

"Man, know thyself."

VOL. IV.

JANUARY, 1892

NO. 1

THE
PROBLEM OF LIFE

A MONTHLY MAGAZINE

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

W. J. COLVILLE, EDITOR

New York

FRANK F. LOVELL & COMPANY

142 & 144 WORTH STREET

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.

BY W. J. COLVILLE.

THE MYSTICAL BODY OF CHRIST AND THE LAW OF MEMBERSHIP THEREIN.

THE intelligent Bible student who seeks to penetrate below the letter and find the spirit in Scriptural statements, cannot fail to be impressed with the sense of such passages as that in one of Paul's epistles to the Corinthians, "As in Adam all die, even so in Christ shall all be made alive," "The first man Adam was made a living soul, the second man was a quickening spirit," "Now ye are the body of Christ and members in particular." To the attentive student in search of inner meanings, such sentences as these are pregnant with profound significance. No cursory review can do them justice or render them in any sense intelligible; their meaning lies far below the surface, and yet the language itself is neither obscure nor difficult. The opening chapters of Genesis give us first an account of God's work and then a record of what is done by the Lord God. These titles are not the same; God finishes his work before the Lord God does anything. The Infinite Being is the only original producer, man is a reproducer. God involves, man evolves. As we acknowledge that all our life is from God, that we are all recipients of the Divine Life and cannot be other than receivers; as we realize ourselves as all alike partakers of the same immortal heritage; as we declare for the spiritual democracy of all the race by affirming the essential and equal goodness of all humanity, we lay the foundation of the temple of human liberty, but though the foundation stone contains the inscription, "All is good," and this declaration is basic, as we proceed to rear the edifice, we have to come into an understanding of the law of edification (from the Latin *edificare*, to build). As the work of creation is completed in six periods and the seventh epoch is the day of rest, and as soon as one day ends, at evening another day begins, so in the continuous processes of man's regeneration or second birth, the same order is observed; the stages in the process are all clearly defined and one state follows another always in

orderly sequence. Until we have laid a foundation we need not hope to build, and the foundation of our temple is the acknowledgment that all is good, but having ascertained this much, we must go on to learn the relative uses of things, and by discovering forms in form, processes in process, numbers within number, services within service, uses within use, members within body, we can ascertain the true relations existing between the various members of that complex human anatomy, rightly described as the Grand Man. Paul was a profound mystic, he spoke hidden wisdom among those prepared to receive it, while to the bulk of his hearers he uttered only the rudiments of divine science. In the twelfth chapter of his first epistle to the Corinthians, he boldly launches out upon the mighty deep of spiritual relationships and as he is addressing a company of people "called to be saints," he unfolds to them mysteries deeply veiled from the unprepared or uninitiated. The body of Christ is the figure used; to describe the spiritual assemblage of those who have come to a knowledge of truth hidden from the multitude. Jesus is the man of the seventh day, he comes in the fullness of time and not till after the sixth period man, John the Baptist, has accomplished his preparatory mission. The fraternity of Christians to whom Paul wrote were in a special sense members of a select community of faithful ones, who saw in their association a means to enlighten the world around them which lay in Cimmerian darknes. The great Master said, "I am the light of the world," and also "Ye are the light of the world," thereby identifying himself with his apostles; for whatever he had become they were to become likewise. As a leader of their band he was their head, but a head can no more live severed from a body than a body can when severed from its head; one is surely indispensable to the other. Now the real object of the ministry of Jesus was to manifest the kingdom of heaven in the world. Before it can be expressed it must of course be found within, for nothing can be made manifest unless it be first within that form whence it eventually proceeds into expression. A small, select company of pioneers, a chosen few must ever antedate the multitude whom none can number, but in the little band of faithful ones, all states, all sorts and conditions of men in order are represented, thus there cannot be less or more than twelve apostles; there can be but twelve tribes of Israel, and

12,000 sealed out of each of the twelve tribes making the apocalyptic number, 144,000. But after the elect are gathered in, John sees a vision of a company innumerable standing before the throne with crowns and harps and palms of victory. The number twelve denotes completion, as seven denotes excellence of quality; seven is the harmonic number of twelve. Whenever these figures recur, it is important to know for what they stand or what they signify. As one figure is not another, and each figure has its own determinate and distinctive value, the Scriptures are blind to those who know nothing of the significance of numerals, while to those who know them as significatives, the tenor of Scriptural symbology is plain. All figures are not the same figure as all flesh is not the same flesh, and all voices are not the same voice, though however numerous and diverse the voices be, not one is meaningless. The metaphor of the human body is the most exact correspondence that can be employed, as the human form is the only form through which God speaks himself into manifestation. Man is the manifest image of Deity in his spiritual principle, while his external self, when harmonious, is "after the likeness." The Son of God and son of man are two distinct terms standing for totally distinct conceptions. The Son of God is the spiritual man who never was born through earthly generation, but the son of man is the lower principle begotten through the law of mortal descent and influenced by heredity. The Son of God is the Christ, not person but principle, but principle requires person through which to work, for without person there could be no expression of principle. The person of Jesus as the type of the seventh day is the perfect man who perfectly expresses Deity, and thus without regard to any matter of history, for spiritual truth is not dependent upon time and space, but inheres in eternity and infinity. As time and space are necessary to our realization of truth objectively, so is person necessary to real principle, for what could we know of love, wisdom, justice or mercy, were these graces unexpressed through person. Jesus, the person, embodies Christ, the principle; the one is son of man, the other is Son of God, and these two are in every human being, though but very few comparatively have made the acquaintance of their own higher principle. Those who in any real sense constitute the mystical body of the Christ, are those who are, in an unusual

sense, aware of their own high prerogative, which they by no means possess exclusively, though they differ in understanding from those to whom the higher self is yet a stranger. Any one who reads carefully the 12th, 13th, 14th and 15th chapters of Paul's first epistle to the Corinthians, and then the fourth chapter of the letter to the Ephesians, will, without searching the records any further, gain a pretty clear insight into the wideness of the view taken of the Christ by the eminent Roman Hebrew lawyer, Saul, of Tarsus, after he had espoused the gospel of universal peace and good will. Paul was not an eye-witness of Jesus, he dealt with the Christ in a spiritual sense, after the manner of the gnostics to whom history and biography were matters of little interest. If Christ is formed in us and we are risen, we know the spiritual power of the resurrection from death unto life, and can well afford to let imperfectly authenticated history serve at most as an external vestment of truth. Historical and biographical incidents serve to illustrate the living principles and as such they are valuable, but beyond the point where they serve as typical illustrations, they are of no vital moment to any student of spiritual reality. We must all seek to find our own true places in the Greatest Man so that we may fulfil our destiny and not unwittingly trespass upon the rightful domain of others. ALL IS GOOD, this is indeed our basic statement, but many who admit this in theory are still living in painful disorder because of their lack of understanding concerning the practical every day application of this central and eternal verity. No better simile than that of the human body can possibly be given; there are many members but only one body, and in the body each member must fill its special place and do its special work, and all works and workers are really of equal value. We must first know that all people and things are good; in the second place we must know what each is specially good for, else we shall fail to succeed in the work of practical organization. Before we can organize we must know what we are organizing and for what purpose. Many orders of the ministry are required in the temple which shall stand the test of time, and prove unity through diversity.

Would the attractiveness of flowers be as great if they were all of exactly the same size and form? They beautifully agree to differ; they certainly do not disagree. Misunderstandings between

persons of excellent intentions frequently arise from lack of acquaintance with each other's aims and methods. We are under the necessity to-day of readjusting our customs and institutions to meet the growing reciprocity of sentiment and action everywhere extending. The so-called ethnic religious systems, indigenous to certain countries, and apparently incapable of successful transplantation or migration, grew up naturally and indeed inevitably at times and in places where the partition walls of race were very high and clearly marked; rivers and mountain ranges effectually separated peoples to the extent of preventing all communion between them. Under such auspices of total estrangement the one from the other, we need not wonder at beholding the inhabitants of one country utterly unfamiliar and unsympathetic with the religious concepts of even their geographically-speaking next-door neighbors. Then, again, fierce battles would be waged between neighboring peoples, and in that way, as all ancient nations held to some form of Theism and Spiritualism, the gods of one land became the devils of another, as it was believed that no battle was fought without the superintending assistance of the gods and goddesses of the tribes engaged in warfare. It is only as commerce carries civilization to all parts of the globe, and easy means of transit make it possible for almost every one to be a traveller, that mutual understanding can take the place of misconception. Travel is a great humanizer; it enables the student of human nature to so compare notes that he can but admire his brethren, even though they differ widely from him in many of their traditional beliefs and ceremonies. As Mr. Cudworth used to say, there is a symphony of religions, is there not also a symphony of languages? We cannot say that all systems are identical; they certainly are not; but they are resolvable into unity. Confucius and Buddha were extremely unlike, though they lived and taught at about the same period, the one in China, the other in India. But though they can be compared only to be contrasted, their teachings are not at variance in any sense. The one laid great stress on what the other largely overlooked; but the excellencies of their widely dissimilar systems are easily susceptible of resolution into a greater system than either founded.

We shall find the whole truth in no creed and no book, neither

has any teacher given it to all mankind. Jesus pointed to a continuous revelation of truth through the incessant operation of the Paraclete; and how does the Holy Spirit work, and where, unless through humanity? As Samuel Longfellow beautifully sings:

"God of ages and of nations,
Every race and every clime
Hath received thine inspirations,
Glimpses of thy truth sublime."

We only catch glimpses, but as the ages roll by we catch clearer and brighter glimpses, till at length the vision will be so translucent that it will dazzle all eyes which have not been gradually prepared for such glorious brilliance.

We can harmonize in our undertakings only as we recognize our individual fitness for specific modes of service. It is indeed pitiable to hear the narrow utterances of many who can see but one means of usefulness. The churches, schools, theatres, newspapers, and hundreds of minor agencies for disseminating knowledge should coöperate, and not compete, and most of all should members of the same society realize the value of concerted action, and never underate the usefulness of any kind of service. Kind and active women attend to fairs and sociables, and thereby, if they only take the right view of their efforts, serve as true ministers in the temple; there must be *variety*, but there should be no incongruity in works to aid a common cause. If dancing is regarded as a healthy and innocent pastime, it is quite legitimate in its proper time and place. As Christmastide is again with us, and we are remembering our friends in a special way, if we only acknowledge the power of thought, what rich gifts the poorest can bestow. Let every one give something; let there be no holding back because of the necessary smallness of the outward form of the gift. Let us prove psychometry by so infusing our best thought into all we bestow on others that a trifling token may carry with it health and gladness wherever it may be sent.

Among those who are taking interest in astrology and solar biology, there is a good deal of questioning concerning twelve manners of people and we are not at all prepared to deny that the tree of life is the tree of human life whose twelve manners of fruit (one kind yielded every month) are the twelve great varieties of

people on the planet, though in a more interior sense the twelve signs, twelve fruits, and twelve months all refer to what is internal to every human being. Jesus expressed the attributes of all his twelve apostles, but no apostle expressed all of the attributes of the Christ, so every life that is less than perfectly rounded out, expresses some fraction of the perfect life, and one fraction is always itself and never another; but all fractions are in the unit or whole. Whenever man wakes up eventually to a perfect knowledge of himself as the entire image of God, not a fraction of the image (which is all that creatures lower than man, who is not *creature* but *CHILD*, can be), he will find himself (or herself) in the position of the sun clothed woman of the twelfth chapter of Revelations, who wears a diadem of no less and no more than twelve stars. As all the signs of the zodiac are in man, the truly regenerate human being fears nothing from adverse or malific influences; he denies the existence of evil except as a temporary inversion of good, and he no longer inverts anything, therefore to him there is no longer any adversary to conquer.

But who among us has completed the work of our regeneration and therefore who can claim ability to fill all positions, and indeed may it not after all be eternally true, as Bishop Brooks so often says in his truly admirable sermons, that each soul may be ordained by God to express virtues in some way peculiarly its own, not at variance with any, indeed in perfect accord with all, but so perfectly in an individual manner that no one's work could be successfully substituted for another's in the living temple which is the dwelling place of God in a peculiarly real sense. "I saw no temple therein" refers to the perfect state of New Jerusalem where the city and the world are one, where the temple has grown to such proportions that there is nothing in all the heavenly city outside of it. May we not hope that the time will come when even our present sadly imperfect cities will be temples of God illumined with the light of the divine law of perfect equity, but it is all in vain to hope that present outward infelicities will be removed until we as individuals have learned the law of reconciliation and made practical application thereof in our individual economics. First, reform must be personal, then it must take in families, later on it becomes municipal, then national, at length international, but justice and

mercy both begin at home, though they are great and rapid travellers when once they are understandingly embraced and assigned to the places of honor in human affection where they rightfully belong. The greatest political blunder ever made is to reward men for distinguished services by placing them in positions for which they are totally unfit. No one is happy in a false position, no matter what the emoluments may be, and were it not for the pitifully ridiculous custom of attaching honors to offices independent of the virtues of their incumbents, there would be far fewer men seeking offices and far more offices seeking the right men to fill them. Society abounds with good-natured simpletons, persons whose motives are super excellent, whose genuine desire it is to serve the body faithfully; some of these take up with the notion of community life in coöperative settlements; they fail to actualize their ideal because of the blindness of their efforts; they can each do something, but definiteness is the furthest from their thought of their own or anyone else's mission. Now, to such persons it is necessary to unfold the science of order for their own and other's good and it is only the Spiritual Scientist who can intelligently do this, because outside the pale of science there is a hampering belief in the fixity of evil and this belief is the rock on which so many reformers split. Now, having acknowledged and being determined to adhere to our resolution with unfaltering pertinacity, that all states are good when rightly understood, we will now undertake, as far as our limited time and space will permit, to give in briefest outline what we understand by the twelve tribes of Israel and the twelve zodiacal signs in man. The Spring Quarter opens with Aries the ram, the sign which stands for what the Latin god Janus signified in Roman mythology; those who are Aries' people are apt at starting enterprises, they succeed in laying foundations, they take the initiative in various enterprises, but it is not very probable that they will go very far in anything to which they have given the primary impulse. The second sign, Taurus, the bull, represents great power in externals, it is fecundative quality, and those who are specially manifesting this sign are found ready to take the second step in enterprises started by Aries' persons. We all know the Taurus person whether we thus designate him or not; he is the pushing, driving, energetic man of

affairs who can conquer many obstacles, and if temporarily thwarted in his designs, very soon "gets on his feet again;" possessed of singular irrepressibility, he is hard to conquer, and though not necessarily obstinate is invariably firm. The third sign Gemini (the twins), signifies ability to carry on two works at a time successfully, as many people have more than one specialty, and these multi-specialists are in many instances very superior to the "Jacks of all trades and masters of none;" they possess some genuine versatility and are, moreover, when harmoniously conditioned, peacemakers, harmonizers, and in general ways very interesting and engaging. The fourth sign, Cancer (the crab), denotes advance through seeming retrogression; the crab is actually a crustacean who goes forward while appearing to move backwards; in this conservative sign we find persons whose impulses are sure and steady, if sometimes slow in motion, and though they often appear as retrograde influences, they, as much as any, help forward the car of progress. The fifth sign, Leo (the lion), stands for the fullest possible development in externals, intellectual mastery over the passions; ability to exercise authority, to rise above difficulties and display fortitude in trying situations, but not until the sixth sign, Virgo (the virgin), is reached, do we witness a display of the feminine quality of intuition. The seventh sign, Libra (the balance), shows forth peculiar aptitude to weigh, measure and adjust, and this can only be done when intellect and intuition act together, for prior to the opening up of the spiritual interiors in man, there is no giving of righteous judgment. The eighth sign, Scorpio (the scorpion), is only significant of incisiveness and penetration. It goes with the keenest analytical ability and often renders its possessor unpopular among such as do not wish their motives too plainly perceived or their intents too thoroughly judged. The ninth sign, Sagittarius (the archer), stands for that keen determinate force which issues forth from the well-equipped nature, capable of aiming directly at a mark and striking it, while the tenth sign, Capricornus (the goat), in which sign the Christmas festival is opened and the birth of Osiris, the sun angel, was celebrated by the ancient Egyptians, stands for the coming forth of more and higher light out of darkness. In this sign we find the mysteries of initiation all enacted; death takes place December 21, (the

shortest day in the year), for three entire days, December 22, 23 and 24, the burial is continued, then on December 25 the double feast of resurrection and nativity is commemorated, for then the days begin to lengthen and the natural New Year commences. The eleventh sign, Aquarius (the water bearer), signifies irrigation and fructification; those who specially manifest it are givers forth of truth copiously, and are singularly able to help others to reach a state where they also may see for themselves and so be able to raise food for the sustenance of others, while the twelfth sign, Pisces (the fishes), is the culminating point in development so far as expression is concerned, for fishes mean truths plainly discerned, clearly seen in their individual distinctness. It is a noteworthy reflection that Jesus specially chose fishermen for his disciples; he fed them on fish, and told them to become fishers of men; he taught them how to let down their net on the right side of the boat, and when they heeded his counsel they caught multitudes of fish and their nets were not broken. Let astrology and other ancient sciences come up as much as they will, we are ready for them, for there is truth in alchemy and all the rest, but as we learn to interpret spiritually the seven planets and the twelve houses, we shall find everything in man and learn to interpret Emerson's enigmatical verse, "I am the owner of the sphere, the seven stars and the solar year." Just a word on the planets and what they signify. Mercury is the type of swift motion after outward possessions; Venus is the goddess of music, arts and affections. Mars is the strong, fiery, intellectual orb favoring scientific exploits. Jupiter is the married planet, on whose fair surface the affections and the intellect hold joint sway. Saturn is the abode of mystery, and represents the occult; it has usually been dreaded because so largely unknown and on account of the mysterious rings which encircle it; while Uranus and Neptune are so remote and so little investigated that they suggest impenetrable mysteries to the average intellect, and it is customary to dread the unknown. Turning from the planets and the zodiac to the exquisitely beautiful and simple correspondences of the parts of the human frame, we need have no difficulty in tracing out to what section of the anatomy of the Grand Man we each belong. Those in the brain are the movers of the world's thought, those in the heart take the lead in all

things of the affections, those in the eyes are discoverers, those in the ear are quiet listeners, those in the mouth are orators, those in the hands are mechanical operators, those in the feet travelers, those in the internal organs, the rank and file of active workers in the hive who are often unrecognized, but whose patient, unremitting activity is essential to the carrying on of the functions of the whole. Let our New Year's resolve be to find our own places and do our own work faithfully, never unduly exalting or depreciating any work or occupation, and if this year 1892 shall see us all grow riper in understanding as well as in charity, next Christmas Christ will be indeed more fully born in each and every one of us.

NOTES AND COMMENTS.

THE particular attention of our readers, especially those in Boston and vicinity, is called to the removal of Dr. Geo. Alfred Lee, the well known dentist, to new and commodious premises at 208 Dartmouth St., close to Copley Square, one of the very finest and most accessible neighborhoods in the city. During the past two years during which Dr. Lee has carried on his constantly increasing practice in rooms now occupied by the Emerson College of Oratory, he has justly earned the high position he now occupies in his profession making a removal to the Back-Bay District highly desirable to meet the requirements of his patients. We know of a very large number of ladies, gentlemen and children who declare that after employing Dr. Lee, they will never consult another dentist if his services are available, as he combines with extraordinary professional skill, a rare ability to disarm fear and bring those upon whom he operates into that easy and tranquil state of mind which removes all that is really distressing to those requiring dental attention.

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the subjective realm of life. Mrs. Miller does not believe man has progressed (that is, the real man) from the "amoeba" to his present conscious growth, but every kingdom holds within itself those qualities which it manifests. The real man holds within himself the attributes of the whole or Holy Spirit—Perfection. The personal man gathers from the universe of *things* and dwelling in the region of objective sense smothers, or at best, fails to recognize the inner life, which is *perfection*. These lessons are a genuine revelation, they are well worth \$10.

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1. The Causes of Sickness, Sorrow and Death, and the true remedy and means of prevention.
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5. The Spiritual man and how he is manifested.
6. The nature producing immaculate conception.
7. How to secure fulfilment of desires in harmony with divine order.
8. How to create and govern conditions and environments.
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12. Recapitulation.—General review and advice concerning demonstration.

Each lecture will be followed by answers to questions on the topic of the day. Terms, \$2.50 for the course. Single lectures, 25 cents.

N.B.—It is particularly desired that all who can possibly do so will attend every lesson, as the instruction, to be of much value, must of necessity be consecutive.

The above course of lessons will also be given in Kingston Hall, Kingston and Atlantic Aves., Brooklyn, same days at 10 A.M.

Mrs. F. J. Miller is in attendance daily from 9 A.M. till 12M. for consultation and treatment. Lending library open during above hours and after lessons. 18 Huntington Avenue, Boston.

Miss H. M. Young is authorized to receive subscriptions for *PROBLEM OF LIFE* for the coming year, 1892. All wishing to renew, and whose subscription expires with this issue, can send \$1.00 to her at 98 Berkeley Street, Boston. Signed W. J. Colville.

THE especial attention of New York friends is called to the fact that Mrs. Ursula Gestefeld, author of "The Science of the Christ," and other profound and extremely valuable works on topics of vital importance, is now charmingly situated in her own home at 110 East 23rd Street, where she has ample accomodation for public and private classes in the science of which she is so able, faithful and enthusiastic an expounder. Her Bible Readings are a wonderful revelation. Read advertisement of her books in advertising column.

W. J. Colville lectures on Spiritual Science in Boston, every Monday at 2:30 P.M., at the residence of Mrs. F. J. Miller, The Copley, 18 Huntington Ave. Admission, 25 cents. These lectures

are exceedingly interesting and adapted to enquirers, while those who have made a prolonged study of the science have also an opportunity to gain replies to many important questions. Mrs. Miller teaches private classes in a thoroughly consecutive and systematic manner. All who desire thorough training should take private as well as public lessons.

GOOD NEWS FOR THE YOUNG FOLKS.

The Cup Bearer, a monthly magazine for children, issued its first number December, 1891. It is the most charming periodical for the little ones ever presented to the public, to our knowledge at least. It is edited by the well known and justly esteemed writer, Helen Van Anderson, New Era Publishing Company, Chicago. \$1.00 per year; single copy, 10 cents. Be sure and order it. With *PROBLEM OF LIFE*, \$1.75 per year.

H. GITTUS LONSDALE, a prominent young English baritone who is now playing at the Boston Museum, has made a great hit in the part of Count Delouney in the "Sailor's Knot," which has had a phenomenal run at that popular theatre. All the more credit is due to this young actor, as he had only twenty-four hours in which to study the part, which is one of the principal ones in the piece. His acting in the fourth act was a great surprise, even to his most intimate friends, who naturally expected a performance of marked ability. It proved to be one of exceptional merit. We can surely predict for him a most brilliant future in this and other lands if his great success does not cause him to commit the folly of relying too much on past achievements. Mr. Lonsdale is not only an actor but a vocalist of rare ability. He has a baritone voice of exceptional power, sweetness and compass, and has done some excellent work in comic opera in the old country. So versatile is Mr. Lonsdale that his superb rendition of church music this Christmas has equalled if not surpassed the best efforts of those who make that style of music their sole specialty; he is also a great social favorite and is deluged with invitations to appear at "At Homes" and "small

and earlies" (we have also heard of this gentleman being present not infrequently at *large and lates* on Commonwealth Avenue and elsewhere in that vicinity). Mr. Lonsdale is open to engagements to sing whenever his engagements at the Museum will permit. He may be addressed Boston Museum for terms, etc.

A VERY VALUABLE NEW BOOK.

A CHICAGO BIBLE CLASS. By Ursula N. Gestefeld. 12mo., cloth, gilt top, \$1.50.

The Christian Bible, as it has been interpreted, is only the sacred Scriptures of a sect, yet it has an esoteric significance which places it on a higher level, and shows its kinship with the Holy Writ of all nations.

Valuable and revered as its teachings, literally rendered, have been, far more important and to be revered is this hidden meaning which unites the highest revelations of science and religion, and shows the book to be written with mathematical exactness according to mathematical principles.

Unprejudiced examination unhampered by authority will perceive and prove that the names of the authors of the Bible's several books, the dates at which these were written, have nothing to do with its truth and are of minor importance when its true value is considered; and because, from beginning to end, it is a statement of the absolutely impersonal.

Progress in all things is the key-note of true civilization, and the revision of creeds, which is so compelled, includes revision of former views of the Bible. In the view presented by "A Chicago Bible Class," only the "tradition of the elders," which makes "the commandment of God of none effect" is excluded, and the meaning according to its own underlying principle given instead. This principle compels a distinction between the Jesus and the Christ, and reveals to us, through these, our own dual nature which is both human and divine. The history in the Bible is used to illustrate the process through which the divine masters the human and raises it to conscious unity with itself.

For sale by Ursula N. Gestefeld, 110 East 23d Street, New York, and can be obtained through our agency.

THEOSOPHY AND SPIRITUALISM.

An earnest worker in Los Angeles writes:

MR. COLVILLE:—Will you tell us what your idea is of the statement Theosophists make about Elementals and Shells, and why is it they so persistently ignore communication with the departed, placing it all as under the dominion of "Elementals." Why may they not be our real friends? spirit is spirit, whether clothed by a form or otherwise, and why is not one as capable of manifesting as another. I cannot see any of those side issues in Theosophy to be anything more than theory. What do THEY KNOW about it, and what can you understand about it? M. A. P.

Ans. We do not consider so-called Theosophical speculations such as those alluded to by our esteemed correspondent as worthy of much attention in the face of sound Metaphysical reasoning and many convincing spiritualistic experiences to the contrary. There can be no theosophy (divine wisdom) in blindly accepting bewildering theories because some well-meaning people think them deducible from the as yet very imperfectly understood Sanskrit scriptures to which Occultists of the Aryan school are continually pointing as to mines of unquestionable treasure. It is strange to witness the vagaries of many intellects. People in Europe and America who totally deny the inerrancy of the Hebrew and Christian records, are often found assuming an attitude of slavish submission to the merest shell of Hindu writings, which are certainly no more infallible than the Bible of Christendom. Prejudice against Spiritualism is no proof of its error, and we are sorry to say that we find just as much bigotry among the Theosophical sect as in any other denomination, and *all* partisans are liable to yield to prejudice. Our own opinion of "Shells" is that they have no more to do with manifestations displaying intelligence than corpses have, and if there are such things as shells, they are according to Occultism, *astral corpses*; the theory that they are galvanized and communicate at séances is a very strained and far-fetched attempt to explain away phenomena which can be far more logically

accounted for otherwise. As to elementals and elementaries we can only say that every thought of man assumes form in the psychic realm and therefore the races of elementals spoken of by magicians as having been created by man, and in some instances these are friendly and others unfriendly, is reasonable enough when reduced to a metaphysical statement concerning thought and its formative potency, but there is no solid ground on which to build the assumption that the dissolution of a physical body disables the emancipated intelligence from continuing to mentally communicate with friends. We have often endeavored to explain the discrepancy between physical disembodiment and the mystical death, at which time a separation does take place between the higher and lower principles of man. If Mrs. Wolf in New York can successfully treat Miss Fox in San Francisco—and absent mental treatment is frequently thoroughly successful—then it is quite possible that we mentally coöperate with those who have shuffled off the mortal coil. It is useless, and indeed exceedingly mischievous for fellows of the Theosophical Society, or any other body of avowed truth seekers, to permit themselves to be blinded to the logic of facts by the force of prejudice. We do not believe such theories of shells and elementals, as our friend refers to, are anything other than misconceptions which further knowledge will effectually dissipate. Taking as we do an entirely independent stand in all matters, we can observe phenomena and draw conclusions not based on ready made theories, and we have had enough experience in psychic phenomena to know that genuine spiritual communications are received, though we candidly admit that very much that passes for such is the result of unconscious thought transference from one person to another. The shell theory is entirely superfluous, as the action of human mentalities, the one upon the other, will explain intelligently what is referred to elementals. If psychic science is studied without bias, intelligent enquirers will be able to answer their own questions ere long on the basis of personal experience. For further discussion of this theme we refer those interested to our large book, "Studies in Theosophy," in which these matters are treated at length.—

W. J. C.

RESOLVES FOR THE NEW YEAR.

BY W. J. COLVILLE.

THOUGH we need not attach any peculiar significance to the change of date on our calendars, we cannot be expected to leave 1891 behind us and enter upon 1892, without taking some advantage of the transposition of figures in our almanacs to help us to give emphasis to the resolves we are making at all times, but which at this especial season come to us with a force of reality they seemingly at no other time possess. We have just been celebrating Christmas; we have had a delightful festival, music, evergreens, flowers and offerings from friend to friend of every description, have taught us to realize that this world is something vastly happier than a vale of tears, and though there is sorrow in it, the staple ingredient in life is joy. We have joined the children in their festive dance around the brilliantly illumined and richly decorated Christmas tree; we have festooned our halls and chambers with holly and misletoe and decorated our walls and tables with the pretty gifts sent us by loving friends from near and far. We have felt the warmth and sunshine of human brotherhood as at no other time of the year, and 1891 has died in glory; its life has passed into the body of its successor amid the ringing of the blithesome bells and the hearty singing of the New Year carols. Now that we have entered upon another civil year, let us seek to perpetuate from Christmas to Christmas that sweet and holy spirit of unselfish regard for other's welfare that makes Christmas so supremely sublime a festival. Shakespeare, Tennyson, and all our favorite and most distinguished poets composed their choicest lays when inspired by the ennobling sentiments and associations of blessed Yule-tide, and Tennyson has never written a finer line than "Ring in the Christ that is to be." The same old tale of love has been told in all languages, in all countries again this season; the same beautiful and royal example of fortitude under all trial, has been held up for the world's admiration and imitation, but do we sufficiently realize the truth that the world's homage at the crib of Bethlehem is offered to the infant there because that holy child is for all humanity the symbol of the absolutely altruistic life which is the only life which follows the counsels of perfection as well as

CASTING OUT FEAR

obeying the commands of the law. "Love one another as I have loved you" is always a new request to the race to attain in actual practice the fulfilment of a nobler and more enchanting ideal than has been heretofore portrayed. "Love your neighbor as yourself" is a commandment binding on society at large; to conform to it is an ethical necessity, but "Love one another as I have loved you" is vastly more than this; it is the road to the complete transfiguration of our entire life and our perfect beatification. However humbly and feebly we may translate our ideal into immediate practice, let us aim no lower than perfection, and as in all our thoughts, words and deeds through this New Year we seek the universal good, when 1893 shall dawn upon us wherever we may be, it will of necessity be a happy New Year in deed and truth.

CASTING OUT FEAR.

BY F. J. MILLER.

ONE essential element necessary to become Christ-like is to have an understanding of humanity and realize *all* to be the children of One Father proceeding from The One Great Universal All Good.

Divinity is stamped upon every child of God by the inherent germ within "the kingdom of heaven," and the ultimate truth of life is its use in being a co-worker with God. Man could not be a co-worker if he possessed no germinal capacity.

The conception of this intrinsic germ of goodness shows us our possibility of becoming Christ-like, and leads us into the broad fields of love to all humanity and condemnation for none. Christ went about doing good; in like manner we can also do: we can send a good and helpful thought to the erring one; we can silently show the inebriate a better way of doing, by communing with him through that divine germ within him; we can relieve suffering wherever we may find it, thus showing God has given us the inherent power to rise above all conditions of mortal thought. Disease, pain, poverty, and suffering in every direction can be overcome, when man has learned to discriminate between his *real* inherent birthright, and his *unreal* self.

The spirit alone can set us free, and this freedom will withhold no good thing. The internal understanding of this truth gives us a positiveness to rest in it, at all times and under all conditions. The realization that we are living in the breath of The All Good, and trusting it in child-like simplicity, attracts around us from that All Life an influence that is peculiarly adapted to our good.

The law of attraction and repulsion, or negative and positive, or of the magnetic and electric forces of life, should be understood by all. The great Psalmist of Israel clearly enunciates this law in the following words: "He that dwelleth in the secret place of the Most High (resting in the divine love and wisdom) will not be afraid, etc."—Ps. xci.

Fear hath no place in rest. Rest is the positive force in life through the negative submission to the will of the spirit, in the realization of the true power. The world would call rushing, working, doing the positive force because of the positive *assumed* in the acting, etc.; but in what condition do we need assert more positiveness than when in the exercise of the knowledge of our spiritual inheritance to repel all fear? Fear combined with selfishness is the bugbear of our existence; it leads us into all error, all false beliefs, all dread of things not being as we desire; it makes us cringing cowards bowing to that beneath our real birth-right, instead of arising in the majesty of that power whereby we dwell in the sacred place of the Most High, which is absolute rest in the positive expulsion of all fear, and the positive certainty that no good thing can be withholden from him who trusts the All Good, and thereby makes manifest the Christ life.

THE DIVINE SCIENCE OF HEALTH.

BY F. J. MILLER.

LESSON I.

God is Spirit; they that worship Him must worship Him in spirit and in truth.—JOHN iv., 24.

It is the spirit that quickeneth; the flesh profiteth nothing.—JOHN vi., 63.

THE intrinsic depth of truth in the above words can only be understood by those who can break the seal of the book within themselves and then realize the divinity of their being, which is

absolute and unchangeable with the Eternal Infiniverse, for life is an unit. God is one, and it is only in Him we live, move and are.

Before we can receive a clear understanding from a writer on this inestimable Science, it is necessary that a clear definition of terms be made known, therefore, before I commence this series of lessons I will endeavor to define the terms used in them.

God Good—The Infinite Eternal Creator from whom all things proceed.

Spirit—The life substance of all the immeasured sphere from which is revealed the individual sphere.

Divine Soul—The individualization of the Life Substance drawn from the Soul of the Universe.

Human Soul—That which is drawn from the Soul of things.

Mind—The consciousness of the soul which produces the process of thought.

Being—That which is absolute unchangeable substance.

Existence—That which is changeable, variable, limited.

Involution—That which descends from above.

Evolution—That which is evolved from something within.

Body—The reflex action of mind, that which Thought and Will condition.

Fixing these terms clearly in mind before commencing the study of these short introductory lessons to Spiritual Science, which I design to make as clear as possible to the student, will be most helpful to the understanding of the future ones.

God is One; in this oneness man lives as an individualized being, therefore man is not separate or apart from God. In this oneness there is no multiplication or division of the unit or unity, therefore God and man are one.

There is one God and Father of all, who is above all and through all and in you all.—EPH. iv., 6.

God is Good, Omnipresent, Omnipotent Good, therefore there is no foundation to build upon in the belief of an evil power, for as God fills all space and God is Good, there is no place for its opposite. The only reality in the universe is Omnipresent Good.

Do not I fill heaven and earth, saith the Lord.—JER. xxiii., 24.

God filling heaven and earth, man must be in God, therefore man is God manifest. God manifest is perfect man, for God being

perfect, man must be perfect, as like begets like, and whatever issues from a given source must partake of the nature of it.

God is love. God makes Himself manifest in His creation. Man is the crowning part of God's creation, and is created in the image after the likeness of God, therefore man is the recipient of God's love, which is the highest vitalizing current in the river of life. This current of life flows unceasingly through all creation and plants in every atom the germ of its kind, consequently man must make manifest love, and was exhorted by Christ to love God, love one another, and even to love our enemies. If the influx of love were not within, no exhortation could cause it to flow out.

God and man being one with all creation, there is but one Power in the universe, and when man understands he is born of God and possesses a spiritual inheritance, not a higher and lower life, but the higher life with all, in the atomic creation under his command he will realize the power inherent in him to control all.

Christ said, "Call no man your Father on earth, for one is your Father in heaven."—*MAT.* Thereby we see the unity between God and man, His children, an unity which no man can separate because it gives him a completeness in being. This completeness gives him a consciousness of power to understand divine truth that "all powers that be are ordained of God," and there are no powers that are not good. Whatsoever we believe less than this comes through ignorance or lack of understanding the true divinity and intrinsic love of our nature as made manifest in the Christ life or the eternal being as the "I Am" in every individual life. Knowledge of our true self, what we are, and why we are, is the first step for the student in this Spiritual Science to take, for when we realize our relationship to God and to all things, we know there can be no separateness, and all life manifest are links in the one chain which unites us to the Eternal Infinite "I Am." This understanding teaches us how we are co-workers with God because we make manifest the works of God. After understanding comes the acknowledgment of Truth, for without the acknowledgment, we should not make truth known, and acknowledgment brings to us the conscious power of guidance. "Acknowledge me in all thy ways and I will direct thy path."—*Ps.* This directing and guiding power brings to us a harmony in life by which we learn

that all good things are from God and nothing is withheld if we hold ourselves in a receptive state ready to receive the influx of truth and become, as it were, consciously immersed in a knowledge of the "prize of our high calling to life in God."

Life is divine, and if divinity were not within, it could not be evolved or made manifest, but divinity is stamped upon every child of God, and it is by his own voluntary desire that he can call it forth or make it manifest. This desire establishes the unity or at-one-ment with it whereby we receive our teachings from the Spirit which quickeneth all our faculties to the blending of the internal with the external and the fulfilling of the law, "As we sow so we reap."

To be spiritually minded is Christ, and we being endowed with moral freedom, have the choice to unfold our own individual perfection, for God does not arbitrarily coerce the will of His children, but leaves man the freedom of choice to govern his own environment and condition his own surroundings.

There is no inharmony in the influx of life received from the Father. ALL is ONE so beautifully blended in diverse objects that diversity is unity and unity diversity.

Herein we perceive how there is but One Life, One Love, One Truth in the universe, and if we see a separation of ourselves from the invisible in these changing shows of time and space, it is because the scale of darkness has not fallen from our eyes, but we are groping our way along in the ignorance of darkness and neutralizing the power of the conscious knowledge that we and our Father are one and impeding the manifestation of our divine perfection which Christ the everliving truth exhorted us to do in the words:

"Be ye perfect even as your Father in heaven is perfect."

The perfection of at-one-ment with God in all our ways is not designed to be understood and realized only when we pass from this objective world of sense on the physical plane, but realized here and now by the consciousness of our spiritual unity which dissolves our knowledge of any reality as being apart from God.

Separateness "shows us the way that *seemeth* right unto man but the end thereof is the way of death." This way is the way of reason and intellect guided by the objective side of life without referring to the *Oneness* of Life and the supremacy of the whole or Holy Spirit to develop harmony on all planes.

Our spiritual life is so conjoined with all life running through all the kingdoms of this earth, still holding a power supreme over all creation that we can dominate our surroundings in the harmony of oneness and thus realize the presence of the ONE LIFE in all its diversity in unity.

The purpose of this first lesson is to teach us that in *reality* there is only one life, one spirit, one substance in all creation, and we are inheritors of this oneness in its perfect entirety, therefore our influx of life from our Father is perfect, whole, and fixing these truths firmly in thought and realizingly working our problem of life from this scientific basis of being, we place ourselves in harmonious conditions to receive the influx of more truth to guide our bark of life safely over all the tempestuous and troublous waves of sickness and suffering caused by the illusions and delusions of mortal thought in separateness from God.

Always remember when in pursuit of the knowledge of truth, that God is not without but within, and it is from within "The kingdom of God" that we derive the only true knowledge and wisdom to use that knowledge in harmonious operation with the law of God in the oneness of life.

FREE WILL.

BY KATHERINE LANGE.

INFINITE, Eternal, Omnipotence Omniscience are terms which convey abstract meaning, but are used for expression by the human intellect to convey a dim conception of Deity. The words love and wisdom give a more tangible idea.

Human intellect deals with limitations, viz.: thoughts, words and acts, therefore the faint conception of deity perceptible through this avenue is infinitesimal, while a larger conception is realized within.

How does there happen to be that which we call the human intellect, and what are these distinct forms through which reflective thoughts are manifest?

To consciousness it is self-evident that there is one infinite, one mover, one immortal intelligence, one absolute, a realm (if such a term could be used) of immortal ideas, uncreate.

This one immortal intelligence is often designated as spirit, being, the ideal or real realm. We can conceive of each idea being distinct from every other, but as there is but one life, and this life infinite intelligence, each idea might be called a center of infinity. Therefore, each idea represents what is termed free will.

That which is called creation or expression is emanation into form.

What may be said is the reason for expression—the law of necessity? That the glory may be manifest? the Creator manifesting or perceiving Himself? Love emanating into form?

Expression must be and now exists, and as like can only emanate like, the life or intelligence through each form represents free will, and is often designated as “the breath of God.”

One emanation we give the name of spiritual or divine soul. This is a perfect embryo expression—necessarily embryo, being a perfect media of unexpressed or latent possibilities.

Free will manifesting latent potentialities and producing like, emanates a form called the human soul. The divine breath being the animating principle of this human soul, is also free will. The human soul may be called the result of certain experience in expression.

Through this center the voice from the divine soul is constantly directing expression, but free will looks without, beholds form, and becomes through attraction fascinated therewith.

Attraction is the manifestation of unity existing between forms.

The process of expression gradually becomes inverted, and forms, instead of being built from center to circumference by the action or direction from the spiritual soul within, are built from circumference to centre as a result of free will looking without and through the human soul.

'Tis here where division or separation is recognized and conditions are manifest for love, wisdom to be expressed in distinct forms called male and female.

From this outward observation, called sense-perception, the illusion of many wills is seen—also, distinct forms are believed to be separate and divided one from another.

Generation has had for a result through continued outlooking, the confusion of comparisons called good and evil, light and dark-

ness, ignorance, man's reflection of himself; and the reason is evident why there seems to be so much time, so many states, and such a multitude of forms. All this because will is free, and law, immutable.

As long as free will causes manifestation in the sphere called matter, through attraction, by looking without, just so long thought forms will be built, but when unity, or the consciousness of oneness is made manifest, attraction is overcome, one ruler is recognized as sole authority, and the experience of producing human forms is terminated. This process is called regeneration. The reason that matter is the lowest vibration, the least dense, and the greatest crystalization of emanation, is by the exclusive manifestation of division and accreting to centres from without, there is such little volition that the point is reached where forms disintegrate.

Forms on this plane are at present built both by thoughts from within and matter from without. The body may be called the result of the human soul in expression. The mind may be regarded as the guardian angel of the body, the human soul the guardian angel of the mind, as the divine soul might be termed the guardian angel of the human soul.

Free will acting through the human soul evolves what we call thoughts, and a collection of thoughts (held together through attraction) is called a *mind* of man.

The body of man is the crystalization of his mind, or is often termed the garment or manifestation of his thoughts. The expression from the mind of man, manifested through the body as a medium, results in words and acts, the latter being called the ultimatum or final expression.

From the human soul, a primitive crystalized thought is manifested on this plane as the mineral. The human soul, through experience, ever displaying greater power and magnitude, evolves a combination called the mind of man. The free will of man displays his latent powers of invention, and calls this evolution, discovery. A harmonious combination of thoughts results in a symmetrical body, and vice versa.

When free will and intelligence work co-operatively, a harmonious combination is the result.

Thoughts singly and collectively, like all emanations, are living

forms, becoming the media of free will. They both control and are controlled according to the attitude and action of free will.

It is once more repeated; free will, looking within, prepares the conditions for harmonious combination—looking without, is seemingly lost in labyrinthian mazes of its own productions. Therefore will and intelligence must co-operate to be free from the bondage of attraction existing between forms.

Forms are symbols or correspondences to the real or ideal, and the feeding of the form from without is a correspondence of the participation of the true essential bread within, and the thought that the form must be sustained by material food is illusion, born of outlooking and accreting from circumference to center.

Free will acting through the mind of man is constantly preparing conditions for more complete evolution upon this planet.

The conditions now furnished could not support the living forms which inhabited the planet in the past.

In future, the human soul will so direct expression, that thought forms will become one with, be fully controlled and in rightful subordination to their commander. Evolution will have so far progressed that, through experience, the human soul will have become glorified and one with the divine soul, perfected experience will have revealed unity in such transcendent love-wisdom as is beyond language to depict.

Free will or divine will is one.

SPIRITUAL PHENOMENA.

A VALUED correspondent has sent us the following communication concerning the paintings phenomenally produced in presence of Mr. A. Whyte, to which attention was called through these columns in November and December last, and in consequence of which several orders for paintings have been received and filled.

“We have recently had three séances which have nearly driven some of the good people in our city crazy. A gentleman named Krogher (of Allegheny), a very intelligent man, had for some years past been to several mediums in New York, Chicago, Cincinnati, Philadelphia, and other places, to try and obtain a picture of a friend he had lost. All the mediums had told him he would get it

but through a private medium, they themselves not being able to get it. He also says the spirit had come to him several times and said he should get the picture, but it was like many promises, a long time coming. About a year since he was introduced to Mr. Whyte, and fancied he might get the picture; he mentioned it to him and he fairly laughed in his face. Fancy getting an oil painting of a spirit! Well, about a month since he received spirit instruction to make a box of certain dimensions, to make it strong, and to make it himself. The instructions were very explicit, and there was to be a small square of glass, about three inches, set in the lid and firmly fastened from the inside; the hinges and hasp were described also. The gentleman is not a worker in wood, but following the instructions, he built it, also made the hasp himself, and then bought a Yale lock with two keys, being told by the person of whom he bought the lock, that no two locks were alike and the keys could not be duplicated (the lock was small, not larger than a quarter dollar), then a canvas 16x20 was procured, and all was declared ready. The circle was chosen, and consisted of thirteen beside Mr. Whyte. We were given to understand that a painting would be produced under very strict conditions. After the circle was seated, it was ordered that each and every one should examine the box and the fittings, including the little lock. The canvas was then passed round and a light held in front of the canvas so that every one in the circle before whom it was held could see through it, and those on the other side of the circle could see the front of the plain canvas; by that means every person saw the blank front and also saw through the canvas that it was perfectly blank in every respect. The canvas was then placed in the box and locked, the circle examining everything, and all were perfectly satisfied there was not a possibility of fraud in any shape; we had also placed in the box, paints and brushes. This being done we sat in hopes of being able to get some painting on slates which we had placed on the table, and Mr. Whyte felt awfully disappointed at our failure to receive anything, but he was the only one disappointed, as the circle had been told in his absence that there would not be any painting procured that night on the slates, all the forces being concentrated on the canvas in the box. The two keys of the lock were sealed in an envelope and handed to a member of the circle to

place in his iron safe, and not to be given to any one except in the full sight of all the circle; the envelope was also pierced and a ribbon passed through the ring holding the keys together, it was tied securely and then signed across the flap, so there was not a chance of its being opened without detection. We were told on this occasion that possibly at the following séance which was fixed for the next Friday (the first was on Monday), that something remarkable would be given us at the next sitting. On that following Friday we were all present, full of eager expectation, and on this occasion were fortunate enough to obtain two very pretty paintings on slates in a very satisfactory manner; the first one was held by a gentleman over his head, and in about two minutes light being called for, the slate was examined and we thought the experiment was a failure, but not so, for the light was again turned out and the gentleman continued to hold the slate, in fact, it had never left his hand, and in about three minutes the light was again called for and a very pretty landscape found painted on the slate. The second was obtained in same manner over the head of another gentleman. We then found out the reason and use of the square opening (glazed) in box, for we were told to look through it, holding a light in such a manner as to see the canvas, and to our delight and surprise there appeared part of a face so natural that some declared it was a face materialized, and it certainly looked more real than anything else, I tell you it was eerie; one poor lady was really overcome with the emotion it caused her. The box was again covered up with its plush cover, the lid never being opened, and we were told to draw for the pictures on slates. The slips were all folded and handed round for each to select one, I was the last to draw but one came to my share (the other a lady drew), I gave it up to be drawn for again, but again it came to me; once more I gave it up, and the husband of the lady who had drawn the other, received it, so the pair (a daylight and moonlight scene) went to the same house. On the following Monday evening we met again, all feeling very much excited, and to this séance several visitors were invited, but they had to sit outside the circle. We were again fortunate enough to obtain two paintings on slates, and a decidedly curious phenomenon occurred; an old-fashioned hand mirror of cut glass was lying on a table; this glass was placed above the

head of a gentleman in the circle, and in about two minutes a beautiful spray of flowers was painted around and on the glass; we were then directed to call for keys and open the box, and on opening it a painting of certainly rare beauty was seen, but so delicate and *spirituelle*, it seemed that the lips would open to speak to us; the paints were still wet and every brush used had been broken to pieces. The face was recognized by the gentleman who had specially prepared the box, as that of his long lost friend. On this occasion the slates and mirror were all given away, and the picture to the gentleman for whom it was specially produced. I am not selfish, but I did wish to get that picture; one gentleman present offered quite a large sum of money to the fortunate possessor for it, but he said no money could purchase it. Mr. Whyte bought all the materials and the members of the circle freely received all that was produced. I wish further to state that the box was placed in the centre of the room and the circle around it. The exercises opened with prayer, instruction and singing; I believe some of the gentlemen and ladies forming the circle intend writing a full account for the public papers; each one in the circle wished to have a photo of the picture, and some offered five dollars for one, but the "guides" gave strict instructions that no photo be taken of it; was not that trying? Any one and every one is allowed to see the original."

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THE IDEAL CHRIST.

INSPIRATIONAL POEM BY W. J. COLVILLE.

Who is our Teacher and our Guide?
Who leads us from the paths of wrong?
Whose gentle voice doth whisper peace,
Inspiring love's immortal song?
Who is our Shepherd, kind and wise?
Who calls us when we roam afar?
Who takes us by his loving hand?
Whose eye beams like a faithful-star?

Surely the ages all have seen,
And many lands the gifts divine
Which from that sacred spirit flow;
Which found in Jesus its pure shrine.
Surely the Christ of living light,
The spoken Word of God in Man,
Is vastly more than thought doth frame,
And more than our dim eyes can scan.

We heard the words of Buddha fall
 Like rippling music o'er life's sea.
 We heard Confucius exclaim,
 All good flows from sincerity.
 We heard pure Zoroaster's voice
 Proclaim the sacredness of fire ;
 And heard the Grecian sages tell
 Of wisdom and the high desire
 For knowledge which displays the soul,
 And makes of life a rounded whole.

We listened by the mystic Nile,
 And also by the Ganges stream,
 And where Euphrates' waters smile,
 We caught from heaven a tempered beam.
 But 'twas on Jordan's lovely banks,
 And 'mid the Galilean hills,
 We saw the true light of the world,
 Whose lustre every crevice fills
 Of this dull planet, cold and dark.
 Till it has caught the heavenly spark.

Who is he, that immortal man
 Who speaks as man spake not before ?
 Whence comes he, wherefore is he here ?
 Treading life's rugged threshing-floor ?
 Why is he not among the great ?
 Why dwells he not in palace home ?
 Why doth he wander far and wide,
 And in the wilderness doth roam ?

He is the best friend of our race,
 The truest, the divinest man.
 Foxes have holes, and birds have nests,
 But such he heeds not, for his plan
 Is so to teach the human race
 That all who find the path of love
 May taste of universal grace,
 And link their hearts with states above
 Life's petty idols and its strife,
 And thus breathe in a broader life.

How shall we honor our ideal,
 Our Saviour, Friend, and Prophet true ?
 How shall we travel in his steps,
 And gaze into the heaven's blue
 With eyes as fearless as his own,
 Undimmed by dust of anxious care ?
 How shall we work in his blest name,
 And thus his mighty conquests share ?

He does not ask that mortal lips
 Shall sing aloud his matchless fame ;
 He does not seek for man's applause,
 Nor recognition doth he claim.
 His word is this : " Go, cheer the sad,
 Bid sins depart and sickness fly ;
 And as ye do as I have done,
 So shall ye share my home on high."

No costly service doth he ask
 But that which springs from fervent love.
 He claimeth for his own those hearts
 Who blend the serpent with the dove ;
 Who work with tireless will to bless
 Sister or brother, where'er found,
 And make, by holy words and deeds,
 All human temples holy ground.

Not as a victim draped in woe,
 But as a happy prince of light
 We'll picture the immortal One
 Who came to make earth's desert bright.
 From Bethlehem to Calvary
 Where'er his holy footsteps trod,
 He taught the gospel word of peace,
 And claimed humanity for God.

As the pure Christ, God's image fair
 Shone forth so brightly in the head ;
 So may the members, one and all,
 Through whom the selfsame Christ doth spread,
 Each in his own appointed place,
 Show forth 'mid earthly shadows dim,
 The light of perfect zeal for truth,
 Thus only do we follow him.

From that high universal sphere,
 That circle more than others blest,
 That purest home of faithful love,
 Where workers in pure action rest,
 May each and every soul on earth
 Receive the blessing God imparts
 To all who seek to do His will,
 Through brain and muscle, hand and heart.

In union with the truly free
 Of every clime and every race,
 May we in all humanity
 Reflected see our Parent's face ;
 Thus claiming all in common bond
 Of brotherhood that cannot fail,
 The depths of truth and good we'd sound,
 And every sun-crowned height we'd scale.

THE ILLUSION OF INDIVIDUALISM.

BY A. A. CHEVAILLIER.

SCHOPENHAUSER says that "Most persons imagine they are this or that individual in particular, and never once does it occur to them that they are man in general." The truth in the Illusion of Separate Individuality must not be overlooked, and can best be expressed in the saying of Plato: "God is in no degree

subject to envy; that is, He is willing that the universe should be redolent of beings exactly like Himself."

In the world of sense only do we have exclusiveness. In the world of spirit, all is common or transcended assimilation. The realm of thought being the exact reverse of the material world, where the wealth of a few men necessitates and assures the wretchedness and beggary of millions of their fellows. Mind is one and universal. Separate minds then are an impossibility. As Emerson says: "He who has once been admitted to the right of reason becomes a freeman of the whole estate." So we, though individualized rays of the universal mind, distinct in our free will and method of expression, are as inevitably linked in interest, in life, in power, in hope, to the rest of humanity, as the hand is linked to the other members of the body.

Individuality then, is dependent upon universality. There can be no true individuality except in the law of the universal, the law of love. Individualism would destroy individuality, co-operation, practical human brotherhood, would restore it. Nothing else can. Let us, then, for our own truest self-interest, regard the rights of others as we would our own, until we can fulfil the moral law of justice in the spontaneous spiritual law of love. To leap too fast, and ignore the ethical, is to tread on other's rights, while protecting our own, which is the great danger among Christian Scientists everywhere to-day, this being the primal cause of the suspicion and distrust they receive from many earnest Christian souls.

BOOK REVIEWS.

DIVINE LIFE AND HEALING. By Eugene Hatch. Christian Science Publishing Company, Chicago, 1891. Price, \$1.50.

The increase in literature upon Christian Science and kindred subjects is marked both in quantity and superiority, as well as ripeness in quality. The work before us is an earnest appeal for the inner illumination whereby we perceive the Spirit of the Word in the cloud of the letter. It is a timely and well-formed presenta-

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IT IS POSSIBLE. A story by Helen Van Anderson. New Era Publishing Company, Chicago. Price, \$1.25.

The author of "The Right Knock" has already won well-earned laurels as a clear and succinct practical writer upon the truths of Spiritual Science, in the entertaining as well as instructive form of a story. A peculiar kind of genius is necessary in order to combine the inculcation of a philosophy or science in a well-defined and clear presentation, without injury to the teachings desired to be imparted, and also to keep up the interest of a story. This adaptation is most successfully displayed in both Mrs. Anderson's books. The new volume is of no less value and interest than the other popular one, which has already passed through three editions. The gist of the story is the demonstration that "it is possible" that all things are possible to them that believe in the omnipotence and omnipresence of Good and the supremacy of spirit. For sale by us, \$1.25.

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We had occasion many months since to review Volume I of this series under the title of "Hermetic Philosophy." To the student of the religions of the world, and of mysticism, these volumes are of immense value, for they are scholarly treatises, involving much thorough and painstaking research and study, by an author heartily alive to his subject and in profound appreciation of it.

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