

"Man, know thyself."

VOL. IV.

AUGUST ~~AND~~ SEPTEMBER, 1892

NOS. 8 & 9

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.

All unsigned articles are editorial.

TERMS: In America, one year, \$1.00; single copy, 10 cents. Great Britain and Australasia, one year, 4s. 6d., single copy, 6d.

JUST PUBLISHED.

"IT IS POSSIBLE,"

A STORY.

By HELEN VAN ANDERSON, Author of "The Right Knock," etc.

"IT IS POSSIBLE" treats of the problem of life, and shows how the Teaching of Jesus understood, makes Practical the Ideal Christianity. This book should be read by all interested in the higher interpretation of Truth. Beautifully bound in cloth; price, \$1.25, postpaid. Address: NEW ERA PUBLISHING CO., 358 Burling Street, Chicago.

"We heartily commend this excellent book."—*Problem of Life*.

TABLE OF CONTENTS

Spiritual Science Lesson	- - - - -	W. J. COLVILLE	337
Divine Science of Health	- - - - -	F. J. MILLER	349
Notes and Comments	- - - - -	EDITORIAL	354
Book Reviews	- - - - -	EDITORIAL	358
Onesimus Templeton	- - - - -	W. J. COLVILLE	350

Entered at the Post Office, New York, as second-class matter.

SPIRITUAL SCIENCE LESSON.

TRUE METHODS OF PSYCHIC CULTURE.—TWO KINDS OF THEOSOPHY.

BY W. J. COLVILLE.

AMONG the many questions constantly put to teachers of Spiritual Science, none perhaps recur so frequently among earnest students who are not exactly "*patients*," as how to unfold natural inborn psychic possibilities in a manner thoroughly compatible with the development and maintenance of self-reliant individuality. To many people *independence* seems the goal, but nature preaches *interdependence*. We cannot live to ourselves alone for we are daily and hourly interdepending the one upon the other in all things pertaining to our existence. Robinson Crusoe before he met Friday, and the Count of Monte Cristo may be taken as literary models of *independence*, but a "monarch of all he surveys" if living in desolate isolation is by no means a truly happy man; if there is pleasure in *solitude* it can only be because we are poets and hear "a voice in every gale" and learn to interpret the mystic utterances of all living creatures, and as Paul truly says in one of his epistles to the Corinthians, not a single voice is without signification. During our stay in Washington last spring, it was our privilege to meet a charmingly cultivated lady, who recommended students to engage in "making recoveries," and this we understood her to mean is nothing other than accomplishing a return to the primitive state of mankind, when as Swedenborg and other seers have taught, the human family was instinctively open to divine influx to the extent of apprehending the meaning of the forms and voices in nature now utterly unintelligible to the average man or woman, and also uncomprehended by the ordinary child of the epoch, who is a frightful perversion of childhood, through submission to the galling restraints of hypocritical artificializing. Children were once allowed to be natural, now they are compelled in the interests of fashion and behavior to be anything but true to their genuine instincts; frizzled hair, tight shoes, silks and laces, perfumes and

even corsets are given to children almost as soon as they can walk and speak, and with what result but the upbuilding of a fictitious personality, grotesque and forbidding to all lovers of sincerity, by reason of its radical untruth and stilted conventionality. Children are the victims not the aggressors; they deserve no punishment or censure, they are to be pitied and delivered from such hateful bondage, but to emancipate childhood, parents and teachers must be reached. The world has gone just as far as it possibly can go away from nature; it must now either collapse or revert. (Never was Sodom nearer destruction till it was actually destroyed, than is the present pernicious mannerism near its final overthrow.) Rome was no worse of old than London, Paris, and New York are to-day. Vices are of different forms and colors in different ages, and they have also local aspects, but as Lieutenant Totten of Yale very truly computes, we are at the end of an age. This is indeed *fin de siècle*, disguise the fact as any of us may try to, when we amuse ourselves by playing ostrich in the desert sand. We however are not with the pessimists, we do not fortell a *cul de sac* or "Caesar's Column;" we devoutly believe in the regeneration of the world; in the triumph of truth over falsity, justice over tyranny, manliness over slavery in this world, even though the trouble at Homestead, Pa., and in many other places, has recently crowded our newspapers with tales of violence and desperation. We look upon every such ebullition of feeling as we regard the tempest which follows a hot summer day and is in turn followed by cool, refreshing weather. If the tempest must break, those whose attitude is that of perpendicular lightning rods will no doubt suffer some very severe shocks, while those who, like the poor, despised savage, take the recumbent posture, will escape the "great tribulation" which will be the lot of those who are in a condition to get struck by the electric current. There is no teaching more needed to-day than that which all professors of the various natural sciences are properly qualified to give, viz.: that, though the law of the universe is absolutely immutable, this unswerving law secures to man perfect undisputed freedom of thought, word and action. To understand freedom aright it is highly necessary that we recognize the proper relation of *experience* to *knowledge*, knowledge to *power*, and power to *liberty*, Experience begets knowledge, knowledge is the source of power, and

power gives freedom. It certainly appears at first sight paradoxical to speak of being held fast in the circuit of eternal order and of being at the same time capable of exercising unrestricted volition of our own, but paradoxes are not contradictions. Law is everywhere omnipotent, but it is law that assures us of the result which will follow a determined course of action. Effects must ever proceed from causes in definite sequence, but this being the case, no one is prevented from planting such trees as he pleases in his orchard. Law is inexorable; no duckling ever issues from a hen's egg no matter what process of incubation may be devised, but he who knows the appearance of the eggs of different birds and discovers the method of their expansion can keep an ostrich farm or a hencoop according to his choice. No one has liberty to *ordain* how nature *shall* act, though we may all in constantly enlarging measure *discover* how nature *does* act, and it is on the basis of this self-evident distinction that all scientific progress is rendered possible. There is a way that leads to health, happiness, prosperity and every imaginable blessing; the way is one, and it is a broad, free, open course, a royal highway along which every traveler is welcome. The true spiritual church is built on intuitive perception of truth, not on intellectual didactics. School men are rarely wise theologians; they often talk and write much concerning God, but they apprehend little if anything of the Divine within the human; they dogmatize concerning the nature and attributes of the Supreme Being, but they do not even profess to know of the Deity through their own experience. "Blessed art thou Simon Bar-Jona, flesh and blood hath not revealed this unto thee, but my Father in heaven" are lifeless words to the contentious scholastics who seek to establish authority for truth rather than truth for authority. Crystallized into tenets, hardened into dogmas, the words of the Gospel are made to give forth a harsh, metallic tone, while originally their sweet, silvery cadence *attracted* by force of love, while now the effort is too frequently made to *compel* by fear. Everywhere evils are bemoaned, but the unmentionable exploits of Dr. Parkhurst and others in ferreting out vice may be tracking the tiger to its lair, but it certainly is neither taming nor slaying the brute. It is with the children, yes, with the unborn, that spiritual science has principally to deal. Fathers and mothers (mothers especially) must re-

alize that the infant in the womb or at the breast is of all creatures the most susceptible to psychic influence; there are no adults so sensitive as little children, but what are the babes subjected to in most instances? that is the question. Children are naturally sensitive, and women are, as a rule, more sensitive than men. Paul is the *bete noir* of the Woman Suffragists, but that great apostle after all was far more of a mystic and understood far more of psychic law than the bulk of his critics. Woman is more perceptive than man; the bent of her feeling is inward rather than outward; woman can be fully as great as man, her work can be quite as perfect as his, but it will differ in style, its character will be its own. The World's Fair at Chicago next year (93) will prove to every thoughtful and unprejudiced observer that woman is in many instances far more *subtle* and at the same time more *lucid* than man. Elizabeth Barrett Browning has written many verses in a distinctly feminine style, which for depth of feeling and lucidity of expression far excel the manly poems of Robert Browning. Female artists can be quite as great as masculine painters and in literature many women prove themselves fully as bold and original as the bravest "Knights of the Quill," but woman's work, when it is really fine, differs from man's as one star differs from another star though both revolve in the one glory. It has always been recorded—all scriptures attest the fact—that never was there a period of great prosperity among any people where prophets and prophetesses were not truly prominent and equally honored. Not only in remoter times—of Miriam and Deborah—but when Jesus was born, Anna the prophetess held equal rank with Simeon the prophet, and if any of our readers are disposed to verify every doctrine by an appeal to India, they will find if they study the Hindoo faiths that all ancient oriental divinities have wives who receive equal honors with their husbands. A *spurious* theosophy laughs at woman's work and boasts of the *superior masculine brain* without giving a single shred of evidence in support of its unwarrantable declaration; *genuine* theosophy, on the other hand points to woman as well as to man as the rightful exponent of truth universal. Inconsistency and prejudice mar every movement and it is indeed absurd to learn from the lips of some prominent leaders of the theosophical movement that women can-

not be entrusted with the key to the mysteries, when H. P. Blavatsky who is quoted as the authoritative oracle for the masters, was a woman, and in outward appearance at the present time Annie Besant is the chief exponent of theosophy, and is an accredited mouth-piece of the society. Men love books and reasonings as a class; women as a class are guided more by their feelings and children are by far the most impulsive of all the orders of human society. "A little child shall *lead* them." Blind leaders of the blind, constantly stumbling and falling into ditches, bring out their dusty tomes, and with the gravity of owls seek to disentomb the letter of some old world manuscript as though antiquity must needs be resorted to as the sole custodian of truth. Natural healthy children, and if they are permitted to grow up naturally, young men and maidens see visions. In a very entertaining story "Eastward, a Buddhist Lover," some well-timed rebukes are administered to that vile substitute for Christianity which masquerades in livery stolen from the New Testament, and in that pilfered plumage seeks to convert the Singalese to occidental corruption and misconception. This hideous scarecrow which takes the name of Jesus on its lips but in principle and practice openly disowns all his precepts, finds a little girl, as spiritualists would say "highly mediumistic," she has beautiful visions and hears angelic voices and never a word is breathed of profanity or aught beside the purest moral teaching; because she is unlike the dwarfed stunted malformed children who are the pitiable product of a false "orthodoxy" church members pronounce her possessed with the devil. The country doctor and the village deacons know nothing of the operation of the Holy Spirit, therefore genuine spiritual operations are at first attributed to *intestinal worms* and then when vermifuge fails to prevent them, they are declared to proceed from his Satanic Majesty. Later on the girl develops still further in psychic directions and during the progress of a "*revival in religion*," where the scenes in a meeting house resemble pandemonium, this good, pure, healthy young woman, then a successful school teacher is turned out of her position because spiritual experiences with her differ from hysterical ravings induced by sensational ranting all about a bottomless pit, an insensate deity, and a bogey devil invented to frighten naughty children. People talk gravely of a decline in religion;

it is confirmed by statistics that millions of young men are utterly irreligious so far as attendance at places of worship goes, but what is the Christian Endeavor Society going to do about it? Large gatherings in the middle of July, when "everybody" is supposed to be at the beach or in the country, certainly proves that there is life in Christian Endeavor, but is not the real life of any movement its hold upon *love* to God and *love* to humanity. Fear originally meant reverence, then it was perverted to become synonymous with dread, till from the days of Solomon to the time of John the Beloved the old word fear had so changed its meaning that from "the fear of the Lord is the beginning of wisdom," the protest read, "Perfect love casteth out fear, because fear hath torment. There is *no fear* in love. We know we have passed from death unto life because we love. Love is the fulfilling of the law." Whatever tends to lead people away from carnality to spirituality is a real blessing, whatever in any degree stems the torrent of selfish sensuality is of God and should be cordially supported by all who wish to be reformers, but we are not treated to unmixed exhibitions of gospel methods. Attractive music, strong speeches, fervent prayers, etc., etc., in Madison Square Garden, New York, in the dog days may be all very excellent, and we hope no one will be insane enough to so far misinterpret this lesson as to imagine we would put the smallest obstacle in the way of Evangelical christianity; at the same time it is the duty of lecturers and writers who have the public eye and ear to discriminate so far as they are able between elements of strength and weakness in a popular representative movement. Anthony Comstockism will never purify New York, because it will never touch the *hearts* of the people. Anger and fear will never redeem the world, or bring in Messiah's kingdom. We must use spiritual weapons, or an attempt on the part of David's would-be successors to fight Goliath in Philistine armor will surely prove a sorry failure. Quite recently at a Baptist church in Boston a disgraceful sermon was preached on a Sunday evening, attacking Dr. Rainsford, of St. George's church, New York, because he has been earnestly advocating the purification of places where multitudes of men are accustomed to congregate; insult and abuse were heaped on this truly philanthropic clergyman because he was bold and honest enough to express his views as to the steps which

should be taken to reach the masses and lead them out of degradation into true manly liberty. It is not our object to review, much less to endorse all the schemes proposed by kind and well meaning people for the betterment of the general condition of the many thousands who now frequent dens of infamy, but we certainly can see that our Hebrew brethren have been very successful in New York in establishing literary centres in decidedly low districts and wherever intelligent Israelites have striven to reach the less well-favored in the Jewish community, they have certainly met with gratifying success. { Comparatively few people ever stop to reason out the causes of the iniquity they loudly bemoan; they do not take it to heart that there are thousands, yes millions, of people in the United States to-day who are as completely unreached by the agencies of "christian civilization" as though they were South Sea Islanders, inhabiting isles on which no missionary had ever set foot. Churches are in many instances popular and fashionable clubs supported by the elite of a wealthy district, and beyond catering to wealthy patrons these fashionable "houses of God" do literally nothing. The churches must do more than they are now doing in the way of appealing to the higher sentiments of mankind or they will die from dry rot and self complaisance, even though a thousand Presbyterian ministers should pay for beer in disorderly houses for the purpose of upsetting an iniquitous traffic. Dr. Parkhurst's methods are ludicrous when they are not disgusting, and it is with no desire to condemn an individual but to point a truer and better way that we allude to current topics discussed in daily newspapers. Thousands of young people in every large city are distinctly *homeless*. Though they have places to eat and sleep in, they are led astray from sheer lack of moral ballast; they are anchored to nothing and are utterly without rudder or compass in the ship of life. How have they been brought up? how have they been *educated* morally? Not in the least. They have sometimes been kissed and sometimes scolded according to the mood of their parents, and as to ethical training it has been entirely absent in a majority of instances. The animal impulses awaken in all children at an early age, and if they are left destitute of everything that can appeal to the higher elements in their nature, is it strange they should seek material gratification

when they know of naught beside. Souls are not dead but they are sleeping; nor have they been lost, they have never been found. It is therefore the imperative duty of religious teachers to help humanity to find its soul, not to indulge in sensational diatribe leveled at the very people whom the methods of Christ would effectively convert. To the great mass of mankind reared in sensualism the psychic realm is a vague, mysterious territory, not by any means clearly explored even by those professors of mental science who take a curious interest in hypnotic and other marvels pertaining partly to the *psychic* but chiefly to the *physical* or *animal magnetic* plane. The Orientals have always devoted themselves largely to introspection and therefore Asiatics are rarely if ever so blind and deaf to spiritual realities as the bulk of Europeans and Americans, who are so fully immersed in commerce they have seemingly no time for any researches beyond the material. Still in recent years an insatiable hunger for "spiritual phenomena" has sprung up everywhere, and though millions affect to believe it nothing but humbug, curiosity, and what is vastly more than curiosity, impels multitudes to consult clairvoyants and astrologers and to frequent seances where "materializations" are expected to occur. Some people are satisfied, or at least try to persuade themselves they are, with phenomena appealing to their external senses and barely grazing the outmost ring of their intellectual state, but we observe how eagerly mere phenomenologists seek to duplicate "tests" and witness the same phenomenon again and again, for possibly they have been deceived even by their own senses. "Spiritualists" of forty years standing put "mediums" in wire cages in their own parlors and then testify to the wire being uncut as proof positive that the human soul is immortal. Some occult force may have been exhibited, but proofs of human immortality lie entirely beyond the physical pale, since no one is really satisfied of the deathlessness of man until *inward* evidence has satisfied him he is himself immortal. We do not seek to discourage any from investigating every phase of psychic phenomena presented for consideration, but we do maintain that the great heart-hunger of this restless, inquiring age can never be satisfied from *without* but only from *within*. Methods of psychic culture like the ancient Yoga practice of the

Hindoos are all external and fail altogether to produce *spiritual* results, though they may induce "Astral visions" and enable persons to produce *glamor*. Moncure Conway in a paper published in the *Arena* some time ago aroused the ire of some professed theosophists because he stated that much eastern magic, including that practised by Mme. Blavatsky was due to glamor, but why should Mr. Conway's words have offended anybody; he admitted phenomena, but gave them a *subjective* instead of an *objective* interpretation. People rarely if ever see their own inconsistencies, therefore people who declare that during intervals between incarnation sometimes extending over 1500 years, human entities in *Devachan*, enjoy illusory happiness, imagining themselves with their spiritual kindred in reality (when they are only gulled into the belief of it by the tricks played upon them by their own fancy), dispute the right of any author to attribute so-called theosophical marvels to mental illusion, though no one knew better than Mme. Blavatsky herself that psychologic impressions are constantly made upon sensitive observers by Eastern wonder-workers, many of whom are genuine psychologists who have acquired their power by lives of rigorous self-discipline in many respects. Asceticism favors a certain class of visions; the author of *Art Magic and Ghost Land*, edited by Mrs. E. H. Britten, relates cases where long fasts and privations of various kinds have opened the mental vision of natural seers, enabling them to see what otherwise they cannot behold (but this *fakir* method of development does not open up the *spiritual perception* of mankind and that is why oriental "wisdom" informs us so much of "shells," "elementaries," "spooks," and other morbid creations of disordered mentality.) The author of *Dreams of the dead*, has enjoyed very poor health according to reliable report since writing his curious experiences, which are no doubt a strange mixture of *insight* and *hysteria*. When *insight* prevails we get some definite knowledge of the spiritual realm, but when *hysteria* is supreme we are plunged into graveyards and invited to listen to blood-curdling stories of real old-fashioned *ghosts*. *Sensible* as well as *sensitive* spiritualists could do a great deal to dispel prevailing illusion if they would but study the *science* of occultism; they are very ready to witness phenomena and are fond of debate, but real serious study of law is far from most people. Material scientists wrap

themselves in a mantle of arrogant reserve and remain in willful ignorance of psychical facts, while spiritualists as a body fail to grasp the law governing the varied phenomena they encourage. Having visited two large camp meetings (Onset Mass., and Cassadaga, N. Y.) during the past two months and taken careful observation of the methods employed by spiritualists in general, if we report truthfully we must say we have seen little attempt to do more than witness phenomena and attend lectures. Many of the manifestations in private have been very wonderful to the uninitiated and many of the lectures have been highly instructive, but a Psychic College is yet in the future. The gospels tell us that when two agree as touching anything it will be accomplished, and that the assembling of two or three in His name is conducive to a demonstration of spiritual power, while it is also possible for a large concourse of people to unite and form a magnet to attract celestial influence, or to vary and perhaps rectify this language—afford conditions for the realization of a reality ever about us. Dr. Dewey, of New York, is fond of establishing groups which are intended as centres of spiritual radiation, and if he and those working with him understand the law of psychic association, much good can result from their practice, but *all* persons are not able to unite harmoniously in such work; there must be psychic adaptation as well as unity of purpose or there will be ambiguity if not delusion as the result. It is not always possible to enter into outward association of an inspiring kind, but isolated seekers after truth need not despair, for fancied isolation is not real. Elijah believed himself lonely in serving God when there were 7,000 in Israel who never bent to Baal or kissed an idol, but this consolatory fact he could not realize till his inner perception was opened. Swedenborgians would have led the world ere this in all psychic research had they not been deterred by fear, but many excellent people among them, whom we reckon among our dearest friends, are *afraid* to venture into the psychic state and they have unfortunately far too frequently a vision of *hell's* "evil spirits" and "infestions" before their eyes. A great deal of Swedenborgian literature is excellent and ennobling, but some of it is morbid and the morbid is always the first to strike the attention of ill-balanced people. "Perfect love casts out fear," but where

is *perfect* love to God and neighbor to be found? The inordinate love of self is our bugbear; this it is that makes hells and peoples them with devils, and until the infernal policy of competition is exchanged for the heavenly practice of co-operation in thought and desire there will be no safety or likelihood of high revelation accruing from a curious attempt to peep behind the veil of destiny. The revived interest in astrology is one of the signs of the times; here again is a field for intelligent research. Raphael, Zadkiel and other leaders of the astrological movement in England do not altogether favor the fatalism or stoicism put forward by many novices in stellar science; they seek to impel the student to rise superior to what would be his fate if he did not conquer it. (Man can never conquer law, for he cannot change the immutable, but as we come into an understanding of law we shall find ourselves in an entirely new relation to it.) Is the law changed because we take advantage of its provisions? and who shall say that there are not keys to the psychic realm all about us, and very simple ones too; but most of us are too blind to recognize them or else too timid to employ them. We shall close this extended lesson with a record of personal experience, not our own, but pertaining to a young man who was at one time one of our most faithful students, and whose success in making teaching practically available may easily be duplicated by thousands of our readers if they are earnest and not excited, but calmly expectant in their mental attitude.

This young man endowed by nature with decided gifts fitting him for an artistic and literary career was completely debarred from taking a college course on account of poverty—an invalid mother and sister were largely dependant for support upon the income he could only derive by engaging in a manual occupation, for which he had little taste and no special fitness. In his difficulty he applied for advice to a psychic teacher, who at once assured him that he could earn his living behind a counter, doing odd jobs, or in any other honest respectable manner, and at the same time so direct his desires and intentions to his beloved fields of study that a spiritual connection could be palpably and effectively established between himself and unseen preceptors. Two pieces of advice were given: First—On going to your work *desire* and *expect* that through *it* as a channel the very instruction will reach you specially needed

to fit you to carry out your true life-work successfully; therefore never repine at your tasks or count them irksome, but regard them as stepping-stones to the very state you specially desire to reach. Second—Use all your sleeping time according to your desire, and this you can do by positively centering your thoughts on retiring with *confident expectancy* upon the longed-for result.

The young man faithfully carried out the instructions, and with the following good effect: at first he found it rather difficult to subdue his fear that after all he was losing his education, and for a few weeks he did not experience any decided mental illumination, but he noticed with satisfaction, and so did his friends and employers, that he was increasing in intelligence, amiability and sound health, rendering him the better able to do any kind of work successfully. Later on the decided triumph of the method was demonstrated, as he began to experience, on waking, not only an unusual sense of power and freshness, but he had decided remembrances—at first vague, but afterward clear—of visions which were deeply implanted in his waking consciousness; then after a few months he found himself receiving actual, practical, verifiable information from unseen sources while engaged at commonplace work during the day.

This phenomenon need not be thought singular; the psychic road is open to all who *will* to travel thereon. There is no dearth of knowledge in the universe, and only they who are wedded to the pedantic methods of the schools need remain destitute of higher wisdom than the colleges impart. To realize that one can be engaged at any kind of work manually, and yet be free to enjoy conscious access to spiritual centers of wisdom, is to open the door to originality *vs.* mimicry. Do not simply follow the immortals—*be* an immortal; be not content with copying the masters—seek to become a master.

We never utter such words as these in our class-rooms or on the lecture platform without being told by somebody that it is not possible for all persons to secure such results; only a few, it is argued, are so constituted that they can tread the psychic highway. We answer—the crippling belief in the dominating force of *circumstances* is the curse of the race. What is a circumstance but anything standing about us, and just as we can move material objects

with *muscular*, we can move mental obstacles with *will* force. No one need be a slave, though to the indolent temperament slavery seems a great boon as it involves no responsibility, while to the weak-willed all exertion is painful, and idle stagnation never wins a crown. "The kingdom of heaven suffers violence and the violent take it by force." Strange words from the mystic volume literally worshipped or else discarded by the two classes of blind people who pose as nineteenth century wiseacres, but words of absolute scientific veracity, words whose truth can be proved by all who choose to verify them. It is only by earnest, persistent effort on one's own part that one can realize the measureless possibilities of one's own soul. Let the idea be once fully grasped that the universe is ever ready to respond to the cry of the seeking spirit and such demonstrations of psychic force will take place in individual lives as to leave materialism and pessimism no further intellectual foot-hold among observant humanity.

THE DIVINE SCIENCE OF HEALTH.

LESSON 4.—FAITH.

BY F. J. MILLER.

"If ye have faith as a grain of mustard seed ye shall say unto this mountain, remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you."—*Matthew* xvii, 20.

Jesus said, "Have faith in God, for verily whosoever shall say unto this mountain, be thou removed and be thou cast into the sea, and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith. Therefore what things soever ye desire when ye pray, believe that ye receive them and ye shall have them."—*Mark* xi, 23 and 24.

DOES faith pertain to mortal or immortal desires? I answer, to both, for if we have faith in the treasury of the Universal, we know that all things are ours for the asking, and true faith will accomplish the desires of our heart, for it is the eye of the spirit which sees the accomplishment; and this is the eye of faith, the substance of things not seen on the external plane but seen from within through realization of the unbounded love of the Infinite Provider for all His kingdoms. It is only as we realize this faith

that the kingdoms of the earth can become the kingdom of the Christ or, in other words, the Christ spirit reign from within to without.

The Christ within always realizes the substance of the things hoped for and brings with it the *power of assurance*.

Faith must come through desire and this desire opens the door of the soul to be able to see that according to our desires or faith so will it be unto us.

Faith, hope and love are twin sisters and those who look within themselves to find these attributes, *realizing* their existence, open their ears to the melody of the spheres within and without and receive that peace which alone can come from a childlike rest in the powers that be in the universal love embodied in all laws of the universe.

God, in His love, has created all mankind to be happy and harmonious. His laws conduce to these conditions, therefore the first questions to ask are:—What is the foundation of happiness? What produces harmony?

Happiness and harmony are substantial things in the universe because they emanate from eternal law, and so far as we understand the eternal law we have faith in its efficacy.

This law teaches us that a true and perfect expression of God through man is the result of an intelligent application of the potent power of the All Good within every atom in the universe; therefore we should direct our attention to the attainment of that knowledge which comes in all its golden rays of beauty unclouded from the true source and fountain of the All Good which, if we seek, we shall find, for according to our faith so will it be unto us.

True human happiness is identical with spiritual happiness. True human harmonies can only proceed from spiritual harmony, and any thoughts tending to impede these conditions of happiness and harmony are the result of a misconception of the deep laws of life.

If man directs his power to the attainment of the true rather than the theoretical, he attains to that finer unfoldment of his spiritual nature whereby the objective phenomena of the material is read only through the spiritual understanding of the law of life.

The time is now here for the outpouring of this spiritual un-

derstanding and every one who desires receives the illumination which will enable them to perceive how, by faith, mountains of all inharmonious conditions can be removed, thereby recognising the philosophy of Christ to be a positive actual principle working through man.

This true conception of spiritual power inherent in man raises him above all the petty ills and inharmonies of life, strengthens his comprehension of the God-power within and brings him into an atmosphere of untroubled calm, the potency of which nothing can annihilate, for as we recognise our birth-rights as sparks in the boundless expanse of intelligence, our faith is lighted from on high; we have left the lower planes and risen to that sphere from which we can give of our light to others without impoverishing ourselves, either physically, mentally, or spiritually. The fount of all wisdom is ever open to those who desire to be partakers of it, and in accordance as we put forth our desire we create conditions for the reception of wisdom to guide us in our mission, and make manifest that harmony on our bodies which is the recognition of the law that they are the temples of the Holy Spirit.

A life of continued aspiration after all that is holy and useful cannot fail of its reward to the aspirant if sought in faith of the *power* that is, this faith teaches us that we must believe that we receive even while we pray.

We now come to that portion of the lesson which brings us into line with the purpose of these few abbreviated lessons.

The inherent life of man being good—God having created all things in harmony with Himself—the germ of every atom being within its own finite circumference, it is not a great stretch of intelligence which tells us that our true birth-right is *power* and can control all mortal conditions of inharmony, disease and accidents.

Accidents do not come to those who live in the consciousness of spirit ruling and controlling all, for with this consciousness comes faith in the harmony of all spiritual law, the spiritual man discerns this but it cannot be known to the material man. Therefore the spiritual man's desire being united to infinite harmony, has faith that all his ways are overshadowed by Infinite Intelligence and this Intelligence loves, provides and cares for all His creation.

In the harmony of God's law no two opposites can exist, for one would destroy the other, hence, perceiving our life to be of the Infinite—not separated *from* but *in* (living, moving, and being in) the Infinite, this knowledge gives faith in the truth, for truth and law are synonyms, that sickness and all inharmonies are not spiritual substance but changeable and destructable. So according to the intensity of our desire to break down every barrier which leads us away from the placid contemplation of life in and of God, do our bodies become harmonious temples for the dwelling place of the Holy Spirit or harbingers for all disease and epidemics floating around when opposite desires are encouraged.

Faith in the perfect harmony of life adds to and develops that which is harmony.

Faith in the belief of contagious diseases, hereditary shortcomings, weak and delicate nerves, and all inharmonies, too numerous to catalogue, produce their manifestations in like manner.

Faith in Divine harmony can speak peace to the troubled soul and teach it freedom in the Universal. This was exemplified in the woman diseased twelve years (Matt. 9) who had faith when the God-voice said within her if she could only touch the Christ principle of truth (the garment) she would be whole and whole she became, comforted with the knowledge that her faith had delivered her from the years of thralldom her sufferings had borne down upon her. This and many other examples of faith's fruition we have in the life of Christ, and seeing this faith has accomplished so great things it is still only waiting to be exercised to bring about the accomplishment of greater things, for the eternal law is *one* ever working for the good of all. They who would climb the ladder of faith's progression, which is the guiding star from letter to spirit, must adjust their thoughts from the external to the interior sight and there behold Divine love in all its fullness—love which counteracts every discordant word or deed. Love which leads to the fulfilment of all law in truth. Love which clothes all manifestations of life in perfect harmony. Love which soars aloft and delights to feed upon the possibility of the manifestation of the true life and sees those who are now enshrouded in the veil of darkness and despair rise into that glorious halo of ethereal light which gives us faith in our ability to succeed in all undertakings in life through

the conscious knowledge that the Eternal is One and we are One in Him.

Faith in the eternal law of harmony will overcome all limitations of belief in inharmony and bring about health and ease in the place of disease. Everything is a magnet unto itself and as we in thought hold in faith the truth of God-given health from the foundation of life, we increase our powers of attraction to receive it and thereby make manifest our identity with it for all that has ever been demonstrated of the eternal law will continue to be again. And what one human being has once attained unto can be attained by all, though the power and methods of attaining may be varied.

The exercise of faith brings us into harmony with the forces of life. These forces, when acknowledged in their unit, bring to us power. This power enables us to control all circumstances and raises us to a positive expression of the finer elements of mentality in accordance with the purpose of God's creation.

Faith in the harmony of these forces, and the understanding of our own inherent power will refine every atom in our bodies and control, through the spirit, all physical environments, thus we perceive there is no power which can invade or destroy health in its perfect manifestation if we stand positive in will in its possession; but if we open the door to receive any negative expression of disease or epidemic we thereby let in the thief who robs us of our true inheritance and makes sad havoc and inroad upon our possessions.

Faith in the consciousness of the Divinity within clears the way for us to enter into the depths of the silence and there hold converse with the Divine, which ever proves a light to show the way of truth that those who run may read. Paul exclaimed, "I can do all things through Christ which strengtheneth me," and this Christ power is with all who seek it in faith—believing ye receive.

The metaphysical lesson which we are to receive from the word faith can be shortly summed up in the words, "According to your faith so be it unto thee," therefore, dear student, lay hold on faith in health as God's free gift, refuse to entertain any belief contrary to the will of the Divine. Absolutely deny the power of inharmony to hold you in any of its discordant meshes. Deny the existence of disease as having any hold on reality.—Look within and positively affirm the possession of absolute life in harmony with the Divine

Acknowledge in earnest faith the power of harmonious spirits to hold you in health. Recognise the reality of the transcendental self and rise into such high and holy intercourse with this transcendental self. Thus you make for yourself such an aura of true spirit which will enable you to laugh at all calamity that may attack you, acknowledging only the one spiritual force which lies back of all forces. So will you gravitate to your resting place on earth, through the consciousness of will in harmony with Divine will. Thus the will of God will be done on earth as it is in heaven.

NOTES AND COMMENTS.

W. J. COLVILLE will give the following course of Lessons in Spiritual Science in Mrs. Miller's rooms, the Copley, 18, Huntington Ave., Boston:—

AFTERNOON LESSONS, 2.30 P.M.

- Thursday, Sept. 8, 1892. The causes of Sickness, Sorrow and Death, and the true remedy and means of prevention.
- Friday, Sept. 9.—The relation of Man to Deity, and Infinite Energy.
- Monday, Sept. 12.—The creative power of Thought and its potency in healing.
- Tuesday, Sept. 13.—The nature of Adam and Eve and the real Garden of Eden.
- Thursday, Sept. 15.—The Spiritual man and how he is manifested.
- Friday, Sept. 16.—The nature producing immaculate conception.
- Tuesday, Sept. 20.—How to secure fulfilment of desires in harmony with divine order.
- Thursday, Sept. 22.—How to create and govern conditions and environments.
- Saturday, Sept. 24.—The central pole of being. A lesson on Intuition.
- Tuesday, Sept. 27.—The difference between Mesmerism, Hypnotism, and the Science of Spirit.

Wednesday, Sept. 28.—Affirmations and Denials: Their value in Practical Healing.

Thursday, Sept. 29.—The relation of Spiritual Science to Astrology and the Occult Sciences in general.

EVENING LESSONS, 7.45 P.M.

Wednesday, Sept. 7.—Spiritual Significance of the Holy Infancy as the Basis of the New Life in Man.

Thursday, Sept. 8.—John the Baptist; Preaching and Baptism unto Repentance.—Province of Intellect.

Friday, Sept. 9.—The Baptism of Jesus and Its Accompanying Phenomena.—Quickening of Spiritual Perception.

Monday, Sept. 12.—The Three Temptations in the Wilderness.

Wednesday, Sept. 14.—The Calling of Disciples and Opening of the Sermon on the Mount.—Theory of Divine Science. Part 1.

Friday, Sept. 16.—The Model Prayer and Conclusion of the Sermon on the Mount.—Theory of Divine Science. Part 2.

Monday, Sept. 19.—Gospel Theory Applied in Practice—Healing of the Leper, the Centurion's Servant and others.

Wednesday, Sept. 21.—The Tempest on the Sea and the Power that stills the Storm.

Friday, Sept. 23.—Forgiveness of Sins; New Bottles for New Wine; Raising the Seemingly Dead.

Monday, Sept. 26.—Disciples Becoming Apostles.—Qualifications Necessary for Success in Teaching and Healing.

Tuesday, Sept. 27.—The Holy Spirit.—True Judgment.—Nature of the Unpardonable Sin, and Sign of the Prophet Jonah.

Wednesday, Sept. 28.—The Sower and the Seed.—Tares and Wheat.—The Final Harvesting.—Truth Triumphant.

In these lectures a spiritual and scientific interpretation of the way out of mortal into immortal consciousness will be shown according to Scripture and Reason. Questions relative to the subject of the day will always be invited.

Single Course tickets, \$2.50. Single admission, 25 cents
Double Course tickets, \$4. Six lesson ticket, \$1.25.

W. J. COLVILLE lectures at Onset, Sundays, Sept. 4, 11 and 18; and in Lynn, Sept. 25. He will spend October in Baltimore and Washington.

CONCERNING OUR ADVERTISING COLUMNS.

We are constantly in receipt of the most flattering testimonials to the effect that no magazine is a better advertising medium than this. Our circulation is world-wide and daily increasing and we make it a rule to advertise nothing in which we cannot reasonably place some confidence. Many persons consider PROBLEM OF LIFE the best family periodical they have ever come across. Its policy is not *exclusive* but *eclectic*, therefore we do not refuse to advertise articles which, though excellent in their own sphere, are not *metaphysical* commodities. As to the why and the how of all things, mental science must explain, but whatever be the cause we are constantly being informed that Marvel is doing wonders for people who are suffering from loss of hair. In a metaphysical lesson we should not hesitate to tell the students that all the integuments of the body are regulated by thought and the time is certainly approaching when beautiful hair and skin will be the natural outcome of perfect thinking. Meanwhile numbers of people read our paper who want an external remedy for an outward defect and several of these have requested us to state on their authority that Marvel is all the Theron Manufacturing Company represent it to be. As we have been requested to publish two testimonials, we will do so. Alfred Livingston, a commercial traveller, of our acquaintance sends the following: "To whom it may concern:—I wish to state that I have now used Marvel for nearly 18 months and find it has not only greatly enhanced the strength and beauty of my hair but has also relieved my headaches from which I was formerly a great sufferer. I am just 30 years of age and in excellent general health. My mother was completely cured of bronchitis by mental treatment after all remedies failed. But I could not stop my hair falling out until I used Marvel. I enjoy metaphysical literature exceedingly, but see no reason why I should not feed my hair if it is hungry and Marvel is a genuine hair food. I believe in giving credit wherever it is due and when I find an article of real service to me I do not hesitate to endorse it and tell my acquaintances of its value. 18 months ago I was rapidly growing bald, my hair is now in excellent condition and constantly improving." Louisa Greenleaf, an expert in hair work, sends us the following:—"I have been a ladies' hair-

dresser for six years and have never found any preparation equal to Marvel for cleansing and beautifying as well as thickening the hair. My own hair was falling out in handfulls when I began using Marvel. I have now a strong healthy head of hair. This excellent preparation keeps the scalp in perfect order, entirely removes dandruff and, even in extreme cases of baldness, slowly but surely produces a new growth of hair.

COPLEY METAPHYSICAL COLLEGE.

Mrs. F. J. MILLER, whose permanent address is 18 Huntington Avenue, Boston, is now open to engagements to form classes in Spiritual Science anywhere within easy access of Boston. Her terms for the course of 12 lessons are \$100. This amount to be divided among the students, thus, if 20 students form a class, the terms are \$5 per capita. Mrs. Miller has been an active worker both in teaching and healing 12 years and in many cases has met with most remarkable success. It should be clearly understood that a private class of not over 20 persons affords opportunity for a much nearer approach to *individual* teaching than can possibly be afforded in public meetings. During her stay in the places she visits, Mrs. Miller proposes to be at home for private consultation and treatment every morning; her class will convene in the afternoon, or, if the needs of the bulk of the students demand it, can meet in the evening when business people are at liberty. Correspondence is immediately invited as the Copley Metaphysical College is now re-opening for autumn and winter work and engagements must be catalogued without delay. The college is very centrally situated next to Pierce's Building, which contains the *Arena* publishing house. The new Public Library is exactly opposite and cars from every part of the city and suburbs pass the door every few minutes or can be taken at a distance of one block. During Mrs. Miller's absence the collegiate work is carried forward by a competent staff of assistants. Office hours daily (Sunday excepted) 9 a.m. till 12. Students' Weekly Conference, to which enquirers are cordially invited, every Friday at 7.45 p.m. Lending library open daily during office hours; all approved literature on sale. Subscriptions taken for periodicals.

Send 15 cents to Mrs. Miller for the best package of literature ever offered at such prices, on the Divine Science of Health.

Mrs. Miller has carefully prepared twelve MSS. lessons in which she gives a thorough course of instruction in Spiritual Therapeutics to those unable to attend classes. The price of these lessons is \$5.00.

Mrs. Miller is open to answer individual questions from enquirers on Spiritual Science to those who have no opportunities for personal interviews. All enquiries must contain an enclosure of \$1.00.

Marie White Tilton, M.D., Hotel Oxford, Huntington Avenue, Boston, Electro-Therapeutist, also specialist in gynecology. Office hours 10 a.m. to 12 m. (Sundays excepted). Dr. Tilton's success as a medical electrician and gynecologist is undoubted; hundreds of ladies testify to their complete restoration to health through the instrumentality of this justly noted specialist who invites correspondence with sufferers from nervous difficulties in all parts of the country.

That splendid picture, *The Nazarene*, has met with such a large recognition at the hands of the public that we are now able to offer it at a greatly reduced price. The new phototypes for framing are \$2.00, post paid; the photographs are \$2.00, or we will send a phototype with one year's subscription to *PROBLEM OF LIFE* for \$2.50. The pictures are from the celebrated firm of F. Gutekunst, Philadelphia.

BOOK REVIEW.

Florence Marryatt has just brought out another intensely interesting work, "The Risen Dead," which can be obtained of Lovell, Gestefeld & Co., 125 East 23d Street, New York, by whom it is published, price 50 cents. This book will prove of special interest to those who enjoy definite records of psychic experience.

ONESIMUS TEMPLETON.

A PSYCHICAL ROMANCE BY W. J. COLVILLE

(Commenced in April. Back numbers available.)

CHAPTER VI.—A TRIP TO SIRIUS.

“Oh, when shall this dense veil remove,
And we behold the realms of day;
Oh, when shall these dull senses prove,
No obstacles upon our way;
Oh, when shall matter cease to bind,
And earthly limits all depart,
Oh, when shall kindred spirits find.
True unison of mind and heart?

We know not fully here below,
Our souls are yet in fetters bound,
Yet sometimes we can through a rift
Within the veil, the more profound
And glorious wonders of our life,
Discern, to lull to rest our strife.”

Mrs. Macmarcy partook of her lunch and felt quite strong enough after it to accompany Mrs. Finchley to Dr. Maxwell's study, where all the house party was assembled to listen to her extraordinary narrative. As we have already stated, neither the doctor nor his aunt were in ignorance of the nature, or even of the details of her experience, for being themselves in the closest sympathy with the intelligences who were instrumental in her restoration to health, and knowing how true it is that kindred minds communicate in sleep, they had no difficulty in following the progress of her spirit out of the darkness of affliction into the light of joy. Mr. Templeton and the O'Shannons were not thus privileged, to them there-

fore, the recital of her vision was a stupendous and unlooked for revelation.

Feeling the great and marvellous import of this event most keenly, Mrs. Macmarcy unconsciously adopted the air of a person making an important deposition while she told her story, which ran as follows :

No sooner had I laid my head upon my pillow, than I felt conscious of a subtle, but most delightful and intensely powerful presence beside me; no word but *presence* would convey my meaning. I saw nothing, neither did I hear anything, my senses of taste and smell were not appealed to, I was conscious of only one sense, *feeling*. I felt I was not alone, still I could not attribute this feeling of companionship to the idea that any other person was occupying the apartment with me. In this sense of a lovely, yet utterly undefinable presence with me I fell asleep; a delicious feeling of perfect rest stole over me, such as I had never felt in any such degree of fullness since my girlish days. As soon as I was asleep, and I was most vividly conscious of going to sleep, *i. e.*, of passing from an outer to an inner state of consciousness,—I saw a bright, handsome young woman approaching me; I could not feel that she was one who had severed her connection with the physical body, for I perceived what looked to me like a luminous cord of light, very slender, white and fleecy, connecting her with a form exactly like herself, lying in profound repose, in a luxurious bed in a beautiful room.

“The location of the house in which the form was sleeping, I could not define, as I had no sight whatever of anything but that particular apartment. The radiant figure, who approached me with a graceful and tender smile, put both her hands on my shoulders and said to me in pure, strong tones: ‘You are well now, Harriet, and you know it; never again will you suffer as you have done for the past few years, which seemed so long and weary to you, unless you return to your old sad habit of grieving over the loss of your son’s body. You have seen dear Gregoire and you can see him now con

stantly; but this is a privilege you can enjoy only so long as you do not mourn a fleshly loss and keep the eyes of your affection centered on immortal being.'

"Having delivered herself of this message, she beckoned me to follow her to a most charming spot, a little distance from where we were standing. At that point I perceived a boat, something after the fashion of a Venetian gondola, but seeing no water in the neighborhood I wondered of what use a boat could be in such a place. Almost instantly this beautiful young lady (whom I know now is your friend Heloise), assisted me into it and as soon as she had taken her seat beside me, it began to rise and float through the air as though conducted by some skillful aerial gondolier. Swifter and ever swifter grew the flight of this amazing vehicle. In it we seemed to pass cities and even countries in moments of time, compassing distances almost with the rapidity of thought, I felt a novel sensation of wonder steal over me, but I was not the least afraid. Suddenly the boat stopped and we alighted on the summit of a lofty mountain, from whose height we could look down upon the Earth and see it revolving in its orbit, a small ball enveloped in a dark, murky atmosphere, through which it seemed impossible any great light could penetrate. Other planets were also discernable, some of them far brighter but none darker than the earth; their moons were like fire-flies in attendance on them, so small did their satellites appear. I still felt no sense of fear, only an intense feeling of release, as though I had suddenly gained full deliverance from every yoke of bondage that had ever oppressed me.

"No bird could feel freer than I, when with my graceful companion at my side, I sat on that heavenly hill-top and watched planetary revolutions with the deep enquiring interest I had always felt when an opportunity was afforded me in my youth to look at the stars on a clear night from a hill-top in the neighborhood of my old Irish home. It suddenly occurred to me to ask, where are we? But before the words

were fairly framed in my mind, an answer came from the lips of my companion.

“‘On Sirius; you know how you always admired the “dog star” when you were little, and asked whether your little pet doggie, who was run over in Dublin over forty years ago had gone there; and how you cried when a priest told you dogs had no souls and you must not ask such questions. This beautiful world where we now are, is peopled with beings whose forms are so radiant and ethereal that you cannot see them though they are all about you. Azoriel, my guardian, is a ruler here, and all the inhabitants love him; He is so great and good that he rules entirely by kindness, and yet were injustice done to any, he would be so terrible to the evil doer, that the sinner would wither beneath his glance, though he would never in anger reproach or condemn him.’ While she was speaking thus to me I felt again, though in much stronger degree, that sense of a *presence* with me which I had felt before sleeping; this time, however, the *feeling* was accompanied with the *sound* of sweet music. Some one was singing perfectly, but I could not discern a syllable of what he sang. I knew instantly that the song was a speech delivered to Heloise and thought it contained references to myself. As the angel was addressing her, her beautiful face lighted up with dazzling, rapturous delight; she appeared as though she might be his bride or sister, so nearly did the two resemble each other, as I caught a glimpse of the singer’s most glorious countenance.

“As soon as the song ceased and the rapt expression of ecstasy left her still smiling and exalted brow, I asked who the celestial visitor might be, who thus addressed her as an equal in a language she could certainly understand though it was utterly unintelligible to me. She hastened to correct me for speaking of her as the equal of this, her glorious master, as she styled him, and assured me she was only his devoted but very humble and ignorant pupil. He, however, evidently took no such view of her, for the words had scarcely left her

lips when I heard the melodious tones of the enchanting song again, and this time Heloise looked down and buried her face in her lily hands. I understood the purport of his words; he styled her his soul-mate, a radiant being from a higher world, imprisoned for a brief term in a lovely earthly body, not to suffer as an expiation for crimes committed on another orb, but to live a sweet, happy life, joyous and free as a butterfly's, for the sake of souls on earth who could be uplifted only through her sojourn among them.

"As I listened spell-bound to this discourse and wondered why I should have been chosen to listen to such wondrous tales and privileged to enjoy such association, I ventured to ask of Azoriel, 'Have you a blessing for my Gregoire, I ask nothing for myself; he was cut down in the flower of his youth, while life was very sweet to him. I saw him yesterday, but though his eyes beamed very tenderly on me he did not *shine* like you or Heloise. I would suffer anything if I could help him higher. Oh, can you show me any way that I can help him, even though I am tortured to subserve his gain?'

"The face of Azoriel then turned toward me, and I beheld a countenance so lovely, so divine, that I could have believed it to have been the Lord's, only there were no prints upon his brow.

"'Daughter of a fallen star, though thou art,' he said to me, 'such sentiments are worthy of the blessed ones who never left the path of virtue to tread the by-paths of disobedience to heaven; to this request thou shalt obtain an answer, Light divine shall henceforth enable thee to work with Gregoire in the establishment of the first true college of the soul which in this materialistic generation has been established upon earth; and as thou art now refined from the debasing dross of self seeking love, thou needst not suffer more as thou hast suffered in the past; I was with thee yesterday when thou wert hovering 'twixt life and death in a strange electric trance? I saw your need and your sincerity, and as I am one of those commissioned now to rehabilitate the earth with

something of its golden aura of pristine light ere yet its people fell from Arcadian innocence into the mire of selfishness and its resultant pain, I lifted you from your low estate, not to save you simply from a further discipline of pain from which you merited release, but to call you out among the few faithful workers who shall dispense the bread of life to the hungering multitudes who yearn for what, alas, the churches *do* not and the schools *cannot* give them. I was on earth in ages past; I dwelt where now the deep, dark waters of the Atlantic roll, when Atlantis was fair and young, ere her people fell a prey to wanton pride which compassed their destruction; I trod with glee the hills and vales of the Pacific slope, when peaceful nations rose to heights of bliss almost forgotten now, a district where at this day a new race is forming and the god of gold is contending with heavenly troops for mastery. But thou art weak, as yet, my child, and canst not bear too long a severance from the material robe in which thou for many years to come, as men count time, must work for earth's emancipation. I will now grant thy request; I cannot bring Gregoire here; he is not ready to breathe the air of this bright star which thou canst breathe freely, for thou hast suffered and borne thy purgation on earth. I will take thee to him, and where he is thou wilt learn more of thy heaven-born mission. You will not see me again during this journey; Heloise is thine escort visibly; I am thine unseen guardian; fare thee well and call on me whenever thou art in trouble.'

"The angel had no sooner ceased speaking than I realized that I was passing down what seemed a steep declivity, supported by Heloise, upon whose arm I leaned heavily, but tenderly. Following, as though by instinct, every movement of her will, I soon came to a place where at first I could see nothing; presently the idea of a military encampment came to me, and there, surrounded by comrades in arms, I saw my beloved Gregoire. At first he did not seem to see me, but as my mother love penetrated the atmosphere around him, as

sunshine dispels a fog, he turned to me quickly with a sudden flush of glad recognition, and smiling sweetly upon me, said :

“Your prayers, dear mother, have always reached me. Whenever you have thought of me I have felt it; but oh, this visit from yourself in person is more than I dared to expect. According to the canon of your church you have thought of me in purgatory, though you have tried to believe I had ere this entered paradise; but, mother, I was not the pure, unselfish boy you thought me. I loved *you* purely and unselfishly, and sincere love for *any* creature, if that love is not quite overgrown with foul weeds of selfishness, is a base on which angels build when they seek to renew our characters. I was restless and unhappy when I left the body, for I clung to earthly things with a vigorous and desperate hold, and it was only after bitter disappointments and much conflict, I gained the measure of peace and satisfaction I now enjoy. People make a mystery of the life beyond the grave; they weave complicated webs of fancy, and indulge in many unfounded speculations, but in fact the whole question is decided by the nature and object of a man's *affections*. I am the same impulsive lad I was on earth, a little sobered and subdued, and I hope a little wiser than when we shared a dear old home in days gone by.’

“Much of his narrative I cannot tell; it was too sacred, too personal even to be mentioned to you, my dear and valued friends; but I was assured by Heloise that you, Dr. Maxwell, and dear Mrs. Finchley, who has been like a mother to me, knew all about it, as you had followed me in my wanderings, and learned how Heloise, whom I should never have known but for you, escorted me through space and took me to my son. I cannot enter more freely into details; the endeavor to reproduce all I saw is quite beyond me, but I was assured I should soon have other experiences which I may fully remember and recite, and even *publish* for the benefit of others.”

When Mrs. Macmarcy had ceased speaking, Mr. Templeton enquired how such experiences in the invisible world

were reconcilable with scripture, and how a minister of the gospel could possibly accept such doctrine and continue to perform his duties to his flock.

"Our church," said he, "teaches most emphatically that there is no such intermediate state as you describe. We can accept *paradise* but not *purgatory*, and does it not interfere with accepting the finished work of Christ to imagine a place of probation beyond the tomb? I do not say that I myself am loth to credit your statement as actually true and not merely a vivid dream; I have thought of these matters frequently and have read Dorner and other German theologians who favor what is called 'second probation,' and now I am in New York at Dr. Maxwell's kind request, for the express purpose of receiving what light I can on all these matters, I beg of you all to let me hear all you have to tell, whatever it may be. In all humility I can faithfully declare I am a seeker after truth, and though I may have to relinquish my prospects and take a fresh start in life, I am willing to make any sacrifice or change if I can but be sure I am being guided to lead souls to God, not away from Him."

Mrs. Macmarcey, who was quite a novice in all such matters herself, and had trembled lest she should overstep the boundaries of her own previous belief, sympathized heartily with the Baptist minister, but could help him no further than by assuring him she *knew inwardly* that all she related was actually true. The strong corroborative testimony of two such thoroughly trustworthy persons as Dr. Maxwell and his aunt, in addition to her own sense of certainty within, had dissolved her doubts, as the sun melts an iceberg or dissipates a fog, and she was now ready to devote herself in future entirely to the discovery and promulgation of such truth as might be revealed to her.

* * * * *

Ten days later she was perfectly strong, and had gained twenty pounds in weight; she then returned to her home in Virginia, where she intended founding an orphan school for

delicate girls who might enjoy the comforts and attention attainable only in a well regulated home, as well as the benefits of a sound, moral and secular education. In this enterprise she was warmly seconded by friends of Dr. Maxwell and Mrs. Finchley, and soon became a robust, hearty woman, the center of a thriving community of growing girls, developing not only in physical grace and vigor, but in what is far more important still, *true womanhood* which fits its possessor for usefulness on earth and indescribable blessedness hereafter.

CHAPTER VII.—CLAIRVOYANCE DEMONSTRATED.

“They told me many wondrous tales,
Of how the angels come to earth
Swift, as on wings of living flame,
To quicken nobler thought to birth.
I could not understand the thread
Of such discourse, until I saw
Before my very eyes the proof
Of Heaven's divine mysterious law.
Why should I harbor any doubt,
Or wherefore should I suffer dread;
Why is it not enough for me
To be by such wise counselled?”

Mrs. Macmarcy's narration of her vision had led Mr. Templeton into one of those strange reveries of his, which though of every rare occurrence, had from early childhood largely shaped the current of his life. Often when a boy he had been the subject of strange experiences, which he dared no longer relate to his austere parents after they had sent him several nights in succession lunchless to school and supperless to bed. As it often happens with children of sensitive temperament who can take an outward or an inward interest in life as occasion demands, the youthful Onesimus finding his spiritual experiences distasteful to his relatives, (who attributed them to the devil, insanity or disease according to their moods), soon

learned to agree with his surroundings and to refuse all invitation from the unseen to carve out a special environment for himself. Neither remarkably profound or superficial in his conclusions, he simply addressed himself to his tasks with the feeling that if God called him to the work of the ministry, God would qualify him in some special manner for the work.

Mrs. Margaret Lesbia Templeton (his mother), became a widow when he was only seven years old. His father, the Rev. Aaron Edwards Templeton, had been pastor of the Saddlerock Baptist Church for nineteen years; his wife married him three years before the birth of their only son. After the good minister had resisted for nine years all the efforts of match-making mothers and aspiring farmers' daughters to induce him to enter the matrimonial estate, Lesbia Mintsheller had visited Saddlerock one summer with an invalid mother who died while on a visit to the place. Immediately after the funeral Mr. Templeton discovered her penniless condition and utter inability to sustain herself when left entirely to her own resources; but he did not realize how devotedly he loved her, until one day after he had undertaken to provide for her support in the family of an old and valued parishioner, who had known him from babyhood, with such delicacy that poor heart-broken Lesbia Mintsheller thought God had indeed sent good Samaritans to her in the persons of Deacon and Mrs. Haggai Ezekiel Macpherson-Smith,—he found her weeping over her Bible, tears in which resignation, sorrow, regret, faith and hope were all blended like the hues of the rainbow.

Mrs. Macpherson-Smith touched him lightly on the shoulder, whispering "Aaron my lad, there is the wife heaven has sent you, as God sent Rebekah to Jacob, only it won't be fourteen years, or seven either before you can make the parsonage what it ought to be."

The good man was then just thirty-four years of age and though still in early manhood had become settled in bachelor habits. His elder sister, Sophronia Angelica, a firm maiden lady, kept house for him and never touched his papers or

thought of entering his library without his special permission. His ways were all regulated with mathematical precision, and from the straight-line of this uncompromising rigidity no deviation was ever permitted. One can imagine how such a person who had positively shunned marriage, and was inclined to a view of the celibacy of the clergy most uncommon among evangelical Protestants, would start at such words from the lips of a staid old deaconess, about as unworldly an old soul as one would be likely to meet in a journey around the world. With characteristic terseness and brevity, he said, "God's will be done," if the Lord has sent me to her; or, rather directed her to me, it is not for his dust to question his decree.

He always alluded to himself as God's *dust*, it was a very favorite expression of his in the long prayer at every public service. The congregation would have felt that some familiar and beloved portion of their liturgy had been omitted had they not heard the phrase, "bless thy dust," which always came after a list of petitions for all sorts and conditions of people. Mr. Templeton put himself last and styled himself dust in all sincerity, for he was really a very self-abnegating man, and when his old friend told him God had ordained that he should marry Lesbia, his first thought was only one of complete surrender to whatever might be the inscrutable purpose of the Almighty; his second emotion was however of a very different nature. The love which had slumbered but never awoke, now asserted itself with all the intenser fervor by reason of its long repression, and when Lesbia rose from her absorbed attitude, and turned to greet the minister with watery eyes which tried to smile, his pressure of her hand was not the same as it had been before. She felt the change in his touch and he acknowledged the involuntary, almost unconscious response of her soul to his. The proposal was soon made, and a mutual declaration of love was speedily followed by a very quiet marriage.

Mrs. Templeton took up her abode as mistress of the parsonage, to the surprise of every one, it is true; but so quietly

and naturally, that even the most voracious gossips found very little to talk about. She was soon universally respected and beloved, as she was her husband's companion and helpmeet in all things; a very quiet, subdued minister's wife, whom no one dared to approach with scandal; one of whom some stood in fear, not on account of her imposing manner or commanding voice (she was gentleness personified), but by reason of the perfectly frank gaze of her modest grey eyes, which seemed to see through imposture, and her inveterate hatred of gossip. She was a woman of comparatively few words; her parents had both been Baptists; she had joined a church when only seventeen, and was therefore fully prepared for the work in which she soon found herself actually engaged.

Her husband, though an excellent man and tenderly devoted to his fragile, yet healthy wife, was of a stern temperament and could not tolerate the slightest departure from the creed of his denomination. His first and last wish for his little son (Onesimus) was that he might be a minister, and if possible, carry on the work in the very place where he himself had labored.

When Onesimus was only six, his father's health began to fail—*hereditary pneumonia*, doctors and anxious friends pronounced his disorder; his voice became feeble and uncertain; a minister from a neighboring village often assisted him in his duties, and at length he resigned most reluctantly, amid the tears and prayers of the people who never knew how much they valued him until they felt he was to be taken from them.

Two months after his resignation, sea air having failed to recruit his wasted energies, he passed from the body, triumphant in faith, singing in a weak, quavering voice, "Rock of Ages," as the spirit severed its connection with its earthly tenement. His last act was to call the little Onesimus to his side, and blessing him fervently, prayed that God might incline his heart to the work of the ministry and direct his steps to the pastorate of the Saddlerock Baptist Church. After her husband's death, Mrs. Templeton never fully recovered her

energies, she was always plaintive, but still very useful in the district. Though the succeeding pastor, the Rev. Martindale Fischer-Bennett was a married man with a very energetic wife, they were always good to Mrs. Templeton and the two families decided to live together for economy and company's sake.

As Onesimus grew up, he found himself more under the tutelage of the Fischer-Bennetts than under the influence of his mother; they directed his studies and mapped out his career; his mother acquiesced in her usual quiet way, but whether she fully endorsed all their opinions, her son never knew. The Fischer-Bennetts left Saddlerock when Onesimus was ordained, and they were not sorry to do so, as they departed for a larger and more lucrative field of effort. Mr. Templeton had lived alone with his mother since his settlement over his father's church, and it was of her he chiefly thought when the impending changes in his course of teaching came most forcibly to his mind.

While in New York, in an atmosphere highly charged with what might be called a "developing influence," the seership which his father most sternly rebuked and punished, and his mother attributed to poor health in childhood, now began to reassert itself with more than its original vigor; reminiscences of childhood's experience which before had been faint, latent recollections, now returned with a vividness he could never have supposed possible, and these remembrances crowded about him; he called to mind singular episodes in his mother's history, which convinced him that she also was a dreamer of dreams and beholder of visions, but had refrained from all mention of such things through fear of offending her husband during his lifetime, and afterwards from an over sensitive regard for his memory. She was a woman who could never bring herself to feel that a true marriage lasted only "*until death*" and her son had sometimes felt (though scarcely willing to admit the thought even in the privacy of his own chamber) that perhaps his father was much

nearer to his mother, and even capable of impressing her with his wishes than their fixed beliefs permitted them to suppose.

But after all, however much may be said about churchly antagonism to spirit communion, Christian literature of the most pronounced orthodox type abounds with incidents in the lives of foremost Christian advocates abundantly proving how deep seated and widespread is a belief in communion with "people from another world," even among those who are supposed to be very strenuous in their opposition to such a doctrine.

The day after Mrs. Macmarcy's narrative, while Mr. Templeton was pondering in solitude over some of his own experiences, it occurred to him to search in Dr. Maxwell's library for such volumes as might help him to ascertain the views of some distinguished authors on the subject of visions of the departed. Among other testimonies he came across the following:

"The year just past, like all other years, has taken from a thousand circles the sainted, the just and the beloved; there are spots in a thousand graveyards which have become this year dearer than all the living world; but in the loneliness of sorrow how cheering to think that our lost ones are not wholly gone from us! They still may move about in our homes, shedding around them an atmosphere of purity and peace, promptings of good and reproofs of evil; we are compassed about with a cloud of witnesses, whose hearts throb in sympathy with every effort and struggle, and who thrill with joy at every success.

"How should this thought check and rebuke every worldly feeling and unworthy purpose, and enshrine us, in the midst of a forgetful and unspiritual world, with an atmosphere of heavenly peace! They have overcome, have risen, are crowned, glorified; but still they remain to us, our assistants, our comforts; and in every hour of darkness their voice speaks to us: 'So we grieved, so we struggled, so we fainted, so we doubted; but we have overcome, we have obtained, we have seen and

found all true; and in our own heaven behold the certainty of thy own."—HARRIET BEECHER STOWE.

"I believe there are angels of light, spirits of the blest, ministers of God. . . . There have been times in which, I declare to you, heaven was more real than earth; in which my children that were gone spoke more plainly to me than my children that were with me; in which the blessed estate of the just man in heaven seemed more real and near to me than the estate of any just man upon earth. These are experiences that link one with another and higher life."—HENRY W. BEECHER.

As he continued reading and pondering over these beautiful words, culled from the rich, ripe experiences of two remarkably noble and useful lives, a strange sense of reverie stole over him, and out of the deepening gloom which seemed to encircle him, shutting out the surrounding scenery, a form appeared so closely resembling his father as to make him start suddenly, yet carrying with it a delightful feeling of ineffable repose. Whether he was sleeping, dozing or wide awake, he could not tell, he was certain however, that some gentle pressure of the hand accompanied by the accents of a clear, deep voice, impressed these words on his brain, as though they had been traced in letters of living fire:

(Continued next month).

THE SPIRIT HAND!

Or HAND  of DESTINY.

TELLS PAST, PRESENT AND FUTURE.

This wonderful instrument is a source of mystery to investigators, and something that no medium or home circle should be without, as it answers quickly and correctly mental or other questions; it can be used by one or more persons at a time. This instrument has been tried by numerous mediums and investigators and its answers have always proved reliable.

The SPIRIT HAND is totally different from any other spirit communicator, for, after a few sittings with it, it will be found to be indispensable as a means of consultation. It works on an entirely novel plan.

The SPIRIT HAND fills a long felt want, as it is ready at all times to answer questions relative to the

PAST, PRESENT AND FUTURE.

Of course it is impossible to describe all the wonderful workings of this instrument, but as testimonials are coming in from all over the United States, and all of which point to the one fact, namely, that it is the

MOST WONDERFUL COMMUNICATOR

EVER BROUGHT BEFORE THE PUBLIC.

Send for one and be convinced of what we say. We send them all over the United States. Price, \$1.00, with full instructions.

Send Post Office Order to

C. A. SHOURDS, JR.,

25 FEDERAL STREET,

ALLEGHENY, PA.

W. J. COLVILLE writes as follows in regard to the SPIRIT HAND:

"This is a thoroughly honorable and truly wonderful invention; it will astonish all who test its powers and surely convince them of the operation of some mysterious occult agency. As the proof of all things is in the using, I must refer the reader to the instrument itself for all further details."—W. J. COLVILLE.

RECENTLY PUBLISHED.

A Chicago Bible Class. By URSULA N. GESTEFELD. 12mo, cloth, \$1.50.

Spiritism. By EDELWEISS. 12mo, cloth, 75 cents; paper covers, 25 cents.

A brief, concise and frank treatise upon spiritualism, in which the author rehearses actual experiences and impressions before and after witnessing spiritualistic phenomena.

One Life; One Law. By MRS. MYRON REED. Cloth, gilt top, \$1.25.

Dedicated "To all seekers after God."

The author begins her argument by stating that the great difference between the teachings of Jesus Christ and all former teachers of the Jewish Church, is that "He spoke as one having authority." His predecessors had confined themselves strictly to the letter of the Law, while He taught that God was a spirit. The people called His works miracles, but He claimed them as demonstrations of the Law of the Spirit.

Karma. By A. P. SINNETT. 12mo, cloth, with colored ink stamping, 75c.

A new and tastefully bound edition of this popular work.

The Salem Seer. By GEORGE C. BARTLETT. 12mo, cloth, gilt, \$1.00.

This little book contains a faithful and accurate record of the wonderful experiences of the celebrated medium, Charles H. Foster. Mr. Bartlett was the associate and constant companion of Mr. Foster for many months, and his faithful rendition of actual facts reads far more interesting than the fabrications on the same subject.

She, an Allegory of the Church. By LEO MICHAEL. 12mo, half cloth, gilt, 50c.

This is a fanciful interpretation of Haggard's famous romance, in which "She" is represented as the symbol of the Christian Church.

"The author of this singular little book appears to be a devout Christian who has found in Haggard's famous story another Pilgrim's Progress."—*Milwaukee Sentinel*.

Pathway of the Spirit. By DR. J. H. DEWEY. 12mo, cloth, \$1.25; paper, 75c.

The Way, The Truth and the Life. By DR. J. H. DEWEY. 12mo, cloth, \$2.00.

The Open Door. By DR. J. H. DEWEY. Paper, 30 cents.

Occult Science in India. By LOUIS JACOLLIOT. Octavo, cloth, \$2.00.

LOVELL'S OCCULT SERIES.

SCRIPTURES OF THE FUTURE.

Now ready, NEW and CHEAP EDITIONS. Cloth, \$1; paper, 50c.

Opinion of a notable Student of Spiritual Science:

"If the Scriptures of the future are to be, as I firmly believe they will be, those which best interpret the Scriptures of the past, these writings will assuredly hold the foremost place among them."—BARON SPEDALIERI (*The Kabbalist*.)

No. 5. The Perfect Way; or the Finding of Christ. By ANNA (Bonus) KINGSFORD and EDWARD MAITLAND. Also,

No. 9. Clothed with the Sun. Being the Book of the Illuminations of ANNA (Bonus) KINGSFORD. Edited by EDWARD MAITLAND.

Also,

No. 2. Dreams and Dream Stories. By ANNA KINGSFORD.

"A lasting monument to Mrs. Kingsford's wonderful genius, great spirituality, and marvellous lucidity of insight into the hidden things of Nature and Religion."—*Lucifer*.

No. 1. The Blossom and the Fruit. By MABEL COLLINS.

No. 3. The Pilgrim and the Shrine. By EDWARD MAITLAND.

No. 4. Magic—White and Black. By FRANZ HARTMANN, M.D.

No. 6. Reincarnation. By E. D. WALKER.

No. 7. Idyll of the White Lotus. By MABEL COLLINS; AN EPITOME OF THEOSOPHICAL TEACHINGS AND ESOTERIC THEOSOPHY. By WILLIAM Q. JUDGE.

No. 8. Neila Sen and My Casual Death. By J. H. CONNELLY.

No. 10. Paracelsus. By FRANZ HARTMANN, M.D.

No. 11. The Occult World. By A. P. SINNETT.

No. 12. Esoteric Buddhism. By A. P. SINNETT

CARLYLE PETERSILEA'S MUSIC SCHOOL,

Steinert Hall, Boylston and Tremont Sts., Boston.

Scientific and Artistic Methods of Instruction.

ALL lessons, either privately or in classes, given EXCLUSIVELY by the Director.

Lessons may begin AT ANY TIME.

Piano Technics, and the Art of Playing Ancient and Modern Piano Music.

Harmony and Theory Lessons FREE to all pupils.

Special attention given to the ALL-IMPORTANT MATTER OF PLAYING AT SIGHT, WITHOUT EXTRA CHARGE.

Vocal Technics, INCLUDING ELOCUTION, and the Art of Singing English, Italian and German Songs.

Special training in ACCOMPANYING VOCAL MUSIC, WITHOUT EXTRA CHARGE.

Concerts, Analysis and Lectures FREE TO ALL PUPILS.

No other Conservatory of Music in existence offers EQUAL FREE ADVANTAGES and facilities for acquiring a THOROUGHLY PRACTICAL musical education.

TERMS EXTREMELY REASONABLE.

For further particulars please address,

CARLYLE PETERSILEA,

62 Boylston Street (Room 683), BOSTON.

UNITY METAPHYSICAL SERIES.

PUBLISHED MONTHLY BY

UNITY BOOK CO., 820 Walnut Street, Kansas City, Mo.

- Finding the Christ in Ourselves.** BY H. EMILIE CADY. . . . 15c.
A wondrous revelation to the soul. Souvenir binding, 25c.
- Love, The Supreme Gift.** BY PROF. HENRY DRUMMOND, . . . 15c.
- The Philosophy of Denial; or, The Eighth Lesson in Divine Science.** BY LEO-VIRGO, . . . 15c.
- Faith's Fruition.** BY A. P. BARTON, . . . 15c.
- The Bible and Eternal Punishment.** BY A. P. BARTON, . . . 15c.
- Christ, The Emancipator.** BY REV. C. H. PARKHURST, . . . 10c.
- Directions for Beginners in Divine Science, with Six Days' Course of Treatment.** BY LEO-VIRGO, . . . 10c.
Three copies for 25c.

The above are for sale by the publishers, or by U. N. GESTEFELD, 110 E. 23d Street, New York.

SUBSCRIPTIONS RECEIVED FOR

- Unity**, a monthly paper devoted to the Society of Silent Unity. 5 cents per copy; 50 cents per year.
- Thought**, a 48-page monthly magazine devoted to Divine Unity. 10 cents per copy; \$1.00 per year.

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.

UNITED STATES BOOK COMPANY

SUCCESSORS TO

JOHN W. LOVELL COMPANY

150 WORTH ST., COR. MISSION PLACE,

NEW YORK.

URSULA N. GESTEFELD'S Statement of CHRISTIAN SCIENCE.

LESSON I.—Basic Statement of the Science of Being.
LESSON II.—Part 1. The Creative Power of Thought.

LESSON II.—Part 2. Mortal Man, and the Human Mind.

LESSON III.—The Evidence of the senses.

LESSON IV.—Personality and Individuality.

LESSON V.—Unreality of Matter.

LESSON VI.—Belief and Understanding.

LESSON VII.—Part 1. Evil and its Origin.

LESSON VII.—Part 2. Heaven and Hell.

LESSON VIII.—Part 1. Regeneration and Atone-ment.

LESSON VIII.—Part 2. Classification.

LESSON IX.—Part 1. Affirmation and Negation.

LESSON IX.—Part 2. Declaration of Independence.

LESSON X.—Manifesting the Signs.

LESSON XI.—Part 1. Mesmerism, and Thought Transference.

LESSON XI.—Part 2. Different Forms of Healing.

LESSON XII.—Part 1. Directions for Treating.

LESSON XII.—Part 2. Advice to Students.

Single Numbers, 25 cents; Double Numbers, 50 cents; Complete Series, \$2.00.

SCIENCE OF THE CHRIST. By Ursula N. Gestefeld. Cloth, gilt, - - - \$3.00

An advanced Statement of Christian Science, with an interpretation of Genesis. 463 pp.

ADDRESS ALL
ORDERS TO

Ursula N. Gestefeld, 110 East 23d St., New York.

Stepping Stones to Health,

By W. J. COLVILLE.

THREE INSPIRATIONAL LECTURES.

HEREDITARY INFLUENCES—How Acquired and How Mastered.

SPIRITUAL SCIENCE OF HEALTH AND HEALING.

KARMA; OR, SEQUENCE.

POEM, entitled "Our Greatest Need, and the Divine Attributes."

PRICE, 17 Cents, postpaid.

Practical Instructions on Health and Healing, by W. J. Colville, 6 cents.

Seeking the Kingdom, Spiritual Therapeutics,

Considered from a Bible standpoint, comprising

TWELVE SUNDAY EVENING TALKS,

By CHARLES BRODIE PATTERSON.

Price. 50c.

BY

Edna Wilkins & Ada Wilkins-Powers

Volumes 1 and 2 now ready.

Wilman's Express Condensed,

Price, 50 Cents each, Send for Catalogue.

Address all orders to E. M. SILL, 89 Trumbull Street, Hartford, Conn.

"MARVEL"

OR

VITAL HAIR FOOD.

The most wonderful discovery of the 19th century. Baldness disappears like magic. Health to the Scalp, vigor and beauty to the Hair.

We are well aware that hundreds of preparations are advertised that will restore hair, and yet bald men multiply. Evidently Hair Restorers do not restore. "MARVEL" has been put to the test and does grow new hair on bald heads; yes! we say **New Hair on Bald Heads.** It will remove Dandruff at once, cure irritation of the Scalp and entirely stop the hair falling out. "MARVEL" is the delight of ladies and gentlemen who take pride in a healthy, vigorous, glossy head of hair. Skeptics, try it, and you will be delighted and astonished. We annex one testimonial as sample of many.

Worcester, July 25, 1890.

It gives me pleasure to endorse an article of genuine merit like "Marvel," or Vital Hair Food. It cures the hair, stops its falling out, promotes a vigorous growth, and actually causes a new growth where baldness has taken place. The above I know from personal experience.

CHAS. H. GROUT,

Organist and Teacher of Music.

Send for circulars and testimonials. Address

THERON MANUFACTURING CO., Worcester, Mass.

READ THE FLAMING SWORD.

Those who are discontented with the incomprehensive evidences of the soul's unbroken perpetuity, who desire that truth and righteousness shall reign on earth, and who seek a demonstrated premise as a foundation of our cosmogonic structure should read this paper.

A REVOLUTIONIZER OF THOUGHT.

Sample Copy Free.

THE FLAMING SWORD, 3619 COTTAGE GROVE AVENUE,
CHICAGO, ILL.

SEND FOR THE RIGHT KNOCK

NELLIE V. ANDERSON.

The most popular work on Christian Science. Everybody wants it, to read, to lend, to talk about, to live by. Interesting, instructive, indispensable, say its many readers. Handsomely bound. 307 large pages. Price, only \$1.25 postpaid. Order of NEW ERA PUBLISHING COMPANY, Publishers and Dealers (wholesale and retail) in all kinds of Christian Science, Metaphysical, Theosophical, Ethical and Nationalistic Literature.

Bibles, Dictionaries, Encyclopedias, or any book published, sent on receipt of price. Discount when possible. Agency for the magazines.

NEW ERA PUBLISHING CO., 358 BURLING STREET, CHICAGO

BANNER OF LIGHT:

The oldest Journal in the World devoted to the
Spiritual Philosophy.

Issued Weekly at 9 Bowditch St., Boston,

COLBY & RICH,

Publishers and Proprietors.

IV. REVELATION THROUGH THE SON.
V. REVELATION THROUGH THE SON.
VI. THE UNIVERSALITY OF LAW.

258 pages, in neat cloth binding, \$1.00. Also
edition), in paper cover.

LEE & SHEPARD, 10 MIB

Sol

A VALUABLE

By W.

Subscription, in advance:

Per Year, \$2.50. Six Months, \$1.25. Three Months, 65c.

BANNER OF LIGHT and PROBLEM OF LIFE, Per Year, \$3.00.

POSTAGE FREE.

COLBY & RICH,

Publish and keep for sale at Wholesale and Retail a complete assortment of

Spiritual, Progressive, Reformatory, and Miscellaneous Books, as per Catalogue, which Catalogue will be sent to any address free.

Any book published in England or America, not out of print, will be sent by mail or express.

"THE NAZARENE."

We are prepared to send photographic copies of this wonderful painting, the most remarkable face ever put on canvas. The ideal conceptions (as given by the old masters) lose many of their charms when compared with this masterpiece. A face expressing all the emotions of love, hope, trust, and calm spiritual firmness; a face once seen never to be forgotten.

Copies of this marvellous painting should be placed in every home, chapel, schoolroom, hall of justice and public building. Millions of copies will be sold and distributed all over the world. This divinely beautiful face, because so free from all expression of sorrow or agony, is a much-to-be-desired work of art. Its thrilling influence cannot be in any home but soul inspiring, bringing strength to the weary, hope to the penitent, comfort to the sorrowful, and "peace on earth, good will to men."

This remarkable picture is now in two styles. The new phototypes for framing are \$2.00 (in handsome frame, express paid, \$3.50). The large photographs, splendidly mounted, are \$2.00, both by the world-renowned photographer,

F. GUTEKUNST.

Wherever these pictures go they give unbounded satisfaction.

MRS. URSULA N. GESTEFELD, TEACHER OF DIVINE SCIENCE,

110 EAST 23D STREET, NEW YORK.

AUTHOR AND PUBLISHER OF

"STATEMENT OF CHRISTIAN SCIENCE,"	\$2.00 per copy.	Postage, 10c.
"THE SCIENCE OF THE CHRIST,"	3.00 "	" 18c.
"THE PRODIGAL SON,"	.50 "	" 04c.
"DIVINE SCIENCE HYMN BOOK,"	.50 "	" 06c.
Latest Work, just out, "A CHICAGO BIBLE-CLASS,"	1.50 "	" 10c.

CHRISTIAN
SCIENCE.

"THOUGHT."

PUBLISHED MONTHLY
AT
KANSAS CITY, MO.

METAPHYSICAL BOOKS FOR SALE.

Sample copies free.

MRS. E. MONTGOMERY,
Mental Healing,

OFFICE HOURS:
1 TILL 5 P.M. 115 West 12th St., New York.

MRS. IDA C. HAWKINS,
METAPHYSICIAN AND
MENTAL HEALER,

HOURS:
10 A.M. TO 3 P.M.

69 DECATUR STREET,
Brooklyn.

LIGHT:

A MONTHLY MAGAZINE,
DEVOTED TO

**Rational Spiritual Science and
Its Practical Application.**

SUBSCRIPTION, \$1.00 PER YEAR.

Temporarily suspended.

Subscribers who have paid in advance receive "Problem of Life" till their subscriptions expire.

Be sure and send for

THE SOCIOLOGIC NEWS,

A Monthly Journal devoted to Practical Reforms
and the Propagation of Co-operative Principles.

IMOGENE C. FALES, Editor,

BROOKLYN, N. Y.

50 cents, or with "PROBLEM OF LIFE," \$1.25 per Year.

MRS. M. McCASLIN, Ph. D.,

For several years a successful practitioner and teacher of
MENTAL HEALING.

Establishes health by mind power alone and makes the patient his own physician, pointing out the causes of disease and how to avoid them.

By following special instructions given, patients are treated absently and healed, at any distance.

Afternoon and evening classes in Practical Metaphysics, with class treatments. Students may enter at any time. Open for engagements in neighboring towns. Agency for all kinds of Metaphysical Literature. Special club rates.

Correspondence and Consultation respectfully invited. 201 St. Clair St., Cleveland, Ohio.

MARY HARKER,

CHRISTIAN SCIENCE HEALER,

STORM LAKE, IOWA.

Consultation Free:

Absent treatments preferred.

We call particular attention to our offer to send *The Arena*, *PROBLEM OF LIFE* and *Wayside Lights*, for one year, to any address, on receipt of \$5.00, the subscription price of *The Arena* alone. Those desiring *Wayside Lights* with *PROBLEM OF LIFE*, can send us \$1.35. Those desiring to take the *Banner of Light* with *PROBLEM OF LIFE*, can send us \$3.00. *PROBLEM OF LIFE* and *Christian Metaphysician*, \$1.50. *Arena*, with magnificent portfolio of Eminent Personages (24), \$2.50. A most beautiful collection.

A-L-C-Y-O-N-E

(WITH THE ACCENT ON -CY-)

A twelve-page Spiritual Journal, issued semi-monthly, August excepted, 1st and 15th, by the STAR PUBLISHING CO., 93 Sherman Street, Springfield, Mass. Subscription \$1.00; 5 cents a copy.

H. A. BUDINGTON, Editor.

The New Christianity

AN INDEPENDENT, NON-SECTARIAN MONTHLY.

16 PAGES QUARTO.

Its aim is not only to teach the pure and rational Christianity unfolded by Emanuel Swedenborg, but to discuss all practical questions in the light thereof.

PRICE, \$1.00 PER ANNUM.

For a three months' trial, 25 cts. Sample copies free

EDITOR AND PUBLISHER, S. H. SPENCER,
GERMANTOWN, PA.

and the Divine Attributes.

ents, pospaid.

Healing, by W. J. Colville, 6 cents.

**dom, Spiritual
Therapeutics,**

standpoint, comprising

EVENING TALKS,

ON.

Price. 50c.

DR. & MRS. CLARA E. CHOATE,

PRESIDENT OF

Choate Metaphysical College,

Chartered January, 1887.

185 Huntington Ave., BOSTON, MASS.

Office Hours for Mind Healing: 9 to 1 Daily.

DR. CONANT'S

Compound Vapor Baths,

administered daily by a competent exponent of the famous system, at 304 Shawmut Avenue, Boston. Highest testimonials from well-known business and professional men.

Mrs. FRANCIS J. MILLER,

Mental Physician,

"The Copley," 18 Huntington Avenue, BOSTON, MASS.

Office Hours: 9 A.M. till 1 P.M.

Classes for practical instruction in the Science of Health formed monthly.

Twelve M. S. lessons for home instruction sent to any address on receipt of \$5.00.

ABSENT TREATMENT A SPECIALTY.

Patients can be reached quite as successfully by absent treatment and correspondence by letter as though they visited the healer.

THE SECRET OF HEALTH!

Are you sick? Have you *Dyspepsia*, *Kidney* or *Liver Troubles*? Are you *Constipated*? In a word, do you need *Health Treatment*? If so, send symptoms and \$1.00 for **DR. CLOSE'S** rational, scientific treatment without drugs! It cures the most stubborn cases! Try it!

DR. C. W. CLOSE,

24 Birch St., BANGOR, MAINE.

Why remain Sick, when Health is at hand

GOD'S IMAGE IN MAN.

SOME INTUITIVE PERCEPTIONS OF TRUTH.

BY HENRY WOOD.

CONTENTS :

- | | |
|--------------------------------|----------------------------------|
| I. THE NATURE OF GOD. | VII. THE SOLIDARITY OF THE RACE. |
| II. REVELATION THROUGH NATURE. | VIII. MAN'S DUAL NATURE. |
| III. DIRECT REVELATION. | IX. THE UNSEEN REALM. |
| IV. BIBLICAL REVELATION. | X. EVOLUTION AS A KEY. |
| V. REVELATION THROUGH THE SON. | XI. FROM THE OLD TO THE NEW. |
| VI. THE UNIVERSALITY OF LAW. | |

258 pages, in neat cloth binding, \$1.00. Also, by the same author, *Edward Burton* (fourth edition), in paper covers, 50 cents; cloth, \$1.25.

LEE & SHEPARD, 10 Milk Street, Boston, Publishers.

Sold in HARTFORD by E. M. SILL, 89 Trumbell Street.

A VALUABLE TEXT BOOK

By W. J. Colville

Spiritual Therapeutics or Divine Science

APPLIED TO MORAL, MENTAL AND PHYSICAL HARMONY

PART I.—TWELVE LESSONS.

- | | |
|------------|---|
| LESSON 1. | God—The Relation of Man to the Infinite. |
| LESSON 2. | The Human Mind: Its Origin and Destiny. |
| LESSON 3. | The Divinity of Christ, the Only Begotten Son of God. |
| LESSON 4. | Evil and Its Remedy. |
| LESSON 5. | Resurrection. |
| LESSON 6. | Transfiguration. |
| LESSON 7. | True Individuality—In What Sense, and to What Extent is man a Free Moral Agent? |
| LESSON 8. | What is the Perfect Way and How May We Walk in It? |
| LESSON 9. | The Religious Instinct: Its Origin, Growth and Ultimate Perfection. |
| LESSON 10. | How Can We Explain Miracles Scientifically? |
| LESSON 11. | Practical Advice to Students, Healers and Patients. |
| LESSON 12. | Formulas: Their Use and Value. |

PART II.—MISCELLANEOUS QUESTIONS AND ANSWERS.

Embracing Teachings of Spiritual Science concerning the Lower Animals, and a Great Variety of Other Subjects.

PART III.

Moral Aspects of Vivisection, by Dr. Anna Kingsford.
A Form of Treatment, by Mrs. Sara Harris.
Leaves from Student's Note Book.
Spiritual Science Catechism.

APPENDIX.

Testimonials from a number of Experienced Healers.

EDUCATOR PUBLISHING CO.

CHICAGO.

LOCK BOX 328.

Price, \$1.25, postpaid. With "Problem of Life" one year, \$1.75.

NOW IS YOUR CHANCE!!

A "graphic writer and author" announces that she will give 7 easy, comprehensive ESSAYS ON SPIRITUAL SCIENCE for \$3.00. Also treat absently for irregular circulation of the blood, and conditions peculiar to women from that cause. Come now! success is the "watchword."

Address: MARY E. BUTTERS, St. Peter, Minn.

Dr. J. H. Dewey's Normal School

Is now open for class and private Instruction and Training of Teachers and other Workers in the New Life.

The course embraces:

First: A study of the soul and body in the light of the New Psychology—based upon the results of modern psychical research.

This includes the nature and laws of consciousness and its normal development on the three planes of man's relation to the Cosmos—sensuous, psychical, and spiritual; also the nature of the will, the law and necessity of its development and discipline as a means of self-mastery (control of attention, sensation, and desire), and its relation to the law of divine illumination.

Second: A study of the Mystics and their various methods of attaining illumination and spiritual mastery.

Third: An experimental study of Psychometry, Intuition, Seership, and all the special powers of the sixth sense, and their relation to the "Spiritual Gifts."

Fourth: Specific exercises for the training of the will and for the practical development of the spiritual and psychical powers.

For terms and particulars, apply to

DR. J. H. DEWEY,

111 WEST 68TH STREET, NEW YORK.

Dr. Dewey has prepared a condensed course of Lesson-Helps for home study in connection with special instruction by correspondence, which, it is believed, will prove successful and satisfactory to those unable to attend the classes.

Terms for the course, including the Lesson-Helps and five special lessons by mail to meet the specific needs of each student, \$15.00.

"THE DAWNING DAY." A New Book by DR. DEWEY. Just out. Of especial value to students and workers. Paper, 30 cents. Address as above.

A CHANCE FOR EVERYONE !

I want every man and woman in North America to send for my **Instructions in Phrenopathy or Rational Mind Cure** by mail. Full particulars **Free** for one stamp. Address

Dr. C. W. CLOSE,

Box 626.

BANGOR, ME.

Don't Wait! Write Now!

TWO GREAT BOOKS !!

No modern Library is at all complete without **CHRISTIAN SCIENCE HEALING**, by FRANCES LORD. Price, \$2.50 (to our subscribers, \$2.00), and **STUDIES IN THEOSOPHY**, by W. J. COLVILLE, \$1.50 (to our subscribers, \$1.25). No student of advancing thought can do without them



MIMEOGRAPH.

Patented by THOS. A. EDISON.

A simple, practical, and economical manifolding device for every-day use.

It makes 3,000 copies of one original Writing, Drawing, Music, etc. 1,500 copies of one original Typewriter Letter. Recommended by over 40,000 users. Send for circular and sample of work.

A. B. DICK COMPANY,

32 Liberty Street, NEW YORK.

152-154 Lake Street, CHICAGO.

117 South Fifth Street, PHILADELPHIA.

I most cordially endorse this instrument as being well worthy the attention of all who require copying done easily, quickly and effectively. It is a grand invention.

W. J. COLVILLE.

"Lights by the Way,"

For 1892.

A Beautiful Christian Science Calendar.

RICE, 50 CTS.

POSTAGE, 8 CTS.

The Reform Advocate

Published Weekly, in the INTERESTS of REFORM JUDAISM.

CONTAINS THE SERMONS OF DR. E. G. HIRSCH.

SUBSCRIPTION PRICE, \$2.00 PER YEAR.

PUBLISHED BY BLOCH & NEWMAN,
122 Monroe Street, Chicago.

WILMANS' EXPRESS,

ATLANTA, GA.

50 cents per year.

5 cents per copy.

HARMONY

A monthly magazine devoted to Truth, the Science of Infinite Wisdom, and The Christ Method of Healing.

In America, one year, \$1.50. Single copy, 15c.

In Australia and Great Britain, one year, 7s.

Single copy, 6d.

Will send HARMONY one year to a club of six subscribers for \$7.50. Suitable advertisements received at current rates.

M. E. CRAMER, Editor,

324 Seventeenth Street, San Francisco, Cal.

A Course of Lessons for less than 4cts. per Lesson.

50c.

A NEW AND IMPORTANT WORK.

50c.

By the Author of "The Light of Egypt."

A work that no Mental Healers, Christian Scientists or Magnetic Physicians can afford to be without, if they would become real masters of their profession in the study of man and the healing art divine.

THE LANGUAGE OF THE STARS.

A PRIMARY COURSE OF LESSONS IN CELESTIAL DYNAMICS.

This important primary work is the first practical exposition of the Astro Magnetic forces of nature—in their relation to man—that has yet been issued by the American press.

It contains 18 special lessons, embracing each department of human life in such plain, simple language, that a child can understand the elementary principles laid down. And in addition to these lessons there is an Appendix, containing a full explanation of all technical and scientific terms in general use upon the subject, thus forming a brief, yet practical Astro Dictionary. The work is illustrated with special plates.

PRICE. 50cts., Post Free.

Address: ASTRO-CELESTIAL PUBL. CO., P. O. Box 2702, Denver, Col.

This Edition is limited, therefore, early application is advisable.

A WRITING MACHINE FOR EVERYBODY.

TYPEWRITER
EVERYBODY CAN USE ONE
TYPEWRITER

This machine is not to be placed in the category with other so-called Typewriters, selling for \$1.00 and thereabouts, which are utterly useless for any purpose except that of a toy. The "Simplex" is the product of experienced typewriter manufacturers, and is a PRACTICAL TYPEWRITER in every sense of the word. The machine is put up in a handsome box, together with one can of ink and full directions, and sent express prepaid for \$2.75. Send for full description and list of testimonials.

EMPIRE PUBLISHING COMPANY, 28 READE STREET, NEW YORK.



THE SIMPLEX TYPEWRITER

Colby Automatic Testing Machine !

A WONDERFUL INVENTION!!

IF YOU WANT TO MAKE MONEY READ THE FOLLOWING.

—HERE IS A—

Weighing Machine, Lung Tester, Lifting Machine
and Measuring Machine (^{FOR}_{HEIGHT}) All Combined in One.

PATENT ALLOWED.

A PROFITABLE INVESTMENT!

WHERE THEY CAN BE PROFITABLY PLACED :

The rare artistic beauty and attractiveness of the COLBY AUTOMATIC TESTING MACHINE and the fact that its services can be had in ascertaining the exact weight, height, lung power and lifting capacity of a person, all for the SMALL SUM OF FIVE CENTS, will cause it to be universally used; for certainly no more convenient, reliable or cheaper method can be devised. For these reasons it can be profitably placed in any public resort where people congregate. Wholesale and retail stores of every kind, hotels, restaurants, market places, railroad station and waiting-rooms, ferry-boats and ferry-houses, theatre lobbies, excursion boats and summer and sea-side resorts of every kind, public parks and public gardens, and places too numerous to mention, will all add to their attractiveness and to the convenience of their patrons, and at the same time secure phenomenal incomes without expense or trouble.

CONSIDERED AS A MONEY MAKER.

Wherever these Machines have been placed they have met with Remarkable Success and Great Source of Profit.

EARNINGS FOR ONE MACHINE:

50 Persons Daily, 5 cents each, 300 days	\$ 750.00
100 " " 5 " 300 "	1500.00
700 " " 5 " 300 "	7500.00

In Railroad Depots, Public Places and Resorts, the above table is nothing unusual.

Full particulars regarding terms can be had by addressing

G. A. SHOURDS, Jr., Sole Agent for the United States,

25 FEDERAL STREET,

ALLEGHENY, PA.

TERRITORIAL RIGHTS AND SINGLE MACHINES SOLD.

Any one with a few hundred dollars, by investing in these Machines, can derive a handsome income with ease.

Please mention what City and State you want to place them in. Send for Catalogue of all the latest Novelties.

HEADQUARTERS FOR
Metaphysical Literature,
208 DARTMOUTH STREET,
BOSTON.

Book and Pamphlet orders solicited from all our readers.
Subscriptions taken for all magazines.

Address all orders to W. J. COLVILLE as above.

Postal notes or orders payable at Back Bay Post Office, Boston, preferred.

Ladies, Gentlemen and Children requiring the services of a thoroughly skillful, reliable and successful DENTIST, are respectfully informed that

DR. GEORGE ALFRED LEE

is continuing his extensive and influential practice with most satisfactory results at **208 Dartmouth Street, Boston.**

Office hours (Sundays excepted), from 9 A.M. till 5 P.M.

APPOINTMENTS CAN BE MADE AT ANY TIME.

The Collin Company, "SUNSHINE"

Manufacturers, Publishers and
Dealers in

.. SPECIALTIES ..

SYRACUSE, N. Y.

ADVERTISE IN

AND BE

Prosperous and Happy !

CIRCULATION GUARANTEED.
RATES REASONABLE.



Our Interesting and Valuable Illustrated
MONTHLY MAGAZINE.
Choice Miscellaneous Articles. Departments
devoted to Inventors and Inventions,
Stenographers and Typewriters,
Flowers and Their Culture,
Health and How to Get It.

Subscription Price: Fifty Cents a Year in
Advance.

Single Copies, Five Cents.

Don't be without "SUNSHINE." It will
make you Happy.

Don't delay but order at once.

AND
GENERAL AGENTS FOR ALL

Metaphysical Literature

Subscriptions taken for Periodicals.

Publishers of DR. WM. HOLCOMBE'S
Works:

Condensed Thoughts About Christian
Science, 25c.

Power of Thought in the Production
and Cure of Disease, 15c.

Influence of Fear in Disease, 10c.

Send for catalogue and your orders
to

Purdy Publishing & Printing Co.,

170 MADISON STREET,
CHICAGO.

The Christian Metaphysician

IS PUBLISHED BI-MONTHLY BY
ILLINOIS METAPHYSICAL COLLEGE

At only Seventy-five Cents per year.

Its motto is "CHRIST AND COMMON SENSE"

Address, Illinois Metaphysical College,
33 CENTRAL MUSIC HALL, CHICAGO

COLBY & RICH have taken the stock of

THE OCCULT PUBLISHING CO.

Which they have on sale at

9 BOSWORTH STREET, BOSTON,

IMPORTERS AND PUBLISHERS,

and recognized headquarters in America
for works treating on Occultism, Theosophy,
Spiritualism, Astrology, Mesmerism and
kindred subjects.

Send for Descriptive Catalogue.

Agents for *Lucifer* and the *Thaumat*

Edited by L. C. GRAHAM.

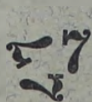
Published Monthly at 341 Main Street,
HARTFORD, CONN.

50 cents per year; single copy, 5 cents. With
PROBLEM OF LIFE, \$1.25 per year.

HERMETIC PUBLISHING CO.

Metaphysical and Occult books constant-
ly on hand. Subscriptions for Magazines
received. Send for Catalogue.

Main Office, 619 W. Jackson Street,
Chicago, Ill.



An occult story of life, death, ideal
marriage, temptation and victory.
No similar book ever written. In-
tense interest thrills from first to last.
Sent on receipt of \$1.25. Hermetic
Pub. Co., 619 W. Jackson Street,
Chicago, Ill.

A Book Everybody should Read and Study.

THE EDUCATOR.

CAUSE AND CURE OF ALL DISEASE. A BOOK
FOR EVERY HOME, BY DR. S. M. E.
AND ROSA C. CONGAR.

The only practical Common Sense, Hy-
gienic Work adapted to every member of
the family. No other book teaches causes
and prevention, and so thoroughly ignores
poisonous remedies.

"THE EDUCATOR" is in no sense a work
for a special class; it is designed and prac-
tical for all. No destructive remedies are
recommended or considered necessary.
The only Universally popular work ever
sold in America. Handsomely bound, finely
illustrated. 650 pages. Price, post-paid,
cloth, \$3.00. Morocco, \$3.50. Extra in-
ducements to agents. Send for descriptive
circular.

THE EDUCATOR PUBLISHING CO.,

Lock Box, 328,

CHICAGO, ILL.

ALUMINUM

Is the wonderful new metal, light
as wood, bright as silver, and will
not tarnish. We will send you a

"SOUVENIR"

Charm (dime size) with the Lord's
Prayer coined in smallest charac-
ters, strung on blue silk ribbon,
and a sample copy of THE ST.
LOUIS MAGAZINE for only

TEN CENTS

ST. LOUIS MAGAZINE,

901 Olive Street,

St. Louis, Missouri.