

"Man, know thyself."

VOL. 3

JUNE, 1891

NO. 6

THE
PROBLEM OF LIFE
AND
INTERNATIONAL MAGAZINE
OF TRUTH

A Monthly Magazine devoted to Spiritual Science and
Philosophy as related to Universal Human Progress.

W. J. COLVILLE ~~AND~~ A. A. CHEVAILLIER

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THE PROBLEM OF LIFE

AND

INTERNATIONAL MAGAZINE OF TRUTH.

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

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TABLE OF CONTENTS

Spiritual Science Lesson	W. J. COLVILLE	263
Fidelity to Truth the Only Road to Freedom.		
Faith's Affirmations and Denials	J. C. M.	274
Notes and Comments	W. J. COLVILLE	282
H. P. Blavatsky	W. J. COLVILLE	286
Celestial Dynamics	T. W. BURGEOYNE	289
Editorial	A. A. CHEVALLIER	292

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SPIRITUAL SCIENCE LESSON.

BY W. J. COLVILLE.

FIDELITY TO TRUTH THE ONLY ROAD TO FREEDOM.

DR. HOLCOMB and many others have said much concerning the influence of fear in the production and maintenance of disease, and while probably most intelligent people will agree to the statement "Fear is the bugbear of the race," how few there are, apparently, who are in any way ready to stand up fearlessly before the world and proclaim the best they know. We hear many people claiming to be "Scientists" making the most undue allowance for the very hereditary and temperamental tendencies they profess to regard as mere illusions of mortal belief, and at most as straws to be swept out of our path in our progress toward a higher civilization and complete demonstration of the law of liberty. Diffidence and timidity are sometimes looked upon as virtues, at other times they are condoned as weaknesses, but how very seldom do we come across people who are determined to sweep these obstacles aside and live up to their rightful prerogative as free born citizens of the universe—heirs at law to all things. Dr. Krauskopt, of Philadelphia, one of the ablest and most progressive lecturers now before the public, in his famous lecture on Benjamin Disraeli, takes

occasion to impress his hearers with the fact that this man, who became Lord Beaconsfield only through his indomitable energy and dauntless perseverance, was a painfully timid man when he entered the British Parliament. All the force of prejudice was against him by reason of his Jewish birth, and this opposition so far overcame him at first that had he been anything like the average man he would have retired discomfited and devoted himself thenceforth to literary pursuits only, leaving all hopes of parliamentary success to less timid souls who had less to contend against; as it was this renowned Israelite became the greatest statesman the modern world has seen. The career of such a man is by no means the career of an *ideal* hero, because of the vanity and love of personal display which entered into it. The highest type of man or woman is free from all mere self-seeking, desiring only the welfare of mankind; but never wishing to be severe in any of our criticisms, let us forget the personal vanity of such a man as Beaconsfield and see in him an emancipator of the Jews in England from social ostracism and many other cruel and unjust phases of oppression, and then even in the career of a modern statesman we may discover ideal attributes. Loyalty to conviction is loyalty to conviction and nothing else, and whenever it is misconstrued to mean adhesion to a particular set of opinions it becomes bigotry, sectarianism and prejudice. During the past month (May, 1891) the writer of this essay had four opportunities of listening to Mr. Fay Mills, an "Evangelist," who is capable of drawing together three to four thousand people in the great Music Hall in Cleveland, Ohio. It need scarcely be said that his methods are those usually in vogue among sensationalists of the Revivalist school. He first impresses the sensitives in his audience that they are in peril of everlasting woe unless they repent and turn to Jesus immediately, and straightway a number of impressionable men, women and children rise up one after the other and "confess Christ," but what does "Christian confession" really mean? If it signifies nothing deeper than clutching at the robe of a Savior when one dreads falling into a bottomless abyss of misery unless he does so, there is nothing spiritual or even moral in the act which does not rise above the animal instinct of self-preservation, and surely professed disciples of Jesus cannot be content with merely a selfish desire for one's

personal welfare. The lowest type of coward would readily confess Christ in such a way as that if he could be made to believe that such a confession would deliver him from hell and exalt him to heaven. The beauty of Disraeli's writings consisted chiefly in their outspoken championship of the Hebrew race and religion at a time when and in a place where the Jew was treated as a despised outcast; there was no special merit apart from this in his standing up manfully for the race to which he belonged, for nothing is easier than to shout God save the Queen on the deck of a British steamer and to salute the Union Jack in waters where that flag is the emblem of power and popularity; fidelity to a country or to a cause can only be tested in seasons and on occasions when the cause championed by the hero is placed under the ban, and it therefore requires loyalty to conviction, endowing its possessor with true courage to shout while others hiss, to praise while others condemn. The early Christians were situated so differently from those professing the name of Christ to-day that it is difficult to draw any parallel between the confession required by Jesus and his apostles and that demanded by modern revivalists. The religion of Jesus and ecclesiastical Christianity are very different things; the former demanded sacrifice for truth, the latter has bitterly persecuted those who have been willing to make such sacrifice; the former embraced the doctrines of a pure sociology and undertook to remodel the industrial state on the basis of universal brotherhood, the latter has been the armed custodian of ancient systems of oppression. In the first century those who were called Christians at Antioch stood for every new idea which could promote the general welfare of mankind; in the nineteenth century all the large and influential bodies have lagged behind the chariot of progress because of the money-bags so necessary to popularity and ostentatious show. We need scarcely remind our readers that we believe firmly in the essential goodness of humanity; the heart of society is in the right place, but unfortunately the mistaken head too often acts wildly and impulsively without any due reflection and certainly without calling the heart into its council chamber. The false belief is everywhere prevalent that certain external goods are of more value than aught beside; they are supposed to bring to their possessors and accumulators joy and peace and prosperity to be

obtained through no other agencies—this error holding sway over intellect is it wonderful that people should sacrifice all for what they believe to be the highest good? The very theories of the future life still promulgated with fervid gusto by popular revivalists are the very views which have driven multitudes to Agnosticism, and even to what ecclesiastics term, though unwarrantably, “rank infidelity.” The future life has been so monstrously caricatured that it has appeared revolting rather than attractive to the highest types of intellect and the most loving hearts in the modern world. John W. Chadwick, the well-known minister of the Second Unitarian Church, Brooklyn, has made this very clear in many of his published sermons; so has Mirot J. Savage, of the Church of the Unity, Boston, and many other noted liberal preachers of the day. For awhile it has seemed that the reaction against the old orthodoxy has necessitated a relapse into materialism, but now the clouds are lifting and new light is shining in from every quarter on the much vexed question of the nature and destiny of man. Mr. Savage says, very reasonably, in a sermon entitled “The Importance of Knowing We Live After Death” (preached April 3, 1891): “If I am to pass through death unscathed, if I go over there the kind of man I have made myself by my words, my actions, my thoughts while here, then it does not make any great difference even if some one of you does have twice as many thousands of dollars along the road as I have. These incidents of the way become of very slight importance the moment we make life mean the development and culture of character.” As this excellent sermon can be purchased for five cents, and we are sure many of our readers will want a copy, we shall give no further extracts from it; what we have quoted is for the purpose of showing the different relative value of things when we realize the enduring character of the unseen and the evanescent nature of all that is outwardly visible. We are all in search of the highest good; if we have no life beyond that of the senses, then it is but natural for us to seek to cultivate whatever will minister to our senses most completely; if, on the other hand, our real life is super-sensuous, then merely sensuous pleasure appears unworthy of very much attention. It is practically impossible to estimate how much we lose of higher joy through devotion to what is at best but lesser good; we use that term advisedly

as we are no believers in any absolute evil, but as in the New Testament story of Martha and Mary, the one sister put carnal appetite before spiritual appetite and the other put the spiritual before the material, so there are multitudes to-day who adopt Martha's policy and in doing so make shipwreck of home happiness, and by abandoning themselves to lesser good, forego the greater. Life is made up of choices and our choice expresses our degree of development. Two stones are placed, for example, before a child, one of them is a small diamond of the purest water, the other is a large glittering Rhine stone; the child chooses the larger stone because of its size and bulk, the expert jeweller takes the smaller one instantly. Now both the child and the man desire the best stone, and could the child use the same discrimination as the jeweller, he would choose the valuable little diamond, but only judging by appearance at first sight, he cannot understand why anyone should choose differently from himself. "Things are not what they seem." We have no sympathy with those who decry any phase of useful effort on the plea that manual work for instance, is "unspiritual," at the same time it is our highest desire to awaken in the minds and hearts of our readers desires after what lies beyond the simple realm of sense. Evolution perfectly illustrates how all human beings begin their conscious outward existence but one step removed from animals, and how they gradually forsake their material idols, constantly drawing nearer to a recognition of spirit as the supreme power. "Let us eat, drink and be merry, for to-morrow we die" is a wise maxim if we are to die on the morrow; if our physical bodies are our real selves, let us feed, clothe and shelter them, and when we have done this as luxuriously as possible we have done all there is to do, but if on the other hand there are desires and necessities pertaining to a deeper and higher nature than the physical, so much attention to what is at best but secondary is energy misdirected. How much complaint of dissipation there is in every quarter and yet how futile are the measures adopted to stem the tide of folly. Things are pronounced wrong by moralists but moralizing alone will not kindle the flame of higher and purer aspiration in the breast of anybody. Forbidden fruit appears the sweetest and most tempting of all. It has recently occurred to us that the best interpretation one can give of

the allegory of the fall of man is simply to realize our present situation, standing as we do between opposing attractions. The tree of life is for us with all its tempting and delicious fruit if we will eat of it only; the tree of the knowledge of good and evil is also for us if we will eat of it only, but we cannot partake of the fruit of both trees. We must decide whether we will choose the one recommended by the voice of God within us, or that proposed to us by the serpent of sense. How is it with the expenditure of our time? Let us leave the question of "sinful waste of time" entirely out of our consideration, we have an immense field left to go over. How very rare it is for any one to choose the very best possible way of spending a Sabbath or holiday, and by the best way we only mean the way in which the individual can get the largest amount of real benefit enabling him to be most widely useful in helping others forward. Mary, as a type of womankind at its best, shows us a clear discriminating judgment as well as a truly spiritual temper. Mary sees that more is to be gained by drinking in wisdom than by fussing over a supper table, and as a number of dishes are quite superfluous, she declines to lose an opportunity to receive instruction to waste time and effort over what is but weariness to the flesh and no help whatever to the spirit. How can parents be surprised at the sickness, irritability and sensuality of their children when they accustom them from earliest infancy to live as animals. A mother rises at 6 A.M. and cooks three or four kinds of meat for a breakfast at 7:30 A.M., and from all this needless work and worry neither she nor anybody derives the slightest benefit. It is all "vanity and vexation of spirit." Homes are wretched by the idolatrous worship of stomachs, and the still more ridiculous idolatry of bric-a-brac and gaudy furniture nearly always under cover. If homes minister to nothing but animality with its accompanying peevish discontent, we do not wonder that they are forsaken for clubs and banquets where there is certainly less restraint and more cheerfulness. Material idolatry is the cause of sickness and vice everywhere and it is all in vain for us to seek to heal the masses until we commence ourselves to live on a higher plane of consciousness than we now occupy. The higher nature of mankind is very hungry and thirsty in these days, it is just awakening after a long fast and slumber

and is ravenous in consequence of its long deprivation, and just as in days of old every attempt was made to save the State except the right one so at this day every device is resorted to before the truth is literally forced upon the world that the only genuine panacea is spiritual. Christian Scientists have recognized this from the start, but the abstract Brahminical transcendentalism expressed in Mrs. Eddy's writings and in the teachings of all who agree with her conclusions needs to be brought forth into the realm of expression, not by designating all externals illusory, but by explaining expression in the light of spiritual propulsion. The temperament of the Gospel Mary is not necessarily a perfect temper, but it is much to be preferred to the worrying and worried state of Martha; we must be good Marys before we can become better Marthas, which means that until we have received spiritual instruction and assimilated it, we are unprepared to conduct external affairs wisely and happily. The kingdom of heaven must be found within first, then may and must it be expressed without, but until it is found within, all outward endeavor is like watering ground in which nothing has been sown or planted, while to sow seeds and then neglect the work of irrigation is another foolish because incomplete process; the latter however is far wiser than the former, because at any time a shower may fall from the clouds and water our gardens for us, but the rain can scarcely be expected to bring forth flowers where there are no flower seeds in the earth. We hear a great deal too much about the "practical side of life" by which is meant everything pertaining to animal existence only, and what can be more clearly demonstrated in these days than the utter impracticability of so-called practical business measures? Banks fail, large firms close their doors through insolvency, speculations prove disastrous failures, health breaks down and dementia seizes many bright and active business men. What is the remedy? Again we repeat, people can not be expected to desire higher things than mammon furnishes until their interior nature is awakened.

The New Testament furnishes us with an exquisite set of dissolving views illustrating the influence of the apostolic teaching on those who embraced it: they regulated social and industrial questions among themselves in accordance with just and benevolent promptings. Being imbued with a sense of human brotherhood,

they desired to make external conditions conform to their highest ideals; they were led by the Spirit of Truth from within, not driven by coercive legislation from without. The German Socialists are right to the very core when they confine themselves to the statement that higher and more general education is to do for the world what force of arms can never accomplish. The unlovely phases of Socialism are to be attributed not to the ethics of the system but to the lingering belief in the need for certain phases of warfare which attaches to many honest would-be reformers as well as to the rest of mankind. The present crisis in the world's history is very much like that of nineteen hundred years ago, but has the world not developed in high upon two milleniums? History surely does more than repeat itself, evolution is everywhere at work, and it is our most positive and quenchless conviction that we are now being blessed as a people (we allude to the entire civilized world, English speaking nations in particular) with an amount of spiritual enlightenment never within the annals of generally accessible history—before communicated to the public. Our general timidity is our drawback and it behooves each and every one of us to carefully see to it that we do not permit the poison of pessimism to enter our mental veins and paralyze the tongues which would otherwise proclaim truth loudly. The evangelists tell us that Jesus said: "Whosoever shall confess me before men, him will I confess before my Father who is in Heaven, and whosoever shall deny me before men, him will I deny before my Father in Heaven." There are surely two senses in which these words can be profitably considered. First, let us take them historically, second, let us consider them esoterically. Now to the historical exegesis of this oft-disputed passage. The Gospels present us with a vivid portrait of a company of men following a despised and persecuted Master, not indeed universally despised for "the common people heard him gladly," and "great multitudes followed him" but despised and persecuted by the notabilities of Church and State alike. There are many parallels between the life of Jesus and the life of Socrates, and indeed there was never a record published of a great philanthropic teacher which does not strikingly prove that the highest "authorities" both civil and ecclesiastical, have shown a decided animus in opposition to advancement in thought and prac-

tice; they have too many material interests at stake which they are unwilling to risk. Socrates gathered the populace whenever they would assemble and instructed them in the path of wisdom; for this "crime" the rulers compassed his death. Jesus only required of his disciples that they should be faithful to what they knew and felt to be TRUTH. "If I say the truth, why do ye not believe me" is one of the grandest sentences attributed to him. It was not, then, fidelity to his person or to any supposed claim to the Messiahship that was exacted of them, they were only required to be faithful to their highest view of truth, and in fidelity to this they were to afford conditions for their reception of more and more truth continually; they could only grow in knowledge and attain to a noble manhood as they faithfully responded to all the truth they intuitively discerned or mentally perceived. Fidelity to conviction was the test of discipleship. The school of Jesus expelled none but hypocrites, it knew nothing of doctrinal heresy. Heber Newton and Dr. Briggs would never have been the objects of attack had they lived with Jesus because they differed from Father Ignatius concerning such disputed dogmas as "miraculous conception" and "physical resurrection." Every "dogma" of Christianity is derived from some other source than the reputed words of Jesus, who never, according to the records, had a single word to say about doctrinal infidelity. His only protest was against hypocrisy and time-serving, and where are the people to-day who are willing to take their stand on the solid rock of fearless, outspoken loyalty to conviction? Now the great drawback to honesty everywhere, is the dread of some kind of persecution which it is generally supposed must fall to the lot of those who are loyal to their uttermost conviction of right. Jesus seems to have told his disciples plainly that they must be prepared to meet opposition, but he never counselled them to court it; when he sent out his disciples he told them to speak words of peace wherever they went, but never to compromise with error.

It may truly be said that science as well as religion can point to its "noble army of martyrs." Galileo, Bruno, Copernicus, and hosts of others were just as truly witnesses to truth as any early Christian preacher who was condemned to imprisonment and even death because he would not be false to what he knew to be true, or at least

felt to be so. History points to scarcely a hero or heroine who has not been persecuted because he would not sin against light. The truly heroic are the truly wise, for they see clearly the relative value of spiritual and material possessions; they know full well that nothing outward is to be compared with spiritual treasure; such brave souls may give no thought to their individual immortality, but their very selflessness must win for them a glorious inheritance among "the saints in light." The pulpits and platforms of the present day are for the most part occupied by temporizers, and why? Because "bread and butter" interest weighs more heavily among gross persons than anything loftier; and then among the cultured, refined and æsthetic representatives of any cause or movement, there is so much of shrinking, painful timidity, that to save feelings from being harshly wounded, convictions are cloaked when not betrayed, and all the while the populace is starving and crying out for living bread in place of so much husk and stone. The chief cause of hypocrisy is fear of some sort of persecution from which the timid often shrink, more than at the prospect of death, and it cannot be denied that it is a hard battle to give forth constantly a stream of honest but unpopular conviction in the face of steady unreasoning opposition, and to do this mildly and temperately, though at the same time strongly and earnestly. Not only is this great effort demanded of those who would reform pulpit, platform and press, the burden presses most heavily of all upon sensitive members of families who are inmates of homes where the bulk of thought is in the direction of dead and stupid conservatism. To stand boldly for one's highest conviction in the face of petty persecution and constant social martyrdom is the hardest trial of all to a sensitive spirit, and we cannot overlook the fact that many of the most enlightened spirits are as sensitive as æolian harps to every pulsation of the mental atmosphere. The temptation to compromise or to withhold is to such natures almost irresistible and these are surely the ones who know best the esoteric meaning of the clause objected to by so many in the great family prayer "Lead us not into temptation" which is surely equivalent to the petition in Gethsemane "If it be possible let this cup pass from me." Stronger and sterner natures know nothing of the trials of the weaker and more easily unstrung, and for the very reason that every distinct

type has trials peculiar to itself, we frequently fail to appreciate private heroism at its true worth; all can recognize soldierly bravery when displayed on the battle-field, but it must be comparatively easy for a soldier to be courageous when everything about him inspires courage. The world's greatest battles are fought in secret and when we have a more refined idea of valor we shall have outgrown military equipments and be prepared to chant the anthem "See the conquering hero comes" when some tender woman steps on the stage whose life is devoted to overcoming evil with good in the peaceful yet powerful methods known only to souls unfolded beyond the ordinary. An esoteric view of the Gospels leaves the historical elements aside and considers the central figure as a type of the divine in all humanity. The logos, or spoken word of the Father, is the essential life of man. The fourth gospel unless understood according to its gnostic significance is but misinterpreted. Attempts have often been made to explain this mystical document esoterically, but so far only hints of its hidden contents have been given. The Bible has been idolized and berated by turns, and neither the worshippers nor the haters of the Scriptures have unlocked its hidden treasures. We intend shortly to do what we can toward preparing simple suggestive explanatory lessons founded on the Gospel narratives with a view to seeing something of their inner beauty, and while these lessons will, no doubt, be repudiated by the orthodox on the one hand and extreme iconoclasts on the other, we shall strive to follow the course we recommend to others, and whether we please or displease our readers, give our sincerest convictions to the world, leaving each student to question as much as he pleases, as we speak with no sort of claim to infallibility. In a few cases we have received notifications from former subscribers to this magazine that they "no longer desire it" on account of our views being in advance of theirs, but for every one who discontinues because we are too outspoken, at least ten new subscribers are gained. Let people agree or disagree as they choose, we refuse to make concessions and we claim no holiness for ourselves on that account, for to an independent thinker and lover of freedom, liberty of thought, word and action is an unpurchasable and unsaleable boon beyond all valuation.

FAITH'S AFFIRMATIONS AND DENIALS.

BY J. C. M.

AFFIRMATIONS.

OF BEING.

I AFFIRM: There is a Supreme Being; the Supreme Being is Self-Existent, Intelligent, Omniscient, Omnipotent, Omnipresent. The Supreme Being is Good, *i. e.*, God.

OF GOD.

I affirm:—God is Spirit. God is Infinite. God is the Original Substance of all things; hence, of Finite Spirits; of All Energy—*i. e.* “Force;” of Matter; of Nature. God is Love. God is The All (in All.) The All is One. The All is Essential Spirit. The All is Good. Good is Essential and Eternal *Entity*. Good is Love; Love is Good; Love is God; “God is Love.” God is life.

OF THINGS AND FORCES.

I affirm:—All things are originally, fundamentally and essentially, *Spiritual*. All things proceed from the *Divine Substance*. All things are *variants* of the Divine Substance. All things are good; obviously, or not. Divine Love is the *one primary, universal force*. All secondary forces, physical, moral, vital, are *variants of Divine Love*. All are good.

OF MAN.

I affirm:—Man is, in all things, the image of his Creator and Father. He is a spiritual being; and like his Father, has power over all secondary things, and over all inferior creations, his own body included. Humanity is one.

OF MORALS.

I affirm:—Law is the *necessity of Love*. Love is the *only law*. (In the absolute), harmony with The All is Love. (In finite expression), Love is desire of the eternal entity, viz.: Good. Righteousness is Love. Sin is error in the attempted recognition and acquisition of Good, (*i. e.*, errors of deflection, of perversion, of reversion, of inversion.) All mankind are governed by Love; *i. e.*, by the desire of Good. “Every one that loveth is born of God, and knoweth God.” “He that dwelleth in Love, dwelleth in God.” “Love is the fulfilling of the law.”

OF THE CHRIST.

I affirm :—"In the beginning was the Logos, and the Logos was with God and the Logos was God; the same was in the beginning with God. All things were made by Him, and without Him was not anything made that was made. In Him was life, and the life was the light of men. * * * * * And the Logos was made flesh and dwelt among us."

"Thou art the Christ, the son of the living God." "In Him dwelt all the fulness of the Godhead, bodily." "That was the true Light, that lighteth every man that cometh into the world."

"He came that we might have life, and that we might have it more abundantly."

"Behold the Lamb of God, that taketh away the sin of the world." "Thou shalt call His name 'Jesus,' for He shall save His people from their sins."

"Our Lord Jesus Christ gave Himself for our sins, that He might deliver us from this present evil world."

"He tasted death for every man."

"Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same, that through death He might destroy him that had the power of death, that is, the devil, and deliver them who through fear of death were all their lifetime subject to bondage."

"God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto all men, believed on in the world, received up into glory;" "according to the will of God and our Father who hath raised Him from the dead."

"When He ascended up on high, He led captivity captive and gave gifts to men."

Jesus said, "Ye shall be baptized with the Holy Ghost." "When He, the Spirit of Truth, is come, He shall guide you into all truth." "He shall testify of me."

OF THE HOLY GHOST.

I affirm :—"They were all filled with the Holy Ghost."

"This is that which was spoken by the prophet—'and it shall come to pass in the last days,' saith God, 'that I will pour out of my spirit upon all flesh, and your sons and your daughters shall

prophecy." "Not with enticing words of man's wisdom, but in demonstration of the Spirit and of power."

"The manifestation of the Spirit is given to every man, to profit without."

"There are diversities of gifts, but the same Spirit."

"By the Spirit, the word of wisdom."

"Gifts of Healing by the same Spirit."

"We have this treasure in earthen vessels, that the excellency of the power may be of God and not of us."

OF THE KINGDOM OF GOD.

I affirm:—"The Kingdom of God is within you." "First, the blade, then the ear, then the full corn in the ear." "The kingdom of heaven suffereth violence, and the violent take it by force."

"The Law and the Prophets were until John; since that time the Kingdom of God is preached, and every man presseth into it."

"The kingdom of God is not meat and drink, but righteousness and peace, and joy in the Holy Ghost."

"The kingdom of God is not in word, but in *power*."

"Among them that are born of woman, there hath not risen a greater than John the Baptist; notwithstanding, he that is least in the kingdom of heaven is greater than he." "Now are we the sons of God."

FAITH'S DENIALS.

Of the following *abstract conceptions of common life*, ("false beliefs,") *I deny and repudiate*: the fundamental and essential ENTITY ("Reality") and POTENCY:

OR MATTER, since the profoundest conception of materialism itself, the "vortex theory of atoms" of Sir William Thompson, greatest of living authorities, indicates that an "atom of matter" of any kind whatever, is at most but an *infinitesimal vortex of* "homogeneous" primary fluid, or ether, or even of *mere energy*, or "force," commonly held to be only a *property* of matter. Also, since God, The All (in All) is Spirit, and since this is the original substance of which all things consist. "*Matter*," therefore, is only a differentiation, or *variant of spirit* itself.

OF EVIL; since God, the Infinite, the All (in all) is Good; there can be, in the same universe, no second omnipotent, omnipresent, essential and fundamental, eternal Entity, antagonistic to Him, in essence. Again, he holds in perfect love, power, wisdom and foresight, all the threads of existence within His own custody, for Good. Further, in the creature, Evil stimulates desire for good, *i. e.*, Love; and thus tends to realize good in the end. So-called *evil*, therefore, is but an *abatement of manifestation*, in various degrees, from perfect good; is *minor good*; *i. e.*, evil is only a variant of *good* itself.

OF SIN; since Love is the essence of Good, the only true entity; and the essence of holiness; and God, the All (in All) is *Love*. Again, since all intelligence possesses this basic principle in the form of desire for good; although with ignorance and incredulity as to the real nature of good, *viz.*: *the good of all*, according to *the will of God*. Thus, here, too, good, the positive manifestation of love, suffers abatement, negation, deflection, perversion, reversion, or inversion, in the interest of self-love; this being in excess of its due proportion; thus, non-equity, or "iniquity" results. This, by natural recoil, deprives the sinner of some of the good which was his, and we call it "suffering." This is the principal means of conviction, instruction, and of course, correction, under control of the All-Good, God Himself; who, by the work of the Christ, sets forth the opposite in precept and in example, in the sacrifice of Himself for His enemies, *viz.*: the unselfish, the *true good*, in contrast. Incredulity gives place to faith in, and selfishness yields to gratitude for, something far better. Under the guidance of divine wisdom, and under the conservative and curative operation of the divine life, the "inward light" of the Holy Spirit, *vital reaction* against sin takes full control at last. New and true *Intuitions*, transforming the mind and heart of the sinner, hold his spiritual vision to the All-Good; he realizes that he is, indeed, "born again," and that he has "the witness of the spirit." "Whereas he *was blind*, he *now sees*," loves truly, and is purified. "Where sin abounded, grace did much more abound."

Sin, therefore, along with *suffering*, is, under divine control and guidance, only a circuitous route to *purity*; and is therefore, on the whole, the servant,—aye, even a variant of purity itself.

OF SICKNESS; since disease is recognized, the world over, as nothing more than "modified physiology" and anatomy of health; as subject in great part to the *vis medicatrix nature* (curative power of nature); as tending to the development of regular cycles, consisting of rise, acme and decline; hence to self-limitation and spontaneous recovery; and in the class called "contagious diseases," to self-protection from future attacks of the same. Besides, the *spiritual man* is one with *The Life*. *Sickness*, therefore, is but a manifestation of life, and a modification of it; in the divine economy of the All-Good, who is Himself perfection, is only a variant of health itself.

OF SORROW; since it is but an abatement of joy; is never absolute, nor unbalanced by any good, nor by the lapse of time, or even by the widening of space. And, like all the others, it carries, in the organization of the All-Good, the instruction needed in the outgrowth from ignorance and error, into knowledge and truth, and thereby, into gladness; "all things working together for good," in the love of God. *Sorrow*, therefore, is only a variant of *joy* itself.

OF DEATH; since, through the working of the Logos, incarnate in "the man Christ Jesus," it is reduced to its lowest terms, viz.: *a mode of transition* from one form of life to another. Further, it involves the promise of the resurrection. Yet more, it is, at its greatest, but a function of organized matter, which is, itself, not an original, distinct and fundamental *entity*, but only a variant of eternal spirit, the All (in All). Still further, the real and essential man is *spiritual*, not material; and is perpetually in and of the eternal and spiritual All-Good, who is life, Himself. *Death*, therefore, is not a distinct and fundamental entity, but only a variant of *life* itself.

FALSE BELIEFS. *I deny and repudiate as false*, all individual and popular beliefs whatsoever, which affirm the opposites of the foregoing conclusions, or which in any way tend to weaken the confidence of any person in the supremacy of Spirit, or in the domination of good, or in the loving nearness and constant working of God in and for all men, in the interest of soul, body and estate.

LIKES ARE CURED BY LIKES. In each and all of the foregoing cases of denial, I recognize the "phenomenal" *reality* of each and

all, whilst, concerning the plane of absolute being, denying their fundamental, essential, original and distinct entity; for the purpose of affirming the supremacy of the omnipresent spirit of good, in all human affairs, and the *subjection thereto*, through personal faith and earnest will, of sin, sorrow, sickness and death.

In each and all of these, a power of self-preservation is the universal human endowment; whereby, (as explained under "sin,") the inward vitality, continuously renewed by the indwelling God, reacts curatively against the adverse agency, confirming and intensifying the divine-human life within, and, through faith and courage, evolving it in harmonious expression; thus correcting every detail of abnormality of the physical body, as well as of the personal character.

Thus, under the *law of spirit*, the apparent evil becomes the agent of its own overthrow, involving the therapeutic principle "likes are cured by likes." Hence, the belief and the fear of their permanent and essential *entity* and controlling power for injury, *are false*, and are to be denied and repudiated accordingly.

All is good, for All is in God, and God is All in All.

FAITH'S DENIALS AND AFFIRMATIONS,

in PERSONAL APPLICATION TO DAILY LIFE; *physical, intellectual, moral, spiritual*; also, *social, economic*, etc.

Denial 1.—I owe no allegiance to any power except that of *Eternal Spirit*, the *only entity*. "There is none beside Me."

Denial 2.—I owe no respect or fear to *evil*; ["I will fear no evil, for Thou art with me"]; to *matter*, ["the work of Thy hands"]; nor to *sin*, ["Sin is transgression of the law;"] "He hath put away sin by the sacrifice of Himself"; to *sickness*, ["He hath borne our sicknesses"]; to *sorrow*, ["He hath carried our sorrows"]; to *death*, ["He that liveth and believeth on Me shall never die; yea, though he were dead, yet shall he live."] *None* of these are *real entities, per se*; and all are subjects, not masters, in the realm of *Eternal Spirit*, who dwells within me. Love is the only law.

Further, the Infinite God is infinite good, filling all of space, all of time, all of eternity, to the exclusion of all that is not of Himself. All is good.

Faith in, and fear of these annul faith in God, and in my own divine origin, nature, power and resources; in my own will and power to realize and manifest the good, the Christ-life, within and without, "in the power and demonstration of the spirit." *Repudiating* these false faiths, I am in the true faith, and all I need is mine. *Submitting* to these, I am as Sampson shorn of his locks, and in slavery to his enemies.—I deny and repudiate them all.

AFFIRMATIONS OF GRACE.

Affirmation 1.—God is, in Himself, and in expression in His Son Jesus Christ, and in me, His child, and in all his children, all life, love, light, truth, power, goodness, harmony, actually or potentially.

Affirmation 2.—I am a child of God, made in His image, a special thought of the Most High: and in Him, in all these particulars, I live, and move, and have my being.

Affirmation 3.—Like God, I am spirit, (or "mind"); and I share His intelligence, goodness, love. His being and mine are in essential and in intuitive continuity, co-operating for good.

Affirmation 4.—The construction, reconstruction, and resurrection of my physical body are the outworking of this spirit-union, as "vital energy." Life and health are the natural manifestation of the perfect working of the same.

Affirmation 5.—I am governed by *His law of love*. In my real, spiritual, essential being, in normal, essential and intuitive continuity with His being, under this law, I cannot sin, nor fear sin, sickness, sorrow or death. Love is the only law, in physics, in physiology, in morals, and in economics. Conforming truly to this, The All is mine.

Affirmation 6.—God works in me, and through me, to be and to do, whatever I ought to be and to do. Hence, I am perfect, spiritually and vitally, even as He is perfect, through His law of love. *My will and God's will are one.*

Affirmation 7.—I no longer fear that evil can enter into my life, that health can fail me, or strength leave me. Thou, O God, art my present help.

Affirmation 8.—"As *Jesus was*, even so am *I* in this world." Whatever was possible in and to Him, and of Him, in this world,

has through Him been made, and *is now*, possible, in, to, and of *me*, His co-heir and representative in this world.

Jesus said: "It is written, 'I said ye are gods,' and the Scripture cannot be broken." Hence, with and in Him, I dare and do affirm: "I and my Father are one."

Jesus said: "He that believeth on Me, the works that I do shall he do also; yea, and greater works shall he do."

Affirmation 9.—What I here claim for myself, I claim, in His love, for all mankind, actually or potentially: for "God is no respecter of persons."

Affirmation 10.—All mankind bear the image of my Father—are His offspring; therefore all mankind are *my brethren*. I have no enemies; in Him, I love all men, perfectly; recognizing His image and loving it, in every human being.

Affirmation 11.—All this "grace and truth have come to me by Jesus Christ"; to whom, with the Father and the Holy Spirit be glory, forever.

Affirmation 12.—Faith is the true and only act of the spiritual nature, whereby all this is realized by man. With faith all things are possible; "miracles" included.

FAITH IS A JUST SPIRITUAL CONSCIOUSNESS.

Consecration to, and *love* of the *truth*, are the bulwarks of faith, God's will is truth. "This is the will of God, that ye believe on Him whom He hath sent;" and "good will toward men." "This is the will of God, even your sanctification." "If any man will do the will of my Father, he shall know of the doctrine."

Affirmation 13.—On the other hand, the one and only obstacle to the realization, in the power of the Spirit, and in the love of God, of all perfection, physical and spiritual, is *unfaith*.

The bulwarks of unfaith are found in ignorance or neglect of the *truth*, as contained in the foregoing propositions; whence arises *inharmonious thought*, in its protean forms; as, self-depreciation, or arrogance; subserviency, or injustice; suspicion, or credulity; precipitancy, or sluggishness; doubt, fear, worry, anger, hatred, or other antagonism; some of which have directly caused grave diseases and death, and all of which impair the unity of spirit, the harmony and energy of intention, the influx of power, and the outward manifestation of divine love and life, in personal character, harmony, health, beauty, prosperity and happiness. These are the

prolific sources of sickness and of all sorts of evil in God's world.

In full faith in Him who "callesth those things which be not as though they were," we still affirm, in His name, "All is good." Nevertheless, side by side with this affirmation, we state, in conclusion, (however paradoxically), that, in respect of concrete experience:

Wrong thought is a traitor, a *consenting weakness*, a host entrenched within in behalf of evil.

Right thought is the unconquerable champion, the surety of our successful pursuit of all good.

NOTES AND COMMENTS.

DR. GEORGE A. LEE is carrying on the practice of dentistry at Room 1, 4 Berkeley Street, Boston, with marked success; nervous persons and children can submit to the most trying operations when in his hands without experiencing any of the fear and apprehension so common under similar circumstances. Parents with nervous children whose teeth require attention, will find in Dr. Lee an operator who immediately disarms all fear and therefore accomplishes the most satisfactory work in all cases. Several of our subscribers have recently testified in the most positive and enthusiastic terms to Dr. Lee's remarkable skill in his profession.

Mrs. F. J. MILLER, The Copley, 18 Huntington Ave., Boston, teacher and practitioner of Spiritual Science of Health and Healing, also late publisher "Divine Science of Health," is meeting with great success in her extensive and influential practice. Absent treatments a specialty and preferred.

Send 15 cents to Mrs. Miller for the best package of literature ever offered at any price, including several numbers of "Divine Science of Health," containing valuable lessons in healing.

VISITORS to Boston desiring comfortable board and room with all modern conveniences in a thoroughly first class house in an excellent central locality are recommended to the Camden House, 331 Tremont Street.

Terms, for room and board \$7.00 to \$12.00 per week, according to size and location of room.

CONCERNING MRS. WILMANS' LESSONS.

I wish to announce to all readers of the PROBLEM OF LIFE that I have read Mrs. Wilmans' lessons (both courses) carefully, with the greatest interest and pleasure. The Advanced Course is truly wonderful and I feel it to be both a privilege and a duty to recommend them most heartily to all interested in the study of this glorious science of life. My own MSS. are merely synopses of class lessons prepared in answer to many demands for them from persons living away from centres of instruction. Mrs. Wilmans' advanced lessons are complete in every particular, her primary course is also truly excellent. *Send to me for terms, etc.* W. J. COLVILLE.

THE SCIENCE OF SPIRIT.

W. J. COLVILLE has prepared a course of plain practical lessons in Spiritual Science, condensed from regular class instruction, which will be forwarded to any address upon receipt of \$2.16. All remittances should be sent care of John T. Roberts, 1524 Arch Street, Philadelphia, Pa., who is the authorized agent.

SPECIAL FOR BOSTON READERS.

W. J. COLVILLE will teach an advanced class of students in Spiritual Science at the rooms of Mrs. F. J. Miller, The Copley, 18 Huntington Avenue, Boston, Tuesdays, Thursdays and Saturdays (four weeks), commencing June 2, at 2:30 P.M. He will also give a primary course of instruction in the same rooms Mondays, Wednesdays and Fridays (four weeks), at 7:45 P.M., commencing June 3. Terms, \$2.50 for either course of twelve lessons. Single admission, 25 cents.

TWELVE LESSONS, 2:30 P. M. ADVANCED COURSE.

1. Relation of Man to Deity.
2. The Personal Man, his origin and functions.
3. The Spiritual Man and how he is manifested.

4. The Secret of Human Greatness.
5. Desire and its Fulfilment.
6. Expectation and Concentration.
7. WILL, the Human Will at one with the Divine.
8. The Voice of Intuition.
9. Government of Circumstance.
10. The Law of Correspondence.
11. Science applied in Healing.
12. The birth of the Perfected Ideal, or Complete Regeneration.

TWELVE LESSONS, 7:45 P.M. PRIMARY COURSE.

1. Basic Statement of the Science of Being.
2. The Creative Power of Thought.
3. Mortal Man and the Human Mind.
4. The Evidences of Sense, Reason and Intuition.
5. Identity, Individuality and Personality.
6. Belief and Understanding.
7. Heaven, Hell and Intermediary Conditions.
8. Regeneration and Atonement.
9. The uses of Affirmation and Denial in Healing.
10. Declaration of Freedom.
11. Manifesting the Signs.
12. Advice concerning Teaching and Healing and review of the entire subject.

On Sundays, June 7, 14, 21, 28, and July 5, W. J. Colville will conduct public services and lecture in Berkeley Hall, 4 Berkeley Street, at 10:30 A.M. and 7:30 P.M. He will also give a popular talk on Spiritual Science at 3 P.M. These meetings will be open to everybody. Voluntary collections for expenses. A course of instruction will also be given on Tuesdays, Thursdays and Saturdays at 7:45 P.M., commencing June 2, in Dr. Lee's office, Room 1, same building.

SUBJECTS :

- Tuesday, June 2.—Theosophy ; What it is and what it is Not.
 Thursday, June 4.—Universal Brotherhood ; the Keystone of a New Civilization.
 Saturday, June 6.—The Soul and its Human Embodiments.
 Tuesday, June 9.—The Seven-fold Constitution of Man.

Thursday, June 11.—Karina ; the Law of Cause and Effect.

Saturday, June 13.—The Life and Death of Jesus ; Considered as Typical of the Soul's Perfect Conquest in Expression.

Tuesday, June 16.—The Mystical Resurrection ; or, the Regenerate and Triumphant Soul.

Thursday, June 18.—Involution and Evolution ; or, How Theosophy accounts for Creation.

Saturday, June 20.—An Esoteric Interpretation of Spiritual Titles ; Christ, Buddha, Messiah.

Tuesday, June 23.—The True Spiritual Marriage ; or, The Re-United Soul.

Thursday, June 25.—The Planetary Chain ; or, the Birth and Death of Worlds.

Saturday, June 27.—A Practical Application of Theosophical Teachings to the Immediate Requirements of this Present Life.

Questions invited at the close of each lecture.

WE desire to call particular attention to the beautiful REGAL PIANOS manufactured and sold by the Smith Piano Co., 531 Tremont Street, Boston, and 146 Fifth Avenue, New York. These instruments are unequalled for beauty, durability and tone ; they are so entrancingly charming to look upon that their influence in making home attractive is indescribably great. To see and hear them is surely to love them and they are as strong as they are beautiful. Send for descriptive catalogue.

W. J. COLVILLE's permanent address is care Dr. George A. Lee, Room 1, 4 Berkeley Street, Boston.

MISS A. A. CHEVAILLIER and her mother are on their way to California. Headquarters for teaching and healing will be 106 Macallister Street, San Francisco. I earnestly hope that my numerous personal friends will accord these ladies a sincere welcome. Miss Chevaillier is a remarkably successful healer and teacher ; her original "skeleton" method of instruction is wonderfully lucid. Everybody would be benefitted by joining her class.

W. J. COLVILLE.

HELENA PETROVNA BLAVATSKY.

THE WOMAN AND HER WORK.

A BRIEF TRIBUTE BY W. J. COLVILLE.

SCARCELY a paper in the civilized world has failed to inform its readers of the departure of this remarkable woman to another sphere of life or another phase of existence. Her departure from mortal form has given journalists opportunity to testify to her wonderful career and her marvelous literary labors. If Theosophy depended upon the presence in mortal form of any individual however gifted, then might theosophists the world over mourn in bitterness of soul at the departure from the scene of external activity of the woman who did more than any other person to establish the Theosophical Society and keep its intricate and extensive machinery in constant running order, but Theosophy is a race movement, its presence in the world is one of the most significant signs of these amazing times, and no matter how deeply her loss may be felt in the places where her figure was the centre of a devoted group of earnest students and workers for humanity, the tremendous impulse given to the Theosophical Society by her truly herculean efforts has advanced it so far along its road of progress that, though like a child bereaved of a valued mother it may deeply mourn its seeming loss, we can but believe that the time has come when its numerous and intelligent members scattered over the entire world, have grown to where they can advance the more quickly by reason of the absence of a visible leader and head.

As a woman, Mme. Blavatsky was not usually considered prepossessing; her manners were decidedly Russian, and she took little or no pains to appear a brilliant conversationalist; her external appearance was striking but not usually attractive. Those who knew her best and were privileged to be in her confidence, all declare that she was one of the most earnest and conscientious people imaginable. Her intellect was decidedly masculine and her numerous literary efforts prove her to the world a woman of marvellous erudition and surprising industry. The "Secret Doctrine" in four bulky volumes, only two of which have yet been put into

general circulation, are in themselves sufficient to stamp her the literary wonder of the age. The ethical teachings of Theosophy are incomparably sublime; the doctrines of Reincarnation and Karma constitute an exposition of the scheme of the universe with which no other teachings can compare, and it would in view of this fact, indeed be well and to their credit, if the enemies of all truth outside the narrow pale of some restricted ism would set to work to refute the theories with which they are utterly incompetent to deal instead of belittling themselves and disgracing the columns of decent magazines and newspapers with their senseless and scurrilous attacks upon a system and its expounder the very shoestrings of which they are not worthy to untie. Far be it from us to make an idol of any personality, we know too well that idolatry of person is the rock upon which so many otherwise excellent reformers split, but "honor to whom honor is due," and honor is assuredly due in a high sense and in large measure to a noble, fearless woman who was ready at all times to endure the gibes and sneers of persecution that she might give to the world what she devoutly believed to be the truth. Mrs. Annie Besant, the noble champion for so many years of every cause worthy of championship in the interest of the down-trodden and oppressed, is the one who can speak most earnestly and eloquently in praise of the mighty intelligence and self-sacrificing devotion of H. P. B. The Theosophical Society founded as it is on the sole basis of a recognition of universal brotherhood, may contain a few intolerant persons and a few who have been too ready to shift all mental responsibility on to a leader, but Theosophy never induced that mental state; wherever it exists it is but a phase of the prevailing servility in thought which is being rapidly overcome in these days through the introduction of added light everywhere on all questions of human light and destiny through the agency of a higher and more general education prompted by the spiritual activity which, despite many appearances to the contrary, is the leading phenomena of these eventful times. As the worth of a really great worker for humanity is seldom if ever duly estimated while the laborer remains visibly present in the vineyard, but after the departure of such an one from mortal sight, works are more fully appreciated, so will it be with this giant intellect which has now retired behind the screen which hides the

psychic realm from fleshly eyes. Never claiming honor, fame or distinction for herself, but invariably attributing her phenomenal works to instruction and guidance received from adepts in the far East, H. P. Blavatsky evinced the sterling qualities which ever accompany true genius. Let the traducers of this great amanuensis of the Oriental masters vent their ignoble spleen in shameless and mendacious diatribe if their mentality has no other befitting correspondence as yet than the cuttle fish; the name and fame of one of the most remarkably gifted, self-sacrificing and industrious women of letters this century has produced, will yet be emblazoned, as it deserves to be, on the world's Roll of Honor, on which is inscribed the names of all of every clime and age who have dared to proclaim truth in advance of all prejudiced ignorance and in opposition to the wheedling hypocrisy of Mrs. Grundy's sycophants. Theosophy takes deep root in the fertile soil of real intelligence everywhere. Among distinguished Theosophists may be mentioned many of the most prominent lights in all the learned professions in all parts of the world; the disaffected and disgruntled aspirants for honors to which they were not entitled may wince and howl and gnash their teeth in impotent rage until like the adders they resemble they may destroy their own ability to do further mischief. The Theosophical movement is in the hands of keepers whose vigilance never slumbers and whose knowledge of the universe defies measurement. If we do not read fresh lines of wisdom penned by the hand of our retired instructor in the mysteries of the unseen, we shall hear from her powerful and influential prompters in other ways and through other instruments. The withdrawal of the ostensible head of the Theosophical movement is only to induce the members of its body to adhere more closely to its essential constitution while they co-operate the more faithfully and unselfishly for the promulgation of the sublime verities to which H. P. Blavatsky devoted her useful life. Were the altruistic rule of conduct inculcated in the profound and voluminous writings of the departed seeress made the law governing thought, word and action in the entire world from this moment forward, all the ills under which burdened humanity groans so pitifully would be swept away as with an enchanter's wand. Peace to the ashes of the illustrious departed, and may her brave and tireless spirit

realize in the serene delights of Devachan that sweet and well-earned rest which shall equip this indomitable soldier enlisted under the flag of universal knowledge to soon come forth again and enjoy the rich ripe fruit of her untiring labors for all mankind.

N. B.—W. J. Colville's great lecture delivered in Memorial Hall, Cleveland, Ohio, Sunday afternoon, May 24, 1891, and in Berkeley Hall, Boston, Sunday, June 7, "The Life and Writings of Mme. Blavatsky," will shortly be published in a neat pamphlet (16 page), price, 5 cents per single copy. On receipt of \$1.00, W. J. Colville will send 50 copies of this lecture which has already created great stir in many quarters, to any address. The MS. is already in the printer's hands and the pamphlets will probably be quite ready for delivery as soon as this notice reaches our subscribers. The interest in Theosophy at the present moment is intense; on the occasion of the delivery of this lecture, standing room was at a premium and all the city papers gave lengthy reports the following day. This address is not properly speaking a panegyric or eulogy, it is a temperate, candid review of the career of a world-renowned celebrity.

If the call for this lecture is as great as is expected others on Theosophy will quickly follow.

A NEW AND INTERESTING STUDY.

CELESTIAL DYNAMICS.

A magnificent course of study and instruction upon the stellar and magnetic forces of nature, showing their close relationship and potency in the eradication and cure of all organic disease.

TO the metaphysician, equally with the purely astrological student, this series of lessons will prove a veritable revelation of Man, his powers, mission and destiny. They are inseparably connected with the most vital interests of humanity, viz.: life, health, conjugal love, mental strength and financial success.

To metaphysicians and mental healers, Celestial Dynamics will explain *why* they so frequently fail to cure, at one time, and also why so many relapses from mental power take place. Celestial Dynamics will show you an almost undreamt of force that is a most important factor in your peculiar practice; will explain its laws,

and teach HOW TO TREAT, WHEN TO TREAT, AND WHEN TO REFRAIN FROM TREATING. The great astro-magnetic forces of nature, are, *to a very great extent*, subject to mental control and direction. YOU CANNOT AFFORD TO IGNORE THIS FACT.

Students of hermetic and astro-philosophy will find in Celestial Dynamics a simple, yet exceedingly practical exposition of every department of life as derived from the horoscope of birth, *new*, yet simple and practical methods for forming correct judgments will be placed before them, the outcome of long years of study, extensive practice and laborious research. They will find Celestial Dynamics in very truth, not only a reliable, faithful guide, but also a philosopher and friend in all their metaphysical and astrological perplexities. Kindly READ and REFLECT, and then ask yourselves if you can wisely decline such a magnificent course of instruction.

A BRIEF SYNOPSIS OF TWELVE EXHAUSTIVE LESSONS.

Lesson I.—The subject stated. The occult forces of nature—solar light and planetary influence. Man, the center of invisible energy. His magnetic constitution and the forces which mould his physical destiny.

Lesson II.—The language of the starry heavens. The chart of human destiny; how to prepare it; its significance and symbolism. Man the photographic image of celestial dynamics at the moment of his birth.

Lesson III.—The vital force; life and health of the child born. Will the life be long or short? Old age. Death in infancy. The constitution—its strength or weakness.

Lesson IV.—The temperament, physical and magnetic, of the human constitution. How to gauge them correctly and read the person's *true disposition*.

Lesson V.—The mental and intellectual powers. Their natural force and tendencies. Advice and warning. *How to restrain criminal forces*.

Lesson VI.—The financial prospects. How to command all the possibilities of success which nature gives. Of speculation, whether to speculate or refrain from speculation. In other words, how to be successful. The business qualifications. What class of employment to choose so as to be most harmonious in life.

Lesson VII.—Love, courtship and marriage. *Who* and *when* to love. *Who* and *when* to marry. The true secret of connubial bliss. Offspring. How and when children should be born. How to possess fine, healthy, noble offspring. A most important lesson this, a proper understanding of which will remove the greatest cause of sorrow and suffering.

Lesson VIII.—Friends. Who are your true friends? Who your real enemies. Nature's sympathies and antipathies. Who to associate with and who to avoid in the walks of life.

Lesson IX.—Celestial dynamics in operation. Disease. Sickness and accident. Their nature, cause, and possible prevention. Nothing the result of chance. Universal law prevails. A lesson upon the hidden forces of man.

Lesson X.—The true diagnosis of disease. Pre-dispositions of the organism, mental and physical. To know if the cause be *internal* or *external* to the body.

Lesson XI.—Treatment of disease. Mental and magnetic. *When to treat*. *How to treat*, and when to refrain from treating. A lesson upon the action and interaction of vital forces.

Lesson XII.—Man and his material destiny. There is no death; nothing in nature but progressive eternal life. Friendly advice to students. "READ AND REFLECT."

TERMS AND CONDITIONS.

The foregoing superb course of instruction will consist of twelve manuscript lessons, each lesson containing about ten pages of closely written manuscript, of full large letter size, upon fine linen paper, so as to be durable and suitable for binding when complete.

When the class is completed, one lesson with questions to answer will be issued each fortnight, in order to give ample time to "Read and Reflect" upon these important teachings. Therefore, the whole course of study will occupy six months. All letters and questions upon Lesson I will be answered and mailed with Lesson II, and so on until complete.

The price is only \$10 for the complete course, which includes all the lessons, all the advice, and six month's continuous teaching. Reflect upon this fact and remember that the mechanical work of preparing and duplicating the manuscript is alone worth all the

money. Profit is not our sole desire in this matter, or the price would be very much higher. Our aim is to reach the many, rather than the wealthy privileged few.

Terms, \$10, payable—\$5.00 when the name and address of the subscriber is sent, and the balance, \$5.00, when the class is complete and the first lesson received.

A large class of earnest pupils is expected, as neither time nor trouble has been spared in the preparation of this work. Do NOT DELAY, but if unable to subscribe yourself, induce others, of which favor we shall not be forgetful. Write in any case to T. H. Burgoyne, Glen Alder, Cummings P. O., Mendocino Co., California.

Remit by registered letter to the above address, or by express money order, payable at Cahto, California.

N. B.—Let every one read and calmly reflect upon the synopsis and other statements contained in this prospectus. They are not lightly made, nor the outcome of any impractical visionary conceptions; but on the contrary, are made in all the sincerity of positive knowledge, are divine truths, capable of practical demonstration in the daily life of each living individual. Having granted me this personal favor, before passing judgment, ask yourself in all candor, if you can really afford to miss this rare opportunity of acquiring such invaluable knowledge. Remember, the author may never again be able to make the same liberal offer —T. H. BURGoyNE.

THE NEW REPUBLIC.

BY A. A. CHEVAILLIER.

THE NEW REPUBLIC. Fountain Grove Library, Social Series. By T. L. Harris, Santa Rosa, California.

ONE of the most instructive and constructive works upon the great problems of society, that has come to our notice, is this first issue of the new quarterly published and written by Thomas Lake Harris of Santa Rosa, California. Mr. Harris needs no introduction to the student of spiritual truths on their mystic side. For twenty-five years, indeed ever since he left his ministry over the Independent Christian Church in New York (where Horace Greeley was an office bearer), leaving his beneficent influence

behind him, in the inception and stimulus out of which the *New York Juvenile Asylum* was born, has the name of Thomas Lake Harris been known by the deep student of mystic truth. With him Laurance Oliphant gained the spiritual knowledge with which he blessed the world with his wonderful book, "Scientific Religion," while many know Mr. Harris' own large work, so difficult to obtain, because not sent on receipt of price, but only to those whom he adjudges ready to receive the higher mysteries, thereby following the Master, who withheld even from His apostles, because they were not ready to bear them yet, the deepest things concerning God and man, but which the Holy Spirit stands ever ready to teach us, either directly or through the human agency of those who live the spiritual life hid with Christ in God, holding ever constant communion with the Father of light, of wisdom, and of love, who is ever leading them into the fuller consciousness of Eternal Truth. The comprehensive pamphlet before us, entitled "The New Republic" is on the prospects, dangers, duties and safeties of the times. The monograph is dedicated "to my Fellow-Servants in Social Humanity, I proffer in this chalice of Sacrament, the new wine of the Father's Kingdom."

A sacrament is an outward and visible sign of an inward and spiritual grace. That grace is love, born of justice, and it is the outward and visible sign of this grace that all religions, new and old, have signally lacked. All put the new wine of their special truth, be it bodily health or some other, with the old wine of selfishness, ambition, greed, whose synonym is *competition*. The new wine of the Father's Kingdom is love, spirituality, the all-substance of spirit, the all-satisfaction of love.

This dedication alone foreshadows the straightforwardness which pierces to the heart of things in the pages which follow. We believe we have rightly interpreted the thought of Mr. Harris in this inscription. We consider that the best review that can be given, are chosen extracts from seventy-five pages of priceless gems, that they may speak for themselves, and create a thirst to drink in the entire volume.

It is significant to us that this deep, mystic student of spiritual truth should have penned a work on practical social and industrial relations. It is a conclusive corroboration of what we are constantly

reiterating, that the kingdom of Heaven is not born within, unless it externalizes the Kingdom of Heaven, *i. e.*, of peace, harmony and good-will without. Multitudes of good people devoted to spiritual self-attainment, will cry "Lord, Lord," and be told "I know you not," because as yet their moral vision is clouded, their spiritual eyes are blinded to the first principle requisite to know God. He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? It is an impossibility, and to love our brother does not mean an emotion of sympathy and pity, a dole, however generous, to relieve his want. It means nothing short of insistence that every brother and sister on this globe shall have every opportunity and privilege for the development of his spiritual, intellectual, artistic and material aspirations and desires that we have or that we wish for ourselves. Nothing short of this constitutes the essential for true healing. If any partial form of healing say of a cancer or consumption is effected, it might really have been better not to interfere with the Karmic law in seeking that relief, unless the patient intends to consecrate his life in thought and deed to obedience to the law of love, which claims and demands universal brotherhood.

To quote a few passages:

"Through God, labor and solidarity, through liberty, equality and fraternity, the sons and daughters of the people, children of the divine parentage, can enter into the sympathies of the Christ and find the political, social, industrial kingdom of heaven." Mr. Harris then avows that if there were five men fully devoted to the cause of the people with the same concentrated purpose extended on monopolistic enterprise, the State might be reorganized on social national lines by the close of the century.

"The press, in large degree, conceals it, the pulpit almost ignores it, yet the people itself, minus the petty classes* that sub-

* That means every banker, merchant, mortgager, stockholder, etc. We cannot, we must not shrink from the accusation, though it touches home, and while we cannot condemn ourselves individually, because we are helpless under our environment, if we do not hold an ideal of social justice, where no man's gain is another man's loss, and work to have that ideal attenuated in outward law and inward impulse, both through legislation and through ethical enlightenment, then are we as culpable as though not held by environment from actualizing our ethical ideals at the present moment, for we are hindering their possible actualization in the near future.

sist by the exploitation of the industries, is throbbing, panting, heaving under the consciousness of an infinite suppression; under the sense of vast impending calamity; yet in the strange quivering tingle of a vague but luminous and prophetic hope. * * * That the competition system, merging into capitalistic combination, by its inherent law whirls rapidly on to the explosion of its forces, threatening in that explosion national chaos, industrial break and political anarchy, every intelligent student is aware." * * *

"We are but partially awake out of the long slumber and death-dream, in which torpid mankind holds its atomized, incoherent and egoistic individualism. It is hard to resist the siren voices that call for a little more folding of the hands in sleep." * * *

"The massive man—egoised individualist—always by his growth becomes the anarchy, the devourer, the destroyer. It is the prospective glory of collectivity that it will put an end to the generations of the anarchy. Man is only in his real manhood as he is socialized through all his powers. Evolution through the social passion transmutes the individuality from nature-hood to humanhood. It transfigures the private self from the low, base, serpentine thing, crawling on its belly and feeding upon dust, to the majestic creature of God; its attitude, upright; its radiation, beauty; its movement, harmony; its aspect, benignant, intelligent, divine. The mission of collectivity is 'not to destroy but to fulfil.' "

"Social Nationalism cannot prosper as a movement of superficiality. It begins to be seen that it takes hold of the root principles in our real human nature; that it is a divine growth ascending in and germinating through human nature, and that from these most vital principles it must ripen to fruitage, if it is to bear fruit at all."

"The great body of the public staggers mentally and morally; dazed, hypnotized, intoxicated, deluded under the operation of the deadly spell of the practical creed of the nineteenth century that men are individual, isolated monads," etc. "So the nation maunders on: sick in its religion, impotent and improvident in its philanthropies, lost to the consciousness of its own vital and inseparable humanhood." * *

"If there is to be no socialist people evolving to dominion through the visible disaster, civilization must pass into a death-

agony, and rise again—if it ever shall rise—through incoherent, warlike barbarisms, the woes and inhumanities of unknown ages.”

* * *

“No oppressor is in liberty, all are in license, and by so much as that license empowers and authorizes them to abridge and repress that liberty of others which exists only in the common right; they are themselves repressed from their own humanity.” “Leo XIII. is bondsman under his papacy; Jay Gould is a serf under his plutocracy; Alexander III. is a slave under his imperialism. Each is in license, but neither is in liberty, and neither can be in liberty till his license perishes.”

“Who are the Anarchists by pre-eminence? Those who uprear their dominance in the suppression and exploitation of man, and hence in the anarchy of human powers. They generate a fluid of vital dynamite that is diffused * * a fluid that is inherently explosive and that explodes in universal conflagration when full and ripe.”

“Christ before Pilate, yet Pilate trembles in awful foreboding of the judgment to come, when the Pilate of the age shall stand arrayed before the industrial Christ of nations, helpless to escape.”

“Czars of the thrones, plutocrats of the marts and exchanges, etc., etc., * * all of these by one consolidated power of anti-Christ, declare that the Christ of labor shall die the death. ‘Crucify him, crucify him!’ ” * * *

“Old Napoleon said of the cultured Russ, ‘prick his skin and you find the barbarian.’ So of the decorous, moralized, conventional naturehood of the American civilizee; parasite, producer, plutocrat,—prick the skin and we touch the savage still.” * * *

“There is more profound, accurate, incisive social thought to-day among the French, the Belgian, the Swiss, the German, the British, the Australian, the American groups of artisans; more, ten-fold and hundred-fold than in all the pulpits, the counting-houses, the editorial sanctums or universities; more grasp of the humane principles, more knowledge of the actual trend of events. * * These dis-churched artisans are working right in the direction of Christ’s work of public and organic righteousness; they are in the stream of Christ’s sympathies,” etc.

“The church of the plutocracy is dumb; its womanhood is

dumb; its subsidized and universal public press is dumb. These are things society will not tolerate to be spoken of, and which when spoken of are commonly denied." * *

"We have yet to see full openings of the riches of social wisdom, devotedness and homage in the exclusive circles of our American womanhood. It is simply ignorance or misinformation as to the social ethic and its infinite possibility of uplifting and reconciliation and cleansing and nourishing, that holds them in quiescence now." * *

"Let a preacher like Phillips Brooks fully comprehend and receive the God whom he adores and loves, as seeking to reach mankind again in this crisis-hour of its destiny through social evolution, and his utterances would rock the 'WEALTH CHURCH' of the continent as if it were an infant's cradle; it would lead forth the land's proudest and most glorious daughters by tens of thousands. Where woman leads man is sure to follow: the path of this brave advance would be the social commonwealth."

"The stronghold of Plutocratic Egoism is in the egoised church which proffers to its adherents an egoised and private salvation. Yet the religion of the church was formulated by the Socialist of Socialists as a means of grace for the uplifting of mankind into its vital and corporate humanhood. In origin, essence, method and purpose it was pure socialism; its every sacrament a sociality. Its message to every man and every woman was 'open inly to receive the social Christ of God; open outward for the diffusion of the social Christhood throughout the race.'" * * "So the ecclesiastical system, which, whilst it represents religion, now in the main misrepresents religion, is struggling for existence and yet for transformation. The few of its strong authorities are feeling their way to the social Christ; the many are holding, as did the rabbis of the Jewish cult, against the advance of the Nazarene."

We might quote much more and not weary the follower of the true Christ, yet we oftentimes fear that many who think they are following Christ, do not realize that He is the Vine and we are the branches, and that each branch is interdependent upon the other branches, to receive the life sap from the source and transmit and transfuse it from one to the other, else is there decay and death.

We wish that some of our readers who could afford it, would

send to us for several hundred copies of this book, and distribute it among clergymen that their eyes may be wider opened to preach more truly the Christ whom it is their honest desire to serve, but which they mistake by preaching individual salvation rather than social Christianity.

We hope to spend some time in mystic study with Mr. Harris this summer. Accompanied by our mother, apart on a glorious mountain top near Santa Rosa, holding communion with Nature, and with Nature's God, learning the mysteries of God and man, and their relation to character, to holiness and to life.

("The New Republic" can be obtained for 60 cents, postpaid, by addressing us, A. A. Chevallier, 106 McAllister Street, San Francisco, Cal., which is our headquarters, or care Mr. Harris, Santa Rosa, Cal.)

EDITORIAL NOTES.

SINCE Madame Blavatsky, the noted founder of the Theosophical Society has recently left her body of material sense, it is not untimely to say a few words of this noted and gifted woman.

Although we decry all leadership save that of the Elder Brother, who was ever meek and lowly, and hold that all worship of personality, however brave, clear and foresighted such leaders may be, the spiritual vision of the follower is apt to become weakened and clouded, from lack of its own penetration of the great mysteries, yet it is nevertheless true, that every contributor to universal truth-consciousness is a saviour and redeemer of humanity.

Spite of the defamations through malice, ignorance and envy, as well as the criticisms of this great woman's limitations, her life work will most surely vindicate itself. For twenty years she has devoted herself assiduously to the dissemination of doctrines, the fundamental principles of which are of the loftiest ethical character and of profoundest value to sociology.

Only those who decry Christianity and disclaim the teachings of the Christ, can repudiate the main doctrine of this leader's creed. Her religion, which she claimed, and we think rightly, underlies

and is the basis of all true religions, is that the regeneration of mankind can only be based upon Altruism and its development in breaking down race barriers, as well as caste or class prejudice. She also has been chiefly instrumental in marrying Eastern thought and contemplation with Western science and activity. She has opened to us the rich mines of Eastern philosophies. She has taught mankind to subdue self and give one's self to others and thus find our true ego or real happiness. She has opened to our vision the rich possibilities of occultism and esoteric wisdom which links man to God, cutting away the bonds of sense which chain him to the animal creation as part of it, furnishing wings by which he can mount to the powers of mind, and find there his oneness with the One Mind, the source of all wisdom and power.

* * *

MRS. ANNIE BESANT of London, who recently came to America as Madame Blavatsky's representative, to attend the Theosophical Convention lately held in Boston, delivered four most interesting lectures in New York, which it was our great pleasure to hear. Her subjects were: "London, its Wealth and its Poverty," "Dangers Menacing Society," "Labor Movements in the Old World," "What is Theosophy?" The earnestness and sincerity of this brave woman who has sacrificed every consideration for her convictions, becomes eloquence as she portrays with impassioned zeal the injustices of man to man, in our social and industrial relations. Her work among the poorest class of working girls in London, leading them to self-respecting, stimulating desire for knowledge, awakening moral impulses, and calming inflamed passion at the wrongs they endure, exciting admiration and respect for Mrs. Besant, from those who were once her bitterest opponents, are too well known to need further mention.

We met her at a most delightful reception tendered her by Mr. and Mrs. John W. Lovell, the publishers, and again at the house where she was an honored guest during her visit to New York.

Such a noble life is an inspiration to us all. Mrs. Besant agreed with us that there is a fundamental law of Mind, which produces health consciousness, while agreeing with Madame Blavatsky that much healing called Christian or Metaphysical Science

is gray magic. In this we certainly agree with her. Only the life completely governed by the law of Love, as was the Master's, heals by the white magic of spiritual law. Nine-tenths of the healing is tinctured with hypnotic or mesmeric rather than divine power. This, however, is not confined to the anti-Eddy-school. We do not think that judgment should be passed in any given case, as this or that healer is not a true scientist, but each one of us should grow more and more spiritual, more and more holy, more and more manifesting the God whose image we are, and so healing through His power of love and truth, which no orthodox Christian Science formula can effect, but only our own manifested life of love and truth, reflecting divine power and blessing.

ANNOUNCEMENT.

MISS A. A. CHEVAILLIER can be communicated with at her headquarters, 106 McAllister Street, San Francisco, California, in regard to holding classes in Spiritual Science of Health throughout California. Two weeks only can be devoted to any one place, and applications must be made soon, in order to ensure favorable response. Terms, etc., on application.

Our mother, Mrs. S. C. Chevallier, will hold classes for children in places where we hold adult classes. She desires children from five to twelve years of age, who have little or nothing to unlearn, not having "eaten of the tree of knowledge of good and evil," but whose faith in the power of good, when appealed to, is wonderfully strong, simple and beautiful. Mrs. Chevallier's success as a writer of children's stories, in amusing, instructing and elevating, is well known, and her power to interest while imparting knowledge, is a rare gift.

She will teach a class of not less than twenty children, at five dollars for twelve lessons on how to be happy, healthy, wise and good. It is also her desire to give three free evening talks to working, toiling mothers, on how to train their children without anxiety or care, securing cheerful and ready obedience to parental authority, governed by spiritual wisdom and law, and to keep them happy and in health.

These talks will be given in any hall, Sunday School room or parlor offered for the purpose.

Should private drawing-room talks to mothers be desired, arrangements can be made for them in cities or towns where we hold classes in Spiritual Science for adults and children.

BOOK REVIEWS.

BEYOND THE BOURN. Reports of a traveller returned from the undiscovered country. By Amos K. Fiske, author of "Midnight Talks at the Club." New York, Fords, Howard & Hulburt.

This book purports to give the experience of a man, who, after a railway accident, had lain three days as dead, and then resuscitated.

Mr. Fiske is a well-known editorial writer on a large New York daily, and his style is charming and alluring. He describes man's freedom from petty passions and weaknesses of the flesh and unhindered opportunity for the successful following of aspiration toward pure, sincere, self-giving nobility of character.

The chapter on "The Higher Morals and Religion," gives some startling views concerning the relations of man individually, and socially toward the worship of God.

He attempts to show how all the divine revelations which men have claimed to receive or have received have come through man; that they are, on account of their human element, so much the more valuable as a history of the progressive growth of man's knowledge of God. It is inspiring throughout, with a deep sense of man's dependence upon the divine spirit for all his power of growth.

The book can be obtained of us, for \$1.10 postpaid. Address A. A. Chevallier, 106 McAllister Street, San Francisco, Cal.

* * *

POWER THROUGH REPOSE. By Annie Payson Call. Boston, Roberts Brothers.

The authoress is a well-known teacher of the Delsarte system, and her book is based upon the primary tenet of that system, viz.:

that when we most conform to Nature, giving oneself up to its universal laws, without the resistance of tension (which is fear and consequent weakness and pain), we are the strongest and most effective. She shows how, even in speech, walk, emotion and sleep, we have become artificially awkward, wasteful of power, and proportionately weak. She declares that we must be trained back out of the second nature of artificiality into our first or original nature of natural moving, thinking and resting. We have, on more than one occasion, asserted that we consider the Delsarte Philosophy the external complement of the spiritual law of Mind.

Nature must be receptive, restful, in order to be fed with life and power. Man must rest from sense strain tension and effort, and become receptive to the divine influx which can only be shut out from us when we shut ourselves out through fear and ignorance.

Miss Call shows the influence of *the body upon the mind*, in this wonderful law of action and reaction by a very interesting instance. A lady who suffered very much from having her feelings hurt came for advice. Miss Call told her, that whenever anything was said to wound her, at once to imagine her legs heavy, that relaxed her muscles, freed her nerves, and relieved the tension caused by her sensitive feelings. The cure seemed to her wonderful. Although we may think this is "putting the cart before the horse," yet is not the first step to place ourselves in a receptive attitude to the truth which is unruffled calm, and sees nothing to wound or hurt, to release the body from all tension and make it perfectly passive and then to affirm the great spiritual truths which are peace, power, health and life.

The book has excited much interest and had a phenomenal sale. It can be obtained of us in San Francisco by mail, at \$1.35, postpaid.

SINCERITY AND TOLERANCE.

A MOST significant mass meeting was called a few Sundays since at Chickering Hall, New York, by Father Ignatius, Benedictine Monk of the Episcopal Church, to protest against dishonesty and traitorship within the church.

It was clearly a meeting of *tolerance*, of opposition to all curtailment of freedom to think and proclaim what one believes. But it was a meeting of the American people in its devotion to honesty and sincerity. The person aimed at was the Rev. Heber Newton, thus again historically vindicating our position reluctantly and inevitably arrived at through devotion to truth. No man has done more than Heber Newton, in our opinion, to spiritualize dead dogmas, and put life and power into them. Theologically, we agree with Mr. Newton rather than with Father Ignatius and Dr. DeCosta. But as a matter of ethical logic we most certainly take our stand with Father Ignatius as to the justice and honesty of his position in the question at issue.

The two fundamental doctrines of both Catholicism and Protestantism are the immaculate conception and supernatural fatherhood of Jesus, also the resurrection of the identical body buried in the tomb of Joseph of Arimathea. Every Episcopal priest vows to uphold these doctrines. Extracts were read from MSS. sermons also those printed in Mr. Newton's own paper to prove that Mr. Newton believed in the double human parentage of Jesus, and that the body of Jesus was stolen, while he appeared in a materialized body to about seventy prepared to recognize him.

The immense meeting all rose when asked if they would join in asking Bishop Potter to help Mr. Newton to be an honest man by compelling him to leave the Episcopal Church. This is but consistent. While a church holds straight-laced dogmas, no one has any right to remain in her fold who does not believe them. Until we have a spiritual church allowing every latitude of interpretation, the brightest lights, intellectually and spiritually, will find no room for them in the inn of ecclesiasticism. A. A. C.

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