

Century Chest transcription 37

117 N Walnut St. Colorado Springs, Colorado
Aug. 3rd 1901

My Children,

I greet you, across the chasm of a hundred years I stretch out my hand to clasp yours, but in the uncertain mists that rise up before me I am not certain that you are there, I have been called pessimistic but I think that I display extreme optimism, when, having only one child. I dare write a letter to my posterity, coming from this for off time you are hardly likely to feel very well acquainted with me, so perhaps I should introduce myself. I am Dora Fletcher Noxon, I was born at Fair-water Fond-du-lac Co Wisconsin on the 20th day of April 1849. When I was three years my parents removed to the "Indian land" as it was then called, which included the central and north part of the state, we settled at what was later called Waupaca in Waupaca Co, the name being Indian and meaning "tomorrow." Here I spent my early life and received my schooling. Here also when I was eighteen years of age I united with the regular Baptist Church. I am the eldest daughter on my Father's side of Orrin Remington Fletcher, who was the seventh child of Thomas Fletcher of Culpepper Court House Virginia, and Mary Remington of New York, and on my mother's side of Harriet Horton Fletcher, who was the fourth child and first-daughter of Cyrus Horton of Vermont and Dorothy Ball of Ypsilanti Michigan.

I came to Colorado in 1879 reaching Denver on the 26th day of April.

In this glorious centennial state, the state of snow clad peaks, bright-sunshine and pure air, where the sick come for health, and the well for wealth, I met Franklin Foster Noxon, and a year later we were married. We have but one child, a son born on the 23rd day of October 1883 in Denver Colorado - and brought up all over the state - most thoroughly exemplifying the cognomen given to those born in this state - "Rovers", because we could find no better name, we named him after his Father but to avoid an "old Frank" and "young Frank" in the family we write his name F. Foster Noxon, and call him Foster. He has dark brown eyes and hair, he is a tall lad - six feet one inch and a fraction over in his stocking feet, and still growing, and weighs a hundred and forty pounds. The picture of him endorsed in this letter was taken about five years ago but is the only one available as he is away on his summer vacation we can not reach him to have a later one taken. We expect he will attend school this coming year at Proff. Waltons Academy for boys taking up special studies preparatory to entering the Golden School of Mines where he will take a four years course in electrical engineering. His father is six feet tall - in stocking feet - weighs two hundred and eight pounds, has dark brown hair, almost black and dark grey eyes, I am five feet three inches in height, and because I was the smallest of my family was always dubbed by any school mates "little Fletcher." I weigh about a hundred pounds and have dark brown hair and eyes.

In 1885 I suffered a severe illness - peritonitis and though I had good attention from the best physicians, I was left a physical wreck, a year later when every thing else had failed

to restore me to even a comfortable invalidism, I was entirely healed by Christian Science treatment, so entirely that from being unable to walk even about the house, I was in two weeks able to walk from ten to fifteen blocks without weariness. Naturally I desired to know the "modus operandi" by which such wonderful results were obtained, so I took class instruction of Miss Minnie Hal, who was a normal class graduate of the Mass. Metaphysical College at Boston. This class consisted of twelve lessons of two hours each, daily - Sunday excepted; our text book being "Science and Health" by Mary Baker G. Eddy, who was at that time at the head of the Mass. Metaphysical College at Boston. She has since closed the college and removed to Concord N.H. where she has a beautiful home known as "pleasant view."

In the lessons we used only that chapter of the book "Science and Health" entitled "recapitulation."

At the close of the class, though I had sufficient proof in various ways of the track of the science I was still far from satisfied with any knowledge of it, and being advised by my teacher, who assured me - "you will find it all in "Science and Health" - I began a diligent study of that misunderstood and much maligned book, my studies were accompanied by demonstrations in healing of both body and mind as those needing such healing sought me for the help I was able to give. It was my privilege to give the first public talk upon Christian Science ever given in Denver Colorado. At the earnest request of many friends I consented to reply to the Rev. Robert Cameron, pastor of the first Baptist church of that city, who had in a Sunday evening service made a violent attack upon Christian Science, not understanding the subject his talk was filled with gross misstatements, I felt it only right that a amore correct statement of our word and work should be given to the public. I spoke in the old Unitarian church a frame building which stood upon the corner of California and Seventeenth streets. The house was filled to its utmost limit, and hundreds went away unable to get in. I tell you this that you may know the interest taken in the subject at that time. My talk was published the next morning in the "Rocky Mountain News" with many mistakes, due to haste and misunderstanding on the part of reporters. I am not able to give the exact date of this meeting but think it in the late summer or early Autumn of 1889 probably you may still find it in the old files of the "news." If you care to look, it was later published - with the mistakes corrected - in the "Denver Eye." Also many other articles upon this and other subjects in these and other papers.

I was assisted in that first eventful meeting by Rev. Wm. Gibbons, a congregational minister - who was at that time in charge of a church in Leadville - who came down to Denver for the purpose of hearing, and helping me if I needed it. He conducted the opening exercises, and pronounced the benediction. He was himself a student of the science having been healed by it and later devoted his life to its practice and teaching.

I would not have you think that I was the only exponent of this new old truth, the course had grown very rapidly and there were many students and teachers, but I did what I could, and on Friday afternoon, opened my parlors to all who cared to come to enquire concerning its teachings, and on Sunday afternoons I also held a Bible class - for this was

before the day the inauguration of the "Church of Christ, Scientist" - at which class we studied the word of God in the light of "Science and Health, with key to the Scriptures."

When, in 1893, the justice loving people of this state decided to make another attempt to secure equal suffrage, though not a member of the equal suffrage association, I consented to assist and from early Autumn until election I gave most of my time to parlor meetings, and somewhat more pretentious efforts in country churches and school houses, trying with whatever of ability I had to convince the unbelieving - not of the great good we might do, but of the justice of our demands. We won, thanks to the nobility of our men of the mountain state, who honored themselves in honoring their mothers sisters and wives.

In politics I am a "populist," because that party is practical and progressive. I hardly need to add that I have a strong leaning toward socialism in its most radical form, but the world is not ready for that yet. I hope it may be in your day, I enjoyed the distinction of being one of the first five women ever sent as regularly accredited delegates to a national political convention, all five being from this state and were sent to the "peoples party" convention which met in St. Louis MO, in July of 1896.

Since coming to Colorado Springs to reside circumstances have been good that I have not been so actively engaged in public work, but my heart is still in whatever makes for the uplifting of mankind, and I hope I may yet be able to make a more lasting impression for good than any of my past effort has done, but who can tell what may be? Perhaps you may be better able to judge of that matter than I am.

I had not intended to say so much of a personal character in this letter but to tell you more of the ways and times, customs and conditions of our period but I have no desire to be altogether "gt" and I have already taken up so much space with personal matter I have no room for other matters excepting a club paper which I intend to enclose. I think that many of the books papers and magazines of our day will be preserved till yours, and they will tell you better than I can of all general and public conditions.

I wish I might know whose eyes will just peruse these pages and what they will think, whether they will be of our own family or strangers, but whoever it may be, I am mindful that God has made of one blood all the nations of the Earth, hence I am certain we are "kin."

My children, I bid you good bye, and may all that I have wished, hoped and longed for, be yours to have, hold and enjoy.

With an unspeakable longing to behold and know you, I am

Most affectionately yours

Dora Fletcher Noxon.

Letter 2

To my own posterity and the Noxon Family one hundred years hence, and on beyond

I, Franklin Foster Noxon, the 4th son of Dorland Noxon, and Emma, Jane, Townsend Noxon, who was the daughter of Jonathan Townsend and Elizabeth Foster Townsend. I who was born on the 26th day of April A.D. 1851 at Allisonville Prince Edward, County, Canada West, - now the Province of Ontario, Canada. My father Dorland Noxon was the 4th son of James Noxon, and Elizabeth Dorland Noxon, my grand Father James Noxon was born in Dutchess County, New York, he moved to Canada among the United Loyalists, to King George the III - he built the first Quaker Church in Canada, on the shores of Adolphustown, on Bay Quinta.

My Mother Emma Jane Townsend, was born in Massachussetts, she was a Presbyterian as well as their family. Grand Father Townsend moved to Oswago, New York State.

I belong to the Canada branch of the Noxon family. I was born on a farm, my father had a farm of some magnitude and the results were that I worked very hard in my younger days. I left farming, it not being congenial to me at the age of 23 years. I spent one year at Albert College, at Belleville, Ontario, Canada, and from there I went into the law office of Mr. J.H. Simpson, was with Mr. Simpson over two years, when I was admitted as a student at law and a member of the law society of Ontario, Canada. I passed my examinations at Osgood Hall, Toronto, Ontario in August 1877. After passing my law examinations, I went into the law office of Messrs. Bell & Bell at Belleville, Ontario, the senior partner of the firm Mr. John Bell was the solicitor for the Grand Trunk Rail Road in Canada.

I came to Colorado in March in 1880. I arrived in Denver, Colorado, on the 17th of March and on the 18th I Started for Alma, Park County Colorado and arrived at Fairplay the night of the 18th. I went to work on the "Moose" Mine, near Alma on Mount Bross. I had just come out of the law office. I went to work runing [sic] a wheelbarrow down in the mine at a depth of 800 feet. I soon learned mining and received promotions fast as I was quick to learn. I have been ingaged [sic] in mining every since I have been in Colorado, I have been reasonably successfully at mining, and have no regrets at the change of my vocation.

I took out my Naturalization papers, and I am now a full fledged American citizen of the United States of America.

I am now the owner of the Tarryall Reservoir site, situated in Township Eleven (11) south Range 72. West in Park County Colorado, I have been tied up in a law grit for over 3 years in the land office at Washington D.C. over the little to it, I got the decision in my favor on the 8th of March 1901 from the Hon. The Secretary of the Interior.

I am now making arrangements to construct a dam on the site of the reservoir, my chief engineer Mr. Edmond P. Martin, estimates the cost of construction at \$800,000.00. The

proposition is this: to build the dam and impound the waters of the Tarryall creek and carry in a conduit along the Eastern slope of the Tarryall Range along the contour of the mountain down to and across Wigwam Creek. When I can get a fall or head of 1730 feet, for the purpose of generating electricity for power and lighting purposes, the 29 miles of 72 inches wooden pipe line is estimated at a cost of \$4.00 per foot, there will be 2 generating plants installed, at a cost of \$850,000.00. The first plant will be located about 14 miles from the dam, on the South Platt River near the junction of Front Creek & the Platt River above mentioned. The second plant will be situated on the South Platt River about half a mile above Deansbury, on the line of the South Park Rail Road. When I get a fall or head of 540 feet, which will generate 10,000 horse power the two plants will generate 40,000 horse power when completed, this power can be transmitted to Leadville, Cripple Creek, Georgetown, Idaho Springs, Black Hawk and Central City, also to Denver. I expect to realize at least \$35.00 per horse power per annum for the electricity, which will bring in a revenue of at least \$1,400,000 per year.

The water after it leaves the waterwheels can be sold at a good profit. I am now negotiating on entertaining a proprietor to supply the city of Denver with 36,000,000 gallons of water per day at a cost of 3 1/2 cents per 1000 gallons to the city : of I make this contract with the city of Denver, it will be this!! They to take 36,000,000 per day or more for 12 years and at the end or expiration of 12 years the city of Denver has the privilege of buying the water in perpetuity for the sum of \$3,500,000. The Reservoir when completed will impound over five billion cubic feet of water which will give me 164 cubic feet per second to draw on for Power purposes, the Reservoir will cover about 1500 acres, with an average depth of 105 feet; it is estimated it will take 12 months to construct or build the dam, and install the two electrical power plants. This is my favorite enterprise and as long as the waters of this Tarryall flows, I hope the name of Noxon will be associated with it.

Now as to the beautiful city of Colorado Springs, I can't but say it is the ideal spot for a city, the natural surroundings makes it attractive in every respect and will no doubt make it in a 100 years hence one of the attractions of the west, but with all its beauties I feel that I must bring in a minority report against it. I am certain that every other than mine in this century box will tell of its good qualities so I will overturn to say that it would have pleased me better if the place had borne another name. I see no good reason for calling it Colorado Springs, when the springs are 6 miles away at Manitou, which is a separate town by itself. Although the two with Colorado City between are rapidly growing into one, it would have been a graceful expression of gratitude to have called this place Palmer in honor of general W.H. Palmer, whose untiring effort did much for its up building in the early days. Colorado Springs has always been a little boastful of its superiority over most other places. I believe it lays claim to 32 millionaires -- whether this is the ground of its superiority I cannot say but I know that every where out side of itself it is known as the "Colorado State refrigerator." I hope that in a 100 years it will have learned enough of meekness and good fellowship that, that title no longer applies to it. The city unfortunately has had a very bad set of men to manage its affairs. Up to the present time it has had four city treasurers and three out of the four have been short in their accounts. The one who gave an honest administration of his office was Mr.

Windfield H. Hoagband (a Democrat - in Politics). Nearly all the Mayors have been more or less mixed up in some irregularity. Schemes after scheme has been concocted whereby the tax payer has been robbed. An expert book keeper is now working on the books of the city treasurer end - laboring [?] to locate a shortage of \$30,000.00 of the Public funds. So much for gang rule, and the so called Republican party who predominant in the city elections. Even our ministers of the various churches upholding by their vote this concept method of administering public affairs. Nor is it any better on the Temperance question. Truly there is no temperance, there is more intoxicating liquor sold and drank in this so called "temperance town" than in any other city of its size.

In the state, liquor is prohibited to be sold at start [?] but one can buy a quart and later at home or to his room and drink to his own liking, hence quarts are consumed instead of single drinks. It is not an uncommon thing to see men drinking in the alleys and the Halls of the large public buildings of this our beautiful city. This is a dark view of Colorado Springs, but never the less it is a fact. I do not know that it avails anything to tell you these things only we hear so much in every age of the good old times that perhaps a clear understanding of the conditions of the past would make us appreciate our own times better.

My experience with men both in public and private life is that they are greedy and some will not hesitate to "do up" their fellow man for less than a mess of porridge - the greed for gain is the mildew blight on this age of the world. It can be traced from the head of the waters down to the commemorated "banker" upon the streets. "Man's inhumanity to Man" is appalling, and the teachings of Jesus are forgotten in the whirl of commercialism, "do unto others as you would that others do unto you," is no longer emblazoned upon the sign boards along life's trail. I have endeavored in my life to respect my fellow man with a degree of honesty and truth. I pride myself on a few things, namely: I never was drunk, I never gamble, nor do I frequent the company of lewd people.

In Politics I am a Jeffersonian Democrat, my sympathies are with the working man, and I will always fight that condition which creates a "millionaire at on end of the line and numerous tramps at the other."

I do not know that I have much more to say to you, my wife Dora Fletcher Noxon has told you the little personal matters concerning me as well as herself and our son F. Foster Noxon. With the machinery which this generation hands down to you in the various branches of industry and the improvements, you will make upon it to lighten the burdens of man with the Principles and traditions of our country adhered to instead of trampled under foot and the beautiful teachings of Jesus of Nazareth made practiced you aught to be a happy people.

I am Very Truly yours

Franklin Foster Noxon

117 North Walnut St
Colorado Springs
Colorado
August 3rd 1901

Metaphysics – True and False

A paper proposed and given by Dora Fletcher Noxon for the Woman's Educational Club of Denver, Colorado, -- of which she was president -- and by request repeated several times before other clubs and parlor meetings.

Thinking is a function of the brain, acted upon and in concert with the five personal senses.

Thinking is shared by man with the animals, to what extent we are as yet unable to say, not having mastered their language sufficiently to understand or express it, in which particular we have nothing to boast of -- for many of the animal family have acquired, in one way or another, sufficient knowledge of our language to enable them to obey our commands, know when they are praised or censured and possibly much more than this although they are unable to inform us of it in language, on account of a wont of adaptation of their vocal organs to our speech or our auricular organs to theirs.

There is no good reason why we should say dumb animals, it may be deaf human, they certainly make themselves understood to each other, and there are many instances on record which give evidence of the thinking power of animals, even of sound reasoning and logical conclusion reached by them.

It is a common fallacy to believe that we must think that we may thereby understand, as a matter of fact, thinking is not a necessity to understanding, nor is it an evidence of intelligence. It is simply a natural function of the brain going on at all times whether we are asleep or awake, sometimes connectedly reasonable logical, at other times disconnected, illogical, morbid. I do not here refer to "unconscious operation" but to that voluntary action of the brain brought about by the human will, whereby the person thinks upon good or evil things according as they desire, we may be conscious of either condition and able to place upon it its true value. We may even be conscious of unconsciousness, as when we realize our ignorance upon any subject. Or we may to a degree reverse the matter being conscious of the thought; but ignorant of its value. Thus, calling the illogical logical, the unreasonable, reasonable, evil, good. We sometimes think much which bears no fruit in understanding, while on the other hand it often occurs that we thoroughly understand that about which we have thought very little. The unbalanced brain, which we call insane, is not the dull or inactive one, neither is it the unconscious one, it thinks as much if not more than the better balanced and always thinks to a purpose real and valid to itself.

Can we say much more for our own brain work? Yet you would not attempt to tell me that the ravings of a maniac were evidence of intelligence, I imagine there are many surprises in store for humanity somewhere in the future when the wonderfully delicate instrument the mental phonograph shall be invented which shall record and store away for reference and study the vibration of thought. Then we shall learn to "Curse not the king, no not in thy thought, for a bird of the sin shall carry thy voice, and that which hath wings shall tell the matter." In that day we shall be better people than we are now because

we would be ashamed to know ourselves – much less have any other know us – if we were not.

A man's thinking may be disordered because of some abnormal condition of the brain stomach liver or kidney, or any other portion of the body because thinking may be just as much a material or mortal function as the brain through which it is evolved is material or mortal, but intelligence is never disordered, & cannot be for it is the "image and likeness of God" Infinite mind. Thinking brings forth evil as often as good, intelligence bears only good fruit. Thinking leaves its mark upon the face and form more often in deformity than in beauty.

Intelligence sweeps the cobwebs from the windows of the mind that soul may shine through, makes the characters god like. We are told by one eminent writer upon metaphysics Mary Baker Eddy in "Science and Health" that "all propositions which start with the body start wrongly." and this is just the trouble with a large portion of the so called metaphysical studies of today, and right here I want to call attention to a serious look of logic connected with most of these studies. In the every day practical affairs of life we are accustomed to believe in that which investigation has shown us, has good ground upon which to bare belief, but when it comes to the study of metaphysics many do exactly the opposite, having begun the study in most of its many branches they find the subject surrounded on all sides by a vague misty uncertainty. This uncertainty they miscall profundity and accredit their wont of understandings to their own wont of mental capacity, and continue to follow the winding ways of this subtle subject more because they do not understand it but hope to sometime, then because they have yet attained any insight into its beautiful simple truth.

The true reason of this wont of understanding is that like the "prisoner of Chillon" they are studying the shadow and not the substance, they study phenomena and accept phenomena as proof, as well might you try to prove the principle of mathematics by the size and shape of the figures used to express it, instead of using the figures in their proper way, giving them their rightful place relation and value to express the principle back of them, no one would make this mistake in the science of mathematics, yet many are making it in the study of the science of animal, a science as exact as that of mathematics, all metaphysical teaching which deals with any evidence discernable by any or all of the five personal senses are following the many ways of this phantom dance of false metaphysics, they are reasoning from effect to effect instead of from cause to effect and it should not be difficult to see that no matter how far or how fast they go they will sooner or later find themselves just where they started for they are not following the straight line of logic but the curved line of fancy of which Henry D. Thoreau wrote so aptly –

"If with fancy unfurled
 You leave your abode
You may go round the world
 By the old Marlborough road"

And he might have added get no farther from the starting point than that short road extended.

That which is without the pale of the senses is absolutely unthinkable and can not be thought out or thought of, for it does not come by thinking, but by that certain understanding which is a faculty of mind not a function of brain. This thinking function is a very peculiar one, we think we hear, think we see, think we smell, think we taste, think we feel, we even sometimes think we know. Yet we may be mistaken in all of these thinkings. How different from this is intelligence, before whose light all mere thinking pales as the light of a fire fly in the broad glow of the noon day sun.

It is probable that every one of my hearers today are believers in the Bible to a greater or less extent, and so would accept without question that oft quoted but little understood statement of Paul's that "Spiritual things must be spiritually discerned," but it may be there is one who would not so accept it, and for the benefit of that one I will try to bring other proof of that great truth, but first I would like to call the attention of those who do accept the statement, to the fact that every affirmation carries with it, its own negative condition. If you accept one side of truth, you must accept every side, and it is said to be many sided yet a great whole. If it be true that spiritual things must be spiritually discerned, it follows that material things can not be discerned by spirit. If then, the infinite all wisdom has fixed this great gulph which neither may cross, to what purpose is all this seeking in occult ways for evidence of the truth which, if it be truth, is now and must forever remain hidden to our untruthful personal senses, "Every thing in its own order" may be scripture language, but it is nature's law, by it every thing is governed from the blade of grass to the giant-red-wood, from the atom to the great central sun, from the single cell of animal life to the most complex human organization, possibly farther, to organizations infinitely more complex than any thing we know of as yet, if anything ever violates this law of "everything after its own kind." It is straightaway cast out from any place in nature and becomes that most abhorrent thing – unnatural. How then do you expand the realm of mind or spirit to yield up to you who call yourselves material its secrets, in such form that you may comprehend then by any material or personal faculty which you may possess. If light could comprehend darkness, we would have something less of light, if understanding could comprehend ignorance, it would be less intelligent. If good could comprehend evil, there would be no good – no God. False metaphysics is a subtle form of self deception or perhaps more properly speaking – self mesmerism – wherein the unreal asserts so loudly its reality, that our ears are dulled to the "still small voice" of truth, and we give the assent of our senses to that which mind – if – if it were aroused from its lethargy – would forever repudiate, now I am aware that I have implied something unscientific in that last statement, for in truth mind is never lethargic, but seems to be, to the personal senses, who call themselves "I" asleep and dreaming, they dream that they sleep and dream. Is it not high time to awake out of such a sleep?

No one doubts the greatness of the rocks of Gibraltar but of Columbus in searching for a new world had been content to sail only round about-them, listening to and repeating again stories of their greatness, he would never have found the – to him and his followers

– unknown world. It would have been no loss to those who already inhabited this side but who can calculate what it would have meant to those upon the other, personally, Columbus might have had a much more comfortable time in his life than he did have, but his soul would never have expanded with the greatness of a hope realized nor his name been crowned with the glory of triumph. False metaphysics would forever sail around in the sea of personal sense, at the foot of its Gibraltar human knowledge. Content that it is sailing no matter where, or whether it ever reaches port. True metaphysics, like Columbus of old, turns its back upon all the old landmarks, it accepts no traditions, hearsay, or baleful predictions, but with the back toward every former knowledge, every emotional mental or personal testimony, it steers straight and clear out into the great unknown deep. There is no map, chart or compass for the solitary voyager who went this way before, has not returned, and the world has misunderstood his directions, but we have one help, “the light that lighteth every man that cometh into the world” and while its great glowing sun of intelligence shines full in our faces we know that our sails are set in the right direction, and we cannot go far astray, even though we can reflect but a ray of its light.

Every real has its counterfeit, there is a science of mind, but it is not found in the realm of hypnotism. Science never deals with phenomena but noumena. It studies the cause not the effect.

Hypnotism, mesmerism and psychology are all one family, and all other studies in phenomena are more or less closely related to them, hypnotism speaks for all and puts forth its claim that through the power of suggestion from one human mind to another, a criminal may be transformed into a saint or a saint into a criminal. I ask you, can you trust this power which may be either good or bad? Has the scripture language and the natural law “no fountain can send forth both sweet and bitter water” been changed to suit this new claimant for power?

The science of physics does not teach us that two things of like quantity but opposite quality can occupy the same space at the same time, and science is forever true, whether it be physical so called or metaphysical, but in all of its combinations, kinds and degrees, we have the same unalterable law, one something and its negative, even in the matter of sickness. While each particular form of that error may have its name, the one general name which embraces the whole is disease, not something but a wont of some thing a wont of ease, ease being the thing with a definite quality, whose wont is but a negation. Light and darkness are not partners and coequal, light is a definite quality while darkness is but the absence of light.

In the natural realm we do not say that understanding and ignorance share honors equally between them. While it is true that ignorance like darkness is much more palpable to the senses than is understanding, yet we all know that ignorance is only the want of that understanding whereby the ignorance is annihilated, now you can not annihilate any thing, but darkness, ignorance evil being, no thing nothing. Annihilation is their only doom, and that doom will be realized just as far and fast as we put the something of light, intelligence, the allness of Good in the place of this wont which is so apparent to us all.

There can be but one primal self existent something, which must hold in itself all else, and this primal self existent something, whatever you may call it must be the creator, the originator, the father and mother of all else. The study of physics is the study of matter as matter is commonly understood and materialism has decided that matter is indestructible hence necessarily self existent, that the earth and all solid bodies are pure matter, that all gases, the atmosphere and earth are but higher attenuations of this same matter, that the body of man is material, and the soul – if he has one – is another high attenuation for the soul too is indestructible and immortal, this matter being the fundamental self existent and indestructible must of necessity be the creator since like produces like.

The god they worship must be simply the highest attenuation of matter, this reasoning is within the pale of the senses, and can rise no higher than the senses for “no stream can rise higher than its source,” and finds its entire day and generation declared in the two brief scripture statements – “Dust thou art, and into dust thou shalt return.”

This reasoning robs man, who is declared to be the image and likeness of God robs him of any individuality reduces him to a piece of clay. It robs him of God and reduces him to the condition of all error – chaos. False metaphysics is false in that it claims to be the science of mind, whereas it is only a study of the higher attenuation of matter as understood by materialists.

True metaphysics has no quarrel with any opposite, wisdom lies not in that direction. The sun does not quarrel with the shadow of the mushroom, the sun has only to shine till presently the mushroom withers away, the shadow is gone.

True metaphysics has no part or parcel in any study of phenomena. It is based upon the solid ground that like produces like. That mind, Omniscient God made all that was made, and this statement like all other affirmations comes with it its own negative that no one else made anything. The scripture language being, “Without him was not anything made that was made.” As this creator is mind spirit – and like produces like – we accept the creation in its grosser form as we perceive it, to be a mental creation, in its real character a spiritual creation, “whose builder and maker is God.”

When man is declared to be the image and likeness of God, we do not look at man to learn what God must be like, for while an image and likeness may represent it can never convey the full idea. Instead we inquire what is God? in order that we may understand his creation of which man is the crown piece.

God is principle, infinite good, all embracing mind, then not body face or form is included in the likeness, the kinship his in quality, “Let us make man in our image and likeness, and let them have dominion.” To nothing else was dominion given save to man, and what is it that insures to man the subjugation of all beneath him! Understanding, intelligence, wisdom, varying degrees of one quality, mind. They reflect and manifest the God over all by the subduing of all beneath them.

This is the mandate “Let there be light.” And its fulfillment “There was Light.” Not the light perceived by its sense of light but the light of intelligence where by when truth dawns upon your soul you exclaim, I see! And this light is in as full force today – perhaps fuller – than at any period since the law was first proclaimed which is to reduce to their “native nothingness” sin, sickness, and death and “whatsoever loveth and maketh a lie” by filling their seeming place with life truth and love.

This is the panacea for all ills of body and mind.

This is the mission of the man Jesus, the work of the Divine impulse – Christ.

The object is the completion of God’s creation which Paul declares is yet in an unfinished state.

Its beginning is the millennium.

Its ending is heaven. Eternal harmony unending progression.