



Miss Louise Louthan
Route #2, Charleston, Ill.

Does your daughter attend school regularly?

MANY GIRLS are absent from school for a few days each month because of illness. In many cases this is unnecessary because young girls—as well as older women—can be strengthened by Lydia E. Pinkham's Vegetable Compound. Girls suffering from run-down condition, sleeplessness, nervousness, and loss of appetite, should gain new strength and vigor from this Vegetable Compound.

The following testimonials show what the Compound has done for other schoolgirls.

NERVOUS AND DIZZY
Charleston, Illinois:—"I gave my fifteen-year-old girl Lydia E. Pinkham's Vegetable Compound and it did her a wonderful lot of good. She was nervous, weak and dizzy. At last she was so bad off that she was out of school for four months. The Vegetable Compound has improved her in every way and she has gone back to school. I recommend the Vegetable Compound to other mothers with girls who are not as strong as they should be." Mrs. Alice Louthan, Route 2, Charleston, Illinois.

SICK AND WEAK
Camden, New Jersey:—"When my daughter was twelve years old she was hurt at the play-ground. She was sick and weak for some time after that and was not able to go to school regularly. Lydia E. Pinkham's Vegetable Compound has helped her wonderfully, and she now goes to school every day. She has gained in weight and has a better appetite than she had before taking it." Mrs. Ada Nicklin, 1644 Linden Street, Camden, New Jersey.



Remember this package. None genuine without the signature of Lydia E. Pinkham.

Lydia E. Pinkham's Vegetable Compound

LYDIA E. PINKHAM MEDICINE CO., CROSBURG, ONT.

ABLE LECTURE LAST NIGHT

(Continued from Page 6)

building its castles—on the rock or in the air, as the case may be, in this ultra-scientific region."

Let us never fail to keep in mind that it is upon the reaching out of the human spirit into the unseen that the future of the individual and of humanity depends. It is not a man's knowledge or his control over the affairs of today, but his attitude to the whole problem of life, embracing the unseen as well as the seen, that most matters. A humble unlearned man may get a vision adequate to his needs—which is all that he has a right to claim—while a highly learned man, swamped by a multitude of ideas, may fail to do so.

Man's chief trouble arises from the fact that in endeavoring to express his insight into the Unseen he has to depend upon measures gained through his organs of sense. This involves attempting to express spirit in terms of what we know of matter, with the resulting danger of being tempted to restrict man's apprehension to what he can definitely know instead of leaving adequate room for Belief.

This tendency to overlook the limitations of sense is well brought out in the following lines:—

"At the end of every road there stands a wall,
Not built by hands, impenetrable, bare;
Behind it lies an unknown land,
And all the paths men plod lead to it and end there.

Each man, according to his humor, paints,
On that bare wall strange land-scapes dark or bright,
Peopled with forms of friends or forms of saints,
Hells of despair, or Edens of delight.

Then to his fellows:—"Tremble or Rejoice;
The limner cries: 'For Lo; the land beyond;
And ever acquiescent to his voice
Paint echoes from that painted wall respond.

But, now and then, with sacrilegious hand,
Some one wipes off those painted landscapes all,
Muttering: "O, tools and slow to understand
Behold your borne—the impenetrable wall.

Whereat an angry eager crowd exclaims:—
Better than you dead wall, though pale and faint,
Our faded Ederis, Better friends and flames
By fancy painted in her coarsest paints.

On that blind, bald, unquestionable face
Of that obstruction, than its cold uncloud
Uncallous emptiness, without a trace
Of any prospect, either good or bad,
And straightaway the old work begins again
Of picture painting, and men shout and call
For response to their pleasure of their pain,
Getting back echoes from that painted wall."

The Crowd's Limitation.
The "eager angry crowd" are right: Not in objecting to have the pictures removed because they are found faulty, but in demanding that the wall shall not be left bare. The dead wall marks the limitations of sense. But the human mind is assured of the reality of something that lies behind this wall as it is of the reality of things which come within its range. Human eyes are

not yet capable of discerning and the pigments are not yet available to depict accurately the visions of the spirit, yet man must reach out into the unseen, he must dream dreams and see visions or else fall to come into conscious contact with the world beyond.

Because we cannot assign to them a definite value we are tempted to discredit all dreams, visions and spiritual insight. In so far as we can discern the cause which gave them birth we are justified in passing judgment. If they be induced by unrestrained activity of the imagination due perchance to pressure upon a nerve or to a lack of balance in the mental machine they merit little attention, but the human spirit may have reached out and come in contact with the Divine; in this case their worth cannot be measured for their value consists not in what they may lead to, but in what they may lead to. Led on by a glimmer of something which lay beyond the reach of his organs of sense, man, dissatisfied with the range of his eyes, created the microscope and telescope and added many thousand fold to his powers of vision, the world we live in is a very different one from that in which our fathers lived, and the limit of progress is by no means reached. Exceptional men have displayed faculties which not only exceeded in power but also transcended in quality anything that comes within the range of common experience. Seers, Prophets, Geniuses, Inspired Souls, even some so-called freaks, are of this class. It would be crass folly to judge of man's powers by the standards of what he is, and take no account of what he may claim to be and who, today, dare place a limit upon what he may be? We may even now have not only bodily senses but also rudimentary spiritual senses. In studying life, the one idea which we must keep ever active is, that everything is growing. It is growing or dying, which is a power of growth. The soul may grow slowly or it may advance by leaps and bounds. Its action may seem suspended for long, and then a throb, a throb, a flash and a glory stands revealed for which you have been blindly groping for years. Though you lay man's body on the dissecting table and examine all the various forms of life, you see therein, though you examine the causes of action so far as you can discern them, though you study the processes of thought so far as these are susceptible of analysis, man yet offers mysteries which are still unfolded.

Unfolded Mystery.
This perception—that man's real life is spiritual—is voiced by Shelley in his Adonais, when he says:—

Peace, peace; he is not dead; he doth not sleep,
He hath awakened from the dream of life;
'Tis we, who lost in stormy visions,
Keep
With phantoms an unprofitable strife.

One transcendent perception sweeps in upon us. By no amount of study can we master the whole truth. Never, through all eternity, is there any prospect of our doing this. The only way open is to grow into it, and, as life and growth are inseparable, we must needs keep on growing. One conclusion we seemingly must accept, namely: Man is not a separate and distinct creation but is part and portion of an existence which includes and embodies All That Is. Verily the old seer voiced the perception of a truth—the significance of which is deepening and widening as our scientific knowledge increases, when he said: "In Him we live and move and have our BEING." This means very, very much more, however, than a mere declaration of our dependence on God; Rather it suggests that He lives and breathes through every individualistic form, from the humble electron, of which all types from atom to man are built up, throughout all life here and throughout all the countless beings, in the unseen, who live in Him, to express His will, all being by Him welded into a consistent whole.

Today we are beset by a multitude of problems. In our home life, our business life, our social life, our religious life, their multiplicity and complexity so perplex us that we rarely make any serious attempt to solve them. The attention of most of us is to be taken up with the routine demands of our daily life. We give thought to maintaining health, to attaining wealth, to obtaining pleasure, perchance to fulfilling what we conceive to be our religious duties, but stop short of asking "What does it all mean?" Are these ends in themselves or are they but means to an end? Evidently they, one and all, minister to the fulfillment of the purposes of life and, hence must have a deeper meaning as well as surface significance. It is unreasonable to suppose that life and action in this world is a meaningless aggregate of fortuitous happenings.

Confusing Existence.
Our social life is a confusing problem. Elbert Hubbard says of it: "Society is an organized instinct. It is paradoxically a mode of perpetuating the individual by sacrificial him to the needs of the race. Social Law is the potter that stands at the cradle and molds the wet and plastic clay of individuality in its own image; and not from an idle and shallow thought is the soul shaped to the potters end. Unruffled, aggressive individuality would destroy the temple in which it lived, and like Samson, would keep under its ruins. On the other hand the continued and unresisted aggression of Society on the individual would destroy the race by destroying the units that compose it."

Deep down in our souls, deeper than intellect and reason can penetrate, exists a feeling that there is a purpose in life, and that the obligation is laid upon us to live in "conformity to it, as understanding opens to us. We dare not permit our minds and bodies to live on the low levels of materialistic desire and to be debauched by paltry emotions. This is the great central percep-

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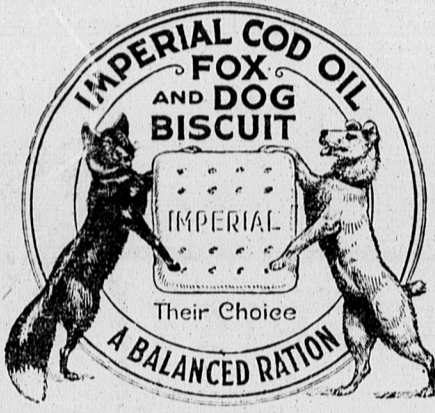
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Artificial digestants will pay any such cases and may attend this having aside all digrown, Sec'y. should get from Histrated Magnies 8-10, 12, 13, 41. spoonful of powder Dramatic Club water right after their play, Mrs. was the stomach "Yard". In the tion of excess of "Yard". In the nose, gas or phantor River. Tues- (or milk) is the excessive if not fine, first fine (most) fofng.

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