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“MAN, KNOW THYSELF.”

THE PROBLEM OF LIFE.

A MONTHLY MAGAZINE DEVOTED TO

Spiritual Science and Philosophy, as related to
Universal Human Progress.

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EDITOR.

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THE PROBLEM OF LIFE.

THE INTENTIONS of "THE PROBLEM OF LIFE" are: To present to the public, clear, concise statements of thought, relative to all the great religious and social questions of the day; to prove the relation forever existing between mental harmony and physical health, and by such means to assist practically in diminishing the load of sorrow now pressing upon the race; to report and comment upon matters of interest to the general welfare of the race, the world over; to "render unto all their due," and thus oppose no person or party as such; but seek to point out a better way to those who are now sojourning in the darkness of mistake. To review books and pamphlets calculated to enlighten seekers after truth in the various fields of human effort, without respect to person or precedent, holding that a work must be judged by its intrinsic merit, wholly irrespective of the celebrity of the author. Finally, to treat every subject from the standpoint of the higher nature of man, therefore to point the way for an amicable settlement of present differences on the basis of the one Life of which we are all partakers.

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SPIRITUAL SCIENCE LESSON.

LESSON V.

THE IDEAL AND THE ACTUAL. WHAT IS REALITY? ARE THEOSOPHY AND SPIRITUAL SCIENCE IN AGREEMENT?

Among the myriad theories which now divide mankind into sects and parties innumerable, it is indeed refreshing to witness the steady increase of prominence which is now being given everywhere to that, which unlike the fleeting dreams of speculative thinkers, lies at the root of all things and is the essential life of all, even Universal Spirit.

Wishing to be as eclectic as possible in our selection of thought gems from the world's true and helpful thinkers, ancient and modern, it will always be our purpose to show the central agreement in all religious schools and schools of philosophy. Spiritual Science is world-wide in its embrace of truth, and a true scientist is one who never seeks to glean exclusively from any special harvest field. The world is our field and we must all fill our places as sowers, reapers, gleaners, or in whatever capacity we can render the most useful service to the brethren. A great and wondrous change is coming over the face of the earth at this time. Europe and America are indeed convulsed; warlike preparations are everywhere suggested, but beyond the din of battle, above the plane of contention and greed, the pure white dove of peace is brooding, olive branch in beak. As in the civil state military preparations are everywhere being talked of, and the thought of war is in the air; in the intellectual arena, struggles of a widely different type are being eagerly and earnestly carried on, but it is not to the belligerent combatant in any sphere of thought or action one must turn for a solution of life's problem, but to the sons and daughters of peace, who, with clearer eyes and keener ears than the militant can ever possess, are fighting with the sword of love instead of hate to achieve a victory for truth and freedom. Dr. Lyman Abbott, the worthy successor of Henry Ward Beecher in Plymouth Pulpit, Brooklyn, has recently brought many very valuable ideas to the front, and among them none more striking and helpful than that of the true nature of man as an ever-living spiritual entity, as much a dweller in the spiritual universe now as he ever will be in future ages when finally disrobed of all material appendages. Many are the curious and misleading theories extant concerning man, and all of these delusions it is the province of truth to dispel. Among the many errors assiduously cultivated by persons ignorant of the true science of life, none can be much more pernicious than that of a sudden change in our mental condition

through the agency of physical death. This blunder is stated and re-stated a thousand times, in different phraseology and from different standpoints, by all representatives of oriental and occidental orthodoxy, or rather what is so designated by upholders of antiquated beliefs opposed to modern revelation. All religious systems and all schools of philosophy have truth within them or they could not live a single hour; but where is the system which can rightly arrogate to itself a monopoly of truth? Truth is absolutely impersonal, and thus can never be clearly perceived so long as personality is upheld and paraded to view. All personal idols are hereby shattered in this iconoclastic age before the very eyes of their worshipers, and only through the destruction of these usurpers of the throne of the Infinite One in the affections of mankind can the race outgrow its sins and sickness, all of which are direct consequences of inharmony. Persons not only differ, they frequently disagree, and through this disagreement sorrow and disease are brought into the world and entailed upon posterity. Turning from person to principle, is forsaking the shell for the kernel; the shadowy garment for the vital frame; the changing symbol for the reality symbolized. A study of correspondence is often of very great help to students and practitioners of spiritual healing, because without any knowledge of the law of correspondences there is apt to be much confusion of thought and an absence of positive and consistent demonstration of truth as a healing power.

We hear the remark frequently made, that mental or christian scientists treat patients in a ridiculous manner; that their formulas are, "You have no body," and such like absurdities. Now this charge cannot be justly preferred against any reasonable man or woman who practices spiritual healing. Such formulas may have been invented and employed by honest people ignorant of the real teaching of a sound metaphysical philosophy, but to take these aberrations as samples of metaphysical teaching as a whole, would be like deliberately picking out a few inaccuracies in a generally valuable piece of work, and declaring that the whole performance was of a piece with these blemishes. We have bodies, and we shall doubtless always have bodies, but we *are* not bodies; and between possessing something and being it there is surely a wide distinction. People have very often rushed from one insane extreme to another, and we venture in all kindness to suggest, that it would be especially well for over zealous and blindly enthusiastic advocates of any philosophy, to pause once in a while and take their bearings carefully, that they may see where they really stand, and if they stand solidly anywhere. Thoughtless statements are often mischievous; flippant utterances must be carefully guarded against; all ambiguous language must be strenuously avoided, and above all, we must never permit ourselves to be led into the awfully common error of saying what we do not exactly mean, because it involves thought to weigh our words, and we take it

falsely for granted that people will understand what we meant to say even though we actually said something very different. Be very precise in your definitions when conversing with enquirers, and above all, speak from conviction and avoid parrot-like repetitions of trite formulas, the meaning of which is often doubtful. Practically speaking, we are all existing in an external world, surrounded with countless varieties of objects which we did not form, but which we can manipulate and modify. A careless, unreflecting metaphysician will tell us there are no material surroundings, and therefore they cannot affect us; the truth or falsity of such a statement must essentially depend upon the exact meaning attached to the word material by the speaker or listener; but is it very likely that a thoughtless enthusiast, however kind hearted and sincere, has argued out an abstruse problem concerning the ultimate constitution of the universe, or that an every day person with whom one may be speaking will understand an idea couched in extreme Berkeleian phraseology? For the assistance of those who wish to study the more intricate aspects of the question, and at the same time desire a plain and comprehensive discourse on the question of the essential nature of all things, we advise a careful perusal of "The Mystery of Matter," a collection of essays by J. Allanson Picton, for many years a liberal Congregational minister, and now a distinguished member of the English Parliament. (The main substance of the work has been issued in the Humboldt Library of Popular Science, Number 81, price 15 cents, 28 Lafayette Place, New York.) Mr. Picton argues that to a profound thinker, dualism is revolting and absurd; therefore we may logically conclude that there is a UNIVERSE in the proper meaning of the word, and the substance of this universe must of necessity be an absolute unity. We allude to the words and works of gifted writers whenever we are particularly struck with the power and pertinence of their declarations, because it is our chief aim to show as clearly and convincingly as possible that the basic principle we are advocating is no narrow, isolated view of life entertained by a few extraordinary theorists and no one else, but that the fundamental basis of our teaching is the conclusion arrived at in some form or other, by some route or other, by all thinkers worthy of the name.

Mrs. Eddy's abstract statements, "All is mind, there is no matter, etc.," are capable of diverse renderings; to some people they suggest only unmitigated folly, while to others they furnish a key to the profoundest mystery of being. Many assumed theosophists seem inimical to metaphysical healing on account of their devoted attachment to the Aryan beliefs, which are so assiduously promulgated by the Theosophical Society in its copious literature. Theosophy is far too wide a word to stand for simple Hinduism, therefore we consistently repudiate what Matthew Arnold has termed "*aberglaube*," while holding fast to the essential tenets of the spiritual constitution of the universe;

involution before evolution, and the undeviating operation of the law of consequence termed *Karma* by Sanskritists, as well as to the central proposition of universal human brotherhood, without an acknowledgment of which, the fairest temple of philosophy must fall in ruins to the ground.

We have now arrived at a point where the greatest imaginable interest in theosophical circles usually centers. India is almost worshipped as the repository of the highest wisdom by its ardent admirers, and fiercely execrated as a land of pitiless oppression and most direful degradation by others. No extreme view is ever really correct, as sensationalists sieze on pictures of female degradation in India presented by such enthusiastic women as the Pundita Ramabal, without pausing for a moment to reflect upon the extremely one-sided view of things invariably presented by ardent and impulsive reformers, actuated by a solitary idea, who, no matter how honest or intentionally truthful they may at all times be, are certainly apt to exaggerate woefully by taking extreme cases as representatives of the generally prevailing order. When Mrs. Harriet Beecher Stowe wrote "*Uncle Tom's Cabin*," she doubtless drew upon facts as much as upon imagination for material, but surely no impartial student or scholar could concede the ground to her, that her pictures of southern life, previous to the civil war, were an accurate portrait of the bulk of people and their institutions. Slavery was a great abuse and needed to be abolished, the sooner this was done the better; but slaves were not all badly treated, nor did the emancipation edict give pleasure or practical freedom to all the negroes, many of whom petitioned to be allowed to remain on the old plantations, serving their old masters, whom in many instances they loved and who valued them in return. Woman in India is at the present day in some senses a slave, but under ordinary circumstances she does not feel herself cruelly oppressed, and for the benefit of those who have been led into fanaticism by the statements of extremists, we would cordially recommend a perusal of Sir Edwin Arnold's "*India Revisited*," an excellent book by a very talented English author, who evidently contrives to unite a constant and consistent affection for both England and India. India being a very ancient land, is without doubt, the repository of treasures of knowledge of priceless value and incalculable antiquity, though, as Professor Monier Williams says, in his very interesting work on Hinduism, in matters of history the Hindus are a historically unreliable people, it being exceedingly difficult to compute with any reasonable degree of certitnde the age, either of their writings or their institutions. From various sources of information quite easy of access to the general reader, students of comparative theology or ethnology may gather sufficient details to encourage them to proceed with well whetted appetites to a perusal of such a stupendous work as "*The Secret Doctrine*," by H. P. Blavatsky, which is, without doubt, the most marvelous and complete explanatory digest of Hindu thought yet attempted by any author.

Feeling that some of our readers are studying the various works on theosophy now in the public libraries of most cities, both in Europe and America, and feeling certain that many will be somewhat mystified by at least a portion of their contents unless they are endowed with special qualifications, which enable them to interpret mysteries, we shall endeavour from time to time in this monthly in a simple, and we trust entirely impartial manner, to afford some little insight into what usually passes current for theosophical doctrine. Abstract theosophy makes no kind of allusion to any angel, messiah, intercessor, mediator, or any "middleman" whatever between man and the Infinite Being, whom, in the words of a truly sublime and gifted poet, "we call God, and know no more." The leading dogma of pure Brahmanism, is the only essential proposition of pure theism, and may be expressed in the following sentence, "There is but one Being." Students of Christian Science will surely be reminded of Mrs. Eddy's *Science and Health* when they read this tersest of terse formulas, so perfectly in accord with her sentiment and style of expression. Mrs. Eddy's friends and followers, did they choose to do so, could trace almost, if not the whole of her system of Christian Science, to the most ancient oriental sources of wisdom, and many are led to do so when they learn further that a continuation of the creed of orthodox Brahmanism may be expressed in such terms as "nothing really exists but the one Universal Spirit; whatever appears to exist separately is illusion." This doctrine is uncompromisingly adhered to by all orthodox Brahmans. What is termed *popular* Hinduism is by no means so abstract, for though it does not depart in so many words from the above declaration, it greatly modifies and sometimes appears to quite lose sight of it by reason of its tenacious avowal of spiritualism in the sense in which this word is now generally understood, viz., a system of belief in many distinct, and in a sense, separated individual intelligences, who not only exist somewhere in the universe, but hold direct communion with man on earth. Brahmanism in its essential abstractness places sovereign value on spirituality, which to the theosophist signifies not merely moral excellence, but a state higher than the simply moral state, one indeed in which the essentially spiritual faculties of the human soul are continually in free exercise. To attain this state, the contemplation of absolute divinity to the point of utter freedom from regard for all worldly interests is enjoined by Hindu masters as essential. The masses of Hindu people have probably never grasped the higher metaphysics of the religion they profess, and finding themselves in no condition to attain deliverance from worldly trials without considerable and arduous effort, they have always laid great stress on sacrifices and all kinds of austere modes of self discipline, all of which have no doubt had some kind of reasonable origin, but many of which are at the present time sources of degrading superstition rather than of elevated morality. As every religious system now brought prominently before the world has doubtless had

two distinctly opposite origins, the one in savage fetichism, the other in the illuminations of veritable sages, whenever an old religion like any of the Asiatic systems is brought prominently into notice, it behooves us to be very careful not to confound the errors born of fetichism with the truth inspired by the highest inspirations which prophets received in days of old. As Easter-tide annually brings up afresh the topic of human immortality, and this exhaustless theme is treated by thousands of preachers and writers all over the world at this season of the year, when all nature is re-awakening after the winter time of more silent and less conspicuous growth, we are instinctively led to feel after a better solution of life immortal than that afforded by any orthodoxy.

As we are continually pressed for our own views with reference to the actual state of man after the mortal body is laid aside, and candor compels us to admit that we do not agree with many theories gathered up in India and labeled theosophy after their introduction into Europe or America, we will now prefer to step aside and let our readers listen to Dr. Lyman Abbott for a little space, who in an article already alluded to published in the *Forum*, expresses some sentiments which are exactly our own. His words are always so clear and powerful, and carry with them such an intense ring of conviction, that the manner of stating the thought as well as the thought itself, cannot but be helpful. Dr. Abbott, in "No Theology and New Theology," says :

"Dualism is abhorrent to philosophy. Philosophy will have none of it, can have none of it. If this dualism be real, philosophy is impossible, unless we are content to have two philosophies wholly independent and sometimes incongruous. This is, indeed, what some modern so-called thinkers would give us. Let the theologian, they say, keep to his theology, and the scientist to his science, and all will be well ; if either invades the realm of the other, war is inevitable. But the realm of each is life, and neither will concede, or indeed if he be a true thinker can concede, that anything less than the whole universe belongs to his thinking. The science of man must be a science of the whole man, or it is no true science ; and the religion of man must be a religion of the whole man, or it is no true religion. The universe cannot be divided into two universes, the one handed over to the scientist and the other to the theologian. This dualism in philosophy is as abhorrent to the intellect, as that polytheism, which is its necessary companion, was abhorrent to true reverence and faith. Science assumes the absolute reign of law ; religion assumes the absolute reign of God. To concede that a part of the universe is independent of law, is destructive of science ; to concede that a part of the universe is independent of God, is destructive of religion. The motto of the universe may be and is, *E pluribus unum*, but the unity that binds the many into one coherent and homogeneous system must be discovered, and neither science nor religion will relax its search until the end is accomplished. Modern

thought is attempting to secure this end by two very different processes ; the one that of the No Theology, the other that of the New Theology.

The No Theology secures the unity of the universe by denying or ignoring all that is implied in the second of the phrases above quoted. It believes in science but not in religion, in nature but not in the supernatural, in an order of nature but not in miracles, in reason but not in faith, in this world but not in the other world, in matter but not in mind, in the human but not in the divine. The No Theology is not indeed always self-consistent, any more than the New Theology is always self-consistent. Sometimes it contents itself with denying a part and trying to retain a part—denies the miracles, but retains faith, denies the other world but retains spirit ; but in all such inconsistent unbelief it is entangled in the same dualism as before. The logical issue of the No Theology is positivism—no supernatural, no miracles, no faith, no future life, no other object of love or reverence, than Man spelt with a capital M. The New Theology secures the unity of the universe by a very different process, and conducts to a very different issue. All believers in the New Theology do not see clearly what the problem is. None of us pretend to have fully solved it. But all attempts at New Theology statements of miracles, inspiration, incarnation, atonement, regeneration, are attempts to re-state the philosophy of religion in such a form as will show religion to be philosophical, and will preserve in our thought the unity of the universe by some better method than that of closing our eyes to a portion of its phenomena, which is the method of the No Theology. The explanation, or rather the illustration, of this truth, requires a little further amplification.

We are coming, then, to regard man no longer as dual. It is true that, in speaking of him, we are compelled to use the language of dualism, and in studying him, to employ the conception of dualism. This is because substantially all our knowledge of his body is derived from observation, and all our knowledge of his spirit from consciousness. Our sources of knowledge are dual, and therefore we are compelled to use the dualistic formulæ in our thought and our language. But more and more those who have imbibed the spirit of the New Theology think of man, not as spirit and body mechanically joined together, but as one entity—a spirit tabernacling in, and working through, a body as its material organism. The New Theology revivalist no longer says to his auditors, “ You have immortal souls.” They *are* immortal souls. The New Theology universalist no longer tells his congregation that when the body with its sins has dropped into the grave, the soul will rise pure to its Father. He knows nothing of a pure white spirit in a body that has been given over to lust and appetite. So we no longer think of immortality as a future acquisition ; it is a present possession. I *am* immortal ; not, I shall be.

We no longer draw any sharp line between this world and the other world. We dismiss, as a part of the dualism of the past, the notion of a “ long

and dreary sleep," a fleshly resurrection, and a great gap between the dying and the rising again. Life is continuous; life is one; and death makes no break in it. The loss of an arm leaves the man unchanged; the other arm is lost, he is still unchanged; he falls, like John Carter, from a tree, and dislocates his neck, and lives for twenty years with no power of motion save in his head, but he is still John Carter. Life goes on uninterrupted. The body drops into the grave and disintegrates altogether. Life still goes on uninterrupted. The dissolution of the whole body is no more than the dissolution of any part of it. The dogma that all hope of repentance necessarily ends at the grave, we banish into the lumber room that holds the other fragments of an abandoned dualism. A man goes out of our sight—such is he on the other side of the veil that hides him from us. The pupil is the same pupil in the next form that he was in this. Whether the prisoner who was marching with us yesterday is in the grade above or in the grade below us, is not for us to judge; but he is the same man, and the same mercy and love are over him trying to reform and to redeem. It is by no accident that New Theology men, while many of them refuse to accept the Andover hypothesis, everywhere, by an unconscious agreement, also refuse to accept the unscriptural dogma of the decisive nature of this life's probation for every man; for that dogma belongs to that dualism which insists on breaking life into two dissevered hemispheres, time and eternity, this world and the other world. We know no such severance. We are now in eternity; this world and the other world are one.

God and nature are not dual. We have abandoned, or are abandoning, the carpenter conception of creation—the notion that God made the world as a builder makes a house. We are substituting for it the far grander conception of a God imminent in nature, and of nature as the thought, not the handiwork, of God. We have cast away our childhood's conception of a robed monarch, enthroned somewhere in a central capital, and ruling the world by means of an angelic bureaucracy—a kind of infinite czar of a Russian universe. We think of him as we think of the soul in the body, omnipresent in all its parts. Our No Theology friends secure a unity of the universe by dispensing with God altogether, and substituting for Him laws and forces that sometimes, out of deference to a traditional reverence, they spell with capital initial letters. We believe, with the old Hebrew psalmist, that all power belongs unto God; that all force is in the last analysis in the will; that all so-called natural forces are the out-workings of the divine purposes; that all so-called natural laws are only habits of the divine activity. They are simply the way in which God is accustomed to act. But this is pantheism, exclaims some frightened reader. If it were, we should not be alarmed. But it is not pantheism. That the All is God, is one philosophic conception; that God is in the all, is another. If to believe that God is the All in All is pantheism, then Paul was a pantheist,

and we are not afraid to be in his company. It is indeed the company of the elect thinkers of all ages and all religions.

We, therefore, of logical necessity, have done forever with the distinction between nature and the supernatural. What men call the supernatural is but the spirit force in nature. Everything natural is supernatural; everything supernatural is natural. We ourselves are not able to set aside the forces of nature, yet we are not bound by them in a helpless captivity. They are instruments in our hands for working out incredible results. There is nothing unphilosophical in the belief that there are other agencies higher than our own, in whose hands they also are instruments. There is something remarkably self-conceited in the calm assumption that such agencies cannot exist. Modern science has for its secret in the last analysis this, that God allows His children to use His powers as though they were their own. Their brain directs His muscles, and He permits it. For He is training them to be His children, and means them one day to be truly one with Him. Of course, therefore, miracles are no violation of the order of nature. Such a violation would be on these principles unthinkable; it would be God violating His own nature. They are not interruptions to these laws, nor exceptions to them, or interventions with them, such as an engineer makes when he reverses his engine, or a watch-maker when he sets and regulates his watch. They are the disclosures of a power higher than our own in the universe, as the spouting geysers are evidences of subterranean forces not well understood. These witnesses were needed in an age that could not, at least did not, understand the greater evidence afforded by every sunrise and every spring. They are not needed now, when the scientific apostle whom traditional theology most dreads declares to us that "amid the mysteries which become the more mysterious the more they are thought about, there will remain the one absolute certainty that we are ever in the presence of an infinite and eternal energy from which all things proceed;" and when the literary apostle whom it most dreads finds in history abundant and convincing evidence of "a power, not ourselves, that makes for righteousness."

Inspiration and revelation we no longer regard as exceptional and episodic phenomena. We do not wonder that men refuse to believe that God left all His children to grow up in ignorance of Himself, except a "chosen race," geographically confined to a province no larger than the State of Vermont. We believe that inspiration and revelation are universal phenomena; that God has not left Himself without a witness among any people; that He has spoken in all lands, unveiled Himself before all peoples, brooded all hearts. We believe that he spoke through Confucius, through Siddartha, through Socrates, through every prophet who has ever attempted to fill the minds and hearts of men with faith and hope and love. We welcome the evi-

dences of a broader mercy that are afforded by such teachers as Max Muller, and such books as Charles L. Brace's "The Unknown God." We doubt whether there has ever been a pagan people that has not had its Melchizedek. We wish to see foreign missions less polemical; to see them treat pagan philosophy less as a delusion of the devil, and more as a darkened vision of God, and an imperfectly-authenticated word of God. We desire to see them approach pagan people more in the spirit in which Paul approached the worshipers of an unknown god in the city of Athens. We accept the Bible as a standard, but not as the infallible, inerrant standard that our fathers thought it. It is not less dear to us because it is more a literature; not less divine because more human; not less the word of God because the words of holy men of old. We see that nations have their characteristics as well as individuals; we see that the genius of the Hebrew nation was for religion, as the genius of Greece was for art, of Rome for law, of England for commerce. We see in the Bible, then, the best words of the holiest prophets, of the most religious people, and these words sifted out by a process of natural selection from the literature of sixteen centuries; and we count this record of the inspired prophets, of an inspired nation, a real standard of ethical and spiritual truth, not the less sacred nor the less valuable because it was given to imperfect man, interpreted by imperfect men, and translated through the imperfect medium of human language, to us who imperfectly understand it. We believe that all the apostles and prophets, no less than Paul, knew in part and prophesied in part; but none the less we accept as our guidance, their teaching. We count the Bible, not a substitute for thinking, but a stimulant to thought. We love it, but we do not idolize it. We believe that God has spoken and is speaking in many literatures; but in none so clearly as in the Bible, in which we rejoice for what it has done, is doing, and we believe will yet do, for the spiritual culture of the race."

What Dr. Abbott has so ably said of the Jewish and Christian scriptures which we are familiarly accustomed to call the Bible, we are also prepared to say of all the bibles of the world, and though some may think this discussion not entirely pertinent to the work of spiritual healing which some people think is the one thing to be taught and practised everywhere and always, we venture to call attention to the reason why so many metaphysical healers do imperfect work: it is because they do not see the necessity of getting rid of all prejudice in their own minds, and removing it from the minds of their patients; or rather to speak more accurately, so instructing those who apply to them for real help that they may by an individual effort cast off the shackles of prejudice and thus begin to realize the blessedness of entering upon the one universal life. False religious ideas have contributed to insanity and sickness as much as anything, and thus the teacher and healer must bravely combat these errors

whenever they show their heads, or are detected lurking secretly in the minds of the sorrowful or sick. Imagine the mental attitude assumed to a large portion of the human race by a strictly orthodox Calvinist, and then answer for yourselves whether such a belief can be entertained along with the conception of universal brotherhood? Ask yourself whether you can employ an intelligent formula in mental treatment, holding all human beings in thought as essentially pure and true, if you encourage the belief that God favors some far above others as a result of His partiality? There is one sentence in Dr. Abbott's article on which we feel we must add a word: "He knows nothing of a pure, white spirit in a body that has been given over to lust and appetite." This may be construed in more ways than one, and we only attempt to give our own construction. In the first place, it may be noted that there is a sense in which the body of flesh is always as distinct from the animating spirit as the body is from the garment, and the hand from the tool which it grasps; that particular simile is easily comprehended by most people, as it involves no intricate inquiry into the essential nature of all things and does not antagonize any of our ordinary work-a-day experiences. A hand holds a tool, and some invisible power of will directs the hand; when the tool drops the hand remains, and when the hand is dropped the will remains. Now in the second place it may be claimed that every spirit is essentially pure and white, and that is true, but the point aimed at is the refutation of the widespread but most erroneous supposition that a loss of the material body will in any way change the actual condition of the thinking principle. Every individual must confront his own thoughts, and the results of these, therefore, nothing is necessarily gained or lost by dropping the fleshly garment. From an ideal standpoint every human entity is pure and white, but from an actual point of view, every one has not revealed his purity or whiteness. Potentially we are all perfect, but not actually. We are all perfectible, thus we should ever strive to hold before ourselves and others the perfect life as the goal of certain attainment, but the means of attainment pertains altogether to our conscious and voluntary exertion, not to the circumstances of "death" any more than to any other external episode in our life. Human ideals must ever be behind, before, and within. The ideal behind us, the historic ideal, is exemplified in a very few divinely glorious lives, which have been fully consecrated to the highest good; these blazing stars in the firmament of history are prophecies of the eventual achievements of our race. The ideal before us is the universal manifestation of that superlative spiritual heroism which of yore has but occasionally illumined the otherwise impenetrably dark sky of the ancient ages. The ideal within is known to every one who realizes conscience and hears the voice of the divine calling in the silent secrecy of the inmost chamber of our nature, "Friend, come up higher." Reality is that which can never perish; the ideal is the truly real.

and below the highest good imaginable, there can be no certainty. In the external world which is ever passing away, are countless indications of anything but perfect goodness, but deep in the heart of humanity lives and reigns a conception of unlimited beneficence. Whence came that conception of a perfect ideal if not from the reality which is alone eternal? The answer to all pessimism is practically this—the highest good man can conceive of is the most certain of all that we perceive. The future will surely witness the universal actualization of every high ideal the race has ever cherished, and as we are true to every noble purpose, and consistently and persistently cherish the highest conceivable as the only goal of effort as well as aspiration, shall we truly succeed as members of the spiritual industrial army, which is immortal.

SANTA BARBARA.

During our recent visit to Santa Barbara, from which Summerland is only five miles distant, we enjoyed greatly the delightful services at Unity Chapel, of which Rev. Philip Thatcher is the esteemed and gifted pastor. Mr. Thatcher is a man of the broadest views and the deepest charity; his sermons are popular as well as scholarly, and the large audiences which listen to his Sunday evening lectures are composed, in a great measure, of thoughtful and intelligent young men. The more we see of the working of the Unitarian Societies in different places, the more fully do we sympathize with the attitude of those religious liberals who find a congenial home in the Unitarian fellowship. In the old days, Unitarianism chiefly meant a denial of the doctrine of the Trinity; to-day it stands for free religion, and welcomes into its fold all who feel that freedom and religion are rightfully inseparable.

Our own especial work in Santa Barbara was accompanied by none but pleasant experiences. Three public lectures in Crane's Hall, State street, drew together large and representative audiences, and our class at Mrs. J. A. Bell's, 1320 Anacapa street, was attended by a large number of the most intelligent women in the place, as well as by several representative business men. We found considerable breadth and liberality of sentiment in the community, and our class room seemed a rallying point for honest inquirers and fearless thinkers from all schools of opinion. During our stay we derived much pleasure and help in our work from the kindly co-operation of Mrs. Julia Anderson Root, who, with a cultured lady from Oakland, occupied a charming villa next to Unity Chapel, close to the famous Arlington Hotel, which was literally overflowing with guests. Easter Sunday, April 6th, was a perfect day. The services in the morning at Unity Chapel were singularly beautiful and impressive. Mr. Thatcher preached a glorious sermon, and the remarks of Mr.

Spaulding, of Boston, at the communion service, were exceedingly touching and sublime. Alluding to the charming climate of Southern California, which is an exhaustless topic, he compared man's immortal life with the gradual melting of one season into another in that fair clime, where there are no abrupt transitions from winter to summer, as there are in the northern and eastern states of America, and in so many other different parts of this globe. The drift of the exhortation was just in line with the noble, stirring words of Lyman Abbott, which we have quoted in our Spiritual Science Lesson for this month. Flowers bloom all the year round in rich profusion in such a genial atmosphere, and thus we do not see any suggestion of one term of existence abruptly ending and another suddenly commencing; we are, on the other hand, forcibly impressed with the incessant onflow of the life-tide of nature, and use the names of the various seasons for convenience and custom's sake, rather than for the purpose of emphasizing sharp distinctive lines between one season and another. Which is the more beautiful of the two however, the ever-changing climate of dear old Massachusetts, and the other Atlantic States, or the equable salubriousness of the southern Pacific sea-board? Nature produces limitless variety in all her forms; her truest children are therefore doubtless they who can appreciate their mother's ever changeful moods, and join in happy chorus in the triumphant hymn of faith pealing forth from all harmonious souls.

All is good and all is beauty
When we tread the path of duty;
All is lovely when we love
Truth, all mortal things above.

SUMMERLAND.

The four days meeting at Summerland, March 29th, 30th, and 31st, and April 1st, proved a remarkable success. On Sunday the large Library Hall could not hold the vast audiences. The Convention was opened by the President, H. L. Williams, who in substance spoke as follows:

Friends and Co-workers for the Elevation of Humanity:—Although unaccustomed to public speaking, as President of this meeting it devolves on me to extend to you a hearty welcome to Summerland.

Although still in its infancy and comparatively little done to beautify the place (providing shelter for the residents having engrossed our time), still from the little that has been accomplished in the short time since these fields were covered with luxuriant crops of barley, some idea can be formed of the fertility of the soil.

Here you may see beautiful flowers in bloom, which but a few weeks ago were mere cuttings. At the residence of Mrs. Brown, in Block 29, may be seen an immense geranium bush, which last May was a small stock picked from an old bouquet. Let me call your attention to an immense beet, weighing 45 pounds, which was raised by Mr. Mort Parsons, in block 41, since July last. These demonstrate the capabilities of our soil, which can be made to produce the finest productions of the vegetable and floral kingdoms, with but little labor.

The beautiful views of grand old ocean, the gems of islands studding the channel, the mountains and lovely valleys, all can see, and I leave the description of them to the eloquent voices of others who are with us on this occasion.

If you desire to see what can be done in home building, step over to my house and see the variety of productions. Although the pressure of business has caused some neglect, and the oranges are nearly all gone, yet there are plenty of lemons, some limes, and an abundance of roses and other flowers, to which you are cordially invited to help yourselves freely.

I am glad to see so many here to-day; especially those from a distance, for I want all to see and judge for themselves as to the place.

It is my wish that from this meeting the truth may go abroad in regard to the location, and that the object of its founding is for the spiritual elevation of not only the residents, but of all throughout the world, wherever its influence may extend.

As all things are governed by immutable law, to become harmonious we must strive to learn and act in accordance with the laws of nature, leaving all individuals in perfect freedom to act in accordance with their highest spiritual natures.

To promote the greatest harmony in our midst, we must refrain from wrangling over moot questions of belief, but placing ourselves upon the broad platform of knowledge that if a man dies he lives again, let us strive so to live as to improve our present lives and thus prepare for the higher life which we are all destined to attain.

We must be practical, and while not antagonizing those who have not gained a knowledge of spiritual truth, let us so live as to become a light unto others. We must work in harmony, and, while in no way conflicting with the laws of our country, let us demonstrate the true principles of democracy by making our colony a grand success under rules established "by the people for the people." Only by the exercise of charity and mutual forbearance can we form favorable conditions, a spiritual atmosphere wherein the higher spheres can unite with us for our own advancement and the elevation of humanity.

In no place I have ever visited or read of, can be found the equal of Summerland in natural advantages, accessible by both railway and steamship.

its climate is balmy and equable, a specific for malarial diseases ; however subject to fever and ague, no person has been known to have more than two attacks after coming here, and many persons with weak lungs have enjoyed prolonged lives in this balmy atmosphere. At no health resort in the world are they favored with so many days in the year where exercise in the open air is enjoyable. Statistics prove this statement. We are free from electrical disturbances ; thunder and lightning are almost unknown. The scenery is delightful and picturesque, and the grand old Pacific gently lulls us to restful sleep. Our soil is of the richest nature, and our luscious fruits are supplanting those from all other localities, in the leading markets of our country. The production of fruit alone will insure profitable employment for all.

The prospects of gaining a comfortable living at Summerland, without exhausting labor and under the most favorable conditions, are unsurpassed ; but it is not solely with the view of improving material conditions that we invite emigration ; here we hope to accumulate those spiritual treasures which neither rust nor moth can corrupt, nor thieves break through and steal. Here we hope to find all that is essential for the comfort of the mortal while practically illustrating the Christ spirit, which unselfishly labors for the elevation of all humanity.

“ O pure Reformers ; not in vain
Your trust in human kind ;
The good that bloodshed could not gain,
Your peaceful zeal shall find.

“ The truths ye urge are borne abroad
By every wind and tide ;
The voice of nature and of God
Speaks out upon your side.

“ Press onward ; if we may not share
The glory of your fight,
We'll ask, at least, in earnest prayer,
God's blessing on the right.”

Moses Hull replied substantially as follows :

We have all listened to the self-evidently true and interesting words of our President, and it seems fitting that some of us who are only visitors, make some sort of reply. Our eyes have already told us much of what Mr. Williams has said.

God, through nature, has done so much for Summerland that it seems the only appropriate words we can use are those in the fifth chapter of Isaiah :
“ What could I have done for my vineyard that I have not done ? ”

As I stood on the veranda of this temple this morning, and first gazed to the mountains on the North and then to the sea on the South, and to the

beauty lying between the mountains and the sea, I could not keep the words of the poet out of my mind :

“Thy skies are clear, the fields are fair,
And flowers perfume the balmy air,
And all is bright and lovely there,
Summerland, sweet Summerland.”

I, after having spent two weeks in your homes, and going in and out among you, can truly say—

“I know thy homes are bright and fair,
Summerland, sweet Summerland,
We know our loved ones gather there,
Summerland, sweet Summerland.”

Now, it seems to me that a word to the inhabitants of this land, where “December’s as pleasant as May,” would not be amiss. For years we have preached that Spiritualism was destined to make the world over—make it better. Here is an opportunity to prove it.

Here in Summerland is the place to set up the kingdom of heaven, to hide the heaven in three measures of meal.

Not only are the eyes of Spiritualists and Liberals on you, but the whole world is looking at you. You are the observed of all observers. Even angels are anxiously waiting to see whether Summerland shall be a rendezvous of reformers or a convocation of cranks. Which shall it be? If the former, it will be but a short time till Summerland will be known the world over as, in every sense of the word, a kind of paradise; if the latter, well had it been if Summerland were in the bottom of the sea.

We can here build up the principles of Spiritualism, Liberalism and Reform, or we can go into theological and philosophical hair-splitting, and form about as many sects as there are individuals. We can quarrel over Atheism, Materialism, Agnosticism, Theosophy, and a hundred other side issues, which serve no other purpose than to keep us from pulling together as one harmonious whole, to accomplish any great end.

But my speech is to be a kind of dedicatory speech. These are the first services ever held in this new and beautiful room, which, in consequence of its being in this library building, is henceforth to be known as Library Hall. Such dedicatory services as we hope this whole series of meetings will be, are eminently proper.

Every one who understands the science of psychometry, and every sensitive person who has experimented in the matter, knows that everybody and every thing has its atmosphere. We have met here to manipulate the atmosphere of this room—to fill every pore of the wood and of the plastering with

such an element of spirituality, of refinement, of liberality, of freedom, that no sensitive person can ever enter the room without catching the contagion.

I tell you, thoughts are as contagious as small-pox ; and good thoughts, right thoughts, are, to say the least, as contagious as vile or superstitious thoughts. Can we not now, in the beginning of this meeting, firmly resolve that we will each of us carry none but thoughts calculated to elevate those who catch them, into this room. If we will do that, we will give Summerland a spiritual boom, compared with which other booms are nothing.

As our space is unfortunately very limited, we have condensed the foregoing speeches considerably, our intention being to let all our readers learn as much as possible in the fewest possible words of the natural resources of the place, and the truly noble spirit which animates and actuates our much respected friend, Mr. Williams, and his coadjutors at Summerland. Our own visit, extending over about two weeks, was so extremely pleasant that, wherever we may journey, we shall carry with us entrancing memories of one of the finest spots we have ever visited. As a number of old friends in Massachusetts, and some in England, have written to us recently for definite information concerning this most lovely spot, its projectors and inhabitants, and particularly with reference to the opportunities afforded for earning an honest living without inordinate exertion, we beg to state as publicly as possible our honest convictions on all these points. Every variety of fruit, grapes, lemons, oranges, figs, olives, apricots, grapes, etc., etc., etc., can be profitably cultivated and sold to great advantage. The raising of poultry, and silk culture, can also be made very successful and remunerative. Mr. and Mrs. Williams are among the noblest, truest people we have met anywhere. We therefore confidently refer all our inquiring friends to them, and trust that all who are seeking conditions for a pleasant home and profitable investment will turn their thoughts to that garden of the beautiful West.

NATIONALISM.

THEORY AND PRACTICE, FROM THE *Kaweah Commonwealth*.

We have rarely seen so much genuine food for thought in any issue of a reform paper as in the one from which we make these extracts.

“Those who think much cannot be ignorant of the truth that the advocacy and adoption of nationalistic principles as given shape to by Bellamy, involves some vital questions as yet but partially discussed, and not very thoroughly considered by the general reader. Prominent as one of these, is the proposed complete centralization of power, concomitant to the national-

ization of all branches of industry. Let us remark, however, that the few ideas we present at this writing is not to discourage Nationalistic sentiment. Our only desire is to stimulate thought and discussion upon what appears to us to be the one essential feature of Nationalism. The greatest drawback to progress is that of having to retrace our steps, and to re-learn our lessons. Therefore, Nationalists, of all others, should so mature their principles of action, that every step taken will be of substantial attainment. All there is to "life, liberty and the pursuit of happiness," is involved in the system of government under which we live. A true science of government compatible with individual sovereignty is yet unknown to mankind. All governments, as yet existing, are more or less systems of despotism. Our government may be more free than another, but no such thing as a free government is possible. The rulers may be elected by the people; it is still an organized power of domination, in which exists a central rule, embodying more or less arbitrary control. The centralization of power is to-day the bugbear of political freedom. Does progress indicate an absolute centralization of all governmental power? All will admit that the growth of mind is the index to political science. The great mass of the people are yet so much in the external life, that they are controlled by external means; consequently their progress in government will correspond to the gradation of despotism yet inherent in human nature, in its present state of unfolding. But the growth of mind, Bellamy's dream presumes, would seem to render a man a law unto himself, and capable of a condition of self-government rendering constitutional guards and restraints unnecessary.

The advent of Nationalism is the beginning of a great and comprehensive work. Its true purpose adhered to, is to overthrow all systems of despotism. In doing this, to reach out in the line of self-government and individual sovereignty, the right to think, speak, believe, and act as we please, consistent with the principles of fraternity, the right of every one to do the same. To the realization of the ends, let us address ourselves with an earnestness of manner, a steadiness and persistence of purpose commensurate with objects of such magnitude and importance, objects so pregnant with good to ourselves and our race.

Life is a problem. A vast amount of discontent and unhappiness exists in this world, not caused by poverty and destitution. Many in comfortable circumstances, financially, are among this class. The cause of this unhappiness is misdirected energy and the lack of proper employment for the mind—aimlessness. There can be no lasting pleasure apart from the acceptance of responsibility and discharge of duty. No amount of wealth can obviate this natural law. Man's mission is not one of idleness. Our faculties are given us to use. Life presents many problems to be solved, and victories to be won.

No one can be happy who is not taking part in the toil and responsibilities of human existence. Therefore, to find one's duly appointed work, and be doing it, is to earn enjoyment. Again, no varied range of pleasures is possible, except through the cultivation and discipline of the mind. The highest pleasures are not sensual, but mental, social and moral. The necessities of the body are few and simple compared with those of the mind. The sources are rich, varied, and, we might say, limitless, from which can be obtained that which is necessary to the growth of the mind. The vast fields of literature, with its poetry and fiction, the wide domain of science, rich with new discoveries, over which the mind can roam, finding profit and pleasure everywhere. A daily observation of nature, with its ever varying kaleidoscope of human events, art and music, are sources of mental growth and enjoyment. The pursuit of material wealth is narrow, compared with one whose mind has been quickened and disciplined to find pleasure in every beautiful creation of nature. If every one will seek for the work that nature designs for them, and give their minds more grasp and breadth by making themselves familiar with the needs and means of progress, and strive to develop what nature has implanted within themselves, they will find that life is not without pleasure. Nature will disclose her beauty, and men will find that 'all things work together for good' to them that seek happiness in divinely appointed ways; complaints of those who do not do this, are only the confessions of wasted opportunities."

NEW BOOKS AND CURRENT LITERATURE.

WHAT SHALL WE READ?

The above question is frequently recurring, and we wish to help our subscribers in the choice of really valuable reading matter. We supply all desirable books at regular trade price (cash in advance.) When orders are sent in connection with new subscriptions to the *PROBLEM OF LIFE*, we allow an important discount. Remember, our reduced rates are associated with *NEW SUBSCRIPTIONS ONLY*.

Modern Science of Body, Christ Cure and Miscellany, by Clara E. Choate. \$1.00—with *PROBLEM OF LIFE*, one year, \$1.75.

Christian Science Healing, by Frances Lord. The great standard text book, unique and unsurpassed, containing fuller directions for treatment, etc., than any other work published. \$2.50—with *PROBLEM OF LIFE*, one year, \$3.00.

Three Sevens, by The Phelons, a most elevating and attractive story, should be read by all students of the occult, and pondered over thoughtfully. \$1.25—with *PROBLEM OF LIFE*, one year, \$2.00.

The Mystery of the Ages, by Lady Caithness. By far the best work on the history of the theosophical doctrine for the general reader, displays marvelous research. Beautifully written. \$3.00—with *PROBLEM OF LIFE*, one year, \$3.25.

A Romance of Two Worlds, and *Ardath*, by Marie Corelli. Two of the finest romances ever published; full to the brim with scientific and religious truth. Exquisitely written; incomparably grand in idea. 50 cents each—with *PROBLEM OF LIFE* one year, one book will be sent for \$1.25, or the two for \$1.50.

Spiritual Science of Health and Healing, with voluminous appendix (falsely named *Universal Theosophy*), by W. J. Colville. A great standard work always in demand. Every teacher and healer should have a copy, and no student should fail to consult it. \$1.50—with *PROBLEM OF LIFE*, one year, \$2.00.

Spiritual Theropentics, or Divine Science, by W. J. Colville. Out of print just now—(23d thousand) now in press. \$1.25, with *PROBLEM OF LIFE* one year, \$1.75.

Truth's Fairy Tales, by Julia Winchester. This is a beautifully and artistically illustrated book (illustrations by Howard Fremont Stratton); with illuminated cover, dark brown and silver, very attractive.

This story is clearly, concisely, and cleverly written, and will interest children in the principles of the All Good. It shows how, by the use of the arrows of truth, on the foundation of faith, victories over the hobgoblins reigning in shadowland can be obtained, and the children led through the Royal Household by the gate of understanding, into the Kingdom of Spirit, where all is joy and gladness.

Not only will children take delight in these fairy tales, but all students and lovers of the Good will find in this book those fundamental principles of Truth which lead all who acknowledge them into harmony. Its influence over its readers is uplifting and healing. It is a good Christian Science treatment to read it. It contains nothing but what every wise parent and teacher would be delighted to have the young folks peruse. Price, post paid, \$1.10. Published by Christian Science Publishing Co., 87 Washington street, U. S. Express Building, Chicago, Ill. Ida A. Nichols, Manager.

Ida A. Nichols edits a monthly paper on Christian Science, to which Mrs. Emma Hopkins regularly contributes; its contents are always good.

Three Sevens. A Story of ancient initiations. By The Phelons. Published by Hermetic Publishing Company, 619 W. Jackson street, Chicago. Well bound, 271 pages. Price, \$1.25. This is a work we can cordially recommend to all students of Occultism. It is a beautifully told tale. The style throughout is terse and vigorous, the language clear and polished, and, what is greatly in its favor, there are no bewildering foreign terms, unintelli-

gible to the general reader. The narrative is so fascinating that the reader can scarcely lay down the book until he has reached the final word, and then, if he or she be a student of occult science, the temptation to read it through again and again is almost irresistible. Unlike some of the writings of Bulwer Lytton and other mystical authors, the Phelons introduce nothing of a frightful nature, though the record of the higher initiations toward the end of the volume is necessarily a reference to some awfully sublime experiences of the human spirit. The moral tone and teachings are excellent. No one can peruse such a work thoughtfully, without being charmed, edified and elevated. We quote the following, from an extended review of this remarkable work, in "The Divine Science of Health," Boston, February, 1890 :

"*The Three Sevens* is an allegorical romance of the trials, experiences, and overcoming of a high-born Spaniard in the course of initiation into a mystic brotherhood, assumed to be located in the mountains of the West, being founded by a band of masters who survived from the submerged Atlantis. The initiate of the story, seeking to escape the pangs of a troubled conscience, resulting from a duel in which he slays a rival in love, joins the expedition of De Soto to the New World, and, being severely wounded in an encounter with Indians near the Mississippi river, he falls into their hands, but is saved, and nursed to life on account of a mystic amulet, an ancient and precious heir-loom, worn beneath his vestments, and which the Indians recognize as bringing him under the protection of the Atlantian Brotherhood, to the mountain monastery of whom they safely conduct the Spaniard. He remains seven years in this retreat of enchanting wonders, under the special care of a Guru who has charge of his instruction, when he repairs to Spain for a second seven years of trial and experience in working out the theorems confided to him. During this period he is joined in marriage to a high-born and lovely lady, though by mutual recognition it is a marriage of chastity, the fulfillment of a soul pledge to his Isa, and queen of a prior incarnation. Reincarnation and Karma quite naturally figure in a romance expounding the mystic doctrine.

"The Chela of the story, in the course of his temptations and overcoming, incurs the enmity of a duenna of influence at court, who poisons the mind of the king against him, suggesting danger from his presence in the kingdom, as the one next in succession to the crown and plotting for the king's overthrow. The Chela is accordingly sent on a most dangerous mission to Mexico, one that the king considers impossible of performance, and from which he does not expect that he can return alive. Through the intervention of the Brotherhood, the seemingly impossible is accomplished, and after a few months of instruction and refreshing with the brothers, the

Chela returns to Spain, to the consternation of the king, who is, nevertheless, for the time being disarmed of his suspicions by the great service rendered.

"While the reader is carried forward by having his interest enlisted in the person and fate of the Chela, the narrative is made the vehicle of much occult lore, and its authors, the Phelons, give evidence of being natural mystics, and well up in the theosophical subtleties of both Occident and Orient. The 'Astral' is abundantly drawn on for mystery, rocks are smitten with its electric force, huge elementals invoked for service, an air yacht willed into manifestation from the stored-up models of the Atlantians, etc., etc. There are horseback rides across the continent in a single night; trials by wind, by water, and by fire, until not only the pass of the neophyte but the all potent word of the hierophant is secured. Taken all in all, it is the most entertaining and expansive ideal of a mystic brotherhood that we have met. It presents many remarkable and admirable pictures of the "possible" in character and attainment, and has very much of the spirit of the true as well as ideal Master, and we conceive it will do a good work in exalting and purifying the thought and aims of a sense-bound world."

The Right Knock, by Nellie V. Anderson, is a recent contribution to metaphysical science, presenting the subject in an attractive, thoughtful, and forcible manner. It is written from the stand-point of the Christian Science school, in a style that makes instruction a pleasure, enlisting the reader's interest from the start, and carrying them forward to the end in an easy and vivacious manner. Substantially and neatly bound in cloth, making a volume of 307 pages. Price, \$1.25.

To Bear Witness. A metaphysical sketch of personal experience and healing, by Cecil St. Clair. This gives in narrative form a progressive and interesting picture of the earlier and latter schools of metaphysical healing, and bears internal evidence of a high measure of soul unfoldment and power on the part of its author. Cloth. Price, \$1, postpaid.

The Discovered Country. This is the first issued of a series of books that are new and peculiar. They treat of the unseen universe in a plausible, realistic, and philosophical manner. The story is given in biographical form as a matter of individual experience, but whether a matter of fact, or work of imagination, it is, to say the least, exceedingly entertaining and suggestively instructive. "Ernst Von Himmel" is a *nom de plume*, but we are credibly advised that its author is in the front ranks of the musical profession. Cloth. Price, \$1.00.

The Power of Thought in the Production and Cure of Disease. This paper was originally read before the American Institute of Homœopathy by Wm. H. Holcombe, M. D., ex-President of that Institute. It is now published in neat

pamphlet form and is sold at fifteen cents. The popularity of Dr. Holcombe's treatment of these subjects is shown by the sale of 7,000 copies of his "Condensed Thoughts about Christian Science." We hope that this little book will have as wide a distribution. Dr. Holcombe puts mental science in its relation to disease on an eminently sane and sound philosophical basis. The causes of disease he lays open with no uncertain touch. They lie within the states of the mind, errors of opinion, delusions, false interpretations of the problems of life. In our schools and colleges, for example, it is the pride, envy, ambitions, dissatisfactions, selfishness, excitement and worry developed in the mad desire to excel others, and carry off the prizes, which slowly but surely demoralize the spiritual nature, derange the nervous system, impair all the functions and lay the foundation of chronic disease. The common recognition of the control of the body by the mind, Dr. Holcombe points out is far too superficial, he goes to the heart of the matter, and leads his hearers to the fountain of spiritual truth for their healing, saying :

" Medical science as it now stands, notwithstanding an occasional valuable discovery, is like an old silver mine nearly exhausted, the working of which will soon be unprofitable. The truths which are to save and cure are the truths of intuition—not to be discovered or even comprehended by the scientific faculties. A new mine has been opened. The product is pure gold, and all are invited to share the rich inheritance." Charles W. Close, 24 Burch Street, Bangor, Maine.

All interested in the Woman Question, should read *My Wonderful Wife*, the latest effort of Marie Corelli, author of *Romance of Two Worlds*, *Ardath*, etc. It is a most amusing story, and gives some very sharp hits at unwomanly women ; at the same time it advocates a broad, liberal sphere of usefulness for all capable members of the gentler (not weaker) sex.

The gifted authoress wins fresh laurels by this new production. Those women who think that smoking, betting, horse-racing, shooting, etc., are proper pastimes for mothers, will disagree with the book entirely. All really interested in the development of truly refined womanhood, will rejoice at a 25 cent novel containing so much true wisdom and sound advice. Published in " American Series," by Ivers & Co., 86 Nassau Street; New York.

Boston friends will please take notice that Christian Science Health Seekers' Meetings are conducted by Mrs. Clara E. Choate, every Thursday afternoon at 3 o'clock, at No. 3 Wellington Street (second door from Columbus Avenue), Boston. All interested in Christian Healing, Metaphysics, or The Christ Science, are cordially invited and received.

To meet the call of the many who desire and need a better and higher understanding of Divine Science and mental healing, Mrs. Choate gives a series of talks to those seeking health or wishing more advancement in the

truth of this misunderstood but divine ministry and practice of Christian Science.

Mrs. Choate has had thirteen years' experience in healing the sick, eight years in teaching, and has delivered over six hundred public lectures on the subject.

With ample proof of her superior ability in each department, she cannot fail in helping the mentally wearied, distressed, and dejected, and imparts the spirit of her practical Christian work. Healing the sick is the leading work of Mrs. Choate's life, and her success is too well known to need recounting here. Every form of disease has come under her care. While her method is purely Christian Science, she answers calls from the faculty, with whom she has worked most efficiently, and her experience is valuable and practical, as her mastery of this subject to the comprehension of others testifies, and as refreshing in its clear, concise, and practical understanding, as it is instructive and entertaining.

Every personal care is given the sick or needy. Consultation is free. Many have testified to being healed at these meetings, and no one can attend without receiving benefit mentally and physically.

Come and learn "the way, the truth, and the life," that heals the body without medicine, manipulation, drugs, or any material remedy, elevates the mind, and proves the power of spirit over matter, of man over body, and of God over all, as taught by Christian Science.

A valuable book for all students of the science of a healthy, happy life. *Modern Science of Body, Christ Cure, Lectures, and Miscellany*, by Clara E. Choate. Cloth bound, 180 pages. Price, \$1.00; postage, 7 cents. For sale at No. 3 Wellington Street, or at H. H. Carter's, Publisher, No. 3 Beacon Street, Boston, Mass. Subscribers to *PROBLEM OF LIFE* can receive this very clear and interesting exposition of the Science of Spirit through our agency, if they desire to help us with our book trade, which is steadily increasing all over the country, and beyond the seas. This work, which has been put in our hands for review by the gifted author only recently, has for some time past enjoyed a steadily extending reputation as "just the very book to put into the hands of inquirers." Mrs. Choate is a very agreeable writer; her style is simple but eloquent; her language always clearly expresses the thought she is seeking to convey. If we had room in this issue, we would gladly give extensive extracts from its soul-inspiring, mind-enlightening pages. As it is, we must content ourselves, for the present, with offering our readers a very bare outline of the subjects treated, and the order in which they are handled:

1. *Modern Science of Body*, a very clear and comprehensible statement concerning the body, as viewed by scientific minds.
2. *The Spirit that Beareth Witness*. A beautiful discourse, delivered

before the Church of the Divine Unity, Boston, embodying the leading truths connected with spiritual healing, in language suited to the early inquirer and experienced student alike.

3. *The Unfolding.* A somewhat more advanced lesson, for which the reader has been steadily and carefully prepared through the preceding pages.

4. *Scientific Possibilities of Mind Healing.* This chapter proves the writer to be a woman of far more than average mental calibre. Science and religion are beautifully harmonized in her method of presenting truth. When truth is assailed by ignorant sciolism, masquerading as science, many shots could be fired into the camp of error from such a well-stored arsenal.

5. *True Christianity the Basis of Healing with Mind.* Equally as scientific and rational as the preceding essays, but even more deeply imbued with an intense recognition of the all-saving, all-healing power of perfect trust in infinite good. Mrs. Choate's conception of intuition is exceedingly sweet and cheerful. Matthew Arnold's favorite phrase, "sweetness and light," is peculiarly applicable in this instance.

6. *Mental Healing.* A very practical chapter, teaching students how to apply theory in practice.

7. *Miscellanies.* These are short essays, which would be excellent for reading at public gatherings, or in assemblies of friends, to promote thought, and call out the views of others. Questioners will find in these delightful sermonettes answers to the queries which are continually confronting them. As a gift book, or a text book, Mrs. Choate's contribution to metaphysical literature will be found invaluable.

W. J. Colville left San Francisco for New York in Mrs. Parker's special excursion, via New Orleans direct, May 1st. His present address is care of Mrs. Ruggles, 492 State Street, Brooklyn, at which address he will teach a class in Spiritual Science shortly after his arrival; he will also teach in New York City, wherever suitable rooms are offered. All regular subscribers to **PROBLEM OF LIFE** are admitted to classes on special terms. **IMMEDIATE APPLICATION FOR ADMISSION IS NECESSARY.**

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The June number will contain Spiritual Science Lesson, by W. J. Colville; "True Heroism;" Practical Theosophy, by Allen Griffiths. Gospel of the Lord, by Frederick, and other important articles.

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CHAPTER III. (CONCLUDED.)

1, *The Works of Jesus in Galilee.* 2, *The Beatitudes.* 3, *Man, the Essence of the Body.* 4, *Man, the Knowledge of the World.* 5, *On doing good for Goodness' sake.* 6, *Fast in secret.* 7, *On Prayer.* 8, *On asking and forgiving.* 9, *As to Swearing.* 10, *As to Killing.* 11, *As to adultery and divorce.* 12, *Resist not evil.* 13, *On Charity.* 14, *Duty to one's neighbour.* 15, *The Law and Prophets.* 16, *On Judgment.* 17, *The proof of genuine goodness.* 18, *On the folly of division or anxiety.* 19, *Heaven is for those who hear and do.* 20, *The teaching of forgiveness illustrated.*

Sec. 18. On the folly of division or anxiety.

44. No man can serve two masters. Either he will hate one, and love the other ; or he will hold to one, and despise the other. Therefore, I say unto you, Be not anxious about what ye shall eat or drink, nor about what ye shall put on. The life is more than food, and the body than raiment.

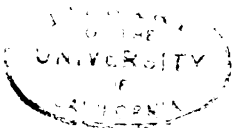
45. Behold the birds of the air ; they sow not, neither do they reap, nor gather into barns, yet your heavenly Father feedeth them. Are ye not better than they ? and God feedeth them. And who of you by being anxious can add one cubit unto his stature ?

46. And why are ye anxious about raiment ? Consider the lillies of the field, how they grow ; they toil not, neither do they spin. Yet I say unto you, That even Solomon in all his glory, was not arrayed like one of them.

47. Wherefore, if God so clothe the grass of the field, which to-day exists, and to-morrow is cast into the oven, shall he not clothe you, O ye of little faith ? Therefore be not anxious saying, What shall we eat ? or, What shall we drink ? or, Wherewithal shall we be clothed ? for your heavenly Father knoweth ye have need of all these things.

33. SERVE NOT THE WORLD.

Here again the ever recurring question arises, though in a different form from previous ones. How is it, if I be the life of the creature, that I can ever serve ? for the life, being changeless, is forever the master ; but the creature must always be servant and obey. This perplexity arises from giving the word *I* a twofold significance—namely, *I* the life and *I* the creature. Now, the *I* cannot be both ; and perplexity will not cease until you have determined in which sense you will invariably use the word *I*. That soul and body which constitutes a man is the creature, and is not life ; it must obey or serve. You are not soul and body ; but you are the life or spirit of soul and body. However, supposing that you take the ground that you are the creature which is bound to serve, then you cannot wholly serve two different masters. If you serve God faithfully, he will lead you



48. Lay not up for yourselves treasures upon the earth, where moth and rust doth consume, and where thieves break through and steal. For what shall a man be profited, if he gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul? But lay up for yourselves treasures in heaven, where neither moth nor rust doth consume, and where thieves do not break through nor steal. For where your treasure is, there shall your heart be also.

49. Therefore have no anxiety about the morrow; the morrow shall carry its own care. Sufficient unto the day is the evil thereof. But seek ye first the Kingdom of heaven, and all these things shall be added unto you.

50. Ye cannot serve God and Mammon.

Sec. 19. Heaven is for those who hear and do.

51. Enter ye in at the narrow gate; for wide is the gate and broad is the way that leadeth away to destruction, and many there be who enter thereat. But narrow is the gate, and straight is the way that leadeth unto life, and few there be who find it. And there are last who shall be first; and there are first who shall be last.

52. Not everyone who saith unto me, Lord, Lord, shall enter into the Kingdom of heaven; but he who doeth the will of my Father who is in heaven.

53. When once the master of the house has risen up and shut the door, many will say, Lord, Lord, open unto us; for surely we have eaten, and drunk, and done wonders in the name, and in thy name prophesied and cast out demons. Then will I say unto them, Depart from me, ye who work iniquity.

into eternal life; but if you serve the world, you will be led into eternal death; for God is life, but the world is death; and like to its like must go.

What is *serving the world*? Anxiety about the things of the world; for whatever you are anxious about that you serve. But your anxieties cannot alter the fact that it is God who gives you all things. And anxiety is but a poor manifestation of faith; it is a weak expression of trust in Him whom you pretend is your All. Yet, you yourself are the will, and your manifestations shall be according to your will. If you will express anxiety, you will relate that which you call yourself to conditions of anxiety. Your anxieties must be realized, your fears shall become your circumstances. Your anxieties and your fears take visible form and dwell with you.

The soul is the plan of a man's existence, or the sum of all his experiences, and which is not completed to salvation until the plan has been fully externalized, or the experience finished. There is nothing that a man can exchange for this; and this is what he believes himself to be. If soul and body be lost, then is the man lost; and this is a possibility. Continued anxiety about, or care for the things of time, ends in the loss of the personality in which the recollection or enjoyment thereof has been stored up. Your soul and body is a storehouse in which you deposit whatever you believe to

54. Therefore whosoever cometh to me, and heareth my sayings, and doeth them, I will show you to whom he is like. He is like a man building a house, who digged and went deep, and laid the foundation upon the rock. And when a flood arose, the stream broke against that house, but could not shake it; for it was well built upon the rock. But he who heareth and doeth not, is like a man who built a house upon the sand; against which the stream broke, and immediately it fell in; and the ruin of that house was great.

55. And whosoever heareth me and doeth what I say, heareth him who sent me.

56. Be ye therefore perfect, even as your Father is perfect.

Sec. 20. The teaching of forgiveness illustrated.

57. Then said one of the disciples, Lord, how often shall my brother sin against me, and I forgive him—seven times? Jesus saith unto him, Not only seven times, but seventy times seven.

58. Therefore is the Kingdom of heaven likened unto a certain king who would make a reckoning with his servants. And, when he had begun to reckon, one, who owed him ten thousand talents, was brought unto him. But for as much as he was unable to pay, his lord commanded him, and his wife, and children, and all that he had, to be sold, and payment to be made. The servant therefore fell down, and besought him, saying, Lord have

be of value. Perishable treasures are only in perishable houses, but incorruptible treasures are only in imperishable houses. If, then, your heart be upon worldly things, your treasures are corruptible and your soul and body may perish; therefore return from the world, serve it not, that your soul and body may be preserved to the resurrection of the obedient. But if your heart be set upon doing the will of the Father, your soul and body shall be preserved to their resurrection at the last day.

Now, is it not plain what the will of the Father is? At least, is it not plain what Christ believed to be the Father's will? Let us make a short summary of the works necessary to salvation, as stated in the Sermon on the Mount; which also may be simply summed up in the Golden Rule.

Be free from desire of riches, from hypocrisy, from love of favour or applause, and dislike of disfavour or condemnation, and from self-justification.

Forgive always without any exception.

Do as you would have done.

Neither take nor make an oath, nor enter into any bond.

Be long-suffering, free from impatience.

Neither imagine nor act lustfully or deceitfully.

Have no part in divorce.

Defend not yourself, nor provoke another; but give all persons an equal place in your heart.

Give; and without expectation of reward.

Condemn no one.

patience with me, and I will pay thee all. And the lord of that servant being moved with compassion released him, and forgave him the debt. But the same servant went out and found one of his fellow servants who owed him one hundred pence; and he seized him, and took him by the throat, saying, Pay me whatever thou owest. And his fellow servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee. But he would not have patience; but cast him into prison till he should pay the debt. So when his fellow servants saw what was done, they were very sorry, and came and explained unto their lord all that was done. Then his lord called him, and said unto him, Thou wicked servant, I forgave thee all that debt because thou didst entreat me; shouldst not thou also have had compassion on thy fellow servant, even as I had on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due.

59. So likewise shall my Father do unto you, if ye from your heart forgive not everyone his brother.

Let Goodness alone be your God, that you be not servant to the world.

It is written, that to believe in Jesus Christ is sufficient to salvation. This is true; and your deeds are the index of your belief. If your deeds accord not with the above commandments, your belief is not on Jesus Christ, and salvation is not yet obtained. It is wholly vain to expect salvation without conformity to Truth. The man who builds upon the sandy foundation of conformity to the world, though with hope of ultimate safety, shall be swept away in the hour of trial by the flood of eternal progress which cannot be stayed. But, if you will conform to Truth, or act up to your Light, it is certain that you (what you take yourself to be—soul and body), shall become as perfect as your heavenly Father, who also has soul and body, even as you have. And this is eternal life.

It is not demanded of all that they shall be leaders of salvation in order to obtain salvation; they may be followers unto salvation. The way has been shown plainly, and there is but the one way; but whoever will neither lead nor follow can in no wise enter the Kingdom of Heaven.

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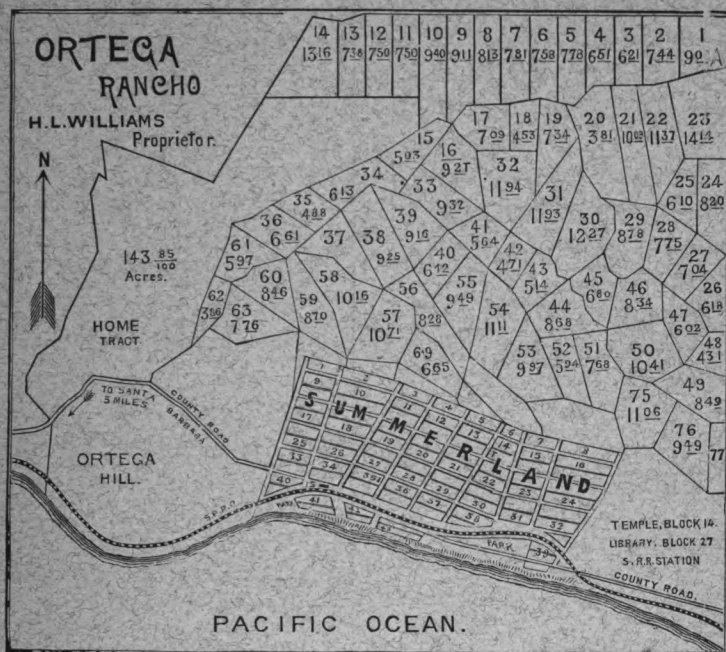
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