,
I will show the crown and the headless thing,
And linger still at the founts of song,
In a low thatcher's cottage by lake or stream

I will make my home when the bright ^{gleam,}
Lamp quenched is the light of my spirit's fire,
Then lay me to rest with my heart and lyre.

Bell Bush.

The Watetui Reward 19

Inscribed to Miss Lizzie Hughes.

Pale Watetui are the cords of pain,
Think not thy labor all in vain;
There is a rich reward for those,
Who gently soothe the sufferer's woes,
There is an eye whose gentle light,
Looks mildly through the shades of night,
An eye which marks the deeds of love,
Whose angles chant thy praise above.
There is a God whose Sovereign power,
Shall guard thee at the midnight hour,
And weave around thy head a spell,
Whose charms shall say "thou'rt doest well."
This is the rich reward, and long,
As memory's hand shall wake to song,
Will every gentle act of thine,

Be touched in a grateful mind,
There is a fount within the heart,
Whose healing waters quickly start;
There's the eye of love crept down,
"With tears of grief, for others' woes,
Touch not the springs which linger there,
Sweet echoes will repay thy care,
And as thy spirit's joy impacts, ^{How}
The measure of a grateful heart—
Then, wretched, o'er the stranger's bed;
Could well the lone defenceless heart;
Perhaps a mother o'er the deep,
Dreams of the sufferers in her sleep,
And could she know thy gentle care,
She'd bless thee in her hour of prayer—
She'd pray for thee 'mid woe and death,
And bless thee with her latest breath,
Perhaps a father's heart is wrung
With anguish for his only son;
And could his spirit's language run,
No, no, wouldst thou a grateful tear.

Perhaps a sister's spirit weeps,
For one her love would fondly keep;
Or brother with a tearful eye,
Grows for the absent one a sigh;
That one may lie in grief or pain,
And yearn for thine as one in vain;
Then, whether, share that one's distress,
Where'er it be, water, ground, and bliss,
And sweet shall be the grateful tears
They'll shed for thee in after years,
And memory's eye shall weave one strain—
The sweet reward for all thy pain.
Bell Bush.

Song of the May Queen.

They call me queen of the gay,
When mid the festive throng,
With joyful sounds and social glee,
I walk forth the choicest song.

The queen my heart to music beats,
With raptures thrilling power,

And that the dreams of wild delight,
Are all my spirits' dower,
They say my voice the clearest rings,
Through all the festive hall,
When jocund sports and mirth and glee,
Their visions round us call.

They deem that grace upon my breast,
Hath set its silver ring,
And that my voice but echoes forth,
The melody of things.

And Oh! they think my heart is bound,
To earth by many a spell,
So bright, so beautiful, so pure,
I wou'ld grief to say farewell.

And thus mid merry dance and song,
They crown me queen of May,
And think my heart must thrill with joy,
As happy now as they.

But Oh! they cannot read my heart,
O'er lessons written there,
Of woe of bitter grief and pain,
And shadow of despair.

They know not, those who call me gay,
When mid the feathers throng,
That to my trembling spirit strings,
There comes no voice of song.

And those who tread these stainless flowers,
To deck my beaming brow,
They little deem that in my secret heart,
Their bloom ~~is~~ blossoms now.

They know not of these gloomy shades,
Which ever round me come
Nor hear they now these mournful strains,
Their tuneful chords among.

To those whose hearts, mid' want and pain,
Have early learned to grieve,
Of 100 the washing of the head,
Their own death chews woe.

And thus it is with me whom now,
They call the queen of May,
For daisily gathering round me fall
The shadows of decay.

Bell Bush.

Genia March 1830.

^{My} Welcome to the Hungarians Exiles,
Thine welcome to Columbus's shore,
Hungarian exile band,
Though glowing in no classic lore,
Yet here is freedom's land.

And here are hearts to welcome you,
Ye warriors firm and true,
Hearts of heroic mould and true,

To greet ^{you} ~~you~~ ^{you} on the wave,

And hush on those whose innermost souls,
Mourn o'er ~~your~~ ^{you} freedom's tomb,
And gaze that o'er ~~the~~ ^{you} nation's scroll,
Should hang the guttering gloom.
Stout hearts, and warrior forms shall bend
In homage as ye come,
And grater ones than smiles shall lend
To bid ^{you} ~~you~~ ^{you} welcome home.

Ye lie upon one boundless plain,
You ~~lay~~ ^{lay} altars ye may see,
And call around your hearths again,
The spirits ye adore,
There ye may turn the Camel wreath,
Amid the Olivi boys,
While joy shall chase away the grief,
That rests upon ^{your} ~~the~~ bows.

Your household gods I deem may rest,
Beneath our banners fold
Then rest ye now when heaven has best,
With souls of generous mould
Your deeds are chronicled by fame,
On history's brightest page,
And glory kinds from heaven again
To deck the brow of age.

Your spirits have no menial form
And spirits to be controlled,
Your courage quailed not in the storm,
When war's dread thunders rolled,
But nobly mid the battle strife,
You fought for liberty,
Nor asked us then of health or life
So ye might nobly die.

And thus were those whose slight forms seemed
More meet for sunny bowers,
Who proudly rushed when bright swords gleamed
Unmindful of their powers.

And weakly their mid battle strife,
They see their woman's lot,
When wildest rolled the tide of life,
Their courage failed them not.

Though cast in Nature's faintest mould,
Their's were the heroic hearts,
And theirs the heroes daughter's soul,
To spin the tyrants' art.

And there though found in earth to be,
A fairer form and name
Have they not won mid toil and care,
The heroes wreath of fame?

Well may the chaplet deck your brow,
Oh! Brave Hungarian maid
Fair hands shall weave them for the now,
And name them mid thy praise,
And those who strive will you to win,
Your country from its chains
And rush'd amid the battles din,
They have not toiled in vain.

Oh! in the mead of praise is won,
And glory from above,
Brims brightly o'er her churched ones,
As rather bright guiding star,
Thou welcome to Columbia's shore
Hungarian exile band.

Oh! never your country's fall no more,
Rest here in Freedom's land.

Bell Bush.

Linna. March 1850.

Oh! Bright Genesee

'Tis sweet, at the twilight to wander alone,
As tho' it seems so brief were hallowed in years that are ^{hours,}
'Tis pleasant to steal from the cold world away
And tread the green hills to meet the fair breeze play,
But all these a joy more engender to me,
In the light of thy waters Oh! Bright Genesee.

The quiet sounds which wake when the long beams ^{is ok}
Leave their harp on the willows which bend from the ^{shore}
And rich is the chim of their musical lay
Whose sounds through the woodland rush ^{of trees}
And never heard sunrise and response to me
As the voice of thy waters Oh! Bright Genesee

How fair dimples rise, still charming throat
With thy pure breathing murmur melancholy heart
How gently its chords would be folded to rest,
In a wave of sweet song on thy & thy, but heart
When the last notes thy uttered ^{be} ~~consuming~~ ^{be} ~~throat~~
With the voice of thy waters Ah! bright Ganges!

Not one hath died in vain
Not one, not one
Of all the thousands slain,
One saved the nation here
That flourish on the plain
Where G. Washington's banner rose
In triumph on his foes
At Gettysburg

Not one hath died in vain
Not one, not one
Grand hearts on each breast kept
Love's reign when they slept
When death's dark shadows crept
Above the noble forms,
That fell amidst the storm
At Gettysburg

Not one shall be forgot
Not one, not one
Who on that hallowed spot
Dare sell the hero's lot,
But loudly boast our aid
So that shall smelt's blood
And sanctify that tomb,
At Gettysburg

Not one shall be embosomed
Not one, not one
The fruits of the oppressed
Whose wrongs have been redressed
Shall speak and call them blessed
While planted on the grass,
The flag of Freedom means
At Gettysburg

Not one shall be unseen
Not one, not one
I am with a trumpet boom
And hearts with eyes
Shall that the world's another
At Gettysburg

To gather the trophies,
Who see the bannered boys
At Gettysburg

Not one hath died in vain
Not one, not one
The joy, God who purges
Air looks the battle plain
He knows their very own
Please ev'ry man's mind
At Gettysburg

Not one, not one,
But rise from the names
Of crimson life the youth
The spirits of the true
And fall to give the plants
Of God's undertaker's faith
At Gettysburg

Not one, not one
And says the equal eyes
Of Freedom in its dream
And gives to many a man
Such lofty hopes, as come
From the stars and flames
At Gettysburg

Not one, not one
And by and on his throne
Not one, not one
And feels the power that grows
From that one field which
And battles for his own
While standing strong - she
From the depth of his
At Gettysburg

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4 gilt-frames. 22 x 18. width of molding $2\frac{3}{4}$ inches.

2 frames oval.

2 either oval

2 square

$$\sqrt{11^2 + 128} = 6\frac{1}{2} \sqrt{11}$$

$$\sqrt{11^2 + 128} = 6\frac{1}{2} \sqrt{11}$$

$$11^2 + 128 = 96\frac{1}{2} \sqrt{11}$$

$$11^2 = 64$$

$$11 = 4$$

$$\sqrt{a^2 + \sqrt{b^2 + c^2}} = \sqrt{a^2 + b^2}$$

$$a + \sqrt{b^2 + c^2} = a + b$$

$$\sqrt{b^2 + c^2} = a$$

$$b^2 + c^2 = a^2$$

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Workable language is a sure index of an impure mind. *W. Empie*

$$r + \frac{r}{h} - 760 + 600 = 2000$$

$$11r + r - 3040 + 2400 = 8000$$

The lay of the foundation.

The Lay of the Stars.

$$\frac{15}{15} \cdot \frac{+12}{2} + 274 = \frac{r}{2} - 86$$

$$\frac{5}{5} \cdot \frac{8r + 248 + 1644 = 9r - 516}{8r + 248 + 1644 = 9r - 516}$$

$$8r + 1240 + 8226 = 15r - 2580$$

$$\begin{array}{r} 8r + 1240 + 8226 = 15r - 2580 \\ 1240 + 8226 = 7r - 2580 \\ 9466 = 7r - 2580 \\ 12046 = 7r \\ r = 1720 \end{array}$$

$$09 + 25 - 801 = h + h - h - 2$$

$$2h = 801 + 25 + h + 09 - h - 2$$

$$h = 826 + 61 + \frac{h}{2} + 51 - \frac{h}{2}$$

$$\frac{h}{6} \div \frac{1}{73}$$

$$B = 81 + \frac{h}{2}$$

$$A = 31 - \frac{h}{2}$$

$$005 = \frac{h}{15} + h$$

$$0058 = h + h - h$$

$$\begin{array}{r} 8000 - 2400 \\ 5600 \\ 2040 \\ \hline 11040 \\ 2400 \\ \hline 8640 \\ 57 \\ \hline 1728 \end{array}$$

Pedical

Friendship once a sacred offering
 From her holy altar sought,
 When to do her gentle bidding
 But her varied treasures brought.
 Gems that were of richest kind,
 Stored in many a costly shrine,
 Pearl-eyes from the cells of ocean
 Hadt dust from the darkest mine.
 Diamonds gleamed in burnished splendor
 Rubies lent their sumptuous glow,
 But on all the shining bangles,
 Friendship looked with careless eye,
 Bearing back the jewelled carnet,
 And then sought her humble work,
 And arose with smiles returning
 bore a little nameless book.
 Leatherly fashioned were its covers
 Stainless all its folded leaves,
 As the lily's snowy bosom,
 As the dream that childhood wears
 In the simple letter dimly
 Glimp with pleasure speaks to
 And one day beside her altar
 Lay the little nameless book.
 Album, let its name be something
 Sent whether west or east,
 Swiftly added this command
 Push, Push, Push, Push,

They Do Not Have the Blues.
Ocell Book.

What if the day be dark and drear
And cheerless seemeth the day,
Grieved not they eoul to doubt or fear,
Heave not the mournful sigh,
Tho' Earth may wear ^{her} ~~the~~ rable hues,
'Till night avail to have the blues.

Tho' Fortune prove a fickle Dame,
And wealth a joyless thing,
Still may the treasures of the mind
The richest pleasures bring.

Thou art amid those rable hues,
'Till night avail to have the blues.

If thou wouldst it win a deathless fame,
Bear well the weight of years,
The priceless honor of a name,
Was never bought by tears.

Thou art amid those rable hues,
'Till night avail to have the blues.

If thou wouldst not by him as die,
I fear not the joining fall,
Know thou that to the rainbow end
"There's no such mud as feet;"
Then cart-ride those ladder lines,-
'Sould might grant to have the blues.
Shirley, Mass.

It was only a smile, a loving smile
To an erring sister's grief,
But it closed the portals to doubt and guile
And showed her the light ^{Heaven} - the love of
And the temptations fled away.

Oh! Christ, the Beloved of every soul
That out of the deeps hath risen,
Now let thy Spirit of love control
Till all the fetters of hate are ^{ruin}
And fears on earth ^{is} shall ^{be} ^{gone}

When will the kiss, the smile, the deed
And words of friendship, ^{then be given to all} ^{fully} ^{cherish}
Be given to all whose hearts have need,
And years of sorrow will disappear,
And the two shall be one,

One in ^{truth} love, in hope ^{in God} and ^{truth} ^{large},
And the earnest quest ^{for} of truth,
One in the land that looks above,
And the ^{cherishing} hearts of eyes and youth,
Will hail! ^{Two} ^{shall} ^{be} ^{one},

I have wandered I have wandered
Far from the sunny land
From the green hills of my Father
From a gentle loving hand.
But often as I wander
My thoughts will be turned
To gather up the blossoms
Which grow in sunny land.

And faintest of these numbers,
Is the gentle flower of love,
That was planted by a Mother
Who dwelleth now above.
I will cherish it forever
In the garden of my soul
It shall bloom with me in heaven
When the fairly gates unfold.

And there is another blossom
(I will weave it in my life)
It was nurtured by affection
And it bloomed for the very first
Close sheltered in my bosom
I will bear it to the shore,
Where the choral songs of seraphs
'Maketh mine soul more.

And by these two beauties
From the Plains & land
Two Sisters & two Brothers
Made up that household band
But too long since we were parted
Since in that sunny land
Mid the green hills of my Father
I left that home band

And sad have been the changes
Which fate has here made
And one spirit then unloved
Wearth now a deep shade.

such proposed alteration or amendment may be considered, and amended if the proposed amendments be concurred in by two-thirds of the votes given, and if agreed to by a vote of three-fourths of the members present, on a call of the yeas and nays, such proposed alteration or amendment shall become part of this Constitution.

—••••—

The Poet's Reply.

Belle Bush

—

INSCRIBED TO A PHILOSOPHER WHO BADE HIM FLING AWAY HIS HARP OF SONG.

You bid me fling my harp aside,
 And touch its strings no more;
 But can you stay the spirit's flight—
 O! must it never soar?
 You tell me 'tis a fearful gift
 The Poet-soul must bear—
 And that the spells of song but bring
 A weight of toil and care.
 You say that ere the wreath of flowers
 May rest upon his brow,
 That death's cold damps may gather there,
 And stain its marble glow;
 And O! you say that grief must touch
 His harp's unsullied strings,
 And change into a pleasant moan
 The music which it brings.
 It may be—but 'tis joyous still
 To be a child of song:
 To echo forth the burning thoughts
 Which come in mystic throng.
 And it is sweet, at holy eve,
 To wake the tuneful lyre,
 And fling from off the burdened heart
 Its wild and deathless fire.
 What though the soul a purer sense
 Of suffering here must bear—
 Joy to the Poet's heart returns,
 As sunbeams to the air.

Ah, yes! to the spirit which echoes to song,
 Thought bringeth a spell, and a mystical throng;
 Though shadows of darkness may hang o'er the sky,
 And visions of pleasure give place to a sigh—
 Yet blest is the heart which with musical lay
 Can chase from the heavens the storm-clouds away.

You bid me fling the harp aside,
 And touch its strings no more;
 Oh! little dream you of the power
 Of its high solemn lore.
 How can you stay wild Fancy's flight,

Or check its bright career ?
 O'er fields of light its course is laid,
 It can not linger here.
 As well might you the bright stars call
 From out their cells at even,
 As e'er the Poet's soul to win
 Back from its native heaven.
 You say you would not quench the fire
 Which fills my tuneful soul,
 But only bring my visions back
 To Reason's calm control.

Would you have me dwell in that cold dark clime,
 Where the heart leaps not to the wave's deep chime ?
 Where the light of song, and the voice of mirth,
 May wait no more on our thoughts' high birth ?
 Would you make my spirit a fettered thing
 Unused to soar, and untaught to sing ?—
 Then bid me fling my harp aside,
 And sweep its strings no more;
 Oh! fetter fast the soul to earth,
 If it must never soar.

But it may not be; to my spirit come
 Voices rich from my childhood home.
 They come at the hour and the hush of eve,
 And many a spell on my soul they leave.
 Sweet tones I hear in the wave's deep chime,
 Which tell the heart of a brighter clime;
 And tuneful lays where the quick winds pass
 In eddying gusts through the tall dank grass.
 Oh! you can not break what I've loved so long—
 The power, the joy, or the spells of song.
 You may mark the path of the comet's track,
 And count the years which shall bring it back;
 You may dive for truth to the azure caves
 Which line the bed of the ocean waves;
 You may walk with Reason the realms of space,
 And look with scorn on the Poet race;
 But leave to my spirit its mystic fire,
 With the tuneful harp or the melting lyre.
 I will shun the crowd, and the heartless throng,
 And linger still by the fount of song :
 In a low thatched cottage, by lake or stream,
 I would make my home, where the bright waves gleam,
 Till quenched is the light of my spirit fire;
 Then lay me to rest with my harp and lyre.

A cheerful temper, joined with innocence, will make beauty attractive, knowledge delightful, and wit good natured. It will lighten sickness, poverty and affliction; convert ignorance into an amiable simplicity, and render deformity itself agreeable.

If such a house, or any of them, could
be founded in connection with the
libraries ^{which} ~~the~~ ~~gift~~ ~~of~~ ~~Mr~~ ~~Carnegie~~
~~throughout~~ ~~the~~ ~~country~~ ~~of~~ ~~Mr~~ ~~Carnegie~~
Carnegie has blessed this land,

In such a house ~~for the use of~~ ~~as~~ ~~applied~~
shall the ~~annual~~ ~~library~~ ~~gift~~ ~~of~~ ~~Mr~~ ~~Carnegie~~
has since to this country, would be a
lesson of ~~of~~ ~~the~~ ~~best~~ ~~to~~ ~~all~~ ~~human~~ ~~and~~
edification to ~~the~~ ~~demer~~ ~~of~~ ~~the~~ ~~land~~ ~~of~~
a higher civilization, ~~which~~ ~~is~~ ~~which~~
~~was~~ ~~not~~ ~~one~~ ~~of~~ ~~the~~ ~~best~~ ~~of~~ ~~the~~ ~~land~~
~~at~~ ~~all~~ ~~times~~ ~~and~~ ~~is~~ ~~the~~ ~~only~~ ~~to~~
sit at the ~~center~~ ~~of~~ ~~peace~~ ~~shall~~ ~~be~~
to ~~is~~ ~~what~~ ~~all~~ ~~other~~ ~~shall~~ ~~be~~
cultures ~~and~~ ~~the~~ ~~and~~ ~~the~~ ~~center~~
of ~~peace~~.

Wishes this suggestion ~~and~~ ~~and~~ ~~and~~
with ~~our~~ ~~best~~ ~~and~~ ~~helpful~~ ~~appreciation~~
I am

Very gratefully,
Yours,

Dele Paul

Long Island, Lake Winnepesaukee

A. H. June 10, '02.

Mr. Hayes Abram S. Hewitt.

A Song—Come Love, Come.

Gentle one, let us hasten, my bark on the tide;
Come, heed the green billows, my own "bonnie bride."
The midwatch is up, but the moon is still bright,
And her star-bresses float o'er the bosom of night.

Then come love, away to the shore.

Let us give our dull cares to the wind
While love is the sunlight before.

The shadows will linger behind.

Come, love come,

Come to the bright sea shore.

My Rose of the Valley, the wealth that I seek,
Is the light of thy eye, and the blush of thy cheek,
What care we for jewels, with love in our hearts,
We've wealth, and a treasure that never departs;

And sorrow shall lighten her songs,

Ere she flies to our lovely retreat.

And joy on the rock where she sings,

Shall scatter gay flowers at our feet.

Come, love come,

Come to the bright sea shore.

My "bonnie brown beauty," come hasten thee now,
While hope weaves her light o'er thy radiant brow;
Ere the sun of the morning bends over the West,
Our bark shall be moored in a haven of rest.

Then fear not to greet the meteors,
As roam o'er its billows afar,
The wrath of the tempest is vain,
While we follow Love's beautiful stars.
Come, love, come,
Come to the moonlit shore.

I know a lone isle where the summer wind sweeps,
I grot in whose chambers the fan-coral sleeps;
I've seen the dark rocks where the sea-blazons wave,
And the crimson tipped shells, in their pearl-lighted cove,
Go that isle I would bear thee, my love,
And bring all its treasures to thee
Then hasten my timid fair dove,
Let us fly to our home on the sea,
Come, love come,
Come to the moonlit sea.

Vocation, Calling—What a calming, elevating, solemnizing view of the tasks which we find ourselves set in this world to do this word would give us if we did but realize it to the full. We did not come to our work by accident; we did not choose it for ourselves; but, under much which may wear the appearance of accident and self-choosing, came to it by God's leading and appointment. What a help is this thought to enable us to appreciate justly the dignity of our work, though it were far humbler work, even in the eyes of men, than that of any one of us present. What an assistance in calming unsettled thoughts and desires, such as would make us wish to be something else than that which we are. What a source of confidence when we are tempted to lose heart, and to doubt whether we shall be able to carry through our work with any blessing or profit to ourselves or to others. It is our "vocation," our "calling"; and He who called us to it will fit us for it, and strengthen us in it.—Trench on the Study of Words.

True love for God is bound to express itself in love for the men and women who know the hardships of life and have drunk very deep of its sorrow. The religion which Jesus taught and lived is a religion which touches the lives of men, which takes them by the hand and lifts them up and sets them on their feet. If a man thinks he loves the God whom he has not seen, he can very easily put himself to the test. How much is he doing for humanity? It is the duty, and it ought to be the joy of a religious man, to love men, . . . to do what he can to set at liberty those that are bruised, whether by misfortune or by sin.—Hugh Black.

If paying what we owe makes the moral man, is it not fit we should begin to render our dues where we owe our very beginning, ay, our all? The Complete Moralist begins with God; he gives Him his due, his heart, his love, his service; the bountiful giver of his well being, as well as being.

He that lives without a sense of this dependency and obligation cannot be a moral man, because he does not make his returns of love and obedience, as becomes an honest and a sensible creature, which very term implies he is not his own; and it cannot be very honest to misemploy another's goods. . . .

In short, the moral man is he who loves God above all and his neighbor as himself, which fulfils both tables at once.—William Penn.

God is all for quality, man is for quantity. But the immediate need of the world at this moment is not more of us, but, if I may use the expression, a better brand of us. To secure 10 men of an approved type would be better than if we had 10,000 more of the average Christians distributed all over the world. There is such a thing in the evangelistic sense as winning the whole world and losing our own soul. And the first consideration is our own life—our own spiritual relations to God—our own likeness to Christ.—Henry Drummond.

The men who have achieved success are the men who have worked, read, thought more than was absolutely necessary, who have not been content with knowledge sufficient for the present need, but who have sought additional knowledge and stored it away for the emergency reserve. It is the superfluous labor that equips a man for everything that counts most in life.—Cushman K. Davis.

*Eldress Anna White 284/1859
 R. Valentin death 11/17/72
 4-plane in lake 1/14/72*

The Shaker Museum
 Old Chatham New York
 CAT. NO. 722.

"There's so much good in the worst of us
 And so much bad in the best of us"
 That it best becomes the best of us
 And ill becomes the worst of us
 To mock at the faults in the best of us.
 Then let the best and the worst of us
 Extol the good in the both of us
 And hide the faults in the lot of us.
 —New York Observer.

Remember that it is not he who gives abuse or blows who affronts, but the view we take of these things as insulting. When, therefore, any one provokes you, be assured it is your own opinion that provokes you.—Epictetus.

Open the door of thy soul; let in strong, pure thoughts, which shall banish sin. They will grow and bloom with a grace divine. And their fruit shall be sweeter than that of the vine.

Open the door!

Open the door of your heart; let in sympathy sweet for stranger and kin. It will make the halls of the heart so fair That angels may enter unaware.

Open the door! —Watchman.

Some of your hurts you have cured,
 And the sharpest you still have survived;
 But what torments of grief you endured
 From evils which never arrived.
 —Selected.

September 25, 1909

The Quiet Hour.

Is It Too Late?

It is too late! Ah! nothing is too late
 Till the tired heart shall cease to palpitate.
 Cato learned Greek at 80; Sophocles
 Wrote his grand Oedipus, and Simonides
 Bore off the prize of verse from his compeers.
 When each had numbered more than four score years;
 And Theophrastus at four-score and ten,
 Had but begun his "Characters of Men."
 Chaucer, at Woodstock, with the nightingale,
 At 60 wrote the "Canterbury Tales."
 Goethe, at Weimar, toiling to the last,
 Completed "Faust" when 80 years were past.

What, then? Shall we sit idly down and say
 The night hath come; it is no longer day?
 The night has not yet come; we are not quite
 Cut off from labor by the failing light;
 Something remains for us to do and dare.
 Even the oldest trees some fruit may bear.
 For age is opportunity no less
 Than youth itself, though in another dress;
 And as the evening twilight fades away,
 The sky is filled with stars, invisible by day.
 —H. W. Longfellow.

HIS PRESENCE

IN "Science and Health with Key to the Scriptures," by Mary Baker Eddy, p. 512, we read that "Spirit is symbolized by strength, presence, and power." When Moses was called to lead the children of Israel out of Egypt he asked whom God would send with him. The answer which he received was, "My presence shall go with thee, and I will give thee rest." The Psalmist sang, "Thou wilt show us the path of life: in thy presence is fulness of joy."

Christian Science is teaching us of the nature and character of God's presence and bringing that fulness of joy which comes from a realizing sense of His nearness. It teaches us that God's presence is always with us; that wherever we are, whatever our burdens may seem to be, God's love sustains us. Love alone is the nature of the presence which never leaves us nor forsakes us. Because the spiritual presence of God is ever with us, here and now, there is nothing material or mortal with power to make or mar our happiness. Until we learn

this we shall be in cruel bondage, like the Israelites of old, ever struggling against weakness, pain, or fear, looking either backward with regret, or forward with forebodings. From the inspired writings of Mrs. Eddy Christian Scientists are learning how to apply in daily life Jesus' command, "Take no thought for the morrow." We are learning that only the present is ours and that our duty is to rightly improve each present moment, to keep ourselves busy striving to realize God's presence now. Doing this, our recollections of the past are filled with gratitude and our anticipations of the future with the loving trust which knows no sense of anxiety.

If we are God's children—His image and likeness—today, then in reality we have always been the object of His tender love, from which nothing can separate us, even though this likeness doth not yet appear. That which we really reflect can never be taken from us; otherwise we should lose our identity as God's children. This abiding consciousness of God's loving presence lifts the

burden imposed by envy, jealousy and kindred traits resulting from a belief of partiality—a belief that God has given to some of His children gifts and blessings which he has withheld from others.

As we assimilate the teachings of Christian Science we find that our sense of a limited supply in any direction is the result of a lack of understanding. It results from ignorance of the fact that supply is really spiritual, even when manifested materially to the human senses, as was the case when Jesus fed the multitude with the few loaves and fishes, thus proving God's presence then and there.

Through a careful study of the Psalms in the light thrown upon the Scriptures by our text book, we see what it meant to the sweet singer of Israel to dwell in the sacred presence of the most High. He knew that God can furnish a table in the wilderness, and every Christian Scientist is learning, perhaps slowly, but always surely, that divine Love through its ever-presence is meeting every human need." (Science and Health, p. 494.)

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the next year or two He sees that the first essential to the doing of a prosperous business in the manufacture and sale of flying machines will be the making of flying machines that are safe. The moment the public can be made to feel that it is as safe to fly as it is to ride or to sail, the flying machine taxed to their full capacity. It may take time to condition of public confidence in aeronautics, however. Weight says it will have to be brought about by they to come from that will enable them their machines? he asks, and his answer from satisfying the public curiosity will enable my brother and me to should be conserved for the development of our intention to make such use, to received from such exhibitions." Good that in line with this policy, me field conducted by the

"EVERY ONE THAT LOVETH"

ONE of the greatest sayings of John reads: "Everyone that loveth is born of God and knoweth God; for God is Love." He who would be Godlike must then see to it that Love reigns in him. Indifference, coldness, indignation and resentment are all of hate, not of Love. As a candle sends its rays impartially so the loving heart sends out comfort and cheer to all. It is the demand of Christian Science that we shall "love our enemies in all the manifestations wherein and whereby we love our friends." (Miscellaneous Writings by Mary Baker Eddy, page 11.) Too often in this matter of loving a so-called enemy we do not see that we should go farther than not to cherish illwill. To seek his good, desire his happiness, just as we desire the good and happiness of friends—this would seem to mortals almost to

son Gilder fund for the promotion of high testimonial, and that it is fitting warm words in praise of Mr. Gilder meeting where even the standing room was as the "pure gold of civic righteous-

show a lack of proper self-respect, an absence of a due sense of the other's offenses against us. But to this active love for all is plainly whither the true following of Jesus must bring us. He bade us be perfect even as our Father which is in heaven is perfect, and sets for us this standard of perfection by describing this very impartiality of the love of God, who sends his sunshine and rain on the evil and on the good alike.

It is strange how this clear characterization of God as impartial in His giving should have so escaped those who have so long reported Him to the people as a God of vengeance. While there are certain Scripture sayings which on their surface may seem to say that God sends evil, yet many more stand on the other side. John's saying is among the most important because it indicates wherein God's perfectness consists: Namely in the oneness of all His being and doing, God gives good because He has nothing else to give. He gives because He cannot withhold. If we are to reflect God's perfectness we must reach the place where we cannot give anything but good, love, truth, life, to any one. And our daily endeavor should be to see to it that we give outwardly or mentally nothing but good; to send light impartially to all alike; to know all in Love and Love alone.

As we must love impartially to reflect God, so we must love purely. It is this standard of perfection which alone enables us to know no man after the flesh. If Love is ever present, as the omnipresence of God declares, then a sense of Love does not depend on the coming or going of any human personality. If this reflection of Love is aglow within us it is constant and its rays are felt by all who come within the range of our influence. It is not turned off like a light when certain persons approach us. This would be to render ourselves in darkness. To know no man after the flesh is not then to

cease to see him in bodily presence, but so to cleanse our own sense of man that we shall not admit the reality of anything that distorts the image of God. This is to "cleanse the foul senses within" ("Miscellaneous Writings" by Mary Baker Eddy, p. 399). When the inward sense of man is pure and reflects God's image—this pure and enduring love of which we have spoken—the personalities that come to us will cease to impress themselves on us as they once did. We shall meet and seem to beholders no doubt to have the same fleshly cognizance of each other as physique which the world has, but it will not be the same. As some one has said of true friends, we meet as though we met not and part as though we parted not, because man to us is the image of God, not expressed in matter or in human personality; and yet present, too, wherever our fellow man is present. This is one of the mysteries of godliness to mortal sense, but it is plain and natural, "the eyes of your understanding being enlightened."

Indeed it must be remembered that the only thing which can enable us to carry out the teachings of Christianity is the constantly referring our thought to God. Herein is safety, for He gives us what we shall think, feel, say, do. This keeps the candle of brightness and cheer within us always alight. This enables us, as Jesus said, to judge righteous judgment. The power to analyze the thought of a wrong doer is essential to understanding and so helping him. We may, for example, see superficially a disagreeable, irritable man, whose ill temper is

vented upon us. The light of Love thrown upon his condition shows that his anger has its source in his anxiety, perhaps his sense of hard work to keep his business at a point where it will provide for his family. So we see side by side with the tares of anxiety and irritation the gentle love of home and the unselfish devotion to duty. We realize that what ails the man is not so much bad temper as his mistaken sense that he must bear his heavy burdens alone. What he needs is a knowledge of the presence of God, of God's power and willingness to care for him and for all.

Seeing that it is ignorance of God and of his happy heritage of good which makes this our brother turn the worst side of his human nature toward us changes our condemnation to pity. We long to tell him what his real business in life is—namely, to reflect the activity of divine good, God, who alone does all. And if we have the mission of healing or redemption to perform for others, then the most flourishing tares may be burned in the fervent heat of love that reflects the divine allness of Love. It was such love in its perfection which enabled Jesus to lift others out of their sickness and sin instantly, and to declare to the man sick of the palsy "thy sins be forgiven thee." The man rose and walked free from his wickedness and disease alike, because Jesus loved enough not to admit the reality of man made in the likeness of flesh, but rejoiced always in knowing that the one reality is God and man in His image and likeness.

to serve him; but here in America, where
unsettled condition, guests at restaurants a
a loss to know what will be expected fr
tips. To save any embarrassment they ma
al so that it must be satisfactory.

n will finally be put on the same footing h
r whether the opposition to it will serve
ains to be seen. But until "human natu
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never they are offered to them unless th
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taking steps to become a landlord instead
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nd with less northern bias than was the

Seeing Mexico

otent factors in the work of establish
north and the south, the English-spea
g American, is doubtless the cultivatio
y civilization not introduced from E
an soil is to be found in the glorious ve
ation from Mexico to Peru. Not tha
ded as the foundation for the edifi

April 7. 1910 Mt. S. #2

Monied at Y.M.C.A. We walk to hotel & someone 1-2-3
man who said I had said much he prized refers to his I
did not remember having seen him before

1/ Left for Boston & E. Bramhall Mich. 28. ret'd April 5. (C. S. Ho)

Normella Books sent by freight. ^{April 4. 1910 See 28/25} ^{Thurs. April 26} ^{by mail April 2^d}
See 31/26 books came 5 weeks later. ^{April Graph from said.}

To-day Eldress Catherine Allen of the Ministry arrived here from Ohio.

2/ April 8. 1910 Last night Sister Agnes De (Scott) passed away
(at No. Danialy) from earthly life.

John XIV. v. 2 "I go to prepare a place for you" It occurs to
me that this was a place in the divine purpose and work, something
to do in the plan of Salvation. Without such work heaven would
not be heaven I think.

3/ April 9. 1910. Burial of body of Agnes De to-day.
When in need that is felt. one prays for God's help, it is not always real-
ized that that same God is Father and God to others even the
enemies of the one praying. And that nearness and lovingness of
Spirit toward those others as belonging to God's family is de-
sired by the Infinite All Father.

4/ April 11. 1910 ① ⊠
The principles of Christianity are not discerned by many who have
logical power enough to perceive ⊠ reasoning, and by means of it they can
learn to have ⊠ in x^m ⊠ seeing that such ⊠ agrees with logical
results which confirm them. Many x^m ideas are ⊠ in ⊠ but not
with basic reasons sufficiently clear for many to see who
need them and could understand them if rationally explained ⊠

5/ April 12. 1910 ② ⊠
In 12 they are those of ⊠ and those of ⊠ B. They ⊠ ⊠
cont.

....Nothing great was ever achieved without enthusiasm.—Emerson.

must be those of (93) as the agent and those of B'. "What is [] and its []?" may be asked by the [] B'. find [] [] [] B'. In [] (93), as the [] [] are the [] B', must be the [] B' and [] [] (a = S).

(see Mt S. 269/198)

[] [] > [] [] (B' + [] [] + [])

(Lk 209/149)

In 1/2 = []^3 must be [] (B' and [])

224/131

[] [] > [] [] (B' + [] + [] B')

In 7/2 = []^4 > [] [] (B' + [] [])

(see 76/51)

[] [] = []^5 > [] [] (B' + [] [] [] B')

[] [] = []^6 > [] [] (B' + [] [] + [] [])

[] [] = []^7 > [] [] (B' + [] [] + [] B')

see 89/291

[] [] > [] [] ([] B' + B')

see 96/65

[] [] > [] [] [] []

6/ after (Pr) and Sine (1/5)

Matt 1x.2 "And, behold, they brought to him a man sick of the palsy, lying on a bed; and Jesus seeing their faith, said unto the sick of the palsy, Son, be of good cheer; thy sins be forgiven thee."

When men turn away from other things toward the heavenly life that takes them out of the sine which existed in those conditions, purposes, and aims which led away from heavenly life. They become disciples. Jesus saw evidence of faith in his Gospel of heavenly life so he announced the forgiveness or giving from sine, which he had caused by his life and teaching. All sin is full of aiming away from heaven and

6/cont.

Sin

5

Aiming to get heaven (which must be Christian and for all) is being sin, and getting forgiveness, "Seek first the kingdom of heaven" and all things (which sin has taken away) will be added.

7/ April. 14. 1910. I was told that Agnes Lee's last words indicated an expectation of getting stronger soon. How comfort came thus! Now she is free from mortal pain and trials. Was it not glorious to trust in better conditions till they came? If one does not expect worse things how good is death which ends all mortal ills! It is the misery of dread because of failure to trust good God that makes declining years sad. Father and Mother both lived and died in joyous appreciation of blessings even though troubled when faith at times failed.

8/ The man ^{30/25+26} who gets drunk does it because he has a false idea of the consequences that will ensue. All previous correction has failed to kill out the allurements. So when a man fights to get satisfaction from an enemy - He does not get it. His expectation was mistaken. a belief in a consequence that was not real but built on truth yet distorted with error. As when one looks at a picture in a convex or concave mirror the image is not correctly presented to the mind and so deceives. All errors, mistakes sin. Producing temptations are like allurements of distorted imaginings. True presentations correct and save from the results of these unrealities of error and false visions deceiving & troubling

6) I contd These states of Conscience in which false
 Allurements lead to distress are elements of what
 St Pauls epistle call carnal mind and what Christian
 Scientists call mortal mind - as I understand it. 258/186 also slip
 313/240-241

9/ April 17. 1910.

(a) L

See L #1

After preparation, impression and review and effects immediate
 thereof, then (a) are seen. Thus the discomfit, the presentation,
 and the questioning result in new knowledge of what L offers.
Freedom from sin, and Freedom from desire for sin, Work for heavenly
conditions, A cross, and a crown of rejoicing, Communion, faith, hope
love, peace, trials, opportunities, Prophetic visions, joy, power
Truth, and struggles with final Sanctification. These
 are (a) L and they deserve careful study and expression at length.

10/ (1/4) (a) L

When one investigates a presented L the (1/4) (a) (b) must
 be an important factor in the result. Also (1/4) B' who (a)
 must likewise be (imp). The B' who (a) needs to see that correct
 (a) is made in (b) and that B' shall (a) right, or failures to
 produce (a) and lack of (J) as to (a) will cause
 trouble.

11/ April 18. 1910 Easterly rain + wind.

(a) L

When decision to adopt the (a) (b) after (a) L there follows (a) (b) (c).
 Thus the (a) (b) (c) = (a) (b) (c) (d) (e) (f) (g) (h) (i) (j) (k) (l) (m) (n) (o) (p) (q) (r) (s) (t) (u) (v) (w) (x) (y) (z) (aa) (ab) (ac) (ad) (ae) (af) (ag) (ah) (ai) (aj) (ak) (al) (am) (an) (ao) (ap) (aq) (ar) (as) (at) (au) (av) (aw) (ax) (ay) (az) (ba) (bb) (bc) (bd) (be) (bf) (bg) (bh) (bi) (bj) (bk) (bl) (bm) (bn) (bo) (bp) (bq) (br) (bs) (bt) (bu) (bv) (bw) (bx) (by) (bz) (ca) (cb) (cc) (cd) (ce) (cf) (cg) (ch) (ci) (cj) (ck) (cl) (cm) (cn) (co) (cp) (cq) (cr) (cs) (ct) (cu) (cv) (cw) (cx) (cy) (cz) (da) (db) (dc) (dd) (de) (df) (dg) (dh) (di) (dj) (dk) (dl) (dm) (dn) (do) (dp) (dq) (dr) (ds) (dt) (du) (dv) (dw) (dx) (dy) (dz) (ea) (eb) (ec) (ed) (ee) (ef) (eg) (eh) (ei) (ej) (ek) (el) (em) (en) (eo) (ep) (eq) (er) (es) (et) (eu) (ev) (ew) (ex) (ey) (ez) (fa) (fb) (fc) (fd) (fe) (ff) (fg) (fh) (fi) (fj) (fk) (fl) (fm) (fn) (fo) (fp) (fq) (fr) (fs) (ft) (fu) (fv) (fw) (fx) (fy) (fz) (ga) (gb) (gc) (gd) (ge) (gf) (gg) (gh) (gi) (gj) (gk) (gl) (gm) (gn) (go) (gp) (gq) (gr) 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What good I see humbly I
seek to do,
And live obedient to the law,
in trust
That what will come, ^{if} must come,
shall come well.

Edwin Arnold

[]

"The basis of all health, sinlessness, and immortality is the one great fact that God is the only Mind; and this Mind must be not merely believed, but it must be understood." ("Science and Health with Key to the Scriptures," by Mary Baker Eddy, p. 339.) This statement shows clearly the great difference between Christian Science practice and all other healing methods. The understanding of the oneness and allness of divine Mind heals the sick and reforms the sinner and it is successful when all other means have failed. The grateful testimony of unnumbered thousands is proof of the truth of this statement.

If it be true that Mind, God, is the basis of all health and sinlessness, then it must be through the understanding of what Mind is that sickness is healed and sin destroyed. Health and holiness are divinely natural and when disease is healed and sin overcome it is seen that harmony of mind and body is the sole reality of existence. Mind heals both sin and disease, but does not produce them, neither do the so-called laws that make man a sinner and an invalid have their origin in divine Mind. These laws seem to be; and their existence and power continue until it is scientifically

How?

THE CARNAL MIND

demonstrated that the basis and support of these laws has no real existence.

The statement there is but one Mind and this Mind is good, creating nothing unlike itself, denies the possibility of an evil mind, but the problem of evil is not thus easily disposed of. Paul in his epistle to the Romans speaks of the carnal mind as being opposed to all that is good and yet having no consciousness of good. He is the only one of the sacred writers to make use of this term. Paul makes the carnal mind responsible for all that is unlike God and shows the necessity of overcoming this so-called mind which takes away the liberty of the sons of God. The carnal mind is not really a mind; it is a term that is used to designate that which claims or seems to take the place of mind. Paul declares that the carnal mind is not subject to the law of God, divine Mind. The law of divine Mind always produces harmony; it is not possible that the operation of divine Mind should produce discord. In reality there is no law but the law of divine Mind; and since the carnal mind, so called, is not subject to this law its supposed operations are not according to law but contrary thereto.

Christian Science teaches how to destroy the supposed reality and power of the carnal mind. This is done through the understanding of what Mind is. In Christian Science the term mortal mind is used to designate the false sense of existence that Paul called the carnal mind. God is infinite Mind and can really have no opposite. The term mortal, or carnal, mind means the supposed opposite or absence of Mind, God. The nothingness which claims to be something cannot be ignored, its falsity must be recognized and demonstrated. We speak of a counterfeit dollar but in reality there is no such thing. A dollar is not a counterfeit and there is no dollar but the genuine one. The term counterfeit dollar implies that there is something which it is claimed is a dollar and might be received as such by the ignorant. However it is not a dollar and one must take care that he is not deceived by it. Even though it passes from hand to hand it is not a dollar, it is only a semblance.

We speak of the mistakes of mathematics and the discords of music, but there are no mistakes in the one nor discords in the other. The mistakes which ignorance makes in the effort to apply the basic law of numbers to the solution of some problem is no part of mathematics and there is no thought of ascribing to such mistakes either reality or power. The discords resulting from either ignorance or inability are no part of music. These discords are never thought or spoken of as realities, but as unrealities which are to be gotten rid of through a right apprehension of music and musical harmony. And so in Christian Science we speak of the carnal, or mortal, mind in the same sense that we speak of a counterfeit dollar or the mistakes of mathematics and the discords of music. It means that which has no real existence

even though to ignorance it seems to be real and have power. Ignorance does not emanate from Mind; it has no quality or consciousness of true being. It only seems to itself to be, and when understanding is gained, ignorance and all that it seems to be and do disappears.

Christian Science teaches that all sin, disease, suffering, discord of every kind and character, even death itself, is the manifestation of the carnal or mortal mind. They are the effects of that mind which is not subject to the law of God. It is a truth universally accepted that divine Mind is never the source or origin of sin and that sin never expresses the will of God, but it is not generally understood that disease, suffering and death are no more the expressions of God's will than is sin. Christian Science renders unto God the things that are God's and unto the carnal mind all that belongs thereto. It succeeds in healing the sick and reforming the sinner because it is able to distinguish between that which is real and that which only seems to be. Suppose there was one who believed it was God's will for him to continue in his evil ways and that in some way he was working out the purpose of good by so doing, how much faith could such a person have in God's power or willingness to save him from sin? Not any. The Christian would say his lack of faith was due to his ignorance of God and His love for humanity. His position would be false no matter how honest he was in his conviction and nothing but the error of his own thought would be responsible for his

bondage to sin. For the same reason, and for no other, many are in bondage to disease and suffering who might be free physically as they are free morally if they had the same faith in God's power to heal sickness as to save from sin.

When it is seen that the carnal mind is alone responsible for all physical and moral inharmony and that these evils are never brought about by the operation of divine law and are never the manifestation of God's will, human faith in God's love and power to help grows stronger, and the sick, as well as the truly repentant sinner, turns as naturally to God in the time of need as the flower turns to the light. No law of God makes man a sinner; no law of God makes man sick. The truth is dawning upon human consciousness that sin and sickness have even the appearance of reality only to the carnal mind.

It is also becoming understood that this so-called mind is not Mind and possesses not a single quality or characteristic of Mind. It is to be met and mastered on the basis of its falsity or unreality. All who understand even a little of Christian Science have learned from experience that both sin and disease are more readily overcome when it is understood that they are the work of the carnal mind, which has in reality neither intelligence nor power. The scriptural teaching that God creates all that is real and that which He did not create has no real existence is scientific and it is possible for all to understand and demonstrate this truth which makes men free.

The President's Call for Action

and spokesmen for
stent in declarations
ation is being put
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is reasonable hope.

ident is dropping some of the bills that he
The corporation bill has been laid aside.
ill is now to be withdrawn. There is reason
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of the House a month ago, that beyond the
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will be fulfilled.

at the President is now "talking plainly" to
d it is also understood that they promise
ertheless, the impression is gaining ground
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th Mr. Taft's program at present, and some
n to defend this course on the ground that
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and vigorous enforcement of the laws we

properly be called a revolution in Nicaragua;
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HE announcement was made a few days ago

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From Day to Day. GIVE THANKS.

For wider sway and vaster power,
For courage high when dark clouds lower,
For heroes great, who proudly died,
And thus the old flag glorified,
For faith to follow duty's star,
For all we have and all we are.
We lift our hearts, O God, to Thee,
Author and end of liberty!

For obstacles placed in our path,
For flashes of Thy righteous wrath,
For chastisement because of sin,
For foes without and fears within,
We humbly praise Thy mighty name,
Who canst alone foul passions tame!
Free, equal loving all mankind,
Submissive to Thy kingly mind,
Touched by the wail of misery,
Proud for Thy suffering sons to die,
We ask that we may ever be
Clothed with a true humility!

Ah, what are wealth and pomp and pride—
Thou Father of the Crucified—

But snares to self-sufficient souls,
Whose only aims are earthly goals!
Our boundless acres, wealth untold,
Our smiling prairies, hills of gold,
Our commerce whitening ev'ry sea—
All these, O God, are gifts from Thee!

For them we praise Thee—and we pray,
On this our land's Thanksgiving day,
That we may use them for the good
Of all who claim Thy Fatherhood!
O keep us humble, true to Truth,
Filled with the innocence of youth!
May we ne'er trust in fleshly arm
To save this land of Thine from harm!

'Tis righteousness alone is great—
Make this the glory of our State!
To do Thy will—be this our aim,
O Thou who in the bush aflame
Revealed Thyself to Moses' sight
On mighty Horeb's God-crowned height!
To-day we bow before Thy throne,
In fear of Thee—and Thee alone!

—Louis Howland.

Rural New Yorker

d that New York's shipping
eater advance had the facilit
on them. The city has quite
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projects is a vast terminal sys
ave to be made for the handling
the barge canal is completed.
New York's progress, and th
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1909, an increase of 112 per
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\$8,875,000 to \$27,333,000, and those
to \$145,000,000.

owing is somewhat clouded by the f
sels in our prosperous ports carry
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ne value of \$2,387,263,073 were b
f a value of only \$233,017,440—les
s. Uncle Sam ought to have more!

ficult problem of how to get from
ation seems likely to be solved. I
er the difficulty by tunneling under



SELF-CONTROL has always been the ideal of every aspiring mortal. The scattering of one's abilities in ill-will, in hasty judgment, in fear or rage or impatience, in yielding to appetites or in submitting to the rule of any temptation whatsoever, is looked upon as deplorable by all who strive for right; and all ethical teaching and religious training urge at all times the control of self. Nothing outside of the correct interpretation of Christ Jesus' teaching, however, can lead to the right government of self. Christian Science so reveals all true control as resident in divine Mind that it explains Jesus' power over sin and sickness and death. Of himself he could do nothing, he said. But the Father who worked with him could do all things. Jesus taught, really, the helplessness of mortals and their inability to control anything rightly; and in the same moment he demonstrated to them the power of God to govern all things for good. His destruction of evil and all its works came about because in his wilderness hour he himself laid down all human will and human methods and sought to know only the Father's business. There remained no business of his own, no will or purpose or mind of his own, no desire to control by or for himself any person or any thing. He did not cast out his personal temptations by any human effort, but by a resort to his "oneness" with the Father. Whatever the Father has, he declared, he "sheweth" unto the Son, for "the Father loveth the son." "The son can do nothing of himself," he reiterates, "but what he seeth the Father do." And he sums his ability to hear and to judge justly "because I seek not mine own will, but the will of the Father which hath sent me." A mighty lesson this against the twentieth century attempts to cast out evil by means of the human mind! The difference between destroying sin and disease through reflecting "the Father's" thinking, and the attempt to remove it through training the carnal mind to control by its own effort its own sin and disease, is the exact difference between truth and error. When mortals substitute for material remedies modes of human thinking; when they try to develop will power or suggestion; when they train and exercise the carnal mind and strive to apply it to the control of themselves, to the destruction of sin, or to the healing of disease, they are only experimenting further with the intricacies of this so-called mind and must in the end surrender it all in order to find the divine Mind which Jesus lovingly called "the Father." Christian Science reveals the truth about God, the one divine Mind, shows His relationship to His creation, His ever-presence that cares for His creation, His all-wisdom which knows the needs of it, His all-power which can enforce the right of it to life and health and happiness. The relationship of creation to creator is as

clear to the student of Christian Science as is to the astronomer the relationship of light to the sun. In this spiritual understanding the human, or carnal, habits of thought begin to disappear, and with them their ills and evils. In this way Christian Science controls evil and heals disease, and must in its course eventually sweep away even the human inventions and methods devised to counteract human woe. Christian Science makes plain that only as men and women allow the same divine Mind which ruled Christ Jesus to rule them to enter their thoughts and govern all their motives, impulses and acts, can they hope to find self controlled and its temptations and sorrows abated. And those who are walking in the way of Christian Science can already testify, even with their present meager understanding of the Infinite, that blessing attends them and that they are less and less afflicted by a "self" that needs subduing.

What is this self, may we ask, that must be controlled in order to be bearable? Can anything that is so altogether undesirable when it breaks restraint be, in its own nature, good? Surely it is a law-breaker, else it would not need such constant check upon it. Why, then, expect to find ways within itself to control itself? It is only trained by human culture to keep the peace, and under heavy stress forgets its training. The only true self-control is the destruction of false self, and this comes about only as the Mind which governed

Christ Jesus displaces the mind of self. Peace and healing attend knowing God, and, happily, the way to know God aright, and to cease knowing so intimately and so indulgently the demands of self, is at hand through Christian Science.

The passing theologies of the ages are somewhat responsible for the agnostic tendencies to find control in the realm of personal intellect rather than in God; for their concepts of God have been very frequently mental pictures of a far-away person who could not be reached by them in their hours of distress. Naturally, under such teachings men looked for control in themselves, and pride has taken pleasure, with many thinkers, in getting on without appeal to such a God. Christian Science redeems this situation by unfolding a true view of God; showing Him to be everywhere present as Mind, and this Mind entirely good, entirely wise, entirely loving. To know God thus quickens the desire to find thought "at one" with Him, that we too may say that what we see the Father do we do also. To Christian Science and to its discoverer, Mrs. Eddy, the world owes great gratitude to which it will sometime fully awaken. For in the teaching of Christian Science we find divine Mind alone to be the only controlling power, and in yielding to its law we lose the sense of human attempts at control in the abiding and abounding satisfaction of knowing and demonstrating, so far as we can, the government of God.

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attainments and good performance. What effect such a sight can have on an oriental people, especially one of great pride and very conservative tendencies, is best left to the imagination.

Yet the cry has been much raised of late that we must do our share in the east and that Americans must have their part of eastern commerce. This is praiseworthy in every way, but how can it be brought about except by doing the work with the best tools and in the best way, when today the two most painstaking nations in the world, Germany and Japan, are doing everything in their power to establish themselves financially in China? This being so, it scarcely is to be believed that the sale of American goods is entrusted to foreigners in the Chinese cities. There is a certain ingenuous quality in such a proceeding that must command our respectful attention. We have no German departmental clerks at Washington in the state department, we have no foreign representatives at the deliberations of our cabinet, yet either would be about as wise as what our American commercial houses do in China. When we sell a foreign community half a dozen alarm clocks, we establish personal relations with each person that hears their stroke; when a corporation with which we have nothing to do loans by deputy some millions to a corporation that is virtually an abstraction to the people of the country where it is situated, relations, to be sure, are established, but are nevertheless, save to a very few, again but abstractions. A loan like this is of great importance; it must create diplomatic possibilities and international relations, but no matter how great it may be it can never do the work of continual trading between the individuals of two nations.

To foster such a state of things and to watch every development and growing need of China, we must have a body of men that are certain of their office without fear of removal, trained in the language and well accustomed to diplomatic usages and the rules of commerce. If we, for the sake of little policies at home and for fear for personal interests, are unwilling to maintain such a body to help our merchants and our bankers, we shall come very near to being ridiculous in the world's eyes as proclaiming the raw pride of inexperience.

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Hence $\text{imp} \text{ T } \text{ii} \text{ A } \text{A} \frac{1}{S}$. All the differences of creeds, of Christians come from differences of these } ii . Also the resultant differences of } $\text{A} \text{A} \text{ } \text{J} \text{ } \text{J}$ come from this } J . The nearer $\text{S} \text{B}'$ comes to $\text{A} \text{A} \frac{1}{S}$ the better will be the approach to $\infty \text{ S}$. It requires Ti to get $\text{S} \text{B}'$. The $\text{A} \text{A} \text{ } \text{J}$ of such S depends on ii already mentioned here in ii . These should be careful $\text{T} \text{A} \text{A}$ from $\text{J} \text{A}$. Also the } $\text{E} \text{S}$ as seen in (a) S (9.2.10/p. 6) should be kept in mind. Furthermore it is desirable to consider the progress towards $\infty \text{ S}$ as advances are made.

12/ April 19. 1910 17/ii (a) S Saw first dandelion blooms to-day at son of office, spring dawning.
 The B' must (a) according to $\text{A} \text{A}$. To do this requires $\text{(A} + \text{H} + \text{S})$ of A on part of B' , also $\text{R} \text{S} \text{A}$, and aid of A . This requires discipline, grace, communion.

13/ Inhibition = $\phi^{-1} \text{Lub} = \text{E} \text{L} \text{A} \text{S}$ in $\frac{2}{12} \text{C}$.

14/ April 20. 1910. S begins in recognition of the $\text{T} \text{E} \text{V} \text{A}$ and $\text{A} \text{A}$ to follow A as the $\text{T} \text{A} \text{S}$ for $\infty \text{ S} \text{B}'$, and this includes not only $+\text{A}$ but also $-\text{A}$ as in 13/above . This determination of S must precede the $\text{S} \text{S}$ when the above S is announced publicly as the $\text{A} \text{A} \text{ } \text{B}'$. Quarantine removed to-day ^{see #1. 30/227} ^{April 20} such 4 47 days

15/ April 21. 1910. S see XVII. 7/83 .

As the method of Jesus in Salvation of Men appears now to me. It presents the things with which he has to operate, the action and the result obtained. The action is what exhibits his plan of

cont.

18 15/cnt



operation. He taught truths, He worked wonders, He also offered his life as a sacrifice. These operations required knowledge, power, Love. This was wisdom, and He had all of it to perfection and so, manifested the Father. We following him need to learn, to work and to love. See 62/

16/

$$\frac{3}{a} \square \otimes \$ = \textcircled{K} + \textcircled{L} + \textcircled{S} \dots \dots \textcircled{P}$$

Each 1/3 of (P) must be (K) and (L) in the light of 15/ above. See 62/

17/ April 22. 1910.



Intellectually \$ must be in (K) to (L) either as (K) in (L) or as a (P). The Sensitive embodiment and application of \$ must be in work in accord with the (L). Spiritually these lessons of \$ must foster (L) and cause endeavours which require (att) + (des) and (S) (E) which together form 3/4 of a (S) (Sacrifice) = P' (See).

18/ 10 PM. Matt xvi. 11. "How is it that ye do not understand, that I spake it not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees?" This and many other passages show that Jesus did not always make his disciples understand by his speech without subsequent further explanations. Is it then cont.

18/ cont Strange that we sometimes have difficulty with translators 19
of the original writings made after His death? We need the assistance
and illumination of the Holy Spirit to understand Christian doctrines.

19/ April 23, 1910 10 \$

The Gospel of the Kingdom of Heaven embodies many valuable principles
essential to spiritual freedom. To avoid a life in sin which prevents heavenly
joys there ^(a) must be some substitute which shall take the place of sin and
this must work against sin. The heavenly spiritual life is the logical ^(b) ne-
cessity for this. ^(c) For ^(d) when we work for the good it is against what
offends good. The conditions needed for providing the joys of heavenly satisfactory
life, may be seen when sought for and they will doubtless correspond with
those conditions which the Lord Jesus Christ provided in the Gospel way.
The needed conditions must include ^(e) threefold harmony with respect to
God, Man and Self. Each of these requires essential elements to
be noted in order to prove the wisdom of Christian doctrines & methods.

20/ 10 \$

Here we put into practical experience the truths of the
Gospel of Jesus Christ our Lord as he practised them for
our salvation from lack of harmony with the God of the Universe,
with our fellows and with our own selves.

21/ April 25, 1910. Yesterday He I went to church. For Harriet
it was 1st time since Christmas; for me 1st since quarantine.

Rev. Dr. Hyde of White Plains + Corrine's cousin Salswood were present.
Dr. H. spoke on non-sectarian & real Christianity & for 2 hours or so.

Note G's over parallels in H's #1. + see what in each is "like" the kingdom
of heaven.

20 22/

Sac Q L (see 17/ for ϕ)

The Sac L differs from Pa (see 29/19) as (M) differs from (S) in $15/18$ for the Pa in $15/18$ are incidental and the Sac is in Pa the (Si) + (Li) work of T. Herein is a T that we need to have a (Si) + (Li) work as Sac and it should be (A.M.D.G.) in support and promotion of (11.9/24).

23/

(11.9/24)

(See H. St. #1. inserted leaf at p. 3 in back)
(See also Item 96/123 of...)
(See also Item 58/93 of...)

[I]

Par ($= \phi$ - Parable)

Although the text in Matt XIII. 3-23 of the Parable of the Sower does not say it is a likeness to the Kingdom of Heaven, yet it becomes evident in study that the only successful sowing is where the S is aroused and dominates. Therefore a condition for heaven is T that requires devotion to exclusion of other things and a sincere T and Do for (11.9/24). This corresponds and agrees with Pa.

II Parable of the Tares (See H. St. #1 33/51) Matt XIII 24-30

Here we find T that heavenly life must come through the C of that which is not heavenly.

III Parable of Mustard Seed (See H. St. #1 24/34 + 157/241) Matt XIII 31-33

Heavenly life is progressive increasing in amount and development of C.

IV Seaven in Meal (See H. St. #1 25/34 + 157/241) Matt XIII 33
"Lv. 103/82"

Heavenly life develops a spirituality which begins in a little way goes on till the whole character is perfected through T + T + T

V Hidden Treasure Matt XIII, 44 The heavenly is not only just above all else - which will be given up for it if need be, but more

7 (Par) a. o. Parables)

V cont. Matt ~~XII~~ 144

the fact that the treasure was hidden till the field was bought & that it is at first kept for the individual's own benefit at first this heavenly life ^{is attempted also} We do not attempt to help others till we have found out that we must do so to get joy ourselves. It is safe therefore to assert that whosoever is not helping others or trying to do so is not enjoying heavenly conditions of life. Such a one is like him that hid the treasure before the purchase of the field.

Note The laws of heavenly life are like the beatitudes, laws of happiness laws of spiritual harmony.

VI The Pearl of Great Price

April 28, 1910
Matt. XIII 45 & 46

It went to Pittsfield yesterday April 27; with Amelia & Ferdinand. Pearls are formed

See H. S. # 1 - 2736

by the exudation of a hardening fluid which protects from foreign hard irritating substance. Heavenly life develops as a pearl of great price. It is worth all one gives for it. And it grows by overcoming the foreign and irritating thing sin which we have to contend with in our outer shell or material life. We must cover it a part of sight and harden ourselves to its appeals to our consciences till it no longer affects us. Then heavenly peace will be ours and we will be free to do our good work in the world. In heavenly life all evil is overcome and its development is in accordance with our power to overcome by that good in ourselves the evil by which we are attacked. Overcome evil with good this brings heaven - and heaven grows and continues by such acts. Heaven is blessing and doing good, and will increase as we gain power by so doing. (See (P) 37/31)

Par

VII The Net Cast into the Sea Matt. X. 111-47, 49 See H. St. #1. 28/36+37

As the heavenly life is reached there is an elimination of sin and all spiritual inharmonies. Hence heavenly living is a continuous improvement of harmonies of spirit. More and more agreeable relations with God, with fellows and in one's own self.

VII' The Good Householder Matt. XIII 51+52 See H. St. #1. 29/37.

April 29, 1950

Heavenly life does not exclude old or new things but taketh both when needed. It saves good old things and good new ones being conservative of good but radically ready to adopt new good progressively.

VIII Householder Hiring Laborers H. St. #1 30/38-47, Matt. XX-1-16

The Kingdom of Heavenly Life supplies the needs of all, and demands the labor of all. And all agree thereto working content to help all even those who do less or need more.

IX The Wedding Garment Matt. XXII-1-14 H. St. #1. 31/48+49.

Revelation III 4. & XVI. 15 Revelation Bible Helps p. 92. "Symbolical Language of Scripture" "Garments meaning Character for holiness". If one has not right character for holiness there can be no heavenly life. "Sanctified affections" is implied in holiness according to Noah Webster.

24/ To have joy and heavenly life one must be interested in something or other. Not to care for anything could not be joyous. But to be interested implies to have desires with regard to it which we are interested, if the interest be of considerable amount. To desire one must look forward to a result desired. Cont.

24/cont.

(119)
24
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Written after Contemplating
in $\sqrt{x} \triangle \dots = \sqrt{\text{Par} \triangle}$

23

None Spirituality is essential to heavenly life, as Spirituality looks forward and Consciousness cannot look forward except it be Spiritual.

But Spirituality to be joyous must look forward to a desirable thing that is lasting and perpetual and good. Such conscious Spirituality is holy and is being sanctified or perfected in some degree. Such interested Spirituality is active in service of the beloved and hence heavenly life has interested service doing good actively for blessings and for progress in eternal welfare.

25/

(119)
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In an article "Comets & Their Mysteries" (Cosmopolitan Nov. 1907) we are told that dust particles travel under certain electrical excitations at a speed of 865000 miles in less than four minutes. Thus the intense activity of the Controlling Power of the Universe is demonstrated.

This activity is for the best good. Our lives and welfare are kept by it. The great and Infinite Goodness that stirs to serve us, thus is that of "Our Father who art in heaven". We ought to love and serve such a God if we would appreciate our Best Friend.

26/

(119)
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see 23/opp.

April 30, 1910

X The Ten Virgins Matt XXV. 1-13 H. St. #1 37/58 sq. & 40/60 sq.

Readiness by reason of definite preparation is a requirement for heavenly life. The 3 parables of Matt. XXV (all in 5 s.) are each convincing cont.

24 26/cont

(114)
27

X cont. as to the need of Par correct content for harmonious consequences to be obtained thereby. The providing of oil by the wise virgins - The proper use of talents in the following parable and the true ways of acting to one's neighbors are seen in the final parable of the chapter. The 1st (oil) is in [5] [1] by [1] + [1]. The 2^d. is in [5] [9] [10] B' and the 3^d. in [5] [8] B and [9] B. Thus (3/2) Par Matt XXVI { 14 = Subject B' }
{ 10 = XJB }
{ 9 = 9. } (B)

Careful study of particulars in each of the 3 parables here noted is decidedly J.

27/ April May 2, 1910. To-day I planted 6 cherry trees & 6 currant bushes

(Cons)

The sensuous Consciousness calls us away from the lessons of the past as experienced, and away from the ideals of the future as spiritually discerned. Yet it also suggests associated lessons and perfections as "the glory of God" suggested by the heavens. The intellectual Consciousness is unable to logically explain from experiential knowledge the wonders of life and being. But it does aid in understanding nature and God as far as we may go.

The Spiritual Consciousness is hampered by our weakness of faith our innate lack of spirituality, of the true Christian faith, and our dense ignorance of the things of God. Yet it is a progress that we are making toward salvation and God's Kingdom because of the Holy Spirit and Christ, unto

27/cont

△ (Cous)

25

Aid. He leadeth us "in the paths of righteousness" and restoreth our souls. Our own evolution, aided by the Divine Grace of God, could not possibly uplift us to the true way to a perfect life. God has put into our Constitution physical and spiritual and intellectual the necessary instrumentality on which He operates - even as the musician evolves harmony from the musical instrument. In us is a development going on not like a dead machine but like a growing plant through which the breezes play tunes. Inasmuch as we become better developed in so much can ^{God} play better music. But we cannot develop except according to our private Natures and the Divine influence ^{through} modifying that Nature.

28/ May 4. 1910 See 1/1-2-3 My books reported at W. Pittsfield to-day - first I have heard of them since April 4. 1910. H. went to Pittsfield to-day again about her teeth.

29/ May 5. 1910. ^(walked both ways) I went to Sch. Spr. for G. Turner for Robert. ^(see High BK - p. 10th bound)
 All our ^(Cous) ^(Cous) according to ^(Kant) So all ^(Cous) are ^(Cous) as Sensational ^(Cous) and I¹ ^(Cous) as ^(Cous) of I¹ ^(Cous) and S¹ ^(Cous) as ^(Cous) S¹ ^(Cous) - This ^(Cous) applies also to ^(Cous) ^(Cous).
 all ^(Cous) is ^(Cous) of health and normal ^(Cous); I¹ ^(Cous) is ^(Cous) of ^(Cous) and normal ^(Cous); S¹ ^(Cous) is ^(Cous) of ^(Cous) and normal ^(Cous).
 The Normal ^(Cous) are favorable to the corresponding normal ^(Cous) or ^(Cous), I¹, S¹ ^(Cous). This ^(Cous) ^(Cous) was I in walk to Sch. Spr. seeing the S¹ ^(Cous) which were around by the beauty of Nature in brooks, trees, hills, clouds, birds, flowers etc - and the music of all these that have music + even Nature is made by the Divine Father to ^(Cous) with our ^(Cous) needs in many ways which were I.

24 26 30 / May 6. 1910

(9)

32° F and frost here this am. 5:30

X God governs all for divine purposes. We may try to adapt our work to his plan if so desirable. Our aims will be towards our ideals. If these ideals of ours be in harmony with God's plan we must be successful and enjoy the results. If our ideals be out of harmony with God's plan we will fail and be disappointed with the results of our acts. These ideals that lead to disappointment are not true representations of any thing in existence but are distorted views of things. (p. 546). In the article inserted "Serving God" from "Christian Science Monitor" (2^d col. of it) mention is made of "discords of material existence, sin, sickness and death." These things appear to be facts but they do not actually exist as real but are our false ideas of God's harmonies. All things are blessings from God. Whatever appears different from such blessings are not real appearances of facts but false appearances of them and the realities are not seen truly in them. The same X (Sci) / gives explanation of "Adiospermis"

31 / May 9. 1910.

my books here to day see'. rec 5 weeks abstracted

General ⊕ are derived from concepts taken from Concrete ⊕. Thus in (H. St. #2) we SF ⊕ ⊕ ¹²/_a in the ⊕ (Pm) ¹²/₁₄. By this / we may SF S(H) by A and in Concrete ⊕ of M(H) or of special (des) that are gratified. All ⊕ under ⊕ are Hⁿ but we do not enjoy all. Then we may learn to enjoy special things. The invention of wireless telegraphy is useful and enjoyable because it satisfies (des) / B. So in many cases will we see ⊕ S(H).

SERVING GOD

A HELPFUL reminder of man's life purpose and life work is found in the concise and uplifting statement, "God first." This in the heart of man would transform human living and make earth a place to be desired. "God first" in the life of one man is enough to readjust a neighborhood or a community, or even a nation if his influence or authority be sufficiently farreaching. And if such single service to God could become widespread and universal, salvation would be no longer an unsolved problem.

The ordinary mortal enters upon his existence with his own desires first in his thought; and the course of his education and experience very generally continue to keep his interest centered upon the success, the happiness, the welfare of himself. As he goes on he broadens his interests to include the welfare of his immediate circle—those whom he calls relatives and friends; and he often for-

gets himself in his devotion to these few. But the broader service to all mankind demands a spirit of altruism greater than the unselfishness toward family and friends, and nothing less than serving God first can so unself the human mind. The struggle for success at the expense of a fellowman; the pleasing of one's self at a cost to others; the indulgence of sins which bring heartaches to others; the ambitions and schemes which defraud others; the enterprises which endanger the God-given rights of others; all these things bear witness to the self-interest of the race. And only by patient striving to find the will of God and to serve first this law of heaven will the woes of earth cease.

Christian Science has entered the world that mortals may better be able to make "God first;" and through the clearer understanding of God which its teaching furnishes men gradually grow to be more spontaneous and instantaneous in their dependence upon God. Christian Science declares that because God is the source or origin of all creation, and because He is the governing power which upholds and cares for all that exists He is in the highest analysis of the word—Principle. It declares further that because God is Principle He is not the author of anything at variance with Himself, and therefore the discords of material experience, sin, sickness and death, have no origin in Him and no rightful existence. As Principle God enters into the minutiae of human living to keep it rightly governed, and as mortals grow to understand Him in this way they conform more and more to this right government. Christian Scientists do not pray to a God who may grant or withhold blessing at His pleasure; they worship and rely upon a God whose mercy is unailing and whose living, loving law of good enters every instant of human experience, if experience be open to it, to cleanse and enoble and uplift.

Keeping God first in his thoughts means to the Christian Scientist keeping Principle first; keeping righteousness first; keeping the perfect ideal always with him and conforming to it at

any cost. And whereas religion may in the past have meant to him a Sunday observance, it becomes under the new order a something vital and compelling that must be worked out in every detail of his business and social and home life. Outward worship does not serve God, nor does an intellectual knowledge of God's demands constitute any form of service. Genuine goodness alone fulfills the law of divine Love, and this goodness must be elevated to spiritual understanding before it can serve God unfliningly and acceptably.

Mrs. Eddy has written in her book "Miscellaneous Writings," page 289: "What is evil? It is a suppositional absence of good. From a human standpoint of good, mortals must first choose between evils, and of two evils choose the less; and at present the application of scientific rules to human life seems to rest on this basis." Mortals, then, who are honest with themselves and are consciously choosing the lesser evil in passing experience, are to that extent making God first. If thought is self-deceived, it may not be always easy to see the lesser evil in any given situation; but Christian Science so stimulates the honest analysis of motive in the heart of its every sincere student that righteous intuition quickens, and the choice of the lesser evil becomes to him more spontaneous and more frequent. Constantly to choose that which will best please God, manifest God, and glorify God on the earth, may mean a continuous denial of self, but it is true service, and from it springs healing and peace.

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purely material viewpoint. Everything that Kansas raises is in demand, and everything that Kansas raises commands a high price. This condition, moreover, is not new. It has existed in Kansas since 1896, when everything she raised was too low. In the last thirteen years Kansas has lifted her mortgages, repaired her fences, enlarged her barns, rebuilt and refurnished her homes, put in the latest and best agricultural machinery, sent her sons to Harvard and Yale and Dartmouth and her daughters to Bryn Mawr and Smith and Vassar, bought antiques, oil paintings, oriental rugs and automobiles, invested in gilt-edged securities and actually lent money to Wall street.

Does all this cause Kansas to retire within herself and become coldly exclusive? Does all this lead Kansas to decline to be moved by or sympathetic toward those political and social movements that are stirring her sister states? Not at all. Kansas in some respects—to a certain extent—may be said to be in the very van of the fight. In politics she is, with limitations, insurgent; in economics she favors the suppression of some of the trusts. But, apparently, she is not complaining of the high prices of things to eat.

Governors for a Saner Fourth

THE enlistment of Governor Draper of Massachusetts and the chief executives of eight other states in the crusade against unnecessary noise in the celebration of Independence day is indication of the earnestness of the movement for a quieter and more appropriate observance of July. The Civic Club of [redacted] forming a national committee of governors of the various states on the question of abolishing the use of fireworks except for [redacted]. Under the prevailing custom, the day is worse than [redacted] flee the city in order to get away from the noise. For [redacted] of damage it might be turned into a day of delight.

The date of our national holiday is months ahead too early to begin our plans if there is to be a rational method. What we should do now is to prepare a substitute to take the place of the old. At the same time that we

of the past, we must be able to prepare a new one is to be effected. The day offers an opportunity for people who flock to our flag in pursuit of pleasure that it be a joyous festival, not a wasteful one with competitions, picture shows, picnics and fireworks. Even lectures can be introduced as a more desirable than mere noise. Let us have a more patriotic play, and not so much senseless

Flourishes



[Handwritten notes and signatures on the right margin, including names like 'M', 'W', 'S', 'I', 'C', 'L', '9', '3', 'L', 'C']

If one desires to solve a problem as in Elementary Geom^t. the law of the cases under which it comes must be followed. Thus if we desire to divide a right angle into thirds, each angle of the three being 30° . one may describe an equilateral triangle on one side of the right angle with the vertex at the vertex of the right angle. Then bisect the angle of the equilateral triangle at the vertex of the right angle. Thus: . Now to solve a problem in \square there must be a like application of \ominus . As for example find $\left(\frac{3}{2}\right)$ (Mus) (as foll. P.D. at Bel. Sem. when 5ⁿ (E) (Mus) was sec^d by him. (See paper on Sciⁿ (S) Moral (Ch) in 1947) In this problem of $\frac{3}{2}$ (Mus) The 11ⁿ (E) + 1ⁿ (E) + 5ⁿ (E) were separately pointed out. and understood and the 1ⁿ 5ⁿ (E) (Mus) became clear to \square (P.D.) Now all cases of 5ⁿ (H) may be understood as problems in \square (see), and they must be solved according to their nature and \square (see) General \ominus will later be seen as in $\left(\frac{12}{2}\right)$ through \square + (Pra) till more clearly the \square / $\left(\frac{12}{2}\right)$ were understood and \square in statements. So in Caps Bk \square of "Tripartite Analysis". Get problems like that of \square (see mt 2. 66/45) and note that \square / \square are there used. and \square those \square / particularly. Work more on this \square !

II (Par) (Tare) (See H. St. 33/52)

In the parable of "The Sower" as given in Mark IV-11+12 is a curious statement that seems to suggest that in the

24 28 33/cont.

II (Par) (Tares) See # 51 33/52

parable of the "Tares" where the seed of the "Children of the wicked one" (Matt X. 11, 29 & 38) is insisted by Mark IV. 11. "And he said unto them, Unto you it is given to know the mystery of the kingdom of God; but unto them that are without, all these things are done in parables."

13 "That seeing they may see, and not perceive, and hearing they may hear, and not understand; lest at any time they should be converted, and their sins should be forgiven them." It looks as though they were not expected or intended to lose their sins at that time, for then the lesson of sin would be lost on the others who could see and hear aright. *Also appears that this delay appears correct solution*

Help me O Jesus to know thy truth properly. ↓

34) The plan to develop man spiritually appears to require the gradual advancement from lower spiritual planes to higher. Hence some must be lower than others at any time - as they begin advancing at different times and in different ways and surroundings. Thus the tares - and to teach those who are higher we must teach in parables or these tares would fail to give their lesson to their higher neighbors. In like manner the farmer this spring hoped that fruit buds would be kept cool till frost was past so if warm they would open and get nipped. Thus the tares are kept from getting opened up to the higher life for a wise purpose in the general plan of salvation of these are right thoughts I pray the Lord God enlighten me.

35 / May 16. 1910 29

THE PRESS AND ITS POWER

WENDELL PHILLIPS GIVES HIS VIEWS ON THE SUBJECT.

WHAT IT WAS, WHAT IT IS, AND WHAT IT WILL BE—HIS OPINION OF EDITORS IN GENERAL—THE PRESS OMNIPOTENT, IRRESPONSIBLE, AND DANGEROUS.

An audience of perhaps 2,000 persons assembled at Steinway Hall last evening to listen to an address by Mr. Wendell Phillips, entitled "The Press—Its Power for Good and for Evil." When Mr. Phillips's well-known figure appeared upon the platform the audience applauded, and when he came forward to speak, after being presented, the applause was renewed. The oration was a Phillippic against the press, delivered in the usual characteristic, vigorous style of the speaker. He said he had been invited to speak of the press—its power for good and for evil. It was a fitting topic just here in New-York, a great City, distinguished for its permanent ability, marvelous enterprise, lavish expenditure, rare strength, and, generally speaking, its high character. No city in the world had such noble papers as New-York, and none such infamous ones. [Applause.] It was here, if anywhere, that man could judge, of the nature of the great press of modern civilization. Its growth had been sudden, like a gourd in the night. It was the product, one might say, of the last 50 years. It hardly went behind that date. It had elevated itself over and around us in such magnificent proportions that, although one could possibly measure its dimensions, it would be very difficult indeed, to analyze fully its qualities; and it would be almost impossible to predict what would finally be its great results. It was too early in this great social revolution—this introduction into the affairs of the Government and capital and education of the masses—to judge of the effect of another great force, the press. What would be its future, and how it would finally affect the great interests of civilization, no man could pretend now to tell. No man doubted, or could doubt for a moment, its almost omnipotence. There were careful authorities which estimated that 15,000,000 of newspapers and books, the products of the press, were daily flooded before the eyes of the people of the world. It would not be a large calculation to say that there were from 20,000,000 to 25,000,000 human beings who were daily and hourly subjected to the government of this great power. When one stopped to contemplate it, it seemed as if there could be no limit to such an omnipotence. Remember human nature, he exclaimed. Remember the constant repetition, day after day, from one point of view or another, of an assertion until in time, it becomes almost impossible for the human mind to reject it. There was such an indestructible faith binding humanity together, there was such an indestructible confidence in the human voice and the human countenance, that if men constantly and in great numbers repeat an assertion, it requires a capacity such as is rarely found, and an independence almost never granted to a human being, and a persistent obstinacy of conviction rarely ever granted to one person, to affirm his solitary belief against such odds. When they came to think of the press, with its 15,000,000 agents, dropping an idea into 15,000,000 minds at once, and following it up the next day, and surveying it from every point, illustrating it by anecdote and history, surveying it with logic or with sarcasm, making fun of it, making it personal, making it ethical, making it abstract, putting every pos-

sible form to it, adding to it every possible attraction for 100 successive days, and they could see how resistance to the ordinary resistance of human nature must be such a power.

He remembered a cousin of his who was a bitter Federalist, when, in the fierce conflict after the war of 1812, a Democrat and a Whig would hardly walk on the same side of the street, who subscribed, on the first day of January for a Democratic paper for the fun of it. He thought that at his breakfast he might be tickled with the absurdity of what it said. On the 4th day of November following he voted the Democratic ticket. [Laughter.] Such was the resistless power of repetition. Lord Palmerston had said in the very height of his popularity, "I never dare contradict a journal, no matter what the assault or how offensive the affirmation. I know it has 300 more days in which to repeat it and to make fun of me." And so the magnanimous and obstinate Premier remained silent rather than subject himself to the sarcastic reminders of the press. Such is the power grown so suddenly of late, which was absolutely unknown 1,000 years ago. Human nature, was after all, he said, very much identical now with what it was in times gone by. In the region of Mesopotamia, where some men had located Paradise, would be found the remains of vast libraries, to every alcove of which was assigned a different subject; there was history, science, biography; there was the history of animals, of mechanism, and architecture, all carefully arranged. While these libraries wielded a power among empires, what was that power compared with the power of the press of our day. Progress, he said, as he had had occasion to illustrate to them once before, was not slow. It swept forward and back, up and down. The intellectual pendulum swung forward and then back, morally rising and then falling. The press 20 years ago was nothing. The battle of Waterloo, the grandest event in European history for the last hundred years, only gained one-third of a column for its record in the London Times. Imagine a brot of half a dozen drunken soldiers and murdering Indians! The newspapers would give them two columns of it. The battle of Waterloo, that decided the fate of the world, did not have 500 words to record it.

He had had occasion to search for the details of events that had taken place in 1830, 1834 and 1836, just previous and subsequent to the great agitation during which Garrison was dragged through the streets in 1835 by a mob, and he had found it impossible, with all the journals of the city before him, to make out anything like a detailed account of the event, which shook the city while it lasted, so meagre were the accounts of the journals of that day. When he went back to the battle of Waterloo he found the London Times consisted of nothing but advertisements. It did not vouchsafe an opinion. It had no discussion, no leading articles, no editorials. The press, in the sense of which they spoke of it to-day—the journalism of the morning—was almost the creation of the last 50 or 60 years; the effect which we must try to discover must be found within the last half century. He remembered well when Harrison died in 1840—an event which, considering its party relations, was exceedingly critical and important in the history of the country—and yet when the news of it reached Springfield, Ill., 10 days after the President's death, it found Abraham Lincoln arguing a case in court, and he denied it, because, he said, it was not possible, if it were true, that it should be known there so soon. [Applause and laughter.] To-day, buy a newspaper in the street, and you may read the words that Queen Victoria is at that moment speaking to her Parliament. They might buy an evening paper at night, and read what Bismarck said before dinner. Such was the enterprise and the vast sweep of the press of to-day that makes humanity one. The man that reads had a telegraph wire which connected him with the world, and the man that did not read might as well be Robinson Crusoe on his island. [Applause.]

Man was put in communication with the civilization of the age by the press. His hearers should remember also that the press was the exclusive literature of the masses. To the millions it was literature, church, and college. Four out of five

Jesus not only taught in his gospel the existence of the Heavenly Father who sat in heaven; but also left a discipline by which to attain divine character and heavenly joys. He also promised aid to those who perseveringly tried to reach this higher life.

John X. 14, 15 & 16. Id. 23^d verse + 26th.

Christians testify that they promise of Jesus have been fulfilled to those who perseveringly

will show persevering disciples as to the truth

31 x 32

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sons never read a book. It would be hardly too much to say that speaking generally, four men out of five seldom read a book. The daily press was to them parent, school, church and college, counselor, and amusement. It was their whole. A Scotchman had said "Let me make the ballads, and I care not who makes the laws." To-day, if he lived, he would change that utterance, and say, "Let me make the newspapers, and I don't care what is preached from the pulpit or what is enacted in Congress." He remarked that no doubt the material prosperity upon which we so much prided ourselves, the infinite luxury, and the total subjugation of nature and its forces to the will of man, were almost exclusively due to the intellectual development which resulted from the press. It was the trained mind which the press produces. It was not the information solely that it communicated which gave it power. It was the following up of discussion; the intellectual leading of the press. It was the training of the mind that resulted in such alertness, such wide-awake persistent, and unceasing efforts to subjugate nature. In the course of three or four generations it had actually changed the brain of the race. Now the infant looked over its cradle, crawled out of it, and patented an improvement before it was six months old. [Laughter.] The press and the telegraph wire were an infinitely stronger cement of the union of the 40 States than that golden band, the Mississippi River, which was thought to tie the 20 States together. It was the oneness of intellectual life born of this many-headed monster which formed the cement of the Union. He thought that America owed one-half of its material prosperity, if not more, to the development of the press.

The press was omnipotent, but irresponsible, and all irresponsible omnipotence was exceedingly dangerous. Who would arraign the press? At what tribunal shall she be judged? How shall she be arrested? There was no responsibility in the press, except to each other. If editors were not jealous of each other, if the great journals of the country were not marshaled one against another, the contemplation would be fearful—worse than wealth, and infinitely worse than aristocracy, and more powerful than a hundred regiments. If the press could be united—it is possible for 2,000 newspapers to agree, there would be an end to anything like individual liberty. As it is, the tyranny is fearful. It undertakes and achieves so much that the danger is that we shall be tempted to leave all to it, and therein, and in that direction, lies one of the great dangers that beset the Republic. The danger of the press was that it should stereotype and limit the lines where progress should stop. Old Sam Johnson, when he began the discussion of great social problems said to his comrades, "Let us empty our minds of cant gentlemen." It was a good caution. In discussing the press, they should get rid of the word "cant." A group of editors were allied to each other. They claimed to be educated men. They were all gentlemen. They were high toned in their pretensions, with no object but the public good. One would imagine that they were the second saviours of the human race. They, in dealing with these men, should empty their minds of "cant." When they came to examine them they would find that the 40 editors of New York who entered the banqueting-hall were only the paid agents of those who owned these immense newspaper establishments, which they called the press. When their intellectual existence became concrete in New York journals, their editorials had the clink of the dollar and the lash of the party whip. He knew there were high-toned liberal educated journalists, perhaps many hundreds of them, but he was describing the masses of them. These must be opposed by the individual power of each man in the community.

Mr. Phillips went on at great length, alluding to the tyranny of the press and irresponsible personal journalism, which he pronounced the most oppressive influence the world had ever known. The press, he said, had no sympathy with the masses. It cared nothing for them. Not many months ago when the direst misery that civilization had seen for 50 years, when want sat at every man's board except the wealthy, when men looked in their children's faces and trembled for their next day's meal—at such a moment, when civilization itself was endangered when

from the banks of the Danube to the banks of the Del Nord ruin stalked and starvation almost threatened the masses—at that moment Beecher thundered from his pulpit, "Bread and water is good enough for any man." [Laughter and applause.] Another editor said the only thing to be done with tramps was to shoot them. The leading journal of Chicago quoted the sentiment, and the editor said he differed from it. There was a better way. "Give them meal to eat and put poison in it." From the West comes this atrocious counsel. A New York journalist had said he hoped to see the time when the rich men should own the land and the poor should toil on it as hired men. Newspapers would never be reformers. The press with all its energy could never do the work of individual citizenship. It would be a weary struggle—a life-long battle. He counseled the young man never to be persuaded to quit of his armor. He said, in conclusion, "Gird up your loins in the likeness of the noble men of the past, with an earnestness of purpose, and a readiness of self-sacrifice which will make your country what the fathers made it a hundred years ago." [Applause.]

36/ see 35/
The
discipline
of
Christ

that

113 must

(a) Pra to cause J to go in their
(H St #2 - 299). He directed the
(b) Communion Meal which was to
be a remembrance of Him. He
appointed preaching the Gospel to
(c) all nations. This missionary
work has been recently most
practical in stimulating X^W 5^W
in J. He also appointed
(d) baptism in the name of the
Father, and of the Son, and of the
Holy Ghost. Matt xx vii. 19+20.
And in many other ways he gave
instructions of discipline. (St)
of La for further of this discipline
of J. It is evidently the
Charter for Church activities.
(e) Rejoicings + Praise me to
be considered here, cont.

Discipline of Christ

(2)
Reading the Scriptures of the Old and New Testaments is a means of Grace -
 as Jesus commended the former to be read and the latter tells us all we know
 directly of Him. All these 7 modes of discipline include much detail that
 should be investigated under each one of them. note Oct 15, 1910. under much detail must come his doctrines - square on the int and the becoming like
Fasting Mark 18.29. is also introduced for discipline. Spirit of beatitudes. bearing cross - justice love purity and all his works
Celibacy and Confession of sin likewise.

37/ May 18. 1910

S(H)

(3) S(H) = (B' + X9B' + G') S(H) (2) see 57/
 Here the B'(2) = (int); the G' = (ext); the X9B' = (3)
 appears to be the correct (A) in (3) (2). The (1) is doubtless (5).
 But whether (2) + (3) should interchange in the (A) I (?).
 as G' is in the B' as everywhere else. But X9B' is not.
 Then comes a ±. (id) as G' is 25 and X9B' is not but is more
 like us. Our (4) is toward G' and we [X] and are lit by
 X9B' & B'. S(H) + (H) occur in all three (2) (3) -

$$\left[\text{int} = B' \right] S(H) + (H) = = = = (3)$$

When one has opposing S (T) there is S (H) ^(int) as in all
 S temptation struggles. Consequently Singleness of purpose ^(see Crochig case)
 is essential to Well G. (See 23/foot of 21) ("VI" (P) "Part of Int. Piece")

Where the treasure (or T) is there the heart will Singleness of heart implies S(H) because of no Z(T)

$$\text{So too in } (X9B' = \text{Rev}) S(H) + (H) = = = = (7)$$

There will be agreement in (T) in X9B' (H) and X9B' (T)
 arises from ~~X9B'~~ X9B' ↑ with intolerance hence cont.

"MERCANTILISM."

It is hardly a year since PRESIDENT WHITE, of Cornell University, called the attention of the thoughtful minds of the country to a danger that constantly threatens our higher development, which he happily phrased as "Mercantilism."

Guizot, in his History of Civilization, makes the broad generalization that "when a civilization is dominated over by some one principle, which gains complete mastery and develops all in subordination to itself, the civilization will either sink into immobility, or else will develop with astonishing rapidity and brilliancy, only to decline and decay just as rapidly. On the other hand, a civilization in which no one element ever becomes powerful enough to exercise permanent despotism over the others, but in which many strong elements exist together, stimulating and restraining each other, will be far more rich and varied, and far longer lived—a civilization inclosing in itself principles and powers which, by their constant action on each other, will ever renew its youth and vigor."

PRESIDENT WHITE cites Spain, Russia, and the Spanish American Republics as types of the immobile civilization which is developed when one principle reigns supreme. Venice sprang with unparalleled rapidity into unparalleled glory, and sank as rapidly into insignificance; while England and Germany are fair samples of the healthier growth.

We behold the remarkably rapid and brilliant development of the United States, and ask what has controlled this marvelous growth? PRESIDENT WHITE gave this eloquent but ominous answer: "The one element which has become not merely dominant, but all-prevailing, is a combination of the industrial spirit with the tradespirit—mercantilism. Here is evidently the mind which moves the mass. The railways, canals, telegraphs, manufactories, mines, furnaces, city after city made up of lines of shops, great hotels filled with dyspeptics, long trains of cars filled with hurrying men and jaded women—all these outward and visible signs point to one inward and spiritual grace—that of trade. Mercantilism in great cities and in small towns, in society and in the individual, is becoming a disease—feverish, cancerous. Of the great political questions now before the nation—the education of the freedmen and the illiterate generally, the reform of the civil service, the rectification of the electoral college system, and tariff reform—the one question of which we hear the most, and the only one in which the nation at large seems to take any interest, is the tariff, the one question which has to do with trade

and manufactures. The political spirit, the spirit of patriotism, is dominated by the mercantile interest, and the same is true of education, science, and literature. The strength of these elements in the ordinary normal development of our American civilization, compared with that of mercantilism, is weak."

What, then, is to be done? How shall mercantilism, which has thus far been in the main a great blessing, be prevented from becoming, in obedience to an inexorable law of history, a curse? The essayist answers that "the greatest work which the coming century has to do in this country is to build up an aristocracy of thought and feeling which shall hold its own against the aristocracy of mercantilism."

Such thoughts merit repetition now, as we are about to enter on the great quadrennial political "canvass." Are there higher motives than the attainment of partisan victory or financial prosperity? Are there "principles and powers" which, too much neglected at the present, are nevertheless potential, if properly developed, to continually renew the vigor and youth of the Republic? Persistent high aim in education, in politics, and in social life is, under God, all that can save our nation from the fate of Venice or Peru.

41/cont. (5) by Mr. [i] + [id] + [Geo]. These are sometimes [T] of temptations when our weaknesses and limits are taken with them. are they not? Answer! Hence [Pra] (off page foot)

42/ From Ruskin's "The Crown of Wild Olive": Essay on "War"
"A little group of wise hearts is better than a wilderness full of fools."

32 37/cont.

5th (H)

Tolerance of $\nabla \uparrow \uparrow$ is an $\text{imp} \text{ (C)}$ in $\text{Pec} \text{ (S)} \text{ (H)}$.

There can be however no tolerance of $\nabla \uparrow \uparrow$ in either $(\beta \text{ or } \gamma) \text{ (H)}$

38/ May 19, 1910. North Family School Exhibition at 2 P.M. We 3 went

5th (H)

When a $\beta' \text{ (A)}$ on β'' so as to hurt β'' , it produces $5^{\text{th}} \text{ (H)}$ in destruction of (H)^3 as soon as β'' is (Circled) of it. The law of self control does not [J] the (A) of β' nor does it condemn the pain of β'' . Self-control under (C) has a \ominus to provide (Circled) for the pain of β'' and a Correction of β' . (See case $\text{E.P. S. } 66/45$) (See Gospel of $\nabla \text{ (A)}$). Here we see $\text{(Circled)} \text{ (S.C.) } \text{(A)}$ on $(\beta' + \beta'')$ Also we see the fund. error of $\nabla \text{ (A)}$ which is the one $\text{(Circled)} \text{ (S.) } \text{(P)}$ Explain + (S.P) between (A) + (B) above, in this $38/$! Find Application in (S.P) of this $38/$ to $\text{X} \uparrow \beta$ to-day! (See Special current cases in current events and in history.) This $38/$ was J by (A) $\nabla \text{ (A)}$ which hurt (A) .

39/ Psalms LXXVIII, 5-8 The 7th v. gave me especial value
 7 " That they might set their hope in God, and not forget the works of God, but keep his commandments."

Thus Asaph taught the people to know & praise & trust in God. It is most useful teaching - glorious - productive of wise guidance, & comfort and hopeful prophecy. It exhibits God's love and man's opportunity & help.

A much may be said of it. Setting of hope in God is starting toward (S.P)

May 20 1910
 40/ Read passages of (S.P) & try to see (S.P) of them!

41/ "Lead us not into temptation," Math VI. 13.

③ leads us into the (S)^2 by $\frac{2}{7} \cdot \frac{7}{13}$. ④ leads us in

subarb, asparagus
 and deliver them in
 transportation com-
 plect the produce
 dy is for the larger
 or even those in one

cont

34 43/ May 21, 1910

Quoted from N.Y. Times in
"The Public" April 1, 1910 p. 301

From "Breshkovskaya"
By Ella Barker

"What are the ends and purposes of song,
Save as a bugle at the life of Life
To sound reveille to a drowsing world
When some great deed is rising like the sun?"

44/ May 22, 1910 Sunday went with Henry Clough + Class 1. to 27th St. S. Farm.
Note 2 P.M. see 45/ 19/ 19/ To-day as appointed that Sunday the
ideal Shaker home considered in church meeting.

Trace changes of 7 (x/9) in 7 (x/9) from 7 (x/9) to 7 (x/9)
In 7 (x/9) we find B' is ant listening attracted by 7 (x/9) which
preparing for 7 (x/9). In 7 (x/9) we find B' is listening attracted
by 7 (x/9). Between is the 7 (x/9) and this 7 (x/9) produces 7 (x/9) or
7 (x/9). Thus this investigation which is 5 at head of this 44/
has led to the discovery that 7 (x/9) : 7 (x/9) :: 7 (x/9) : 7 (x/9). (S)
So it is 5 that each of the 5 7 (x/9) has a 7 (x/9) likewise A to
7 (x/9) and 7 (x/9). Study these 7 (x/9) for @ + 7 (x/9) + 7 (x/9) !
But the change from 7 (x/9) to 7 (x/9) has not yet here
been traced think of it!

45/ May 24, 1910 Sisters Annabel Tuttle + Laura reported as at 2nd Family to-day.
9.15 P.M. from Harvard Shakers

Notes May 23. 9.15 P.M. Parable of Leaven. see 44/, see 17/
18/ 19/

This parable suggests that the kingdom of God is not a fixed state
but a progressive one see 23/20 (iv), a never-ending evolution of
improvement to better things. [1 John III.2] "Beloved, now are we
cont."

(119)
22

"the sons of God; and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is."] Therefore the ideal Shaker home must be progressive not static and unchangeable. It must not work to the same standard of judgment always, but its aims must be better and better. So its earlier aims must be comparatively worse. The new beings, in the kingdom of God, will be wiser, more powerful, more loving, will love enemies as God does.

[Matt. V. 44+45. ⁴⁴ "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; ⁴⁵ "That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.]. So in the ideal Shaker home good will be lovingly done not merely to the good, the faithful, the industrious, but to the degenerates, to those who are enemies and who are dangerous. There will be no trusting in the arm of flesh for protection, but in the help of God the true rock of salvation and defense, the strong fortress. (Psalm XVIII. 2). The people of the ideal Shaker home will demand more and better good works of themselves, to teach better, and make truth appear clearer to thick-headed and slower minds. They will not be self-contented, but be publicly discontented with themselves, and try to learn and listen, like little children, to any

cont.

2 36 45/
cont.

Parable of Leaven

(119)
24

and all who have ideas, and see what they have to offer. Some Shakers are now trying to learn more, and apparently some are not trying so much to learn. They will try to find what others who oppose them think, and why, and endeavor to get truth, and spread it abroad. [Thundering now aft, 10 P.M.]

I talked to day with Bro. Alongo of this. He said that we would not be able to progress or be spiritually above the animals if God had not made it possible for us to choose to sin or to do good. I asked him if then the ability to sin was not a divinely bestowed blessing. He appeared to reluctantly admit this I thought.

This parable also teaches that men cannot and were not intended to be leavened at once with salvation or heavenly living. This agrees with the needs of "offences" with the need for pagan failure before Christianity should come [See Mt S #1 135/ 97 sq. and the inability of people to accept salvation till the preparation of (C) (L) (S) (E) [See Mt S #1 312/239 near foot of page #]

46/ May 25. 1910

⊙ ⊙ ⊙

After examining Mt S #1 226/ + 312/ I find that (S) pro- duces or stimulated the production of (S) to (C) the (S) + also (C) (S) + (L) as a (H) + limited (S) in discip- ship to (S) as a (S) of (S) (L).

47/ Mark VIII. 14. "But when ye shall see the Abomination
of desolation, spoken of by Daniel the prophet, standing
where it ought not, (let him that readeth understand) [Daniel
IX. 27.] then let them that be in Judaea flee to the mountains."
This whole chapter of Mark VIII. appears to me in the light of Mt. S. #1, 135/97
+ 312/239 as a foreshadowing to describe the time of failure of Judaism of the more
pagan like spirit previous to the establishment of the Christian Church.
and the "Abomination" is the corrupt clergy in church of the old testament.

48/ Eldress Catherine (Laura + Annabel of Harvard) came to call.

49/ May 26 1910 Character Building. See 24/56
After breakfast with promise of grandeur.

As the teacher of vocal music teaches pupils who
will sing to practice scales and tones, so the teacher
of those who will act in life according to principles of
correct harmonious conduct may cause pupils to practice
elements of character expression. There is much more power
and advantage in this than at first might appear to those
who have not attended to it. (See Bⁿ) Mt. S. #1, 314/241) There is
often a tendency to connect spiritual investigations exclusively by the
relation of spirit to intellectual expression, but there is a way by
the relations of spirit and intellect respectively to physical
expression. Imitation of ~~the~~ ^{the} ~~of~~ ^{of} character causes an assumption of
such character temporarily to a greater or less extent or degree -
and thus gains a tendency to develop in that special direction
of character building by so much. Many and frequent repetitions
of such conduct or acting will intensify the form of expression
and the tendency to thus guide and develop characteristic elements.

cont.

Thus we get a lesson from $\frac{4}{2} \frac{7}{13}$ (see Mt S #1 p 245 brown)
for 7 do just this acting and personification with marked
effect and influence on their lives in the formation of
special character elements which go to form the personality in
particular type or forms of individuality of spiritual expression.

Emerson's remarks on the face of Quaker, Methodist & Catholic
 and the experiment of trying to enact him mentally by face
 imitation is remembered. Actors will doubtless understand
 this principle - and its importance in forming spiritual tendencies.

50) The doctrine of Mt Imitation of Character Expression may be of as

$$\frac{Mt I}{\Delta} = \frac{Mt II}{Char} = \frac{Mt III}{\sqrt{Char}}$$

and it is based on Mt I Char. We may Δ this

by reference to the int of $\frac{1}{2} \frac{1}{2}$ or by the int of Cons or by the rec of organs of Mt B.
 This is Δ in the int of these 3 (the 2nd):

$$\frac{1}{2} \frac{1}{2} (Mt I Char) = \left\{ \begin{array}{l} 1 = \text{ext } A \\ 2 = \text{int } A \\ 3 = \text{rec } A \end{array} \right\} \left\{ \begin{array}{l} \text{Cons } Mt I \\ \text{Cons } I \\ \text{Cons } S \end{array} \right\} \dots (\Delta)$$

In Δ we have the action of character as affected by consciousness
of bodily physical sensations, by consciousness of intellectual
recognition, by consciousness of S by B. Illustrate concretely!

51) all $\frac{1}{2}$ of Char represent $\frac{1}{2}$ of $\frac{1}{2}$. This we may put:

$$\frac{1}{2} \frac{1}{2} Char \frac{1}{2} = \left(\frac{1}{2} \frac{1}{2} + \frac{1}{2} + \frac{1}{2} + \frac{1}{2} + \frac{1}{2} \right) \frac{1}{2} Char \dots \dots (I)$$

So in an $\frac{1}{2}$ Char we may Δ Cons in $\frac{1}{2}$ and so illustrate $\frac{1}{2}$ $\frac{1}{2}$
 cont.

5% In Emerson (Quaker) face indications we have non-resistance or peace 39

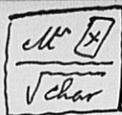
10% [X]. It is resistant but peaceable. It is at present difficult to determine the number of such face B. but these marks exist and an [B] of the [Ch] in [exp] may give them. The [B] face is - but the [X] face is +. This [B] that [B] + [X] can hardly be coincident in time. Also [A] + [W] faces could not be coincident. Also [1st + 5th] faces. or [K] [Ch] could not, as one looks back + the other forward. Surprise comes under 5[B] but Cunning craft under 5[X]. The former is - the latter +. (Mrs. Margaret F. F. came this P.M.)

[B] 5% 2/

10%
Vcl

Saw first butterfly bloom to-day. lilacs falling - Orioles here some time now -

In this topic is a strong attraction. It seems to call for utterance even when unformulated for expression. The main idea is already presented fully in 79%. Analytic attempts are essayed in 50% 51%. But there remains much that I feel must be said and yet I am not aware of its nature as yet. So I have followed suggested impressions to reason thus far. (B) (+) (X) (?) Old John Gilbert was spoken of by Uncle George Davis when as a youth I took upon myself to imitate an old gentleman. Mother had several characters that seemed to possess her with marked ideal characteristics and peculiar accompaniment of prophetic revelations and advice of important value. (B) (+) (X).... The characters assumed were of course represented with a tinge of the personality through whom they came. But those by Mother were of course externally observed by me. In my memory I can recall impressions internal to my consciousness as I felt them both as evoked before me and by me in imitation ^{and negatively as it appeared.} But except in Emerson case in Belvidere when imitation seemed to produce inward evidence of associated powers of mind, there has been no voluntary attempt - at such [A] to [B] 5% [X] in my part, as far as I now recall. The face, the voice, the limbs, and the trunk all partook of the effort of the. More minute attention here will probably develop further [B] of this interesting subject. It is a well cont



attested fact that people, especially the young are often prone to partially imitate, unconsciously perhaps, those who greatly influence them pleasantly or otherwise even. The young are often urged to observe certain notable persons as Models of deportment or Character and to try and follow such examples. The Christian doctrine even looks in this direction when setting up the great example of Jesus Christ. Thomas a Kempis has been often the means of producing action of the kind here stated by reason of the reading of his "Imitation of Christ". But I am not aware that anyone has been led to suggest the methodical study of Character Building by means of such efforts of Imitation of external and internal (P) observed in others and selected for specific remedies of diagnosed defects of Character in others or self. The intensity of I of the (F) is evidence of its attractiveness for me. This suggests a (E) of 27 (2) one in me and one in the (F). How much my Ist has to do with this intensity, I cannot say - but think it worth thinking about. I have (F) of mine to come but no (P) of it yet.

53/ May 27, 1910.



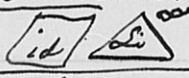
All study of Character is according to I (E) (E) and involves imitative (a) as stated in Kaji's book on Memory (See my "On Psychological Science & Education in Psychological Review"). It thus is a and combined (L+I+S) (P).

$\textcircled{P} + \frac{4.7}{7.8} + \frac{11.9}{2.4}$ imp!

We have seen lesson series of \textcircled{P} in $\frac{4.7}{7.8}$ $\frac{11.9}{2.4}$ (See 23) We have also seen lesson series of $\frac{4.7}{7.8}$ in $\frac{4.7}{7.8}$ $\frac{11.9}{2.4}$. Let us now see lesson series of \textcircled{P} in $\frac{4.7}{7.8}$. For if \textcircled{P} tell of $\frac{11.9}{2.4}$ and $\frac{4.7}{7.8}$ have $\frac{11.9}{2.4}$ in \textcircled{P} must $\frac{4.7}{7.8}$ $\frac{11.9}{2.4}$ $\frac{4.7}{7.8}$.

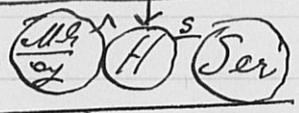
55/ Monday May 30. 1910. 3.40 a.m. after ("12" Lux)

In the Sermon on "Beatitudes" at Bel. + Braintree the \textcircled{P} was an



or $\frac{11.9}{2.4}$. \textcircled{P} to show that the cure of sin in B' was always by the Δ Δ Δ of repentance, of discipline and of Service. In the paper on "Bible Study as Literature" "The Study of the Bible as Literature" the \textcircled{P} must show that it excelled in \textcircled{P} in Δ and in the id it attempted. These two works of Sermon & paper present here 2 \textcircled{P} of great importance in Δ . Study them as such: Δ \uparrow

Now there is suggested a study of \textcircled{P} (ing) which \textcircled{P} to glorify Δ . It is by showing the satisfaction and $\frac{11.9}{2.4}$ \textcircled{H} of Service as a desideratum evidently for all. It is treated in



If a Mother neglect in selfish pleasure the safety of her babe and it is maimed or killed in consequence remorse, regret & continuous sadness is induced. But if a person saves life by exertion that dozens of men enjoy as a consequence the honor of others, the satisfaction

of memory of usefulness and the approval of glory to God (which needs attention). Not joy but sorrow comes with contemplation of waste especially a wasted opportunity to be of some use. Self respect demands this being of use - One cannot value himself if his life does no great good. If he looks upon failure to accomplish high purpose, he is dissatisfied with himself. One who sees valuable results of his labor has serene internal harmony. His life fits into a glorious plan and is evidently worth having, judged as all things are judged as to their value, importance and utility. The wretchedness of uselessness, of seeing others succeed in works, most desirable adding to joy, to comfort, to prosperity, to improvement, to relief and to progress, to be envied and realizing the opposite in self cannot be overestimated. On the other hand if one could get a foregleam of the joys attendant upon seeing the pains one has alleviated, the diseases cured, the poverty supplied, the difficulties removed, the darkness enlightened, the puzzles explained, the friendships promoted, the spiritual love developed, the peace established, the burdens lightened, by his exertions that we would be inspired to do good. Concrete cases of these opposite ways collected to illustrate the doctrine of the joy of service, with simple pedagogic expression will afford material of value in

Xth Paol

and here we note that this is forestalled by

[See 37/-(d)]

$$\frac{3}{a} \text{int } S^H = \left. \begin{array}{l} \Delta = \text{Self approval.} \\ a = \text{Honor of other people} \\ \phi = \text{Glory to God.} \end{array} \right\} \dots (d)'$$

It is desirable to show that these three $(\Delta)(a)(\phi)$ which $\sqrt{(d)'}^{37/}$ are not necessarily coincident, and that they are an increasing series in values from Δ to ϕ . There is a sense in which, of them is $\text{int } S^H$. It is in that sense they should be considered in showing the two desiderata above of noncoincidence + Δint . But there is a sense in which the $(a + \phi)(d)$ given above are respectively $\text{int } S^H$ & $\text{int } S^H$: instead of $\text{int } S^H$. All three are $\text{int } S^H$ when we look at their production of joy in B' by their reaction. Let to produce such $\text{int } S^H$ joy is a minor purpose and does not give $\text{int } S^H$ that comes from $(a + \phi)$ above and of these ϕ is highest in point of $\text{int } S^H$. Close study of these three (Δ) to show their difference in value may be made by concrete methods $\frac{E^H}{E^H}$ and will afford great results.

58/

 $\text{Ext } S^H$

To fit into $\Delta (d)$ by our conscious efforts and the ϕ of them gives a broad view $(H) \text{int } S^H$, but to do what will improve self $(\Delta) + (\phi)$ is a much narrower (but still desirable) $\sqrt{(H) \text{int } S^H}$. Some see $\sqrt{\dots}$

$$\Delta \text{int } S^H = \frac{(\Delta) \text{int } S^H}{\sqrt{(\Delta) \text{int } S^H}} \text{int } S^H < \frac{(\phi) \text{int } S^H}{\sqrt{(\phi) \text{int } S^H}} \text{int } S^H \dots (d)''$$

See $(d)'^{37/} + (d)'^{57/}$. Whoever tries to get joy and not to give joy - cannot be as good nor as successful as one who tries to give as well as get joy. But getting and giving joy can.

44 58/cad without taking $\text{ⓧ} \text{Ⓞ}$ into account will lose, as the $\text{ⓧ} \text{Ⓞ}$ is bound to succeed, and it is well it should. The lawyers in the South in slavery times may have tried to uphold the public system of slavery and so Ⓞ to produce $\text{B} + \text{X} \text{B} \text{S} \text{Ⓜ}$ with his neighbors. But the $\text{ⓧ} \text{Ⓞ}$ was not attended to and the trial failed. This does not imply that the Ⓜ are not in $\text{ⓧ} \text{Ⓞ}$ as a means but not as an end.

59/ May 31. 1910 He went to Pittsfield with Ferdinand to see about teeth.

60/ June 1, 1910 In "American Magazine" Dec. 1909 is an article, one of a series beginning in Oct number, "Barbarous Mexico" is series title. This particular Dec. article is "With the Contract Slaves of the Valle Nacional" It shows a horrid exploitation and persecution to death. In Luke 11, 18+19 are words of Jesus (quoting Isaiah 61: 1-2) "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; ^{See Phylips LXXII} he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, 19 "To preach the acceptable year of the Lord." In Charles Dickens' "Pictures of Italy" referring to Avignon he tells of honors of Inquisition in Palace of the Pope, and of barbarities in the Carrara marble quarries. Thus we see the Salvation of Christ and the Hells of Life brought together in the mind. To show the temporary nature of suffering from earthly ills and the function of cont'd.

60/cont. Faith to redeem the sufferers: see 56/ as $\sqrt{E} = \text{Ser}^{\frac{1}{2}}$ 45

61/ Annabel & Laura from Harvard called again & go to morning for final.
Raining all day & cold for season.

When the natural life begins it is impossible for ∇S to be far from. The Δ gives cruelty and griefs - Hell ∇ from these. The only relief is E and Δ is the only way of E . This \textcircled{C} from Nature to Guid is needed to teach S program - for without offences there could be no knowledge of righteousness. The taxes must come for the sake of the wheat.

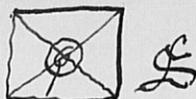
62/ \textcircled{C} \textcircled{C} $S^{\textcircled{H}}$ is even more and in all things but $\nabla \beta$ $S^{\textcircled{H}}$ can only ^{literally} come where E is being ∇ . $\beta S^{\textcircled{H}}$ of \textcircled{C} grade is not same as of E grade. There may be partial $(\beta + \nabla \beta)^{\textcircled{H}}$ in \textcircled{C} Δ . Concrete illustrations are needed to make this clear.

63/



The great thought of Salvation of sinners through Christ appears to be capable of affording much food for the intellect and of calling forth great spiritual activity, under certain conditions. It astonishes me to look over my acquaintance with this subject which has developed so slowly and with such meagre results as far as I know it, and yet has impressed me with so high an appreciation of its great importance. When one has tried to form an interior concept for exterior expression of the idea, and the aim, and the spirit of desire to act out the principles involved in Christian Salvation, ~~it~~ it is because that one has received a threefold impression, sensuous, intellectual and spiritual. Such a one, so impressed, finds concrete results of the experience

cont.



embodied in persons spatial forms, finds definite ideas of the nature of the subject, its character, methods, and functions, and also finds a spiritual attitude in himself or herself which aims to perform acts in pursuance of the salvation impressed. The plan of performance thus aimed at involves ¹⁵ + ¹⁶ (p. 18.) Knowledge of persons with whom association is had, of their needs, their characters, their surroundings, conditions, relations, actions &c. It also involves action of the one impressed with salvation aimed to bless, benefit, help, aid, cure, render happy and truly holy. Such persons as knowledge is gained of as already mentioned here. This plan furthermore involves loving God and of the persons whose betterment is already attempted. A more clear, distinct, definite, exact, particular, and useful statement of the nature and conditions and effects of this love is much needed. See 67/

64/

Jesus in the temple at 12 years.

Luke 11. 46. "And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them and asking them questions," 47 "And all that heard him were astonished at his understanding and answers," 49 "And he said

cont.

48 67/conts. (See 62/46 | \updownarrow | right-hand margin). Experiments in writing kept apart will (⊕) be of use in ⊕ ⊕. Saw first yellow & white daisy today.

68/ 9.35 Pm. In ~~the~~ (Pr)

Peace by Non-Resistance.

$\sqrt{\frac{all}{ay}} = (Pe) = (SH)$

It is generally believed by humanity that bodily safety demands ability to resist attacks by physical force and the necessity at times of using this method even to the death of the enemy making the attack. Jesus Christ taught his disciples to resist not evil - and he resisted not and himself was killed, though the evidence of his power makes it plain that he had only to use what force he could command to overcome his murderers. Now there must be a clear way to show which of these two ways is the right way of acting in case of attack, or else we have no way of supporting our faith in the Christian way by any reason for the hope that is in us. 1 Peter III. 15 "But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." Let us try to express this true and clear proof of the better way in Christ Jesus.

69/ June 3. 1910. The \oplus \mathcal{L} (given in street in Bowery made me see the \times way to make $\frac{all}{ay}$ by having \mathcal{L} to \oplus it $\frac{all}{ay}$) rather than the \times way by severities $\frac{all}{ay}$ was only way of \mathcal{L} contd.

the results that there has come about a general upward trend in the thoughts and activities of the people.

These clubs are to be commended for their practicality in their teachings and their work. They are perhaps profiting in this direction; if other similar organizations.

Secretary of Agriculture Wilson told in 12,500 southern boys less than eighteen years cultivated an acre of corn each last year under that department. The best record was made by a boy who produced 152½ bushels; a Mississippi boy an Arkansas boy 135, and a Virginian 122. For 12,500 competitors was 60 bushels, while the average at large was but little more than 25 bushels. boys can do. It is time for the men to get

Whatever may be today's estimates of the character of John D. Rockefeller, and they vary greatly, there can be little doubt that many members of coming generations will entertain feelings of gratitude toward him for benefits received through the wealth he has distributed. His published gifts foot up an enormous amount, the figures being about \$130,000,000. To the general education board alone which he established he has contributed \$53,000,000. Now he proposes to devote his vast fortune for another foundation along a wider scope, and a bill for an incorporation was introduced in the national Senate. The bill is to promote the well-being of the United States in the lands, in the agricultural and the promotion of agriculture.

Mr. Rockefeller's great undertaking. C

WHY HE SPOKE IN MEETING

The good done by the falling of a single tear from a little child's eye is thus beautifully told by a friend of mine:

A gentleman was once lecturing in the neighborhood of the great city of London. In the course of his address, he said, "All have influence; do not say that you have none; everything that breathes, we might say, and certainly every human creature, has some influence." There was a rough man at the other end of the room with a little girl in his arms.

"Everybody has influence—even that little child," said the lecturer, pointing to her.

"That's true, sir," said the man.

Everybody looked around, of course, but the man said no more, and the lecturer proceeded.

At the close the man came up to the gentleman, and said: "I beg your pardon, sir, but I could not help speaking. I was a drunkard, but I did not like to go to the public house alone. I used to carry this child. As I came near the public house one night, hearing a great noise inside, she said, 'Don't go, father!' 'Hold your tongue, child!' 'Please, father, don't go!' 'Hold your tongue, I say.' Presently I felt a big tear fall on my cheek. I could not go a step farther, sir. I turned around, went home, and have never been in a public house since—thank God for it. I am now a happy man, sir, and this little girl has done it all; and when you said that even she had influence, I could not help saying, 'That's true, sir'; all have influence." G.

See 72/
49

WATCHING OUR THOUGHTS

"Observe mind instead of body, lest aught unfit for development enter thought." So writes Mrs. Eddy on page 419 of "Science and Health with Key to the Scriptures." This advice has been found by Christian Scientists to be of vast importance. It is the basis of the true self-government, and determines every event in a man's experience.

To watch our thoughts it is necessary to learn their origin. We must seek to know whether thoughts are real, or if they are only beliefs and suppositions. To suppose, imagine or believe without an adequate cause is not to think at all. Only that which is actually of Truth can be real; and all that a man really is may be comprised in what he knows and demonstrates of Truth. Christian Science shows that the divine Mind is the only source of real thoughts; thought, therefore, to be real must be good and emanate from Principle. Only by asking ourselves the question, Is this thought of God? can we reason from cause to effect and learn if our thoughts are real or delusive. A real thought can be distinguished from an illusion only by learning its quality or origin. If thought

is based on material premises it does not come from God, who is Spirit. Spirit can only be concerned with things spiritual, and man should discern true thoughts by "comparing spiritual things with spiritual," as Paul wrote to the Corinthians. Divine Love cannot originate or support hate; light is not the cause of darkness; Truth has naught in common with error; nor intelligence with ignorance. It is therefore possible to judge thought, whether it be of good, or illusive. To follow Mrs. Eddy's advice and act in every specific instance intelligently, requires constant study and practise, though the rule is plain.

The five physical senses cannot divide between reality and illusion. One would be very foolish to depend upon the physical senses to show us truth, since they never see truth. The unseen intelligence which rules the universe is constantly speaking to us or through us, and it is this reflection of Truth which corrects the false evidence presented by the five physical senses. Mind, Spirit, is its own interpreter and is the origin of spiritual sense. It is this spiritual sense which enables man to divide between truth and error, and this

sense is spiritual understanding of the eternal Truth. It takes a God-given mental vision to enable us to watch our thoughts. A motive must also be present which causes us to promptly reject all suggestions of evil. The habit of rejecting evil must become natural to us; so that our consciousness, being filled with good, spontaneously rejects evil. Opposites do not, and cannot, dwell together.

In Christian Science it is recognized that all true thought comes from a higher source than material reasoning; and that the only real Mind is the divine Mind, God. Here we arrive at the conclusion of the whole matter; that man is not an original thinker at all; he is the reflection of God's thought. If we conclude, as we ought, that God is the only Mind, we shall agree with the words of the apostle, "not that we are sufficient of ourselves to think anything as of ourselves, but our sufficiency is of God."

We cannot reasonably believe that thought emanates from a material brain, notwithstanding this belief prevails quite universally. Let us strive to discern something of the divine Mind and so broaden our concept of all things. We cannot learn the truth of being from a finite standpoint, for God is infinite. In the words of the beloved Whittier:

"Blow, winds of God, awake and blow
The mists of earth away;
Shine out, O light divine, and show
How wide and far we stray."

After formation of [] [] [] by 5^a (a) there follows this []⁴ which is Δ in (Char). It is M^o exhibited in B' and in P (a) (see 74) also I' & S' likewise. The B' thinks, feels, aims, in [] to [] and the [] [] are (a). The (a) will be executed in [] or not according to the 7 (74) of this []⁴. A study of it 7 (74) (B' + P (a)) is needed.

77/

P' (Pra) Δ

The wonderful 75 of this 5^a (a) are here []⁴ in a concrete case. If, as Christians believe, God is "Our Father," and desires us to love our enemies, he must love them too. And so God has placed us all together according to his beneficent purpose and will, for the mutual and individual benefit of the human beings that compose the race. It is how desirable that we have this common life with those at enmity with us, that all may learn to love others whom spiritually inharmonious at first they may be. To serve them is well, to patiently study, and try to conduce to their well-being - wisely seeking the best ways and means thereto is also well, to look for good in them, to try to develop that good, to take no pleasure in their shortcomings - to be more and more pleased to obey God in this is well. To draw near to their souls in sympathy with the Godlike in them, to pray for them, and rejoice in their spiritual advancement toward Godlikeness - all this and doubtless much more comes to us as our duty and privilege, to be thankfully received, whether it appear clearly confirmed by experience or not. Hence wars, quarrels, severe criticisms, ridicule, hatred, deceit, and Enmity are all to be banished from our lives and consciences as soon and as much as possible. Benefits, blessings, Loves and kindness of expression and feeling are to be cultivated and enjoyed. In this way we will make our heaven on earth, and thus to find Christ Love to God

52/78 June 6, 1910

10 1/2 L

Took desk from Blacksmith Shop for Alving to his room at DuRoi.

In this $\frac{7}{12}$ L the \textcircled{B} after \textcircled{a} \textcircled{u} \textcircled{d} , if ^{it be} satisfactory, will then be ready for \textcircled{f} . But if unsatisfactory, there must either be another plan, or an entire failure of the \textcircled{d} . The \textcircled{u} \textcircled{d} must be a \textcircled{p} of \textcircled{a} \textcircled{u} \textcircled{d} . In case Δ there was a peculiar \textcircled{B} owing to the non membership of \textcircled{B} in any \textcircled{u} \textcircled{d} . The adoption of \textcircled{u} \textcircled{d} and its \textcircled{a} were very gradually \textcircled{p} , and I believe much affected by \textcircled{u} \textcircled{d} \textcircled{B} . The \textcircled{B} was able to do more original work, but with less facilities of aid from other \textcircled{B} . \textcircled{u} \textcircled{d} At first the \textcircled{u} \textcircled{d} \textcircled{B} were respectively confused and somewhat \textcircled{u} \textcircled{d} . In the \textcircled{u} \textcircled{d} \textcircled{B} there was much \textcircled{u} \textcircled{d} , together with reference to the \textcircled{u} \textcircled{d} to get the \textcircled{u} \textcircled{d} \textcircled{B} as they appeared in contemplation by Δ . This resulted in great \textcircled{u} \textcircled{d} in \textcircled{u} \textcircled{d} \textcircled{B} as \textcircled{u} \textcircled{d} and also in \textcircled{u} \textcircled{d} \textcircled{B} , but a feeling of great need for further \textcircled{u} \textcircled{d} \textcircled{B} . The \textcircled{u} \textcircled{d} \textcircled{B} involved \textcircled{u} \textcircled{d} \textcircled{B} + \textcircled{u} \textcircled{d} \textcircled{B} and offer of such \textcircled{u} \textcircled{d} to \textcircled{u} \textcircled{d} and this \textcircled{B} as might lead to instruction & benefit both of Δ and of \textcircled{B} \textcircled{u} \textcircled{d} .

79/ 10.20 a.m.

See 5/4

10 1/2 L

121 st. Belmont, Jersey City, N.J.
Mrs. H. S. Prigmore at Mr. Prigmore's
Elder Daniel takes up home

When the \textcircled{B} has \textcircled{u} \textcircled{d} and \textcircled{a} the \textcircled{u} \textcircled{d} by which the \textcircled{u} \textcircled{d} shall be attempted; this \textcircled{u} \textcircled{d} approved, then follows the attempt at \textcircled{u} \textcircled{d} in execution of the plan. This attempt is like the study previous to speech in composition of it. The fifth relation of education is such a season of composition - a careful look at its conditions will make it much more clear and satisfactory to the inquiring spirit that desires to find the truth as to how to act and proceed in following the ideal of the true way and life.

Evolution, The best time to \textcircled{u} \textcircled{d} \textcircled{B} \textcircled{u} \textcircled{d} \textcircled{B}
Overcomes, Reconnaissance



 (H) 13

Jesus Christ in his teachings, taught the truths of how to live. He illustrated his teaching by living the true life that all should see what he meant by what he said so they might have a copy to practice at and imitate his way. How did he treat sinners, the basest, the lowest and most brutal. He never reviled them. He commanded evil spirits to leave them, He didn't say to the sinner get rid of the evil spirit without my aid. He told them to pray, to wash, to fast, and to eat in memory of him. He gave intellectual food to those who could receive it when their ideas were honest. He imparted material life when the material frame was depleted. He always loved the sinner and showed it by kind acts. He rebuked hypocrisy and deception and proud cruelty. He pardoned those who sought pardon and had no willingness to pardon, thus bringing kindness by kindness and healing the inharmonious spirits by his harmony of love sweet and kind. This is the real moral discipline Christians must use in dealing with low sinners. We all need his tender ministrations, his instructions and his power. O Lord help us.

81/ June 7, 1910

 $9 \frac{1}{4} \times \frac{5}{5} \text{ L}$
 $\text{See } \frac{5}{4} + \frac{75}{52} + \frac{79}{52} + \frac{63}{45-6} + \frac{22}{20} + \frac{14}{15} + \frac{1}{16}$

In the preparation for expressing the plan, formed as an ideal of the method of salvation, the person so preparing considers the persons who are to note the expression, but most important the Infinite Being must be considered, if the expression is to be right. How will God approve it? It may be expressed in words, in deeds outwardly manifest, or in inner actions as of prayer of the spirit. Each such mode of

cont.

expression needs previous consideration. In words to be uttered much thought should be put, adapting to needs, and fittingly embodying true $\int_{49} B'$. In outward deeds as service careful watchfulness and estimation as to the proper action as to direction and method and aim is required. In interior acts, as prayer of spirit, reading & L. may be well beforehand, likewise $\frac{12}{a}$ (Pa). So far ideal preparation is mentioned, but inharmonious, inopportune, and offensive preparation, ill-adapted, and ill-advised, has been found. Study of these things and the $\int_{49} B'$ may be made to learn how to avoid and cure such \int_{49} . Looking at the expressions of the Saviour, with regard to Salvation, guidance may be obtained therefrom. Comparison of such expression with the ideals of the plan formed by B' is desirable to correct any wrong tendencies in such ideals. In $\frac{209}{149} \text{L}$ the denominator of $\frac{5F}{5F}$ is written: $\frac{7}{4} \text{e} \times \text{L}$. This is the (?) How shall the plan be expressed? On examining $\frac{63}{45 \cdot 6} \text{L}^{22}$ $\text{R} \int_{13}''$ is mentioned. This involves systematic $\text{Ch} \int_{51}$ as a preparation for adapting B' . L for blessing \int_{13}'' is \int there as an $\text{E} \int_{13}''$. Therefore the $\int_{49} B'$ of \int_{13}'' at the time should be L as well as a $\text{T} (\text{id} + \text{id}) \frac{111}{24}$. Many of these matters are neglected yet they need not be and records of actual cases would allow comparison of them with such $\int_{49} B'$ as we have. A greater acquaintance with L is of the highest \int_{49} in this $\int_{49} B'$. Already many failures to L such L have been noticed in connection with results in loss of power of \int_{49} . Forms of speed beyond to $\text{L} \int_{13}''$ are a commonly observed manifestation of $\text{L} = \text{L}$. Irritations by

ng young men and women who
pursuing a well-directed college
less. The broadening growth
one of the bright signs of the

he top of their switchboards and
employed in telephone exchanges
hen, too, it may be that the com-
ls are less likely to give subscrib-

rove to be a great money maker
with eggs at the price they have
he rooster that is looked upon as

development of the country. All the pr
general government should be sold, it is
subject them, and the improvements made u
to such general regulation as the public inte
other property is held under like limitation

Whether we are inclined or not to a
those who believe that the settler in our tir
of the opportunities or advantages held out
the fact remains that the views and welfare
which is new and undeveloped should be se
framing of conservation laws. The new N
which will people it with an army of gove
objection should not be passed over lightl
simply means obstruction to settlement
wanted in the Northwest. There is mu
anywhere.



JESUS A MASTER OF EXPRESSION

Edwin Markham in the Forum

IN his proverbs and parables, Jesus flings forth his thought with the simple beauty of a flower. He draws his imagery from the poetry of the common life. . . . A man trusting to the illusion of the selfish life is likened to one who builds his house upon the sand where the floods beat in. The law that holds the dishonest man in its iron grip is likened to a jail wherein he is locked until he has "paid the uttermost farthing." The beauty of the spiritual life is likened to a candle that is set on a candlestick and that lights up the whole house.

Again observe the poet's glance, the lyric utterance, and the delicacy of feeling in the passages that make even the birds and flowers upbraid us: "Behold

the fowls of the air, for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. . . . And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin. And yet I say unto you that even Solomon in all his glory was not arrayed like one of these." Who does not feel the idyllic charm of these words, their simplicity and sweetness of spirit? And who is not hushed and humbled by their hidden rebuke of the brute battle in our human world?

Jesus had no academic training, yet he was a master of expression. Consider his fine diction in this little idyll of the lilies. He says "lilies," not flowers; "Solomon," not king—always seizing the con-

crete and vivid word life to the poet. . . . When he would teach us, he chooses on a homely happening of the sparrows sold for a penny; and one of them shall not fall on the ground without your Father." How dramatic! There is sometimes a lack of sequence among his sayings.

Remember that they were wrought out in a cushioned study chamber, and books of quotations open. . . . They sprang out of the pressure of the accidental meeting with a woman at a well, the chance plucking of an ear of corn on the Sabbath, the sudden interruption by a spy of the Sanhedrim,

word that gives line. . . . When there is one es on a homely happening? and one of ground without and dramatic!

lack of sequence we must remember that they were wrought out in a cushioned study chamber, and books of quotations open. . . . They sprang out of the pressure of the accidental meeting with a woman at a well, the chance plucking of an ear of corn on the Sabbath, the sudden in-

the random question of a troubled friend. But what he said on the instant was said for eternity. No one, not even Socrates, approaches Jesus in the quickness with which all the forces of the mind rally to the call of the moment. His words flash out like lightning, but endure like stars.

Ah, the mystery of style! It wings our words for the long flight of the ages. Style is more than a form of speech: it is the essence of a man, the breath of his soul. Jesus had style. . . . His art as a stylist is apparent on every page. In his story of the house built upon the sand, note how the many ands intensify the rising climax of the little tragedy: "And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it

fell, and great was the fall of it." Turning to the beatitudes, we discover fine illustrations of the balanced expression. Each sentence begins with the strong word "blessed" and this swings the subject in like a hammer-stroke at the end.

Jesus frequently heightens the impression of his words by inversion, throwing the strong word into the front of the sentence: "Great is your reward in heaven"; "Wide is the gate and broad is the way." Any other arrangement of these sentences would kill their rhythmic life. In fact, all literary weapons were at the command of the Master—ridicule, satire, invective, irony, epigram. He questions, he denounces, he rebukes, he consoles. (111111)

(a) simple beauty

(b) poet's glance, lyric utterance & delicacy of feeling

(c) always the concrete & vivid word that gives life

(d) quickness of mind

(e) climax

(f) balanced expression

(g) inversion

IN A recent address in this city on "Stirring up Enthusiasm at Home," William C. Freeman of New York remarked that "pride in one's community is the greatest asset that community can possibly have." He urged the importance of greater publicity for Boston and New England in regard to their advantages, if they would advance their prosperity. Chicago furnishes an example of rapid increase in business, population and surprise. The people of that city have profound credit to lead. They are quick in coming together to a credit for any project that promises to benefit not lacking in confidence, but is slow in action.

The splendid possibilities can spare two or three hours a course of study are many and of the university extension id times.

IN ORDER that they may re a reasonable distance sideways, must be more than five feet tall panies are of the opinion that t ers short answers.

ROSTAND'S "Chantecler" in France, but in America just attained, it is the hen rather than an important source of income.

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(a)

f

disregard of established beliefs and prejudices, of tastes, and sensitiveness
 to various stimuli to an excessive or defective extent are common mis-
 takes in [X] [D]. Whole chapters might be prepared scientifically presenting the
errors of [D] in this regard and the true [D] as well as the [C] for troubles
already disturbing [B] and rendering useless the efforts of [X] [B], on [C] of such
errors of [D].

Because of erroneous [D] [D] [L] there must be various errors in [X] [D].
 The [D] [X] [D] needs to be compared with these erroneous forms and im-
 provements should thus be started. It is awful to remember the cruelty
tortures, persecutions, corruptions and defilements that have crept into
the [C] [D] through such faults of [X] and [a]. We need to consider
 first [1 1/4] [T] [X] [D] [L] and to do so we must discriminate between
L itself and its plan.

83/ June 9, 1910

He goes to Pittsfield about teeth with Eldon Daniel & 4 others

Inducing Sleep

In regard to sleep the experiences that induced its ready operation
 when it had been hard to get, may be studied here as it is [a] [C]
 and has an [C] from [D] which I with [C] of Napoleon Bonaparte's
 history in relation to it. The [D] of Induction of Sleep may
 perhaps throw light on the [D] of inducing other [F] such
[G] [G] or I" or 5" or X [B] 5" [F]. The first [F] I recall in relation
 to the [Induction of Sleep = [F] [Ind Sle]} is to believe it possible.
 Try to throw away all thoughts by composing the mind to [M] [F] and attend
 to comfortable steady, easy, moderate, slow breathing, Impersonation
 of [Cov] [F] and [C] is a good line of [L + 5] [a] contd.

Comfortable all ^{9/24} such as correct temperature, good air, quiet, moderation of light etc. make no disturbance of nervous system as opposite ^{9/23} may. I we must not enter tense a - S Fa & confidence in G with Pw is essential. ^{British case} An easy piece of reading matter leisurely looked at till drowsiness comes will help.

84/

The 9/24 (Sle) is a S 9/24 of a → (Char) open to all sorts of S 9/24 and I memories or 9/24 (cont) 3. In 83 we saw that M 9/24 favorable to (Sle) were R and could be arranged. Also the → 9/24 I (Coo) described by (N.P.) as 'shutting out all 9/24' could be entered or attempted to be entered by a (wi) and (att) to the S I as imagined in concept or remembered as a percept. Furthermore the S 9/24 of I in (Fa) of possibility and desirability and probability of such → 9/24 of I and the (T) to get it by imitation of a case or other concrete embodiment of such state could be by a (wi) induced rather actual experiments of such Δ efforts we have observed to be successful any time till a habit of prompt entry into 9/24 (Sle) has been gained. Now an (A) → a (wi) may be used for other S 9/24 9/24. This has been S already in connection with $\frac{M^*K}{\sqrt{\text{Char}}}$ (See 49, 50, 51, 52, 53)
The S 9/24 of insight & foresight, among other have come by (wi) (K) in (S) to imitation of 9/24 and 9/24. There is something more than S 9/24 in this. Songfellow's "Sires of great men all remind us we can make our lives sublime"

is not all of it by any means. There is an End as well as possible. The % of this 84 may be ET as $\boxed{\text{End}^+} = \boxed{\text{End}^+ \sqrt{xy}} = \boxed{\Delta S \sqrt{xy}} = \boxed{\sqrt{S^2 xy}}$. It may be $\boxed{\frac{x}{y}}$ to Opposition = $\delta \cdot \boxed{\sqrt{xy}} \cdot \boxed{\frac{1}{\sqrt{z}}}$ and so be invaluable. I saw a quotation from Somell which said that as a lamp lighted another and you not less so nobleness might grow from nobleness lighted from one to another. This is the idea not the \boxed{x} . So Imitation is a % of (ari) a in $\boxed{\frac{x}{y}}$ to $\boxed{\sqrt{S^2 xy}}$ and $\boxed{\frac{xy}{\sqrt{z}}}$.

85/

1 $\boxed{\frac{x}{y}}$ \boxed{x} \boxed{L}

When one expresses in actual practice the ideal of Salvation there is a condition of Faith in that ideal as adequate in the mind of the one expressing. There is a hopeful looking forward toward the ideal as eventually to be realized if the ideal be one of real Salvation. But there is a condition in the ideal that will determine its value. When one hopes to be saved from something that Salvation that they hoped for will not be expressed in an ideal if there be lack of faith in its plan and method. If however a hope of Salvation is idealized so that the Salvation looked for would involve inharmonious conditions then the ideal is not of real Salvation but of a fake and base temporary result from which real Salvation will be needed.

TL requires a permanent cure of all the ills and inharmonies of life. Any ideal that leads to something other than perul permanent cure is not of the true Salvation but of a false allurement and delusion that is mistaken for the true Salvation.

True salvation must be expressed in a progress towards harmonious and
endlessly improving attainments. Such attainments must pertain to
the one progressing, as also to the things related to such one.
This involves interior, exterior and reciprocal harmony of conditions
increasing and improving force. Hence the expression of true
salvation will be by one perfecting self in a life of perfecting
surroundings. Reciprocity of giving out service and receiving service
from others is also a condition of this true salvation. These
conditions of true salvation are therefore those of being in $\frac{1113}{24}$
as well as of $\frac{17574}{24}$ and of $\frac{11139}{24}$.

86/


 $\frac{11}{24}$

The Truth of God is harmonious, systematically agreeing
in all parts of it and infinite in extent and variety -
Such truth can only be expressed in systematic and
infinite form - of most exact and methodical character.
Mathematics is the simplest form of method, harmoniously
agreeing in all parts and capable of endless progress and
exactness - In the Spiritual Applications of Mathe-
matics is the true solution for the deposition of Divine Truth
as a consequence of the two premises here given above.

87/ Luke. 1x.2. "And he sent them to preach the kingdom of God, and to
 heal the sick" Here is the work of $\frac{1113}{24}$ + $\frac{11139}{24}$.

88/ June 10, 1910

$\frac{x}{y} \text{ } \text{L}$

59

After there has begun an expression or output or acting out of the ideal of Salvation, there will eventually follow consequential acts which will evolve, and develop therefrom. But between such expression and development and development there comes a period when that which has been expressed is considered and that which is to develop is conceived. This involves several conditions of which some belong to the being expressing and some to other entities. Together these conditions form the $\frac{x}{y} \text{ } \text{L}$ and the conditions of being belong to the numerator and those of the other entities to the denominator.

89/

↑

$\frac{x}{y} \text{ } \text{L}$

see 5/4 (Later) 6.30 AM. 54° Fahr. 6/10/10

The $\frac{x}{y} \text{ } \text{L}$ relation includes the $\frac{x}{y} \text{ } \text{L}$ after B and previous to C , as in 68. These are S . The S $\frac{x}{y} \text{ } \text{L}$ (see L^{21} 209/149) are satisfactory if the F B has been made, but unsatisfactory if not. (see 55). In the former case there is approval in the latter a J of disapproval. The Approval gives joy and confidence the opposite J gives S $\frac{x}{y} \text{ } \text{L}$ which influences X Y B and bears a direct B to C which must be righted before the C S $\frac{x}{y} \text{ } \text{L}$ can be realized. At this F there is, as elsewhere in the C L , an opportunity for F Y B . Such F in case of L $\frac{x}{y} \text{ } \text{L}$ may not prevent the existence of what is, except by D which shall consent it. The consequences of B already made must follow, but such consequences may be modified after this inception has occurred, as a disease of the body may be cured by proper treatment - though it will come equally if the causes for its existence have been set in action. For example if a knife has been used to cut the hand or foot or other bodily part - there must follow a wounded state of that part thus cut - but the proper treatment thereafter may heal the wound if healing conditions can be had, D C even after D . S.

Contd.

1) H^5 may be N^5 , and if not too severe for the one H^5 to N^5 to overcome may be converted to H^5 . All may be C^5 by G^5 F^5 .
 This last $\text{J} = \text{O}^5$. Meantime joys are delayed even in C^5 . But whilst C^5 is possible by N^5 caused with remedial agents, there are on the other hand, as in A^5 cases of H^5 disease, influences that may work against such cure. To illustrate if a cut be inflicted on the body of a human being or an animal, as a horse for instance, healing salves are remedial agents but flies may act to induce further complications by means of maggots - or poisons such as ivy or other matters may increase soreness and inflame the part till its disease spreads and increases in intensity of action. A continued application of such opposite remedies or H^5 O^5 may cause D^5 afflicted. But D^5 C^5 may be acted on by either H^5 F^5 or H^5 G^5 and both may D^5 together in case there be combine influences for such D^5 . Special concrete instances of remedial and oppositional action in S^5 cases either one alone or the other alone or both together should be recorded for purposes of C^5 and benefit in the future. H^5 F^5 (in documents of H^5 F^5 (see S^5 29/49))

Now we may consider the H^5 F^5 which act with C^5 F^5 already noted above to form H^5 F^5 . H^5 F^5 corresponds to the overcomers in Rev. II. 7, 11, 17, 26, + III. 12, 21, + XXI. 7. H^5 F^5 includes (±) the real and estimated C^5 F^5 , also the S^5 F^5 . Under F^5 we may note that the H^5 F^5 depends on the C^5 to higher or lower S^5 F^5 which is habitual H^5 . This matter of S^5 altitude and.

Spiritual Attitude

may well be looked at. In the marginal figure →

the centre may represent the earth's centre and the circumference the earth's circumference. At different points on the surface a person may stand and his upward look be outward from the centre as to A, B, C, D, E, F and his downward look to the centre. Away from G is higher, toward G is lower, the higher looks outward infinitely into space, the lower looks inward infinitesimally to a point.

The intellectual analogy of this would make the expansion of R upward and outward from G the G of ignorance. The spiritual analogy would make the central look lower and the look to the infinite higher. Man's body centres at the point from which physical life expands the period beginning Man's thinking and aspiring powers are remotest from the centre of the earth in the head. In sitting serenity is at the top in standing or locomotion guided by the mind the feet are down and the head is still high. Some these analogies suggest a language of Attitude putting spiritual progress upward. Man's spiritual help from sin by salvation is therefore upward as in Psalms CXXI. 1-2

1 "I will lift up mine eyes unto the hills, from whence cometh my help,
2 "My help cometh from the Lord, which made heaven and earth." On the material side of this idea of attitude, the application of it to material hills instead of spiritual as in Psalm CXXI above - see Leviticus XXVI. 30 -

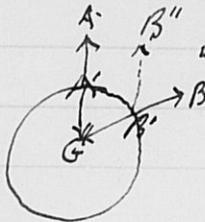
"And I will destroy your high places, and cut down your images, and cast your carcasses upon the carcasses of your idols, and my soul shall abhor you." In S.L.D. is a gospel that draws up away from the lower and material things the attention, the longing and ambitions and desires and purposes or aims. cont.

[How to look to hills - S.L.D.]

6289/cont.

1 (7/4) (7/4) 6/8

see 91/off



In this figure let G be centre or base, and A be the highest toward which $\text{Ⓢ}\text{Ⓣ}\text{Ⓢ}$ attracts. To one at A' the downward tendency is to G and the upward one is to A. This is the Normal $\text{Ⓢ}\text{Ⓣ}$ of $\text{Ⓢ}\text{Ⓣ}$ of $\text{Ⓢ}\text{Ⓣ}$. But one at B' if downward tending toward G, cannot be raised toward A, by being drawn away from G, for that leads to B. The $\text{Ⓢ}\text{Ⓣ}$ elevation at B' is toward B'' \parallel AA'. This then is the $\text{Ⓢ}\text{Ⓣ}$ of uplift for B' any one not $\text{Ⓢ}\text{Ⓣ}$. It may be expressed thus:—

For B' B'B \times B'B''. It not oppose downward tendencies by $\text{Ⓢ}\text{Ⓣ}$ but lead upward \parallel to $\text{Ⓢ}\text{Ⓣ}$ and then $\text{Ⓢ}\text{Ⓣ}$ will be found at ∞ in that direction, and there will be a ^{great} drawing in of B'B'' towards A'A the further one gets from G. And nearness to $\text{Ⓢ}\text{Ⓣ}$ will increase more and more rapidly all the way. This $\text{Ⓢ}\text{Ⓣ}$ may be $\text{Ⓢ}\text{Ⓣ}$ as $\text{Ⓢ}\text{Ⓣ}$ It will aid $\text{Ⓢ}\text{Ⓣ}$ to know how to apply this $\text{Ⓢ}\text{Ⓣ}$ in $\text{Ⓢ}\text{Ⓣ}$ by $\text{Ⓢ}\text{Ⓣ}$. A gain will allure by + benefit, but a danger will not so well deter as to make gain in opp. direction from $\text{Ⓢ}\text{Ⓣ}$. ^(see this 71) Diagrams of $\text{Ⓢ}\text{Ⓣ}$ and Motives in special cases of Moral $\text{Ⓢ}\text{Ⓣ}$ will be useful. To be cont. ^{see 91}

June 11, 1910 48° Fahr at 6 AM. N. E. rain + high wind. After $\text{Ⓢ}\text{Ⓣ}$ June 10, 9.30 PM.

90/ (21) (X) mt $\text{Ⓢ}\text{Ⓣ}$ #1 p 246 $\frac{4.7}{7/B}$ see 73/50 see 91/off

$\frac{4}{7}$ are more direct in $\text{Ⓢ}\text{Ⓣ}$ than others, They have no policy of round-about methods like politicians and some merchants \therefore $\text{Ⓢ}\text{Ⓣ}$ (see 89/)

Uplift instead of opposing downward going tendency if you would $\text{Ⓢ}\text{Ⓣ}$

This Δ is one of preparation for Δ as well as consequence of Δ . Hence Δ of 'B' must look ahead and act Δ as to get right, Matt V. 16 "Let your light so shine", Each Δ of Δ is Δ of the preceding after Δ which is Δ of a previous Δ . Hence the true Δ people would but always not forget the consequences to follow and focusing them as far as may be consistent with truths of experience which we deemed important enough to follow and with the control of the Δ in Δ . All these 3 things are needed - namely:

Control of the present act + careful adherence to knowledge of duty + steady aim toward the highest ideal Δ Δ Δ Δ

Together with this Δ may be used Δ for elimination of strictly determined error already admitted though Δ Δ Δ Δ Δ Δ also give opportunity to use Δ for elimination of strictly determined error, in Δ Δ + Δ Δ (see 5/4, (see 95/65))

5⁹ x 14⁴

after or in Δ Δ

Δ (see 83/ + 84)

At foot of p. 61. a (?) is Δ "How"? In getting the Δ Δ proper Δ as I have endeavored to just now. There was a sincere, and intensely Δ Δ effort to realize Δ and Δ every Δ Δ Δ as uttered. The importance and wondrous glory of these Δ Δ was felt and considerably held on to in accordance with my beliefs and hopes associated with each such element. This required delay on account of the Δ Δ . So in looking to spiritual hills for help from the Lord, Maker of Heaven and Earth in whom we live and move and have our being we should clearly, patiently, hopefully, rationally and faithfully consider and realize what it means so to do. (What hills? what Δ to Δ ? how look for help?)

Jesus did cast out evil spirits. Christians should be able to likewise. Little children are sometimes like Jesus in this. The presence of a little child has often saved men from drunkenness, from quarrels, from crimes. The child's innocence, purity, loquacity seem too good and sweet to be rudely broken. The child's trustfulness cannot easily be violated. Hence to become like children fit for heaven we must be able to cast out evil spirits in others. Love and holiness will do it. [This by a talk with regard to not being intolerant to Δ H.C.]

95/

 Δ S

see 92/69.

Philippians II. 12. "Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation, with fear and trembling."

13 "For it is God which worketh in you both to will and to do of his good pleasure." This passage appears to indicate that not only our acts of doing (v. 13), but also the willing to do, are of God's good pleasure. If of his pleasure then according to his law, which is the $\ominus \odot$. Thus S is worked out in obedience to God according to his will (v. 12) which works in and by this same law. Therefore however 13 may \boxtimes S they will \boxtimes it thereafter according $\ominus \boxtimes$ (see 5/4).

96/

 \boxtimes S

see 5/4

An \boxtimes S, followed by \boxtimes , as in 88/89 + 91/, must be \boxtimes according to 1 \odot of \boxtimes S, that is \boxtimes [P] + S^a 13 + 13' (5/4). Evidently there will be a difference of \boxtimes according to the results obtained in the first expression. For instance one who has had eminent success in a certain direction acknowledged generally in the beginning of his career as 13' ($\frac{13}{13}$) will be likelier to proceed cont.

along that line, than will one whose marked advance at first has been in a different direction, as say for example. Thus we observe the powerful influence that an early choice of business in life has on the career and character of the B'. The ⑤ B' also has a powerful effect on the ④, as on ③ generally. Opposition from others gives opportunity for overcoming it. Assistance may encourage or render inert. Many effects of ⑤ are to be studied at length, ere the ①②③④ can be completely stated. Finally the B' has in his hereditary make-up or constitution, to a great degree the key to the situation. This hereditary constitution is not the result of any effort on his part but is an endowment from God who made him for a definite work which in the course of divine evolution, he must accomplish. Special observations and records thereof, embodying testimony on the ideas of this ⑤ are desirable to confirm or to correct its statements.

Now we come to look into that relation of B' that is eternal and everlasting. It is one of ever-perfecting and ever-increasing usefulness in the highest and widest sense. A glorious relation of one of God's progressive children, which must eventually through Christ and the Holy Spirit throw off all bondage of sin and approach ever nearer and nearer the divine personality in character and actions, in purposes and methods and aims. It is ever governed by law and ever determined by will of man till that will manifests the will of God which governed the inferior according to the way of its state of unfoldment. The ①②③④ need spiritual + [X] for [Y] [Z],

98/ June 15, 1910.

10/17/1910 Z.S.

Went to Pittsfield about 6⁴⁵ to day

In this finality is our and Pr towards Q.B. of wisdom power and Love. Pr gives a Pr view of this Q and it should be encouraged by meditation as to practical possibilities of detail. Nothing is grander & more contemplative than the 19. All that mat like 11/17 at ∞. Higher and better continually succeed in an ∞ series. This conception that we cannot realize or C in completeness - only can get partial views if we try to consider his rays exactly.

June 16, 1910 During this Q delays and backsliding may be SF by 5/17 to learn how to C them. It is impossible to those who are already perfect if such exist among J.B.

99/ Quotation from "Life" in "The Public" May 20, 1910 p. 465.

"How many people think they're good because they've done no crime;
How many think they've won success who merely didn't fail!
How many whose untempted think their virtue is sublime
And that they'll land in heaven because they didn't land in jail!"

100/ June 16, 1910 (aimy from East) $\frac{all}{I+S}$ see slip between pps 607

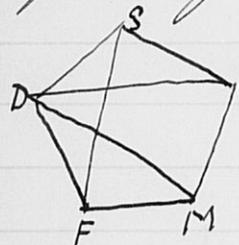
When spiritual conditions are made inert by material influences there is not always clear statement of it. The absorption of attention in material pursuits to a great extent cuts off spiritual interests. For example the drunkard forgets duty when intoxicated. Intellectual operations are enfeebled by indulgence in lower forms of consciousness connected with senses and appetites. Without clear and active thinking and strong and elevated enthusiasms for divine ideals heavenly life cannot be enjoyed. Thus matter drags the soul.

101/ Luke X 11-52+53

52 "For from henceforth there shall be five in one house divided, three against two, and two against three."

53 "The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother in law against her daughter in law, and the daughter in law against her mother in law."

Here five persons will represent all that this statement requires viz:



Father —

Son —

Mother —

Daughter —

Mother in Law —

If a Father & Mother and Son and daughter have in the house the Mother of the daughter's husband then the case exists as here

Two of these are males and three are females. In each case in verse 53 of which there are three divisions of opposition they are divided against one of the same sex, thus:—

	Father		Mother		Mother in law	}	The order of mention places seniors first and males before females.
	Son		Daughter		Daughter in law		

102/ ↓

In the supposed arrangement of the 5 in '01/ there are but 3 oppositions mentioned Using F, M, S, D & ML as initials the oppositions are FxS, MxS, & MLxS. Without oppositions across sex lines the males can have but one opponent each as $\begin{matrix} F & S \\ S & F \end{matrix}$ but the females can have two each as $\begin{matrix} M & S & ML & D \\ ML & S & M & ML \\ & & & D \\ & & & M \end{matrix}$ of these (a) & (b) are not mentioned.



In human beings is an embodiment of conscious being. The Consciousness is, sensuous, intellectual and spiritual. The embodiment is materially temporal. The spirit in man or the man as spiritually conscious looks ahead to the future - and lives in action not merely of negatively being impressed and receiving and recording the impressions as they lapse into memory (see Com. Sales 14+15) but also there is spirit in action of discriminating and separating what is to be and in action of unification of things to be drawn together. The spirit acts in expression - and develops. Thus life has spiritual aims and tendencies to produce the things aimed at or desired, be they records of impressions, Elements separated or groups in schemes - or plans or expressions of the same and spiritual character as developed by these actions of spirit, and spiritual results in the world about us or modifications of the spiritual environment - Discriminate between the action of the spiritual world and spiritual acts in the world - ↓

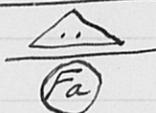


To get spiritual life when one's life is deficient in 5
 one needs to know spiritual knowledge or have ② of
 5th ②. But ^{subly} one needs also to have right spiritual
 desires [How to 5th ② differ from others?] - One needs also
 to have spiritual action in the proper way etc.



But x^m is the real element of Life needed.
John x.10 "The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly." Here the Saviour appears to bring to us the right spiritual life of \mathbb{L} . To know God and Jesus Christ is spiritual knowledge of most importance and God desires us to get it. To aim for \mathbb{L} is to have right 57 and we are to seek first the Kingdom of God and his righteousness. Furthermore one needs to act right to procure heavenly conditions here and hereafter. To know God's will as taught by Jesus Christ and to do it. On God helps us to this in Christ's name.

109/ June 20. 1910



Robert Valentini's temperature 104°

When Evangelical Christians, so-called, adopt Jesus as their Saviour because of the Bible record and the historical confirmation thereof they depend on miraculous and traditional authority. When Unevangelicals, so-called question these authorities, unless they have other support for their belief in such Salvation they are in danger of becoming faithless in the religious sense of the term. The basis for faith in Jesus Christ as Saviour which is laid upon the confirmation of his teachings in the philosophy and rational experiences of logical deduction from the study of life and its belongings is auto.



a common sense practical basis. It meets the every day occurrences without giving way, being brought out in that very atmosphere and functional action. Such it has appeared to me.

110/ June 22, 1910 Summer begins. (H) ^{See 109/}

$$\left(\frac{3}{a}\right) (H) = (H) \left\{ \triangle + @ + \textcircled{P} \right\} \dots (a)$$

$$\left(\frac{3}{a}\right) (H) \triangle = (H) \left\{ \text{Place} + \text{Time} + \textcircled{P} \right\}$$

As to (B), we say: } ∇ not together nor can those not in same time, i

111/ June 23, 1910 Thursday 40th Anniversary of ...

Warm + muggy. Robert Valentine ^{Born Jan. 12, 1822} died at Infirmary about 2 a.m. today. ^{Funeral to be next Sunday at 2 P.M.} Each element of (a) + (B) ^{110/} may have } ∇ for better (H) and each has a corresponding (H).

112/ June 24 1910

(Came Gallagher at Office today. See 120/75)

Evolution is the production in a series of operations and relations, in a certain order, of a certain function, by or in a certain thing.

113/ June 25, 1910 ^{Eldress Emily 2nd Family Sunday 86 yrs today} (H) (C)

^{See 121/} ^{See 110/} ^{Headable to-day in forenoon} ^{No morning service incl.}

The $\left(\frac{3}{a}\right)$ allows (H) $\left\{ \nabla + \textcircled{P} + \left[\frac{N}{a}\right] \right\}$. The ∇ has limits of Definition, Form, and Magnitude and Position (B) are (C) of this. These each require (H) of Place or $\left(\frac{3}{a}\right)$ (H). The ∇ has (C) in series and these require (H) of Time or Temporal or

403/ Robert's funeral at 2 P.M. $(H) \textcircled{6}$ I spoke of Robert. Came many went to give
 in big ch. full of people. ^{next to that of J. Quinn, Pleasant Lg.} ⁵⁰⁰⁰ ^{1/3}

Serial harmonies or $(S_1) \textcircled{H}$ or $(A) \textcircled{H}$. The $(F) \textcircled{H}$ and these require $(H) \textcircled{F}$ of
 $(S_2) \textcircled{H}$ or $(Proportional) \textcircled{H}$. To see this in some cases require close (att) and clear
 view of (S) . In (T) (see "10") there is a dependence on $(S_2) \textcircled{H}$ for (T) de-
 pend on the (S_2) amount of (F) of attraction given to things in (att) . (S_2) are
 $(E) \textcircled{S_2}$ which is stated:

$$(S_2) = \left[\frac{(S_1) \textcircled{H}}{(S_2) \textcircled{H}} \right] = \left[\frac{(F) \textcircled{H}}{(S_2) \textcircled{H}} \right] \dots (Z.)$$

It would aid $(Q) \textcircled{A}$ to (E) these various (S) of $(S_2) \textcircled{H}$ in diagrams
 with concrete instances minutely (a) and (b) also put to (Q) in (Q) ;

(Q) likewise depend on $(S_2) \textcircled{H}$ for a reason (cor) to that for (T) above.

114/ Talk with Elmer Anna $(H) \textcircled{6}$ Talk with H.T.C on $(H) \textcircled{S}$
 on Reciprocal Relation ^{see '21'}
 & Missions

Further consideration of $(H) \textcircled{S}$ [Place, Time & Proportion] in $(S) \textcircled{F}$ gives
 me the concrete application in (S) of the (H) as follows:—

To present order or arguments to a person at the proper place
 and not at an improper place for such presentation is to
 deal harmoniously and not inharmoniously. The collection
 of concrete illustrations of this principle will be promoted
 and facilitated by $(S) \textcircled{H}$ of the (S) . \therefore let $\left[\frac{(H) \textcircled{S}}{(S_2) \textcircled{H}} = \frac{(H) \textcircled{S}}{(S_2) \textcircled{H}} = \frac{(H) \textcircled{S}}{(S_2) \textcircled{H}} \right]$
 $(S) \textcircled{H}$ which is (A) to $\left[\frac{(H) \textcircled{S}}{(S_2) \textcircled{H}} = (A) \right]$ $\left[\frac{(H) \textcircled{S}}{(S_2) \textcircled{H}} \right]$

Now then, apply $\frac{(H) \textcircled{S}}{(S_2) \textcircled{H}}$ by (att) to properties of $(S_1) \dots (d)$ ^{see 145}
 Likewise apply $\frac{(H) \textcircled{S}}{(S_2) \textcircled{H}}$ by (att) " " " $(S_2) \dots (b)$

Also by (A) apply $\frac{(H) \textcircled{S}}{(S_2) \textcircled{H}} = \frac{(H) \textcircled{S}}{(S_2) \textcircled{H}}$ by (att) to properties of $(S_3) \dots (v)$
 conts.



a common-sense practical basis. It occurs without giving way being an atmospheric and functional action. Such

... man to coshen averaged each farmer about 3.18 cents and that other elements so as to bring the production price up to 3.75 cents. The average selling price is 3 1/2 cents, so that there is no margin left the farmer. Usually the farmer gets three cents for milk except during the few winter months, when he gets four cents. Witnesses believed there was a combine of milk dealers in New York. They declared that the Consolidated Milk Exchange and that they must accept the price fixed by the exchange from month to month for milk or spill the milk on the ground, there being no other outlet. The Borden Milk Company, it was declared, fixed the contract price that they would hold to on January 1st of the ensuing six months to on January 1st of the

110/ June 22, 1910 Summer begins. (H) see 103/

$$\left(\frac{3}{a}\right) (H) = (H) \{ \Delta + @ + \textcircled{P} \} \dots (a)$$

$$\left(\frac{3}{a}\right) (H) \Delta = (H) \{ \text{Place} + \text{Time} + \textcircled{P} \} \dots (b)$$

As to (b), we say: Δ not together in place cannot harmonize nor can those not in same time, nor not in same \textcircled{P} .

111/ June 23, 1910 Thursday 40th Anniversary of our wedding in 1870. Warm + muggy. Robert Valentine ^{Born Jan. 12, 1822} died at ^{1.45} infirmary about 2 a.m. to day. ^{Funeral to be next Sunday at 2 P.M.} Each element of (a) + (b) ^{110/} may have \textcircled{P} for better (H) and each has a corresponding \textcircled{P} (H).

112/ June 24 1910 (C)

[Came Gallagher at Office to day. See 120/75]

Evolution is the production in a series of operations and relations, in a certain order, of a certain function, by or in a certain thing.

113/ June 26, 1910 ^{Eldress Emily 2nd Family} ^{86 yrs today} Sunday (H) (C)

See 121/ See 111/ {Headable to-day in forenoon No morning same in ch.} (D)

The $\left(\frac{3}{a}\right)$ allows (H) $\{ \Delta + @ + \textcircled{P} \}$. The Δ has limits of Definition, Form, and Magnitude and Position (D) are (C) of this. These each require (H) of Place or $\left(\frac{3}{a}\right)$ (H). The Δ has \textcircled{P} in series and these require (H) of Time or Temporal or

413/ Robert's funeral at 2 P.M. $(H) \textcircled{6}$ I spoke of Robert. Carver & many went to grave
 in big ch. full of people. next to that of J. Quinn; Pleasant Ref. Sect. 1913

Serial harmonies or $(S_1) \textcircled{H}$ or $(A) \textcircled{H}$. The $(S_2) \textcircled{H}$ and these require $(H) \textcircled{A}$ of $(S_1) \textcircled{H}$ or $(A) \textcircled{H}$. To see this in some cases require close (att) and clear view of (S) . In $(H) \textcircled{A}$ (see "10") there is a dependence on $(S_1) \textcircled{H}$ for $(H) \textcircled{A}$ depend on the (S_1) amount of (F) of attraction given to things in (att) . $(S_1) \textcircled{H}$ are $(S_2) \textcircled{H}$ which is stated:

$$(S_2) \textcircled{H} = \left[\frac{(S_1) \textcircled{H}}{(S_1)} \right] = \frac{(S_1) \textcircled{H}}{(S_1)} \dots (Z.)$$

[It would aid $(H) \textcircled{A}$ to (S_1) these various $(S_1) \textcircled{H}$ in diagrams with concrete instances minutely (att) and (H) also put to $(S_1) \textcircled{H}$;

$(H) \textcircled{A}$ likewise depend on $(S_1) \textcircled{H}$ for a reason (cor) to that for $(H) \textcircled{A}$ above.

114/ Talk with Ethos Anna $(H) \textcircled{6}$ Talk with H.T.C on $(H) \textcircled{13}$.
 on Reciprocal Relation See '21'
 & Missions

Further consideration of $(H) \textcircled{A}$ [Place, Time & Proportion] in $(S) \textcircled{H}$ gives me the concrete application infer of the idea as follows:—

To present an idea or argument to a person at the proper place and not at an improper place for such presentation is to deal harmoniously and not inharmooniously. The collection

of concrete illustrations of this principle will be promoted and facilitated by $(S) \textcircled{H}$ of the $(S_1) \textcircled{H}$. \therefore let $\frac{(S_1) \textcircled{H}}{(S_1)} = \frac{(S_2) \textcircled{H}}{(S_2)} = \frac{(H) \textcircled{A}}{(S_2)}$ which is (A) to $\frac{(S_1) \textcircled{H}}{(S_1)} = (A) \frac{(S_1) \textcircled{H}}{(S_1)}$

Now then, apply $\frac{(S_1) \textcircled{H}}{(S_1)}$ by (att) to properties of $(S_1) \dots (d)$
 Likewise apply $\frac{(S_2) \textcircled{H}}{(S_2)}$ by (att) " " " $(S_2) \dots (B)$

Also by (A) apply $\frac{(S_1) \textcircled{H}}{(S_1)} = \frac{(S_2) \textcircled{H}}{(S_2)}$ by (att) to properties of $(S_3) \dots (V)$
 cont.

In accordance with (L) above do not introduce correction of conduct before witnesses peculiarly affecting B's so as to render B' liable to strong (H)^s.

In accordance with (B) do not introduce propositions for (G) when such are likely to meet strong opposition which would not be aroused at a little later period.

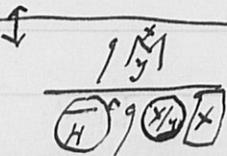
In accordance with (V) Be careful to adjust the strength of spiritual stimulus to the (H) B'.

This is also according to the Platonic principle of not too much or too little. Excess and defect in urging any subject are alike fatal to (H) and success of such (G). This latter (G) $\frac{1}{2}$ (H) $\frac{1}{4}$ is often needed in (G) + X (B' + B) (S). These 3 $\frac{1}{2}$ (L) (S) (V) are at the basis of some of the most important (G) (H) in (S) to (S). Careful course studies must be made and repeated or great losses will occur, or in other words great gains will be missed.



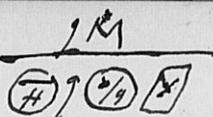
115/ See (H) 114/ At Roberts' grave a well-meant attempt to (S) (L) caused evidence of (S) (H) on the part of (S) (L) because of an unforeseen effect of (H) (L). The (S) (H) (B) were possibly able to be (S) in (S) (L) (H).

116/



When the (L) (B) (V) have been so violated as to bear contd

116/ends

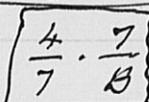


75

(H) (C) in (G) the (T) (S) (C) needs to be specially discovered and applied in each case. (E) (C) by (F) in such cases need careful (S).

117/

See 94/65
See 132/82



[(23)(S) mt. S. #1 p. 246]

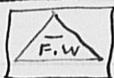
$\frac{4}{7}$ are small beginners like leaven and mustard seed and (U) see 45/ and quest in lowest room at first but afterward high. [Luke XIV, 7-11] Thus to begin work in spiritual things like the littleness of a child in (S) is to conform to the Way of (S). In (S) for (H) according to (S) (H) we must begin easy and with little (S). The same (S) true in (Ped) (T) so also in Xth Ped.

118/ June 27, 1910. Thunder shower in Eve.

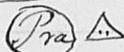
(S) (H) (S) (C) and (S) thereby! (see 114/ 116/).

119/ June 28, 1910. Called on Brother Charles Greaves in P.M. He suffers much pain, now in his 83^d year, but his mind is clear and bright.

120/ July 1, 1910



(C) rep. see note "27"



In the (Sch) (Ped) N.Y.U. the (?) of moral Responsibility came up. [See (Ped) Notes] In (Pra) (S) is the petition "Forgive us our debts as we forgive our debtors" (Matt VI. 12). To (H) this petition with the (F.W.) much needs to be done, I think. This (S) is so strongly fortified that I cannot now dislodge it with reasons yet there is the (Pra) (S), it must be (H) with this (S) if both are to stand. It occurs to me to try to (S) such (H) for benefit of all sincere students and Xth B. Oh Lord help us to (S) for thy glory - Amen.



(Pra)

If everything is foreordained, one might ask how can any forgiveness of sin be needed. But the prayer does not say sin but "debt". If we owe a debt to God it would appear to be for what he has done for our good, not for what we have done. The petition comes after "Give us this day our daily bread," and this petition for forgiveness if made to ask for the debt of this bread to be taken away may seem reasonable when examined carefully. Webster's Dictionary says forgive may be applied as to remit a penalty ^{or debt}. The parable of the "Unmerciful Servant" Matt XVIII. 23-35. H. St. # 2 ^{247/} 275 is given with regard to a debt not a sin. But sins or trespasses are to be forgiven Matt XVIII. 35. and delivery to tormentors is the result of not forgiving trespasses of those who are our trespassers. None of this however indicates that there is an error, as far as I see in

121/ July 4 1910

131

See 114/ + 112/

As there are 1 (H) + (T) + ^{20/9}]. As each (E) of this may be ^{10/9} for (H).
In production 5 (H) this is most desirable.

122/

(Cu)
 + (Se)

In 131, there are 1 (Cu) + 1 (Cu) and we expect a 3rd (E) to unite with them for a 131. Under (Cu) already some thought have been recorded (See L # 1 ^{66/45 + 64/43}) but (Cu) has not been treated by heretofore
cast.

122/cont'd

(Cul)

77

9[id] + 9[see]

In the promotion of such (Cul) the [A] may give us ways which [B] will approve. Plants growing wild may be (as by Sutter & Burbank's methods) cultivated and greatly improved for man's use. Animals too have been cultivated by selection & training. Then we may try to cultivate inspirational ideas and glorious desires, and in such cultures [A] may rise to higher uses than any yet attained and [B] may find new ways of producing [C]. Anselm thought this ought to be & maybe.

123/

(Cul)

9[id] + 9[see]

Collections of concrete examples showing [C] 5 [H] and [D] for best (Cul) [9[id] + 9[see]] will avail much in the direct [E] [F] as at first [G] in 1861.

124/

(Cul)

9[id] + 9[see]

The presence of persons who are in sympathy with [id] + [see] is favorable to the (Cul) of such. Their negative listening sometimes, and their positive suggestions at other times also favorable. Careful attention to [C] here also very important. Dr. W. Holmes' 'Egg Chamber' for thinking undisturbed is here [D]. The ease with which [E] can shut out (I + S) [C] effects great losses to [D]. [E] and the best way to use it in this matter for God's glory is to be considered. See how the [F] of this [G] agree with the X Ped! [H] [Cul] + [Cu] + [?]

125/

In the Lord's Prayer the petition "Thy kingdom come" appears now to ask for heavenly things to come into consciousness. If this be so granted then all good loving thoughts and desires will flow into our minds, our meditations will be on noble things. Inspirations of new and useful ideas.

178 ^{125/cont.}

will be given us. Holy aims, purposes, aspirations will control our acts and great good must come if these be properly cultivated and developed. (See ^{122/}, ^{123/} & ^{124/}) Hence it is of great importance to know how to do this, and also to desire it. We do not make our thoughts and desires; neither can we make matter, as fruits, animals, minerals; but we can use these and may be said to cultivate them to some extent. (H. St. #2 ^{12/14}). Therefore the fact that our thoughts and desires are gifts does not forbid our using these good gifts if we are led so to do. Earnestly desiring such using let us be taught how this may best be ^{See 127/1} [⊙]

126/ July 5, 1910

H goes to Pittsfield about teeth with Ferdinand.

(⊙) (H) (id) (Deo)

In "The Proverbs are many" of concerning these. (Chap. I. vv. 7. 8 & 33 Chap. III 1. 5. 6, Chap. VI. 20, 21) These and many more passages that parental counsel is good for us.

127/ After (Pa. ⊙) The petition "Thy kingdom come" see ^{125/} ↑ if granted, and we should expect it, will bring a better spiritual living to us. Already men aim to do a great deal in science, in art, in literature, in political life. We should expect greater advances towards love to God and man. Just as we consider inventions of science and useful arts so we expect more and better ones. In like manner we should consider the steps towards a better comprehension of God's character and our duties to each other which have already taken place in the ^{cont.}

period represented by history, and thinking of these advances as far
 much greater and better things of this kind. Men no longer look
 at a God who is pleased with human sacrifices so ~~was~~ ^{was} the God of
 the Druids according to their belief. Men have abolished slavery
 and arbitrary Respotions to a great degree. They have more
 regard for the comforts of others. Magna Charta, The Declaration
 of Independence, The Proclamation of Abraham Lincoln abolish-
 ing slavery in part and the Constitutional Amendment completing its
 removal from our land - Religious Toleration introduced by Roger
 Williams is now quite general - Arbitration between Nations & many
 other great advances have come in spiritual progress. Let us now
 look forward with faith and hope and love joyfully anticipating that
 greater and better specific steps forward in this way are soon to
 be taken and are just ahead of us. Let us consider even the
 possibilities of such things, what might be, what ought to
 be to make life better and more heavenly - what things
 must be removed - and whether God is taking us according to
 our best understanding of what he has done, God help us ^{amen}.

128/ July 7, 1910

(Cont'd)

In considering our acquaintance with God we
 are impressed with many ideas that are difficult to record.
 They fly past so swiftly and are so new to us and make
 us so desirous to clear up mysteries that are suggested
 that the whole becomes tangled and elaborate. Let when
 cont.

⊠ is applied to this ⊠ there is ⊠ and ⊠ and more ⊠ is made definite. First we may not sensuously realize God. The eyes of the body cannot allow us to see God as we see trees and planets etc. Nor can hearing take us nearer to God by direct sensation of Him as it does in hearing thunder or falling water or rocks, allow us to be made more aware of these phenomena. Kant thought that we nothing of things as they are but only of phenomena is pertinent at this place. We do not furthermore intellectually study God as a remembered person as we can remember the human beings we have met and have written about. To be sure inspiration is given as the source of the Bible accounts but our study of these gives us knowledge of the inspirations or records not of God. though we may have faith in God started thereby if not knowledge of God direct. But God is a spirit to be worshipped in spirit as Jesus Christ said, but how are we spiritually conscious of God? Is it not by anticipating in faith and hope and loving service giving spirit that we get into more clear and definite enlightenment as to God? If we pray to God as Jesus instructed, we express a faith and hope and a purpose of obedience in service of love which is foundational, anticipative - spiritual consciousness. If we obey Christ as disciples of his then we must strive to seek

128/
cont

Cons 9

81

the $\frac{1119}{24}$ and this is likewise anticipative spiritual activity of Consciousness. Thus our God is an infinite spiritual entity or subject of spiritual Consciousness as far as we may approach to acquaintance with or of him. I pray for better views and $\frac{1119}{24}$

129/

$\frac{1119}{24}$ $\frac{1119}{24}$

In study of $\frac{1119}{24}$ & an attempt was made which it was hoped might add to our better understanding of $\frac{1119}{24}$. But the $\frac{1119}{24}$ are as yet very dimly discerned - though much has been gained by the $\frac{1119}{24}$ given to this $\frac{1119}{24}$. More work in this direction is desirable

130/ July 8, 1910 John 5:1, 70 "Jesus answered them, Have not I chosen you twelve, and one of you is a devil." $\frac{1119}{24}$

Does not this indicate that Jesus desired that a devil must be brought for some good purpose into the 12 for a time and Jesus chose it so?

131/

$\frac{1119}{24}$

see 213/126, 194/90

The conditions that form material relations must be perceptually apprehended. After then $\frac{1119}{24}$ they may be intellectually recalled having given place to conditions in memory relations, intellectually perceived. Spiritual relations are composed of conditions apprehended anticipatively which may give place at times to material relations and their conditions, these in turn followed by intellectual. Spiritual and Intellectual relations being impossible of apprehension except by $\frac{1119}{24}$ it follows that when apprehended by such $\frac{1119}{24}$ one $\frac{1119}{24}$ of these, $\frac{1119}{24}$ must be $\frac{1119}{24}$. But as $\frac{1119}{24}$ may remember and anticipate $\frac{1119}{24}$ cont.

82 131/4
cont.

$\frac{1}{2} \frac{x}{y} \Delta$

it follows that $M^7 \Delta$ may be in $(I^7 \text{ or } S^7) \frac{1}{2} \frac{x}{y}$ with $1B$.
This must be with regard to $(S^7) \frac{1}{2} \frac{x}{y}$ & $(I^7) \frac{1}{2} \frac{x}{y}$ for $(\text{rev}) \frac{1}{2} \frac{x}{y}$. it would
appear at first view but it must be (I^7) to determine this.

132/ July 10. 1910

Ske "7/75
See 135/ off.

$\frac{4}{7} \frac{7}{13}$

(24) (A') Helpers see Mt S, #1, p. 24 b.

The Children ask to help when anything is being
done. We may be helpers in Our Father's work. He \odot the \odot .
He began in S^7 and has removed Cannibalism, Slavery,
& will do more to bring $\frac{1}{2} \frac{x}{y}$ we can and must help.
I spoke of it in Church. Martha of No. Family spoke &
commended my efforts in Church.

133/ July 11. 1910

Ann Maria here this P.M.

$S^7 H$

When sweet music is heard the tones write according to the
laws and principles of harmony which ^{are} mathematical.
So in Spiritual Harmony the relations are formed by the
union of Spiritual Conditions according to the laws and
principles of spiritual harmony, and we have reason to
consider these mathematical as well.

134/ July 13. 1910



Hebrews X. 11. 20+21

"20 Now the God of peace, that brought again
from the dead our Lord Jesus, that great Shepherd of the sheep,
through the blood of the everlasting covenant.

cont.



"21 Make you perfect in every good work to do his will, working in you that which is well pleasing, in his sight, through Jesus Christ; to whom be glory forever and ever. Amen."

Here the well-doing, that shall please God it is prayed that God shall work in us. If this be granted wherein does the one who has this done in him act except as God provides to do in him? If then his act is done by God in him what free-agency is this? Oh God grant us light on this: through Christ our Lord we ask it.

135/ See ^{131/82} (25) (B') 4.7
7.13 Simple language July 14 1910

Mt. 24:1 p. 246

See 137/84

The ¹⁴/₇ we not able to use terms beyond minds of others ^{did} the same using in Xth Ped terms easily understood by commonest people - No "Euphemics" nor other rarities. This promotes spread of [Ⓣ] broadcast and prevents the educated few from separation from the ^{ὁ κοινὸς}.

136/ July 17. 1910 From xxth Cent. Mag. Feb. 1910 p. 430 quoted from Charlotte Perkins Gilman.

"It takes great strength to train
To modern service your ancestral brain;
To lift the weight of the unnumbered years
Of dead men's habits, methods, and ideas;
To hold that back with one hand, and support
With the other the weak steps of a new thought.

and

"It takes great strength to bring your life up square

"With your accepted thought, and hold it there,

Resisting the inertia that drags back
From new attempts to the old habits' track.

It is so easy to drift back, to sink;
So hard to live abstract of what you think."

137/ July 18. 1910

See 135/83

Mt S #1/246

See 143/89

(20/6)	$\frac{4}{7} \cdot \frac{7}{13}$
--------	----------------------------------

Note on walk yesterday P.M. Beautiful
day Cherry Lane to Eldon's & back by McFamily.

$\frac{4}{7}$ love to eat, drink, look, hear, walk, run, play, May we not
also? Our bodies are ancestral inheritances for which we may
be thankful to God. We need guidance to use them aright. We could
not as well read the Bible or listen to sacred music or sermons
or offer prayers without our bodies. I do not remember any day
when I seemed to enjoy more the blessings of 1⁽¹⁾, of 2⁽²⁾ & of 3⁽³⁾.

138/ July 20. 1910.

"The Sabbath" Matt XII. 1-14

Copied from p. 12 "The Helper" April 20. 1910. American New-
Church Tract and Publication Society 21 29 Chestnut St. Phil.

"The significance of the Sabbath is best learned from a
little study of the seven days of the week as described in Genesis.
There the days present in epitome the successive states
of regeneration. These begin with a state of ⁽¹⁾ utmost obscurity
and weakness and voidness of spiritual life. Then
comes the division ⁽²⁾ between the firmament, or heaven of the
internal man and the lower things of the external man.
Simple intelligence, ⁽³⁾ pictured in the humbler forms of
cont.

"vegetation next appears. Then come the two ⁽⁴⁾lights - love and faith - in the mind. Then affections ⁽⁵⁾of the heart, typified by the animals, increase and multiply, and at last man is made in the image of God. Now, all those six days of regenerative progress are states of work and effort and of conflict with evil. But the seventh or Sabbath state, which very few if any men attain in this world, is one of grateful rest from such conflict. It is a state of peace and hallowed joy in the goodness of the Lord's love. For He is the Sabbath, in the Supreme sense; for He glorified His human nature in a similar sevenfold way to that in which He regenerates us. In His Divine Human, therefore, our God and Saviour is the personification of the Sabbath. He is the Prince of peace, and desires to give men the blessedness of His own Sabbath peace. See Ps. CXVIII. 24; John XIV. 27."

"Practically, then, what is a Sabbath state in ourselves?" Plainly, it is not limited to those days we call Sunday. It is essentially a feeling of the goodness of the Lord's love in the good work we do that is useful and productive of happiness to others. This state or feeling may also be described as one of heavenly peace, because the Lord's good love is the Divine feeling of working for the eternal welfare of the whole human race; and that love is the all-pervading affection in heaven. Hence we have the doctrinal teaching that

cont.

'he who acts from the truths of faith (only) is not yet in the order of heaven, but he who acts from the good of charity is in order. For the order in which man is led by the Lord, is by man's willing, consequently by good; for that is of the will, and then his understanding and truths is subsistent. When this state is reached, then is the Sabbath; for then the Lord has rest. This state is reached when good is conjoined to truth. . . . This state is the state of heaven. Therefore heaven itself is called a Sabbath, or in heaven there is said to be a perpetual Sabbath.' ("Heavenly Arcana," No 8510.)"

139. July 23. 1910. 6 Steps to Solomon's Throne

1 Kings x. 18 Moreover the king made a great throne of ivory, and overlaid it with gold the best gold.

"19 The throne had six steps, and the top of the throne was round behind: and there were ^(C. hands) stays one either side on the place of the seat, and two lions stood beside the steps."

"20 And twelve lions stood there one the one side and on the other upon the six steps: there was not the like made in any kingdom."

In "The Helper" (By Rev. Julian K. Smith) of May 4. 1910. p 11. says "And so we are sure that the steps leading up to the throne are to teach us that the attainment of a condition of heavenly-mindedness is by degrees.

And why six steps? The number brings to mind the familiar command "Six days shalt thou labor and do all thy work."

The Helper also says in this number, that the two lions on each step are power of thought and power of desire needed for heroic struggle through each step of regeneration to God's throne - symbolized here. These powers given by God are needed for the ascent. Now the 6 acts of creation in '38/ & these 6 steps of regeneration of the '39/ each culminate in a 7th relation which agrees with the \textcircled{C} by $\left(\frac{12}{a}\right)$ found (see B.S. p. 195. ^{358/})

140/

 $\textcircled{1} \textcircled{2} \textcircled{3} \textcircled{4} \textcircled{5} \textcircled{6}$

To-day in CB #1 & CB #2, made notes (the former on p. 17 at end of 2^d, the latter p. 1.) as to $\textcircled{1} \textcircled{2} \textcircled{3}$ & consequent $\textcircled{4} \textcircled{5} \textcircled{6}$ to be stated in \textcircled{C} .

There is need of a general statement of each law in plain logical language devoid of Φ .

141/ July 26. 1910

Forms of Consciousness.See Mts #1 259/189-190-191
See 144/90

(1) Sensation is that form of $\textcircled{\text{Cons}}$ which is aware of present things of a spatial material character, and of none others.

(2) Intellection is that form of $\textcircled{\text{Cons}}$ which is aware of past subjects of $\textcircled{\text{Cons}}$, remembered ^(a) as sensed when presented (as in (1) above.) It also ^(b) remembers its previous memories (as in (a)) of sensations. It furthermore ^(c) remembers anticipations of things that in the past were not intellectually remembered (as in (a) & (b)) but were expected in another form of consciousness either sensational, or intellectual (as in (3)).

(3) Anticipation is that form of $\textcircled{\text{Cons}}$ which is aware of things ^{expected} to come but ^{not} as ^{yet} existing in material sense, ^{of} ^{any} form ^{and}

The greatest man is he who chooses the right with invincible resolution, who resists the sorest temptations from within and without; who bears the heaviest burdens cheerfully; who is the calmest in storms and whose reliance on Truth, on virtue, on God, is the most unfaltering.—Channing.

egard

take other forms when the amiable census man com



Forms of Consciousness.141/
cont.

(3) cont.

not as things intellectually remembered, but as things of faith, of hope, or of some other form of conscious effect upon us.

Anticipated things may be things of sense ^(d) not yet presented sensuously and therefore not intellectually remembered as having been sensed. They may also include ^(e) Anticipations of intellectually remembered subjects of Consciousness. Furthermore Anticipated things may be some unknown things never yet sensed or remembered, but of a character like such as to possibility of sensation or memory of them but entirely new to us as to any thing previously in consciousness. Again we may anticipate ^(g) things entirely different from any thing yet in consciousness, which we may either believe possible or hope for as to come.

(4) A special investigation of the possible operations and relations connected with the three kinds of things above mentioned as sensory, intellectual, or anticipative is desirable.

142/

Forms of Consciousness.

Whereas the forms that are (cont'd) of $[S_1] + [S_2] + [S_3]$ as in "4" must include all subjects of (Con), yet these may be considered in a ⁽³⁾ (a) which will reveal more of their (con) and give a further insight into the powers of (Con). Thus we find in

(1) Sensation has ability to give us make us aware whether the thing sensed is in our body, or outside of it, or entering or going out of our body, that is we have:

cont.

$$\left(\frac{3}{a}\right) \text{Cons}^{\text{all}} = \text{Cons} \left\{ \frac{1}{a} \beta' (\text{Int} + \text{Est} + \text{Rec}) \right\} \triangle \triangle$$

$$(3) \text{Here Rec Cons} \frac{1}{a} \beta' \text{ gives Cons} \frac{1}{a} \beta' \frac{S_1 \beta'}{a \beta'}$$

Intellecion has ability to make us aware of the $\left(\frac{1}{a}\right)$ and $\left(\frac{1}{\beta}\right)$ memories as well as by continued meditation we are aware of (a) and (β) of such memories, and also by further consideration of our gr in $\text{Cons}(F)$ or ability to understand and investigate (S_2) we can see into (Est) , (K) and (T) .

(4) Anticipation has ability to make us aware of the $\left(\frac{1}{a}\right)$ $\left(\frac{1}{\beta}\right)$ of our own gr to its (S_2) (F) as anticipated, and of the $\left(\frac{1}{\beta}\right)$ of our gr to that of others β as a $\times \beta$ $\left(\frac{1}{\beta}\right)$ and also of the $\left(\frac{1}{\beta}\right)$ of our gr to the gr id (a) in us, as a (a) $\left(\frac{1}{\beta}\right)$. Here is revelation of (K) and (F)

Possible (S_1) (op) $+$ $\left(\frac{1}{\beta}\right)$ of the $\left(\frac{1}{\beta}\right)$ here noted must exist.

143/ July 27, 1910

See 137/84

$$\frac{4}{7} \frac{4}{\beta}$$

See mt 2nd p 246.

Ideals seen by $\frac{4}{7} \leftarrow (a)$

- (27) (D) The $\frac{4}{7}$ see ideals and work to them as best they know. $\frac{4}{7}$ like God
- (28) (E) The $\frac{4}{7}$ are like (a) in their suitability for heaven. (K) (a) can be inferred from their characteristics. (See Poem "Casa Guidi Windows" mt 2nd p 246. Little children are seized with desires that appear original to do something in the way of working out an ideal that they have had $\left(\frac{1}{\beta}\right)$ of in mind or spirit. they propose to perform some set of acts and then endeavor to carry out the aim in action. This is Godlike - Our Father desires man to have (a) and carries it out by work (John V:17 - "But Jesus answered them, My Father worketh hitherto, and I work." also John IX:4. "I must work the works of him that sent me".

The I has to infer these distinctions before they can be (K) but the senses note the difference or that I would have $\left(\frac{1}{\beta}\right)$ for the inference

90 144/ July 30, 1910. Mrs. Alma Johnson stopped at gate
last eve. 142/07 See 141/87, 213/26, 7/1

When the operations of a thing are observed the relations may be traced. The ⁽¹⁾Material things observed and related are such as ^{may}affect our consciousness, as present sensorially and none others. ⁽²⁾Intellectual things are such as are memories of past subjects of consciousness, known by experience (more or less accurately), and rationally. ^(a)physical things remembered. ^(b)past reminiscences - ^(c)past anticipations. ⁽³⁾Spiritual things are such as are ~~not~~ present in sensation ^{or} past in memory but are anticipated as future with spiritual discernment of Emotional, sentimental, or purposeful realizations. ^(a)Material things foreshadowed ^(b)anticipated intellectual things. ^(c)Anticipations of personal, social or religious things not yet of sensation nor of memory. Concrete examples of these ⁽¹⁾, ⁽²⁾ + ⁽³⁾ are to be considered first as to details of operation. And second as to Order and relations.

145/ Love of God.

Loving the almighty Spiritual Being "our Father who art in heaven" has sometimes been thought of as disconnected from love to mankind, individually and collectively, serving and blessing such. This is now less frequent. There is now a tendency with some persons, as leading to the idea that love to one's fellow beings of humanity, as was all that God desired in our love to him. This does not find approval. Obedience to God exhibiting love to Him includes not only service to human beings but faith in God - praise of and to

end

90 144/ July 30, 1910. Mrs. Alma Johnson stopped at gate
last eve. 142/87 See 141/87, 212/26, 7/81

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contd

more permanent influence
ing else. And it is I
convinced of Uncle Sam's

America are asking that
gal holiday. Up to date no
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at fixed rates, and nine
ording to the merits of the

Insurance Against Strikes

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tro... itself- he... can have give... their livi
grea... work of obtain... knowledge... and spread
worl... That is what raises human... life sublim
money, give the material... body only.

Again, at the banquet of the National
honor of Explorer Peary, Mr. Carnegie, who
told how he was congratulated for giving N
libraries. He declined to receive the co
additional remark:

But if you will congratulate me upon the
New York by which she agreed to maintain sever
ries free to all the people, shake!

Mr. Carnegie said he was happiest not
done himself, but because of what he had
He assured his hearers that he made splendi
money that he apparently gave away. All of
an interesting viewpoint, goes to strengthen
that Mr. Carnegie is doing something for the
education.

STILL another cable is to be put under t
withstanding the many wireless lines Marconi

often been said in recent years, but
late is it coming to be widely and
believed, that Washington is destined to
of the most beautiful capitals in the
It is difficult now to realize that
thirty-five years its permanency as
of federal government could have
iously questioned as a consequence of
sical defects, or that it could within
iod have been spoken of, with fairly
ason, as a collection of palaces in a s

THE SELF-DESTRUCTION OF ERROR

THE account in the gospels of the herd of swine that ran into the deep when the legion of devils was cast out by Jesus has often puzzled students. Whatever explanation one may give of the literal facts of the record he who is seeking that purification of self which Christianity demands can understand the metaphysical side of the lesson. Mrs. Eddy says in "Science and Health with Key to the Scriptures," page 411, referring to this incident, "The Scripture seems to import that Jesus caused the evil to be self-seen and so destroyed."

Swine are used by Jesus to typify the self-absorption of mortality. Jesus bade his disciples not to cast pearls before swine—meaning that kind of mentality which is still so full of the material sense of things that it cannot receive spiritual teaching. Many an honest Scientist sees that he was himself at one time in this condition. He realizes that his own selfishness was what prevented him from getting a glimpse of spiritual things. He even is ready to admit that like the prodigal son he had been living among the swine of his own consciousness and feeding on their food (earthly thought), wholly unmindful of the truth of man's condition as the child of God. Really to understand that he deserved the rebuke implied in this figure

of speech, was the very thing which set him free. In this way is evil, to use Mrs. Eddy's words, "self-seen and so destroyed."

No one continues to live in the swinish consciousness of things after he has once really been awakened. Perhaps one's experience in waking may be like that of the man in the story of the herd. He may see himself not only as a single selfish, material, flesh-bound consciousness, but as "legion." He finds not only one quality in himself that is allied to the animal but he sees so many that he appears to himself for the time being as if he were really a whole herd of earth-bound animals. But he does not see this until the recognition of man in God's likeness has come to him with some distant ray of eternal light and beauty, enabling him to be separated from the swinish nature. It

is spiritual light alone can show any one the grand brutality of the materialist's business.

The comparison of the human mentality, sunk in materiality, with the ideal of man, the image of God is what at last awakens the dormant impulse to rise above mortality; and this dawning loftiness of spirituality, while it brings the terror of seeing what mortal selfishness like, also shows that the only way of man must always have been to turn to God. This other hideous temptation in the likeness of swine was only a nightmare of mortal consciousness, and once it sees itself it storms to the sea and plunging there is destroyed. This last point in the story shows that on this awakening the blindness of mortals is

no longer seen to be personal or to originate in the will of sinners, though it is seen to act upon and through the consenting personal will. As "dust to dust" so the swine rushing into the sea signify evil referred to its source in the lie that says life is in something opposed to Spirit and harmony. The sea throughout the Bible typifies this "elementary latent error" (Science and Health, page 559). In the vision of the new heaven and earth in Revelations there was "no more sea"; that is, this belief in existence and power opposite to God, good, is overcome. Consciousness now perceives only the perfection of the divine creation.

Thus to the Christian Scientist there is no sense of destruction and cataclysm in the scene under discussion, but such a blessing as a child terrified in the dark may feel when mother brings in

the light and the fearful ghostly outlines in the corner melt away and so are shown to be nothing at all. This teaching of the self-destruction of evil, then, does not encourage men to keep on sinning; for sin clings fast and brings its constant suffering just so long as man believes in it. It is only when the light is admitted and is steadily permitted to reign within us that we can realize the nothingness of the sinister gloom which surrounds mortality. So long as we are in the dark it looks real. To call it good or to excuse it as "nothing" (that is, to persist in the love of it) sinks one deeper into the shadows. Evil must be seen as something undesirable before one can wish to be taken out of it or can understand its nothingness.

Some times the seeker says that he does not know how to desire good; that the desire for some selfish form of indulgence seems stronger in him than the desire for good. In this case he must keep praying steadily that God will give him a higher love and desire. If he does this and works faithfully along the lines laid down by Christian Science, he will in time find the weakness overcome. Such prayer brings the destruction of the error at last. Through the daily prayer of and for understanding, the mark of the beast fades out in the light of Truth.

ost of this expenditure will be wisely directed
ot be without warrant. Though a peace-loving
ple, circumstances are driving us into a warlike
want war. We are disposed to shun it. And
otected against the possible aggressions of other
most part, are as desirous as we of tranquillity,
s on a war footing in time of peace.
osition before Congress to the effect that we
ndth part of the sum we are now spending on
e purpose of promoting peace. It is surely a
n. We are paying a tremendous price for war
of war. Cannot we well afford to pay a large
ion of any idea, any movement, any system of
ure that will make for peace?

unized salon of the New York poets will hold its
teenth floor of a sky-scraper. This may not be
top of Mt. Parnassus, which is some 8000 feet
en a fourteen-story elevation ought to do some

at the Georgia peach crop is safe will go far
nism unpopular for some time to come.

ONE glaring fault of American business
men is the tendency to go to ext
overdo the best and exaggerate th
commercial life. It was this habit
to do with the apparent hesitation
lines of industry within the past f
It was brought about by the fear
Congress and the national adm
might do in the way of correcting
abuses. Many baseless stories we

Latin America the man in the
by mercantile intercourse than
in the street who must be rea
good will.

MANY of the Italian res
Columbus day, October 12, be
one has insisted that they be m
navigator really was the first to

THE serious disturbances
strike of car men in Philad
marked contrast to the peace
Germany. There manufactur
employers insure against stri
journals state that during the l
many strike insurance companie
up in different parts of th
embracing practically all in
somewhat over a dozen of thes
insured manufacturers employ
more than a score of employe
of strike insurance, paying co
other unions that pay compens

case

145/2nd

Love of God -

91

him - reliance on his protection of ourselves and others. Expectation of great things from him - and good things too. Endeavour to know him and to comprehend his ways and purposes, and Aspirations to be Godlike. Proper appreciation of our relation ^{Study of his word, Communion with him and Prayer to him} to him as far as may be. Humility, Purity, Zeal, Truth, Self examination and repentance for sin. &c. Use of means of grace.

146/ July 31. 1910. Mrs. Alma Johnson speaks in church we went to see her at New Family (H & D) in P.M. I explained some features of (2) to her.

Cleanliness of body allows clearer thinking and better ideas of things than is possible where the body is covered with foreign substances clogging the pores and causing attention by the discomfort and thus withdrawing the views of spiritual things.

147/ Aug. 2. 1910.

5th 7th 9th

Spiritual things are such as can only be apprehended by spiritual beings and only anticipatory in this life. They may be considered as personal or individual, social and religious.

$$\left(\frac{3}{a}\right) 5^7 9 = (A^B + X^7 B + 9^7) 7 9 \dots (2)$$

Each of these three elements in (2) may be studied especially.

Under the head of 13th 5th 7th 9th there may be further subdivision by

(2). In this way a clearer view of these important matters will be opened. The person who anticipates (5th 7th 9th) or even [7th 9th or 11th 7th 9th) has 5th 7th 9th in each others of these three forms of anticipation. This needs particular exposition and it now being 9.35 P.M. my 7th of fatigue I think demands my waiting for further [7th 9th].

See 149/92

92 148/ Acts X-28. "----- God hath shewed me that I should not call any man common or unclean."

149/ Aug. 4, 1910

$5^9 \nabla$

see 147/91

(Barn at Hancock burnt by lightning this am. alt 6 a clock. 450 bu. oats, 150 tons hay, 1000 head.)

$13^5 \nabla$

(2) $13^5 \nabla = 5^3 \nabla + 5^3 \nabla + 5^3 \nabla$

The spiritual anticipations of material things are $5^9 \nabla$. So the $5^3 \nabla$ and the $5^3 \nabla$. To be more explicit, though a material object is only apprehended by ∇ in sensation yet the ∇ of it is an $5^9 \nabla$. and the anticipation of it is 5^3 . But these latter $5^9 \nabla$ are not necessarily nor $\times \nabla$. They are furthermore of a $10^5 \nabla$. In the carnal life are many such $10^5 \nabla$. But it is here that Jesus warned his followers to avoid material ∇ and to seek on the contrary higher $5^9 \nabla$. The spirit of animalism is interested in these $10^5 \nabla$.

The spiritual anticipations of intellectual things are $10^5 \nabla$. The ∇ to study and the ∇ for ∇ are of this kind.

The spiritual anticipations of spiritual ∇ are $5^5 \nabla$ and include such ∇ as those for $\nabla + \nabla$ and ∇ , which though 5^5 as ∇ is really (Spiritual Discernment) $5^5 \nabla = \nabla^3$.

($\frac{5}{2} + \frac{7}{2} + \frac{12}{2}$) of concrete examples of some of these $5^5 \nabla$ will aid in affording ∇ .

150/

$5^9 \nabla$

$1^5 \nabla$ are represented in the influences of culture of the intellect. The rage for studies, the craving for knowledge, and dependance on it

157/cont.

are evidences of such things. But this kind of ∇ , though useful, is not sufficient unto salvation. Its ∇ and ∇ are worthy of consideration.

57/7 Here is the highest department of ∇ . It admits of $\frac{3}{2}$ as also does 157/7. $\left(\frac{3}{2}\right) 5^5 7 \nabla = \left\{ \nabla^2 \text{ and } \left[\frac{3}{2} \right] \nabla \right\} \left[13^5 5^7 \nabla + X 13^5 5^7 \nabla + (2) 5^7 \nabla \right]$

The actual ∇ are $13^5 5^7 \nabla$. The $\left[\frac{3}{2} \right]$ of such ∇ are also $13^5 5^7 \nabla \dots (7)$

The ∇ or $\left(\frac{3}{2}\right)$ and the $\left[\frac{3}{2} \right]$ of such ∇ are $X 13^5 5^7 \nabla$

The ∇ and $\left[\frac{3}{2} \right]$ of ∇ are $(2) 5^7 \nabla$.

But what is said in this ∇ has not exhausted the ∇ divisions of the ∇ .

151 See 149/off

$13^5 5^7 \nabla$ ^{restored (2007)} Ministers Eldresses returned Emma returned

Aug 6, 1960 An instance of $13^5 5^7 \nabla$ is often seen in the department of $13^5 5^7 \nabla$ (See (B) of 149/off.) when people look forward longingly for the season of fruits being ripe. Here is an animal appetite, which is accompanied with an anticipative consciousness, which is based on the suggestions of the season and the memories of past pleasures of fruit-eating. It is here seen to be selfish and material in its spiritual element, and may be unaccompanied with or by any desire for the cooperative enjoyment of having others partake, or any sense of dependence on God for such pleasures or of gratitude or even of the value of the fruit as a sustenance for the health of the body. Taken in this way alone it is a spirit of Animalism that is thus exhibited. The relations of such a state of being to the I, and the $13^5 5^7 \nabla$, bodily sensation. to ∇ and other ∇ are interesting and important to study. The ∇ of ∇ and of ∇ as also of ∇ in this connection are to be looked into. The aim of such ∇ is to find ∇ of $5^7 \nabla$, which are here found in the lowest form. If ∇ comes in such cases, how?

See 157/95

see 157/152/1

When, as in 151, a B is $\frac{15}{7}$ by $\frac{15}{7}$ and there is a consequent 6 of which the B is the 2nd according to the $\frac{15}{7}$. The $\frac{15}{7}$ of each 6 of this 6 will each present phases of either (H)^E or (H), and the study of such phases and conditions with regard to the best results it is probable will reveal some (imp) confirmations of X¹² (Ved), and it is hoped will help humanity and lead to the greater glory of God. (See also $\frac{15}{7}$ and $\frac{15}{7}$ in H.S.F. #2 '83)

153/ After (Pa) $\frac{15}{7}$ (29) $\frac{4}{7} \cdot \frac{7}{13}$ (Fr) $\frac{15}{7}$ for (PA) $\frac{15}{7}$ to $\frac{4}{7}$ see (29) below see (20) (2)

Having risen with 5 $\frac{15}{7}$ to be happy, I was $\frac{15}{7}$ that $\frac{4}{7} \cdot \frac{7}{13}$ was so, and that they $\frac{15}{7}$ (29) $\frac{15}{7}$. They $\frac{15}{7}$ was also in $\frac{15}{7}$ (29) (29). Why not compare the $\frac{15}{7}$ (29) $\frac{4}{7} \cdot \frac{7}{13}$ with those of $\frac{15}{7}$ by means of $\frac{15}{7}$ (p. 246 & reference (2.9)) Jesus was free from (2) (ld. p. 245) like $\frac{4}{7}$, and (B) (ld.) Look at other (2) (ld.).

154/ Aug 7. 1910. Ann See's landing in America Aug 6. 1774 the topic at church Joseph Knapp formerly of Mt. Pleasant Ky. spoke. Ministry sister spoke. Notes on talk Chong Lane - Cong. Ch. No Family. G. de Gram. Mary Tifer & Jas. Anderson. $\frac{15}{7}$ (see 151) give (200 or 205) for $\frac{15}{7}$ as pleasant or not without (29) of (2).

The $\frac{15}{7}$ and $\frac{15}{7}$ of these. Concrete stories in Childhood $\frac{15}{7}$ give $\frac{15}{7}$ B (H)^E, safety, of (29), of $\frac{15}{7}$, of friends, of victories, of (29). (29) B's. $\frac{15}{7}$ & $\frac{15}{7}$... Fruit-eating & B victory in war. (29) $\frac{15}{7}$? ... from victory in war to $\frac{15}{7}$.

$\frac{15}{7}$... Anti-slavery, Peace, International (H) $\frac{15}{7}$, Social (J), Let (29), (29) $\frac{15}{7}$ (29) $\frac{15}{7}$ = $\frac{15}{7}$ ($\frac{15}{7} + \frac{15}{7} + \frac{15}{7}$) $\frac{15}{7}$... (8) $\frac{15}{7}$... Power, Territory, wealth, Control, Influence, (Glor) etc. $\frac{15}{7}$ (29) (29) (29) $\frac{15}{7}$. $\frac{15}{7}$... Aim to (29) in $\frac{15}{7}$ cont.

154/ Note $(9) 59 \nabla \dots (\frac{3}{2}) = M^+ + I^+ + S^+, \dots M^+$ Power, Number & Weight of $(\frac{2}{9})^{95}$

\dots (J) \dots $(T) (9) (9)$ and $9(9)$ thereof. Concrete. Promises of
to give original
into a study

155/ $M^+ S^+ \nabla'$ See 10/93

In 151/93 the example of Anticipation of fruit-eating may be $(\frac{12}{a})$ as an (C) . Its (9) , $1(\frac{2}{3})$, and $(\frac{14}{9})$ with respect to $(\frac{11}{7})$ & $(\frac{2}{3})$ and the $9(9)$ concerning it are all worthy of $(alt + S^+)$. The (J) is a J which proceeds from memory and that way or may not have been incited by $M^+ N^+$. But before (J) is of course:

(J) Here was B' with a (9) utterly unaware of the approach of the (J) or its Entailments. And the $(\frac{14}{9})$ $(F) = (9)$ with the $(\frac{14}{9})$ the prime (E) in the (J) of which the (9) B' alluded to is the consequent (E) . Preparation and essentials to the subsequent (J) are here in $(\frac{14}{9})$. Whatever is requisite is here. The (J) is never broken in any (C) . In the prime $(9)(\frac{14}{9})$ all is ever serene and proper.

But the Consequent $(9)(\frac{14}{9})$ may be one of $(\frac{11}{7})^5$ for a time, as far as the (Con) I of B' can apprehend it when it is reviewed at any time. A firm (F) in (9) so manifested by (J) would (J) here so as to produce $(H)^5$ of $(9)B'$ in (J) which I $(Con)B'$ could apprehend. Eventually according to (F) $(a.m.)$ the $(\frac{11}{7})^5 B'$ here will be converted to $X^u [1]$ and (J) to $(H)^5$. Abt. 9.30 P.m. Further (P) of (J) of this (C) may not be omitted. Consideration of $M^+ (H)^5 (\frac{14}{9}) B'$ in (J) to $(H)^5$ also may conclude.

156/ $X^u (C)$ How to The Parable of the Sower Matt xiii. - 1-23

Aug 16
1910

$(See \ S 42 - 58 / 93)$

This parable has been studied as to its different ideas of receptivity of seed sown, but there is an important idea connected with the Pedagogic side the way to Pow is suggested in each case. ⁽¹⁾ Be careful not to waste seed by wayside - like casting pearls before swine. There should be a proper $(J) (C)$ in sowing -
Contd.

96 1561

The Parable of the Sower

Cont. notes

4, 1910. Also proper

of the ~~reser~~ ^{of the reser} or pupil

of understanding and ability of development

There must be preparation by previous conditions, before there can be any use in seed sown. (1) Stone should be removed and soil enriched by needed material ere impression is made

The lesson must meet sympathetic attention not hardness and indifference or opposition Interest must be commanded by the teacher or books and the command must enforce attention by the richness of its interests. (2) Thorns and all growths of alien things must be thrust aside. In (2) there must be a repentance that turns away from the false growths of sin. Reception (3)

requires an inhibition and thrusting out and cutting off of all else undesired. (4) Good ground is found where undivided (att) is given - Singleness of purpose - purity from all foreign or hurtful things - Sins keep out truth - But there are differences of capacity after all is done that can be done to prepare and to sow properly. (5) Proper use is now in order (6) times for (7)

(Fa) (2)

In our desire to submit to God as Our Father and trust him we consider his Love and wisdom and Power We could not realize the Power did we not feel its overcoming effects. It is thus need in the plan of (2) that we come into opposition that the power may be realized. This we do in material force, in intellectual argument of proof + in spiritual desires which must lead to Love as the only safe and true way of progress. The human race is slow to realize the power of love, and its being the only way to world peace.

WITH every rising of the sun, think of your life as just begun," says the old rhyme, adding later, "since time began today has been the friend of man." There is scarcely any better advice for the striving heart on earth. Discouragement has no chains that can bind him who makes a fresh beginning every day. To try to summon back the past is futile, whether we dwell upon it in shame or yearning for some vanished good. What was good in the past we cannot lose, but we shall not come up with it by retrospect. It is forward that our journey lies; and this forwarding of ourselves comes not by omitting the necessary step today in our eager stretching for the morrow. We cannot go forward till we have taken the next step. Progress is forever dependent upon the present doing of the thing nearest at hand. By taking each successive next step regularly and in order the pace accelerates itself unconsciously and we may find ourselves running without growing weary.

(See 158/-97)
If we examine ourselves we shall learn how much our thought does indeed seek to reach back to what is gone or forward to what shall be. One has well said, "There is only one time, and that time is now." What are we thinking, doing, enjoying, now? Herein is wisdom and gratitude, and the one means of growth: to be what we would be NOW, to be perfect in every relation of the present. As the flaw in today's work brings tomorrow's disaster and delay, so the rightness of today means more rightness tomorrow, and the ratio of the increase is indeed of swift progression, when goodness governs.

country into line with the broader aims of the statesman of today.

Monsieur Briand, if his ideas are carried into execution, will make the members of the Chamber deputies no longer for the parish but for France. He hopes to effect this by the substitution, which has already been explained in these columns, of scrutin de liste for scrutin d'arrondissement, and by a partial renewal of the personnel of the House every two years instead of by quadrennial general elections. The effect of this will be to abolish the general election in France. The deputies, elected for a period of six years, but automatically vacating their seats, in divisions, every two years, will find themselves released from the petty pressure of their constituents, while the constituents, compelled to vote for all the deputies of the department instead of a single deputy for an arrondissement, will find it impossible to apply to a group the selfish pressure formerly applied to an individual. The effect of this Monsieur Briand calculates will be to release the deputies from the tendency of the voters

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98 161/ Aug 22. 1910 10 P.M.

after (Pm) I.



The highest duty of (P) (I) that I see now is to help the (P) + spread of) (I) (I) (I). Extend this. God gives power, glory, + kingdom to those who build it for him and for humanity. It is the glory of God that springs out his wonderful (I) and makes heavenly) (I). Be Christlike, make and spread heaven about you everywhere. To do this, make clear the philosophy of it by (I). Also throw light thereby on (I) Li.

162/ Aug 23. 1910 Mark x1.2 "ye shall find a colt tied, whereon never man sat;" Here was 5th Cong all (I). Again: Mark x1.3 "and straightway he will (I) send him hither (see Mark x1.4) Here was 5th Cong (5th I = I). (I) 3

(copied Aug 25) Threcher in front 6-day. fixed up.

163/ Aug. 27. 1910.



5.30 a.m.

Proverbs XVI. 1. "The preparations (ref. 'disposings') of the heart in man, and the answer of the tongue is from the Lord"

East night a vision of a threatening beast on the floor waiting for me to pass. caused me to forget (ie Sex)

2 "All the ways of a man are clean in his own eyes; but the Lord weigheth the spirits.

3 "Commit thy works unto the Lord, and thy thoughts shall be established."

4 "The Lord hath made all things for himself; yea even the wicked for the day of evil."

5 "Every one that is proud in heart is an abomination to (I) Lord"

cont.
163/



the Lord: though hand join in hand, he shall not be unpunished.

7 "When a man's ways please the Lord, he maketh even his enemies to be at peace with him."

9 "A man's heart deviseth his way: but the Lord directeth his steps."

10 "A divine sentence is in the lips of the king: his mouth transgresseth not in judgment."

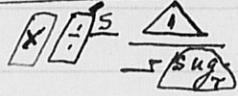
Here the 4th class especially appears to me to [J] [A]

This morning Feb. Thera. 41° here slight frost at N. Seb. on plane.

First frost I have heard near here for this season. At 6 PM here 62.7. H asked abt (a) this eve. I explained - & began on (2).

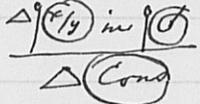
after seeing [E] was all field of [O] asked of Fitzg. presented further work on (7/a) with H.

164/



(3) = [A] ... [H] ... [O] = [2] as [H] + [H] at [off] confirming v. 7 in 163/ + H's ? as in 163/ also also "visions in id." "v. 7."

165/ Aug. 29. 1910



The statements of evolution and relations in regard to intellectual entities (C.B.R) have shown a mingling of (I + S) [C.B.R p. 25 - 1] [3]

It would be well to [X] [L] and S [O] of concrete instances and carefully delineate the (I, S + S) [El] (Con) in the various [O] [H] [K] in the [O] thus [X]. [R.P.R.] + [J.P.R.] + [P.W.J.] as [S] at [V] of 165/

166/ Sep. 2. 1910. Rained a good deal yesterday - heavy fog this a.m.



In getting [O] there must be [H] [S] [O] + agreement of [H] + removal of obstacles from [E]



Romans XI. 1-24 Herein is what appears to be a doctrine of the "Election" of some (v. 7) to be blind and not see (v. 8, 10) - Why? (v. 11) "through their fall salvation is come unto the Gentiles." But even these who fall are encouraged in (v. 23.) "And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graft them in again. Again (v. 22.) "For God hath concluded them all in unbelief, that he might have mercy upon all."

Herewith came thoughts concerning "Lead us not into temptation" The evidence^(±) that^(±) God causes some to remain in darkness till others seeing their state are uplifted and then those so benighted may be received into salvation later, gives support to the idea that prayer not to be left in darkness and led to wander away from the love of God in temptation and sin is consistent and proper Christianity^{and best both} for self & others.

168/ $\frac{29}{24}$ at Mt. 22. 5. $\frac{5}{2}$ S(H) Talk at 5550 with U.C. on S as to essential of to H Shaker Ch. = 0. $\frac{2}{4}$ S(H) that S(H) may be $\frac{1}{1}$ on B' much needs to be done. the best $\frac{2}{4}$ S(H)

for this and the $\frac{1}{2}$ of it ought to be known. Look for those means of grace that best $\frac{1}{2}$ S(H) on B'. Consider the $\frac{1}{2}$ of the of! $\frac{1}{2}$ S(H) - Careful examination for $\frac{1}{2}$ S(H) will be very profitable $\frac{1}{2}$ S(H) The $\frac{1}{2}$ S(H) determined by @ must be $\frac{1}{2}$ for $\frac{1}{2}$ in any particular instance. The @ may be according to grad $\frac{1}{2}$ @. but the practical use of it all must be by @ in concrete cases with personal $\frac{1}{2}$ and peculiarities of $\frac{1}{2}$ $\frac{1}{2}$ $\frac{1}{2}$. $\frac{1}{2}$ S(H) will come only after the $\frac{1}{2}$ $\frac{1}{2}$ in accordance with $\frac{1}{2}$

168/cont.

$$\left(\frac{5}{a}\right) 5^4 H$$

$$\left(\frac{12}{a}\right) 5^4 H$$

See 172/

1) $\left(\frac{5}{a}\right)$ is $\left(\frac{5}{a}\right)$ to $\left(\frac{5}{a}\right)$ and also with reference to $\left(\frac{5}{a}\right)$ Δ . How?

$\left(\frac{5}{a}\right)$ will use it and give abundant returns in $\left(\frac{5}{a}\right)^2$ of its $\left(\frac{5}{a}\right)$. How?

169 Matthew XI-2.6 2 "Now when John had heard in the prison

the works of Christ, he sent two of his disciples:

3 "And said unto him, Art thou he that should come, or do we look for another?"

4 "Jesus answered and said unto them, Go and shew John again those things which ye do see and hear, hear and see:

5 "The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them."

6 "And blessed is he, who soever shall not be offended in me."

170/

Sep. 4. 1910.

$$\left(\frac{5}{a}\right)$$

Talked with Δ JM + HTC on platform of Δ 1000

$$\left(\frac{5}{a}\right)$$

When a line is divided at any point as Δ to the Δ of an Δ we may consider the usual Δ of $\left(\frac{5}{a}\right)$ as represented

thus $\Delta = \Delta$

$$\Delta = \text{Separator}$$

$$\Delta = \Delta \Delta$$

$$\Delta$$

or

$$\frac{\Delta}{\Delta} = \Delta$$

This may be considered in arith. Δ thus: —
Divisor } Dividend (Quotient
 Δ } Δ ($\Delta \Delta$)

The Δ in case of Δ give: —

$$\frac{\Delta}{\Delta} = \Delta + \Delta + \Delta \dots (\gamma) \text{ and we have } \frac{\text{Coro}}{\Delta} = \text{all} + I + S \dots (\delta).$$

cont.

170/cont.

$$\frac{\textcircled{3}}{\textcircled{a}}$$

The separator seems here to appear as one of the Δ $\textcircled{3}$ but this does not necessarily follow & am $\textcircled{3}$. In case of \textcircled{E} we get a result which may be thus $\textcircled{3}$:-

$$\frac{\textcircled{E}}{\textcircled{\Delta}} = M + I + S \dots (\textcircled{E}) \quad \text{and} \quad \frac{\textcircled{S}}{\textcircled{\Delta}} = S + X9\beta + \textcircled{Q} \dots (\textcircled{B})$$

$$\text{Finally } \frac{\textcircled{E}}{\textcircled{\Delta}} = M + I + S + X9\beta + \textcircled{Q} \dots (\textcircled{7})$$

This is ready assignment.

171/

I

The \textcircled{a} $\textcircled{3}$ mentioned in '70/ has been taken to be I $\textcircled{3}$ \textcircled{E} \textcircled{C} \textcircled{O} \textcircled{S} but I find it now to appear as only a part of such \textcircled{E} or portion of I . Thus we may have:

$$\textcircled{3} I = \textcircled{4} = \text{memory}$$

(A) $\left\{ \begin{array}{l} \textcircled{a} = \textcircled{5} \textcircled{9} \textcircled{F} \textcircled{a}^I = (\textcircled{F} \times \textcircled{a} + \textcircled{a} + \textcircled{X} \textcircled{a}) \textcircled{F}^2 \\ \textcircled{Q} = \textcircled{I} \textcircled{9} \textcircled{3} \textcircled{I} \textcircled{C} \end{array} \right.$

see 175/ (A)

The $\textcircled{4} I$ in (A) here is the Σ $\textcircled{9}$ \textcircled{I} \textcircled{C} \textcircled{S}_2 . This certainly does not act as \textcircled{a} in $\textcircled{3}$. The \textcircled{F}^2 of \textcircled{a} in (A) are 5 powers of I which \textcircled{I} and may \textcircled{a} in \textcircled{C} by reason of \textcircled{E} . The $\textcircled{Q} I$ in (A) results from the \textcircled{a} of the $\textcircled{a} I$ as new I $\textcircled{9}$ \textcircled{F} \textcircled{I} come.

The \textcircled{a} $\textcircled{3}$ is the $\textcircled{F} \textcircled{a}^I$ in \textcircled{a} $\textcircled{3}$ \textcircled{I} of (A) It is the $\textcircled{2}$ kind of $\textcircled{a} I$. or $\textcircled{a}^2 I$. $\therefore \frac{\textcircled{a}}{\textcircled{3}} = \textcircled{F} \textcircled{a}^2 I \dots (\textcircled{B})$

A correct application of this will make the statements of 170/ better capable of conveying truth.

172/ In 170/ + 171/ I have 2 $\textcircled{9}$ $\textcircled{7}$ now to me not as yet fully \textcircled{X} I believe. The '70/ gives a rough idea of the way cont.

172/ cont that (3/a) results in 3 terms in the (2/a) which with the (2/a) and the (2/a) make up 5 terms of a (5/a). The 171/ gives a crude attempt at (3/a) I where Memory - action and products of action are represented, but not as clearly as is desired. Intellect has been taken as an element of consciousness without attempt at (2/a) of it. Now in I we have what may be considered as a store of (1/a) or memories. But I certainly (2/a) and Memory cannot do this. Hence taking (2/a) I we see the (2/a) Char memory even as the human body looked at as a mass of particles is (2/a) in (A) way. But the body has powers of (2/a) and the 2^d term of (3/a) requires three (F/a) which are seen in (5/a) (E) as (2/a). Again the (3/a) looks for (2/a) in I and the 171/ result in (2/a) (F/a). These considerations I and seem to call for a (12/a) I. Furthermore the (A) of 171/ I that (M¹ + 5¹) (Cons) both may be (3/a) and later the ideas of this 172/ I (M¹ + 5¹) (Cons) both may be (12/a). Also from 168/ is I of (12/a) 5(A). This 172/ + 168/ should aid in these 3 cases for (12/a).
 ↓ This is need of a (2/a) (2/a) ! See 175/

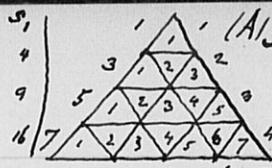
173/ very smoggy - violent electric storm + rain in P.M.
 Sep 6. 1910 (1/a) + Δ(Cons) + ΔIFB

The intellect stores impressions in memory, also it operates to impress in impressing. It analyzes and synthesizes and applies to use, and thus develops. It has functions to change conditions and relations.

The spiritual nature performs operations of five kinds (see notes # 243/ 175 etc.) + has uses. The sensuous nature performs acts + gets results.

Beyond these conscious acts of intellect, spirit + sense, are forces, and stimuli as well as apparatus. The being has plans and is governed by God's lawful government, and should plan to do God's will for him to do. Man has power to act as conditions within + without and between may determine.

104 Sep. 9. 1910.
174/



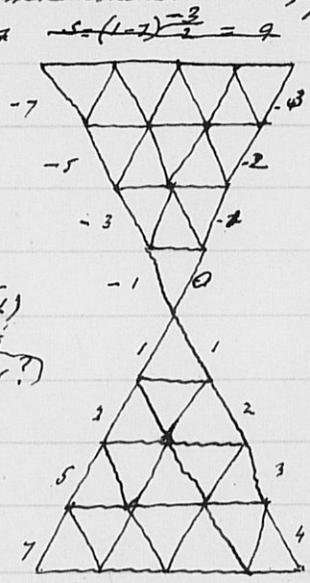
(A) This figure gives the odd numbers in series, and may go on thus to ∞ . The 1st line has 1 Δ , the 2^d 3, 3² 5 + 4.

The series of square numbers is alternately odd and even (B). Also the square of the number of triangles at the bottom strip anywhere is equivalent to the sum of the triangles thus far. For 1st row 1 Δ ; 1² = 1; 2^d row 3 Δ s; 2² = 4; 3+1=4

3rd row 5 Δ s; 3² = 9; 1+3+5 = 9; 4th row 7 Δ s; 4² = 16; 9+7=16. These results agree with Arith. Prog. where $a=1$; $d=2$; n = no of strips; $l = a + (n-1)d$ or for 4th row $l = 1 + (3)2 = 7$; and $S = \frac{(a+l)n}{2}$ or 4th row $S = \frac{(1+7)4}{2} = 8 \times 2 = 16$.

But the method of determining l and s by the figure as 1st expressed in (A) & (B) is not that of arith. Prog. though probably (B). The figure acts only for $d=2$ and insures this by the addition of a Δ at each end of row to the Δ s under the row next above after the 1st. If the figure were continued in the upward direction the results would be negative thus; $l = a + (n-1)d$

Here if row -3 be taken: $l = a + (n-1)d$
 $l = 1 + (-3-1)d$ or $l = 1 - 4 \times 2$ or
 $l = 1 - 8$ or -7 , as it should. Also $S = \frac{(a+l)n}{2}$
 $S = \frac{(1-7)(-4)}{2} = 16$
 gives for that row: $S = \frac{(1-7)(-4)}{2} = -6 \times (-\frac{2}{1}) = 12$ (6)

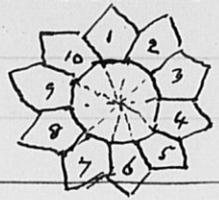


These results must be restated

But this does not appear correct. where is the error?

If sums be calculated and placed in series for the lower or positive figure we get: 1, 4, 9, 16. This is not an arith series but it has a law - and that law is stated in (B) above. Taking the law of (B) and going up we might get above 1 on 1st row: 0, 1, 4, 9. and this agrees with (B) above. Hence the law of $S = \frac{(a+l)n}{2}$ gives the sum of the rows added positively 1 row short. If the 1st negative row were counted as row -1 or number, a different result is found for $S = \frac{(a+l)n}{2}$

174/ Thus call the highest negative root in figures as. -4. we get $S = (a+l) \frac{n}{2}$ or
 $S = (-1-7) \frac{-4}{2} = -8 \times -2 = 16$ as it should. ^{regular} Ten pentagons may be placed
 on the 10 sides of a regular decagon, touching each to one on either side
 without loss of space or overlapping as in figure →



175/ See 172/ + 171/

$$\ln \left(\frac{3}{a} \right) I = \left. \begin{array}{l} \text{④} = \text{Memory} \\ \text{②} = \text{①}^I + \text{③}^I + \text{⑤}^I + \text{⑦}^I + \text{⑨}^I \\ \text{⑥} = 7 \text{ } \text{⑧}^I \end{array} \right\} \text{in } \text{⑩} \dots (A)'$$

we have a $\text{⑦} \text{⑥}$, a $\text{⑤} \text{②}$ and this ⑤ a $\text{③} \text{④}$. Hence we may have

$$\left(\frac{3}{a} \right) \text{④} I = \text{Memory} \left[\text{④}^I + \text{①}^I + \text{⑤}^I \right] \text{⑨} \dots (B)'$$

It is in $\text{⑤} \text{⑨} I$ or $\text{⑨} I \text{ ⑤}$ that we find ability to $\text{⑤} \text{⑨} \text{④}$.

176/ Besides the $\text{⑤} \text{⑨} I$ [seen in 2^o terms of (A) '175/'] there is ability to
Compound these in reason, in invention study, and in $\text{⑤} \text{⑨} \text{④}$.

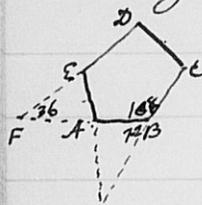
177/ S Furthermore S can $\text{⑤} \text{⑨}$ - and does.
 Like S we see S with a $\left(\frac{2}{a} \right)$ thus: } It can seek $\text{⑤} \text{⑨}$ - and will in
 $\left(\frac{3}{a} \right) S = \left. \begin{array}{l} \text{④} = \Sigma \text{ (Anticipations)} \\ \text{②} = \text{⑤} \text{ } \text{⑧} \text{ } \text{⑥} \\ \text{⑥} = \text{⑦} \text{ } \text{⑨} \text{ } \text{⑤} \end{array} \right\} \text{(C) doing so, make efforts with}$
 $\text{⑤} \text{ } \text{④} = \text{④} \text{ } \text{⑤} \text{ } \text{⑥}$ } greater or less according to
this maybe $\text{⑤} \text{⑨}$.

178/ Sep. 10. 1910

$\left(\frac{3}{a} \right) \text{X} \text{ } \text{③} \text{ } \text{⑤} \text{ } \text{④} = \left. \begin{array}{l} \text{④} = \text{Extreme Individualism} \\ \text{②} = \text{Willing and Convicted Conformity (Understanding for best good)} \\ \text{⑥} = \text{Absolute Unquestioning Conformity.} \end{array} \right\} \dots (D)$

106 179/ ^(a) In every regular pentagon any side has two adjacent sides - and two non-adjacent sides.

(b) In every regular pentagon any side makes with an adjacent side an angle of 108° ^{if they be both produced} and with a non-adjacent side an angle of 36° .
 Let ABCDE represent a 5-side then AB has AE & BC adj. and AB has ED & EC non-adj. Here AB makes with BC adj. 108° in 5-side & 72° outside. Also AB & CD non-adj. if both be produced to F. make there an angle of 36° . These statements are collary to law of angles of polygons in Elements of Geometry.



180/

$\frac{50}{30}$

As to the possibility of having spiritual harmony (faith in which is a sine qua non for any will-action tending to produce it according to the principle of will action which makes judgments of possibility, probability and desirability necessary to an act of will.): There may be two opinions as to it. Some think Spiritual Harmony may be produced and hence may try to produce it. Others believe it cannot be produced. These latter will not try to produce it. They look upon life as bound to be a battle between opponents or enemies. They therefore act to down others for fear of being downed if they do not. Well enough this may always for it is war. To try to produce harmony has not been proven to be such a failure. Therefore it pays to try it.

181/ 9.50 PM.

Long talk on $\frac{72}{108}$ + $\frac{36}{108}$ with $\frac{72}{108}$ $\frac{36}{108}$ A.T.C.



Miss Stone and friend Mrs. Chase at 2 family McLendon 8 com. 2000
 See S#1, 132-95. Sol. 17. 1909.

Division of a line gives 2 segments and a separator cont.

181/ out



107

If line $\frac{1}{S} \frac{1}{S_2} \frac{1}{S_3}$ represent Cms then I as sep, acting in \square repr. \square for \square ?
 Cms is $\frac{1}{S} \frac{1}{S_2} \frac{1}{S_3}$ These $\sqrt{I} \text{Cms}$ get \sqrt{I} in \square thus $\sqrt{11} = \frac{1}{S_2}$, $\sqrt{I} = \frac{1}{S_3}$, $\sqrt{S} = \frac{1}{S}$

(* A careful \square of the foregoing in \square & \square in \square properly will \square be very useful in \square . see 183/

182/ Sep. 11. 1910 Long talk with \square this A.M. on \square etc. After \square last night
 Shaking as practised by the Society at Mt. S. & elsewhere, appears to have been \square \square \square \square . \therefore As \square it aids \square , for \square must follow \square .

183/ In \square is the earliest \square \square \square in \square . It is observed that \square has been successfully applied to illustrate \square , but that \square have not so often been used to illustrate \square . In \square is illustration of \square \square \square by \square . In like manner \square has been used to illustrate \square , \square and \square .

184/ Sep. 15. 1910. Mr. Vanglan came yesterday, goes tomorrow as also Miss Spar and Mrs. Chase. Letter from Gussie also came yesterday - Washⁿ. Jones and young Mr. Halford came to cottage today. ^{Start night first off evening} ^{White spot! time ago} ^{was in morning}

185/ Sep 16. 1910. Elder Arthur Bums here in Mt. S. to-day. ^{3 Mrs. Birds left} ^{see 184/}

186/ Apply \square to the needs of \square and \square ! What do men need?

187/ Sep. 19. 1910. Went to Nor Family. Eldress Anna paid my Faith was "a gift." Henry T. Clough's birth day. he said "I am 50 yrs. old."

188/ Sep. 20. 1910 Note last night \square 9.30 P.M. Find proportion between bases and distances on Central line in trapezoid.

$\frac{B'}{B''}$

Give concrete $\boxed{X} \rightarrow \boxed{Y} \rightarrow \boxed{Z}$ in $S' \rightarrow \boxed{Q}$ on others! $\text{St! } S' \rightarrow \boxed{Q} \{B' + X \rightarrow B' + \boxed{G}\}$
 and the corresponding \boxed{Z} in \boxed{B} by concrete cases fully \boxed{Z} in all $S' \rightarrow \boxed{Q}$.

$\frac{190}{(1+ \triangle)}$ $\frac{S' \rightarrow \boxed{Q}}{B''}$

We must, if we \boxed{Q} on B'' , do so through \boxed{X} . In such cases we \boxed{Q} by $\triangle \rightarrow \boxed{G} B''$, as when a man strikes another, or shakes his hand, or makes him receive $M' \rightarrow \boxed{Z}$ in any way. Again we may \boxed{Q} by \boxed{X} of \boxed{A} on B'' , as when a person tells another a historical fact to another. (Here there is also $M' \rightarrow \boxed{Q}$) Again we may \boxed{Q} on B'' by asking $?$ that shall cause \boxed{Z} review on the part of B'' . This was $\triangle \rightarrow \triangle$ very often [Mark VIII-19+20]

19 "When I brake the five loaves among five thousand, how many baskets full of fragments took ye up? They said unto him twelve."
 20 "And when the seven among four thousand, how many baskets full of fragments took ye up? And they said Seven."

Furthermore we may $S' \rightarrow \boxed{Q}$ on B'' by \boxed{X} of $S' \rightarrow \boxed{A}$. Here we must \boxed{B} on Cons^S of \boxed{S} $\rightarrow \boxed{Q}$. We do so making $S' \rightarrow \boxed{Z}$ of \boxed{S} $\rightarrow \boxed{Q}$ on B'' when we prophecy to them some coming event. This also was a $\triangle \rightarrow \triangle$. [Matthew XXVI. 13 "Verily I say unto you, whosoever, this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her."]

Prayer and blessings also are instances of $S' \rightarrow \boxed{Q}$ on B'' . also exhortation [Matt VII. 7+8] also reproof [Matt XII. 1-8] In these cases of $\triangle \rightarrow \triangle$ there was also at the time $(M' + I') \rightarrow \triangle$ likewise. A careful study of end

erve that on practically every
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preceding administration.

y, these pleadings have proved
rching itself more and more
particularly among that large
ere a disposition to rally for
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ne Republican party can offer
agacity and love of country
er sense, the crisis is one that
ography and personality must
king American citizenship to

the task of paying the German indemnity
in the early seventies. And at these, as at o
has needed them, the peasant farmers have
which has called forth expressions of ama
throughout the world.

Now, we are told, a drift of farmers' h
set in throughout France, similar to that
in the United States, the effect of which is
felt in the agricultural departments of the s
districts farms have been utterly deserted
assigned. Conscription, which weans you
for farming, is one of them. The effect
another. The increase in the land value f
crop purposes is a third. These causes ap
countries as well as to France—to Ger
particular—but, as far as known, with no su
go behind surface appearances attribute the
those causes that operate to make country
rather, to those that seem to make town and
and desirable.

a strange coincidence that the ci
nounced as to cause uneasiness thro
when in England, as in the Unite
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and applying a remedy.

fact that its type has been eliminated

A POSITIVE RELIGION

Aug 26 ^{C.S. minute} 1910 4.2
3.8
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IF Jesus and the apostles and all the succeeding reformers had been content to be merely passive Christians, the world would have been but little, if any, benefited by their example. It is those Christians who have had the courage of their convictions and who have worked to carry them out who have aided in the progress of the world. We learn in Christian Science that the good we leave undone as well as the evil we do hinders our heavenward advance. The omission of a duty often works more havoc than the commission of a crime. People are on their guard against criminals; it is the carelessness and indolence of those they think that they can trust that takes them by surprise. It was to the house that was empty, swept and garnished that the evil spirit brought his seven companions. The Bible does not say it was a consciousness filled with evil to which the wrong thoughts came, but to an empty one. Active right thinking and right doing are necessary to keep the heart pure.

In the sixth chapter of Paul's epistle to the Galatians we find these encouraging words: "And let us not be weary in well doing: for in due season we shall reap, if we faint not." Christian Science promises its followers health, happiness, and every good thing as the result of spiritual activity. It is the well-doers and those who are willing to become well-doers who find permanent health

and increasing prosperity through the ministrations of Christian Science. It is only those who have learned to seek first the kingdom of God who are fitted to receive the material blessings, for they only can see them as the visible manifestation of an improved state of mind, the temporal shadows which mark the increased realization of spiritual substance. We learn through the teachings of Christian Science that we cannot lazily enjoy a mere material sense of good, but that in order to insure our freedom from erroneous conditions we must be constantly active in declaring spiritual good to be the only real. Mental indolence is probably one of the chief

causes which keep us from enjoying all the benefits we may derive from the study of the truth. Mrs. Eddy, the Discoverer of Christian Science, teaches us, however, that goodness is not a mere negation. Mortal mind has been in the habit of turning this fact upside down as it does every other, and would make us believe that goodness is passive, that the good people are the ones who do not commit certain heinous offenses, or perchance those who subscribe to some certain creed, and attend church regularly, but who do not necessarily show any active goodness or any positive resistance to evil. on the other hand

would seem ever positive and aggressive, trying to overthrow the kingdom of good. To what end to turn our activity Paul tells us in the verse following his admonition not to be weary in well-doing. "As we have therefore opportunity, let us do good unto all men." We cannot use our knowledge of the truth selfishly if we wish it to increase. Those who have caught some faint gleam of light must let it shine for others if they wish it to grow brighter for themselves. Others before Mrs. Eddy have been healed through the power of prayer, but she alone has worked on to find the way in which it was done in order that she

might pass the good gift on to her fellow men.

We read in the thirty-second chapter of Numbers that when Moses had led the Israelites for the second time to the border of the promised land, the children of Reuben and the children of Gad, seeing that the land on the east bank of the Jordan, which was already conquered, was particularly suited to their needs, asked that it be given them for a possession, and that they should not be brought over Jordan. Moses rebuked them with the words, "Shall your brethren go to war, and shall ye sit here?" Before they were allowed to settle down and enjoy their inheritance they fought for their brethren and helped them gain theirs. There is no more room for idleness and selfishness among God's children now than there was among the ancient Israelites, and certainly there is far less excuse for it, for we have the benefit of the experience of those who have gone before. Jesus once held up a little child as an example for his disciples. Now one of the chief characteristics of happy, healthy childhood is its ceaseless activity, and we should endeavor in this respect as in others to imitate the child-like virtues. We can manifest the joyous activity which is always found conjoined with purity, fearlessness and humility and thus hasten our own and others' entrance into the kingdom of heaven. See note #2 192/

See note #2 192/

ment regulation and control of corporations these laws are on the statute books. The st their ways of doing business to conform laws the better it will be for all. It is fair nment has no thought of dealing unjustly financial institution. With the elimination ion and discord that has been engendered s would receive an impetus that would be

If the corporations were to meet the the present situation and endeavor to learn just how corporation business should be laws, without resorting to protracted and ould be a step in the right direction.

on is very satisfactory. New York bank ever. America is importing gold from e easy. There will be plenty of funds for The total amount the farmers of the United e season's harvest probably will exceed last y a billion dollars. This added wealth ly increasing mineral output of the country mulmus a resourceful people need prise.

less than twelve types of flying n rward aero meet. It will probably at" getting together of air craft e e interesting and important results aviation is actively in the making led on the Atlantic aviation field ne.

CTUAL figures and estimates prepa esented by the different railroa eamship companies, or transportat rs qualified to discuss the matte

be patient with the rate broadly, liberally, impartial important point they are o out, if, perhaps, by differ expressed and put into prac

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5^(p) $\frac{B'}{B''}$

these and other likes 7 (p) of B' and the 7^(p) which are thus 5^(p) will greatly aid in the work of [X] as applied to needs of 5^(H) in 7B and in 7B;

90/ Sep. 21. 1910 + [X] last night & dark The unformed [X] [Y] which has not been put in unformed [X] needs illustration concretely. In giving critical [Y] of [X] or of a literary 7/puck [X] is seen before the [X] are even formed previous to [X]. Again the feelings of emotion and joy before [X] of greeting of a new-comer friend is a case of this. The unformed [X] of a [X] as a blow, a path cut in snow, or any [X] duty, needs re-amination as to its [X] + [X]. A guess at coming weather, its unformed [X] even before [X] has started. All these [X] need deliberated disposition at length.

Note #2 We review our 7 [X] and then estimate their [X] 7 [X] as [X] or [X] before any [X] [X]. This [X] needs [X] of itself independent of its contents of review or what not. We size up 7B as 6 [X] +. in this way. and would find it hard at times to formulate the results. So of 5^(inf) of a [X] received.

#3 We need [X] of how to 5^(inf) 7B/right. This would save much 5^(#)!

191/ Sep. 22. 1910.

I

See '157

(3/a) Intellect = Memory + Intellectual Action + Resultant Intellectual Relations + changes + [X]

192/ See 210/126 (4)

$\frac{4}{7} \frac{7}{13}$

See net 5. p. 246 Brown #30

(4) In ship has "A Positive Religion" last ed. Children said to be ceaselessly and joyously active.

110 193/ Sep. 23. 1910 Autumn begins.

1st See 26/1/66

25

All that we can be aware of; or all that, as far as we can apprehend, can, at all, exist, must appear some how in our consciousness. We infer much of error, as we find out afterward, from what is in consciousness. For instance, if I dream of a wild beast as coming to me. the vision of my consciousness in the dream may cause me to believe myself in danger from a real beast which in reality is not in existence there. Again if I count my money inexactly, the appearance of the money, and the process of counting in my consciousness may cause me to believe mistakenly that a loss or gain of money has occurred, when nothing of the sort is a fact or true to the conditions existing. The supposed gain or loss, though seeming real, does not exist. This reasoning applies to sensation teaches me that when I am assured that I see a rock with my optical vision that an image in consciousness, which I name rock, exists, but that a substance of material rock cannot be in my consciousness, and belief of its existence as a reality is an inference, and not a direct result of the evidence of consciousness. Matter, outside of the phenomena of consciousness in vision, may be inferred, erroneously or otherwise, but we have no direct evidence of its existence. As no such substance can possibly enter our consciousness. That the images of consciousness are at times known to lead

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See 267/167

Christian Science Monitor

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(See L.V. 167/76 + 77)

MATTER IS UNREAL

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PROPOSITION of Christian Science often misunderstood is its teaching regarding the non-existence of matter. Much bitter criticism has been hurled at what is supposed to be the teaching of Christian Science regarding matter; therefore a few words of explanation may not be out of place.

The declaration of Christian Science concerning the nothingness of matter should be considered as a consequent of its correlative statement "Mind is All." (Science and Health with Key to the Scriptures, by Mary Baker Eddy, p. 109), in order that its meaning may be made apparent, i. e., that what is generally called matter is but a misconception of that which is real and enduring.

It is a self-evident fact that Mind and matter as opposed entities could not exist, and since Mrs. Eddy has set forth her discovery of the allness of Mind, many have changed their views regarding matter and now agree with this eminent teacher.

Furthermore it is found that many scientific writers attack the reality of matter thus, Professor Wilhelm Oswald of the University of Leipsic, Germany, writes of matter: "Matter is a thing of thought which we have constructed for ourselves rather imperfectly to represent what is permanent in the changes of phenomena."

Professor Huxley tells us that the only world we know or can possibly know is a thought world. Professor Fiske writes, "Apart from consciousness there are no such things as color, form, position or

hardness and there is no such thing as matter."

The importance of understanding aright the unreality of matter is found in the fact that this understanding enables mankind to manifest better physical and moral conditions. In this connection Mrs. Eddy tells us on page 409 of Science and Health, "The belief, that the unconscious substratum of mortal mind, termed the body, suffers and reports disease independently of this so-called conscious mind, is the error which prevents mortals from knowing how to govern their bodies."

The belief in the existence of matter as an entity apart from mind prohibits the idea of God as Omnipotent and fosters the conclusion that there is more than one creator. From this illogical confused sense arise sin, sickness and death and it is the purpose of Christian Science to correct this false sense and abolish its enslaving effects. *L.V. 167/53*

The knowledge that what is called matter is merely a misinterpretation of realities which are essentially spiritual points a way to a correct apprehension of the true universe and enables the learner to prove in an ever increasing degree that "All is infinite Mind and its infinite manifestation" (Science and Health, p. 468). This statement of Mrs. Eddy is strictly in accord with Scriptural teaching that God is all and there is none else. The proof that this premise is correct and in accord with the teachings of Jesus is established in the healing and redemptive work now being accomplished by Christian Scientists.

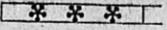
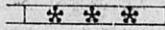
The remarkable change of the last few

years in the theory in regard to the existence of matter and the modern teaching of eminent physicists eloquently testify to the spiritual discernment of Mrs. Eddy, who nearly half a century ago announced the great truth that we live in a world of thought and that matter per se has no real existence. From that time the experience of this noted leader has been that of all who discover and give truth to the world. Standing almost alone Mrs. Eddy has clung to her discovery of this great truth, confident that its appeal would finally convince the world that there is a God "Who forgiveth all thine iniquities; who healeth all thy diseases." Slowly but surely the truth of Christian Science has been demonstrated to the vast number of sincere seekers who have sought its aid until today it has a growth unparalleled in religious history.

Multitudes of earth's erstwhile hopeless ones are testifying to the efficacy of Christian Science as a potent remedy for disease and sin, and while grateful for the physical harmony established they are still more grateful for the spiritual regeneration which has come to them, bringing a sense of peace and rest, hitherto unknown.

The redemption of individuals daily and hourly through the compassionate ministry of Christian Science prophesies the ultimate redemption of all who seek this way, and the fulfilment of Scripture, "For all shall know me, from the least to the greatest" will prove the validity of this promise, given by the Master in his declaration that to "know" God is eternal life.

THE FORGIVENESS OF SIN



JESUS made some very wonderful promises to those that should believe his teachings and act on them, nothing doubting. But he also made it very plain that mortals must do something to prepare themselves before they can realize the possibilities of the sons of God. Persons hearing what Christian Science has done for others often expect to enter at once into the fruition of Jesus' promises without doing anything about it themselves. There is perhaps no fuller statement of what is possible to man than occurs in that chapter of Mark where the withering fig tree is described. It is the promise about the removal of the mountain at the word of him who "shall not doubt in his heart." Jesus goes on, "Whatever things ye desire when ye pray be-

lieve that ye receive them and ye shall have them." But Jesus immediately touches the great change which must come in human thought before this promise can be fulfilled. He says, "And when ye stand praying, forgive, if ye have aught against any, that your Father also which is in heaven may forgive you your trespasses."

He who would pray the prayer of absolute faith which removes mountains must know that he, as a mortal, needs forgiveness, and must rise to know himself forgiven through that cleansing of his own heart which can only come when he has put out all animosity and hate. If we have aught against any, the word reads: not if we have had a forgivable offense, as mortals say, committed against us, but whatever the offense, we must forgive. Since Jesus places this condition just here it behooves us to consider well whether we have fulfilled it before we try to pray his prayer of demonstration. None who have waked up to the materialism with which human thinking is habitually busy will deny that to gain a heart pure and trustful of Spirit, a thought habitually concerned with spiritual things, the average mortal must indeed go through a period of cleansing. Did Jesus see unforgiveness to be the chief error that hides the light of reality from human consciousness?

This relation of forgiveness to the prayer of demonstration is something which experience in the practise of Christian Science shows to be of great importance to patients. Many people

hold an admitted animosity toward some person who has in the human sense of things plainly injured them. Patients sometimes honestly admit that they seem unable to forgive. But as the sense of Love dawns on them this forgiveness becomes easy; they are too happy, perhaps, in looking at light and harmony to remember that they once imagined disaster and suffering, or supposed any human being could separate them from the love of God. But there is a less openly declared habit of unforgiveness which is harder to make plain to patients than an acute case of hate. Many people have a mutual criticism of others that keeps them constantly thinking error. They are in a chronic state of picking flaws in their associates or of finding things that wound self love in the words or acts of their friends. Now this affirming of faults of others is just as much unforgiveness as what is ordinarily recognized to be such. This more hidden form may be called chronic with most of humanity, and it is hidden because of the hypocrisy of mortals, who not recognizing any violent condemnation of others in themselves, flatter themselves that they are kind and just. They even see their power of criticism to be a mark of superiority. Not until the light of the Love which is God has shone, the radiance of spiritual consciousness, can one really know that love is love, through and through, and has no vacuum where more tolerant disdain and cool superiority may lurk.

Writings," page 203, of that "state of mind which rends the veil that hides mental deformity." Comparing the perfection of divine Love which knows no evil with the petty human love of gossiping either audibly or to oneself about the faults of others, one is ready to admit that the mortal nature is indeed deformed; it loves darkness rather than light and enjoys knowing what is faulty of others more than what is good. Experiences which open the really honest heart to the dearth of lovingkindness within enable it to know why Jesus enjoined forgiveness upon us all. None who cherishes mortal thinking can reach the heights of Christian Science demonstration or reap the benefits of the healing practise of other people.

Forgiveness is never the condoning of a fault. As has been indicated it is the wiping out of all faultiness through the incoming of the one real Mind. There must be the same denial of the mortal mind for others that one makes for oneself. All humanity seems to be in the same case, striving to be freed from the mortality that envelops us all. The most flagrant sinner is the one who most needs compassion and love, though the manifestation of these is often rebuke. There is more and more of compassion and tenderness as more and more we understand mortality's need. We shall, with the most scrupulous care, refrain from laying the breath of unkind thought upon those who seem to be victims of evil. We shall repent with tears those hours when we did add the burden of our

criticism and dislike to some one already suffering under a weight of materiality. We shall pray that no word or thought of ours shall ever again hold aught but blessing for any. This is to gain forgiveness of our Father in heaven, since this it is to let that Mind be in us which governed Jesus the Christ. This alone is forgiveness, the putting away of the so-called mind of error and entering into the reality of God and man in His image. It is in this transformation of consciousness from darkness to light that the bodily healing comes. The practitioner has risen to forgive his patient his sins—that is, to put away all sense of a mortal selfhood from him. Then it becomes easy to bid him take up his bed and walk. This is the proof that we understand the words of Jesus that "the son of man has power on earth to forgive sins."

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Mrs. Eddy speaks in "Miscellaneous

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one to assert that women are being treated liberally now than ever before and that, content with existing conditions are either of human progress or unable to see that thing among enlightened people as content-

oulder" which the Democrats of Nebraska New York have seen fit to turn toward felt will establish a closer bond of sympathy

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PERHAPS it was because alighted from his monoplane having won the world's great \$47,000, arrived at the unse there were only 200,000 peopl able hour might have swelle

THE modern circle of th ever widening, is excellent the coming university exte Boston. These courses are which the doors to broader

no into an error of believing in the reality of things that do not exist except as false impressions is generally admitted. Hence we are constrained to conclude that what we accept as the material world of sense ^{see 261/166} cannot logically be other than an inference from the real facts of consciousness, and is a construction of the mind as far as we can be aware. The optical image of a person which we observe when we see ourselves, as we say, in a mirror is certainly no real person but the image formed in our consciousness so corresponds to our thought that ^{sometimes} we ~~approach~~ ^{infer} it inferentially as a person ^{though generally recognizing it as an illusion}. The dog deceived by the voice of his deceased mistress reproduced in the graphophone, evidently believed in the real existence of a person in the instrument because he too can infer from mental phenomena the real presence of something not there at all. But the one who looks at the image in the mirror or his dog who listens to the vibration in the graphophone, or in fact any being who has sensations gets the primary impression directly, only in that which we call consciousness which provides us with the gateway of all our communications with the world of reality. Nothing incapable of entering into our consciousness can communicate to us direct evidence of reality. - Any interpretation of our impressions as to its real existence, must be inferential assumption and nothing more. Whatever we may believe it to be it is only demonstrated to us, as a construction of the mind formed to account for our impressions.

Furthermore the sum total of all possible impressions on consciousness or that universe which includes all that we can apprehend, however ^{cont.}

ENDURING SUBSTANCE

THAT nothing in material experience endures is the lesson all mortals are learning; and why should it be held mere theorizing when Christian Science says that the only reality is the perfectness of God's immortal thought? Material investigation is itself setting forth today facts that prove the unreliability of the senses. It affirms that we do not see things as they are nor have any means of knowing that mankind has ever apprehended the actuality of any object or process that appeals to the senses. Why then is any one slow to accept the generous and inspiring statements of Science that all is really harmony and order and perfection now, and that what appears otherwise is only the shadow of faulty moral thinking? Once let the idea be thoroughly accepted by humanity in general that all the material elements that appear but objectify false thinking and we shall advance rapidly toward Spirit and out of the shadowy barrier of matter.

Back of the general human conviction of matter and its discords as real is the belief in a material origin for things. This false belief is plainly accounted of in the second chapter of Genesis. The first chapter, on the other hand, is a clear setting forth of the reality of the spiritual creation and creative process—or condition is the better word, since all coexists with God. Here God's Word (and words are the identification of thought) produces all that is made, and all that is made is good. There are no long ages of geological formation here, no matter implied. Man is made by the creative thought, is really the direct manifestation of the divine Mind. But in the second chapter the notion appears that God needed something material to start with in order to create a man. The first writer has the vision of the spiritual facts of being, of all as existing in the divine mind, without material starting-point or conditions.

It is true that to mortals this ideal of a perfect spiritual universe, governed by God, not by man or by blind material forces, seems hard to grasp. But the proofs that this reasoning is right may come to one in the healing of sickness, the wiping out of sin, and the changing of other conditions of the individual.

What seemed the unchangeable effects of some inexorable law which men cannot control is changed and made harmonious by even a slight understanding of the real Principle of being. Then as the students of Christian Science advance they reach that place where spirituality is a conscious reality to them. In their own thought spiritual light has shone with unmistakable evidence. The peace and joy that are of God have flowed in where was all the turmoil of human sorrows and suffering, and the Word of God has spoken for them.

It is this deep conviction, that the appearances around us in matter are not the substantial, impassable conditions which we see them to be, that enables the practitioner of Christian Science to prove the healing power of Truth. Mrs. Eddy says that it "is mental quackery to make disease a reality—to hold it as something seen and felt—and then to attempt its cure through Mind" (Science and Health with Key to the Scriptures, p. 395). This is hard for the newcomer to grasp, but it is important that he should try to accept what is said to him on this point, even as the schoolboy learning his geography lesson has to agree with the teacher that the sun does not rise over the earth but that the opposite is true. Any sufferer will find his fear decreasing perceptibly as he strives to accept the thought that what seems so real and fixed and final to him is not at all as it seems to be, but is only the shadow of his own and the general human false opinions about life and God. By dwelling long and long upon the idea of God as Spirit, by seeking to rise to some sense of divine and perfect Mind, and by learning the sweetness and peace of an unselfish love, one begins to realize what Science means by saying that Mind is substantial, and that its opposite, matter, is unsubstantial. Little by little this light must dawn for the whole world and all mankind waken to know the actual unreality of anything that contradicts the nature of harmonious and perfect Mind, Spirit. This is the good news which Christianity means to all the earth.

When Jesus said that the flesh profiteth nothing he said practically that it was nothingness. For he went on to say, "The words that I speak unto you, they

are Spirit, and they are Life." If Life then is Spirit, and was manifest in his word—the reflection of thought—and if flesh is useless, profitless, then flesh has nothing to do with Life. It is a wholly false sense of Life. Real Life is Spirit and has nothing to do with that which profits nothing. The argument of mortals that God set man in the flesh to work his way out is controverted by this word of Jesus. If there was a profitable discipline to be gained from the fleshly experience, Jesus could not have said that flesh was unprofitable to man.

Close study of his teaching about sin, showing that the essence of sinful acts is in the thinking of mortals, indicates that the mind of the flesh, the carnal mind, as Paul named it, is one with the fleshly appearance. Now this mind or system of thinking is something which is readily seen to be exchangeable for right thinking. It is easy to see that a false thought about anything is not real. There is no such thing as the false concept would present. A false notion of something that is real, in that it is false, does not exist. There is no such thing as twice two are five. That is not a fact, a reality, anywhere.

Now divine law and the rule of Spirit forbid men to think that anything opposite to God can possibly exist. Faith tells us this, reason, too, and the teachings of the Scripture throughout; and now Christian Science is proving it daily. To think that there is something unlike God anywhere is to think twice two are five. And no matter how substantial those figures may look to the schoolboy as he writes them on his slate, wisdom knows that what he has outlined there is a lie. So when men have outlined disease in the body and disaster in their conditions and have set sin before their mind's eye as a desirable thing, they have deeply to understand that these things are false. Then the mistaken appearance will gradually or quickly cease to appear.

The teaching of Christian Science is that God is All-in-all, and this is what will one day be accepted by all mankind as the essence of Christianity and as the scientific fact of the universe. To give glory to God is to ascribe to Him the kingdom, the power, and all substance, now; and this denies in His universe anything that contradicts His goodness and His providing love.

makers on the summer piazza have varied the monotony by nibbling at the ham sandwich or sipping buttermilk fresh from the churn. And thus the pleasure seekers, all unmindful of one of the most important factors in the social life of the world for nine months of the year, have seen the days lengthen and wane, the flowers bud and bloom and fade, and the summer clothes offer more and more resistance to the man who presses while you wait, without giving so much as a thought to the oyster.

There in his shell, meditating no doubt upon the vanity, selfishness and ingratitude of humanity, the oyster has been content to lie, when his valves were ajar, within hearing of the careless laughter of those who only a few months since were courting his favor, who, perchance, a few weeks hence will be courting his favor again. Too profound a philosopher to care much for the world's attention or neglect, and yet having time at his disposal for deep and prolonged rumination, it would be interesting to know what the oyster has been thinking, although a yearning for this information, we all must agree, cannot be other than hopeless.

Is it too great a stretch of the imagination to conjecture that the oyster through the "r"-less months pictures in his mind's eye the very people who are now forgetful of him seated around some festive board and enjoying him fried, broiled, escaloped, on the half shell, on toast or in soup? Is it going too far to assume that through the three long months of his retirement from society, when he has closed his shell save to the admission of nourishment, as he fattens for the fashionable hotel or high-priced restaurant or elects to remain thin for the hasty lunch counter or private family—is it going too far to assume that the reticent oyster sizes up the joyous summer through for what it really is and for what it is really getting for its money and its effort and its time, and thinks, and thinks, and thinks?

Hardly. We are prone, of course, to take it for granted that the oyster, because silent, is unobservant and uninterested in all that is going on around him. This is because we do not know him. But it does not follow that because we do not know him he does not know us.

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1/cont. Note of Sep 26. 9:20 AM. Insert on p. 28 sq. of C.B. an ¹¹³ which
 to refer to p. 14 ²/C.B. and come before 57 (p) of C.B. It is to X

$\square \triangle \Gamma \ominus$ in $\square \frac{x}{y}$ to $\Gamma \ominus \triangle$

to Sep 27. After ret. abt 11 P.M. "There is something in your mind of which
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 prejudices and change \square by $(\square + \square)$ taken in subconsciously
 as when $(\square + \square)$ feed is power to \ominus afterwards. \therefore \square ^{sub} ~~is~~
 needed to reform $(\square + \square)$, Alice Crane came abt. drawing a box for trade store

96/



See mt S#1 - 289/ & 290/

The production of spiritual harmony requires modification
 of spiritual relations. This supposes an adequate knowledge
 of such relations and the means of properly changing them.
 They can only be intellectually studied in review of memories
 of them, as at the time of their occurrence we have no
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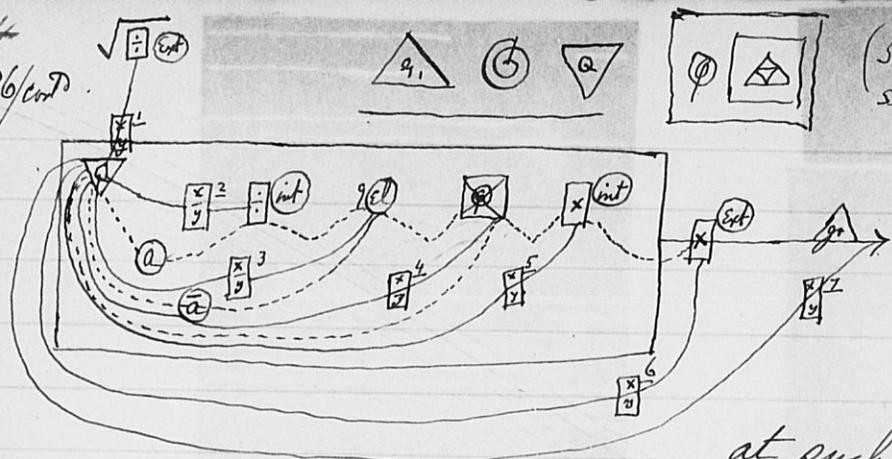
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~~mt S²¹ 201-117 mt S²¹ # 2~~

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196/cont.



(See H.St. #2. 22/36)
 see int. Ed. 1. 200/49

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prejudices and habits are not aroused by the mental action going on. It is therefore of the highest importance that this sub-conscious ^{See 307/1} department of our life experiences be thoroughly investigated in the interest of moral reforms and Christian progress. The processes of mental impression and expression in both intellectual and spiritual action are very subtle in character, and it is through such processes that modification of spiritual relations already here mentioned, must be effected. Illustrations of these principles and doctrines through detailed statements of special cases from actual experiences are needed to make clear and evident what is here asserted. Confidently, after careful survey of the subject.

197/ Rep 30. 1910 Three years ago the money I had expected came after it seemed impossible, and exactly as to appearance and kinds of bills as to denomination & reverse, as I had foreseen and told to Harriet by special messenger it came. It confirmed my trust in God at an important crisis of affairs though I had been successful in arranging money matters. This should strengthen the faith that recorded evidence of its purity gives so many proofs.

New York, Monday, Sept. 26, 1910.

LORD BISHOP HITS SPIRITUALISM HARD

Dr. Wordsworth Calls It Both
Unholy and Worthless.

CITES HIS EXPERIENCES

Famous English Clergyman Calls
Even the Best of Theosophical
Books Arrant Rot.

The Right Rev. Dr. John Wordsworth, Lord Bishop of Salisbury, England, is opposed to every idea that has to do with spiritualism and theosophy, and made this point plain last night, in an interview given in the home of Dr. William T. Manning, rector of Trinity Church, whose guest the Lord Bishop is, in No. 27 West Twenty-fifth street. In his sermon in Trinity Church in the morning, the Lord Bishop branded spiritualism and theosophy as diabolical. In the interview given to a reporter for the New York Press, the Lord Bishop advocated scouting spiritualism an "unchristian and unholy and, as tested by its fruits, worthless."

The Lord Bishop referred in his sermon to three distinct experiences with spiritualism he himself had encountered. The reporter asked the doctor if he would elaborate in those experiences, but the Lord Bishop expressed himself not at all desirous of going into "so painful a subject." There was a time, the Lord Bishop asserted, when the subject had a certain interest for him, and he made inquiries and experiment's that led him to his present pronounced conviction the whole thing is without merit, attractiveness or beneficial results.

"Those of us who desire to live under Scriptural limitations," the Lord Bishop of Salisbury said, "are bidden to put spiritualism aside. In the eighteenth chapter of Deuteronomy, the tenth, eleventh and twelfth verses, we find this admonition: 'There shall not be found among any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch. Or charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do

115
these things are an abomination to the Lord, and because of these abominations the Lord thy God doth drive them out from before thee.

"Further reference to this subject is made in Isaiah, the eighth chapter, nineteenth to the twenty-second verses. Of course, I readily can understand the emotion of a woman who has lost her husband, or a loved relative, at a great distance from the dead, seeking consolation in a message, but it is no more comforting to express your belief, your confidence in a medium who is unscrupulous, than to seek it in a Christian manner. The condemnation is put down in no uncertain manner, as you read in the Old Testament. If one wishes to read the work of a master of theosophy, go to Swedenborg, and notice his terribly commonplace and vulgar description of the other world. He is very coarse, sometimes. But it is all nonsense, every bit of it arrant rot.

"I recall a woman friend who years ago desired much that I should read certain books she suggested on these subjects. But my readings were not even interesting. My plain advice is to scout it as un-Christian and unholy, and, as tested by its fruits, as worthless. After attempts to know about it myself, I have reached the one conclusion, that research along these lines never will lead us anywhere. There can be no absolute, certain results, and the matter will not bring us into any better condition of life or living. I can't understand how any good ever can come from it, and for these reasons I am opposed to it. It is all very painful when I look back on my own experiences, none of them worth relating, but it was wasted time."

In his sermon in the morning, listened to by a throng of worshipers that filled the seats and crowded the aisles in Trinity, the Lord Bishop referred to the danger of rash speculation and the dangers attending hasty action in business and in our ordered lives. He dwelt on the charm of the compact and accurate result achieved after patient effort. Then, referring to the intruder into the unseen world, the preacher said:

"This man thinks of the joy of conviction and the rest given by more perfect knowledge, but neglects its attendant dangers. He does not realize he is disobeying a plain command of God's law. He does not regard the terrible temptation to which the so-called 'medium' is exposed to supply by invention and fraud the ever-increasing demands of those who inquire at the fancied oracle. He does not consider adequately the danger to himself of spiritual pride and distaste for healthy religion; the danger of rebellion against the necessary limitations and discipline of daily life, and, lastly, the awful danger of contact with evil spirits disguised and transformed into angels of light.

"That mediums frequently, and possibly all paid mediums, tend to become charlatans is undoubted. The supposed power exercised by them is too great a strain on human virtue, especially when it is exercised by persons who habitually permit and expect themselves to be thrown into a state of trance in which the ordinary conditions of will, affection, intelligence and conscience are dormant or subordinate to a supersensitive condition of the nerves."

"That the results in the way of revelation are trivial also is admitted generally; yet it is believed by not a few who have made careful experiments that there is a diabolical element at work behind the veil of fraud and fancy and pretense. Three such distinct experiences I have come across, and they seem quite as probable as any other explanation of the facts. This, I take it, is the natural interpreta-



H St #2 12/14 [50]

tion of several passages of the New Testament and the general, and perhaps the unanimous, opinion of the fathers and teachers of the early church."

The Lord Bishop in his sermon defended Trinity from the attacks recently made against the church as a corporation, and afterward he officiated in the communion service, assisted by Dr. Manning and several of the clergy. To-night the Bishop will be the guest of members of the Church Club. J. Pierpont Morgan will be one of those who will entertain the Bishop in the University Club, where a dinner will be served. To-morrow night there will be a private gathering in the home of Dr. Manning, when Bishop Greer is expected back in town.

On Thursday the Lord Bishop will lecture in the General Theological Seminary, in Chelsea square, and on Friday he will go to Boston, where he will be the guest of Bishop Lawrence. Next Saturday Bishop Wordsworth will be in Albany, the guest of Bishop Doane, and he goes thence to Cincinnati, where he will preach the sermon in the triennial General Convention of the Protestant Episcopal Church of America. The Lord Bishop came here to preach this sermon, and when in Chicago he also will deliver the Hale lecture.

19 "But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak."

20 "For it is not ye that speak, but the Spirit of your Father which speaketh in you."

199/ Oct. 1, 1910.

$$\left(\frac{3}{a} \right) \textcircled{6} \nabla = \left\{ \begin{array}{l} \triangle = \nabla \\ a = \left(\frac{12}{a} \right) \nabla \\ \textcircled{9} = \left[x + \frac{1}{a} \right] \textcircled{9} \textcircled{6} \nabla \end{array} \right\} \dots (A)$$

200/ Oct. 2, 1910. ^{Eyes from Fla. at Ch.} Walked through the hills. ^{No from off concern.} Beautiful day.

$$\left(\frac{3}{a} \right) \nabla$$

See H.St. #2 308/309.59

There is yet some unfixedness about this ∇ . Here are 15 of to-day.

$$\left(\frac{3}{a} \right) \nabla = \left\{ \begin{array}{l} \triangle = \textcircled{4} \frac{1}{2} = \textcircled{H_0} \\ \textcircled{a} = \textcircled{4} \frac{1}{2} = \textcircled{7_0} \\ \textcircled{9} = \textcircled{4} \frac{1}{2} = \textcircled{L_0} \end{array} \right\} \dots (B)$$

Hope is evidently confined to $\left[\frac{5}{2} \right] \nabla$
 But, though $\left[\frac{5}{2} \right]$ is of $\left[\frac{5}{2} \right]$ the $\textcircled{2} \textcircled{5}$ appears to rely on $\left[\frac{5}{2} \right] \nabla$ for its

∇ Thus we believe what we have heard, though it must be as to its $\left[\frac{5}{2} \right] \textcircled{9}$. $\textcircled{H_0}$ to must hope for what has been $\textcircled{L_0}$ again though $\textcircled{C_0}$ of $\left[\frac{5}{2} \right] \textcircled{9}$ ∇ must be on up of $\textcircled{C_0}$ the things already $\textcircled{9}$.

201/ Oct. 3, 1910. In "The Dove Lecture" by W. Howard London: Stead, early ed. 1909. Chap. IV. "The life of Spirit" p. 55.59, is this cont'd.

201/cont

Cons

See 196/

See 203/

117

"The Life of the Spirit" J. Troward.

"Clear and definite intention is therefore as necessary in our receptive attitude, as in our active and creative one; and if our intention is to have our own thoughts, and feelings, moulded into such forms as to express those of the Spirit, then we establish that relation to the Spirit, which by the conditions of the case, must necessarily lead us to the conception of new ideals, vitalized by a power which will enable us to bring them into concrete manifestation. It is in this way that we become differentiating centres of the Divine Thought, giving it expression in form in the world of space and time, and thus is solved the great problem of enabling the Universal to act upon the plane of the particular without being hampered by those limitations which the merely generic law of manifestation imposes upon it. It is here that Sub-Conscious mind performs the functions of a 'bridge' between the finite and the infinite as noted in my 'Edinburgh Lectures on Mental Science' (page 131), and it is for this reason that a recognition of its susceptibility to impression is so important."

202/ 9:37 PM. Miss Fetting came to supper to night boarding with H at cottage and teaching the Public School here. God bless all.

In the book by J. Troward mentioned in 201/opp. the Chaps on Law especially I to me the need of O E B, as the T ⊖ gr O B, wherein we may each become Godlike and a children of God in Spirit and in truth. Considering what this means in thought and feeling like the Father, and the Son and the Holy Ghost, by a careful O X O. (See H St. #2 43/63 sp.)

Oct. 4. 1910 9.20 P.M. Miss Fetting in H's room in Eve.

See S^{III} 13/12Dore Lectures of J. Troward see 201/ "Alpha and Omega" (p. 41)

"It means the entire series of causation from the first originating movement to the final result. We may take this on any scale from the Creation of a Cosmos to the creation of a lady's robe.

Everything has its origin in an idea, a thought; and it has its completion in the manifestation of that thought in form. Many intermediate stages are necessary, but the Alpha and Omega of the series are the thought and the thing. This shows us that in essence the thing already existed in the thought."

[This is (A) to (C).] Id. pp. 42 + 43. "But if it is true that the thing exists in the thought, it is equally true that the thought finds form in the thing; and since things exist under the relative conditions of time and space, they are necessarily subject to a law of Growth, so that while the subsistence of the thing in the thought is perfect ab initio, the expression of the thought in the thing is a matter of gradual development. This a point which we must never lose sight of in our studies; and we must never lose sight of the perfection of the thing in the thought because we do not yet see the perfection of thought in the thing. Therefore we must remember that man, as we know him now, has by no means reached the ultimate of his Evolution." Since the person to be created after this pattern is ourselves,"

cont.

GOD EVERPRESENT

THE idea of God as Mind, as this idea is presented by Christian Science, helps mortals greatly in their efforts to understand the everpresence of God. The Scriptures say plainly that God is everywhere. Yet limited theological concepts have portrayed a bodily deity located in a heaven that was supposedly far from earth. Men and women have felt, naturally, that God is separated from man and that heaven is a great distance away; and under the influence of such teaching many have settled into a habit of caring for their own affairs and hardly expecting this far-away God to take any definite interest in them. If they believed they were destined ever to come into His presence, it was to be after death and in this far-off place where He awaits them. It may be said then that the idea of a God here, a God at hand, while dear to many Christians, has not been to Christendom as practical and provable a reality as it might have been had theological teaching been more consistent upon the omnipresence of God.

In defining God as divine Mind, Christian Science has lifted the restraint in this respect of human belief and has enlarged its concept of God. Mind can be everywhere, if it is limitless, and infinite Mind, for its infinity means that it cannot be finitely located nor confined.

Again in defining God as Principle, Christian Science brings to human thought the understanding of His availability; for Principle is the source and origin of all that it governs and establishes, and it is present wherever its manifestation springs forth. Take, for instance, the basic law of number by way of illustration. The law governing number is present wherever the right relationship of quantities appears. The law springs into instant action, mentally, wherever a person sets about solving a mathematical question. A man in New York, and a man in Calcutta, may at the same instant make use of the same basic law to come at the correct answer. The law does not have to travel from the one place to the

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established. And in the case of mathematics, education is at such a point of progress that the law governing number is continually in use, everywhere. The action is of course mental, and its rightness and usefulness are proved when correct and desirable results are outwardly established.

Now let us transfer the illustration from the realm of the human mind and its grasp of quantities, to the divine Mind and all its spiritual activities for the well being of man and the universe. God as Mind is everywhere present, and is instantly and simultaneously available for the need in Calcutta and for the need in New York. Wherever an individual can think correctly about God, there God is manifested. All that mortals can know of God comes through thought-processes, of course, and when these are spiritual and right and so obedient to Principle, a correct answer to all human problems is as much assured as is the right result to the enlightened mathematician. The illustration is limited because the law underlying quantities is but one of the infinite manifestations of the one great Principle, God. But when you can think of infinite Mind, Life, Truth, Love, as Principle, you have a glimpse of a

God who, as Mind, lives eternally, upholds all that is true, and cares for His creation with the tenderness of a father and mother, all in the unfailing, all-satisfying provable way in which Principle cares for its manifestation. And you will know this God to be ever present, for you will see, logically, that He can be nothing less than All and everywhere.

Christian Science brings you this understanding of God, and then sets you at work to prove it in all your affairs, just as thoroughly and systematically as you prove mathematics in your adding and in your multiplying. You find that a wise and good God never sent sin nor sickness upon His creation; you see that the trouble is here only because of the failure to understand God as Principle that can remove evil and suffering; just as the "two times two are five" is set upon the blackboard because the basic law governing the multiplication of two by two is not applied; and you learn by prayerful and conscientious experiment that the rules furnished you by Christian Science will bring the understanding of the law of God into your thoughts and teach you how to apply this law in order that righteousness and happiness and health may come into your own life and into the lives of others. Kindness, honesty, charity, unselfishness, are some of the "right answers" which the understanding of God as Principle brings to mortals. And health must always accompany the work of Christian Science for one of the first lessons learned is the happy one that health is in no way a condition of matter but is always the fruitage of a correct understanding of God and of God's government of mankind.

Real Index

qualities first resignedly bore the unsolicited fame, then slowly but unthinkingly waxed proud of an unearned distinction.

The delusion was pardonable, for only recently has the world at large begun to understand Vermont, that realm full of good things and now responding nobly to the touch of progress. But Vermont is a rock-ribbed Republican stronghold. No hope of immediate success cheers on the Democratic party there. When the Republican state, district and county conventions have nominated candidates, their election is assured by all precedent. This unwritten rule is perfectly reliable in the light of past events. While the majority for the Republican gubernatorial nominee, Dr. John A. Mead, will be less next month than those for his predecessors, the paring is due to factional campaigning, he having fought the strong party organization that backed several governors, and secured the indorsement of the state convention by a small margin. The national situation, it might also be said, is not strongly considered in the election of Vermont's congressmen. If these results influence the vote in Vermont for President and Vice-President two years hence, general significance can hardly attach to those figures, even then. That Vermont is now for Taft goes without saying. But aside from the fact that unusual conditions are likely to reduce the Republican vote in Vermont this year, no correct judgment for a nation could be based entirely on results in that one state.

Both the press and the more enlightened people of Vermont are striving righteously to correct this wrong impression. A rural industrial and scenic paradise seeks real glory while sacrificing that which is undeserved. Vermonters hope to vote untrammelled and unhampered, and to have their ballots counted in the same way as those of all the other states.

PERHAPS a school for hotel employees to be taught the waiters will be how to do their job better than they do now. It will be how to do their job better than they do now. It will be how to do their job better than they do now.

CRITICISMS of American state

American
Diplomacy
Achieving

much to say that

INSPIRATION & REVELATION.

Extract from a Lecture delivered in London, England, before
the Theosophical students, during summer of 1909

BY ANNIE BESANT.

“THE THINGS of God knoweth no man but the Spirit of God.” But that Spirit dwells in every child of man; and as His light shines out, the divine things are revealed to the pure in heart. Until the inner Spirit thus responds to the revealed teachings and statements, the Theosophical Student must hold his judgment in suspense before the claims of any revelation. It is not true *for him* until he can re-echo it in the voice of his own Spirit, his deepest Self. Useful and beautiful it may be; worthy of profoundest study and reverent research are the world's Bibles. But until they are affirmed by the Spirit within submission cannot be yielded, lest that should be given to the errors of men which is due only to the divine Spirit.

What is Inspiration? The raising of the normal human faculties by some extraneous influence through grade after grade of intellectual, moral, and spiritual power, up to the point where the extraneous influence may even expel the man from his body and use it for the expression of another individual; where the new possessor is a Being at a height utterly transcending man, inspiration may pass into revelation. Some may think the word should be restricted to the raising of the powers of the subject from above their normal capacity to the highest point of their possible exercise, short of the expulsion of their owner and his replacement by another individual greater than himself.

The lower grades of inspiration are within the experience of very many. Have you never felt, when listening to a speaker whose knowledge and power transcended your own, that your mental faculties were lifted to a higher level than that to which you could rise unaided? On such occasions you grasp questions that hitherto have eluded you; you see plainly, where before there had been obscurity; the field of thought becomes illumined, and objects are seen in hitherto undreamed-of relations—you feel that you know. On the following day you desire to share with a friend the treasures you acquired, and you begin to recount the luminous expo-

sition, to describe the great horizons which opened before you. You fail: where is the light, where the far-off scenes over which your eyes had swept? Your mind has sunk again to its normal level; the inspiration has passed away. As with the intellectual, so with the moral faculties. You had seen an unknown beauty, had felt an overwhelming admiration for the lofty and the pure: what has become of the warmth, the ardour? Are the cold ashes of the intellectual approval all that remains of the throbbing heart, the passionate delight in the moral ideal? Why does it now look so cold, so grey, so unattractive? You were raised to a higher level than you can reach unassisted; but none the less has the moral ideal and its power been shown to thee "in the Mount," and the fact that you have once experienced its all-compelling power will render you more susceptible to it in the future, and the day will come when that which you felt when inspired by another shall become the normal exercise of your own moral faculties.

Coming to higher grades of inspiration, we may know, some of us, what it is to stand in the presence of the Masters, and to feel the marvellous uplift of Their presence. There is no need for words, no need for teaching; Their presence is enough. From that presence we go out again into the ordinary world, to feel the difference of its atmosphere from that of the Holy One. But, we have known, and the memory remains an abiding power.

Those who have written or spoken under inspiration have been thus uplifted, their own intellectual and moral faculties have thus been stimulated, and raised far above their normal level. It is still they who write or speak, and their own characters and temperaments colour what they say, leave their own impress on what they write. But they write and speak far more nobly, far more powerfully than they could do unassisted.

And so we may rise from grade to grade of inspiration until we reach the stage at which the mind and emotions of the man no longer sway his body, but the body is wholly taken possession of and used by One greater than himself. Then it is no longer the man himself who speaks, but "the Spirit of" his "Father who speaketh in him;" his own limitations are struck away, his own idiosyncrasies vanish, and the inspired utterances flow forth unsullied. Then inspiration may range into revelation.

The process of all this is a very simple one. We know

that by the correlation between changes in consciousness and vibrations of matter, each change in consciousness is accompanied by a vibration of the matter appropriated by the consciousness and forming its body; each vibration of the matter of a body is accompanied by a change in the embodied consciousness. Either one of the pair may be the initiator; the other ever responds. When two or more people are together, one more evolved than the other or others, the more evolved person, thinking, desiring, acting, sets up in his own bodies, mental, astral, and physical, a series of vibrations which corresponds to the changes in his consciousness; these vibrations cause similar vibrations in the mental, astral, and physical matter intervening between himself and the less advanced person or persons present. These vibrations in the intervening matter cause similar vibrations in the neighbouring body or bodies. These vibrations are immediately answered by corresponding changes in the embodied consciousness or consciousnesses, and the person or persons concerned, thus placed *en rapport* with one more advanced, think, desire, act on a higher level than would be possible for them on their own initiative. They are able to understand more keenly, to feel more warmly, to act more nobly than they could do unassisted. When the stimulus is removed they gradually sink back to their normal level, but memory is left, and they remember that they "have known." Moreover, it is more easy for them to respond a second time, and so on and on, until they establish themselves on the higher level permanently. Hence the value of companionship with those more advanced than ourselves, of living "in their atmosphere." Words are not necessary; little speech may pass; but insensibly the subtle body is tuned to a higher key, and only, perhaps, when the companionship is interrupted do the younger become conscious of the change which has thus been brought about by contact with the elder.

Similar results may be brought about by reading the writings of those who are more evolved than we are. A similar series of changes is set up, though less powerfully than by the living presence. Moreover, intent and reverent study may attract the attention of the writer whether he be in or out of the body, and may draw him to the student, and thus cause the latter to be enveloped in his atmosphere quite as potently as though he were physically present. Hence the value of reading noble literature: we are keyed up to its le-

vel for the time, and such reading, steadily persevered in, will lift us to a higher level and establish us thereon. Hence the value of a brief reading before meditation, lifting us into an air more favourable to the work of meditation than we can start from unassisted. Hence the value of "holy places" for such meditation, places where the atmosphere is literally vibrating at a higher rate than our own; and hence the advice so often given by the instructed, to keep, if possible, a room or closet set apart for meditation, such a place soon gaining an atmosphere purer and subtler than that of the surrounding world. It is of little use for the theosophical student to be acquainted with these laws if he does not utilise them to his own helping, and to the helping of those around him.

What should be the attitude of the theosophical student towards the inspired man or the inspired book? He should be receptive, stilling all his normal vibrations so far as is possible, and opening his whole nature to the impact and influx of the waves of vibration that pour forth upon him. But his attitude should be more than receptive: he should gently endeavour to attune himself and to co-operate with the inflowing waves. He should try to strengthen the sympathetic vibrations, so that the accompanying changes in consciousness may be as complete as possible. For this he must pour out to the inspiring Object his love, his trust, his complete confidence and self-surrender, for thus only can he attune his bodies into sympathy with those of the Inspirer. He must, for the time, empty himself of his own ideas, his own feelings, his own activities, surrendering himself to reproduce, not to initiate. As the unruffled lake can mirror the moon and the stars, but as that same lake rippled by a passing breeze can yield only broken reflexions, so may the lower being, steadying his mind, calming his desires, and imposing stillness on his activities, reproduce within himself the image of the higher, so may the disciples mirror the Master's mind. And so, also, if his own thoughts spring up, his own desires arise, will he have but broken reflexions, dancing lights, that tell him nought.

Thus shall your subtle body become, to some extent at least, attuned to that of the inspired writer, and repeating his vibrations, shall set up in your consciousness the corresponding changes. Priceless is the value of inspired books: they are steps of a ladder set up between earth and heaven, a veritable Jacob's ladder, on which descend & ascend the angels of God.

"it follows that, by whatever processes the Divine ideal transforms itself into concrete reality, the place where those processes are to work, must be within ourselves; in other words, the Creative action of the Spirit takes place through the laws of our own mentality. If it is true, maxim that the thing must take form in the thought before the thought can take form in the thing, then it is plain that the Divine Ideal can only be externalized in our objective life in proportion as it is first formed in our thought; and it takes form in our thought only to the extent to which we apprehend its existence in the Divine Mind." ----- "The creative process in us is that we become the individual reflection of what we realize God to be relatively to ourselves, and therefore if we realize the Divine Spirit as the infinite potential of all that can constitute a perfected human being, this conception must, by the Law of the Creative Process, gradually build up a corresponding image in our mind, which in turn, will act upon our external conditions." St Paul Gal. IV. 19 & Col III. 10 ----- "Thought creates form, but it is feeling that gives vitality to thought. Thought without feeling, may be constructive as in some great engineering work, but it can never be creative as in the work of the artist or musician; and that which originates within itself a new

cont

"Alpha and Omega"

order of causation is, so far as all persons are concerned, a creation Ex nihilo.
Thought Expressive of Feeling. ~~It is the~~
It is this indissoluble union of Thought that distinguishes Creative thought from analytical thought, and places it in a different and therefore if we are to afford a ~~meaning~~ ^{meaning} for carrying on the work of Creation it must be by assimilating the feeling of the Originating Spirit as part and parcel of its thought — it is that entering into the Mind of the Spirit of which I spoke in the first address. — "Then it is that his recognition of the Originating Creative movement, as arising from Combined Thought and Feeling, becomes a practical working asset. He realizes that there is a Heart and Mind of the Spirit reciprocal to his own mind heart and mind, that he is not dealing with a mere mathematical sequence, nor yet with a mere mathematical sequence, but with something that is pulsating with a life as warm and vivid, and full of interest as his own — nay more so, for it is the Infinite of all that he himself is. And his recognition goes even further than this, for since this specialization can only take place through the individual himself, it logically follows that the Life, which he thus specializes,

Fellowship.

When a man ain't got a cent, an' he's feeling kind of blue,
An' the clouds hang dark and heavy, an' won't let the sunshine through,
It's a great thing, O my brethren, for a feller just to lay
His hand upon your shoulder in a friendly sort of way!
It makes a man feel queerish; it makes the tear drops start,
An' you sort o' feel a flutter in the region of the heart;
You can't look up and meet his eyes; you don't know what to say,
When his hand is on your shoulder in a friendly sort of way.
O, the world's a curious compound, with its honey and its gall,
With its care and bitter crosses, but a good world after all;
An' a good God must have made it — leastwise, that is what I say,
When a hand is on your shoulder in a friendly sort of way.
— James Whitcomb Riley.

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"Alpha and Omega" p. 48-59.

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becomes his own life." ----- "Thus he begins to find the Alpha and Omega of the Divine ideal reproduced in himself — in a very small degree at present, but containing the principle of perpetual growth into an infinite expansion of which we can form no conception. I St John III. 2. "Beloved now are we the Sons of God, and it doth not yet appear what we shall be; but we know that when He shall appear (i.e., become clear to us) we shall be like Him; for (i.e., the reason of all this) we shall see Him as He is."

204/ Oct. 5. 1910 abt. 8:40 PM.

(p 51-59) → "The Creative Power of Thought" J. Droward.

"Thought, or purely mental action, is the only possible source from which the existing creation could ever have come into manifestation at all." ----- "The Divine Thought has produced something which is itself capable of thinking; but the question is, whether its thinking has the same creative quality, as that of the Parent Mind." ----- "The whole Creative Process consists in the continual pressing forward of the Universal Spirit [there is to be an expression of thinking power it can only be by ~~the~~ expressing the same thinking power which subsists latent in the Originating Spirit." ----- "But if our thought possesses this creative power, why are we hampered by adverse conditions? The answer is, because ^{hitherto} we have used our power invertedly. We have taken the starting point of our thought from external

order of causation is, so far as all pre-existing forms are concerned, a creation Ex nihilo, and is therefore Thought Expressive of Feeling, ^{that distinguishes Creative} It is this indissoluble union of Thought and Feeling that distinguishes Creative thought from merely analytical thought, and places it in a different category; and therefore if we are to afford a new starting-point for carrying on the work of Creation it must be by assimilating the feeling of the Originating Spirit as part and parcel of its thought — it is that entering into the Mind of the Spirit of which I spoke in the first address. — "Then it is that his recognition of the Originating Creative movement, as arising from Combined Thought and Feeling, becomes a practical working asset. He realizes that there is a Heart and Mind of the Spirit reciprocal to his own mind heart and mind, that he is not dealing with a mere mathematical sequence, nor yet with a mere mathematical sequence, but with something that is pulsating with a life as warm and vivid, and full of interest as his own — may more so, for it is the Infinite of all that he himself is. And his recognition goes even further than this, for since this specialization can only take place through the individual himself, it logically follows that the Life, which he thus specializes,



Fadeless Brown
Think of the satisfaction of having a brown cotton dress that will not fade!
Simpson-Eddystone
Fast Hazel Brown

our life." — "Thus he begins to find the Omega of the Divine ideal reproduced in him — very small degree at present, but containing perpetual growth into an infinite expansion from no conception. — I St John III-2. "Beloved we the Sons of God, and it doth not yet appear what we shall be; but we know that when He shall appear (i.e., become clear to us) we shall be like Him; for (i.e., the reason of all this) we shall see Him as He is."

204/ Pto. 5.1910 abt. 8.40 PM.

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"The Creative Power of Thought" J. Cromwell
"facts and consequently created a repetition of facts of a similar nature, and so long as we do this we must needs go on perpetuating the old circle of limitation. And, owing to the sensitiveness of the Subconscious Mind to suggestion - (See Edinburgh Lectures, Chapter V.) - we are subject to a very powerful negative influence from those who are unacquainted with affirmative principles, and thus race-beliefs and the thought-currents of our immediate environment tend to consolidate our own inverted thinking."----- "The remedy ^{then} is by reversing our method of thinking, and instead of taking external facts as our starting point, taking the inherent nature of mental power as our starting point.-----
"if you can once grasp the idea of your own individuality as a thought in the Divine Mind which is able to perpetuate itself by thinking of itself as the thought which it is, you have got at the root of the whole matter, and by the same process you will not only perpetuate your life but will also expand it."----- "When we realize this on the one hand, and one on the other that all external conditions, including the body, are produced by thought, we find ourselves standing between two infinities, the infinity of Mind and the infinity of Substance - from both
Cutter

The Beginner in Christian Science

MANY begin the study of Christian Science with thoughts full of self. Usually some pressing need leads to investigation. Oftentimes people are healed of so-called incurable disease simply by reading "Science and Health with Key to the Scriptures" by Mary Baker Eddy. They become so absorbed in the new viewpoint of life this book presents that their fear of the disease is destroyed and they find themselves well.

Sometimes, to those who for many years have suffered from some distressing ailment, this new sense of health is not at all understood. While all should desire the consciousness of God's presence more than anything else, but few harassed by disease, trouble or sin realize that this presence will relieve suffering. All our miseries are the result of an incorrect understanding of God, yet even a sufferer is sometimes unwilling to part with his wrong concept. He may not wish to admit that the effect, which he so deplures, comes from the wrong concept of God and man which he holds to. Until this unwillingness is removed, he cannot be entirely healed; and thus its removal may cost him a struggle and added suffering.

Chronic invalids may acquire a pseudo patience that deceives even themselves. It is not always easy to admit the falsity of that which seems good to themselves and their friends, and to be willing to exchange it for the real patience which is so necessary to withstand the struggle of everyday existence, requires something more than mere human effort. The demand of Christian Science to this end, expressed through the rebuke of an enlightened understanding, may seem harsh and unreasonable and the robe of self-justification is apt to be wrapped a little closer in consequence, thereby drawing the bonds of suffering a little tighter. The Christian Scientist is an active laborer in his particular field of endeavor, in his effort to gain a correct understanding of God. He must go daily to his task reckoning no sacrifice of time, ease, or worldly pleasure as anything. While he may gather but a sheaf in his daily study of the Bible and of the text-book Science and Health, he garners

his gain with joy, realizing, as Mrs. Browning has said, that

"We get no good by being ungenerous, Even to a book."

The genuine Scientist studies for love of Truth and as his love grows purer, freer from self-seeking, his capacity for harvesting is enlarged. For, to quote again from Mrs. Browning

"'Tis only when we gloriously forget ourselves
And plunge headlong, soul-foremost
into a
Book's profound, impassioned for its
beauty and salt of truth,
'Tis then we get the right good from a
book."

Almost every one has always thought of God as Spirit. Mrs. Eddy tells us that Life, Truth, Love are also synonyms for God. The student of Christian Science, then, in gaining a correct understanding of God, gains as well a correct understanding of Life, of Truth, of Love. Something of the vastness of his study is thus indicated. Having seen what an exact knowledge of God, even in a small degree, can do to loose the bonds of mankind, he feels morally obligated to spend every spare moment in working for the freedom of the race. He accomplishes this best, in the first instance, by constantly working to maintain his own freedom. His need for this work may not, at times, appear urgent; but the unwisdom of becoming less diligent is self-apparent. The Christian Scientist may at any time be called upon to meet an emergency of great moment.

To be a student of this teaching does not, of course, mean that there will be no time for rest, or recreation. The student is neither a recluse nor an ascetic. In so far as the divine Principle of Christian Science can be legitimately applied to rest or recreation, in that measure can the student take them. This application, however, remains with

the individual, for individuality is sacred and permanent, and none but God can inform the individual what is best for him. The question of work is always less involved than that of pleasure, and to the various kinds of employment, Christian Science may be applied easily and practically to lessen the stress and fatigue of labor.

The student of this newly discovered knowledge should approach his subject in a spirit of humility. As Mrs. Eddy says, "We glean spiritual harvests from our own material losses" (Retrospection and Introspection, page 105). The very position of the gleaner is one of humility, he must stoop to gather, and his eyes must be on his task. He who lingers to gaze about him does so at his own cost. Humility, patience and concentration fit the Scientist for his task, and the promise is, "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." (Isaiah xli. 10).

to select incompetents as it is to select persons qualified to attend to its affairs.

This writer may or may not be cognizant of the fact that in many American communities the board of directors system which he proposes is already in operation and working successfully. It is, however, known as the commission system. While it has passed the experimental stage, it is as well, perhaps, that communities in general are taking time to watch it closely and to decide before accepting it whether it is suited to their individual and special requirements. All present indications point to a very widespread extension of the commission system of local government in the near future.

Theoretically, the board of directors system has been in operation for many years, through the agency of political parties, in all English-speaking countries. It has not always worked out well in other countries. It has not worked out well here. The commission system is rather a modification of the party-government idea than a substitute for it. It seems to be a decided improvement over the old methods in some places. In fact, the results attained leave no reasonable room for doubt on this score. But it has yet to be demonstrated that it can be applied in any of its existing forms to all places. Thoughtful observers prefer to regard it as still in process of development. There is every reason to hope, and to believe, that it will be perfected in time so as to meet every exigency in American local government.

Its best friends are content to let it rest here. Too much haste in the matter of adopting the commission system might result in hindering rather than in helping forward what promises to be a great reform movement.

est fires now raging in the West and causing great property shall finally stir the nation to the necessity of adequate means for the prevention or control of such losses, the present loss may be recompensed in the

le

IN SOME parts of the country the barbers are forbidden by law to use their ancient colors on signs, and those looking for a barber shop in Boston, for instance, if acquainted with the situation, will look for something striped or cross-banded in black and white rather than in red and white or in red, white and blue. Likewise, here and there throughout the land, the police ordinances of cities and towns have set back from the curb to the door jamb or window frame, the sign pointing outwardly at the top like a flagstaff. The state and local authorities have the uplift of the towels and the towels and New York city, by the blow of the barbering blow to an

The Creative Power of Thought. J. Tromad.

of which we can draw what we will, and would specific conditions out of the Universal Substance by the Creative Power of which we draw ⁱⁿ from the Universal Mind. But we must recollect that this is not by the force of personal will upon the substance, which is an error that will land us in all sorts of inversion, but by realizing our Mind as a channel through which the Universal Mind operates upon substances in a particular way, according to the mode of thought which we are seeking to embody. If, then, our thought is habitually concentrated upon principles rather than on particular things, realizing that principles are nothing else than the Divine Mind in operation, we shall find that they will necessarily germinate to produce their own expression in corresponding facts, thus verifying the words of the Great Teacher, "Seek ye first the Kingdom of God and His righteousness and all these things shall be added unto you." But we must never lose sight of the reason for the creative power of our thought, that it is because our mind is itself a thought of the Divine Mind, and that consequently, our increase in livingness and creative power must be in exact proportion to our perception of our relation to the Parent Mind. ----- Thus the great creative work of Thought in each of us is to make us consciously, 'sons and daughters of the Almighty,' ----- cont.

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"realizing that by our divine origin we can never be really separated from the Parent Mind, which is continually seeking expression through us, and that any apparent separation is due to our own misconception of the true nature of the inherent relation between the Universal and the Individual. This is the lesson which the Great Teacher has so luminously put before us in the parable of the Prodigal Son." See 262/166

205/ Oct. 6. 1910. 2 shirts & 2 drawers rec'd flannel from office.

(29)

Objection removed to H & I going to Pittsfield. (XXX)

206/ Oct. 7. 1910. alt. 9.30 P.M. $\rightarrow \Delta$

The original purpose in $\sqrt{\Delta}$ was to find Δ for $Gr \text{ (H)}$, hence the value of it was that of a new \odot that might ind in $\Delta \text{ (H)}$ rather than the $\Delta \text{ (H)}$ direct. This was because such seemed the only way to get 5 (H) as its (na) was (R) . Such Δ is not yet so complete, and 5 (H) is not so easy to Δ as to warrant being the original purpose above for that of direct $Gr \text{ (H)}$.

207/ $\rightarrow \Delta$ "Our Father who art in heaven" The question what is meant by heaven? came up. Is it Δ ? How are we $(cont)$ of it? Do we anticipate it? How? Taking heaven in connection with "Thy kingdom come" what would be our relation to it in $(cont)$ if it came? Could it be sensed? Are there ϕ nsuous elements to our consciousness of heaven? Has any one ever had such $cont.$

TRUE TESTIMONY

FEW people today will affirm that God is corporeal, or that He is apprehended through the physical senses of mortals. Nearly all Christian people are come to have some understanding of God as divine Mind, as Spirit, not matter. Jesus everywhere reminded men that God is their Father: Christianity holds that man is made in the divine image. If this is true, the real man is like unto God in his being, powers and attributes. This is the point in thinking where persons sometimes pause, afraid perhaps of what comes next, since they do not understand. To say that if God is Spirit man must be spiritual; if God is not material then man, His likeness, cannot be material, contradicts what mortals term the evidence of the senses. And yet this is the glorious fact which Christian Science makes plain; that if God is not to be apprehended by material sense, neither is the true man, His image. Therefore, this image of mortality which sees itself and others as dust, prone to disease and sin, is a mistake; it cannot be man as God conceives him, as man is in the divine Mind.

Now this close relation of man to his Father, God, is the central point of Christian teaching. Jesus said to suffering and fearful humanity that God is indeed the Father of man; and again and again he rebuked the hesitant faith, the failing courage, of those who longed to rely on the spiritual facts unseen to the physical senses. Where the sick man saw a withered hand Jesus apprehended the perfect creation of God as spiritual and unchangeable, not a material thing able to decay. It was this true view of man that healed the sick. To think that healing comes through the action of a mental force on physical molecules, changing one actual condition of disease to another of physical har-

mony, is not the Christ healing. The instantaneous cures which Jesus wrought and which have been seen in this latter time prove this. Thought which strives to heal through such a sense of the process is not "absent from the body and present with the Lord." It is this entering into the spiritual kingdom and abiding there which changes for the sick man his false concepts about himself until the unseen harmony is outlined to human sense in an outward harmony. The human mind is not the factor, however. Indeed, Mrs. Eddy says that "the human mind has no power to kill or to cure." (Science and Health with Key to the Scriptures, p. 151.) Not until we perceive that man's only power is to reflect God and that this is always beneficent power, do we begin to line ourselves with the spiritual science of the Bible. To do this we have to deny the evidence of the senses, just as to put ourselves in line with astronomic fact we must reverse the evidence of the mortal sight in respect to the sunrise. The crooked stick lying in the water is found to be straight when the illusion caused by the element of water is broken.

To use another illustration, an eye aware of seeming reversal of action produced by reflection in a mirror can lead the hand to act correctly, while the untrained eye, watching the hand in the mirror, will lead it to act upon what is seen there. Right appears to be left and left right, and the hand moves in the opposite direction from that which

The best laws, though sanctioned by every citizen of the state, will be of no avail unless the young are trained by habit and educated in the spirit of the constitution.—
Aristotle.

it desires unless the eye is prepared to make a mental reversal of what it sees. Now it is so with the spiritual consciousness which is beginning to guide human thinking in Christian Science. Instructed in the reality of things by divine Science, the Christian Scientist is beginning to reverse in a hundred directions what the eye shows, the ear hears, the touch apprehends. Taught of God to know that only good is real, that only good and harmony exist at all, the student of divine things boldly discredits what the senses say. Even as Galileo's denial of what the eyes of his inquisitors saw is justified today, so the coming years will sustain this present denial of material evidence on the part of Christian Science. Jesus denied the senses when he walked on the water. He denied them when he said that men might remove mountains by "faith as a grain of mustard seed," and when he assured them that they should have what they asked for in prayer if they but believe that they receive. To bid his followers call no man father on the earth denied sense evidence; to raise the dead son of the widowed mother denied sense evidence. The coming forth of Lazarus from the tomb, after lying four days dead, refuted the whole body of belief about material man. The time will come when the present controversy over these points will be read with the same wonder at the present day's denial of Christian Science as that with which we read of Galileo's trial or of the Indians' fear of the bit of scribbled chip which could tell one man what another miles away had just been doing. The science of this denial and reversal of the evidence of the physical senses is slowly being unfolded to humanity, and in due time shall be clearly understood of all men. It will then be found to be easy to understand, and its working will be normal and a thing of course.

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hotel help in general, but it can systematize it so that there shall not be so many disputes on the landings or in the pantries or in the corridors of the upper floors on abstruse questions in hotel management while the guest in 44 is waiting for ice water or towels. The colleges can at most go little farther than to introduce order into the present arrangement of hotel information, so that the guest who simply wants to know the running time of a taxicab is not given the standing of the league clubs.

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JOHN ENNIS, who has just completed a walk from the Atlantic coast to San Francisco in eighty days, has shown the public how, in case it is short of carfare and the Panama exposition is held at the "Golden Gate" in 1915, it can still manage to connect with it by starting a little early.

defeated
mericans
e which

THE "Watch us grow!" slogan of the many "Boosters" clubs organized for the purpose of promoting the interests of their respective cities throughout the country is most appropriate, as is shown by the census returns now being made public. In nearly every instance the rate of increase of population has been sufficiently rapid to satisfy even the residents of the ambitious communities to which they relate.

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THE printed questions from the National American Woman Suffrage Association this year to every congressional and senatorial candidate will leave little room for "dodging" the suffrage issue. Where the women themselves are much divided on this issue the candidate's lot will not be a happy one.

planning
keeps
United

IF, AS Camille Flammarion opines, the earth moves 29,670 meters in a second, that does not make it incumbent upon individuals to travel 59,340 meters in the same period.

BOSTON welcomes the oncoming formidable army of aviators who will be in evidence hereabouts next week, knowing that it is they and not Bostonians who must fly.

THE army officials who have gladly loaned regiments of soldiers to fight forest fires decline to provide big guns as rainmakers.

A GLIMPSE of \$90 silk hats in Buenos Aires should make the rest of the world akin apropos of the cost of living.



207/cont.

Heaven

(214/127) 2^v 27/229

125

Cons

heavenly experiences, as can be now remembered as such?
 If it be like heaven in real can salvation be so had
 that a little heaven of heaven may come in our earthly-
 life and be recognized as such, so that the word heaven
 may mean something intellectually? Can the word heaven
 mean anything intellectually if we know nothing of it by
 experience? How far do we go in our utmost anticipations
 of heaven and what do we expect of it? Can those expectations
 be increased or in any way improved? These questions
 and many other mental operations have lately seemed to
 Psychologically open up the sub-conscious domain which
 in 196/114 appears to be so important. To pray as Jesus said needs this (34)

208/ Oct. 11, 1910. (Van Hamlin's funeral today)

to D

"Our Father who art in heaven" - God is love - Love is in
heaven - Heaven is the condition or state in which love dwells.

Notes Oct 10
 Moses made laws which were commands to be obeyed and God
 the Creator should then punish them - but heaven was not suggested
there as far as I know Jesus Christ did have heaven as the aim
and eternal life, was seen to require perfection of character as he taught.
 Thus seeking the Kingdom of God trustingly, purely, lovingly, with
 service to God and man should give all glorious results of which we could
 possibly receive blessings.

209/ Oct. 12, 1910 Columbus Day H + E. J. + D. with Roy & Alfred - 30?
 1.50? Pub. Jan. 25. check. - 10?

126 210 / Oct. 15, 1910
See 192/109

(H) $\begin{matrix} 4 & 7 \\ 7 & 13 \end{matrix}$

Saw letters of η to Elchanna shown by η .

Notes last night + η no lamp

Being like children, must have its

(A) in 5^{η} η η (5 or 10), as is seen when the lack of experience and the lack of η is noted. at least this appears so now - \uparrow 1 Cor X. IV. 20

211/

\uparrow (J)

$\begin{matrix} 4 & 7 \\ 7 & 13 \end{matrix}$

mt 2 #1 216/128
p 246

1 Cor X. IV. 20

We can (A) η + (A) η to those of η . They (see) (R) but do

not possess it.

212/ Find difference between η in (C) and out (C) of them.

213/

5^{η} $\begin{matrix} \eta \\ \eta \end{matrix}$

See 131/81, 144/90, 141/87, 142/89

In $\begin{pmatrix} 12 \\ a \end{pmatrix} \{ \eta + \text{Pra} \}$ there is an η which is 5. In this η are η and η which are 5. The η is in the η η . But there are reviews and η effects in the $\begin{pmatrix} 12 \\ a \end{pmatrix}$ of such η . That the η of (Pra) is one that η towards the η is evident as it is an act of the will, η depends on η also. But in both $\{ \eta + \text{Pra} \}$ are η of outside forces to which the η is 5. as in $\eta = \frac{12}{12}$. The final determination of the Char of $\{ \eta + \text{Pra} \}$ as 5 must depend on the η of them as well as the η . They both η (5+5) and are intended to do so yet it is affected. Whereas in the η of eating dinner there is an η at all η - though (5+5) are affected. This η is an aim also η . All η are directed by η and for η it would seem. And all result most permanently in 5^{η} .

In η there is a Δ char and the 3η η are each affected, but 5 most permanently. It seems that η are indivisible like (C) cont.

213/cents.

59 $\frac{x}{y}$

124

Actually, but (2) they are separated by $\frac{3}{2}$. By this reasoning the 59 $\frac{x}{y}$ would appear as the 59 $\frac{1}{3}$ of Δ $\frac{1}{2}$.

214

59 $\frac{x}{y}$

207/1247

mt 241 212/51

All (wi) Δ are 5 but of different phases. Some (H) some (H) (some B', some $x \frac{1}{3}$ and some (S) in (7). They proceed according to $\ominus \oplus$ in $\frac{2}{2}$ by $9 \frac{1}{2}$ and $9 \frac{1}{2}$. Each $\frac{1}{2}$ has 2 terms or $9 \frac{1}{2}$ which are respectively connected with $(2) \frac{1}{2}$ (the terms). Thus in $\frac{1}{2}$ $\frac{x}{y}$ the $9 \frac{1}{2}$ belong respectively to \dots and B'. Here we cannot at present determine the details of $\frac{1}{2}$ $\frac{x}{y}$ but in $\frac{1}{2}$ B' $\frac{1}{2}$ we may affirm that this $\frac{1}{2}$ was not in clear (S) B' and so may be supposed to be in (S) again in $\frac{1}{2}$ $\frac{x}{y}$ after $\frac{1}{2}$ (mt 241 226/164) the $\frac{1}{2}$ is between $9 \frac{1}{2}$ for $9 \frac{1}{2}$ (B' + $\frac{1}{2}$ $\frac{x}{y}$ $\frac{1}{2}$) In (id) (u) is $\frac{2}{2}$ $\frac{x}{y}$ in which all the terms are 5. In (id) is also the statement of (u) indicating that $\frac{1}{2}$ $\frac{x}{y}$ is $\frac{1}{2}$ B' (Si) to B' $\frac{1}{2}$. In the B' the $\frac{1}{2}$ there is certainly a new 5 and this cannot come without a new I and there must accompany a new M, and $\frac{1}{2}$ M. Hence here is $5 \frac{1}{2}$ Δ $\frac{1}{2}$ $\frac{x}{y}$ in the 2 terms of $\frac{1}{2}$ B'. We must hence come to the $\frac{1}{2}$ that $\frac{1}{2}$ $\frac{x}{y}$ in its 2 terms of B' is Δ , the 5 (E) of the $\frac{1}{2}$ $\frac{x}{y}$ being what may be (2) as a 5 $\frac{1}{2}$ but not separated except in (a) from (1 + id) $\frac{1}{2}$. Whether any such $\frac{1}{2}$ as that of the 5 $\frac{1}{2}$ $\frac{x}{y}$ can be a $\frac{1}{2}$ is to be considered. It may fairly be considered as such if the other $\frac{1}{2}$ are (4) for in its $\frac{1}{2}$ this is like (S) and (id) $\frac{1}{2}$ $\frac{x}{y}$.
 Next, the 5 (4) in whose image we are must it appears $\frac{1}{2}$ itself by the $\frac{1}{2}$ $\frac{x}{y}$.
 Hence the 5 $\frac{1}{2}$ $\frac{x}{y}$ may be the 5 $\frac{1}{2}$ $\frac{x}{y}$ always with (1 + 5) accompaniments.
 Now we may next take up the \ominus 5 $\frac{1}{2}$ $\frac{x}{y}$ with more caution of thought.

128 215/

219/127

$\Delta \left[\frac{1}{4} \right] \textcircled{2} \textcircled{5}$

See CB#2 1/2 Oct 16. 1910.

The importance of $\textcircled{5}$ leads to the $\textcircled{5}$ of a careful $\left[\frac{1}{4} \right] \textcircled{2}$ with each $\left[\frac{1}{4} \right] \textcircled{2}$ in both $\textcircled{9}$ and carefully ^{noted} concrete instances referred to in the course of the written statement of it.

216/

211/126

(ϕ)

$\left[\frac{4}{7} \right] \frac{1}{13}$

Lecture on "Work" } Elgin Library 168 II 22 118
743 et seq.

In Ruskin's "Crown of Wild Olive" he enumerates 4 characters of Children (1) Modest, (2) Faithful, (3) Loving and Generous, (4) Cheerful. Companions with topics in Mt. S. #1 pp 245 + 246 is desirable. See Ruskin for more of it.

217/ Oct 16. 1910

$5 \frac{1}{5} \left[\frac{1}{4} \right] \textcircled{2} \textcircled{5}$

Mt S. 1
226/164

220/138

CB#2 Oct 16. 1910 1/2

The being who has been impressed by the Holy Spirit with $\left[\frac{1}{4} \right] \textcircled{2}$ is seen immediately thereafter in this $\left[\frac{1}{4} \right] \textcircled{2}$. In Mt S. 1 226/165 (u) as reviewed there it is written "The $\left[\frac{1}{4} \right] \textcircled{2}$ is all in effect. The \textcircled{a} is I in effect and the \textcircled{p} is 5 in effect on $\textcircled{2}$ B." Here the \textcircled{p} was given in (u) = $1 \frac{1}{2} \left[\frac{1}{4} \right] \textcircled{2}$. This B' becomes indeed B' $\textcircled{2}$. Examining these statements note that the senses placed evidence before I in Boney when $\textcircled{1} \textcircled{5} \left[\frac{1}{4} \right] \textcircled{2}$ was inferred therefrom. and also in Scotch Church and 7th and Cadman Church and in other places as in X S. 1. Then at length came the I inference that Δ was B' $\textcircled{2}$ and had the right way. The $\textcircled{5}$ then responded in a thrill of $\left[\frac{1}{4} \right] \textcircled{2}$ looking, exultation and hope together with wonder as to the individual, social and religious outcome on $\textcircled{2}$, as also with a questioning, and caution as to \textcircled{a} of $\textcircled{5}$ as $\textcircled{5}$ in foot of p. 165 Mt S. 1. This is then the $\textcircled{5}$ $\left[\frac{1}{4} \right] \textcircled{2}$ $\textcircled{5}$ then experienced. This should lead to advance in $\textcircled{2}$ to \textcircled{a} of $\left[\frac{1}{4} \right] \textcircled{2}$ in CB#2 & elsewhere. It also $\textcircled{5}$ the $\textcircled{5}$ $\textcircled{5}$ of other $\textcircled{5}$ $\left[\frac{1}{4} \right] \textcircled{2}$ as a coming, possible & probable desirable thing.

In Mt. S. 230/166 is an attempt at $\Delta \square \square^2 \square$. The numerator is not given as satisfactorily as I could wish. Aside from this is the $\sqrt{\quad}$ that $\Delta \square \square \phi$ of $5^2 \textcircled{79}$ would be more concentrated and with a crystalline clearness might condense and clarify at the same time. The realm of $5^2 \textcircled{79}$ like $9 \textcircled{79} \square^2$ and attitudes of spirit ^{is} not yet systematically familiar and fixed enough. As an example of possible $\Delta \phi$ such as is here designed occur: $\textcircled{A} = \phi \textcircled{10}$; $\textcircled{V} = \phi \textcircled{20}$; $\textcircled{\pm} = \phi \textcircled{\text{Doubt} = \textcircled{08}}$; $\textcircled{X} = \phi \textcircled{\text{non-Existence} = \textcircled{B}}$; $\textcircled{Z} = \phi \textcircled{B}$. Careful consideration may increase this Δ till improved it may render a Δ diagram capable of more useful $\Delta 5^2 \textcircled{T}$.

219/ Charles Greenes
Wallace Crow



Sin has been defined as that which opposes the permanent well-being of persons who indulge in it. The Holy Spirit benefits and blesses, comforts and instructs. Sin, Sickness and Death form a right basis of Destruction of Life. When a person dies the sustaining spiritual forces withdraw from the body. The reverse process would be a restoration of life by the entrance of spiritual activity. So Life, health, righteousness may be synthesized into a unit of Development of Life. At conception the merely material substances become inspirited and at birth this living organism begins a conscious independent state of existence. It is only in a harmony of individuals provided by the instinctive and spiritual life forms, ^{after two opposite sexes of individuals} working together that such a life can be inaugurated. As long as the conditions are favorably maintained the life so started can be continued and when that agreement is broken death closes the action of life, and other living organisms take up its material elements. Note Oct 17. Hence setting well of ~~death~~ consists in getting spirit put back in.

130 220/ Oct 17. 1910 A.M.

9 (4) 5 (7) 3 (2) 5

In eve note - Mrs. Patterson of N. Haven friend of Emma Hardy.

According to C.B. p. 17. Equation 16; & p. 27. Equation 17; there are 4 reciprocal, two internal, and two external relations to intellectual, and to material entities seven in all to each. Here a review of the Conditions of the seven spiritual relations of S may concretely illustrate the A of S & (I+U) &.

9 (4) 5 (7) 3 (2) 5 (a) (Mt S²¹ 312/237, 59) The Holy Spirit makes ready for the B¹ by (U+I+S) means. It gives impulse to S for (T) S and for the worshipful zeal and readiness, the yearnings and joys of S life. This impulse is an overflow of the loving spirit of the Father which has been moving towards the best good always. With forward aim, and wise provision and realization "but moves in a mysterious way his wonders to perform" - Yet mysteries are revealed and the true spirit of aid and purpose to save is manifested.

(b) Whilst the (a) I... are thus performed that is a (4) B'. Not in wisdom but in darkness is the spirit of the one moved towards (I) S. This first relation is one in which the distinction between the terms is most marked as seen in their (14). It has one term out beyond the (Cous) B' that of I... and the other within that of (Cous) B'. The B' has to go through (U+I) (14) in this (I) S, but also there is an expectation of something not yet embodied in distinct perception. The question why? often comes up. Wonders at what is to follow takes various shapes as the incidents are unrolled in duration of time. Consideration of one's selfhood, and what it will be, and what may occur in regard to it, what it is all for after all. many frowns and ends

132 221 / Oct. 18. 1910

M
3
900

When a man proposes to apply the force of steam to perform a piece of peculiar work, he makes a modification of materials and their arrangement and connections, or, in other words, he constructs a machine. Again he may get force from water and fire or the action of gasification intensely going on in the oxygen hydrogen compound called water and in carbon compounds called fuel by means of certain manipulations but in no case can he create materials or force or destroy either of them. So when a man is hungry a knowledge of the sources of food supply and the means and methods may be applied to satisfy his hunger and the knowledge causes in him a desire and determination to do, manoeuvre as to get the food. But the desire and hunger he does not make. The hunger is supplied by the nature given him by the Ruler of Creation and the knowledge given causes a direction to be given to his desires and intentions, in which he uses his knowledge to satisfy his needs. In case where a man desires to be more spiritual or more religious this springs from his natural craving for spiritual harmony. He does not make this appetite but it is a spiritual force and with knowledge of its laws and conditions of relation he will be so impelled as to take the proper courses to bring the needed results. It need not deter any effort to get S. R. because we do not create laws or spiritual realities such as the yearning of spirit or the faith which

must be from the ... Set us the endeavor to know God and Jesus Christ whom he hath sent, and thus to know ourselves, because of our being in the image of God, not materially, not intellectually but mayhap if so moved by the Holy Ghost we may have a will in harmony with the will of God. (210 & 211-126.) With such knowledge we may learn our relations to our fellows and to God and his universe and be able to conduct ourselves under God, by his spirit, to put ourselves in heavenly states even like little children.

222/ 9 (7) 5 7 13 L from 220/131

9 (7) 5 7 13 L (see 76/51) The elements having been seen, the (na) (si), + the proposed (a) (cu). We find in (a) the means of grace as (12) 13, and (a) for the (p) in (si) as directed in Commands (1) for (2), also the (na) of (si) as (p). The (x) as thus (13) is to be assumed and brought out or not. [Notably, the sister of Miss Fetting, decided to enter a convent as a nun. This was done in 1874, after the (a) had been received.]

All joinings in work or church life are of this (13). I will assume the (1) (13), the (1) (13) and the (5) (13). This (13) then is between the terms (13) and

and here is (int) (13) } (3) (a) (x) L = { (a) = (Na) (Si) (13) } (9)
 (p) = (Na) (Si) (13)

In the (13) there is (a) which is (5) 13, (a) which is (5) 13 and (p) which is (5) 13. The (5) (13) must look expectantly towards that (119/24) which was (13) by (1).

There will be expectation of the (a) (p) = (Na) (Si) (13).
 (X) (3) (a) (x) = Material (13) + Intellectual scheme + (5) (13) which must have spirit (13).

134 222/cont.

$\int \textcircled{4} \textcircled{5} \textcircled{7} \textcircled{8} \textcircled{9}$

The $\textcircled{5} \textcircled{4}$ just mentioned, has

$$\textcircled{\frac{3}{a}} \textcircled{5} \textcircled{4} \textcircled{\text{in } \mathcal{L}_i} = \Delta \textcircled{4} \textcircled{5} \textcircled{B}' + \Delta \textcircled{4} \textcircled{5} \times \textcircled{9} \textcircled{B}' + \Delta \textcircled{4} \textcircled{5} \textcircled{\frac{1}{9}} \dots \textcircled{9}$$

$\int \textcircled{5} \textcircled{8} \textcircled{7} \textcircled{5} \textcircled{9}$ The terms are B' and $\textcircled{4} \times \textcircled{9}$ The $\textcircled{5} \textcircled{7}$ in its B' terms, must be full of the $\textcircled{8}$ and of $\textcircled{9}$ to fit correctly and right as to adaptations. This $\textcircled{9}$ is the $\textcircled{5} \textcircled{8}$ of $\textcircled{5} \textcircled{7}$. The $\textcircled{4} \times \textcircled{9}$ is towards the $\textcircled{8} \textcircled{5}$ into which it must go hence this $\textcircled{7}$ is $\textcircled{9}$.

$\int \textcircled{4} \textcircled{5} \textcircled{7} \textcircled{8} \textcircled{9}$ Like many if not all the $\int \textcircled{5} \textcircled{8} \textcircled{9}$ there is here $\Delta \int \textcircled{8} \textcircled{5}$ of $\textcircled{5} \textcircled{7} \textcircled{5}$. The $\textcircled{5} \textcircled{8}$ is between the terms $B' + \textcircled{5} \textcircled{8}$. The outlook of B' is towards $\textcircled{9}$ in $\textcircled{5} \textcircled{8}$, and that $\textcircled{5} \textcircled{8}$ is outside B' so this $\textcircled{7}$ is $\textcircled{9}$. The Emotional Effaction $\textcircled{5} \textcircled{8}$ in $\times \textcircled{9} B'$ must be on $\textcircled{9}$ or its fall in the $\textcircled{3} \textcircled{9}$.

$\int \textcircled{7} \textcircled{5} \textcircled{8} \textcircled{9}$ The terms are $\textcircled{5} \textcircled{8}$ and $\infty \int \textcircled{9}$ both $\textcircled{8}$ to B' . The $\textcircled{5} \textcircled{8} \textcircled{5} \textcircled{8}$ is the $\textcircled{7}$ of $\textcircled{8}$ caused by the $\textcircled{9}$ therein. The $\textcircled{5} \textcircled{8} \infty \int \textcircled{9}$ is in the $\infty \textcircled{9}$ and his glory.

223 / Oct. 21. 1910

$\int \textcircled{M} \int \textcircled{8} \textcircled{5}$

When a person finds some material apparatus is very poor in either construction or design and poorly adapted to the end for which it was to be used - such person without undue emotion or excitement would wisely proceed to improve or replace by a better the poor apparatus. Any rage or contempt or ill concealed hatred would only weaken the energies but also take away the wisdom of judgment to some extent. So too if a mathematical problem to be solved

cont.

has been incorrectly brought or has had error admitted to the work - a calm scrutiny and not a wrathful or excited view would be best in getting true results. Let when a person attempts moral or spiritual activity, as will action, then any ill-advised choice or error of judgment and consequent maladjustment of conduct and spiritual relations should also be modified and corrected in calm and wise manner. Any contempt, sarcasm, ridicule or other severe treatment tends to drown out the moral improvement attempted, and to throw out opposition and produce discord without any advantage. Kindness and love to enemies (and all enemies are sinners and all sinners are acting against the best interests of others and of society) is the law of Jesus who did make evil spirits depart and crowned noble spirits, this by his methods of introducing & promoting heavenly life. This lesson seems to need application everywhere.

224) Oct. 26. 1910. There has been a blank period in \square .
 Oct. 23. 1910 was 8th birth-day of all that laugh
 5°H

The 5°H is seen in $\text{J} \text{ (P)}$ but is between $\text{J} \text{ (S)}$ in $\text{J} \text{ (K)}$. It is a matter of $\text{J} \text{ (K)}$. The opposition of $\text{J} \text{ (E)}$ which is necessary for Pro , must be regulated to prevent excess or defect in Bal . The Bal of equilibrium is rest and the Bal Pro must be so attuned to needs as to produce 5°H in Pro . This is seen in the safe advance of RR cars. But it is not in the dangerous overspeed of autos, nor their $5^{\circ} \text{J} \text{ (A)}$. The $\text{A} \text{ (H)}$ $\text{J} \text{ (S)}$ may aid. Evolutions should be Pro as to be favorable to the $\text{A} \text{ (S)}$.

136 225/ Oct. 27. 1910

(A)

Here we get $(\frac{3}{a}) [(Su) + (Con)] + (Analytic) (E_1)$. $(H) (Piano + (\frac{12}{a})) =$
 $\ominus \odot$. See $(A) [\Delta + (H^2)] (bal) (E)$. See $(A) (H) (E) (E)$!

226/

(K')

$\frac{4}{7} \frac{7}{13}$

$\frac{4}{7}$ see good of $\frac{5}{3}$. They (B) as $[\frac{5}{3}]$ or $[\frac{5}{3}]$ Write at length!

227/ Oct. 30. 1910

This a.m. very heavy frost and a little snow on ground
Temperature 22 above zero - Miss Fatty went with H. B. & I to
church. Had went to Mr. Family in P.M.

Note

In $\$XXII$, 81, 89, 91/25, 93/ are experiments recorded in (4) for (9) .

They (5) to me to-day a set of Experiments for my own (2) to be made in (1)
 (5) (6) that concrete illustrations for CB . 2/ pp 16+17 might be made and
a better (10) of this (up) (7) might be obtained so that my work in (10) could
proceed more satisfactorily. (See 228/ close off.)

228/ Oct. 31. 1910.

To Pittsfield with Ferdinand. Rubbers, hair cut &c.

Note at 30 + (cli) (1) (3) abt 1.50 or so (afterward thwarted) This was a (5) for (10)
for to-day's trip. Such (H) (2) look to (5) and (6) followed this (5) + (a) in a
 (2) when (a) gave sanction. (Bra) for (7) + aid did not get it to (10) +
its (10) was in the (id) here (8) . All (5) (1) when (10) inevitably (1)
the (B) who is (5) to (1) and (1) therefore.

Note 2. Oct 30. + $(note)$ + (cli) A review of (G) (1) gave $\Delta 5$ (7) +
then when (a) gave (5) (1) in favor of (1) + (1) . (a) in $(\frac{12}{a})$ (6) is
is (Ti) for (1) to help. And a custom of (a) on such (1) (1)
is safety. Thus by this custom a (2) (6) is started at (a) re-

view of 1st (6) , which has (7) (1) to (7) of 1st (6) and the (F) ,
of (2) will be (5) (F) (1) when custom has made (1) (1) strong in 13.

228/cont. The great inf of this $\ominus \text{M} \ominus$ by another O^{137} demands its D as a q in practical $\text{G} \text{L}$. Hence we may say:

$$\boxed{\text{M} \ominus \text{O}^{\text{R}}} = \boxed{\text{M} \ominus \text{O}^{\text{L}}} \dots \dots (\gamma)$$

The 2 notes of this q give also good E^{K} in $\text{S}^{\text{K}} \text{K}^{\text{L}}$ (see 227/5)

229/ Psalm CXLVII. 3 "He healeth the broken in heart and bindeth up their wounds" If we become like "the Sord" of whom this is sung, then we too must heal the broken in heart and bind up their wounds. 5 "Great is our Sord and of great power: his understanding, is infinite". To be like him we must understand infinitely, and we will have great power also. To have our "hearts to God" we must know him and Jesus Christ whom he hath sent. Methods of doing this must also be known. It is not only to know him but ^{we} must be like him.

230/ Nov. 1, 1910 Note last night + (C1)

Matt 11-28 "Come unto me, all ye that labour and are heavy laden, and I will give you rest." Christ does not expect us to wait till we go out of our bodies to die, before we perform his bidding. He did not say he would give us work all the time. Verse 29 "Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. 30 "For my yoke is easy and my burden is light." John IV. 6 "Now Jacob's well was there. Jesus therefore, being wearied with his journey, sat thus on the well: and it was cont.

"about the sixth hour" Jesus was wearied and rested and commended burdens and rest to his disciples. Exodus xx. 10 "But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates." Heaven is to come here and it must be of work and rest not either exclusively.

(2')

$$\frac{4 \cdot 7}{7 \cdot 13}$$

Children rest and play we must be like them for knowledge

231/ Nov. 2. 1910

5th (p)See 234/ for [5th + 7th]

5th [] When an impression is spiritual it introduces something before unknown as a future possibility, probability or actuality. Thus: Matt II. 13 "Herod will seek the young child, to destroy him." "The angel of the Lord" hereby made a spiritual impression on Joseph. This is given in the indicative mood as actual, but imperative and potential moods can be used for spiritual impressions. Thus: in the same verse is "Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word." This introduced a new thing as a future act, to Joseph.

5th @ When a spiritual analysis occurs things of the future are separated in consciousness. In Matt xxv. 32 "And before him shall be gathered all nations; and he shall separate

them one from another, as a shepherd divideth his sheep from the goats" To comprehend this statement in regard to the separation one must perform a mental act of discrimination anticipating an event yet to come, separating in mind things not yet perceived as already existing, but only about to be presented some time ahead.

ROURKE'S METHOD INDORSED

Chamber of Commerce Committee
Favors Merging of Departments.

The municipal and metropolitan committee of the Boston Chamber of Commerce, after an investigation by a sub-committee, has voted unanimously to indorse the reorganization of the street department, and the consolidation with it of the water and engineering departments, as recommended to the mayor by Superintendent of Streets Louis K. Rourke, and recommended by Mayor Fitzgerald.

The committee is unanimous in the belief that the ordinance recommended by the mayor to reorganize this department will accomplish the object sought—not a reduction in either the supervisory staff or the labor force now employed in these departments, but greater efficiency, and distinctly greater and better results from the expenditure of the same amount of money.

← Here is a portion of an article in the Boston Herald of Oct. 31, 1910 in which a discrimination between two supposed results of an ordinance proposed that are believed one about to occur the other not about to occur. It is a faith action separating future possibilities one as unreal from the other as real in the belief of the committee of the Boston Chamber of Commerce. The spirituality here is social, in character not religious as was the (a)

of Matt XXV. 32. opposite

57(a) Spiritual synthesis unites, in conscious anticipation, into a whole (as a scheme or plan) elements or distinctly separated entities yet to be brought together.

An outburst of cheers greeted the premier as he called upon all good Frenchmen to rally to the flag of peace and support the government's efforts to maintain law and order

← Here is an extract from the NYC in Boston Herald of Oct. 31, 1910 of scene in the French Chamber of Deputies, where the premier M. Briand dealt with the Socialists who had attacked his action in regard to strikes of railway operatives who had been suppressed in riots. contd.

The extract imperatively aims at uniting "all good Frenchmen" as supporters of the government's efforts to maintain law and order. Here a future synthetic result of union in support of effort is urged. Those who follow this prompting will perform a will action of spiritual synthesis of themselves as a united body of supporters. The action of the premier in urging this future action is a spiritual expression which has the effect on these "good Frenchmen" about to unite of a spiritual impression. These are Social 5th (2).

John XIII. 34 "A new Commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another." Jesus here made a spiritual expression spiritually impressing his disciples imperatively (and anticipatively, as all commands must be) calling them to unite in love which is spiritual activity looking to future aims.

5th (2) Spiritual expressions have already been introduced in this 23rd. Once, just above in the expression of Jesus, commanding his disciples to love, it utters to those around him an idea of future action before unknown to them, but well comprehended by the Saviour himself.

Again spiritual expression was mentioned as the action of M. Briand on this page. It was an utterance to all good Frenchmen, urging union which had not been their idea till he in his speech uttered it to them. All commands are spiritual expressions

5th (P) Spiritual developments must come as a consequence of
of spiritual expression.

John VIII. 31-32 ³¹ "Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed"; ³² "And ye shall know the truth, and the truth shall make you free." Here Jesus makes a spiritual expression in the subjunctive mood, which was effective on some of them as a spiritual impression but not as he desired, was the result unless he wished them to refuse to accept his influence. But Jesus shows what would have been the result if they had made expression as he commended they would have become free thereafter: This would be a spiritual development to possibilities of greater and better results in the future.

→ John XIII. 35 "By this shall all men know that ye are my disciples, if ye have love one to another." Here is a spiritual development into known disciples of Jesus of those only unknown as such before, which is pointed out as the result to come from expressional action in the line of proposed synthesis in love (mentioned on opp. page). This spiritual development would look forward to better acts to come from them. and this is the nature of spiritual development an increase of possibility from increase of power. Here it is good and religious and Christian, involving therefore social benefits and development.

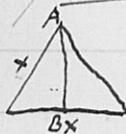


In the F.K. discovery of \triangle that [a 4-plane = $\frac{1}{4}$ an 8-plane of the same edge] there was a simple experiment in the work of the Mathematical Laboratory long ago established by \triangle as original with him. Now to-night on examining the little set of blocks made to illustrate this problem (by a pupil for me many years ago) I saw what was new to me but very evident and strangely not seen before and which is a distinct discovery elementary but useful: -

Because the 8-plane can be readily divided (by a plane midway between any two opp. vertices and perpendicular to the line joining them) into two equal pyramids on a square base and having 4 of the equal 3-side faces of the 8-plane for the lateral faces of ^{each} pyramid ^{of the two} thus formed. - therefore \triangle

(B) ----- { a 4-plane = $\frac{1}{2}$ a square pyramid having the same shaped equilateral faces as those of the 4-plane & same edges. } (B)

233/ Nov. 3. 1910. In 3-side figure $AB = \sqrt{x^2 - \frac{x^2}{4}} = \frac{\sqrt{3}}{2}x$



Area $\triangle = \frac{1}{2} \times AB = \frac{\sqrt{3}}{4}x^2$. In square figure



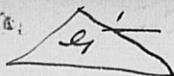
$$(A) \dots \text{Vol 4-plane} = \frac{1}{3} (\text{base} \times \text{alt.}) = \frac{1}{3} \left(\frac{\sqrt{3}}{4}x^2 \right) H = \frac{x^2 \sqrt{3}}{4\sqrt{3}} H = \frac{1}{3} \left(\frac{\sqrt{3}}{4}x^2 \right) H = \frac{\sqrt{2} \cdot 20^3}{12}$$

$$\text{Vol square pyr. (232/)} = \frac{1}{3} (\text{base} \times \text{alt.}) = \frac{1}{3} x^2 H = 2 \text{ vol 4-plane (cf 232/)}$$

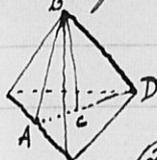
$$(B) \therefore \frac{1}{3} \frac{\sqrt{3}}{4} x^2 H = \frac{1}{2} \cdot \frac{1}{3} x^2 H \therefore \frac{\sqrt{3}}{4} H = \frac{1}{2} H \therefore H = \frac{\sqrt{3}}{2} H.$$

$$(C) \therefore A : H \therefore AB : x \text{ or } H : A \therefore x : AB \text{ or } \frac{H}{x} = \frac{A}{AB} = \left(1 \therefore AB < x \right)$$

$$\therefore H = \frac{Ax}{AB} = \frac{Ax}{\frac{\sqrt{3}}{2}x} = \frac{2Ax}{\sqrt{3}} = \frac{2}{3} \sqrt{3} A.$$



In 4-plane figure $Ac = \frac{1}{3} AD = \frac{1}{3} AB$



$$H = BC = \sqrt{AB^2 - (\frac{1}{3} AB)^2} = \sqrt{\frac{8}{9} AB^2} = \frac{2\sqrt{2}}{3} AB \therefore$$

By (d) $H = \frac{2\sqrt{2}}{3} \cdot \frac{\sqrt{3}}{2} x = \frac{\sqrt{2}}{\sqrt{3}} x = \frac{\sqrt{6}}{3} x \dots \dots (8)$

By (y) $\frac{A}{AB} < 1 = \frac{H}{x} = \frac{\sqrt{6}}{3}$ and $A = \frac{AB(H)}{x} = \frac{\sqrt{3}}{2} x \frac{\sqrt{6}}{3} = \frac{\sqrt{3}\sqrt{3}\sqrt{2}}{2\sqrt{3}\sqrt{3}} x$

(b) $\therefore A = \frac{\sqrt{2}}{2} x = \frac{1}{2}$ diag^l. of base of square pyr. $\therefore \frac{1}{2} CG$



Because (8) $H = \text{alt 4-plane} = \frac{\sqrt{6}}{3} x$ and edge $= x \therefore H^2 = \frac{6}{9} x^2 = \frac{2}{3} x^2 \therefore$

(b) The square on the altitude of a 4-plane is equivalent to $\frac{2}{3}$ the square on the edge of the 4-plane or $\frac{4}{3}$ face of cube whose face diag = edge of 4-plane

By (9) The square on alt sq. pyr. $= A^2 = \frac{2}{4} x^2 = \frac{x^2}{2}$ or

(d) The square on the altitude of the square pyramid is equivalent to $\frac{1}{2}$ the square on the edge of the 4-plane

(e) The alt. 8-plane $= 2A = \sqrt{2} x$ The square on alt. 8-plane $= 2x^2 = 2$ face of cube

$AB^2 = \frac{3}{4} x^2 = \frac{3}{8}$ square on alt 8-plane or

(f) The square on the slant height of a face of 8-plane $= \frac{3}{8}$ (square on the alt. of 8-plane or $\frac{3}{4}$ middle section of 8-plane)

(g) The 8-plane may be constructed in skeleton by placing 3 equal squares so that their centres coincide and their planes are mutually perpendicular to each other.



(The square on edge of sq. pyr. $= \frac{1}{2}$ the square on edge of 8-plane = middle section.)

5' 1/4 1/2 1/3 1/6

The cases 5' 1/2 of 231/ were prepared under this form. In (k) of the (3) (head) is imparted by a messenger. The 5 was from (3) (1) (k) and before (3) was unknown, and out of (3) Joseph. It started in (1) in (3) in (3) antd.

of the sheep and goats after separation variously viewed as see under the 1st statement of (13). Those who consider it as resulting from an 1c settled in wrath or pleasure must deplore results it would seem if they understood it aright. They who are in faith of Optimistic view must be glad to believe that both parties separated are now better off than before the (14).

(13) This (13) too was misplaced. It belongs after (15). The French premier would gladly view the results of his appeal, ^{if successful} The United Brethren if they succeeded would also have satisfactory hopes. The sequel must determine results. If they refuse to accede to the appeal then dissatisfaction would follow in both (14) (13).

In the (13) after the (14) of the Command of the Lord to unite in Love the highest and most glorious possibilities of the (14) Disciples must exist. The result must always be satisfactory to the Commander of all.

(13) Here the expression to Love as referred to under (13) as (14) is being prepared. Under (23) (13) it is noticed that previously the (14) was unknown to disciples. Hence their ignorance is a (14) (13) and the Saviour's perfect (14) of it is the other.

(13) In the Appeal of M. Briand same paragraph of 231 The members of the Chamber were moved showing that the appeal whilst M. Briand was in (14) of Appreciation what would please them and meet their approval found them not so expecting him to act.

(13) After (13) the (14) of the Lord still is perfect wisdom and satisfaction as seen but (14) of disciples is one of bearing the cross and thus working out Salvation in fear and trembling.

(13) All (14) must find it so the (14) = (14) (13).

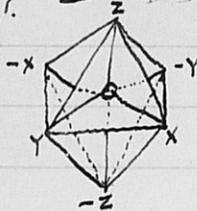
And all along to so there must be an improvement but a lack of perfection.

146 235/ see 233/ 232/
Nov. 4, 1910

R.M.

Somed Song fellows, Burns & G. Clagh
this morning. p.d.

Fig. 1.



In the 8-plane made of 3 square cards in skeleton each 1 to the other 2 - are seen 8 pyramids - all equal - Each with a 3-side base (a face of the 8-plane) and each of the 3 lateral surfaces a $\frac{1}{2}$ square. Thus we have 8-plane = 8 pyramids ($\Delta + 3\Delta$)

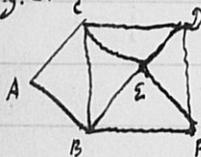
Also we have seen that 8-plane \approx 4 (~~4~~-planes) (Each side of which is equal to the base of either of the 8 pyramids ($\Delta + 3\Delta$)) \therefore

$$8 \text{ pyramids } (\Delta + 3\Delta) \approx 4 \text{ 4-planes } \Delta \text{ or } 4\text{-plane } \Delta = 2 \text{ pyr. } (\Delta + 3\Delta)$$

Now as the bases of these pyramids are = bases 4-planes \therefore alt 4-plane $\Delta = 2$ alt pyr ($\Delta + 3\Delta$)

Alt. 2 pyramids ($\Delta + 3\Delta$) = alt 4-plane Δ . This may be confirmed by placing 8-plane on one of its faces as a base as in building the larger 4-plane and applying the 4-plane to it. as in figures (2) where ABC represents one face of the 4-plane and

Fig. 2.



BCDEF shows 4 faces of the 8-plane of which CDE is upper base and C is the common pt of both 8-plane & 4-plane and its height above plane of bases ABF is common altitude of 2 solids.

Fig. 3.

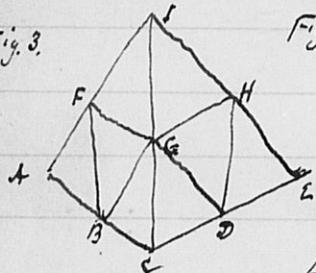


Fig 3 gives 4-plane in which are 4 (4-planes) and 8-plane - FBG and GHD are faces of 8-plane

IGH-F is a 4-plane. AFB is a face of another 4-plane HDE is a face of a 3D 4-plane; BCD-E is a 4th 4-plane.

Fig. 4.

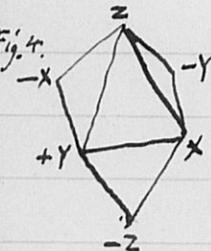


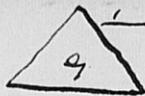
Fig 4 represents 8-plane made solid and in same position as in fig 1. where it is skeleton made and shows axis ZOZ.

The upper $\frac{1}{2}$ of 8-plane (+Y, X, -Y, -X) - Z is square pyramid of 233/ and is like the Egyptian pyramid of Cheops which is consequently $\frac{1}{2}$ 8-plane (the lower half being imaginary).

contd.

235/cont.

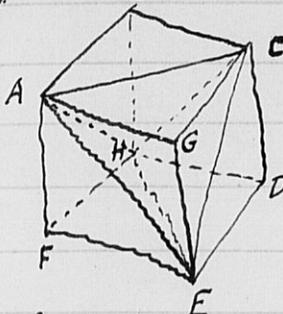
(See Σ^{III} 10/9)
(See Σ^{VIII} 14/135)



See Σ^{XIV} 28/18
See Σ^{IV} 132/166
See Σ^{III} 246/162
See Σ^{IX} 268/117-118.

143

Fig. 5.



- Here is a cube, divided by planes into pyramids:
- | | | | |
|-----------|--|---------|--------|
| (1) AHE-F | } each having 3-side-as base and opp vert. in a rect. and incl lateral face is by square face of cube. The edge base | base | vertex |
| (2) ACE-G | | --- AHE | F |
| (3) CEH-D | | --- ACE | G |
| (4) ACH-B | | --- CEH | D |
| (5) ACE-H | | --- ACH | E, B |
- (5) ACE-H a 4-plane with ~~and~~ edges = diag. face of cube.

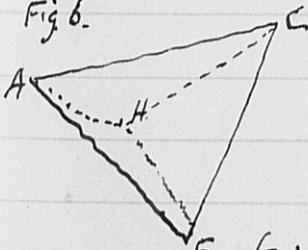
[In this situation (not 20.19.12)]
Center of cube is center of 4-plane

Each of the 4 equal pyramids may be stood on $\frac{1}{2}$ square as base and have alt. equal edge of cube thus:

- (1) AHE-F = AFF-H ... vol = $\frac{(x^2)}{2} \cdot \frac{1}{3} x = \frac{x^3}{2 \cdot 3}$ for each of the 4
(2) ACE-G = CEG-A
(3) CEH-D = CDE-H = $4 \cdot \frac{x^3}{2 \cdot 3} = \frac{2x^3}{3}$
(4) ACH-B = ABC-H

As volume of cube = x^3 there remains by subtracting these 4 pyramids
Vol 4-plane ACE-H (edge = $\sqrt{2}x$ = diag. face cube) = $x^3 - \frac{2x^3}{3} = \frac{x^3}{3}$

Fig. 6.



This 4-plane ACE-H has base ACE vertex H.
and edge = $AC = \sqrt{2}x$

From equation (8), 233, p. 143 we get plane edge is x
Alt 4-plane is $\frac{\sqrt{6}}{3}x$ and by equation (8), 233, p. 142

(7) ... vol 4-plane (edge = x) is $\frac{1}{3} \left(\frac{\sqrt{3}}{4} x^2 \right) \frac{\sqrt{6}}{3} x$ where edge is $\sqrt{2}x$ if
this be substituted, in (7) we get
Vol. 4-plane (edge = $\sqrt{2}x$) = ACE-H = $\frac{1}{3} \left(\frac{\sqrt{3}}{4} (\sqrt{2}x)^2 \right) \frac{\sqrt{6}}{3} \sqrt{2}x$
= $\frac{1 \cdot \sqrt{3} \cdot 2 \cdot x^2 \sqrt{6} \sqrt{2} x}{3 \cdot 4 \cdot 3} = \frac{\sqrt{3} \cdot 2 \sqrt{3} \sqrt{2} \sqrt{2} x^3}{36} = \frac{12x^3}{36} = \frac{x^3}{3}$ as above

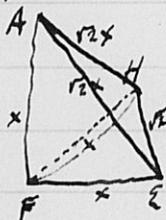
A cube is equivalent to a tetrahedron whose edge = diag. face of cube + 4 pyramids each with base of $\frac{1}{2}$ face of cube and altitude = edge of cube cont.



^{regular}
A tetrahedron whose edge is the diagonal of a face of a cube is equivalent in volume to $\frac{1}{3}$ the volume of the cube.

Each of the pyramids being of volume $\frac{x^3}{6}$ as given on p 147. ∴ A pyramid whose base is $\frac{1}{2}$ side of a cube and whose altitude is the edge of the cube is $\frac{1}{6}$ the volume of the cube.

Fig. 7.



Let FEH-A be a pyramid base FEH $\frac{1}{2}$ square right angle at F and alt = FA = x = FH = FE.

Vol FEH-A = $\frac{1}{3} \left(\frac{x^2}{2} \right) \cdot x = \frac{x^3}{6}$

As this pyz. is $\frac{1}{2}$ 4-plane same face - 8 planes that on same line is cut in $\frac{1}{2}$ way up from 4-plane ∴ pyz so placed has $\frac{x}{2}$ at vert.

A cube = $\frac{3}{4}$ 8-plane same edge is face diag of cube.

From (7) p 147 vol 4-plane (edge = x) = $\frac{\sqrt{2}}{12} x^3$ or $\frac{\sqrt{2}}{12}$ (vol cube of same edge)

But 4-plane (edge x) is $\frac{1}{4}$ 8-plane (edge x) ∴ (Sam Miller Prod.)

8-plane (edge x) $\approx 4 \cdot \frac{\sqrt{2}}{12} x^3 = \frac{\sqrt{2}}{3} x^3$ or $\frac{\sqrt{2}}{3}$ (vol cube same edge)

8-plane (edge $\sqrt{2}x$) $\approx \frac{\sqrt{2}}{3} (2 \cdot \sqrt{2})$ (vol cube edge x) = $\frac{4}{3}$ (vol cube edge x) or

An octohedron^{regular} whose edge is diagonal of face of cube is equivalent in volume to $\frac{4}{3}$ vol. cube. ∴ ~~It~~ A cube is equivalent in volume to $\frac{1}{2}$ cube regular octohedron whose edge is the face diagonal of the cube + a regular tetrahedron of the same edge as the octohedron. The $\frac{1}{2}$ octohedron being $\frac{2}{3}$ and the tetrahedron the remaining $\frac{1}{3}$ of the volume of the cube. and fitted

together in the proper positions these two regular solids form the cube in space.

Nov. 5. 1910

See 2nd 8/158

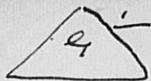
If in a 4-plane lines from the 3 vertices of the base be drawn to the middle of the altitude they meet at \perp to each other and include between them and base



$\frac{1}{2}$ vol 4-plane - or $\frac{1}{2}$ vol 8-plane of same edge or $\frac{1}{6}$ vol cube the diag of

See 2nd 271/176

See 2nd 42/182



The remainder of the 4-plane above the pyramid (included by the three lines from vertices to middle of alt 4-plane) may be divided into 3-pyramids triangular (equal each to each) ∴ 1 of these equal pyramids of the upper 1/2 alt. of 4-plane = $\frac{1}{3}$ (vol 4-plane - $\frac{1}{2}$ vol 4-plane) = $\frac{1}{6}$ vol 4-plane. See 238/below

236/ Nov. 6. 1910.

$\int \frac{x}{y} \odot B$ See 241/

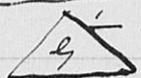
See $\odot \Delta \odot \odot$ by H.W. Dreyer with \triangle

$\frac{x}{y}$	$\frac{x}{y}$	$\frac{x}{y}$	$\frac{x}{y}$
$\frac{x}{y}^1$	$\sqrt{\frac{x}{y}}$	$\nabla \odot = B \odot$	$\frac{x}{y}$
$\frac{x}{y}^2$	B'	$\nabla \frac{x}{y}$	$\sqrt{\frac{x}{y}}$
$\frac{x}{y}^3$	B'	$\nabla \odot$	$\sqrt{\frac{x}{y}}$
$\frac{x}{y}^4$	B'	$\nabla \frac{x}{y}$	$\sqrt{\frac{x}{y}}$
$\frac{x}{y}^5$	B'	$\nabla \frac{x}{y}$	$\sqrt{\frac{x}{y}}$
$\frac{x}{y}^6$	B'	$\nabla \odot \frac{x}{y}$	$\sqrt{\frac{x}{y}}$
$\frac{x}{y}^7$	$\sqrt{\frac{x}{y}}$	$\nabla \odot \frac{x}{y}$	$\odot \odot$

notes Nov. 9. 1910.
In every \odot the $\odot B$ starts it and the end \int the start. When in $\odot B$ the \odot and $\int \frac{x}{y}$ are so in \odot with the $\odot \odot$ as to agree thro'th without any indirection or crookedness or going wide these results all along such times a joy and peace. But any indirection or crookedness that deviates from the straight narrow line of the \int there must come a \odot back into line and consequent disturbance and friction and oppositions and jar and temporary discord and minor \odot to the $\odot B$ involved in the \odot but \odot of B therefore.

237/ Nov. 7, 1910. Snow storm. clearing in P.M. Cows moved from barn here to barn at Chinchita-day. ^{Hay Spoke} Both platforms broke to day. across the road from Cottages.

238/ See 235, 240/



The distance between non adjacent edges of 4 plane is the diag of the interior 8-plane (See fig 3 p. 246 - 235/)

[The square mentioned below in this 238/ is the middle section of 8-plane within = $\frac{1}{2}$ vol of 4-plane]
If a 4-plane be stood on an edge, so that the opp. edge is horizontal, then the section of the 4 plane parallel to these ^{+ midway between them.} edges will be a square the side equal $\frac{1}{2}$ edge or square's area will be $\frac{1}{4}$ side of cube

where face diag is edge of 8-plane or 4 square on edge of 4-plane

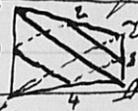
Pedagogic

In the 9th ~~is~~ lately I took the objects as regular solids and operated to \odot them objectively by actual physical cuts in simple regular ways and recorded analyzed compared and synthesized results recorded syntheses and so on. Making skeleton forms to see interiors, thus revealing hidden secrets.

240/ See 238/



By 238/ The middle section of an 8-plane \rightarrow the $\frac{1}{2}$ way up on the edge of the 4-planes of which it is $\frac{1}{2}$ vol.



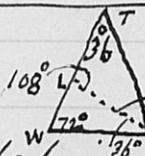
AB top edge
CD bottom edge
+ to each within

Middle section of 8-plane = 1 2 3 4 = square section

241/ In 236/ - 149 is a review of \odot \odot \odot \odot . The offences that must needs come, do not prevent the terminus in \odot from fulfilling the \odot in \odot .

Let in accordance with the 5° \odot intim^o without there will be ^{made of} offences ~~partial or temporary~~ \odot \odot \odot \odot which are the true means of \odot \odot . On opposite page is a $\sqrt{}$ of the course of financial \odot \odot . But the egotistical period comes because the \odot \odot is felt to be superior to the finite \odot \odot \odot \odot and this $\sqrt{}$ does not yet compel the \odot to recognize the $\sqrt{}$ \odot . Again the final financial status is not the 7th \odot of the \odot \odot as it was started in the 1st \odot . The \odot \odot will \odot the $\sqrt{}$ and the \odot \odot .

242/ Nov. 12, 1910.

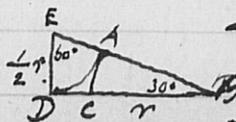


TW:TL::TL:LW
where TW is τ and τ center of \odot

The radius of a circle, divided in mean and extreme ratio, has $\frac{\sqrt{5}-1}{2}$ times that radius as its mean, and that mean is the length of a chord of 36° .

$$r : \frac{\sqrt{5}-1}{2} r :: \frac{\sqrt{5}-1}{2} r : \frac{3-\sqrt{5}}{2} r$$

$$a = \frac{\sqrt{5}-1}{2} r = AB = \frac{\sqrt{5}}{2} r - \frac{r}{2}$$



The entire proportion is:

$$EA = \frac{r}{2}$$

$$AB = EA - \frac{r}{2} \text{ const.}$$

$$EB = \sqrt{r^2 + \frac{r^2}{4}} = \frac{\sqrt{5}}{2} r$$

243/contd "From Chapter 18. "A Physician to the Soul" which was recently sent me by C.A.H. and which bears title "The True Christian Science" on page 158 I find: "Jesus has nothing to say about 'mortal mind'" ... and "His teaching is not pantheistic, as if all things were God." Mrs. Eddy is quoted also (opposite page) "God being everywhere evil cannot exist unless it exists in Him." Here is an inference I think from the expression that God is omnipresent, omniscient, and omnipotent. These three words imply I believe the three ways we have of getting concepts of God in our Conscience. In the present view, the past view, the future view. For we can only think of God as having been already apprehended, consequently as known before in the past. ^{and comprehend as perceiving all things} The instantaneous brevity of the present allows only sensation and this maybe of an ever-present power felt in nervous apprehension whenever we think of what we have already known of God as ever and all present always. Then when we review what our apprehension of God has been as looked forward to in the future we realize to some degree that whatever can happen will be by His power. The omnipresence of God always in our midst is all we can apprehend. Spatial limits do not enclose God who is love. Senses cannot apprehend God. So what our senses apprehend is not God. Mrs. Eddy (opp.) speaks of "An illusion of the senses" In '93 I refer to article opp. p. 110 "Matter is Unreal" from C.S. Monitor. and there I concluded that Matter was known to us as an inference

NE of the things that deeply impresses the beginner in Christian Science is its invincible logic. Many times in the writer's experience when doubt and discouragement have sought to divert thought from persistent seeking, the logic set forth by Mrs. Eddy has served to hold it in the right path even as the staunch anchor prevents the ship from drifting.

The logic of Christian Science is flawless, and is based upon the Scriptural premise, "God is All." A prominent critic recently said in substance, "Admit the premise of Christian Science and we must admit all of its conclusions." Mrs. Eddy begins with the simple yet profound statement of the Allness of God and consistently adheres to it throughout all of her reasonings, even to the denial of material sense testimony in its effort to establish a power opposed to God. To the idea that God is all and there is none else, all Christian religions subscribe. Why, then, should any one quarrel with Christian Science for being consistent with this fundamental truth of Christianity?

In the book of Genesis it is recorded

"And God saw everything that he had made, and, behold, it was very good." Surely from such a statement only one conclusion concerning evil can be drawn, viz: That it has no real existence. Mrs. Eddy tells us with clear-cut logic that God being everywhere evil cannot exist unless it exists in Him, an unthinkable proposition which the rational mind instantly rejects. In the Christian Science text-book, "Science and Health with Key to the Scriptures," pages 287 and 288, the unreality of error is set forth in simple and unimpeachable logic, as follows: "The statement that Truth is real necessarily includes the correlated statement, that error, Truth's unlikeness, is unreal."

The average individual who accepts the statement that God is all and who is uninstructed in Christian Science is not awake to the inconsistency of his belief in the existence of evil. To him evil is a stern reality, against which he hopelessly struggles and to which he often finally succumbs. On the other hand, even a little understanding of Truth entirely changes this viewpoint and enables one to successfully combat the evil that confronts him and as it begins to vanish from experience one realizes the truth of the Christian Science logic and becomes convinced that if God is all, evil is but an illusion of the senses, unreal and temporary.

It should not be thought strange that the logic of Christian Science conflicts with the testimony of the material senses. Even the physical sciences do this in many instances and students in such cases are perfectly willing to lay aside sense evidence in favor of unseen facts. Paul tells us, "The things which are seen are temporal, but the things which are not seen are eternal."

Christian Science points out with unerring logic that if evil exists as a reality it must proceed from God, and if from God it is indestructible and eternal. Consequently if evil be true mortals have no right to attempt to rid themselves of evil of any kind; no right to interfere with that which is of God. It is from such dilemmas that Christian Science rescues poor humanity, suffering from wrong ideas of God and His universe.

John's statement of Jesus' mission forever dispels the belief that God creates, sends or knows aught of the evils which beset mankind. "For this purpose the Son of God was manifested,

devil." Jesus said of the devil, "There is no truth in him." It is self-evident that God could not know that which is untrue and so we have Scriptural evidence that the logic of Christian Science is strictly in accord with that of Jesus.

The word of the Holy Scriptures from cover to cover is, "I am God and there is none else." It is reiterated and reiterated, taught by illustration, parable and psalm, and yet for 2000 years men have not known how to apply this great truth to the destruction of that which is unlike God. It has remained for Christian Science to make a staunch fight for the logic based upon this Scriptural premise of God's allness which is today redeeming the race.

The proof that the logic of Christian Science is sound resides in the results following its application to the cure of sin and disease. Those who are yet in doubt as to the efficacy of Christian Science and who would like to know if it is really a demonstrable science will do well to follow the plan suggested by Mrs. Eddy—to accept the premise of this Science and thus in some measure to bring forth proof of its correctness. This is in accord with Paul's advice to the Thessalonians, "Prove all things; hold fast that which is good."

243/200
 and not directly.
 And that: "The Universe, as a whole, is thus, as far as we can apprehend it, an infinite manifestation of harmoniously evolving reality. And any apparent discord can only be an

Assumption of inference?
 Also on p 150 in 241
 I speak of partial or temporary (H) B, which are the true means of (E) B. "Such inferences though indirect are not necessarily false. Temporary (H) B are truly as (E) B means of grace and in (H) B into the (E) B in (E) of every B."

ENTER HIS COURTS WITH PRAISE

MANY probably have seen these words inscribed in stone over the entrance to some church edifice. If this charge were rightly understood, would they not be carved more deeply into one's mind than they were cut into the church stones, and would not the result of this understanding be to make clear that a word of praise was due to God on entering His presence? The supposition that on passing into the doorway of a material edifice one enters the court and on passing out one leaves it is clearly erroneous, although in the writer's childhood that was exactly what was taught and most firmly believed. But the teaching of Christian Science

brings different ideas as to the meaning of many words in the Scriptures to those who truly seek enlightenment. Now these same words seem to have some such meaning as if one were to say to a guest, "Here is the latch-key, now you can come in whenever you like," or to a child anxious to witness some entertainment, "Here is a shilling, now you can go in." In each case the key or the money would be the means by which entry could be obtained. So in the text "praise" is the key by which we obtain entrance into the courts of God, and without it those courts will undoubtedly remain shut. "Praise," therefore, is a necessity, for without it one cannot enter God's house, or approach that

state of being which we all agree to call heaven. But no one can praise God without first feeling that there is something to praise Him for; and before this can be felt some knowledge must be obtained of "the patient, tender, and true, the One 'altogether lovely'" (Science and Health with Key to the Scriptures, p. 3). Knowledge, then, must precede gratitude, as gratitude precedes praise; each step must be taken before we find the door open which leads into those courts where David longed to be, if only as a doorkeeper. Knowledge produces gratitude, and gratitude brings forth praise, and praise is the priceless key that opens for its happy owner the courts of the kingdom of heaven.

244/ Nov. 15, 1910 Note Nov 14 + 4th cl. Test poets for (5⁷ & 5⁵) and 5³!

245/

5⁷
A B

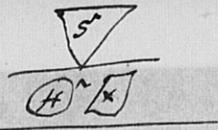
Lowell to O.W.H. on 75th birth day. "Cutline us all! Who else likes you?
Could sift the seedcorn from our chaff,
And make us with the pen we knew
Deathless at last in Epitaph?"

Lowell The Nest "I'll trust, that, like the birds of Spring,
Our good goes not without repair
But only flies to soar and sing
Far off in some diviner air,
Where we shall find it in the calm
Of that fair garden with its palms."

Whether The Eternal Goodness

"I know not where His islands lift

and.



" Their fringed palms in air ;
I only know I cannot drift } (F₂) (S₃)
Beyond his love and care,

Whittier Snow Bound

" The traveller owns the grateful sense
Of sweetness near, he knows not whence, } alt = 5 (H) (S)
And, pausing, takes with forehead bare
The benediction of the air."

246/ Nov. 17, 1910. {+ (S) (note Nov 16)} We need Love - all do. (S) (S) needed
for it. (S) both demanded it. [Spoke on this in Ch Nov. 20, 1910]

247/ Nov. 18, 1910

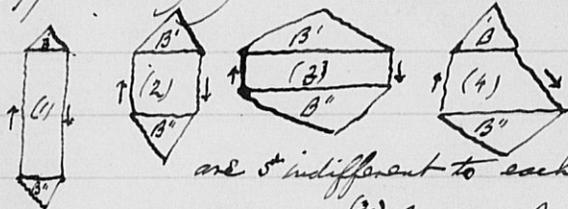
In maxima and minima solutions may be found the
(S) of highest and lowest (H) ^{S=3} of any } (S). This (S) will 5 (S) (S).
Note Nov 17 10.30 P.M. John VI Jesus said v. 16 " My doctrine is not
mine, but his that sent me." In v. 6. he said " My time is not yet
come" - Evidently, he believed he worked according to and in
(S) (S). Are not all so sent and so doing God's will? In v. 20
the Jews said to him " Thou hast a devil." They did not see
God's plan in the work and spirit of Jesus, nor do they see it in
the works and spirits of any other persons. To day there is the same
lack of cognition of God's work in man. All have been little
children and of such are the kingdom of heaven. (S) (S) see how
they act out God's law as they become older! (all)'
and (S) towards (S) (S)!

156 24.8/

S

In $\frac{1}{2}$ S so far there has not been sufficient clearness of detail. The \triangle must be \square more fully, in \square not merely as in \square . The \square , \circ and \square all should be \square and illustrated concretely.

249/ Nov. 19, 1910. Note 18th Nov.



If the distance B' to B'' is too great ⁽¹⁾ they are \square indifferent to each other "distant". If too little ⁽³⁾ they are crowded. Normal is best. Inequality ⁽⁴⁾ demands study, also the types B as in 5, 6, + 7. $\frac{3}{2} S(H) = B' + X^9 B' + (9)$. $\frac{3}{2} B' S(H) = \text{Int. Sub + Rec}$. Find $\frac{3}{2} X^9 B' S(H)$ and $(9) S(H)$.

Note 2. 18th Nov. + $\frac{3}{2}$ $S^5 \triangle$ $>$ $S^5 \text{Cono}$; \triangle $>$ Cono ; See $S^5 E$, and $S^5 a$, $S^5 (F + \triangle)$ and $\text{alt}^5 (E + a)$ (Nov. 23. also (will) $\text{alt}^5 \triangle$, $S^5 \triangle$).

Note 3. 18th Nov. + $\frac{3}{2}$ \triangle \square \triangle S^5 \triangle .

250/ Nov. 20, 1910 Ada Brown, Alice Crane, Anna Fetting in Horwood \square in P.M. ab. + ac with $\frac{3}{2}$ \triangle .

Saturday Rosetta Villargella there. Note Nov 19, after sleep.

See 253/ opp. $\text{Line} = 1$ dimension (alt^5); $\text{Plane} = 2$ dimensional (alt^5); $\text{Solid} = 3$ dimensional (S^5).

4-plane = $\text{Nat}^5 \triangle$ ends at $\frac{d^4}{d^4} = 0$. Section of 4-plane by plane (S^5) introduces \square (coming thus to $\text{Nat}^5 B'$ by (E) See Cube + 8-plane $\text{Cube} [X^9 B'] + X^9$

251/ Nov. 21, 1910



The difficulty experienced in CB⁵ pp 6, + 7. to write about $S^5 \circ$ and still greater difficulty in CB⁵ p 27 to write about $S^5 \square$ led me to realize how average was my $\frac{3}{2} S^5 \circ / \beta$. Later after many moves of cont^5 .

my S to get (Φ) , in proper form of (Φ) , for other γB , of any γ on these $\gamma \in [S(\Phi) + \gamma]$, there at last appeared in Mt S² - 231/ + 234/ district, γ of these topics, which had been somewhat indicated in concrete forms in Mt S¹ - 235/ 243/ + 245/. There was much encouragement in finding solution thus for the γ of these S/Φ . Now I may study more definitely the Δ of these γ from the instances of concrete illustrations above mentioned and others to be met in literature, in thought and in external experiences connected therewith, and in the S/Φ thereof. Thus by combining, the $(\Delta + I + S)$ of $(\Delta + \Phi)$ there may be obtained more practical results to aid in $\gamma/\gamma B$ (including that of Δ) towards $(\frac{114}{24})$ and towards the proper Δ for Φ in γB to aid this of sub γB .

252/ Nov. 22, 1910 Note #1 Nov. 21 + (Δ) - From records of concrete samples of Δ subtract $(\Delta + I)$ and Δ the remainders as S/Φ in ordinary (Δ) (inf) also.

Note #2 Nov. 21. In Δ concrete Δ find S/Φ , including $\Delta + \gamma + (Con)$ + $[Con]$ + purposes + expectations + intentions + γ + γ .

Note #3 Nov. 21. Carefully $(\frac{12}{a}) S/\Phi$ (inf) find γ in Δ (the 9th $\frac{1}{2}$ of such $(\frac{12}{a})$!

253/ See 250 opp In 1 dimension no thought or Φ not a Φ or Φ of Δ (= Φ of 1 dimension). Simply monotony of sense (Con) or $[Con]$ may help Δ 2 dimensions a map, diagrams, Δ , simply sensed and (Φ) and (Φ) , but without any scheme of Δ or emotion. In 3 dimensions sensation (Φ) and Φ and Δ . Under this 3rd head we find the most cont.

primitive form as the 4-plane where the aspiration dies out as it proceeds and ends at death, as the natural carnal life of man. Into the 4-plane a new Δ comes in (A) to a plane midway between parallel edges at 1: This produces a square section which \downarrow that the plane of \square comes into the selfish life and causes a trader's justice or enlightened paganism which if adopted by \ominus as a basis of life from the start as in $\square \Delta$ produces on the 4-side the 6-plane - the $\times \square \square$ solid of equity and $\oplus \uparrow$. This comes only by Δ and is part of the \square of $\ominus \Delta$ before \square through Δ . These $\square \Delta$ \downarrow the expectation of other $5^9 \uparrow$ from the study of the 8-plane, the 20-plane and the 12-plane, in 235^9 the discovery of the hidden 4-plane in the 6-plane \downarrow that there is a \uparrow for \square in the 4-plane \square which can go on to the $\uparrow 12$ in 6-plane. The previous discovery of the interior 8-plane in the 4-plane must be expected to foreshadow some \uparrow when it can come - it will \ominus doubtless.

254/ Nov. 23, 1918 Note Nov 22 + $\ominus \Delta$ $\xrightarrow{\text{goes away on heat}}$ $\frac{2}{a} \uparrow \ominus$ (concrete) $5^9 \uparrow \ominus \uparrow$!
Force is \square as \uparrow in water on a wheel by steam on a piston. It is \ominus as when dissipated in steam escaping from a cylinder into the open air. It is \ominus as when concentrated, for example as in sun's rays brought to a focus by a burning glass. It is \square as when it is used in work. It is \square to \ominus as \uparrow in $7^9 \uparrow \ominus$, $12^9 \uparrow \ominus$, $(11^9 + 5^9) \uparrow \ominus$.

255/ From "The Public" Oct. 14, 1910. p. 976.

$\frac{4}{7} \cdot \frac{7}{13}$ (N')

See 2nd 159
359/220

The Voices of The Children

I find no rest upon the wide, blue sea,
For little children ever call to me —
The little ones I might have helped to save,
The starving ones to whom I never gave.

I find no rest when I lie down to sleep,
Forever I can hear the children weep —
The little ones who saved me in their need,
The children whom I stunted in my greed.

I find no rest upon my rich domain,
For always I keep hearing them complain —
The little children left to sicken and despair
Because I selfishly refused to care.

S. E. Kiser in Chicago Record-Herald.

Little children do not organize self-help as older ones do. They do not even realize their own needs, so as to be anxious for what they need, or to cry to powerful friends whose presence or nearness they may not recognize. There is help for them they do not comprehend. They must endure but their needs are ever known of God and assistance adequate to their best good is sure to come.

A double (12/2) (F) attempt see 257/

256/ Here was application of force (1) (2) The fishing cruiser crew were in place, able in body, keenly aware of the needs and methods of saving, and in possession of the material appliances required.

(3) Also full of desire to save those in need (4) The man and wife in the wrecked power boat had doubtless knowledge of

RESCUED FROM POWER BOAT.
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6.5.12
Oct 13
1910

253 cont.

primitive form as the 4-plane where the aspiration dies out as Δ proceeds and ends at death, as the natural canal life of man. Into this 4-plane a new Δ comes in \textcircled{A} to a plane midway between parallel edges at \perp . This produces a square section which \checkmark that the plane of \square comes into the selfish life and causes a trader's justice or unlightened paganism which if adopted by \textcircled{E} as a basis of life from the start as in $\square \Delta$ produces on the 4-side the 6-plane - the $\square \perp B$ solid of equity and $\textcircled{H} \textcircled{A}$. This comes only by Δ and is part of the \square of \textcircled{C} Δ before \square through Δ . These Δ \checkmark the expectation of other $\textcircled{S} \textcircled{C}$ from the study of the 8-plane, the 20-plane and the 12-plane in $\textcircled{235}$ the discovery of the hidden 4-plane in the 6-plane \checkmark that there is a \perp for Δ in the 4-plane B which can go on to the $\perp 12$ in 6-plane. The previous discovery of the interior 8-plane in the 4-plane must be expected to fore-shadow some \textcircled{T} when it can come - it will \textcircled{E} doubtless.

254/ Nov. 23, 1910 Note Nov-22 + \textcircled{C} Δ goes away in tract. ability to get Δ away. $\frac{2}{a}$ \textcircled{F} (concrete) $\textcircled{S} \textcircled{C} \textcircled{F}$!
 Force is Δ as Δ in water on a wheel Δ steam on a piston. It is \textcircled{A} as when dissipated in steam escaping from a cylinder into the open air. It is \textcircled{A} as when concentrated, for example as in Δ sun's rays brought to a focus by a burning glass. It is \textcircled{K} as when it is used in work. It is Δ to \textcircled{C} as in $\textcircled{7} \textcircled{A} \textcircled{C}$, $\textcircled{12} \textcircled{C}$. ($\textcircled{11} \textcircled{4} \textcircled{5} \textcircled{+} \textcircled{5}$) \textcircled{F} .

255/ From "The Public" Oct. 14, 1910. p. 976.

See 211 159
359/220

$\frac{4}{7} \cdot \frac{7}{13}$ (N')

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A double (C) $\frac{12}{2}$ (F) attempt see 257/

256/ Here was application of force $\frac{x}{y} = \frac{a}{b}$ The fishing cruiser crew were in place, able in body keenly aware of the needs and methods of saving, and in possession of the material appliances required.

Also full of desire to save those in need and wife in the wrecked power boat had doubtless knowledge of

256 out of their own wages, and of the friendly approach of their life-saving neighbors. The strongly hoped believed and rejoiced though sorry to lose boat. (see more of [B] under [A])

[A] There was mutual impression. Both parties probably acted the one to attract help. The other to aid and encourage. The former was [F] thus to act by the [W] in [E] above; the latter by [W] a [E]. Yet before the [C] of [E] already noted there was [W] with the [B] and [F] and [E]. These were the [E] [F].

[W] was all in sight of the wreck, I in capacity to [R] based on long [H] X [B] and individual [E] for [E] in the humanitarian sympathy and X sense of duty. [W] was all in gravitation towards sinking - I in memory & judgement, and [E] in many imparted supportings keeping hope and faith alive whilst doubt, dread and dismay were stirring from the situation.

[F] 2 ^{H+J at [C] in A.M.} Nov 4 Thanksgiving 1910 The [E] being made [W] was all thrilled and stirred to action I thinking what to do [E] feeling support of [C] and the hopefulness. [W] made faces blanch, thought inquire how shall we [E] and [E] flutterings of eager prayer and praise and joy -

[E] This was almost instantaneous. It quick alertness. I rapid setting of attention on distance, direction, on machinery and every necessity for finding [E] what could be done shown [W] Trying [E] to keep ready for helpes to aid them

[E] This was so brief, that [A] + [A] seem to be almost continuous [E] between seeing the [C] + being seized by the plan was time for deciding if the [E] seen was the best possible and for asking for helpes. [E] was continuous [E]. The preservation of the flotation + the waiting. As this was really a double [E] one for the [E] party + one for the [E] party ends

(2) Here decision as to gathering of all funds and income, in (2) and the still as in (3).

(5) (11) (6 ds) (14) no change or fatigue.
(K) (14) Nov (14) (14) Nov joy answer.

This 256 has evidenced some of the peculiar difficulties arising from untrained in such books. The same trouble has before arisen in other (2). The tendency to stop from 12 to 12 through the (12/a) is manifest and has been.

This attempt at (12/a) must give place to a letter with a preliminary outline. See 257

257/ Note (Dup) (Nov 23, 1910) (C) 5' Si (C) 5' Si

John X. 26-29. "26" But ye believe not, because ye are not of my sheep, as I said unto you. 27 My sheep hear my voice, and I know them, and they follow me: 28 And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. 29 My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand." Verse 26 above gives (12/a) (C) 5' Si an illustration. These Jews, that Jesus addressed this language to, had not been prepared in such relation for the (12/a) from (12/a). Verse 27 continues this illustration, the sheep were prepared in (12/a) (C) for (12/a) which is introduced in verse 28. Eternal life is the (12/a) from (12/a) to these sheep. In same verse (29) is (12/a) (C) which insures a perpetual Christian spirit in them, and Eternal life not only is spiritual life but is not to be taken away. "they shall never perish" or go back to the life of natural men cont.

Settled up pairs. States id. 54 Orchard home after good on ground - not an

162 257/cont.

(3) S¹ Δ¹

This is the result of the impression of verse 28 (part) ^{of it} Verse 29 tells the source in (1) (2) (3) (4) here mentioned.

258/ Note 2 (Nov 23) + (5) See [4] off in 259/

Thrills of (S¹ and P₁₀) Emotion as attached to ideas when (1) are taken as indications of great (1) belonging to the (1). (1) (1) (1) common to all people but not in all (1) at the same time are the (1) of these Thrills. Thrills = (1) (1). See 262/

259/ See 256/ (attempt)
See 254/ (Verb)

(12) Δ¹ (F)

(See S¹¹ 13/12 sq.)

(See S^{VI} 347/217)
(Also S^{VI} 348/2349/)

Preliminary outline
(1)

- | | |
|--|---|
| (1) Preparatory stage before <u>(1)</u> arranging conditions for <u>(1)</u> | (2) First hint of <u>(1)</u> indefinite |
| (3) After hint determining <u>(1)</u> to follow | (4) Analysis of First <u>(1)</u> hint |
| (5) After analysis " <u>(1)</u> " " | (6) Synthesis of Elements from <u>(1)</u> into a <u>(1)</u> <u>(1)</u> <u>(1)</u> <u>(1)</u> as now after <u>(1)</u> to be made to <u>(1)</u> |
| (7) " Synthesis " <u>(1)</u> " " | (9) Expression of <u>(1)</u> according to plan of (6) |
| (8) Preparatory stage before <u>(1)</u> (which has been determined in (7) above) arranging conditions for <u>(1)</u> . | (11) Development of functions of <u>(1)</u> heretofore confined in (6) |
| (10) After <u>(1)</u> reviewing it as attached and when confirmed preparing for its Applications in <u>(1)</u> . | |
| (12) Justification of source of <u>(1)</u> acting in <u>(1)</u> . | |

Cont.

(See printed slip p. 159) Herein is only intended to express by Δ $\left(\frac{12}{a}\right)$ the \mathcal{B} & $(F)^{\Delta}$ in the + party represented in the \mathcal{A} of slip p. 159. The attempt of 256/ so clearly shows the need of more careful practice in $\left(\frac{12}{a}\right)$ applications and the sense ignorance of the Psychological processes involved in this class of problems that the \mathcal{B} $\left(\frac{12}{a}\right)$ utmost care must be taken to prevent mixing $9\frac{1}{2}$ and avoid omissions and incorrect statements and any other errors.

$\left(\frac{x}{3}\right)$ The + party were now prepared, for the \mathcal{B} to come by $\left(\frac{12}{a}\right)^{\Delta}$. They were all placed near in place and time to the - party's need of them which is represented in slip p. 159. They were given strength and needed accessory properties there ready for use. Natural situation was provided as required. They were \mathcal{I}^{Δ} educated to comprehend the situation as apprehended by an \mathcal{B} afterwards. \mathcal{S}^{Δ} They were sufficiently sympathetic and humanitarian to be susceptible of \mathcal{B} calling forth their energies for service.

\mathcal{B} Now no \mathcal{A} is given. nor $\left(\frac{12}{a}\right)$ attempted only \mathcal{B} of sight and perhaps sound \mathcal{I}^{Δ} interpreted as a case of need without any careful assurance as to the correctness of their interpretation. A \mathcal{S}^{Δ} thrill is a possible contingent loss see 258/.

$\left(\frac{12}{a}\right)^{\Delta}$ The humanitarian \mathcal{S}^{Δ} sense of duty is here supported by \mathcal{I}^{Δ} sense of power and results in spirit of inquiry as to looking into it at all events. They do not now analyze the \mathcal{B} . but recalling it and still \mathcal{I}^{Δ} aware of the sight & sound if any, they \mathcal{I}^{Δ} it best to further determine if there is cause for \mathcal{A} cont.

164(259)/cont

$\frac{12}{a}$ Δ (F)

$\frac{[X]}{[Y]}$ cont. Their 5th attitude is one of indecision as to need but of decision to inquire as to its existence.

(a) The hasty nature of the $\frac{[X]}{[Y]}$ and the decision to examine makes the (a) appear ^{to be of} ^{importance} ~~minutes~~. But when they may have said to themselves or each other "what's that?" and "Let's see!" They perceive the irregularity of the boat's appearance, the distance of it from help, the appearance of strange and perhaps agitated conduct of the $\frac{[X]}{[Y]}$ party. ^{It's} The eyes are the principle channel of their (a) insight the ears may possibly aid by conveying sounds of power boat and of the cries of the $\frac{[X]}{[Y]}$ party themselves. The $\frac{[X]}{[Y]}$ would be instantaneous almost as to the exact conditions existing and 5th they would be called to perform service.

$\frac{[X]}{[Y]}$ They now determine that they must respond to the call. ^{It's} Their pulses quicken, their respiration intensifies. 5th they think quickly calling up energies as to "what is to be done"? 5th they are eager to act and hopeful, yet anxious for the safety of the $\frac{[X]}{[Y]}$ party and for their own correct performance of duty of the moment.

(a) allowed as in $\frac{[X]}{[Y]}$ and informed as in (a) they now look at their properties, get into ^{it's} contact with the proper parts, trying them and observing what is required to be done both in their own boat and by the moves thereof and after contact with the disabled boat, ^{dictated by 5th experience} ^{as in} 5th they feel anise of the difference and harmonies of their scheme of behaviour in obedience to the (F) upon them and as to the outcome yet to be.

$\frac{[X]}{[Y]}$ They review their scheme ^{it's} by looking at properties & parts & the cont.

[x] cont. other boat + Ist judging the propriety of what they have just planned to do. The 5th judgment does not, as in the I, judge as to the experience confirming or repeating their plans, but but looks as to the satisfaction in the future consequences of its results; They now

[x] ^{decide to act.} In this relation, having in the previous one just decided to act, they decide now how to act. They have a plan and a determination to act on it, but that will not start them into work unless they rouse themselves to action overcoming lethargy and inertia. They screw their courage up [Macbeth - I - sc VII.]

In [x] was the opinion that confirmed their plan In [x] is the resolution to carry it out. [Guizot's History of France Vol III Chap. xxxvi. my copy p. 393 -- "It is a long stride from an opinion to a resolution" (see B. st. 354/89) all they stiffen up. Ist they think of their friends 5th they consider their [x] state of 1793.

[x] Action now takes place. all the needed moves. I guide the 5th resolute and steady. careful and controlled by self will.

[x] The immediate satisfaction in this case is great. It is seen in all [x] of faces and forms of + party in [x] of delightful congratulation as Ist in considering what propriety demands of them 5th in joy and awe [x] of [x] good. Much more could be said here no doubt.

[x] all they are bettered and Ist gain experience + [x] 5th gain in nobility and grace. and gain regard of others + Divine approval.

[x] It is impossible here to give all of the relation in the + part. the possibilities remain unknown to us. Death of the body must at length eliminate the all factor. I + 5th consequences are possibly everlasting and infinite in their importance. These [x] and [x] is it. Study required here.

166 260/ Nov. 25, 1910 On Sunday I was moved to express thanks among other things that the state of Washington had adopted women as voting citizens as men. ^{See 263/} Shakerism is essentially an advance I said in the doctrine of Mother Ann that God is manifested as Mother through woman - and we needed a full birthright not a 1/2 birthright. Now I am impressed that this doctrine is dawning on mankind and will produce the most complete revolution that humanity as a whole has ever known. and Shakers will be blessed therein - with others.

261/ Genesis I-1 "In the beginning, God created the heaven and the earth." ^(See LVI 167/15 & 77.) Is the earth matter? Is it real? This verse appears to teach. (See Slip off. p. 110 "Matter is Unreal") (See 193/180-111-112). (Did God create an unreality? see Oct. 8, 1913)

262/ See 204/124 "The Great Affirmative" ^{p. 56} F. Drouard. "...appears in 2 modes, the cosmic and the individual." "The little affirmative... affirms particular conditions as all that it can grasp while the great affirmative grasps a wider conception, the conception of that which gives rise to Conditions. Cosmically it is that power of Spirit which sends forth the whole creation as its expression of itself, and it is for this reason that I have drawn attention in the preceding lectures to the idea of the creation ex nihilo of the whole visible universe, (see 1/12) where (1) = $\sqrt{\infty}$."

As Eastern and Western Scriptures alike tell us it is the breathing-forth of the Original Spirit; and if you have

C.D.P.

followed — what I have said regarding the reproduction of this Spirit in the individual [Quotation from "Individuality" J. Leonard. ^{p. 14.} "The question, then is, what is the principle by which we come into being? and this is only a personal Application of the general question, How did anything come into being? Now, as I pointed out in the preceding article, the ultimate deduction from physical science is that the originating movement takes place in the Universal Mind (A¹ B), and is analogous to that of our own imagination; and as we have just seen, the perfect ideal can only be of a being capable of reciprocating all the qualities of the Originating Mind. Consequently, man in his inmost nature, is the product of the Divine Mind imaging forth an image of itself on the plane of the relative as the complementary to its own sphere of the Absolute"] — "that by the very nature of the creative process the human mind must be of the same quality with the Divine Mind — then we find that a second mode of the Originating Spirit becomes possible, namely that of operating through the individual mind. But whether acting Cosmically or personally it is always the same Spirit and therefore cannot lose its inherent character which is that of the Power which creates ex nihilo." — ^{p. 60} "In this way we become centres through which the creative forces find specialization by the development of that personal factor on which

"the specific application of general laws must depend. A specific sort of individuality is formed, capable of being the link between the great Spiritual Power of the Universal and the manifestation of the relative in time and space because it consciously partakes of both; and because the individual of this class recognizes the singleness of the Spirit as the starting point of all things, he endeavours to withdraw his mind from all arguments derived from external conditions, whether past or present, and to fix it upon the forward movement of the Spirit which he knows to be always identical both in the Universe and in himself." ...

... "p. 61" he deliberately places his thoughts under the guidance of the Divine Spirit, knowing that his outward acts and conditions must thereby be brought into harmony with the great forward movement of the Spirit, not only at the stage he has now reached, but at all future stages. He does not at all deny the power of his own thought as the creative agent in his own personal world, " To be cont. See 266/

262/ Nov. 26 1910

See 260/ E. Jane said she was glad I spoke of the Essential Element of Shakerism on Sunday.

In 5th (p) there are peculi- 5th (p) arities that I have not yet studied closely nor (of course consequently) expressed. In 5th (p) there is more than anticipation of a coming F. or at least it is not all conveyed in the mere idea that we are conscious of.

the approach from \mathbb{E}_2 into \mathbb{E}_3 and thence departure to \mathbb{E}_4 of the $\mathbb{A}^5 \mathbb{E}_2$.

There is a peculiarity in the \mathbb{E} of such Cons , peculiar as \mathbb{S}^n in \mathbb{A} . It is more or less emotional. See 258/as to \mathbb{E} .

When this more carefully attended to I am \mathbb{E}^* with \mathbb{E} that it will afford much valuable \mathbb{T} . In the introductions to certain \mathbb{E} 's there such $\mathbb{S}^n \mathbb{E}$ with \mathbb{E} that the \mathbb{E} will be much affected in the \mathbb{E} to the $\mathbb{B} \mathbb{E}$ with \mathbb{E} . $[\mathbb{S}^n \mathbb{E} \text{ with } \mathbb{E}] = \phi^{-1} \mathbb{E}$.

In $\mathbb{S}^n \mathbb{E}$ a strong emotional thrill will sometimes accompany the $\mathbb{E} \mathbb{E}$ with contracted phases of such thrill or perhaps 2 differently characteristic thrills occur. Illustrations by concrete instances are needed from $\mathbb{E} \mathbb{E}$.

263/

Conditions of Anticipation

Anticipation = $\phi^{-1} [\mathbb{S}^n \mathbb{A} \text{ Cons} = \mathbb{A} \mathbb{S}^n \text{ Cons} = \mathbb{A} \text{ Cons}]^{\mathbb{S}^n} = \mathbb{S}^n \text{ Cons} = \mathbb{S}^n \text{ Cons} = \text{Cons}$. Intellectual $\text{Cons} \mathbb{A} = \phi^{-1} \text{Cons}$ and $\mathbb{A} \text{ Cons} \mathbb{A} = \phi^{-1} \text{Cons}$. The $\mathbb{E} \mathbb{E}$ Cons involve apperceptions, many. There as yet in Cons as there has been little \mathbb{A} to them. These will frequently come with a $\mathbb{S}^n \mathbb{E}$ certain \mathbb{E} of \mathbb{E} and \mathbb{E} associated therewith in connection with the $\mathbb{E} \mathbb{E}$ and the $\mathbb{B} \mathbb{E}$. Study of this will aid in $\mathbb{R}[\text{Cons}]$ of \mathbb{E} and in $\mathbb{S}^n \mathbb{E}$. There are other $\mathbb{E} \mathbb{E}$ to this \mathbb{E} . \mathbb{E} as to \mathbb{E} in this \mathbb{E} !

264/

$\mathbb{E} = \mathbb{X} \text{ Cons}$

Luke 11.23 "Rejoice in that day, and leap for joy: for, behold, your reward is great in heaven: for in the like manner did their fathers unto the prophets." This command is from cont.

170 264/cont.

1 ⊖ ⊗ (cont) ↑

Our Saviour the Son Jesus Christ. The Apostle James says: James V-1 "Go to now, ye rich men, weep and howl for your miseries that shall come upon you."

Matt. V. 12 "Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you". Jesus here commands gladness. How ought it to be expressed in rejoicing?

265/ Nov. 27, 1910 Little Children

4	7
7	13

^{(13)(7) 5th p. 245} ask a great many questions -

Being inquisitive is right -

~~ask~~ and ye shall receive" For if we pray for light and truth believing we may ^{get it.}

Matt. X-1-22 "And all things whatsoever ye shall ask in prayer, believing, ye shall receive;"

266/ See 261/ Nov. 29, 1910 "Christ the Fulfilling of the Law" J. Troun ^{p. 66.} "Think not that I am come to destroy the law or the prophets: I am come not to destroy but to fulfill Matt. V. 17"
The Octave is the starting-point of the new series, reduplicating the starting point of the previous series at a different level... "Seven is the numerical correspondence of complete manifestation because it is the prolongation of the combination of three and four, which respectively represent the complete working of the spiritual and material factors - involution and evolution - and thus together constitute the finished whole. Students of the Tarot will here realize the process by which the God of God becomes the God of He. [note Chinese Arithmetic. X V. 1] contd."

~~4-4.3~~ (—, Got, one) and (—, Ye, two) and (≡, sem, three) and (∩, say, four) etc. to "god of god" first of first" and "god of he" first of second series.] ^{p. 68} Bronard "It is for this reason that the primary or cosmic creation terminates in the rest of the Seventh Day, for it can proceed no further until a fresh starting-point is found. But when this fresh starting-point is found in man realizing his relation to the Father, we start a new series and strike the Creative Overture and therefore the Resurrection takes place, not on the Sabbath or Seventh Day, but on the eighth day which then becomes the First day of the new creative week. The principle of the Resurrection is the realization by man of his individualization of the Spirit and his recognition of the fact that, since the Spirit is always the same Spirit, it becomes the Alpha of a new creation from his own centre of being. Now all this is necessarily an interior process taking place on the mental plane; but if we realize that the creative process is always primarily one of involution or formation in the spiritual world, we shall grasp something of the meaning of Christ as the Son of God — the concentration of the Universal Spirit into a Personality on the spiritual plane correlative to the individuality of each one who affords the necessary thought-conditions." ^{p. 69} "that process (the creative process) consists first of the involution of Spirit into God."

Substance, and consequently of the subsequent evolution of Substance into forms continually increasing in fitness as vehicles for Spirit.

The Story of Eden J. Irons ^{p. 72}

"The whole Bible and the whole history of the world, past, present, and future, are contained in Embryo in the story of Eden, for they are nothing else than the continuous unfolding of certain great principles which are ~~there~~ allegorically stated. . . . On the ^{face} of the story there are two roots, one of Life and the other Death, two fundamental principles bringing about diametrically opposite results. The distinctive mark of the latter is that it is the knowledge ^{p. 73} of good and evil. . . . "But careful consideration will show us in what the destructive nature of this principle consists. It is based on the fallacy that good is limited by evil, and that you cannot receive any good except through eliminating the corresponding evil by realizing it and beating it back. In this view life becomes a continual combat against every imaginable form of evil. . . . To set forth to defeat all evil by our ^{p. 74} own knowledge of its nature is to attempt a task the hopelessness of which becomes apparent when we see it in its true light. The mistake is in supposing that Life can be generated in ourselves by an intellectual process; . . . ^{p. 75} "Now the only thing that can release us from the inextricable confusion of an infinite multiplicity is ^{contd.}

"the realization of an underlying unity." We are continually creating or while whether we know it or not. Consequently if we look upon it as a force to be reckoned with, and therefore requiring to be studied, we are in effect creating it; while on the other hand if we realize that there is only one force to be considered, and that absolutely good, we are by the law of the creative process bringing that good into manifestation. Matt. V. 17

267/ Nov. 30, 1910 Note: Nov 29. E E Show that C E holds D ! (See x 146 and 15) Note # 2 In E C

the 1st E of the C cannot be one of E for there has been no E .

There may be an emotional experience not understood and not sensed. The 2nd E or E may be M . The third is the first possibly I . So the D of the 3 would appear as that of 3, 1, 2, or 3, M , I . The 5th is not A . The E leads to A . The past must follow the present in the D of E evolution.

268/ Dec. 4, 1910 Gave a talk in P.M. to Alice Crane and Emma Brown on C to D . They decided to talk on these matters on Sunday Afternoon in coming season. Visited Brother Charles Spencer Temp. this morn 6.30 18° Fahr. Snowing
Drew off scheme of 8 Equations E E E

269/ Dec. 5, 1910. $\frac{3}{a}$ E E 6.30. am. 14° above zero collect this season.

$\text{R} = \sqrt{\text{F}_a}$; $\text{F}_a = \sqrt{\text{H}_0}$; $\text{H}_0 = \sqrt{\text{S}_0}$. We believe in the virtues or other characteristics of a thing because of our R of it as from its past history revealed to us. Because of our F_a in a thing we are in the present in a state of hope for certain R of it.

cont.

174 269/cont.

$$\left(\frac{3}{a}\right) \nabla^5 \nabla^4$$

And because we believe in the virtues of the thing, and hopefully anticipate certain definite actions, connected with it on account of having such faith; therefore we get to desire results therefrom, we desire to promote its action towards such results and it calls forth our service in love of it and its uses, as yet to come in the future. Hence:—

$$\left(\frac{3}{a}\right) \nabla^5 \nabla^4 = \textcircled{F_a} = \textcircled{K} + \textcircled{H} = \textcircled{F_a} + \textcircled{S} = \textcircled{H_0} \quad (d)$$

The study of $\textcircled{H} \nabla^5$ must be taken up with regard to ∇^5 into $\textcircled{H} \nabla^5$. The connection of the ∇^5 with $\left(\frac{3}{a}\right) \textcircled{F_a}$ must be made clear.

270/ Inasmuch as ∇^5 in $\textcircled{F_a}$ begins in \textcircled{K} and as \textcircled{K} begins in Sensation therefore we may $\nabla^5 \nabla^5 = \nabla^5$ and $\nabla^5 \nabla^5 = \textcircled{H}$.

271/ Trine Equations in Entity $\frac{100}{100} + \frac{90}{90}$ from CP, pp. 1-9.

$$\left(\frac{3}{a}\right) \textcircled{Duration} = \text{Past} + \text{Present} + \text{Future} \dots (1)$$

$$\left(\frac{3}{a}\right) \textcircled{All Subject of Cons} = \text{Subjects remembered as Past} + \text{Subjects instantaneously Present} + \text{Subjects Anticipated as Future} \dots (2)$$

$$\left(\frac{3}{a}\right) \textcircled{Human Cons} = \textcircled{I} \textcircled{Cons} + \textcircled{M} \textcircled{Cons} + \textcircled{S} \textcircled{Cons} \dots (3)$$

$$\left(\frac{3}{a}\right) \textcircled{Universe} = \text{Realm of } \textcircled{K} \text{ remembered from Experience or } \textcircled{T} + \text{As far as we can " " } \textcircled{M} \text{ Space or } \textcircled{Matter} + \text{" " } \textcircled{S} \text{ Anticipation or } \nabla^5 \dots (4)$$

$$\left(\frac{3}{a}\right) \textcircled{Cons} \textcircled{Obs} = \text{Sensation} + \textcircled{I} \textcircled{Cons} + \textcircled{S} \text{ Anticipation} \dots (5)$$

cont.

271/ cont. Trine Equations in Entity etc.

(3/a) 1/n S1 = S1 + Surface + 1/n S1 in (5)a

(3/a) M T O = Sensuous Qualities or Form + Analytically observed (E) or parts and processes + S (Q) and (X/2) ... (6) [E + 1/n + Q] or [E + (Q/2) + (X/2)]

(3/a) 1/n S2 in S2 = S2 + Self^n + 1/n S2 ... (6)a

(3/a) I T = E + (a) + 1 (X/2) ... (7)

(3/a) 1/n S3 in S3 = S3 + limits + 1/n S3 ... (7)a

(3/a) S+ = B+ + X9B+ + (9) ... (8) (or + (9) + religion)

(3/a) S- = (2a) + (H0) + (S0) See 269/ + 270/ ... (9) See H St #2 301/302

(3/a) G^A = {E + 1/n + 1/Q} ... (10)

(3/a) Prog = {E + 1/Q + 1(X/2)}

(3/a) M^9 (Q) = (3/a) 1 (Q) = (Ext) + (int) + (Rec) ... (11) Q + 1/Q + 1(X/2) ... (12)

272/ I^9 (Q) = {1/a + (a) + (a) + X + (Q)} ... (13) S^9 (Q) =

(3/a) 1(X/2) = (Rec) + (int) + (Ext) ... (14)

(7/a) 1(X/2)^A = 1(X/2)^(1+2+3+4+5+6+7) ... 15

(3/a) + (5/a) + (7/a) in 1(Q) + 1(X/2)

Then from (5/a) + (7/a) = (12/a) = (a)^A in Evolution

See Notes sqrt(A) in T A. See H St #2 for N^9 + letters to CRR on A.

176
273/

Dec. 7. 1910

E. B. Allen Supt. arrived last eve with Roy Williams -
Thurs. m. 7° + 0 here and 6 at office. below zero below
infat.

Note 6. Dec. John ^{v. 27} XVIII "immediately the cock crew". What a blessing was
that cock! It turned Peter from hardened lying, into penitence, ready to be
made honest and trying to be truthful. How can we have heavenly living if
we are ready to lie, with no thought of the trouble caused thereby?
Lying separates people. No one desires to be lied to by others.
Lying makes people disagreeable to others. They soon know a
liar and will not trust such a one. The liar cannot remember all
the lies and so they betray him. His stories do not agree with
each other. It is a sad sight to see a liar telling his
lie falsely secure in his own mind because he does
not realize that he has been discovered in his deceit by
those who will not let him know they have found out his
falsity. Peter lied but did not deceive people. He wept
bitterly when the cock reminded him what the Lord had told
him beforehand - Sensible Peter to be sorry and regret his sin.
The liar who thinks it pays to lie is very foolish and will
find it out when people doubt him even when he tells the truth,
and his credit and good reputation are ^{lost} gone. No wonder some church
spires have ^a gilded cock on top. They preach honesty and love
of truth which sets people free and is ^{as a mirror} the fountain of self salvation.

274/ (S) 1 [9/74] in N. 1 [5] in H. St. #2 183/ sec

(Imp.) alvan

275/ Dec. 8. 1910. 5. a. m.

(S) at 10

The Constructive Imagination ^{N. 1} has been deemed end

275 cont

G. M. Cous

199

NY

Worthy of cultivation as a "Scientific Imagination" by men of Science like Prof. Tyndall of the Royal Institution of England.

This idea does not exhaust the possibilities suggested by this idea.

The intellectual senses which present a review of past objective ^{images} pictures in memory should be carefully distinguished from the spiritual senses which project the coming realities into the Consciousness. Care is needed also not to assume as coming realities all spiritually appearing or seemingly real presentations.

For evidence is given from past experiences that ignis fativus have occurred by means of which people have been deluded into assuming certain images as belonging to the future things about to come into present being when they did not afterwards appear as expected if at all they did appear. Whether all imaginative anticipations are connected with future approaching realities I know not. But mistakes in such matters have caused sad disappointments in the course of time.

Now there is suggested another phase of the question as to what can we do in regard to the spiritual senses to cause them to afford valuable uses to us and others and thereby glorify God - and do good as did Jesus Christ our Lord. May they not be used to divert the mind from evil imaginings that tend to degrade and destroy the spiritual life? This may throw a rational ^{cont.}

275/cont.

light on the "serpent of brass" which had a wonderful effect in Moses' time. Numbers XXII-8-9.

8 "And the Lord said unto Moses, Make thee a fiery serpent, and set it upon a pole; and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live."

9 "And Moses made a serpent of brass, and put it upon a pole; and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived." This incident was afterwards used by Jesus to teach an important spiritual lesson as seen in John III 14 & 15

14 "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up."

15 "That whosoever believeth in him should not perish, but have eternal life." Here the look at the serpent gave life - and the look in faith on Jesus gives salvation.

That which affects the imagination as in a monument reminds and stirs thoughts in a modified way, and even thus influences the conditions of the physical body and thence the conditions of the physical environment.

276/ Dec. 9, 1900. ^{see 8} How can I best make Δ useful in highest sense

12.30 a.m. after sleep There is no $(So) - (Ho)$; no $(Ho) - (Fa)$; no $(Fa) - (K)$; no $(K) - (G)$. (Imp) in (G) ∇^5 . (So) is highest ∇^5 , others in them Δ for $(\frac{3}{a})^5$.

England made inquiries of Russia as to the latter country's position in the premises, and when told that order and security in Persia were prime considerations for Asiatic peace, the British government believed itself justified in offering the Shah assistance.

It is readily admitted that Germany has many interests in Persia, and that these interests must be safeguarded. The Germans have been active toward securing railroad concessions, and Berlin financiers have a decided right to protect their investments, which have been liberal, not only in Persia but in Arabia and the Turkish empire to the northward. The Bagdad railroad enterprise has presented difficulties, but Germany should find no trouble in obtaining privileges entirely satisfactory.

A note, not as yet very distinct, perhaps, has been sounded ament the Persian situation by the rumor that Lord Morley intends to resign as secretary of state for India. Should this prove true, it will require a man of no less reliable qualities to direct the affairs of the Indian office. Lord Minto's position, of course, is also important, although it devolves more largely upon the secretary of state to guide the destinies of the empire of India. Should the Earl of Crewe be named in Lord Morley's place, he will have before him a valuable precedent. The present secretary of state has succeeded in pacifying the native element. He has led them gradually to a point where they can take some part in the government of the empire. Lord Morley was instrumental in the appointment of a native to the council of the viceroy. For the first time in history there is now native participation in supreme executive legislation. The Earl of Crewe would find cut out for him a program from which he need deviate little.

Persia should be a beneficiary of Indian prosperity, and it might seem to be almost a duty of the government of India to exert a benevolent influence, even to the point of Great Britain can hardly afford to have discord in this domain. There is nothing to signify that either Russia or England is about to attempt a division of the territory of Persia. A limit may be set as to how far they should go in assuming the responsibility of control. But even if it becomes necessary to send Indian troops through Afghanistan and Baluchistan, it might justify the means. The trade of India and Persia must be protected. The integrity of Persian territory must be maintained, but drifting along the present disturbing current, it is hard to make for order and prosperity.

~~THE~~ young railroad president who went up to Belmont Park, and whose grandfather was a transportation, probably wished to inspect virgin territory hence may be competitive with solid ground.

ACCORDING to the Springfield Republican, "we have a president, one Vice-President and one ex-President";

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RIGHT RELATIONSHIPS

THERE is in these days a great deal of discussion of manhood, its rights and relations, which shows a strong reaction from the old theological notions of man as a worm of the dust. But the modern affirmations of human power and glory often swing as far from truth as the severities of the older thought. It is natural that humanity should revolt not only against that concept of a man "born unto trouble, as the sparks fly upward," but from the idea of a God who could deliberately make that sort of a man. Men have rejected the thought that an infinitely perfect being, as an omnipotent creator must be, should create anything less than perfect manhood. So in affirming man's power to conquer this harsh destiny, to be ruler of the material surroundings, modern thought has tried fairly to set man himself in the place of that enigmatical God of the older systems.

There is even much teaching which means to glorify God which makes the like blunder of giving man power and authority in and of his own nature.

Such thinking seeks sometimes to heal sickness by affirming health and power for men, goodness and freedom and purity. Now Jesus would not allow himself to be called good, nor a judge over other men. Surely if any human being deserved this acclaim he did, and his denial of it should certainly have some bearing on our study of the right relations of man.

The teaching of Christian Science on this point is plain and need not be misunderstood save by those who may cite its sayings superficially. Mrs. Eddy says that "man is not made to till the soil. His birthright is dominion, not subjection" (Science and Health with Key to the Scriptures, p. 517). This saying alone might seem to indicate what others mean who claim power and dominion for humanity. But the whole difference lies in the different definition of man.

According to Christian Science man has no existence apart from God. All his power is derived, or reflected. It is impossible, indeed, to have any conception whatever of man except as God is first understood. Mrs. Eddy says also, "At present we know not what man is, but we certainly shall know this when man reflects God" (Science and Health, p. 90). Other systems suppose a material sinning creature to be man. To affirm dominion and power for this creature of earth is a serious blunder. It lies back of all human injustice and wrong.

Christian Science is teaching mankind the real relation of man to God and thence to his fellow man. Given God, who is Spirit and Love, man, His image, is spiritual and loving. These things do not yet appear to human sense, but they are perfectly clear to the inward awakened consciousness. They are logical even to the limited human reason, and their reality is proved to each one as he daily practises building all his thinking on that basis.

Now what is the practical way for any of us, starting just where we seem now

to be, to put into use this fact of man's relation to God? First of all we know that as God is Love, man must be loving. We have an enormous field for study right here, and it is part of the beneficent workings of good even through mental shadowy sense that no men are without some sense of what it may mean to be loving. Here, then, is the end of the string. We may begin and keep steadily unwinding the tangle. So we shall come out with the orderly reality of being plain and clear. We may strive never again to do an unloving thing, or think an unloving thought. The Golden Rule, too, is practical, straightforward and possible for every man to practise here and now. At so simple a beginning as this the veriest child need not mistake. And yet how many people there are claiming for themselves dominion over the earth who have not given their attention at all to this simplest a b c of learning love.

Man has no dominion at all except as reflecting God. Any human success and mastership which is personal, that is, the work of the mortal will and mentality, is stubble and trash and will be destroyed as by fire. Now if it is true that dominion consists in this relation to God, then the relation to God is the first thing to seek. This is what Jesus meant when he said, "Seek ye first the kingdom of God, and his righteousness"—not one's own dominion and kingdom and rightness, or "rights," as we modernly term it, but God's. Let us learn to be loving, since in love the divine nature is reflected. Let us learn to be meek, since an image has no undervived power and nothing to boast itself of; let us learn to think in spiritual terms—terms of perfectness—about all things, instead of in material terms of fear and discord. These are simple ways to begin here and now to "get right with God," and in so doing to know what it is to be right as man, and to be possessed of all our "rights," woman's and man's alike.

184 279/
cont

$\frac{\text{Rec } \gamma \beta}{\gamma \left(\frac{\gamma}{24} \right)}$

must be the field in which results $\gamma \beta$ and final uses shall be found. Hence as this is not the case with $\beta \gamma$ the $\gamma \beta$ which are β must be β attractive rather than the $(\beta \gamma + \gamma \beta) \gamma \beta$.

Now as $\beta \gamma$ are not intended to exist as $\beta \gamma \beta$ but as $\gamma \beta$ the highest β of $\gamma \beta$ must be obedient to the divine commands to love each other and serve each other. This involves unity of β for β . Hence $\text{Rec } \gamma \beta = \beta \gamma$ because no unity of β nor β could occur without Rec .

(β) Therefore we need to β the $\gamma \left(\frac{\gamma}{24} \right)$ as a β 'Duty' in the highest.

280

$\frac{\beta \gamma}{\gamma \left(\frac{\gamma}{24} \right)}$

Under β there must be opportunity to discover much of value concerning $\beta \left(\frac{\beta}{24} \right)$. The $\frac{\beta \gamma}{\gamma \left(\frac{\gamma}{24} \right)}$ must $\beta \gamma$ of great β .

281 / Dec. 14, 1912
This morn 20° above zero.

$\frac{\beta \gamma}{\text{Duty}}$

Strong sense of gratitude requires strong faith in the source of the bounties that stir us to gratitude. The blessings we have from God, supplies, truths, thoughts, understanding, faith, joy, peace, protection, friends, love, hope, salvation through Jesus Christ our Lord, the Bible, the Holy Spirit, and countless other things stir us to gratitude when we are reminded to contemplate them. And these too arouse
cont.

in us a stronger Duty faith in God as ever present, all powerfull, and all wise and loving, and our constant and best friend. This faith is precious; it sustains us in trials. It is good for us; to weaken it is sin. Hence it should be encouraged, strengthened, held fast by all possible means. To cultivate and strengthen faith therefore becomes a matter of duty. How? [See L^{III} 105/]

282/

(6) (x/ey)

Under the above title come thoughts of $\frac{12}{a}$ $\frac{all}{ey}$ as a special instance. The $\frac{12}{a}$ here, was thought of in reference to the concrete case of $\frac{u.s.c.}{a}$. It is that all $\frac{all}{ey}$ begin when in some discontent or temporary $\frac{H}{a}$ certain $\frac{12}{a}$ are separated and taken out to unite for the formation of a new $\frac{all}{ey}$. The $\frac{12}{a}$ to do this comes to some $\frac{12}{a}$ or $\frac{12}{a}$ and after the preparation of $\frac{12}{a}$. The nature of this $\frac{12}{a}$ in case of $\frac{all}{ey}$ referred to above may be well studied and a further continuation of the entire $\frac{12}{a}$ of the same $\frac{all}{ey}$ is also desirable!

283/ Dec. 15. 1910 Snow storm today. This am. 31° F.

The Lore Lectures by J. Troward

"Foreword" "they (These lectures) all aim at expressing the same fundamental ~~thought~~ idea, namely that, though the laws of the universe can never be broken, they can be made to work under special conditions which will produce results that could not

cont.

"be produced under the conditions spontaneously provided by nature. This is a simple scientific principle and it shows us the place which is occupied by the personal factor, that, namely, of an intelligence which sees beyond the present limited manifestation of the Law into its real essence, and which thus constitutes the instrumentality by which the infinite possibilities of the Law can be evoked into forms of power, usefulness and beauty. The more perfect, therefore, the working of the personal factor, the greater will be the results developed from the Universal Law; And hence our lines of study should be two-fold - on the one hand the theoretical study of the action of Universal Law, and on the other the practical fitting of our selves to make use of it; "-----

p.A. Entering Into The Spirit of St.

"The Spirit is that which gives life and movement to anything, in fact it is that which causes us to exist at all."

Notes Oct 5, 1910 Salvation is of the Jews T. Irons
p. 106. "Our Spiritual Attitude will always be determined by our conception of our relation to God or Infinite Spirit; and so when we begin to see that this relation is one of absolute reciprocity - that it is the self recognition of Infinite Spirit from our own centre of Consciousness - then we find that the whole Secret of Life consists in
contd

"in simple reliance upon the All-creating Spirit as
Consciously identifying itself with us. It has, so to say,
awakened to a new mode of self-recognition peculiar
to ourselves, in which we individually form the centre of
its creative energy. To realize this is to specialize the Principle
of Life. The logic of it is simple. We have found that the
originating movement of Spirit from which all creation
proceeds can only be Self-contemplation. Then since the
Original Spirit cannot change its nature, its self-contem-
plation through our own minds, must be as creative in, for,
and through us as it ever was in the beginning; and conse-
quently we find the original creative process repeated
in ourselves and directed by the conscious thought of our
own minds. In all this there is no place for the consideration
of outward conditions, whether of body or circumstances;
for they are only effects and not the cause; ^{p. 107} And therefore
when we reach this stand-point we cease to take them into
our calculations. Instead we employ the method of
self-contemplation, knowing that this is the creative method,
and so we contemplate ourselves as allied to the infinite
Love and Wisdom of the Divine Spirit which will take
form through our conscious thought, and so act creatively
as a Special Providence (entirely devoted to guarding,
guiding, providing for, and illuminating us. The whole
cont.

Salvation is of the Jews By Leonard J. 109

thing is perfectly natural when seen from a clear recognition of what the creative working of Spirit must be in itself; and when it is recognized realized in this perfectly natural manner all strain and effort to compel its action ceases - we are at one with the All-creating Power which has now found a new center in ourselves from which to continue its creative work to more perfect manifestation than could be attained through the unspecialized generic conditions of the merely cosmic order. Now this is what Messiah stands for, and therefore it is written that 'to them gave He power to become Sons of God, even to as many as believe on His Name'. This belief is the recognition of a Universal principle and personal reliance upon it as a law which cannot be broken; for it is the Law of the whole creative process. Specialized in our own individuality. Then, too, however great maybe the ^{p. 108} mystery, the removal and cleansing away of all sin follows as an essential part of this realization of new life; and it is in this sense that we may read all that the Bible tells us on this aspect of the subject. The principle of it is Love; for when we are reunited to the Parent Spirit in mutual confidence and love, what room is there for on either side for any remembrance of our past failures. ^{p. 105} --- "Universal Spirit has acted for the ¹⁰⁵ concentration of an individual center, both in life and substance but the

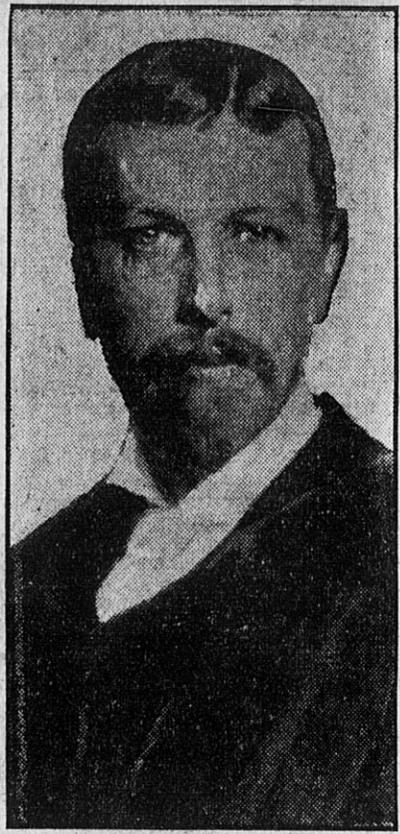
cont

"Ultimate cause of that center, both in life and substance, continued at every moment to be the One same Originating Spirit. This recognition cuts away the root of all the power of the negative, and so in principle it delivers us from evil, for the root of evil is the denial of the Spirit to produce good. When we realize that the Spirit is finding its own individuation in us in its two-fold essence as Life and Substance, then we see that it must be both able and willing to create for us all good. . . . Our error is in looking on the life of the body as separate from the life of the Spirit. . . .

Substance must emanate from Spirit. Substance need not be taken into calculation at all. The material form stands in the same relation to Spirit that the image projected on the screen stands to the slide in the lantern. If we wish to change the exhibited subject we do not ^{to} manipulate the reflection on the screen, but we alter the slide."

284/ Dec. 16. 1910 This am. 6° below zero. Eldress Anna White at 522 S. 45/19 for last lady to me a few weeks ago was "Antony, your faith is a gift it is a gift." See Mrs. ¹¹¹¹ 4/6
North family left her mortal body at 7.35 am. Born at Duxbury Jan 29, 1831
Notes Oct 5, 1910 (before and after in Chapter) Matt. XII. 27. And if I by Beelzebub cast out devils, by whom do your children cast them out? therefore they shall be your judges. The devil belieged in must be Satan casting out Satan. for God did not cast him out. His kingdom cannot stand ^{cut.}

13/12
59.



PRESIDENT HADLEY OF YALE

Yale
1910

The baccalaureate sermon was delivered by Pres. Arthur T. Hadley.

The visit to this city of James J. Hill, chairman of the Great Northern railroad board as the guest of Prof. H. W. Farnam the coming week, is understood to be coincident with the awarding of a degree of LL.D. to him by Yale.

President Hadley, in his sermon, told the seniors they must exercise an intelligent private judgment in forming their ideas of God.

He said: "There is no field—I say it reverently—in which it is so necessary to combine intelligence with faith as in our idea of God. In former years we were bound down by creeds which described in detail God's attributes and God's wishes. You accepted Him as He was pictured in those creeds or you rejected Him altogether. Today we try to judge for ourselves regarding God's attributes and God's wishes. Of all responsibilities which go with the exercise of private judgment this is the greatest.

"You can call God the God of justice; see to it that your faith takes

such shape that you could worship Him only by doing justice. You call your God the God of love; see to it that your faith is so shaped as to make you give love instead of merely trying to receive it. You call Him the God of battles; see that your trust in Him is an inspiration to you to take your part in the battles both with courage and with intelligence."

A Curiosity

Surely no one but a college professor could ever have thought of, let alone possessed the patience to work out, the following almost wonderful table, says an exchange. Of course we are all pleased to know that the professor is one of the Harvard faculty:

- 1 time 9 plus 2 equals 11.
- 12 times 9 plus 3 equals 111.
- 123 times 9 plus 4 equals 1111.
- 1234 times 9 plus 5 equals 11111.
- 12345 times 9 plus 6 equals 111111.
- 123456 times 9 plus 7 equals 1111111.
- 1234567 times 9 plus 8 equals 11111111.
- 12345678 times 9 plus 9 equals 111111111.
- 1 time 8 plus 1 equals 9.
- 12 times 8 plus 2 equals 98.
- 123 times 8 plus 3 equals 987.
- 1234 times 8 plus 4 equals 9876.
- 12345 times 8 plus 5 equals 98765.
- 123456 times 8 plus 6 equals 987654.
- 1234567 times 8 plus 7 equals 9876543.
- 12345678 times 8 plus 8 equals 98765432.
- 123456789 times 8 plus 9 equals 987654321

284/cont. Christ casts him out of people by Spirit of God's love.

And v. 29 - Satan cannot enter a B, unless he bind the B to a belief in Satan and his power, and then Satan spoils the house of B.

285/ "Nineteenth Century" Oct. 1910. p. 42 sq. "Government - Social, Individuality & Socialism" By Rev. Edgar F. Blanchard 1st. from Dan of (his) to Earliest Monarchies, etc.

From earliest monarchies to Reformation in XVIth Century. 3rd from Reformation to 20th Century 4th. From XXth on. Each in turn beales down - next appears - Can insufficient for larger Nation & Catholic Ch. Feudal, makes state (inf) at expense of B. Democracy & Protestantism makes each B. must (inf) at expense of X9B. Parallel: he thits for God of all + each

SUCCESS

TO the average mortal, un-
 instructed in Christian Science, so-
 called success is the reward of
 persistent striving and grim de-
 termination. It is sometimes
 gained through selfish rivalry
 and competition, and frequently
 is attained by the aid of "pull," prefer-
 ence and influence. So powerful and
 necessary seem these aids that the one
 who cannot command them is often dis-
 heartened at his prospects of success.

All this is changed in Christian Sci-
 ence, which instructs mortals how to
 achieve true success through the wisdom
 of which Solomon said, "Length of days
 is in her right hand; and in her left
 hand riches and honor." No matter how
 low in the scale of living Christian Sci-
 ence finds one, from that moment, if its
 teachings are practised, a change in
 thought begins which ultimates in im-
 proved environment. Old surroundings
 and associates are replaced with more
 helpful ones, increased prosperity en-
 sues and the individual begins to appre-
 ciate the liberating effects of righteous
 thinking and to realize that his success
 in every direction depends wholly upon
 his conception of truth as taught in
 Christian Science. He realizes with
 joy that "pull" and influence are not
 necessary to true advancement, and that
 no mortal circumstances can stay his
 upward journey. He knows that no
 earthly power can elevate him nor de-
 base him, and that nothing can prevent
 him from eating the fruit of his own
 tree of righteousness.

As man thus identifies himself with
 the only real power, infinite Mind, he
 realizes that the forces of good are with
 him, and that "one with God" is a
 majority." From this viewpoint the
 vital question is not, how does one
 stand with men, but rather how does
 one stand with God. This progress is
 indicated in Science and Health wherein
 Mrs. Eddy says on page 254 "But the
 human self must be evangelized. This
 task God demands us to accept lovingly
 today, and to abandon so fast as practi-
 cal the material and to work out the
 spiritual which determines the outward
 and actual."

When it is realized that true success
 and prosperity are dependent only on
 individual righteousness the futility of
 envy, rivalry and strife is seen and
 mortals are convinced that permanent
 success cannot emanate from such con-
 ditions. What a glorious liberating

thought to realize that the individual is
 free to work out his own salvation
 through the spiritualization of thought
 and desire, and that his success is not
 dependent upon mortals or material en-
 vironment. Such mental transformation
 results in man's dominion over circum-
 stances, and he has the pleasure of see-
 ing obstacles of heredity, poverty and
 ignorance fade away to be replaced with
 freedom, prosperity and spiritual
 knowledge.

This ability gained through Christian
 Science is enabling business men to
 transact their business upon a much
 more satisfactory plane and to win suc-
 cess through honesty, truthfulness and
 unselfishness, qualities which are usually
 considered to be incompatible with mod-
 ern business methods. In this new ex-
 perience conferred by Christian Science
 one is convinced that true success is not
 selfish in its nature and that the wel-
 fare of others must be considered at
 every step. He realizes that God's laws
 govern all his children alike and that
 which is just for him is also just for
 his neighbor. Thus the desire to give
 others their due is equally strong with
 his desire to receive that which is his.
 Dwell for a moment upon the picture of
 all mankind seeking their "own in an-
 other's good." (Science and Health, p.
 518.) Such an ideal is impracticable
 from a selfish mortal standpoint, and
 yet Christian Science is actually estab-
 lishing the beginning of such a kingdom
 here and now.

It is a fact testified to by those who are
 not interested in Christian Science that a
 marked change takes place in the attitude
 of those who do become so interested,
 in regard to the rights of others, even to
 the extent of inconveniencing themselves
 to protect others from loss. This quick-
 ened sense manifests itself in all the
 minutiae of daily affairs. For instance,
 the Christian Scientist does not want
 something for nothing. His word is
 as good as his bond. He does not seek
 shelter behind technicalities, does not
 take advantage of mistakes nor improper-
 ly drawn agreements. His one idea is
 to be just and upright in all his deal-
 ings. Christian Science exposes the fal-
 lacy of selfishness and proves to mortals
 that "love is the fulfilling of the law,"
 bringing success that is sweet and joyous
 in its nature and of a permanency that
 fadeth not away.

Christian Science is truly the panacea
 for all human difficulties; and gratitude
 to Mrs. Eddy, its founder and discover-
 er, can best be expressed by living and
 making practical her simple yet pro-
 found teachings.

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Christian Science in Business Life

A VERY frequent question asked of Christian Scientists is, What definite practical application of the rules of Christian Science can be made in everyday affairs of the world? Men finding the struggle for existence so hard are moved to wonder if there really is a way to live in peace and assurance and to find the honest needs of every day met without the common human experience of anxiety, fear and even failure. They ask this question because they instinctively feel that there should be a way to live free from fears, when there is the purpose to do right and to fulfill the demands of duty faithfully. In other words, it would seem that if a divine power has set men in the world to live, it should be made clear to them how they may live and govern their affairs aright. And this is something that the knowledge of Christian Science has done and is doing for thousands. There is a great body of testimony to the effect that after men have once heartily accepted Christian Science their losses have been repaired and their conditions bettered. Prosperity has followed the endeavor to seek first the kingdom of God, even as Jesus promised that it would.

A practical step to be taken in conformity with this teaching is to lift the heart up with confidence and cheer. When a spirit of love and brotherhood is born then he who was morose and always on the lookout for offence from others becomes a better neighbor and soon finds that he is among friends, where once he saw foes. This change in one's own mentality has in a thousand instances so changed the attitude of others as to prove that all men do truly prefer to be kind and just. He who knows how to stand for the ever-presence of love and justice in his thought soon enables those about him to be more harmonious and right.

This clearing of thought so that harmony shall be where was confusion brings increased clearness of insight into all affairs. Again and again, by leaving some vexed problem alone and turning to God, seeking to become more aware of the divine perfectness and

YOU CAN CAN GOE THE
tice; see to it that your fai

good and peace, one goes back to the troubled task to find it easy. Here is where the daily study of Christian Science, which trains one to think spiritually instead of materially about all things, may be applied by any one who will. Any one may study the daily lessons from the Bible and the text-book of Christian Science, "Science and Health with Key to the Scriptures" by Mary Baker Eddy, and even if he does not wholly understand he will be lifted little by little to higher levels of thinking and find his thought becoming based on a trust in God.

For if one can trust God enough every possible human need is at once met. This is not a blind faith without understanding, but that actual inward yielding to the statements of divine Truth concerning the allness and the omnipotence of God. This cannot come while we cling with love to materialism. We need not be discouraged if at first we see little active spiritual consciousness within ourselves; but if we are honestly willing to be separated from our idols of clay of every sort, and willing, as Mrs. Eddy says, to "abandon so fast as practical the material" (Science and Health, p. 254), we shall find our lines laid in safer and pleasanter places by unexpected yet simple readjustments.

The teaching of Christian Science is that "mortal mind sees what it believes as certainly as it believes what it sees" (Science and Health, p. 86). Therefore if we see poverty and disaster and loss it is because we believe them. To begin every day to turn our thought away from this false belief and place our trust in the divine power for good is to gradually see our affairs expressing our change of thought.

The experience of every seeker for help in Christian Science is individual. Sometimes one person needs to let go of a hidden selfishness toward others before he can realize the presence of good and abundance in his life. Sometimes there is self-righteousness, a sense that a man has "done the best he could all his life" and that God owes it to him to help him. Sometimes there is ambition or pride that needs the discipline of being willing to do humbler work. Sometimes there is, under the endeavor to trust God for supply, really a mere desire to equal others in display and pleasure seeking. One may sometimes have to see that the present trouble is the effect of some definite fault, even of past dishonesty or laziness on one's own part, and to acknowledge these things before God and ask to be lifted out of them. But no one who honestly strives to have his own weakness, his inefficiency, his slovenly habits of thought and action, the thousand errors of mortal mind, made plain

to him in the light of scientific understanding can fail to find the work which is for him to do and to be shown how to do it well.

An illustration of how what one thinks is expressed in one's experience is told by a woman who had a friend at work after ordinary material methods among the poor of a great city. This friend was often discouraged and brought the great burden of the world's ignorance and sloth and need constantly before the thought of the first woman until the latter began also to think poverty and limitation and physical and mental penury. She finally found that her own resources were seemingly cut off. She was doing what she could to help the poor in the ways her friend asked, but it seemed as if she would soon have little to meet her own needs. Waking to this she began to work in Christian Science, to affirm and to realize the present abundance of God, the unlimited resources of infinite Mind and the love which supplies all good to all God's children at all times. She strove to keep these absolute truths in thought instead of the picture of poverty and distress. Within one week of this steadfast work there came to her for the second time an offer of employment which she had refused a few years before, as she thought finally, in order to go on with her education.

Now the coming of this opportunity for the second time not only proved the efficacy of her prayer but also proved false the old theory that opportunity never knocks twice at the same door. Indeed the offer now came to her with double the salary attached, because of her gain in standing through the additional study. So was her trust proved that orderly things, right and good things, prevail in God's government and that those who honestly set themselves to obey His law are cared for beyond any possibilities of human providing.

Any one who will learn the rules of Christian Science and honestly adhere to them, not merely giving lip service, but opening his heart to the great comfort which God offers him, can prove the efficacy of these rules as applied to the common daily tasks and needs of mankind.

FREEDOM

The poet who said "Stone walls do not a prison make nor iron bars a cage" grasped somewhat of the truth that bondage is more mental than material. There are those who believe that to demolish the prisons and open the doors of jails would end bondage. There are others who argue that, if the laws which put persons in confinement were strictly enforced, and the punishment during imprisonment made as severe as possible, such action would in time empty the prisons. History discloses that nothing like freedom has resulted from either of these courses. It should be recognized that one is not made free by the presence or absence of prison bars. The one who admits that he got into jail because he did some evil deed has not gone to the root of the trouble. The primary cause of his going to jail is his indulgence in wrong thinking. Until thought is made right thralldom in some form or other will continue.

Most systems of ethics and religion teach that one should think right, but Christian Science alone elucidates how to think right. For example, suppose a man is imprisoned for perjury. Any one will say that had he resisted the temptation to lie from the first time the suggestion came to him, he would have been saved from the trouble he is in. Christian Science goes farther, for it shows how to build character free from wrong desire. At the start it makes

plain that there is neither pleasure nor profit in sin and it explains how to uncover and make void sin's most plausible temptations.

The growing number of testimonies of moral healing through Christian Science given by those confined in jails or prisons show the newborn incentive to live a good life which comes through the study of "Science and Health with Key to the Scriptures." by Mrs. Eddy, to those behind the bars. These testimonies also show that when even a little of the true understanding of God is gained, though one be outwardly bound, the doors to infinite freedom are swung wide open. William Ellery Channing beautifully expressed this thought of mental freedom. He wrote, "I call that mind free which through confidence in God and in the power of virtue has cast off all fear but that of wrong doing."

If those confined by walls of brick or stone were the only ones in bondage this would be a marvelously free world, but where one is thus confined thousands are in deepest bondage to material beliefs. Walls of material sense hedge them about. Theologians and infidels, young and old, rich and poor, are to be found in this class. Their resistance is in the wrong direction, for they call on the same materiality which put them in bonds to help them out. It responds by making their chains heavier. One can observe in any village or city the majority of persons under the mental servitude of fear.

They are afraid to eat and afraid to drink; afraid of the seen thunder-storm and the unseen microbe; afraid of evils they have known and much more afraid of evils they surmise. In short, the average person believes himself born to a prison cell from which death alone can release him; and he is most afraid of that change.

From all this blind, needless bondage there is a way out. When one has burst the prison cell of a self-centered mentality and stepped out to look at things from the standpoint of Spirit, his serene and peaceful presence is a benediction. If he is living up to the teaching of Christian Science in a large measure, you may often hear this remark from others, "I'd give anything to be as happy as he looks." The "anything" which one must give up to bring peace for fear, joy for sorrow and freedom for bondage, is the preconceived notion of life and pleasure in matter. If one cultivates a childlike trust in good and searches the Bible for its sacred promises that God will sustain, protect and heal all who turn to Him, one will begin to see why Christian Scientists have reason for joy. The next step may well be a thoughtful, prayerful study of the Christian Science text-book, Science and Health. If one is honest in his study and is truly willing to drop false beliefs, he will find the walls of material sense vanishing and the chains of self-will loosening. To find freedom thus is to find God.

ARBITRATION CASE STARTS SOCIAL EVENTS AT THE HAGUE

Christian Science Monitor, June 28, 1910.

(Special Correspondence of The Monitor.)

THE HAGUE—The court of arbitration, sitting on Mondays, Thursdays and Fridays, has been exceedingly fortunate in that it has a delightful ball in the "Chevalier's Zaal," which forms a part of the famous Ridder's Zaal where the second peace conference held its sessions in 1907.

Sir Robert Finlay opened proceedings on Monday and is still engaged in setting forth his historical argument from the British side. Some are disposed to think that he is exceptionally wordy and are beginning to wonder when, at the present rate of progress, the North Atlantic coast fisheries arbitration case will terminate.

It is a novel spectacle to see a fully equipped court of justice, consisting of five judges with the usual staff of court officials, reporters on either side and the full contingent of counsel of either side, carefully following every detail of the case, and that indeed in the English language in a foreign country. The friends and relatives of the many Americans and Englishmen who have come to The Hague in connection with the case, constitute the public and now and then a stray Dutchman may be seen in the court room, but as a rule the case appears, at present, to attract very little interest on the part of the Dutch, and stranger still, the press are not very much attracted by the proceedings. At first there was apparently no newspaper reporters to be seen, and only during the last day or two does the foreign press seem to have become aware that a great decision was pending.

The influx of visitors in connection

with the case has given a start once more to social courtesies, and the teas, receptions, dinners and calls these occasions have made The Hague, which at this season of the year is usually quiet, unusually lively.

The early summer of this year has opened well for this charming residence, and there is every promise that the arbitration cases, for there is a second to follow immediately after the closing of the North Atlantic coast fisheries, the Orinoco Steamship Company claim against Venezuela, together with the bills of exchange conference, which opens on June 21 in the Ridder's Zaal, the Leyden masquerade of that same week and the influx of seaside visitors to the pretty watering place of Scheveningen, immediately adjacent to the city, should make the year 1910 an especially lively one for this part of the world.

He that lives in the shade does not see his own shadow; he that walks in sunshine does; and yet he is in fuller, clearer light. Living in God we live in sunshine; and we see our own shadow because of His holy light.—T. T. Lynch.

The Sandpiper

Across the narrow beach we flit,
One little sandpiper and I,
And fast I gather, bit by bit,
The scattered driftwood bleached and dry.
The wild waves reach their hands for it,
The wild wind raves, the tide runs high
As up and down the beach we flit—
One little sandpiper and I.

Above our heads the sullen clouds
Scud black and swift across the sky;
Like silent ghosts in misty shrouds
Stand out the white lighthouses high.
Almost as far as eye can reach
I see the close-reefed vessels fly,
As fast we flit across the beach—
One little sandpiper and I.

I watch him as he skims along,
Uttering his sweet and mournful cry.
He starts not at my fitful song,
Or flash of fluttering drapery.
He has no thought of any wrong;
He scans me with a fearless eye.
Stanch friends are we, well tried and strong,
The little sandpiper and I.

Comrade, where wilt thou be to-night
When the loosed storm breaks furiously?
My driftwood fire will burn so bright!
To what warm shelter canst thou fly?
I do not fear for thee, though wroth
The tempest rushes through the sky:
For are we not God's children both,
Thou, little sandpiper, and I?

—Celia Thaxter

Instruct Them First.

In a recent issue of a Boston paper, Kenyon L. Butterfield, president of the Massachusetts Agricultural College, asserted that:

"Despite the elaborate plans of the Homestead Commission, recently appointed by Gov. Draper, to relieve the congestion in the cities by giving the s population homesteads in the country, the project can never succeed, and the ignorant men, women and children will be worse than helpless on the farms."

I think that Mr. Butterfield is right.

There is no man in the world who is so truly a "Jack of all trades" as the farmer. The tilling of the soil, the growing of crops and the harvesting are only a small part of this "Jack's" trades, for he must know how to care for and breed stock; he must have a clear perception of the uses (and abuses) of manures and fertilizers; it is necessary for him to understand poultry culture, for that is a very important part of the knowledge necessary to the farmer of small means.

He must be an orchardist, capable of caring for the orchard, large or small, and the small fruits on the place. He must understand the cutting of cord wood for fuel and for sale. It may be necessary to dig a well, drain a meadow, or put in a culvert; all these things the farmer has to do. He must also be an amateur carpenter, mason, blacksmith and butcher, as well as veterinarian; and this is not all, for if he is to make a success of selling his crops when they are grown, he must be a good peddler, a good book-keeper if he would know where he stands at all times; and if he is going to succeed he must be, in addition to all the rest, a good business man.

When a man with all this knowledge, who is also sober and industrious, is given a homestead, he is bound to succeed; but the poor people of the cities have my sympathies if they are to be dumped on farms where they will have to work early and late at tasks that cannot be other than hard to them. Their ignorance of that kind of work will make it doubly hard, and even if they understood fully how to do it, it would be hard to the weak frames and soft muscles of city people.

If these people could be placed on a large farm and given instructions for a year, before being cast adrift on a farm to manage for themselves, I think that there would be far less danger of failure, because their knowledge would be greater, their health better, and their muscles harder; but, if this cannot be done, then I fully agree with Mr. Butterfield when he says that: "Sending city people, most of them poor, ignorant, weak and inexperienced, into the country, is little short of criminal."

ANNIE H. QUILL.

Rev. C. W. H. 90-27-1909

JULIA WARD HOWE HONORS FULTON.

NY Tribune Sept 27 1909.
Venerable Author of the "Battle Hymn"
Sings of Inventor of Steam Navigation.

A river flashing like a gem,
Crowned with a mountain diadem,
Invites an unaccustomed guest
To launch his shallop on her crest—
A pilgrim whose exploring mind
Must leave his tardy pace behind:
"My bark creeps slow, the world is vast,
How shall its space be overpassed?"

Responsive to his cry appears
A visionary, young in years,
Commissioned with prophetic brain
The mystic problem to explain:
"Where fire and water closest blend,
There find a servant and a friend."

Yet many a moon must wax and wane,
With sleepless nights and days of pain,
Pleading a monarch's court before,
Shrewd processes and study sore,
Ere on the silver tide shall float,
Swifter than thought, young Fulton's boat.

And not alone for Hudson's stream
Avalis the magic power of steam;
Blessings of unimagined worth
Its speed shall carry round the earth;
Knowledge shall on its pinions fly,
Nor land nor race in darkness lie;
Commerce her hoards shall freely bring
To many an urgent summoning,
And Want and Wealth, in Sundered lands,
Shall closely clasp redeeming hands,
While master minds new gospels span,
The holy brotherhood of man.

Rest, Fulton, in thine honored grave,
Remembered with the wise and brave;
Thy message visits every sea,
Herald of benefits to be,
So nearly may our world relate
The mighty movements of her fate,
So Doom and Dangers wide apart
Appeal to every human heart.

And, as one sun doth compass all
That shall arise or may befall,
One fiat on creation's night
Bestowed the blessed boon of light,
So shall all life one promise fill
For Freedom, Justice and Good-will.
—From Collier's. Reprinted by permission.

Infinite toil would not enable you to sweep away a mist, but by ascending a little you may afterwards look over it altogether. So it is with our moral improvements. We wrestle fiercely with a vicious habit which would have no hold upon us if we ascended into a higher moral atmosphere. It is by adding to our good purposes and nourishing the affections which are rightly placed, that we shall be able to combat the bad ones.—A. Helpe.