

"Man, know thyself."

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THE
PROBLEM OF LIFE

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to Universal Human Progress.

W. J. COLVILLE, EDITOR

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THE PROBLEM OF LIFE

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

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SPIRITUAL ARMOR.

BY W. J. COLVILLE.

A LESSON IN DIVINE SCIENCE. RECENTLY GIVEN IN NEW YORK. PUBLISHED
ENTIRE BY SPECIAL REQUEST.

AT any time when the belief of physical ailment is especially strong, it becomes necessary to dwell with more than usual emphasis upon the foundation of our faith in Spirit as the Supreme Power, abiding in the consciousness of which we need fear no error or yield to any signs of weakness. In the ninety-first Psalm we have presented to us the sublime ancient Hebrew conception of the law of spiritual triumph. Many misconceptions have long prevailed regarding the Jews as "God's chosen people." The common mistake has been to assign a fleshly reason for the particular glory of Israel among the nations; but now the day is fast approaching when we shall see that no earthly cause can properly be assigned for the superior privileges enjoyed by one cult or race over others. All victory over danger and temptation is moral conquest, and no matter from what earthly ancestors, illustrious or obscure, men and women may have descended after the flesh, their only just title to exemption from the common fate of the world at large, consists in the fact that a select minority have been more than usually faithful and trustful, and in consequence of their taking a unique mental attitude toward all things in their journey through this world, they have enjoyed remarkable immunity from the sufferings experienced by those who have not recognized the all-mastering power which springs from an acknowledgement of God in *all* our ways. Most persons who lay claim to any degree of religion acknowledge God in some of the ways of life. They profess firm belief in a vast Over-Soul or Superintending Intelligence, but God to them is an outside potentate, a Lord and King, and in some sense a Father. But they speak of physical laws as though there were two opposite sources of law in the universe, instead of acknowledging the unity of Law as the basis of all clear thinking and rightful action. It is almost impossible to hear a lecture or read a pamphlet without coming across the phrase, "laws of

nature," whereas the five books of Moses containing the directions given to the Israelites as to the conduct of life, have always been massed together and designated the Law. Over and over again in the Psalms, the singular is employed, "the *Law* of the Lord is perfect," not the *laws*. It is upon this distinction between Law and laws that the practical teachings of Spiritual Science are founded, for just so long as we stumble about among laws, we shall be divided in our allegiance to a multiplicity of gods. The actual cause of the prevailing belief in so many laws is clearly traceable to the lingering influence of polytheism in our midst, despite our stout repudiation of the insinuation that we are other than uncompromising monotheists. In Egypt, Greece, Rome, and many other historic lands of old, people believed in a separate god presiding over every separate or seemingly separate work in Nature, and from this belief in many divinities, often at war with each other, arose the common mistake that there were two orders in the universe,—the spiritual and the natural—and these contrary, the one to the other. Prof. Drummond and other popular religious writers have done something at least to dispel this illusion of popular belief, but old mistakes die hard, and conventional phraseology is hard to overcome. But let not an apparent difficulty alarm us. Let us not be led into the prevailing fashion because our neighbors follow foolish customs; for just so surely as we speak the words of error and bow before its shrines, shall we find our condition demonstrating that we are numbered among its worshippers. We are the servants of whatsoever we obey. The present intense interest manifest in biblical criticisms, and in such themes as the relation of the doctrine of evolution to religious thought, affords an excellent opportunity for those who can carry the discussion into fields hardly touched as yet by our most prominent preachers, essayists and lecturers, to throw some new lights upon the pages of what seems likely to continue to be regarded as a divine revelation by large masses of mankind, even though the so-called "higher criticism" makes it incumbent upon commentators to interpret the Bible in ways far different from the stern old methods now becoming obsolete.

It cannot be doubted by any rational student of the Scriptures that it was an accepted fact among all the writers that some people

stood more directly in the sunshine of God's immediate favor than others. This doctrine was decidedly two-sided. On its bright side it was a natural reasonable recognition of the unalterable consequence of unusual fidelity to one's highest convictions of right; while on its shady side it fostered the dogmas of election and reprobation as enforced by Mohammed and Calvin. In a new and very subtle, and moreover, seemingly thoroughly scientific guise, the shadow side of this old doctrine is presented to view and upheld as an object of veneration under the title of *atavism*, and the very widespread belief in ancestral tendencies and hereditary bias is communicated to the present generation, and thence through parentage to be fastened upon the unborn children of the future. Rich in symbolism as the ancient world was, and the Orient still is, we need not wonder at the spectacular worship of Israel three thousand or even two thousand years ago. Sacrifices were offered to symbolize the complete surrender of sense and all its creations to the Eternal One whom none could gaze upon with eyes of flesh, and whose presence was apprehended inwardly or not at all. But the prophets, including David, often broke entirely away from the traditional ceremonialism which was the only avenue through which the unilluminated perceived the truth that all earthly things must yield entire obedience to the Divine, and in moments of exceptional exaltation of feeling, when it seemed to them that God was infinitely more real than any sensuous object, they spoke as though the Almighty talked personally with them as friends familiarly converse. Then it was they poured out their very souls in such jubilant expressions of fearless joy as we encounter in the ninety-first Psalm, which is in some aspects the grandest of all the one hundred and fifty. "He that *dwelleth* in the secret place of the Most High" is he alone who can justly claim continuous protection against all phases of disorder. There are many who visit occasionally under the shadow of the Almighty. Indeed we all have our occasional better moods and brighter hours, and never for an instant do we rise above our usual sordid state of devotion to externals without reaping a decided benefit, but we must abide continually in the realm of higher consciousness if we would reap constantly the reward of trusting the Supreme Good for all things. We see how beautifully harmonious all the experiences of life are

when we take the rule in hand and discover how exact is the spiritual science of divine mathematics. If we would become truly great in any line we must live in the region of high ideals and become constantly at home with their embodiments. Art, science, literature, mechanical work, or indeed anything we undertake to make our specialty demands our unremitting attention. No desultory heed paid to a great work can ever cause us to shine among its great interpreters. The truly chosen people of God, if we may use that old phrase consistently, are those who make a specialty of serving God, or in other words, pursuing righteousness. Everything that can be done at all can be done righteously or unrighteously; any occupation which is in any way lawful can be so entered into that in the doing of it we can glorify God by blessing our neighbors; for it is the mental atmosphere we breathe and exhale (and this is regulated entirely by our thoughts), that exactly determines our measure of usefulness and the quality of thought we imbibe and make our own. The psalmist does not seem to have denied the superficial existence of pestilence, but he boldly says it shall not come nigh those who are protected by the Almighty. Now to enjoy consciously the divine protection we must learn to obey the law whereby such protection will be afforded us. God who is indeed no respecter of persons, times, or places, does clearly show respect unto conditions. One of the gravest errors of past times which we are still in danger of perpetuating, is to attach undue importance to certain intellectual views which may in themselves be not only sound but highly important, while we assign an inferior position to those questions of practical life which are of far more value than all mental concepts. To believe in a theory of life and not to live up to it, is to prove the truth not as a savor of life but of death. *We cannot prove error; truth only can be demonstrated;* but our demonstrations are painfully inverted and occasion us much preventible suffering when we believe the truth and yet practice error. The severest task set before many of us by our sense of right, is to live independent of others' criticism; to live in the world, to mingle in necessary engagements of every kind with those who are yet blind to the truth we have, at least in a measure, apprehended; to live in charity with all, provoking none to anger by our unseemly intrusion of views, and yet to hold our-

selves so superior to the psychology of prevailing beliefs that we pass unscathed through the furnace and let our light shine in the midst of surrounding darkness, by living above the contagion which is *naught but fear and weak susceptibility*.

It need scarcely be wondered at that many people regard with contemptuous indifference a reputed Christianity which steadily ignores every promise made by its alleged founder to all who truly walked with him. In the *Boston Globe* (Monday, Jan. 11, 1892), we read in startling headlines six hundred ministers occupying pulpits in New England churches join hands to stamp out the prevailing disorder to which so many ministers as well as church members and others have succumbed. What is their advice to the people? They advertise a patent medicine and that is all. Not a solitary word do we read concerning spiritual or moral counsel given to their flocks. Troches and sarsaparilla are the recommended means of grace and agents of salvation. We have no word of censure but we do affirm that such a showing proves that the church is honeycombed with materialism, its pastors giving themselves entirely to mortal beliefs and physical remedies for disorders. The church in their hands may continue to impart some useful secular instruction and accomplish some external benevolent work, but it cannot enforce, as it does not uphold, what is vital either in Judaism or Christianity. It is really amusing to listen to some of the liberal clergymen of to-day, they are so delightfully complacent in their admiration for the teachings of the Gospel. Dr. Lyman Abbott does not hesitate to give the Law and the Prophets some decidedly hard blows when expatiating upon the superiority of the new commandment given by Jesus, but we would respectfully suggest to him and those who sympathize with his recent utterances, a reconsideration of the highest teaching in the Old Testament and a more interior interpretation of the Ten Commandments. Shakespeare read the eighth commandment thus, "He who steals my purse steals trash," and is it likely that a typical hero such as Moses, the very embodiment of self-renunciation, read the Decalogue less profoundly than the bard of Avon? The utter externalism of much prevailing thought in religious circles is now being shown up in the most unmistakable manner by the promoters of a "New Orthodoxy," who would never have felt the need of *new* had

the *old* orthodoxy satisfied them. The higher Biblical criticism now so much in vogue must be broadened, heightened and deepened. Mere scholarship is totally inadequate to unearth the spiritual truth enshrined in the Scriptures of the past; it is the spiritual sense not the letter which brings immortal truth to light, but every once in a while, as in that wonderful ninety-first Psalm, the spirit within so transfigures the language in which it is veiled, that the veil grows utterly transparent and the ultimatum of truth is so plainly revealed that we see the body as one with the spirit which creates, conditions, animates and uses it. The same error which has kept the church apart from the movement, now happily prevalent, to overcome susceptibility to physical disease by right thinking and its inevitable consequence, right acting, has also kept the church aloof from the great industrial and social questions of the day, but as decadence is invariably followed by *renaissance*, one can now hear from many pulpits stirring addresses on the practical side of gospel ethics. If the Christ denounced one weakness more than all others, it was timidity; his condemnation of hypocrisy was but an intensification of his condemnation of the weakness which makes unlawful concessions to error. Hypocrisy is the child and companion of cowardice. People yield to anything rather than assert themselves as disciples of truth, and it is here we reach the most vital point in our present homily. We absorb anything and everything when our true selves are undeclared. That is why children take on (literally take in) every disorder in their surroundings, much to the surprise of persons who misinterpret metaphysical teachings to signify that no one contracts a malady except by consciously recognizing or fearing it. Susceptibility is the necessary concomitant of weakness, and just so long as mental instability and weak yielding are tolerated and upheld, so long will ailments mysteriously take possession of us. Our faults of omission are at the fountain-head of our complaints and weakness. Those who have placed implicit trust in the One Spirit and acknowledge God in themselves and themselves in God, are the only ones who bring about such transformations in their psychic zone as must eventually lead to corresponding renewal of physical condition. Whatever germs of disease may be flying through the air are thought products, and can be destroyed by

their opposites. We are in no danger from *bacteria* or *bacilli* when we are giving out strong, healthful exhalations consequent upon pure thinking. True it is that naked innocence is no effective protection; purity is the positive while innocence is the negative pole of the spiritual battery. So long as we wish to be like our neighbors in everything, so long as we dread to be thought eccentric or different in any way from others, when our companions are prostrated we shall be on our backs also, but when we heed the call, "Come out, be separate," then, no matter how closely we mingle with others visibly, our thoughts being on quite another plane, though a thousand should fall at our side, the affliction would not come nigh us, for we should be protected by a belt of aura through which the germs of disease could not possibly pass. It is now high time to give to all who are desirous of receiving it, the scientific explanation of such wonders as were often wrought of old and can still be wrought to-day and in all future time, for Divine Law is absolutely unchangeable. We must indeed seek first the righteousness of the kingdom of God, when all external blessings are to be added to us, and surely health is the one thing needful to the faithful discharge of every obligation. We may succumb through ignorance and indecision until we have outgrown our present limitations, but it is suicidal to our highest interests to justify disease and accept it as inevitable. Poor butterflies of fashion who have developed no will of their own cannot reasonably expect anything better than to be overtaken and swept down by every storm that crosses their path, but those who boast of some individual character, and pride themselves on fidelity to conviction, can surely deny as the nothingness it really is, the senseless cringing belief that one must fall because another has failed to assert his manhood. When the senseless cry goes up for something more practical than metaphysical ideas, then should the teacher and practitioner of spiritual healing show himself or herself to the world unmoved by the prevalence of fashionable disorder and by practical proof unanswerable, show to the impractical victim of error who cannot attend to business, because ill in bed, that the true Science of Life is that which enables its true professors to prove here and now as well as hereafter, that trust in the Supreme Spirit for everything is not only medicine in sickness, but infinitely more, the successful preventive of all disorder.

In the sixth chapter of the Epistle to the Ephesians, we find a statement concerning the armor of righteousness exactly tallying with the sublime teaching of the ninety-first Psalm, but the New Testament writer is exceptionally explicit, as he designates the armor piece by piece, and thus gives a most practical and comprehensive lesson in a few strong sentences. In this case the invisible or psychic character of the foes to be wrestled with and vanquished is unmistakably clear. "For our wrestling is not against flesh and blood, but against the principalities, powers, world-rulers of this darkness, spiritual hosts of wickedness in heavenly places." At the close of a cycle in human progress there is always a special stirring up of what Swedenborg classifies as hells; these infernal states are kingdoms of inversion, expressions of discord, regions where error is mistaken for truth. Every man, woman, child, animal, plant, and even mineral, contributes a psychic exhalation to the unseen atmosphere, where it takes that particular form peculiar to itself which tends to establish a sphere dark or bright, harmonious or discordant, according to the harmony or inharmony of the constitution of the organism whence the exhalation proceeded. Every human being according to the strength and fullness of his mental organism is capable of wielding authority and controlling subordinate forces in the kingdom to which his quality of affection belongs and whither his dominant desires carry him to the end of the establishment of definite relationships both consciously and unconsciously formed. Every thought being a magnet, the individual whose thoughts are collected, focalized, concentrated on a given point in desire, necessarily carries a great weight of influence with him wherever he goes; he is unusually *influential*, and we all know many highly influential people whose earthly station is not high, who yet carry masses before them through the power of their thought whether expressed in personality or through works which travel and impress the public mentality far beyond the limits of the personal sphere of their author. Prof. Van der Naillen in that marvelous and fascinating occult story, "On the Heights of Himalay," explains the cause of the amazing influence exerted all over the world by *Adepts* or *Mahatmas*, by stating that their aura instead of being focalized about their persons or only extending to short distances from them, (which is the case with most people,) their

aura extends over the entire globe, they can therefore be present in their auric influence when thousands of miles distant in body. Many curious stories about travel in astral forms may, after all, be misconceptions of the extent to which influence extends without requiring the transit of an organism. Nature everywhere furnishes us with copious examples of this fact from the influence exerted by the sun and planets across millions of miles of ether to the subtle perfume of a distant plant which penetrates even the hardest substances and makes itself felt by virtue of its peculiar pungency. The theory of the contagion of health rather than of disease, is now attracting attention in many distinguished quarters. The researches of psychic societies are doing much to bring hidden truth to light both on the sunny and shadow sides of mystic experience. Rev. Robert Collier recently preached on "The Contagion of Health," and made statements from his pulpit which did all but announce the metaphysical doctrine of healing in its entirety, and yet this kindly man has been quoted by some of his admirers as placing great reliance on medicine in cases of bodily infirmity. Very few people follow their own utterances to logical conclusions, consequently they launch into flagrant inconsistencies quite unknowingly, and in no respect are more numerous absurdities perpetrated than in the discussion of disorders and remedies. The germ theory of disease is not unreasonable, and from a metaphysical standpoint it can be intelligently argued out and so explained as to place the antidote to infection in the hands of all who are willing to harmonize with universal law, which is necessarily absolute and irrevocable. Living creatures infesting the elements and propagating their kind in the human blood are generated and reproduced in the depraved thought atmosphere of the world. There are just two possible theories of the origin of *bacilli*, they may have sprung from primitive planetary conditions during ages of development of the world from chaos, and may therefore be regarded as unwelcome survivors of a less enlightened age, or as other specialists contend they may be recent products of a disordered condition of the human race. In either case the means of protection and the remedy are the same. Granting that floating parasites occasioning disease are remains of earlier planetary conditions, it is for man to extirpate them, not by making war

on them through the agency of dangerous and destructive methods such as the once famous Koch lymph and other detestable substitutions of one form of disease for another, but by developing such a condition of aura in and around the human body that all noxious visitors will be effectually held at bay. Then when this protective aura is fully established, it is destructive to microbes as well as an effective shield for man. All organisms being molecular, combinations are certainly susceptible to dissolution without threatening the destruction of a single atom of ultimate substance. It is known to every one, more or less, that conditions favorable to one species must result in the total annihilation of other species. The really successful healer wears an invisible coat of mail, *auric armor*, which disintegrates all inharmonious organisms who approach it closely. The true adept who is fully clothed in armor for the mystic battle, generates on the physical plane a perfectly healthy magnetism. His emanations are of such a character that they purify every atmosphere they charge, thus through the very law which causes the contagion of disease, health is rendered still more contagious. Grace must abound much more than sin in order that sin may be finally vanquished and sin (error) is transgression of law. From the naked innocence of the unfallen Adam state to the perfect purity of the state represented by Jesus who perfectly manifests the Christ, the Son of God, through the perfected Son of Man, involves transit from the first day to the seventh in the order of manifestation, or from A to G in the musical scale, or from the first to the seventh race, as one chooses to phrase the rungs of the ladder in individual and universal human experience. In the Adam state of pristine innocence, nakedness is normal, but in the Jesus stage, perfect clothing is normal, and this clothing is not aprons of fig leaves or skins of animals, as in Genesis (vide chapter iii), but a raiment of solar glory as in Revelations (vide chapter xii). The perfect armor is *truth* for the loins, *righteousness* for the breast, and peace for the feet; faith is the shield which must go with all the rest. Truth must first be desired, then it must pass from the will into the understanding and when ultimated in human consciousness it fortifies him who realizes it so that he can withstand all the arrows of falsehood. Righteousness in the life is the consistent and normal fulfilling of truth loved and understood, it is truth reduced

to practice, demonstrated as applied theory in all the affairs of existence. Peace is the ultimate consequence of righteous living, and signifies the order of the new life which springs from the practice of the scientific theory of conduct. As no change in outward behaviour can be either real or permanent unless it proceeds from interior conviction of order, we must not seek to change externals but allow the law of correspondence to uninterruptedly work out such changes as follow in necessary sequence when the right premise is established in the region of ideality. A healthy outward body is the logically deduced result from a well defined and clearly established conception of man as truly the offspring of the one cause—Spirit—which is Perfection.

THE RELATION OF THEOSOPHICAL TEACHINGS TO METAPHYSICAL HEALING.

IN *The Path* for January, 1892, Wm. Q. Judge expresses himself as follows :

The time for temporizing or for silence in respect to what are severally styled "Mind Cure," "Mental Science," "Christian Science," and the like has now come to an end, and the moment has arrived when something definite should be said on these as well as some other subjects. The first note was sounded at the theosophical convention for 1890, when in the message sent by H. P. Blavatsky she wrote that some of these practices were of the nature of black magic as explained by her in that message. She says 'Whenever the healer interferes—consciously or unconsciously—with the free mental action of the person he treats, it is black magic.' At that time many persons were hurt, some on their own account and others on account of the feeling they had that people who believe in and practice these so-called sciences would be thus driven away from the Society. Several members accordingly studiously refrained from mentioning the matter, and in many quarters it fell into silence absolute.

In the first place, it cannot be said that no cures have ever been accomplished by means of the practices referred to. There-

have been cases of cure. For, indeed, one would have to be blind to the records of the medical profession to say that the mind has no part to play in the cure of diseases. That it does have, any physician knows, for if the patient continues to be depressed in mind there may be a failure or even a death. But this is not "mind cure" nor "mental cure." It is an assistance to the regular treatment. And as very many of the troubles of people are imaginary, sometimes in the acute form because of imagination, it does happen in those cases that a cure may be effected by the schools we are speaking of. Some nervous derangements may be thus cured. *And if that is brought about by directing the mind of the patient to high thoughts, there can be no objection to it.* But if the mind is filled with wrong philosophy, or if the affirmations and denials found in these 'sciences' are used, or the 'construction of the divine and spiritual form' be gone into, the whole thing is bad.

And here it is well to state our position about the cure of bodily ailments. It is that inasmuch as they are of and in the body, those that come from a wrong attitude of mind will disappear when we are contented and self-centred, while those that are chronic, being mechanical and physical, ought to be treated by such means and not by an attempt to drag the spiritual and divine down to this plane of being. In none of the ancient schools was it permitted to one to use for himself, or to sell the divine or spiritual powers. Furthermore, we see that the savages are the most healthy of men. Yet they know none of these things and do not care for such ideas. Yet although the Red Indian of the early days did much murder and lived not righteously, he was a fine specimen of physical health. This shows that health may be maintained by attention to the ordinary laws of nature on the material plane by attending to hygiene and exercise. Yet again, looking at the prize-fighter and the athlete, it is plain that they, by attending to the same rules and wholly disregarding the fine theories of the mental healers, become well and strong and able to bear the greatest fatigue and hardship. It was the same in the days of the athletes of Rome and Greece.

A number of fallacies have to be noticed in these systems. Using the word 'thought,' they say that our diseases are the product of our thought, but they ignore the fact that young chil-

dren of the tenderest age often have very violent diseases when no one will say they have had time or power to think. Babies have been found to have Bright's disease and other troubles. This is a fact that looms up before the arguments of the mental healer and that will never down.

But regarding it from the theosophical side, we know that the thoughts of the preceding life are the causes for the troubles and joys of this, and therefore those troubles are now being exhausted here by the proper channel, the body, and are on the way *down and out*. *Their exit ought not to be stopped*. But by the attempt to cure in the way of the healer they are stopped often and are sent back to the place they came from, and thus once more are planted in the mind as unexpended causes sure at some other time to come out again, whether in this or in another life. This is one of the greatest of dangers. It will in many instances lead to insanity.

The next fallacy is in the system of affirmations and denials. To assert that there is no matter, that all is spirit, and that there is no evil, but that all is good, and that "this my body is pure and sweet and free from trouble," is philosophically and as a mere use of English, false in every respect. 'Spirit' and 'Matter' are terms that must exist together, and if one is given up so must the other disappear. They are the two great opposites. As the Bhagavad-Gita says, there is no spirit without also matter. They are the two eternities, the two manifestations, one at one pole and one at the other, of the absolute, which is neither matter nor spirit but wholly indescribable except as said—it is at once spirit and matter. Likewise Good and Evil are two opposites mutually existing, the one necessary in order to know the other, for if there were no evil we should not know what to call the good. One might as well say there is no darkness but all is light. By these foolish affirmations all relativity is abolished, and we are asked to abandon all proper use of words in order to satisfy those who wish to show that optimism in all things and at all times is the right position. The 'Christian Scientist' goes further and says God is all good, the argument being in fact nothing at all but a play on the word god. It would not work in Spanish, for there good is *bueno* and god is *dios*. This assertion calmly refuses any admission of the patent

fact that if God exists he must be evil as well as good, unless we revert to the old Catholic idea that the devil is as strong as God.* And even if we say that God made the devil and will one day stop him, the evil is a part of God, unless in some respects he is not responsible for the world and beings. But the last affirmation, that one's body is sweet and pure and free from disease, is degrading as well as false. It may be true that bodies are illusions, but they are not the illusions of single individuals but of the great mind of the race, and therefore they are relatively real—as they are now constructed—for the minor beings who make up the race. No one has the power to escape from this great illusion of the total mind until he has risen to an actual conscious realization of that mind in all its departments. The affirmation has its refutation in itself, for if one person can thus destroy this relativity so far as he is concerned by merely affirming against it, how is it that the illusion still remains for and has sway over the remaining millions? Still more we know that the body is a mass of things that are not good or pure, and that in the abstract sense of these affirmations the most unnoticed physiological operations are actually disgusting.

The line of demarcation between black and white magic is very thin, but it is quite plain when one sees the art of healing by means of such high forces as are claimed by these schools practiced for purely selfish ends or for money in addition. There is danger in it, and all theosophists ought to look well that they do not fall themselves or cause others to.

The great danger is from the disturbances that are brought about by the practice. It is a sort of yoga without any right knowledge of method; it is blind wandering among forces so subtle and so violent that they are liable to explode at any moment. By continuing in the way taught, a person actually from the first arouses latent currents of the body that act and react on the astral and physical and at last bring about injury. I have in mind several cases, and some of them those of actual insanity due wholly to these practices. Of these I will say more at another time, and may

*The Catholic Church never taught such a doctrine; this is a foolish and ignorant misstatement. Mr. Judge is a good lawyer but a very poor theologian.—Ed. P. OF L.

be able to present a record that will astonish those who, merely to cure some ailment that medicine is fully able to deal with, go aside instead and play with forces they have no knowledge of, and put them also into the hands of others still more ignorant, all the while deluding themselves with the idea that they are dealing with high philosophy. The philosophy has nothing to do with it except to act as a means to centre the thought so that inner currents may come into play. The same result might be brought about by any system of talk or thought, no matter how erroneous.

WILLIAM Q. JUDGE.

REPLY.

BY W. J. COLVILLE.

As we have been specially requested by valued correspondents and students to answer the above article as fully as possible, we have deemed it wise to let our readers become familiar with Mr. Judge's sentiments as expressed over his own signature, and we must, here premise that there are many points in the above which entirely accord with our own teachings relative to cause and effect. There being some misconceptions, however, in the article under review, we deem it reasonable to answer these as concisely as possible in a few summarized paragraphs.

1. As to "temporizing," we refer all readers of the *Path* to the first article in the same number, entitled "Dogmatism in Theosophy," which needs to be digested by the editor as well as by all fellows of the Theosophical Society. Mr. Judge misapprehends the Science of spiritual healing in common with many other people, who equally with himself desire to state the case fairly, and for the enlightenment of those willing to learn the true state of affairs, we subjoin the following declarations.

2. Black magic is the abuse of occult power with the unscrupulous intent of benefitting self regardless of the welfare of others, therefore, if persons who write and talk freely of the 'black art' are aware of the railing accusation they are bringing against well meaning people they are guilty of gross libel; we exculpate them from any such intention and therefore attribute their loose employment of language to vincible ignorance.

3. If it be black magic to interfere with the freedom of a

human will, mental treatments scientifically given are *white magic*, for every healer who understands the work, harmonizes with the patient's will, co-operating in all things with the patient's desire, thus this bugaboo is a man of straw *in toto*.

4. According to the operation of Karmic law, all physical expressions proceed from psychic causes, and the law of sequence being inevitable and continuous, it is impossible to escape penalty except by avoiding the repetition of an offence. Medicines do not induce patients to create "good karma," while intelligent mental treatments dispose the will of those who desire them in an upward direction, and what is specially needed is to instruct persons in truth so that they may avoid remaining in those mental states in which they go on producing fresh bodily ailments as expressions of continuous indulgence in erroneous habits of thought. Mr. Judge does not logically argue from his own premise; his definition of cause and effect is identical with our own, but his deductions are unwarrantable. We are all in the subjective as well as in the objective, these two states of consciousness alternate as we wake and sleep and wake again, and unless the subjective condition, which is the abode of mental habit, be reached, and its condition changed for the better, physical remedies, even if successful in removing outward signs of disorder, do not and cannot prevent similar signs from reappearing as outpicturings of psychic conditions not yet overcome. Mental scientific treatment reaches the cause and thus destroys the tree of error at its root, while physical agencies at best can only lop off branches.

5. Indians fighting for their homes are not at all less spiritual than persons boasting of far higher civilization who think it creditable to fight for their belongings, and it needs to be universally understood that every one who lives normally according to the state in which he now is, is entitled to a healthy physical expression corresponding to that state. Athletes and others may be oblivious to spiritual truth but they are not in opposition thereto, or if any are, they are sowing seeds of future suffering.

6. Every well informed Mental Scientist knows that children fall sick through their being in a negative, unresisting state, and though they have no definite thought of their own on the question of disease, they are reflectors and absorbents of the general cur-

rents of thought in their surroundings. Not naked *innocence* but well-clothed *purity* is our defence at all times.

7. One's *spiritual* body is sweet and pure at all times, though both the psychic (subjective) and physical (objective) body of outer personality may be temporarily quite the reverse. A contemplation of the perfect ideal form is a transcendental conception, and those who can realize it are lifted above the thought of their physical organisms concerning which they are neither (when in the superior condition) affirming or denying anything. If Mr. Judge comes to see this matter and experiences it in its true light, he will know that it is disgusting to dwell on physical corruption, and elevating and ennobling in the extreme to divert thought from the disordered external to the perfectly ordered ideal. Let Emerson's magnificent, stupendous phrase, "*I the imperfect adore my own perfect,*" suggest food for deep and earnest thought in this connection. Read and study his essay on the 'Oversoul.'

8. The line between black and white magic is very plain to all who can discriminate between selfish and altruistic motives, and as to the trite allusion to money, it is ridiculous in the extreme to prate in favor of people working for nothing for those able to pay for services rendered, as such a course stimulates the grossest selfishness in those who are thereby pauperized, while *spiritual pride* is largely fed in those who boast of giving much and receiving nothing in return. It is a radically false economic position to argue that workers in any line of honest, useful service should accept nothing for their necessary expenses. We invariably find it to be the case that those who take nothing for services rendered, either live upon unearned increment or foolishly impoverish themselves while fostering extreme niggardliness in others. The New Testament refutes all such fallacies, both in Gospels and Epistles. "The workman is worthy of his recompense." At the same time we prefer voluntary thank offerings for treatments to stated fees.

"9. Insanity is invariably the result of confusion in thought often coupled with subjective sensuality. People of all shades of belief are to be found in insane asylums as physicians well know. When Mr. Judge publishes his record we shall be ready with an explanation, and we trust the present agitation of this highly important theme among readers of theosophic publications will

tend to clear away the mists which now obscure a glorious refulgent science, from the eyes of many who attack what they fail to understand. We hope and believe that scarecrowism will deter no one from fully and impartially investigating the great questions now agitating the popular mind, from as many points of view as possible.

THE PURPOSE OF FREEDOM.

BY KATHERINE LANGE.

MANIFESTATION on any plane is called atomic revolution. Ice is a certain combination of atoms forming a solid; water, a different combination, and steam a third one. All three differentiations are manifestations on a plane visible to sense perception. Apply great heat to steam, and our combination of atoms is manifest on a plane not cognizable by the senses. On whatever plane manifestation is, it always is in motion. Whatever moves is effect, and must be kept in motion. If one manifestation or one atom moves upon another, this proves the existence of effects, one contacting the other. Effect cannot be cause—cause cannot be manifestation. Cause is the motionless mover, the origin of all motion through manifestation, on any and every plane. Cause is not source. Source is the place from which anything proceeds.

If we claim infinite, uncreate source, then there is but one source. This is self-evident, as the old question, "who made God?" at last compels the recognition of one changeless God, or Source. Necessity obliges us to acknowledge Infinite Father-Mother, Infinite Love, Wisdom, Perfectness.

It is not unreasonable to enquire in a universal aspect, what is the nature of Infinite Source? Within indivisible Infinity, we can conceive of uncreate designs or Gods which are the originals of all creations. Each original is a microcosm of macrocosmic Infinity, because Infinite God is One God, and knows Himself. Each creation is made in the image or likeness of an eternal original, God, or universe within Infinite Father-Mother. How can that which is finite, proceed from Infinity? Creation implies beginning and ending, and for this reason is finite. Infinite Father-Mother has no finite aspect, but as there is expressed but one creation at a

time, and as each creation represents an original within God, only that *representation* is finite.

As the illusive or impermanent character of creation is apparent, the question naturally arises, "what is the object of creation, since God is perfectness, all knowledge, to whom addition or subtraction is impossible?" To simply say that creator implies creation and vice versa, is very unsatisfactory. To have knowledge is to know how to do anything—to experience means to perform or express knowledge; and to understand, is to have manifested that which was known, but neither experience nor understanding add anything to knowledge. To Infinite knowledge, experience and understanding (being the outcome of creation) is glory, but there is no addition to source.

That God may be glorified, might be considered as the object of creation. The will of God is to manifest Himself. Within Infinite atmosphere, creation is organized. Particular movement within source results in the conception within Infinite mother. The conception is the recognition of the original or universe, in whose image the child of God is to be fashioned. Creation is necessarily constructed by finite means. The Breath of God (Holy Spirit) is the Thought, Life or Soul by means of which the Logos child is moulded. Within Infinite Mother is the child conceived and formed, to be born as an immaculate infant ready for experience. Being a creation of all knowledge, the Logos is a perfect living being nourished by the Holy Spirit or Life received from Infinite Mother. As understanding is within source, and not within result, so the understanding of which the child of God is a result, is within God. The child's real, immortal, eternal, divine self or identity is within source, or God; that is, the understanding of the construction of the form of the Logos is within God. Only by knowing God, can the understanding of the child's real self be manifest. The Logos represents the condition of ignorance, inexperience, or innocence. This, the garden of Eden condition, is the very opposite of wisdom, and in order for the child to understand his origin, he must create, as understanding only comes by manifestation.

Being made in the image of God, the living child has within himself spiritual entity; and as the Logos is often likened to the

sun, each Spiritual Being (a microcosm of the macrocosm of the Logos) might represent a ray of light. Working or creating from inexperience, the Logos must necessarily manifest the pairs of opposites in order that understanding be realized. The pendulum of life has begun movement. Swinging faintly at first, the increase gradually occurs, until the greatest of both extremes has been reached, when through a reverse process equilibrium is finally approached. As far as the swinging is accomplished one way, the return will occur to the opposite extreme. Life, then, manifesting the entire gamut of inconsistencies, swings from entire self-love to complete self-sacrifice, for only through full expression of the opposites is understanding or equilibrium realized. The impossibility for one condition to be manifest longer than that complete experience may be expressed therein, is quite evident. For instance, the pendulum could not swing to the extreme of self-love, called evil, and eternally remain there. From any extreme, understanding of God cannot be manifest. Only at equilibrium is wisdom realized, and at equilibrium the pendulum is at the same point as at the beginning of movement. The difference between the beginning and ending of manifestation, is the difference between ignorance and wisdom. This is the only existing distance. First endeavors at expression necessarily represent the child's condition, and the result of those efforts might have been the cell.

Understanding comes through the proper or most desirable use of that cell. By means of thought (Soul or Life) from the Logos, is the organization moulded. It is necessary to have a result of experience, or a form which shall represent the sum total of all experience, for it is by means of this form (called the Universal Soul) that the physical universe is moulded, evolved, or made to represent the likeness of the Logos. In the universal is represented the particular soul, each being a result of the experience in expression of the particular Spiritual Being. This body, representing experience, called the Soul, is a process to a center; a form in which is involved that which is to be evolved from that center. During period after period, cycle after cycle, the Logos so far unfolds in experience, that at last the image of Himself has been manifest (by means of the Soul), as the Human Being (universal and particular). The pendulum of life has now swung far to

extremes. Reason or thought, by means of which man is moulded, must be properly used to exercise sovereignty or mastery over the living universe dependent upon its commandery. This process takes place during immense periods, as only complete understanding is manifest after full experience in expression of every conceivable opposite.

Then, who are we, and, in brief, what are we doing? Surely we know that we are children in the One Child of God, manifesting likeness of ourselves in the physical universe, for the one purpose of making manifest the understanding of our origin within God. We, as children in the One Child, are perfect, being made in the image of our Father-Mother God, and as understanding is always within Source, so the understanding of which our forms are a result, is within God. The Source of the physical universe (or child of the Logos) is the Logos, and the explanation or understanding of the physical universe is in its Source, the child of God.

Whatever is made or organized must be fashioned by means of some instrument. Mind, or Thinker, causes movement within Source (the Logos) and the result is Thought. Thought is the instrument or means, by the use of which the image of the Logos (or physical universe) is moulded. The Logos was a perfect but inexperienced Being, and for this reason could not mould that which is incorruptible and subject to decay, without a means.

Thought (or Soul) being an instrument or living form, never becomes the body which it is the means of fashioning, but Soul is used to work through the body, to mould it into a likeness of the Logos. Human forms, then, represent the result of the experience of the Logos in the expression of His understanding of Himself. According to the thought manifest, the body lives and breathes within Universal Life, partaking therefrom that sustenance which is necessary to its existence. The form seems to be a center of attraction, and the desires are regulated by means of thought. Regarding material food, it matters little to the Gnostic what is eaten, because atomic combination is regulated or changed by the desires which are the outcome of thought.*

*For instance (when the object is to help some one), a "ham sandwich," or "alligator soup" might be eaten by a Gnostic, proving that the atomic combination could be changed for proper assimilation; for the question "is not so much what we eat, as how we eat it."

We have before stated that experience in manifesting the pairs of opposites is necessary before understanding or equilibrium can be reached. In equilibrium only is equal supply and demand without waste. The expression through ignorance of sensuality, anger, fear, enthusiasm, apathy, ecstasy, and all the opposites, means either reckless expenditure of, or failure to partake of (and properly utilize) sufficient life force. The result is decay and death. During the period of sleep, the Soul being still connected with its form, withdraws activity therefrom, that repair may be manifest during rest.

The Soul (universal and particular) is the result of the sum total of all experiences of the Logos, and being a process to a center, and also being used by the Logos, is less corruptible than the physical universe. While the human form is of very corruptible nature, the Soul uses a means or other instrument to assist in its construction. This form is called astral, and acts as messenger between the soul and human body, resembling both in its composition.

The Child of God, then, uses the Soul; and the Soul by means of an astral body, is used to fashion a human form, which (form) shall represent the result of the experiences of the Logos' in organizing the likeness of Himself. The Soul may be said to incarnate or wear a human garment that the perception of the organizer be manifest. When the living garment or human form can no longer be used as an instrument through which the building process can take place, the particular Soul withdraws activity from it.

By the action of universal Soul, the forms both physical and astral then disintegrate. The Soul now assimilates the result of all experience which has been manifest through it, and becomes more and more perfected and made ready to be the means of moulding another and more complete human form.

Soul, by the continual action of the Logos, ever reflects more perfectly the image or likeness of the Logos, and as experience and understanding are clearer, the Soul, as a result, becomes a more perfect body.

God, our Father-Mother, is perfect unity, complete Love-Wisdom. The Logos only gains understanding by manifesting universal Love. In unity alone is understanding, separation and distance being but the result of ignorance.

The time comes when, through experience, the Logos realizes Himself in God, and begins to complete his universe in the light of understanding. A perfect soul and a perfect astral form are the means of constructing the perfect human form.

Christ means that at-one-ment has been realized; that understanding of God will be manifest in macrocosm and microcosm, and represented both in the macrocosmic and microcosmic physical universe.

Universal Love at last brings about equilibrium.

Each microcosmic Logos will manifest a perfect form (called regenerate), which will remain in the universe until such time as at-one-ment is fully manifest in the macrocosm.

Wisdom or understanding results in a perfect, incorruptible form, which may be worn until the whole physical universe is perfected.

When the Logos and His creations are at-one, the Holy Spirit will be the means of all action being performed.

God is within man—man is within eternity—eternity is within God. Perfect man, neither finite nor changeable, is within God, no longer man in the earthly sense of the term.

Eternity is within time—time is within God—God is within eternity. Perfect time, without beginning or ending, is within eternity, no longer time.

God is manifest upon earth, as proof within man, of mastery over the finite and changeable.

Eternity is manifest on earth, as proof within time, of mastery over beginning and ending.

IN view of the present agitation in religious circles, no recent publication is more timely than W. J. Colville's lecture and poem, "THE NEW IDEAL OF THE CHRIST," which is now issued in a neat pamphlet, price five cents—six copies twenty-five cents. This is a document well worthy of extended circulation, setting forth as it does the spiritual view of the Christ, in distinction from the orthodox supernatural conception on the one hand, and the negative, agnostic theory on the other. It can be obtained of the publishers, Colby & Rich, 9 Bosworth St., Boston, in any quantity desired. Special rates for 100 or more copies in one order.

WHAT IS HEAVEN, AND WHEN?

BY A. D. FAIRBANKS.

What of heaven, and when?
Tell me ye wise, when it began?
Theories of when, and how, from first to last,
Have graced the historic pages of the past.
Holy and wise men
Have, in turn, opiniated when;
But, all in all, when we their grave verdict have,
'Tis too confused, too crosswise to receive
Unquestioned; and, then,
We, by what is implied in *when*,

Ask again, of heaven,
Can there be a set time given,
Verily, to begin that which immortal is?
What too of heaven's good, her truth, or bliss,
Whence are they? define
Ye sages. Have they day or time?
Nay, nay, O man, not at all can boundaries be
Affixed to that which is of eternity,
Only as we may,
In our mortal estate, assay.

To affix a date
To that which does to us relate
Of time, or such environments as are
The boundaries of this earth life *everywhere*.
Then, aver not *when*
The kingdom of God's grace began.
We may tell of primitive Eden,—where began,
In the holy, happy pair, the race of man.
How met man with heaven,
A bounteous heaven, all God given.

But alas! frail mind,
Something of a dreamy brain kind,
Which confounds heaven with six thousand years ago,
—With creation's event, or something we may know
As evanescent,
Such as transient creatures descent.
We cannot trust thee, thou savourest of the fall.
Thou art blind, and knowest not thyself at all.
—That all reality
Conjoins in one grand unity.

All there is of man
 That is real, is *with heaven one*.
 If God's image is man, what's there less, or more
 In God's province, or His immeasurable store
 From which to make heaven,
 Or its equivalent, Eden?
 Paradise! heaven! all God's kingdom are one.
 In meaning, they serve equally well in turn.
 Search the Scriptures well,
 For they disclose the parallel.

The significance
 Of all that's good, and *no perchance*,
 Is one with God's kingdom, and her synonym
 Is the *whole man*, which man is the *man within*,
 A complete stature
 Of man, his angel measure.
 "Why ascend we then to bring Christ down from above?"
 Or, "why descend," or from our inward self remove,
 If the words of faith
 Speaking of Christ, on "this wise saith:"

Jesus Christ, Good, Truth,
 "Is in thine heart, and in thy mouth;"
 And when they say of Christ, "Lo here! Lo there!"
 Heed not the sound, it is but empty air.
 On thy house-top stay,
 "Nor come down to take thy goods away."
 Truth is thy house. "Peace and joy in the Holy Ghost."
 Are all; and thine they are e'en to the uttermost;
 For there is no heaven
 Outside of what to *thee* is given.

God's *image* is *man*.
 Likeness of God can only mean
 The "body of Christ, the church," which is his bride,
 The temple *man*, the *first* place of God's abode.
 Seek not far away,
 And wait not till another day;
 Forever dreaming, thou wilt pass all good by,
 "Knowing not *thyself*," nor that *all* heaven is nigh.
 The *when*, *how*, *where*
 Of any good, is *any where*.

What is truth? it's *All*
 Beside it there is *naught at all*.
 "My word is truth," and in the beginning God;
 Also Christ, whose life and spirit is the word.
 "My word is Spirit,"
 "The Life, the Way," albeit
 There's naught but this of heaven, or hope, or bliss.
 "*This is the way*," walk ye there, for heaven is this.
 Truth is *the light*.
 Walk in *it and there is no night*.

NOTES AND COMMENTS.

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

THE GOSPEL OF SPIRITUAL EVOLUTION.

W. J. COLVILLE is delivering a special Lenton course of lectures on Spiritual Science in Union Square Hall, 8 Union Square (close to Broadway and 14th Street), New York, commenced Ash Wednesday, March 2, at 3 P.M.

TOPICS.

Wednesday, March 2.—The Opening of the Gospel—Spiritual Significance of the Holy Infancy as the Basis of the New Life in Man.

Friday, March 4.—John the Baptist; His Preaching and Baptism unto Repentance.

Wednesday, March 9.—The Baptism of Jesus and Its Accompanying Phenomena.

Friday, March 11.—The Three Temptations in the Wilderness.

Wednesday, March 16.—The Calling of Disciples and Opening of the Sermon on the Mount.

Friday, March 18.—The Model Prayer and Conclusion of the Sermon on the Mount.

Wednesday, March 23.—Gospel Theory Applied in Practice—Healing of the Leper and Centurion's Servant.

Friday, March 25.—The Tempest on the Sea and the Power that stills the Storm.

Wednesday, March 30.—The Forgiveness of Sins; New Bottles for New Wine; Raising the Seemingly Dead.

Friday, April 1.—Disciples Becoming Apostles—Qualifications Necessary for Success in Preaching the Gospel and Healing the Sick.

Wednesday, April 6.—The Holy Spirit, the True Judgment and the Nature of the Unpardonable Sin, and the Sign of the Prophet Jonah.

Friday, April 8.—The Sower and the Seed.—Tares and Wheat.—The Final Harvesting.—Truth Triumphant.

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

Doors open at 2.30 P.M. Exercises commence at 3 P.M. precisely. Course tickets, \$2.50. Single, 25 cents.

Miss H. M. Young will be in attendance before and after each session to supply approved literature and furnish information to enquirers.

N.B.—The above course of lessons are being delived in BROOKLYN in Kingston Hall, Kingston and Atlantic Avenues, Tuesdays and Thursdays at 3 P.M., commenced Tuesday, March 1, concluding Thursday, April 7.

THE GOSPEL OF SPIRITUAL EVOLUTION.

EVERYBODY interested in the advanced spiritual thought of the age will desire to attend W. J. Colville's Lenten course of instruction in Spiritual Science, at Oraton Hall, Newark, N. J. on "Creation and Reproduction, or from Adam to Jesus in Human Consciousness.

SPECIAL TOPICS.

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|------------|-------|--|
| Ash Wed., | March | 2.—The First Day, or First Stage in Spiritual Evolution. |
| Friday, | " | 4.—The Work of the Second Period—The Firmament of Understanding. |
| Wednesday, | " | 9.—The Third Period, or the Manifestation of Thought in Intellect and Body. |
| Friday, | " | 11.—The Fourth Period, or the Spiritual Signification of the Sun, Moon and Stars in Man. |
| Wednesday, | " | 16.—The Fifth Period, or the Multiplication of Ideas in Expression.—The Province of Imagination. |
| Friday, | " | 18.—The Sixth Period, or Man in Manifestation as the Divine Offspring. |
| Wednesday, | " | 23.—The Seventh State, or the Life of Active Rest. |
| Friday, | " | 25.—The Second Creation, or the Fall of Man Spiritually Interpreted. |
| Wednesday, | " | 30.—Immaculate Conception and Its Consequences. |
| Friday, | April | 1.—The Mystical Body of Christ and the Law of Membership therein. |
| Wednesday, | " | 6.—Baptism by Water and the Spirit, or from Generation to Regeneration. |
| Friday, | " | 8.—The Spiritual Meaning of the Cross and the Nature of the Life after the Death of the Mortal. |

In the above course of lectures the way out of sense consciousness into realization of the spiritual, is very clearly shown, thus the law of health and harmony is clearly demonstrated.

Each session will commence at 10:15 A.M. Lectures to be followed by answers to questions on the topic of the day. Terms, \$2.50 for the course. Single lectures, 25 cents.

W. J. COLVILLE invites correspondence from friends within reasonable distance of New York regarding his delivery of the above lectures in various cities.

HOME INSTRUCTIONS IN SPIRITUAL SCIENCE.

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 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.

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.

If any of our subscribers are in need of an excellent piano on very favorable terms, they should communicate with Messrs. Smith, 531 Tremont Street, Boston, mentioning this paper. All grades of excellent instruments, pianos and organs are kept in stock, but the REGAL PIANO, manufactured by this firm only, is the loveliest piano ever presented to the public. Send for descriptive catalogue.

PROFESSOR BERTRAM LINCOLN SHAPLEIGH, graduate of Otto Bendix, is prepared to give lessons in piano, theory and harmony pri-

vately or in classes. Terms very moderate for thoroughly first class instruction. Can always be seen at Suite 3, The Copley, 18 Huntington Avenue, Boston, Tuesdays and Fridays from 2 till 5 P.M., at other times by appointment. Professor Shapleigh is also open to engagements as accompanist at concerts, receptions, etc.

Prof. Shapleigh is now officiating as organist in a large and influential church, where his services are highly appreciated by the large congregation.

AMONG new and valuable books suitable for presentation do not forget "It is Possible," by Helen Van Anderson, one of the most charming books of the day, price, \$1.25, also "Lorita," by S. C. Clark, 50 cents, paper; \$1.00, cloth. Orders can be addressed to W. J. Colville, 208 Dartmouth St., or Mrs. F. J. Miller, The Copley, 18 Huntington Avenue, Boston.

MRS. F. J. MILLER has carefully prepared twelve MSS. lessons in which she gives a thorough course of instruction in Spiritual Therapeutics to those unable to attend classes. The price of these lessons is \$4.00, postpaid. By special arrangement with Mrs. Miller they can be obtained through our agency with our eight lessons for \$5.00 for the two sets. Mrs. Miller teaches that sickness and inharmony are caused through humanity failing to unfold *spiritual inherent* faculties by the exercise of WILL; but the tenor of instruction is based upon the *involution* of these faculties, a truth we fail to recognize through dwelling in the objective instead of in the subjective realm of life. Mrs. Miller does not believe man has progressed (that is, the real man) from the "amoeba" to his present conscious growth, but every kingdom holds within itself those qualities which it manifests. The real man holds within himself the attributes of the whole or Holy Spirit—Perfection. The personal man gathers from the universe of *things* and dwelling in the region of objective sense smothers, or at best, fails to recognize the inner life, which is *perfection*. These lessons are a genuine revelation, they are well worth \$10.

A MOST ACCEPTABLE BIRTHDAY OR EASTER GIFT,
"THE NAZARENE."

We are now prepared to send out photographic copies (from the original) of this wonderful painting, "The Nazarene," the most remarkable face ever put on canvas. The ideal conceptions (as given by the old masters in their painting of this subject) lose many of their charms when compared with this masterpiece. A face expressing all the emotions of love, hope, trust, and calm spiritual firmness; a face once seen never to be forgotten. Those who are fortunate enough to possess a copy will indeed feel that THE MESSIAH is with them, and that never more can they be alone.

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

We have just received two invoices of this remarkable picture, which is now in two styles, both of which are a great improvement on the old photos, though they were excellent. The new phototypes for framing are \$2.00 (in handsome frame, express paid, \$4.50). The large photographs, splendidly mounted, are \$3.00. They are both by the world renowned photographer, GUDEKENS. Wherever these pictures go they give unbounded satisfaction.

VERY fine photographs of W. J. Colville, executed by Dana & Company, Broadway near 18th Street, New York, can be sent, post-paid, to any address for 35 cents, or if ordered in connection with a year's subscription to PROBLEM OF LIFE, 25 cents.

WE call particular attention to our offer to send *The Arena*, PROBLEM OF LIFE and *Wayside Lights*, or one year to any address, on receipt of \$5.00, the subscription price of *The Arena* alone.

Those desiring *Wayside Lights* with **PROBLEM OF LIFE**, can send us \$1.35. Those desiring to take the *Banner of Light* with **PROBLEM OF LIFE**, can send us \$3.00. **PROBLEM OF LIFE** and *Christian Metaphysician* \$1.50. *Arena* with magnificent portfolio of Eminent Personages (24) \$5.20. A most beautiful collection.

W. J. COLVILLE is giving a course of lessons in Spiritual Science, in Union Square Hall, 8 Union Square, New York on Wednesdays and Fridays at 3 P.M. and at Kingston Hall, Kingston and Atlantic Aves., Brooklyn, Tuesdays and Thursdays at 3 P.M. Tickets, 25 cents at door.

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

MISS H. M. YOUNG is authorized to receive subscriptions for **PROBLEM OF LIFE** for the coming year, 1892. All wishing to renew, and whose subscription expires with this issue, can send \$1.00 to her at 52 W. 12th St., New York. Signed W. J. COLVILLE.

THE especial attention of New York friends is called to the fact that Mrs. Ursula Gestefeld, author of "The Science of the Christ," and other profound and extremely valuable works on topics of vital importance, is now charmingly situated in her own home at 110 East 23rd Street, where she has ample accomodation for public and private classes in the science of which she is so able, faithful and enthusiastic an expounder. Her Bible Readings are a wonderful revelation. Read advertisement of her books in advertising column. Public meeting every Sunday at 8 p. m.

Form country classes in your own houses. Begin at once to study the Science of Spirit at home. W. J. Colville's eight home lessons in Spiritual Science will be forwarded to any address upon receipt of \$1.50 if accompanied by a subscription to this magazine.

THE CONDITION OF LABOR.

BY HENRY GEORGE.

AN OPEN LETTER TO POPE LEO XIII.

158 Pages. Cloth, price, 75 cents. Paper, 30 cents. Sent by Arena Publishing Company, Boston, Mass.

SOME months ago Pope Leo XIII. issued an encyclical letter on "The Condition of Labor," wherein various reform ideas grouped under the indefinite term "Socialism" were attacked.

It offered a most admirable chance for a reply, which has been fully taken advantage of by Henry George in "An Open Letter to the Pope." The two screeds bound together make a book of one hundred and fifty-eight pages, and set each other off in sharp contrast.

The especially new feature of Mr. George's latest presentation of his land system lies in the fact that he uses the Pope's own words as basis for his argument. He takes up the encyclical point after point and answers by arguments drawn from other portions of the Pope's own utterances. He thus shows that at one point the Pope inveighs against socialism, yet advocates "encouragement of working people by the state to buy land," and "regulation of a fixed rate of wages,"—both rankly socialistic measures. On almost every page does Mr. George point out to the Pope the inconsistency and confusion of his position.

Leo XIII. infers that the poor are naturally the servants of the rich and that the rich should be kind and generous. He defends private property in land in a way that lays him open to his opponent.

The reasons urged in the encyclical in defence of property in land are thus stated:

That what is bought with rightful property is rightful property.

That private property in land proceeds from man's gift of reason.

That private property in land deprives no one of the use of land.

That industry expended on land gives ownership in the land itself.

That private property in land has the support of the common opinion of mankind, and has conduced to peace and tranquillity, and that it is sanctioned by divine law.

That fathers should provide for their children, and that private property in land is necessary to enable them to do so.

That the private ownership of land stimulates industry, increases wealth, and attaches men to the soil and to their country.

That the right to possess private property in land is from nature, not from man; that the State has no right to abolish it, and that to take the value of land ownership in taxation would be unjust and cruel to the private owner.

These reasons are examined in separate subdivisions, the points made by the Pope being met on both moral and economic grounds.

In answer to the first reason, Mr. George says :

"Property that in itself has no moral sanction does not obtain moral sanction by passing from seller to buyer. Your reasoning would justify property in slaves.

The Arabs are not wanting in acumen. Your encyclical reaches far. What shall your warrior monks say, if when at the muzzle of their rifles they demand of some Arab slave merchant his miserable caravan, he shall declare that he bought them with his savings, and producing a copy of your encyclical shall prove by your reasoning that his slaves are consequently "only his wages in another form," and ask if they who bear your blessing and own your authority propose to 'deprive him of the liberty of disposing of his wages and thus of all hope and possibility of increasing his stock and bettering his condition in life? "

REASON AND OWNERSHIP.

In the second subdivision it is granted that private ownership does attach to things provided by man's reason and forethought, but it is denied that it can "attach to things provided by the reason and forethought of God!" The principle is thus illustrated :

Let us suppose a company travelling through the desert as the Israelites travelled from Egypt. Such of them as had the forethought to provide themselves with vessels of water would acquire a just right of property in the water so carried, and in the thirst of the waterless desert those who had neglected to provide themselves, though they might ask water from the provident in charity, could not demand it in right. For while water itself is of the providence of God, the presence of this water in such vessels, at

such place, results from the providence of the man who carried it. Thus they have to it an exclusive right.

But suppose others use their forethought in pushing ahead and appropriating the springs, refusing when their fellows came up to let them drink of the water save as they buy it of them. Would such forethought give any right?

Your Holiness, it is not the forethought of carrying water where it is needed, but the forethought of seizing springs, that you seek to defend in defending the private ownership of land!

Mr. George, it must be kept in mind, is drawing his arguments in the present case entirely from the Pope's own words and from the words of the Church. He does not quote political economy, nor science, only the churchmen, and the plea is upon an ethical basis entirely. After dealing with the right of private ownership of land, Mr. George proceeds to disclaim relation to socialism or any form of communism, though he sees that *voluntary* communism might become the highest state of man. But "before a man can be a saint he must be first an honest man. He must be just." To do justice we must place all men on an equality as regards the source of all wealth, natural media, the earth, the sea, the air.

He states, therefore, the single tax plan for restoring the land to the people.

WHAT ADVOCATES OF SINGLE TAX PROPOSE.

We have no fear of capital, regarding it as the natural handmaiden of labor; we look on interest in itself as natural and just; we would set no limit to accumulation, nor impose on the rich any burden that is not equally placed on the poor; we see no evil in competition, but deem unrestricted competition to be as necessary to the health of the industrial and social organism as the free circulation of the blood is to the health of the bodily organism—to be the agency whereby the fullest co-operation is to be secured. We would simply take for the community what belongs to the community, the value that attaches to land by the growth of the community; leave sacredly to the individual all that belongs to the individual, and, treating necessary monopolies as functions of the State, abolish all restrictions and prohibitions save those required for public health, safety, morals, and convenience.

And it is because that in what we propose—the securing to all men of equal natural opportunities for the exercise of their powers and the removal of all legal restriction on the legitimate exercise of those powers—we see the conformation of human law to the

moral law, that we hold with confidence not merely that this is the sufficient remedy for all the evils you so strikingly portray, but that it is the only possible remedy.

This is fundamental, and whatever other reforms might come, monopoly in land is the basic injustice which, if unreformed, will render other reforms, in larger measure, inoperative. The mistake of socialism is to ignore the vast underlying wrong.

If labor-saving inventions and improvements could be carried to the very abolition of the necessity for labor, what would be the result? Would it not be that landowners could then get all the wealth that the land was capable of producing, and would have no need at all for laborers, who must then either starve or live as pensioners on the bounty of the landowners?

Thus, so long as private property in land continues—so long as some men are treated as owners of the earth and other men can live on it only by their sufferance—human wisdom can devise no means by which the evils of our present condition may be avoided.

In proceeding, he treats of trades-unionism and the fruitlessness of its plan.

The condition of the masses to-day is that of men pressed together in a hall where ingress is open and more are constantly coming, but where the doors for egress are closed. If forbidden to relieve the general pressure by throwing open those doors, whose bars and bolts are private property in land, they can only mitigate the pressure on themselves by forcing back others, and the weakest must be driven to the wall. This is the way of labor unions and trade guilds. Even those amiable societies that you recommend would, in their efforts to find employment for their own members, necessarily displace others.

Throwing open the gates means the destruction of speculative commerce in land, the prime necessity of life. By *land* is meant nature and especially unused area within the social group.

In answer to the Pope's socialistic plan of giving employment to labor, Mr. George says:

"You are driven to this assertion of false rights by your denial of true rights. The natural right which each man has is not that of demanding employment or wages from another man, but that of employing himself—that of applying by his own labor to the inexhaustible storehouse which the Creator has in the land provided for all men. Were that storehouse open, as by the single tax we

would open it, the natural demand for labor would keep pace with the supply, the man who sold labor and the man who bought it would become free exchangers for mutual advantage, and all cause for dispute between workman and employer would be gone. For then, all being free to employ themselves, the mere opportunity to labor would cease to seem a boon; and since no one would work for another for less, all things considered, than he could earn by working for himself, wages would necessarily rise to their full value, and the relation of workman and employer be regulated by mutual interest and convenience.

The book is likely to have very wide reading among those to whom reform means something more than fiscal changes. It is simple to the point of being intelligible to every one, and is of convenient size. It has touches of its author's well-known grace of eloquence that is well nigh poetry.

He closes with an appeal to the Church.

Where shall the dignitaries of the Church be in the struggle that is coming—nay, that is already here? On the side of justice and liberty, or on the side of wrong and slavery? With the delivered when the timbrels shall sound again, or with the chariots and the horseman that again shall be engulfed in the sea.

As to the masses, there is little fear where they will be. Already, among those who hold it with religious fervor, the single tax counts great numbers of Catholics, many priests, secular and regular, and at least some bishops, while there is no communion or denomination of the many into which English-speaking Christians are divided, where its advocates are not to be found.

[We have made this review by abbreviating a longer notice of this book in the *Arena* (January, 1892), by the gifted editor of that popular periodical, B. O. Flower].

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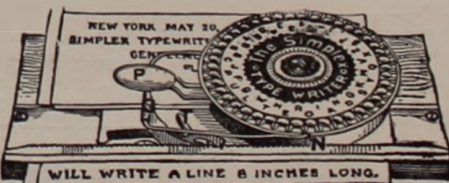
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
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