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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.

TRUE HEROISM. PEACE OR WAR. WHAT CONSTITUTES A HERO.

The word freedom is one so often spoken that were it not for its unspeakable grandeur, sublimity and fullness of meaning, you would have all been tired of it long ago ; but there are some words, like some objects, which can never grow old. Freedom is one of those words ; the idea of freedom is one of those objects.

While we all earnestly desire freedom, and are ready to almost prostrate ourselves in mute adoration before the Goddess of Liberty wherever she may be enthroned in art or imagination, with all our speaking and meditating, our inspiration and eloquence, Americans as a nation have not yet entered into a full possession of that glorious heritage which beyond all other inheritances is blessed forever.

We are told in the histories of all nations of the world that men have ever instinctively cried out for freedom, and have been willing to give their earthly lives, as well as all their earthly possessions, that they might achieve it ; we are told in the eloquent pages of all history that the world has ever been ready to die that it might rise to a nobler life ; it has been ready to immolate its children upon the altar of self-sacrifice that it might rise to a more glorious inheritance in the life beyond.

Amid all the revolting details of semi-barbaric worship, amid all the horrors of a paganism which has filled the world with blood, we realize that even when a woman consents to be burned upon the funeral pile of her husband—when she is ready to lose her earthly life, and even to sacrifice her darling ones to implacable vengeance which she ignorantly considers an attribute of the Divine Being—she is looking forward both for herself and for her offspring to a brighter and more glorious resurrection ; the idea is always in the mind of humanity that if we make a sacrifice we only make an exchange, and when we make an exchange in a spirit of sacrifice to our highest ideal of truth and liberty we make an exchange which, instead of robbing us of anything worth preserving, confers upon us a priceless boon otherwise unattainable.

Throughout the history of the world the great throbbing heart of humanity has ever been beating time to the melodies of freedom ; and forever and forever man will love liberty more than anything except truth ; and when in truth we are free, when truth makes us free, when we have found the perfect truth and have become its voluntary disciple, loving it supremely, then we shall in our service to truth understand and enjoy a service which is perfect freedom.

Let us now consider what constitutes a true hero, a martyr of freedom ; what constitutes a *fallen* and what a *risen* hero. We may truly say that heroes never fall ; they always rise highest when they appear to fall lowest ; they fall *up*, but never down, for no true hero or heroine can ever be really discomfited or defeated. Fear not those who can destroy the body, and after destroying it have done all they *can* do ; be not afraid of those who can only take from you your material possessions, knowing they cannot touch the immortal treasures of eternity which are yours in realms beyond the sky.

This has been the spirit of the teachings not only of Jesus, of the entire New Testament, and of primitive Christianity, but of all the great teachers of the world contained in all the volumes ever written in obedience to a divine impulse, and embodying the loftiest sentiments entertained by the human soul, capable of being translated into human language and embodied in literature. There is a higher life ; a higher goal ; a nobler inheritance ; a better resurrection ; a temple not built with hands, eternal in the heavens ; a house built upon freedom, the rock that can never be overthrown ; and to attain to this we must be willing to give up everything the senses hold dear whenever duty calls.

We know there is a great deal of fanaticism and asceticism in the world, and doubtless always has been, which parades itself as loyalty to heaven without in reality being so. There is everywhere a great deal of false sentiment which teaches people to despise the world, to withdraw from it, to alienate themselves from all association with their fellow-men ; and while it may be true that those who withdraw even into the privacy of the convent and the monastery may by their earnest mental efforts accomplish much silently and spiritually for the elevation of humanity, yet we can never recommend the withdrawal of any soldier from the army, we can never recommend the taking of ourselves out of that state of life into which we have been placed by God through the out-working of all the circumstances of our existence, we never can believe the higher and greater good is accomplished by a seeming sanctification, which is oftentimes only a misleading glamour thrown over the form of the Pharisee who prides himself upon his righteousness because of his sanctimonious manners and exclusiveness.

In future generations there will be no standing armies ; the time is coming when no boy will be taught to use a musket, spear or sword ; the time is coming when the noise of cannon will be no longer heard, and when Isaiah's great prediction will be literally fulfilled, that the trumpet will hang in the hall, and the nations will study war no more ; but while we are eagerly looking forward to the days when all weapons of warfare will be regarded as interesting specimens of antique barbarism, and will be gazed upon as you gaze at mummies curiously preserved, or upon some strange, weird fossil dug

up from the depths of the earth, and belonging to a long past period of the world's development ; while we eagerly look forward to the time when men will feel it is unmanly, incompatible with pure spiritual manhood to carry a revolver—yet as that glorious time has not yet fully come (we having not yet reached that ideal state in which all pacific prophecies shall be fully realized), as we are still marching onward to this glorious goal, and have not yet arrived at our destination, we decline to argue that those who have taken up the sword in the interests of freedom have antagonized truth, that those who have fought the battle bravely, even with carnal weapons, have fought against the Prince of Peace and his angelic legions ! The world has advanced through the instrumentality of cyclones, earthquakes, fire and flood, but these agencies are not permanently fitted to survive ; we do not expect always to live upon a planet desolated by eruptions and earthquakes ; we expect the time will come when all noise and strife shall cease ; we look forward to a perfect world, even though it be in the distance ; we see before us with the mind's eye, with prophetic vision, a world where all is calm, peaceful, beautiful and harmonious ; nevertheless whenever we see the lightning's flash and hear the thunder's roar, whenever we read accounts in the newspapers of devastating storms of rain and wind, the encroachment of the sea, or of some dreadful earthquake, we feel that in these agencies we behold preparations for a higher and more glorious human destiny, for even these awful and tremendous tools are held in the hands of a Divine Artificer, and the Infinite Ordainer of the world's ultimate perfection is perfecting the earth and perfecting the family of man even through the instrumentality of what seems from the standpoint of earthly time and sense to be only disaster ! Thus every battle fought in the interests of right and liberty has been a necessary factor in the evolution of humanity.

Let us then look back, and not sadly, upon the wars that have been fought, upon the battles lost and won, upon the kingdoms that have been overthrown, upon the dynasties that have fallen and the new republics that have arisen ; let us look back gratefully upon the stormy days that are no more ; and while we rejoice in the clearer and more restful atmosphere of to-day, while we give praise unto the Eternal because peace reigns over our land to-day, because the sound of war is far removed from our coast, let us feel that we who are living under a blessed reign of *peace* are like those who awake after a severe storm, which has spent its fury during the night, and realize that the air is clearer, that the earth is fresher and brighter, the flowers bloom more sweetly and the skies have a deeper blue because of that dreadful upheaval which aroused them from their slumber and terrified them sorely. Have you never gone to sleep in summer at the end of a hot, sultry day, when you felt the oppressiveness of the air to be such that you could hardly breathe ? You have tossed about upon your pillow and at last fallen into a fitful slumber,

into strange, annoying dreams ; at length you were out in a storm in your dreams, and you half awoke and half remained asleep, until at length a peal of thunder louder than all before awoke and startled you, and you were terribly frightened, wondering what had come upon you. If a child, you possibly thought the end of the world was at hand ; if you had been educated in Orthodox Christianity you possibly thought some evil power was about to carry you to a place not to be mentioned ; and then when you awoke in the morning, after having sank to sleep again after your fright, nature smiled upon you, and the refreshment and beauty which was there provided was attributed by all who understood the mission of the storm to the fearful tempest which had caused you such alarm !

The air is hot, sultry and oppressive before the battle ; the sword comes to purify the air and brighten all the fair face of nature ; and so when the great pacific teacher, Jesus, said : " I come not to bring peace"—that is, not to bring it without an effort, without human struggle—" but a sword ;" or in other words : " I come not to bring unity—immediate unity—but I come to bring division," what did he mean? Surely that he came to stir up the troubled waters ; and as the New Testament has it (no matter whether literally or figuratively) that after the waters of a certain pool had been stirred up by an angel, the first one stepping into them was made whole ; as the troubling of the water, the agitation of the pool was attributed to an angel, not to a devil—as the result of the troubling of the water was the healing of those who stepped in after the trouble was over, so has it ever been in the history of earth and man. The waters have been troubled by those benign and divine influences which are ever lifting humanity to a higher level ; and as the lower forces contend with the higher, the higher ever come off victorious, the lower are always vanquished in time. The struggle between darkness and light ; between the mists and fogs that shroud the earth and the glorious sunbeams that chase all noxious midnight vapors away ; the conflict between ignorance and knowledge, between folly and wisdom, hate and love, tyranny and freedom, ever results at length in the utter demolition of all the powers of darkness, and the erection all over the earth of citadels of freedom and castles wherein the genius born of freedom resides.

We maintain that all the stormy changes the world has passed through, all religious and political upheavals, have been counterparts of more internal agitations in the realm of mind ; that in the development of sociology and political economy, as well as in the direct field of government, we ever find the self-same law working that has worked and still works in all eternal things.

And so we say, paradoxically, blessed is war, because blessed is peace ; and however strange the idea may sound, peace is the child of war ; the happiness, the blessedness, the glory, the liberty, the light which you now enjoy, is the child of the struggle which preceded it.

War inevitably destroys itself ; there can be no use in bemoaning the past, in looking back over days that are gone, and sighing because we did not then do what we now see we ought to do if like contingencies should arise ; there can be no profit in spending time and effort in denouncing measures which were the best once, though *not* the best we behold now ; we therefore seek to reconcile the theories of those who rejoice in peace, who laud it to the skies and declare that only peace is blessed and who perpetually pray for peace, with a reasonable showing of battle flags and sounds of marshal music, eulogies pronounced over the heroes of the late war, and the cordial and magnificent reception given to soldiers whenever they may visit any State or city in this Republic.

We realize that we have learned the lesson (at all events we hope we have) that war could teach us ; that through war itself we have been lifted to a higher plane of thought, to a higher mountain of vision, wherefrom we can see to-day what we could not see some years ago. We can do to-day what we could not have done some years ago ; we can now see how matters can be amicably settled, how difficulties can be adjusted by arbitration, how pacific measures may be employed to settle every controversy ; we see and understand this now, but we have grown to understand it through the discipline of those terrible upheavals of nature which have landed us on *terra firma*, high above the level of seas or valleys, a higher elevation than we have ever occupied before.

Thus while we thoroughly agree with those who advocate the non-resistant policy ; while we completely coincide with the views of those who declare that all differences should be settled by arbitration ; while we heartily rejoice in the spread of the peace policy, we know that the non-resistant idea has only become largely popular and widely diffused through the lesson man has learned in struggling through warfare to this loftier elevation. As an obstinate or externally-minded child who cannot understand by a simple appeal to abstract reason, or an address to the moral sense, must undergo the bitter experiences of falling and rising in order to grow strong, to learn the lesson of life—so all the nations have been like children : they have all one after the other fallen into the very mistakes which their predecessors made long before, and when their wars have ended and they have declared peace, victories won by carnal weapons have cost them so much that rather than undergo another war they would submit to almost anything. In the words of the Anglo-Saxon apothegm, “A burnt child dreads the fire.” But before they arrived to that peaceful sentiment they had not evolved the intellectual and moral power to get along without war, for it requires far higher intelligence, vastly more moral suasion consequent upon spiritual power—and we will say, angelic and divine attributes—to settle differences by arbitration than it does to settle them at the point of the sword. Imagine two lions or two tigers having a quarrel and settling their differences by arbitration. The very idea is absurd ; you can

scarcely think of it ; where, you ask, would you find lions or tigers equal to the task of arbitrating, but you never find a lion or tiger unequal to the task of fighting, unless bodily incapacitated. Where would you find savages or any tribes still on the lower rounds of the ladder of humanity able to settle their differences by arbitration ? They have not the intelligence, the spiritual force, the psychological and intellectual requisites. But man highly civilized, man divinely illuminated not only by the light of reason but by the higher light of conscience, man in whom all the nobler elements of loving kindness, justice and honour have been unfolded—the higher specimens of manhood can arbitrate, because they can use weapons which are not carnal ; they can employ thought, intellect, common sense and knowledge pertaining to a life beyond the senses.

All are coming to arbitration ; we are advancing nearer and nearer to it with every forward step we take in civilization ; we are growing nearer and nearer to the angel, and further and further from the brute ; we are drawing nearer and nearer to God, and retreating further and further away from the animal whose weapons are teeth and claws. We observe throughout nature that the most intelligent creatures are those most poorly provided for physical self-defense ; no tusk, no sharp teeth, no claws wherewith to rend, no sting, none of these means of protection provided for the lower creature are given to man. We saw a very suggestive picture in a comical paper some time ago, intended to illustrate the opinion an animal might form of man, judging of course from the external standpoint solely. A professor, in the form of an alligator, was addressing a company of alligators, who were examining the body of a man, and discussing its anatomy. They concluded he was an inferior creature indeed ; the professor said he was of a very low type, because he had so little power of jaw, and such poor, small teeth—he was so feebly provided for defense, while the alligator was armed with massive jaws, and powerful molars, and could crush whatever it desired to exterminate by a single rising and falling of the jaws. If we judge man on the plane of a fighting creature, he is a very poor and defenseless being indeed ; and yet when man has endeavored to fight, he has fought with material weapons fashioned by his skill far more deadly and successful than all the power of jaw and teeth boasted of by criticising alligators. Man's intelligence has devised his weapons ; his dexterous aim and penetrating sight, acting under a fine calculating brain, have enabled him to do what no lower creature could accomplish. We know, therefore, that is not the size of the arm, but the quality of the mind, the amount of intelligence, bravery and courage ; it is understanding minds and noble souls which form the army that can insure victory. We often read of a small army accomplishing what a very large army could not, owing to the superior intelligence, the brighter minds of the smaller array ;

for this reason, there being no muscular criterion of mental power, the smallest men are often the most effective leaders.

In the glorious days to come every boy and girl will be brought up to be a true defender of his or her country. Then there will be no one unarmed or defenceless; the whole armor of God will be worn; the shield of the spirit, the sword of truth, the helmet of salvation, will be upon the body of every child, as well as every adult. In the glorious coming days, when you give all your children a military education, you will teach them to fight wrongs, abuses and errors, not their fellow beings; you will teach them to excel in that bravery and nobility which will enable them to stand firm against every open and insidious temptation; you will teach them to unfold those royal prerogatives of mind and spirit which enable man to assume his rightful position as lord and sovereign, compelling all below him to yield obedience to truth expressed in love.

What do we permanently admire in the hero? We cannot admire the hero's act *as an act*; we cannot say to the soldier in any literal sense: "You have an occupation in heaven; you must take your knapsack and gunpowder with you into the spiritual world; when you have done with all material things, host will still encounter host, and you will have to fight in the spirit-world as you fought on earth;" we cannot eulogise the act of bloodshed, and declare there are battle-fields in the celestial regions. But what makes the true soldier? Not his sword and knapsack, but the divine qualities, courage, bravery, honor, which are immortal! You admire good soldiers because of certain grand and glorious impulses which led them forth to battle, impulses of self-sacrifice to a righteous cause. The boy goes forth gladly, leaving the home he loves so well, deeming it grand and glorious to fight for country; many and many have been the deeds of heroism performed by little drummer boys and youths in the very lowest ranks of the army. You admire the young man just entering upon life, with many an enchanting prospect of happiness and worldly success before him, who will turn his back upon all the pleasures and activities of life and go forth unflinchingly to endure the hardship of the battle-field because a wrong needs to be righted and oppression must be overcome! You admire the men of middle age who will tear themselves away from wife and family, from all the pleasant associations of the fireside, and when they are just accumulating a comfortable competence, and are about to settle down to ease and to the enjoyment of the remainder of their earthly career in the bosom of their families, will go forth and leave all to fight, and, if need be, to die for justice. It is the valor, the nobility, the unselfishness, the glorious heroism which impels him forward that immortalizes the soldier—that brings the memory of the departed hero before you as a vision floating from celestial heights; these soldierly qualities are immortal! Unselfishness, bravery, honor,

unswerving obedience to the call of duty, greater love of humanity than of self, willingness to forfeit everything in a righteous cause, determination to dare all in the interest of liberty and for the dethronement of tyranny—these are immortal attributes.

If over the slain body of a fallen hero we are asked to pronounce a benediction, to commit the spirit to the Eternal who gave it, and to reverently take part in laying the material body beneath the sod; if we are asked to offer words of consolation to the friends gathered round and to enlarge upon the soldier's duties and new activities in the immortal world—when we call to mind one after the other the soldier's noble traits of character exhibited in a trying life, which has been freely given up for liberty and justice, we see the soldier's form in spirit no longer called upon to fight against his brother man, no longer blood-besmeared and dust-bedraggled; no longer has he tedious marches to encounter, no longer will he grow faint, weary and foot-sore, to die at last upon the battle-field; we see that soldier-form ready to inspire you with new heroism, ready to call to your mind and awaken within your slumbering spirit those divine qualities of heroism which too often lie dormant; we see him pointing you to the abuses of to-day, and telling you of the battle yet to be fought, nerving your arm, encouraging your drooping spirits and firing you with divine ardor to go forth conquering and to conquer all the abuses which now besiege the human family.

The soldier still continues to work in the soldierly profession; he still belongs to the army, he still fights, he still carries a sword, though it is now the spiritual sword of truth, and that soldier—whether your own immortal Washington, or any other hero whose name is so dear that you cannot hear it pronounced without a throb of affectionate regard—is in the life immortal one of the influencing powers that lead humanity nearer, ever nearer to the glorious goal where, after a decisive battle has been fought, a terrible abuse shall lie dead.

If soldiers in time of peace wish to employ themselves well, and be an honor to the cause of liberty; if they wish to bring about reforms, to fight new battles and win new victories, we say to all military men, never put on your armor without resolving that you will carry your whole power into all the great struggles for reform which the world is compelled to engage in.

In time of peace you can be far more glorious heroes than when the blood was trickling down your forehead mingling with the sweat of long marches, together bedewing the ground. The work for every soldier to do—to be a hero indeed—is not only to go forth when the bugle sounds and the trumpet calls, obeying an impulse which all seem glad to obey, not only to rush on with the crowd when they leap forth into the arms of danger and death, but to stand alone defending the right, defending truth, defying all the lower and baser proclivities of human nature. Remember he who keeps his

own unruly nature wholly in subjection is greater than he who taketh a city; those who can live in the world and yet above it, those who can say "no" to the intoxicating glass, who can say no to all the abuses that affect society, those who defy every enticement of evil, are alone those who fight the good fight of faith and truly work for the salvation of their country.

Whatever may have been the curse of slavery, whatever may have been the curse of bondage to a foreign power, there can be no curse in all the world so great as the curse of crime, of intemperance, and all the evils which are allowed to flourish and eat out the very heart of a community.

Let us be brave in times of peace; let us be heroes and heroines when we do not hear the bugle call and are not called out to parade ourselves before the world in the *role* of martyrs. We say to our sisters as well as to our brothers, you are also in the army, you are soldiers; and while many may have said to you: "You cannot go out to war, you cannot fight and defend your country," we reply: Cannot defend your country! cannot fight! cannot go out to battle, indeed! when you are the mothers of unborn generations. You, the mothers of the little children, of the youths and maidens (future parents of the race), have nine-tenths of the work to do in shaping the characters and molding the careers of coming millions. Mothers, you can by your noble undertakings, your earnest prayers, your self-denial and sweet self-sacrifice, by the hallowed influences you draw around you and exert on all whom you approach, be the means of bringing into being men and women of whom the Apostle said; "Of such the world is not worthy."

When you think of great and valiant heroes, you can hardly think of a man without some noble woman by his side; Martha Washington and Mary Washington, the wife and the mother of George Washington, are almost always mentioned when the name of the first great President of the United States is spoken.

Whenever you call to remembrance the boys in blue or the boys in gray; whenever you praise the deeds of those who fought either for the North or for the South, you remember the wife or the sister, or the mother or the daughter who has been in many instances the bravest of the two; the honors and the bravery have been so equally shared that we do not know whether to say the men or the women were the bravest in the war. Have there been any men nobler than the heroines who have gone forth to the field of battle, and done all in their power to alleviate the soldiers' sufferings? who have endured the long marches, the sickening sights of the bloody field? who have, with all their delicacy and innate refinement, unaccustomed as they are to exposure and privation, attended the dying and healed the sick? If woman's place upon the battle-field is not recognized, if the men only are acknowledged and

honored, then we will take no part in so one-sided a recognition of human bravery.

Man and woman have suffered together; they have made sacrifices together; the boy has given himself up, but the mother has been the one who suffered more than he in giving him up; she had to stay at home in loneliness while he went forth to the honors and glories of the field. The husband has gone forth, but the wife who has been left at home, often worse than a widow, suffering day by day lest fatal news should come, has been as brave as the bravest and most lion-hearted man who ever withstood fearlessly the charge of the enemy.

There is no distinction between the hero and the heroine; one is not braver than the other; they are brave together, they are noble and loyal together, and when we speak of the men who have fought the battles of reform in the republic or elsewhere in the world, we speak of the women also. Never mention the men of your army without mentioning the women of your army. Remember, though some have shone forth in more glorious splendor before the world than others, those who have blessed the world the most of all have frequently been its unknown benefactors.

Far, very far be it from us to say one single word in disparagement of the great and noble ones who have fought and died for liberty. Far be it from us to add anything but renewed praise and fresh shouts of acclaim whenever they are welcomed; but as we are now living in times of peace, let us realize that the true martyrs of reform, the risen though once fallen heroes, are those who day by day and hour by hour uncomplainingly fight the battle of life, and show themselves good soldiers in the army of eternity. We know of no braver soldier than one who will fight day by day, hour by hour, with poverty and distress; we know of no braver soldiers and none who will have brighter crowns in heaven, than the men or women who retain honor, purity and honesty, when the stomach is empty and the cupboard is bare, and they have scarcely a place to lay their heads. The man or woman, the boy or girl, who can retain purity and honor in the midst of all temptations and corruptions, is the bravest soldier of them all.

It is never truly a time of peace until the last enemy is conquered, until the last battle is fought and the last victory won; it is never time of lasting peace so long as there is one vice to overcome, one wrong to be righted, one evil to be redressed; for until we have redressed them all we must go on fighting, even to the bitter end—but bitter only from the standpoint of earth; for the bitterness of the feeling of the body during the strife is like the bitterness of the little book given to the prophet of old, which was as sweet as honey when he had digested its contents. A great deal of honey given by the world is indeed sweet in the mouth, but bitter as gall

when it has entered into the constitution; and there are many bitter herbs of sorrow, which, when they are taken into the innermost of the mind, are found to be the sweetest food, the sweetest manna that angels or gods could dispense.

One lesson we desire to draw in addition to those mentioned already, and it is this: We recognize equally the bravery of those who fought in the Northern and Southern armies; we make no distinction between those who wore the blue and those who wore the gray; we overlook everything but the nobility, courage and manhood of those who engaged in the conflict. If some fought in a mistaken cause, they were none the less noble and brave, because mistaken. If others fought on the right side, they were no nobler than those who fought on the wrong side but believed they were right, for no one can do more than the grace given him enables him to do; no one can be more than honest and courageous, no man can do more than his best; God asks nothing impossible of man.

There are virtues and there are vices in all human organizations; there are strong points and weak points in all human societies, but we may all admire the men and women who dare everything for the sake of what they believe to be right, for if they are wrong in some respects, they will be soon set right when in an attitude of mind that loves truth so well as to be willing to dare all and even die in its interest. There is no other way to get right, if we are wrong, than to do what we believe to be right, and do it bravely, nobly and heartily; for when we give ourselves up to the cause of truth and liberty as we perceive it, when we put all selfishness aside, forget all our different nationalities and creeds, we can unite as one great army of true heroes; then we shall be martyrs only in the sense that we give up baubles for gems. When we give up the base metals and throw them into life's crucible, the divine fire of the eternal alchemist will convert them into the solid gold of sterling character, which shall shine in burnished brilliancy forever and forever in that celestial city where there is no noise of strife, no gathering of contending hosts, but where peace has followed battle as day follows night!

NATIONALISM.

The following paper on one of the very greatest reforms of the day, has been carefully compiled by W. J. Colville, from the best available sources of information with regard to what the advocates of co-operation are really endeavoring to accomplish in the way of practical improvement in existing conditions. Further papers will be published in the **PROBLEM OF LIFE**, dealing with this all-important subject from month to month as occasion demands.

In the *Nationalist* for December, 1889—which by the way contains a good likeness of Edward Bellamy as a frontispiece, and is on the whole a very excellent number, Burnette G. Haskell of San Francisco, suggests a plan of action, which as a whole strikes us very favorably, even though some of the leading local newspapers have mentioned serious legal difficulties in the way of its execution. But, granting for argument's sake, that even the Constitution of the United States itself, does not yet make provisions for all the improvements in government eventually to be realized in America, let the wise statements of its illustrious framers speak for themselves, and convince the thinking public on how broadly liberal and progressive a base those valiant heroes stood when they compiled a document beyond all praise, when its spirit of far reaching equity is duly appreciated and clearly understood. Speaking of possible changes in government rendered necessary by the exigencies of unforeseen situations, the Constitution reads as follows: "All governments derive their just powers from the consent of the governed," and moreover, "that whenever any form of government becomes destructive of these ends, it is the right of the people to alter or abolish it, and to institute a new government, laying its foundation on such principles, and organizing its powers in such form as to them shall seem most likely to effect their safety and happiness." Arguing from these premises, John Ransome Bridge, secretary of the Boston Nationalist Club, proceeds very ably in an article in the *Arena* for January, 1890, to prove that there is no valid reason mentioned why the American citizens should not at once take up practically the work of complete industrial emancipation. No hasty or ill-considered measures are advocated, but in the present stress of thought on these all engrossing topics, every writer and speaker is sure to put forward some special measures which he individually considers are the most plausible in the immediate present. Mr. Haskell's plan is as follows:

"There is one unguarded point; and a point which they cannot guard; a breach made by their own monster gun and widened by its every discharge. This struggle is not to be won by rose-water and fine phrases, but by the force of *Competition* itself. Train their own gun upon them and walls shall crumble and the defenders melt away. The weak spot is the force that Nature has given to Competition that it might kill itself, the impulse and power that lies within a wrong to end it—this it is that predicts the suicide of Capitalism; Competition dies when the people begin to produce and distribute the necessities of life at cost. And Capitalism cannot fortify this spot. Competition, by which they fortify, is then already engaged against them.

"It is not necessary to win a great National battle. If we could Nationalize the telegraph and the railroads to-morrow, *poverty* would still be as bitter and misery and crime as wide-spread. Until Uncle Sam can give *food*, *clothes* and *shelter*, the final victory is not won.

" But—if next November we here in California, by concentrating our forces on one spot, succeed in carrying San Francisco for Nationalism at the ballot-box, and if then, right here, we make poverty unknown, then this city will begin a growth unpicturable even in dream, a million of men will flock to it and every other city in the Union must follow in our footsteps or be *competed* out of existence.

" We propose to win this next election here. And then this is our program: Our Nationalist Board of Supervisors will, by municipal ordinances, declare that the City and County of San Francisco henceforth proposes to conduct its own affairs; that it will begin the immediate construction of its own water-works, bakeries, abattoirs, street-car lines, bathing houses and laundries. That it will pay for the construction and operation of these in *script* and will receive this script for water, bread, meat, car-fare and washing, and ultimately for taxation. This will give this script full currency as money and at par, perhaps may place it at a premium. I have no space to show where this has been successfully done; I can only note the market place of Guernsey, the court house at Greeley, Colo., the People's Ditch at Hanford, Cal., the natural gas at Findlay, Ohio, etc., etc. The script being received for the product and redeemed by it and then destroyed, will constitute a *scientific* circulating medium subject to no fluctuation in value.

" If an aqueduct is constructed bringing the water from the Sierras across the State (and sold to other towns and to farmers on the route as well) it will produce a revenue of \$1,500,000 per year and will cost \$10,000,000, paying for itself in seven years.

" Bakeries and warehouses for grain can be established for \$500,000, and would make a profit of \$2,700,000 per annum at present prices. Abattoirs could be established for \$200,000 and would make a profit of \$5,900,000 per year at present prices. Wheat and meat could be bought of the farmer either for cash or script. As script would be current for water, for flour, and as every city merchant would take it from him in settlement of account, the farmer would take it from us.

" The street cars of San Francisco pay a profit of \$1,042,675 per year and this plant cost but \$4,534,100.

" Laundries and baths at present pay a profit of \$3,000,000; the city could build them for \$300,000.

" The lighting of this city gives a profit of \$2,000,000 a year. A proper electric-light plant could be put in for \$4,000,000.

" The total cost of these plants would be \$19,000,000, the annual income (*profits*) would be \$16,000,000. The annual tax of this city is but \$3,000,000. Comment is superfluous.

"The very first year we would nearly pay for all of our improvements. The second year we could buy up the outside lands and build homes for our workers. The third year we could establish other industries, and in ten years we could actually, alone, pay off the National debt. No great National party, no weary fight to win Congress, are necessary, in my opinion. The point of attack is the municipality; the weapon is *competition, with municipal script receivable for the goods produced*; and the road is a plain and easy highway.

"Let the People's Money,—not the irredeemable greenback, but the scientific product check,—once be sent into the field, and Nature then fights for us and the fittest and most perfect will survive.

"Neither Ignorance nor Despotism are potent for any purpose against Science; and that we must win the citadel, and soon, upon these lines, seems to me to be as certain as a mathematical equation."

The above remarkable effusion from the brain and pen of a man who has always been to the front in socialistic agitation, reminds us forcibly of the much controverted gospel declaration, "Make to yourselves friends of the mammon of unrighteousness," which if it be understood in any reasonable light must be taken to imply that the very forces now at work, bent on accomplishing the destruction of human liberty if they continue to flow in their present channel, can be so diverted as to fertilize instead of inundate the land. When it is borne in mind that Nationalism is a purely constructive movement and therefore totally distinct in aims, spirit and methods of operation from Anarchism, Nihilism or aught else, the very name of which strikes terror to the heart of the average person, we must not be surprised to find intelligent men and women of the very highest culture and social standing all over this country, and indeed in all parts of the civilized world, advocating immediate steps to be taken in the direction of a new and higher mode of conducting the necessary business of the world. Another very interesting article in the December *Nationalist* is entitled "Our Block; a Co-operative Possibility," in which the writer proves how, say fifty families, could club together and support but one kitchen between them, and thus save all the annoyance of badly cooked food and the innumerable disadvantages attendant upon private housekeeping under difficulties, i. e., where good help is hard to obtain or where the women of the household are not so well adapted to culinary work as to employment of another description. As the writer limits his calculations to eight families co-operating, the result is not so economical as though fifty were to unite, and indeed when the larger number club together under the new system, there will be no necessity for hiring any outside help or paying anybody "wages," as the co-operative idea is essentially to advance beyond the wage system to a more perfect state, of which the present can be

but the precursor. Let the true dignity of labor once be grasped and all our young people educated to be ashamed of nothing but idleness and dishonor, the miserably fictitious class distinctions which now impede the progress of mankind completely, will disappear. When ability added to good nature shall be regarded as the only passport to appreciation, and ability to do any useful work shall entitle its possessor to equal rank with the highest in the world's esteem, people will all fall into their natural places, and every niche and groove in the temple of humanity will be filled by her or him who can fill it best. Wm. Ellery Channing, many years ago, gave utterance to the following wise and truthful remarks, which the Channing Auxiliary connected with the Unitarian Church of San Francisco has recently been circulating in its series of tiny tracts called "Scattered Leaves;" it is so pertinent to the subject in hand and so exactly expresses what we wish to convey, that we cannot forbear inserting it in this article:

"Real greatness has nothing to do with a man's sphere. It does not lie in the magnitude of his outward agency, in the extent of the effects which he produces. The greatest men may do comparatively little abroad. Perhaps the greatest in our city at this moment are buried in obscurity. Grandeur of character lies wholly in force of soul, that is, in the force of thought, moral principle and love, and this may be found in the humblest condition of life. A man brought up to an obscure trade and hemmed in by the wants of a growing family, may, in his narrow sphere, perceive more clearly, discriminate more keenly, weigh evidence more wisely, seize on the right means more decisively, have more presence of mind in difficulty, than another who has accumulated vast stores of knowledge by laborious study; and he has more of intellectual greatness. Many a man, who has gone but a few miles from home, understands human nature better, detects motives and weighs character more sagaciously, than another who has traveled over the known world, and made a name by his reports of different countries. It is force of thought which measures intellectual, and so it is force of principle which measures moral greatness, that highest of human endowments, that brightest manifestation of the Divinity. The greatest man is he who chooses the right with invincible resolution, who resists the sorest temptations from within and without, who bears the heaviest burdens cheerfully, who is calmest in storms, most fearless under menace and frowns, and whose reliance on truth, on virtue, on God, is most unfaltering.

"A man is great as a man, be he where or what he may. The grandeur of his nature turns to insignificance all outward distinctions. His powers of intellect, of conscience, of love, of knowing God, of perceiving the beautiful, of acting on his own mind, on outward nature, and on his fellow creatures,—these are glorious prerogatives.

"I believe this greatness to be most common among the multitude, whose names are never heard. Among common people will be found more of hardship borne manfully, more of unvarnished truth, more of religious trust, more of that generosity which gives what the giver needs himself, and more of a wise estimate of life and death, than among the more prosperous.

"The distinctions of society vanish before the light of these truths."

When such thoughts are lived up to by the masses of mankind, no agitation will be necessary to enforce co-operation, it will appear in outward form among us as surely and as naturally as fruit appears in due season on a healthy fruit-bearing tree. While speaking of Nationalism we must not forget that closely allied movement known as Christian Socialism, which is making such rapid headway in Massachusetts and elsewhere, and whose bright, wholesome instructive organ, *The Dawn*, is one of our most welcome exchanges. Many ministers of various denominations are everywhere beginning to awake to the truth, that the gospel cannot be faithfully preached so long as competition is upheld. If the churches will discuss the great topics of the day and throw their influence on the side of true freedom, then will they prove themselves a great power for good, increase their own strength and usefulness, and live on in purified form in the new cycle which is now commencing; but if obstinately clinging to past traditions, they close their eyes against the light, they must inevitably succumb to the restless march of truth, which is no respecter of persons or institutions, no matter how venerable, but will use all who are willing to be employed for good; but removes out of their place all such as are cumberers of the ground. Knowing, as we certainly do, that the present social and industrial order cannot last very much longer, and foreseeing no necessity whatever for a bloody revolution, we shall use our influence by tongue and pen as far as ever it will extend, to advance the cause of universal co-operation, without, however, pledging ourselves to endorse the peculiar views of any special persons.

QUESTION.

*What is the Soul, and How is it Occupied during the Sleep of the Body ?
What are Dreams, and Have they any Significance ?*

Answer.—Soul is a pure spark of deific fire, an electric atom, an imperishable germ of life, which nothing can ever destroy, containing within itself infinite possibilities; mind is its creation, the instrument it forms and uses to gain expression. This mind in its derived consciousness often feels and acts independently of the soul from whose wise and loving guardianship it often

proudly strays; at such times it is like a wayward child, foolishly rebellious against a tender and watchful parent; at other times the mind is entangled in the meshes of the thought-threads issuing in every direction from the innumerable mentalities which throng the air, and constitute what the New Testament styles "principalities and powers of the air." Whenever any mind gets entangled with other minds or runs off obstinately from the parental guidance of the soul, the body suffers, physical disease being nothing but an expression of mental inharmony. Sleep, when profound, recalls the wandering mind to its rightful allegiance to the soul; but sleep is worse than useless, it is positively dangerous and attended with the most disastrous consequences, when fallen into under the influence of violent emotions, such as rage or fear, which often produce intense exhaustion. Sleep induced by opiates being quite unnatural, is rarely, if ever, beneficial, as the sleeper does not rise out of surrounding conditions, but is benumbed while held in them.

Dreams are ordinarily no more than floating images, and confused pictures of external things, the astral prototypes of which are always in the air about us. The art of sleeping properly can be acquired, but only by the pure minded or those who purify themselves by earnest striving after higher things than affairs pertaining to the body. Human electricity when judiciously administered by a true savant, introduces the patient into the sphere of the healer, and there, if congeniality of desire is aroused, connections are made which snap the links of the chain binding the darkened mind to error. The intricate directions necessary for neophytes commencing to tread in the higher way, are in reality exceedingly simple though minute. Such are never fully revealed except to those who are sincerely anxious to attain to a more than usually excellent order of things. The average worldling would scorn them as the figurative swine trample on the pearls foolishly thrown to them by the unwary, and like these same degraded animals they would rend if they could the very hand which gave them such precious goods.

It is worse than folly to seek to coerce the human will, as all endeavor to proselytize but makes the sinner more obdurate in his ungodliness. Let your light shine everywhere, but do not seek by forcible means to turn back the wilfully closed eyelids of those who love darkness rather than light; such must be left to the fruits of their own perversity. Doubtless in the cycles of eternity every prodigal will return home, but though most kindly welcomed when returning, the desire to return must originate in his own breast.—From "*Onesimus Toole*."

News of Our Absent Editor.

W. J. Colville is meeting with great success in New York and Brooklyn. His public lectures and classes are attended by the most cultured people,

and a perfect baptism is the result. He evidently went East just in the very nick of time, when he was most wanted. The very evening of his arrival he was forced on the platform, and has been kept very busy ever since. So great is the call for his services in the Eastern States that his contemplated trip to Europe has been indefinitely postponed. His post office address is 492 State street, Brooklyn. Through the kindness and courtesy of Miss A. A. Chevalier, he opened a class at 13 West Forty-second street, New York (office of International Magazine of Truth). Monday, May 26, at 3 p. m., he had applications for lectures, lessons and literary work from all over the country; enough to make his summer a truly memorable one, if he responds to a tenth of the invitations. In consequence of these numerous and ever multiplying engagements he is compelled to decline to answer private correspondence unless of a strictly business character.

[FOR THE PROBLEM OF LIFE.]

Important Testimony.

817 HARRISON STREET, OAKLAND, CAL., April 29, 1890.

W. J. COLVILLE :

Dear Sir: On Monday evening, April 28th, at the Metaphysical College in San Francisco, when you suggested that my dear husband should testify to the wonderful healing that I have experienced through your teachings, he became somewhat confused in his statements, being overcome by his feelings.

He begs me to rectify it, and I am happy to do so, giving you at the same time such information as will add weight to my testimony. During twelve years, from 1878 up to three months ago, I have been a confirmed invalid. My illness was a complication of ailments, amongst which, hereditary, heart disease, and spinal as well as internal injuries proceeding from a fall when riding on horseback, were prominent. After several painful operations, performed by three of the most eminent physicians in Europe, "Dr. Barnes of the Faculte de Paris," "Dr. Grerly Hewitt of the University College Hospital, London," and "Dr. W. Playfair of King's College Hospital, and Physician to the royal family of England," I was pronounced incurable. I then gave up all hope of recovery, and only endeavored to gain sufficient strength to prolong life a while, by frequenting those places recommended to the sick as beneficial. It was a wretched existence. Three years ago I came to the United States, and the medical men of this country confirmed all the predictions already mentioned concerning my case.

I moved on; at times I seemed better, when the least unusual exertion or atmospherical change would confine me to bed for several days and even weeks.

A year ago we came to California, trusting that the climate would help me, but on the contrary my coming was followed by severe attacks of acute rheumatism and malaria, and I was seldom well enough to be about. The many friends we have in Oakland can testify to this.

Three months ago, after reading "Looking Backward," I was told by a friend that a Mr. Colville had delivered lectures in favor of Mr. Bellamy's theory, and that the same gentleman lectured on free religion in the synagogue every Sunday afternoon.

Being very enthusiastic about this wonderful work, I had at once the desire to hear you, and I went on the following Sunday with my husband. I candidly confess that I knew nothing more about you or your works, and that I was totally unprepared for what has followed. What I heard during that lecture startled me very much, and from that day we went to hear you every time you spoke publicly in Oakland. We read the books you recommended as wholesome, or quoted in your discourses, and gradually a great change came over me. Finally your two beautiful editorials in the "Problem of Life," in the February and March numbers, one called "The Problem of Prayer," and the other "Faith," completed the work. I have used no other means, and it is proved that I am *cured, well, strong and happy*. I go about with ease and comfort, I have no pain, no fear of relapse or any anxiety whatever.

I have been out late at night, when coming back from Alameda where we went to hear your lecture; I have walked to the synagogue through pouring rain before your going to Santa Barbara; I have run twelve blocks to catch a train; I have walked eighty-six blocks in one day and not thought of the distance, and after a good day's work I have been to a soiree, enjoyed it, and felt none the worse the next day. Some of these things would have prostrated me for some time, in past days, and others would positively have crushed me. My mental change has been more wonderful still. I see it in the faces around me, in the good will that I read in every countenance that I behold.

I feel like a new being, I proclaim it to the world. What I have learned of you has made me whole, that is the power of mind over matter, the assertion of the Spiritual over the Material, the subserviency of the lower to the higher. Words cannot express my gratitude. My blessing, my thought, my sympathies shall always follow you, as well as those of my husband and child. The happiness that we three enjoy now, is your work. God bless you dear brother. Farewell until we meet again.

E. YATES.

My address is: Mrs. Montague Yates, 817 Harrison Street, Oakland, Cal.

THE GOSPEL OF THE LORD.

CHAPTER IV.

THE ESSENTIAL BREAD.

- 1, *The Harvest of the World is now ripe.* 2, *Feeding five thousand people.*
3, *Jesus walked on the sea to his disciples.* 4, *The bread of Life.* 5, *Tribute money.*

Sec. 1. The Harvest of the World.

1. Jesus being moved with compassion for the multitude, because they were distressed and scattered as sheep having no shepherd, said unto his disciples: The harvest, truly, is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest that he will send forth labourers to harvest.

Sec. 2. Feeding five thousand people.

2. And when the day was far spent, his disciples said: This is a desert place, and the day is now far spent, send the multitude away, that they may

34. THE ESSENTIAL BREAD. God is consciousness; he creates the conscious things. God is life, he makes his works alive. Do not mistake consciousness for the conscious (sensation); the former is omnipresence, but the latter is confined to some body. Consciousness is the changeless giver, sensation or feeling is the gift. So life is not the alive or living; life is the giver, living is the gift.

Let us not deny to consciousness his soul and body; rather let us affirm them. It is because God is life or love or consciousness, that he has soul and body; his soul is eternal, and his body is everlasting. The Father creates within his own body all things that are created; and first within his body he begets his Son—the only begotten of the Father. Since the Son, which came down from heaven upon earth, is the Essential Bread here proclaimed, we shall not in this Note make much reference to the person of the Father. Be it, however, understood, that the person of the Father must exist before the person of the Son; also that the person of the Father is an existence that had no beginning and shall have no ending, but that the person of the Son is an existence that had beginning and shall some day end.

The record of Moses commences at the beginning; and makes no mention of that which existed before the beginning. But before the beginning I am. That is before the Son was begotten, the father (Spirit, Soul and Body) is. Now, that which had beginning, is, firstly, Heaven or the Son, and secondly Earth or the World. The word *heaven* is used to signify many different conditions. That which is lifted (heaved) or placed above something else is heaven as compared with that which is below; the earth atmos-

go into the village and buy themselves food. But Jesus replied to them: They need not depart; give ye them to eat. And they said unto him, we have here but five loaves and two fishes. Then he said: Bring them hither to me.

3. And he commanded the people to sit down on the grass, and he took the five loaves and the two fish, and looking up to heaven, he blessed and brake, and gave the loaves to the disciples, and the disciples gave to the peo-

phre is heaven as compared with the earth. So the Son of God is heaven as compared with the world; and again the person of the Father is heaven as compared with the person of the Son. To the World the kingdom of the Son is heaven. So, in the beginning God the Father created two persons; first his Son—the Lord; second, the World. Or, to express this in another way, God created two persons having a beginning, namely Man—the Son, and Woman—the World. Hence, at the present time there exist three distinct persons. [The word *persons* is here used to indicate external appearance; consequently it does not include that appearance which proceeds from the Father to the Son, and is called the Holy Ghost; neither does it include that appearance which proceeds from the Son to the World, and is called the Ghost; for neither of these appearances is external, but intermediate]. The (external) persons, then at present existing are, 1. The person of the Father, which is eternal; 2. The person of the Son, which is created within the first person, in the image and likeness of the first person, having its beginning in time, and a term of six ages for its completion. 3. The person of the World, which is created within the second person, in the image and likeness of the second person, and which is now in course of construction and being completed. The first person is male and female; the second person is Man; the third person is Woman. Man is finished; Woman is being prepared as the Bride for the Son's marriage. And when all has been accomplished to this end, then will the Bridegroom with his Bride return to the Father's home, whence at first the son set forth. The Son and the Bride of God will thenceforward dwell with their Father-Mother God.

The second person or Son of God is spoken of as *the only begotten*, because only one Son can exist at one time or period, and not because there never was another Son or because there never will be another. In the countless ages past there have been countless Sons begotten; and in the endless ages to come the creation will be continued without end. Each Son is different from every other; and each by turn returns to his Father ere another one is born. The reason why only one Son can exist at one time or period, is to be found in the nature of experience.

What is experience? and what is the result of experience? These questions will only be considered shortly in these Notes, but sufficiently to enable the diligent reader to grasp this difficult problem, and to solve it for himself. Suppose you have made a lead-pencil, and as you are holding it before you, you meditate as follows: Before I could have made this, certain experience was necessary, also a suitable organism was necessary. Experience and suitable organism must therefore exist before any other thing can be made. Hence, there must have existed experience and a suitable organism before the Son of God was created. Now, experience is something accomplished or effected; it is therefore a creation, and is in no way different from the organism of the creator. I hold my pencil before me again, and conclude: Therefore the experience of which this pencil is the result is embodied in my organism. Also, I conclude, that every

ple. And they all did eat, and were filled; and they took up twelve baskets full of fragments that remained. And they that did eat numbered about five thousand.

4. Then the people said: Truly, this is that Prophet which should come into the world.

Sec. 3. Jesus walketh on the Sea.

5. And straightway Jesus constrained the disciples to enter a boat and go before him to the other side, while he sent the people away.

6. And after he had sent them away he went up into the mountain apart to pray; and when the evening was come, he was there alone.

living organism must be put to its proper use, in order to complete it, and the organism and experience are completed together. Hence, without works there is no completion or salvation. Idleness is depletion, death. Now, every body or organism is experience as related to that which is below it, and that which is below experience is the result of experience. So, your body is the experience of which all—pencil-making and other things—that you have done by means of it, is the result. Yet this does not account for your whole organism, since it is a symbol of many deeds besides these. But your organism is also a result as compared with a previous experience. Then, put your body in the place of the pencil. Where now is the experience (body or organism) of which your body is the result? *In the beginning was the Word or Son. * * All things were made by him; and without him was not anything made that hath been made.* (Ch. i, 6). Then just as the experience of making the pencil was laid up in your body, so the experience of making your body is laid up in the Son. And lastly the experience of creating the Son is laid up and forms part of the body of the Father. The experience of which the Son is the result is in the body of the Father; the experience of which the world is the result is in the body of the Son; the experience of which the works (such as buildings, and the like) on earth or in the World are the result, is in the body of the World. Now, when some experience takes place or is laid up in some other body than that which you call yours, you say it is not your experience, but belongs to some other body. Hence, for all experiences to be yours, they must take place in one body—namely your body; for all experiences to be the Son's, they must all take place in one body—the Son's body. Therefore, the body and the Son must be one body, for all experiences during the period of his existence are his. And the body of the Father must be one body, for all experiences during all periods are his. Thus we see that within one Person exists one Son, and that within one Son exists one World; also that whatever exists is necessary, and exists in such a manner that it could not exist otherwise.

Let us consider more minutely the nature of the only begotten Son of God, which was created by the Father in the beginning, when as yet the World was unformed. And firstly, the Son is after the image of the Father; it bears a certain resemblance or likeness to the person of the Father. Secondly, this image is not a mere hollow shell, but is filled in every place with the works of the Father. Thirdly, in the Son is contained a complete system of stellar creations. If with the most searching telescope you fail to penetrate to the confines of the World, how shall you grasp the magnitude of the Son, since the World is but as a rib (*i. e.* hoop) within the body of the Son (Man)!

7. But the boat was now in the midst of the sea distressed by the waves, for the wind was contrary. And in the fourth watch of the night Jesus, walking upon the sea, came unto the disciples. And when they saw him walking on the sea, they were troubled, and said: It is a ghost; and they cried out through fear. But straightway Jesus spake unto them, saying: Be of good cheer; it is I; be not afraid. And Simon answering him said: Lord, if it be thou, bid me come unto thee upon the water. And he said, Come. And Simon went down out of the boat, and walked upon the water to go to Jesus. But when he noticed the wind, he was afraid; and beginning to sink, cried, Lord, save me. And immediately Jesus stretched forth his hand and caught him, and said: O thou of little faith, wherefore didst thou doubt?

Fourthly, throughout every place extending from sun to sun in the body of the Son, there is not a vacant spot; but every interstellar place, even to the borders of this kingdom of the Son is filled full with the ever varied and never repeated creations of Infinity (Mind). Fifthly, every star in the Son's kingdom is a living person. Sixthly, in the waters and upon the dry lands within the Son exist living creatures of all the kingdoms of creation. All this is the nature of the Son; in this paragraph no mention has been made of the nature of the World; yet the nature of the World in great measure corresponds to the nature of the Son or Lord, in that in the World exist images of which their patterns are in the Lord or Son of God.

During six ages or *days of God*, the Father created and perfected his Son; and having pronounced all his works good, he rested during the seventh age. In reading the following parable let your attention revert to the six days of the creation of the Son.

A certain father, learned in all arts and sciences, built for himself, atom upon atom, bone upon bone, nerve and artery, ganglia and vessels, a man perfect in the image of himself. And he contemplated his work, saying: "This have I builded up of my own thought; and because I have put my own thought into it—even to the least atom, therefore it shall live; and I will that every part of its nature shall vibrate." And immediately the whole form or image began to move. Then said the father: "Let thine eyes be opened, that thou mayest see;" and immediately the image saw and felt. Then said the father: "Speak to me, my son!" And the Son said: "Behold I am a man like thyself, beautiful as the heavens, but with a heart void and longing; it were better to be resolved back again into that from which I came, than to remain thus." Then the father looking on his son with compassion, said: "I knew it would be so, for the knowledge and love of which thou art but the result, is stored up in my heart; but that thou also mayest know my joy, I have equipped thee with all things needful for a learned man, that thou too mayest work and store up in thy heart what I have stored in mine." Then was the son glad, for he understood how he should proceed; and addressing his father, he said: "When I too shall have completed so beautiful a living image, will not his heart also be utterly vacant of joy and full of dreadful longing?" To this the father replied, "I commend thee for thy thoughtfulness, my son; and on that day I will send him a comforter, that his joy also may be full.

Again, the Son is like a certain builder, who having completed a magnificent mansion received the congratulations of all his neighbours. And the builder's son, seeing how

8. And when they were come up into the boat, the wind ceased. Then they that were in the boat worshipped him, saying: Of a truth thou art the Son of God.

Sec. 4. The Bread of Life.

9. The next day, when the people which stood on the other side of the sea, saw that Jesus went not with his disciples into the boat, but that his disciples had gone away alone; and when they saw also that Jesus was not there, they took shipping, and came seeking for Jesus. And having found him, they said unto him: Master, when camest thou hither? Jesus answered them, Verily, verily I say unto you, Ye seek me, not because ye saw the signs, but

his father's works were admired, came to him, saying: "Impart to me your skill, for I deserve much such knowledge as has enabled you to construct this mansion." Then his father answered him: "In yonder place build for yourself a mansion such as this, I will provide for you that which is necessary therefor; and when you have completed your work, you will have gained for yourself the same skill as that which you admire in me. But be diligent in your work, that it be completed in the allotted time."

Now, when the Son has completed what he has seen the father do, then will the Son have skill of his own, even as the Father has skill of his own. It will be readily seen that the Son commences his work without previous experience. In this respect also the Son differs from the father, that the Son commences his work without previous experience, but the Father commences his work having already had numberless (because infinite) experiences.

Here let the reader be again reminded, that there are not many workers or actors, for Mind alone does, says, writes, creates, accomplishes all things, whether in the body of the Father, or in the Son; or in the World. There are not many minds or creators, because there are many persons; but there are many persons because there is one Mind or creator.

So at the beginning of the World the only begotten Son of God is naked as to experiences at that time when he is brought face to face with his helpmate. And now will the Son and the World—the Man and the Woman—partake of the fruit of experience, which is the tree of the knowledge of good and evil, to the end that they may become wise, and partake of the fruit of the tree of life, which fruit is reserved for those only who through obedience to Truth have earned an eternal heritage. The Son, then, without previous experience, commences to build a world like to that which the Father has finished. In other words, Infinite Mind, acting in and through the organism of the Son, proceeds to accomplish a work like that which he has already accomplished through the organism of the Father. The Father's work is the Son; but the Son's work is the World. *He (the Son) was in the World, and the World was made by him, and the World knew him not.* (Ch. i, 3.) But, as has already been seen, although there is but one Creator acting in one way, the conditions under which the Creator (Mind) acts in creating the World are different from the conditions under which He acts in creating the Son. Here, be cautioned, lest, if judging from the last sentence, you unwarrantably conclude that therefore the Creator is conditioned, or subject to conditions. Although the instruments by which Mind accomplishes all works must be appropriate to the works undertaken, Mind or God is in no way hampered thereby, nor ever hindered in any man-

because ye did eat of the loaves and were filled. Labour not for the meat which perisheth, but for that meat which abideth unto eternal life, which the Son of man shall give unto you; for him hath God the Father sealed.

10. Then said they unto him, What shall we do, that we may work the works of God? Jesus answered and said unto them: This is the work of God, that ye believe on him whom he hath sent. Therefore they said unto him, What doest thou for a sign, that we may see, and believe thee? Our

ner whatever from accomplishing the end to be attained. This understood, it may be stated, that the different conditions above referred to are—*experience* in begetting the Son, and *lack of experience* in begetting the World; in other words, the Father, being all knowledge, and having all experience, needs not to taste of the opposites—good and evil, joy and sorrow, etc.; but the Son, being all knowledge (for there are not two knowledges) but having no experience, must needs taste of the opposite that he may grow up in wisdom, not in innocence—that he may grow up knowing the good, and not in doubt as to good.

We are now in a position to understand the significance of the term Christ, as applied to the Son. If you should ask, Who is Christ? the correct answer would be, He is Mind—the Creator; for *who* is always invisibleness. But, if you should ask, What is Christ? the correct answer would be, Christ is the Son of God; for *what* is always visible (on some plane), and Christ is a visible person. Similarly, if you ask, Who am I? the answer is, Mind; but if you should ask, what am I? the answer is such or such a particular person. *Who* refers to the life or creator, *what* refers to the person or creature. Return now in thought to the time when the only begotten Son commenced his work—the building of the World. At that time the Son of God was not Christ; and at no time before the Christ Dispensation was the title Christ correctly applicable to any person either in heaven or on earth. But at the conclusion of the Mosaic Dispensation the Son's work had so far progressed that he became anointed, informed, or cognizant of the Father. And then did the Son manifest himself as Christ in the World. Perhaps every adjective in any language has a comparative meaning, varying at different times and in different contexts; for example, the meaning of the adjective *good* varies according to the noun it qualifies; yet in truth there is only one good—namely, God. Similarly the adjective or title *Christ* may have been applied to many great reformers, but in truth there is only one Christ, namely, the Son of God.

Now, Christ—the Man, is an entirely different person from the World—the Woman; Christ is above, the World is below. So, if Christ be born in the World, he must come from above. Christ is the Essential Bread. The word *bread* means *that which is eaten*. The Essential Bread is that Elixir of Life, of which if a man partake, he shall never die. And every one who will practice the commandments of Christ, shall partake of this living Bread.

THE EXPLANATION.

Let us now proceed to apply the foregoing in the interpretation of the text.

VERSE 9: *Labour not for the meat which perisheth, but for that meat which abideth unto eternal life, which the Son of man shall give unto you.* Herein, again, Jesus declares that works are necessary to salvation. It is by the faithful practice, in thought and act, of the commandments of God, that the corruptible physical body becomes

fathers did eat manna in the wilderness; as it is written, He gave them bread from heaven to eat. Jesus therefore said unto them, Verily it was not Moses that gave you the bread from heaven; but my father giveth you the true bread from heaven. For the bread of God is that which cometh down from heaven, and giveth life unto the world. Then said they unto him, Lord, give us this bread.

11. And Jesus said unto them, I am the bread of life. He that cometh to me shall not hunger, and he that believeth on me shall not thirst. But I said unto you, that ye also have seen me and believe not. All that the Father giveth to me shall come to me; and him that cometh to me I will in no wise cast out. For I am come down from heaven, not to do mine own will, but the will of him who sent me. And this is the will of him that sent

transformed and changed into the incorruptible and heavenly body. But by the practice in thought and act of what is contrary to the commandments of God, a body, which must perish, is built up. Therefore, labour not through disobedience, or by setting your hearts upon worldly treasures, to make alive what must certainly perish; but work in obedience by fixing your hearts upon the good, that what you thus make alive may continue forever. For the soul and body of an obedient man shall live, but the soul and body of a disobedient man shall perish. How shall you work obediently and do the works of God? Thou shalt love the Lord thy God with undivided love—He is thy neighbour; thou shalt love thy neighbour as thyself. This do and thou shalt live

VERSE 10. It was but yesterday that Jesus had fed the multitude upon the Mount; and to-day a crowd collect around him saying: It is all very well for you to tell us that we must believe on you, but we want a sign that will satisfy us that all your messages are from God; we believe that Moses was God's messenger, for he miraculously obtained manna for us to eat, when we were in the wilderness, where no manna was to be had naturally. In answer to such insinuating talk, how easy it would have been for Jesus to have replied, Did you not yesterday receive such a sign? For did I not produce, in a place where there was scarcely food enough for a dozen people, food enough and to spare even for five thousand people? Here was a veritable temptation; take in the whole situation. To most men the natural reply would have been a sharp retort, and a positive declaration as to works. But such retort and declaration would have been personal, and would have belonged to the World, and a desire for celebrity. Jesus did not wish any personal worship either for himself or for Moses; but he wished men to know that God the Father was the only giver of all things. Therefore, instead of looking after his personal reputation, he replied that it was neither Moses nor Jesus who gave the manna or bread, but that it was the Father. Then in the words, *but my Father giveth you the true bread from heaven.* * * * *I am the bread of life,* Jesus proceeds to declare two things; firstly, that the manna, which was given in the wilderness, was not the true bread; and secondly, that he, Jesus Christ, the Son of man and Son of God, was the true bread. And at a moment, when the attention of the crowd was diverted from his personality, he really answered their question as to a sign; for in proclaiming himself the true bread, he virtually said: "You say you believe in God through Moses, because he showed you manna from heaven, why do you not also believe in God through me, since I am showing you the true bread from heaven. My body, which you see, is the

me, that of all which he hath given me I should lose nothing, but should raise it up at the last day. And this is the will of my Father, that every one who beholdeth the Son, and believeth on him, shall have eternal life.

12. The Jews therefore murmured at him because he said, I am the bread which came down from heaven. And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? How doth he now say, I am come down out of heaven?

13. Jesus answered and said unto them: Murmur not among yourselves. No man can come to me except the Father, who hath sent me, draw him. And I will raise him up at the last day. It is written in the prophets, and all shall be taught by God. Every one therefore who hath heard, and hath learned from the Father, cometh unto me. Not that any man hath seen the

true bread from heaven, which I will give to the World as Moses gave you Manna. *But I said unto you, That ye also have seen me, and believed not.* Again the manna which was eaten in the wilderness did not preserve or renew the body unto resurrection, for those who ate it died; but whoever shall eat of the bread which I am now offering you shall preserve or renew his body unto resurrection from the dead. *If any man eat of this bread, he shall live for ever. The bread that I will give for the life of the World is my flesh.* Which, being stated in another way, may read: My body is the life of the World, which, if a man accept, he shall never die. Now, the life herein spoken of is not that essence or knowledge who is omniscience; but it is that experience which is generally spoken of as knowledge or learning. And that which shall live forever is that perfect experience which is earned in the World. Just as in your body is laid up the experience of making and perfecting the lead-pencil, so in Christ is laid up the experience of making and perfecting the World. And just as your skill or knowing is the experience, which seems to be the very life of your body; so the skill or knowing of Christ is the experience which seems to be the very life of Christ. Man (soul and body), is made perfect through experience. Christ was made perfect through experience. And this perfect experience is the gift which God gave to the World. The body of Christ is the Son of God made perfect or complete through experience. And this is eternal life (or more properly, *living*), that soul and body become everlasting. *And this is the will of him who sent me, that of all which he hath given me I should lose nothing, but should raise it up at the last day.*

How one may partake of the flesh and blood of Christ, and—thus partaking—live, will be further considered in the Note on the Lord's Supper.

The Gospel of Jesus was a proclamation of the Father and of the Son; and in the above text this two-fold character is well illustrated. The two-fold character is this: 1. That God is the giver; 2. That his Son is the gift, by partaking of which the World may come to the giver, and thus be saved; but whoever will not partake of the gift cannot come to the giver; for there is nothing in common between the Father and the World, until the World has partaken of the Essential Bread from heaven. Therefore Christ is said to be the mediator between God and man; for until the nature (soul and body) of a man is transformed into the heavenly or Christly nature, it cannot become further changed into the glorious nature of the Father. *All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.* That is, all must

Father, save he who is of God; he hath seen the Father. And no man hath ascended up to heaven save he that came down from heaven, even the son of man which is in heaven. Verily I say unto you that he who believeth hath everlasting life.

I am the bread of life. Your fathers did eat the manna in the wilderness, and they died. This is the bread which a man may eat, and not die. If any man eat of this bread, he shall live forever; the bread that I will give for the life of the world is my flesh.

14. The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat? Then Jesus said unto them: Except ye eat of the flesh of the Son of man, and drink his blood, ye have no life in you. Who so eateth my flesh, and drinketh my blood, hath eternal life; for my flesh is true meat, and my blood is true drink. And he that eateth my flesh,

come to Christ first, since the whole world is seated in the body of Christ. For at regeneration, the first change that takes place in the World is the gradual conversion of the physical body into a heavenly body. The regenerate die daily; their corruptible physical body undergoes a steady change into an incorruptible heavenly body. And when the incorruptible body is manifest, then does the man, thus changed from mortality to immortality, come to Christ. And coming to Christ he is of the body of Christ, just as formerly, when he was in the World, he was of the body of the World. But who is it who changes corruptible into incorruptible, mortality into immortality? It is He, who in the beginning created the Son; and who through the Son created the World. Therefore it is the Father, who shall give to the Son; it is the Father, who transmutes such earthly bodies as he will into the heavenly body of Christ. *No man can come to me, except the Father, who hath sent me, draw him; and I will raise him up at the last day* (referring to the resurrection of the body, which will be hereafter more fully explained).

VERSE II. *For I am come down from heaven, not to do mine own will, but the will of him who sent me.* Now that which comes down from heaven must be some appearance. And you may rightly enquire, If Christ, who came down from heaven to the World, is that Grand Man in whose body the World exists, and which by comparison is so small a Universe; how is it that Christ—the greater Universe—could come down into the World—the lesser Universe within the greater? for only a body outside of another body can come down upon it. Such question is in proper place; and firstly, in answer: The World, although existing in the body of the Lord or Christ, forms no part of the body of Christ, it is altogether dissimilarly constituted. But two or more bodies dissimilarly constituted may exist in the same place. Although Christ and the World exist in the same place, they are not the same person. Secondly, regeneration begins in the heart, and looks outwardly through the whole body; transmutation begins at the centre, and gradually extends or expands to the circumference. Jesus was the beginning of the World's regeneration, or centre of its transmutation. All regeneration has begun with Jesus. Whom God did foreknow, him he also did predestinate to be conformed to the image of his Son, that he might be the first born among many brethren. (Rom. viii, 29). And as by man came death, so by man came transmutation (resurrection) from the dead. But every man in his own order, Christ the first fruits, and afterward they that are Christ's at his coming. (1 Cor. xv, 23). And just as Jesus Christ is the beginning of the

and drinketh my blood, abideth in me, and I in him. As the living Father sent me, and I live because of the Father; so he that eateth me, he also shall live because of me. This is the bread which came down from heaven; not as your fathers did eat manna, and died; but he that eateth this bread shall live for ever.

15. Many, therefore, of his disciples, when they had heard this, said, This is a hard saying; who can hear it? But Jesus knowing in himself that the disciples murmured at it, said unto them: Doth this offend you? It is the Spirit who quickeneth; the flesh profiteth nothing. The words that I speak unto you are spirit, and are life. Thereupon many of the disciples went back, and walked no more with him. Then said Jesus unto the twelve: Will ye also go away? They answered him, Lord, to whom shall we go?

World's regeneration or salvation, so Christ within each regenerate person is the beginning of that person's salvation.

A few words as to *mine own will*, and *the will of him who sent me*. Here it seems as if each one had a will or mind of his own; but this is not so. The Will or Mind of one is the Will or Mind of all. It seems, because God gives his Spirit without measure, that each one has a different Spirit, or life or will from another; but this is not so. Now, Will is the first cause or motive from which a man truly acts; yet not every man admits this fact. On the contrary, most men say, I act from experience; which makes it seem that experience is the will of man—is the power or actor; but this is not true. Therefore Jesus intimated, My work is not my personal affair, I have no selfish wishes to gratify; my Father is my Will, and this which you call Me, is his instrument.

VERSE 13. *Not that any man hath seen the Father, save he who is of God, he hath seen the Father. And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.* It has been seen that *the coming down to the World* is the birth of Christ in the World. Not that the Grand Man—the Lord, in which the world is seated—leaves heaven; but remaining in heaven he is also manifest in the centre or heart of the World, because of regeneration or transmutation of the World. And what else could ascend to heaven, except that which belonged to heaven, and was heaven? for no part of the World, nothing belonging to the world, could in any way enter therein. If a man become not entirely naked as to the things of the world, he cannot enter the kingdom of heaven. The kingdom of heaven, which Jesus proclaimed, is the body of Christ; and into it nothing worldly can enter. He who cannot be perfect on earth, living in thought and act according to the Golden Rule, cannot yet enter the kingdom of Christ. However, if you do not attain to the full stature of Christ now; if in some respects there be failures; even if there be many shortcomings, despair not—live in good will up to such stature as you can—bring your failures and shortcomings to your Father who is in heaven, and it will yet be well with you. But make the best of your opportunities; come a little nearer day by day; act without waiting; for the time of the end is approaching, when opportunity to act shall cease. Work the works of salvation while it is day, for a night cometh in which no man can work.

VERSE 14. *How can this man give us his flesh to eat?* questioned the Jews. Then Jesus answered: *Except ye eat the flesh of the son of man, and drink his blood, ye have no life in you.* If any one live as Jesus lived, he shall know as Jesus knew. In his

thou hast the words of eternal life. And we believe, and are sure that thou art the Son of God.

16. And when the men of that place had information of him, they sent out into all that country round about, and brought unto him all that were sick; and besought him that they might only touch the border of his garment. And as many as touched were healed.

Sec. 5. Tribute Money.

17. And when they returned to Capernaum, they that received tribute money came to Simon, and said: Doth not your master pay tribute? He saith, Yes. And when he came unto the house, Jesus spoke first to him, saying, What thinkest thou, Simon, from whom do the Kings of the earth receive

example Jesus has left to the world a testament sealed with the cross; more than this no one can do. All men understand the method by which they may know whether this doctrine be true or untrue; for they apply it every day. If a man wishes to know some language, or trade, or art, he knows that in the degree that he lives as a linguist, or tradesman, or artist, to that degree does he become proficient (each according to his ability) in that occupation; but if he live not the life he cannot know the doctrine, whether it be of artist, or preacher, or any other. Then, the plain meaning of Jesus' answer to the Jews was this: Except ye live as I have commanded you, and as I have given example—to the end that you might see the practicability of it, ye have nothing in you which can live hereafter. At present you partake of the products of the World to sustain your body; that which is corruptible is sustained by means of that which is corruptible, but the undying body is sustained by means of incorruptible food. He that eateth me shall live by means of me.

VERSE 15. *This is a hard saying; who can hear it.* A hard saying—a mystery to most people—and yet in truth it is so simple, that nothing different can be true. Yet, thereafter many of the disciples walked no more with him. Why? Because they had given the doctrine no trial; because they received it with prejudice from the first. They were like people who denounce all other creeds than their own, *not really knowing* anything of any other creed. A wise man will condemn nothing, but will see the hand of God in everything.

35. **TRIBUTE MONEY.** In reading this incident let it be remembered that Christ was (and **MONEY.** is) the lord of the kingdoms of the earth; for the earth and the fulness thereof are the Lord's. Then comes one representing another lord demanding tribute of the true lord. What now, shall the true lord do? Shall he refuse to recognize an earthly king? Surely not; is not the earthly king and his method of ruling a divine institution—a custom established by God? It is. Shall the true lord cause his followers to revolt against the temporary ruler? He will not; but on the contrary he will set an example of non-resistance. He will show the disciples that such masters are to be dealt with in gentleness, *lest we should offend.* Man shall win his Bride by love, not by fear.

But why should Jesus have chosen this as an occasion upon which to perform what to the world was a miracle? It simply carried out into demonstration the position he intended Simon (afterwards called Peter) to believe him to occupy—namely, Lord of the

custom or tribute—from their own sons or from strangers? Simon answered him, From strangers. Jesus saith unto him, Then are the sons free. Notwithstanding, lest we should offend them go thou to the sea, and cast in a hook, and take up the fish that first cometh; and when thou hast opened his mouth, thou shalt find a shekel; that take, and give unto them for thee and for me.

earth; for if he had paid the tribute money, as others did, out of their earnings, it might have been construed into an admission that he was dependent on the world for necessities. But to the fullest extent it may be believed, that in no particular was Christ dependent upon the world for any thing; on the contrary, in all particulars the world is dependent on Christ. *Apart from me ye can do nothing.*

In Jesus' treatment of the tribute money, all should see a method worthy of adoption. Admitting that those processes called *Laws of the Nation* are far from perfect, and that it is a pressing necessity to bring about a better condition; then the change will best be effected peacefully. Further, no reform is possible, where the present condition is ignored as a basis for further improvement. And if the present condition is to be recognized as a basis for improvement, then will strife be averted. Amen!

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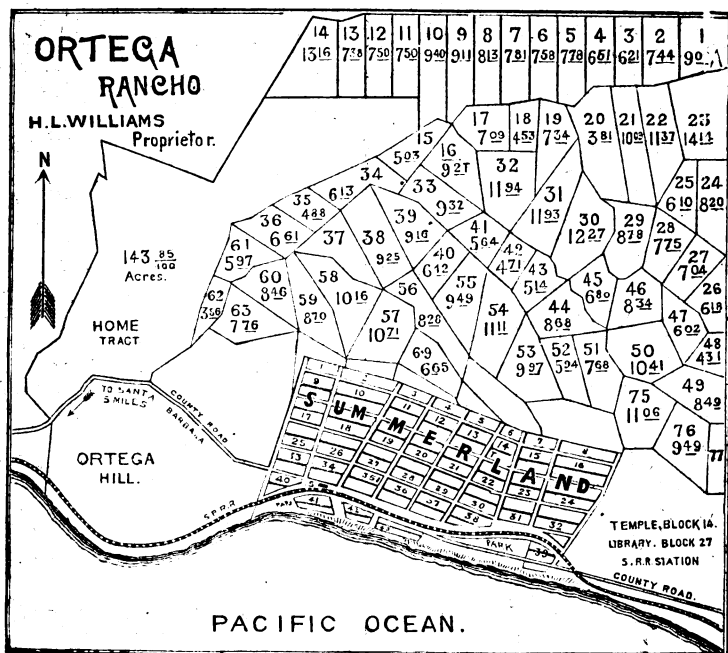
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