

"Man, know thyself."

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THE
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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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TABLE OF CONTENTS

Spiritual Science Lesson	W. J. COLVILLE	241
Communion	KATHERINE LANGE	249
Relation of Sound to Form	J. F. ROBOTHAN	254
Book Reviews	EDITORIAL	257
Notes and Comments		258
Onesimus Templeton	W. J. COLVILLE	259

PRACTICAL AIDS FOR TREATMENT.

SPIRITUAL SCIENCE LESSON.

BY W. J. COLVILLE.

(Republished by particular request. 100,000 copies of this lesson already sold. A new edition clamorously demanded.)

IN treating one's self or others always appeal to reason, and argue yourself out of all belief in disease as an entity; there is no disease, in the sense that there is no darkness: disease is want of ease, the absence of health, and health is harmony. Disease is mental darkness; light dispels darkness because light is something; it is a positive, active entity, while darkness is nothing; it is but a negative state. There is nothing substantial to be driven out in lighting a dark room, but something substantial is introduced, or set in motion, when light is kindled. Never admit the reality of disease as an entity in mind, never attribute powers and functions to it, never call it by name as though it were an actual thing, deny it away, *overcome* it, and this you can only do by placing your trust supremely in Spirit.

All is Mind. There is no matter, in the sense that there can be but one primordial, eternal Substance, which is Infinite Mind, this never began and can never cease to be; it is from eternity to eternity, Alpha and Omega. Out of nothing, nothing comes. God is Spirit, and out of spirit the universe is ever being expressed and endued with life. Mind produces seeming matter as an ultimatum or reflection of itself. Matter is inconceivable apart from Spirit, as shadow is unthinkable without a substance to cast a shadow. Matter considered by itself apart from its cause, is only appearance, illusion. This statement can be verified by physical science, as chemistry can resolve all solids, fluids and gases into impalpable ether. Matter signifies whatever is evident to physical sense; all else is technically immaterial. Thought creates form; ideas are the cause of expression. If an idea be pure, if a thought be healthy, then its body is healthy, because as a reflection it registers the condition of the substance casting it. Argue mentally with

yourself from these premises, calling to your aid every available analogy and illustration. Trust supremely in the All-Good. Acknowledge God, discard all dread of a Devil. Declare the absolute supremacy of mind over matter, logically prove this to yourself, and then set to work to employ spiritual thought to destroy material difficulties, all of which are due to perverted or mistaken thought in the one afflicted. A patient must be raised above all morbid mental states, either in self or others, which have occasioned or might occasion disease, which is simply lack of harmony between one's self and one's environment.

Belief in disease is everywhere prevalent. Children are born into a realm of thought saturated with false convictions. All are expected to pass through measles, whooping cough, and many other disorders; almost every one expects these disorders to manifest themselves in children at a certain age. The prevailing belief of those around them fixes the disease in their pliant minds unconsciously, and the outward result in the body is an effect of previous mental contagion. If you desire fine, healthy children, free from corruption, be careful during pregnancy to surround them with a sphere of perfect trust in good, which results in perfect defiance of evil. Vaccination for small-pox and all other disgusting would-be preventives of disease tend to create a general race belief in the necessity of disease. Any seeming good accomplished by such mistaken measures is that fear and expectation of disease is dispelled after the operation has been performed. Never forget that children, sensitives, and indeed everybody to some extent, are impressed by the beliefs of those around them. Thus it is not sufficient in most cases to deal with the patient's mind only. You must reach children through their parents, teachers, and intimate acquaintances, and through each other, as, though without this process you may be successful in destroying error temporarily in your patient's mind, he is liable to relapse after you have left him, by falling under the influence of those who are under the dominion of error. Treatments should be continued whenever practicable till the last vestiges of error are destroyed, and the sufferer's mind is linked with a realm of thought whose influence distances all opposing elements.

Metaphysical or Spiritual Healing is not accomplished by

magnetizing or mesmerizing, as the former transmits the magnetism of the operator or manipulator to the body of the patient, and is therefore only a physical process, often transmitting disease instead of health, while the latter is the subjugation of another's mind to your own. The true method of cure is to work mentally, not to enslave, but to free the afflicted mind. Acknowledge that the power which heals is within your patients, not only within yourself. Work mentally to arouse the soul, so that the inner life of the sufferer may assert itself and heal its own body. Never allow yourself to fear contagion or admit the permanence or incurability of disease, for if you have no faith yourself in the triumph of good, you cannot arouse it in another.

Faith in the sense of belief is not always voluntary. Belief rests on evidence, and is only a secondary cause. It is the effect of some primary cause which is spiritual. If your patient is healed through faith you must work to arouse it in him, and you can do so only by becoming the agent of a spiritual force whose action upon the mind induces faith. True faith is an acknowledgment of felt spiritual influence; and as such should be explained to the patient. In cases where persons are disposed to talk and show an intellectual inclination toward metaphysical truth, converse with them, and endeavor to impress their minds by conversation; but where they are ignorant of its philosophy, as will often prove the case when you are invited to treat a pliant friend of one who has been himself greatly benefited, argue the case mentally, and by so doing you can often impress the patient through the silent action of thought, when words would be obtrusive; and as all finally depends on demonstration, do not be anxious, but work tirelessly in mind toward the divine end sought, trusting in a higher power to use you as its instrument.

If a patient does not wish to talk about the system, but is disposed to be affable, converse on any topic upon which you can best agree, but avoid all disputations and heated arguments, except in cases where you are arguing down a condition which is more readily dispelled by forcible mental action, and where the patient inclines greatly to verbal argument.

When a patient is nervous, apprehensive, and full of morbid misgivings (a common result of what doctors or others may have

said), forcibly repel these fears and deny utterly the premises on which they are built. Deny vigorously the incurability of any disease. In cases of cancer or consumption—if your patient holds to the belief that such disorders are incurable because people usually say so—work to break the spell cast by such error of opinion over the sufferer's mind. Argue from history, science, and every source available, that belief in the incurability of disease is erroneous; many ailments formerly considered incurable are now cured frequently by medical practitioners. If a patient cannot be delivered from belief in the existence of a dreadful disorder, you can at least work to create confidence in the power of good as infinitely stronger than that of evil. All believers in God can be made to see that only good is *infinite*. Scripture can be appealed to, to fortify your statements. Christians must be shown where Jesus says that all manner of sickness and disease can be, and will be, cured by his disciples. Spiritualists must be made to see that no dark or undeveloped influences can possibly be so powerful as the hosts of light. Materialists must be shown that a lower law in nature is neutralized by the action of a higher. Begin with a patient where you find him in thought, meet him on his own ground, and from his own armory take weapons wherewith to slay the adversary.

Sympathize with the sufferer, but never with suffering. Fully separate in your mind the disease from the patient. Wage unrelenting war upon the one, throw out the sweet aroma of love to heal the other.

Diagnosis is useful only to guide the healer. Never encourage a patient to fancy he sees himself afflicted with any disorder. All elaborate treatises on the progress of disease tend to fix it as a reality before the mental vision. The sight of a hideous scarecrow placed before the mind's eye can never lead to recovery. If a patient declares himself to be the victim of a disorder you cannot find, reveal to him the exact results of your mental diagnosis; if he is determined that he has an ailment, convince him it is being overcome, and explain to him the process. Always fix the central idea—Spirit is infinite, all else is finite.

Spirit is never ill. Address the Ego, the Atma, the divine, immortal breath in man. Say to that: "You are well." "I say

unto thee, arise," is an address to the divine in man to come forth, and show its sovereignty over sense.

Deny the power of hereditary disease. Never let any one believe that he *must* resign the body at a certain age, or through given disorder, because ancestors did so. Such belief creates disorder; and prophets of evil, by fixing false beliefs in their victim's minds, sometimes are the unconscious means of fulfilling their own predictions. Turn the tables completely on such prophecies. Proclaim and confirm their opposites. False belief, consciously held, or unconsciously yielded to, is all that causes disorder or pain at any time. Where much perplexity prevails, endeavor to ascertain from what cause the particular disturbance arises which you are endeavoring to quell. When treating yourself, mentally examine yourself, and try to remember any shock to the mind you may have received, even long ago. The results of mental agitation do not always express themselves very soon after the disturbance; often a long time elapses, especially in the life of a busy person, whose mind is seldom in repose. Whenever an ailment lingers in mind, it may at any time take on an external form. It is a seed planted in the garden of your own mind, and unless it be eradicated or destroyed you are not safe. Every unkind, jealous, or unduly ambitious feeling generates disease. All sensual thoughts are dangerous, as all sensual emotions cause you to seek gratification in matter, even if not in ways detrimental to others. Spiteful feelings, whenever encouraged, are liable at any moment to create violent physical paroxysms; actively impure thoughts generate the most repulsive diseases. If you cannot trace your ailment to any particular fault of your own, remember that memory is often treacherous. If you do not improve, or, if improving, you do not completely recover, you will do well to consult with another experienced healer, as often another can perceive the cause of a disease you cannot find for yourself. Intuitive diagnosis of the cause of ailment must never be confounded with that obnoxious phase of so-called clairvoyance which pictures out disease, presenting a loathsome vision both to the clairvoyant and the patient. Intuition discovers causes and deals with them; it does not concern itself with effects. You do not *need* to know anything about the location or symptoms of disorder.

Knowledge of these, which are effects only, cannot remove causes. Intuition strikes at the root, and thereby kills the whole of the deadly tree. In destroying the root, you need not look at anything but the root; when that is dead, the weed no longer infests your garden. As long as the root lives, no dealing with or dwelling upon its offshoots, or the results of its activity can remove it. Never picture to yourself your own ailments, never allow yourself to dwell upon the presence of anything distasteful or repulsive; look away from it, and this you can only do by concentration of thought upon its opposite. Everything, and most of all, every person who helps you to become absorbed in the opposite of disease is a helper and a healer. Never allow people about you when you feel weak and suffering, who talk to you about your pains; never recapitulate your own miseries; never let your friends sympathize with your enemy by fondling your complaint, and dwelling upon its power over you. To sympathize with a friend it is never necessary to tell him he looks ill, or to condole with him; rather is it imperative that you should refuse to allow him to think of himself as ill. Strive to convince him that he is spiritually well, that he always was in perfect health and always will be. Such conviction is never delusive, as the real man, who is immortal, never ails anything, and can never know decay. Address the divine in man, the real identity, for when this asserts its power, disease and pain must fly as chaff before the whirlwind.

In treating yourself for any ailment, seek its cause in your own mind, and work mentally to convince yourself that all fear is groundless; that the reason you assign for suffering is not adequate to produce it; that you have taken an exaggerated and mistaken view of your case. If you are suffering from stiffness of the joints, or rheumatism, compel your thought to relax your muscles. All muscular action is mental action; muscles never move of themselves, limbs do nothing except when acted upon by intelligence. Set your will in motion, do not acknowledge your inability to walk, or move, in any way you please. Dismiss peremptorily the false belief of the race that when any contraction or paralysis has occurred, that therefore you *are* a cripple, and must *remain* so. Even fright, the great predisposing cause of so many infirmities, has caused bedridden persons to get up and run when

a belief in danger became stronger than their previous belief in their own impotence. Even anger, which produces an immense percentage of inflammatory disorders, has often counteracted a fixed belief in incapacity, when under a violent emotion of rage, a sick man has risen up to strike the one who has infuriated him. If such sordid emotions as fright and rage have been known to cure as well as kill, who shall dare to affirm that there are any limits to the healing power of perfect confidence in infinite strength and goodness? In treating yourself, or another, never see yourself or your patient in any way diseased or imperfect. It is never permissible to form a mental picture of any infirmity, as the more we realize anything and regard it as real, the more firmly it impresses itself upon the organism. Strive to regard the body as simply a screen, upon which mental pictures are presented to the outward gaze. In the use of a stereopticon the slides within the lantern are made to throw images upon a wall some feet away; the pictures there reflected are objective to sense, but still only reflections. In this way does thought cast mental pictures on the screen of the body; only by changing the slides in the lantern can you change the outward representation, so you must change thought to alter a material condition.

To those who profess faith in astrology, argue the existence of the sun, moon, and all the planets within man; assure them that no malific influence from any distant world can possibly harm them if the divine soul, which is the centre of the human system, exerts its radiance as the divine in man. The Sol, or Solar Plexus, of man's immortal being, is infinitely able to control every Jovian, Saturnian, Mercurial, Lunar, or other influence, which only proceeds from a satellite of the great parent orb. Lunar influences, metaphysically considered, are those of outer sense; planetary influences are those of isolated intellectual attributes and elements. Never doubt the strength of the divine within you to conquer and overrule the whole. Gems and colors are all correspondences to sections of the total mind of man. All foods and medicines are within man; the influence of all externals is regulated absolutely by their correspondence to active interior states. Morbidity of mind alone occasions disorder, or permits the slightest disturbance, which seemingly arises from influences external to man. Explain

everything as having its origin in mind, and never condescend to the admission that metaphysical methods, pure and simple, are not absolutely sufficient to meet every exigence, and varquish all discomfort.

The following is a sample form of treatment taken from W. J. Colville's popular work, "Spiritual Therapeutics:"

I am Spirit divine in essence and included in the Universal. In the inmost and True Being I am not and cannot be diseased, for *I am* perfect in the image and likeness of God. Over me matter has no control, for matter has neither sensation, intelligence, or substance: all that is real is Spirit; only Truth is eternal. The beliefs of the race, the current thought of the day, the influence of those around me, both seen and unseen, my own error, ignorance, grief, fear, malice, envy, revenge, jealousy, shall no longer exist, and therefore can no longer reflect disease in my body.

God is my life, therefore I cannot know death: God is my health, I cannot know disease: God is my strength, I cannot know weakness: God is my peace: I have no fear, I cannot be afraid, for God is working through me both to will and to do His good pleasure. God's good pleasure is that I should have peace of mind, health of body, and purity of life. This is already true of me in Real Being.

And now, in the name of the Universal Spirit of Truth, and through faith in omnipresent good, I declare all that is good, true, and beautiful of me in spirit, shall become manifestly true of me in body. Error through my own ignorance held me in bondage: the truth of Real Being shall set me free. I declare freedom as the birthright of all God's children.

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COMMUNION.

BY KATHERINE LANGE.

MAN is called a thinking being. Very often the familiar expression is heard, "such and such a thought came to me to-day;" and questions commonly asked are: "What is thought?" "Where does thought come from?" "For what purpose is thought manifest?"

Why do I as a person seem to be a receptacle for thought? or, in other words, from what source is thought expressed? Who is the means of those thought expressions being manifest through the *persona*?

Surely, it is natural to suppose that whoever is expressing thoughts is a being working for a certain purpose.

If I say, "I think my own thoughts," then who am I who manifest my thoughts? I cannot, if I recognize this, consistently assume that I am only a receptacle, for if I think my own thoughts, then I do not regard myself as a mere receptacle to which "thoughts come."

Before we can manifest the understanding of what thought is, we must realize the source from whence thoughts proceed.

Communion means intercourse between two or more.

How does communion take place upon earth? There exists atmosphere permeating and surrounding all forms, and the atoms constituting this atmosphere are in constant revolution. Light, sound and color seem to travel in waves: this wave motion is due to the impulse given by means of the astral, and in reality, atoms contact one another. Waves do not travel as supposed by external observation. The reason of the undulatory motion is the astral, which gives the impetus, or is the means by which the wave movement is produced.

The immediate source of sound or speech, is the physical body. By means of the physical form, is the sound of words produced.

The impulse of their production is given by means of the physical body, and this impulse, by the use of which sound appears, is itself the means of the undulatory motion of contacting atoms.

These sound vibrations have their power, duration and extent in accordance with the impulse impelling them. If the impulse be strong, the sound can be heard at great distance, and vice versa. Words, when spoken, assume form, and also have life imparted to them.

How is sound heard? Sound, being a physical occurrence, is heard or registered by means of the human form. The five common senses of physical man are open to the physical world.

Since we are dealing with speech, or communion by means of sound, we will speak pointedly of that physical organ by means of which sound is registered, *viz.*: the ear.

The ear of man, being sensitive to vibrations called sound, is open to those undulations.

Because of this very sensitiveness, a listening or attractive attitude is manifest toward sounds occurring upon this physical plane. These sounds are registered upon the human form, *i. e.*, they are perceived and understood by means of the form. Sounds are not heard *by* the form (a body from which the particular soul has been withdrawn, does not register sound), but sounds are perceived *by means* of the human form.

In order to understand the meaning of words, it is necessary to be acquainted with the impulse by means of which the words were expressed. May we not call thought the impulse which acts as director of the spoken word?

You will all see the meaning of the words here written, if you can understand the thought which gave them birth.

You all see a meaning, but the *words* do not convey that meaning to you. You have these words as a means by which you think your own understanding of them.

We see how harsh are the conclusions often drawn, when, by mere external observation we think thoughts of condemnation regarding others, not realizing that we but draw our own conclusions upon hearing certain words, and perhaps give them an interpretation far from amiable, and still farther from the thoughts which were the means of their production. This is why the letter killeth. There is no misunderstanding for one who realizes the true meaning of expressions.

By means of words and acts, communion may be said to take

place between physical bodies. As it is by means of thought that words are spoken, if there is real understanding between individuals on earth, communion is realized from the plane of the meaning of words, viz.: thought. Close communion exists between those manifesting similarly.

That body (commonly called the soul, *psyche*) by means of which the thought impulse is given, is the form of experiences, or the instrument by the use of which physical forms are constructed, and within which, the experiences of manifesting thought are stored.

This soul body is the mould by means of which the physical form is fashioned, and the senses which correspond to those of our physical form, have their immediate originals in the soul. These senses exist and are sensitive to thought vibrations upon the atmosphere surrounding and permeating forms upon that plane. As the atmosphere existing between bodies on the thought plane is similar to physical air, communion takes place on that plane by means of thought, as communion occurs here by means of words.

The impulse given to thought through the medium of the soul, is from the *Logos* or child of God, and the original of the soul is within the *Logos*.

As communion occurs on material planes of consciousness, so in a similar manner communion takes place between the children of God. As these children express likenesses of themselves in the physical universe, so do they more perfectly understand one another.

The originals of all manifestation in the physical universe are in the *Logos*,¹ so in order to know the meaning of all manifestation, communion must take place on that plane and be expressed or communicated upon this.

The *Logos* is the source within whom is the meaning of all thought. As spiritual entities within the *Logos*, we express thought that we may understand ourselves and the one source from whom we were created as beings.

The purpose for which we think is to create forms which shall be made in our image and likeness.

The thoughts we express represent just what understanding we have of ourselves.

As the artist's son only understands his father when he can paint likewise, so, when the *Logos* manifests as his Creator has done, fashioning a being representing Himself, he has gained thereby, understanding of Himself. As his origin is within God, he begins to understand the source from whence he proceeded.

The atonement or abiding communion takes place by means of the Holy Spirit or thought of God. The *Logos* communes with God, and performs all action by means of that light.

Then is Christ truly manifest upon earth, for Christ is the *Logos* who understands the source of the present creation.

What is the meaning of the Lord's Supper, and the communion which he brought about at such a time?

Expressions of selfishness are manifestations of division. The form which is erected by means of such thoughts is corruptible, and expresses division in change and decay.

Continual thoughts which stimulate desire for material sense gratification make the body a center of attraction for that food which builds the body in corruption.

The food which changes naturally builds a changeable, impermanent structure. The perishable bread and wine are sustainers of the corruptible body. Communion is then manifest upon the material planes of consciousness.

Universal love is all-abiding, changeless love. Its expression will be the manifestation of unity. Thoughts of unity are unselfish, and by such expression, a form representing unity will be a harmonious combination.

Universal love is changeless, therefore its expression will, in consequence, be an incorruptible form. Christ is the Son of God who is in the understanding of God, his father-mother. Communion with God, made manifest through Christ, results in the erection of an incorruptible form.

The expressions of that communion in the ultimate, are acts of healing resulting from understanding in universal love.

Eating of the body and blood of Christ means partaking of that true bread and wine, the changeless substance of which makes perfection manifest.

The bread of Heaven signifies thoughts of perfect equilibrium and unselfishness, and the wine corresponds to the Spirit of God, or the life of those thoughts.

The only way that communion of Christ with God can be manifest, is by eating of his body and blood (mystically).

The Holy Spirit is the means by which the incorruptible form is sustained. Eternal life, or the mastery and understanding of all conditions will be manifest. Perfected man will live in constant communion with God.

The glory of the Christ life is apparent in our matchless brother and exemplar, Jesus. Jesus Christ means perfected humanity, one with God.

We have but a dim and clouded perception of what such a life will bring in understanding, but we cannot begin to comprehend the glory and supreme happiness of such living until we practice that love, and those precepts which, from within, we know should be and will be expressed some time by all of us.

Conditions are constantly being prepared for the expression of the ideal. Let us never despair when we feel present limitations and see how far short of perfection expression now is, but rather let us realize that although the ideal seems so far beyond our present ability to make manifest, by every recognition of that ideal we make better conditions for its expression.

The recognition of the ideal is communion on interior planes of consciousness. What occurs when we meet together upon earth?

We form centers, and concentrate upon some subject to be explained, or work to be done, and in an attitude of expectancy, think out explanations of topics, or ways and means of performing certain acts.

According to experience is understanding manifest, and when we have expressed sufficient experience to manifest understandingly from the source of thought (the *Logos*), we can realize upon this material plane, the unity and meaning of all expressions upon earth.

This is necessary to the opening of the avenues of spiritual perception of *all* individuals, but until this at one-ment is manifest, we can, according to our understanding, be the means of opening the perceptions of *many*, and also be a constant inspiration to others to manifest those perceptions.

Healing is expressed from within; the so-called healer helps

to make the proper conditions for health to be manifest through the patient.

The patient's own perceptions are opened and he acts in accordance with those thoughts and thus expresses health.

Faith precedes understanding, and is a necessary condition to the expression of understanding.

Let us try and recognize upon earth our true unity and relationship, for we are one in the grandest and truest possible meaning of unity.

We will endeavor to express divine love, and make our lives a cheerful and constant inspiration conducive to the expression of divinity in the entire race.

RELATION OF SOUND TO FORM.

HOW SOUNDS ARE MADE VISIBLE.

AMONG the most interesting results of modern science is the discovery that musical sounds can imprint themselves upon matter, and produce definite forms as surely and unerringly as the electric needle can record the motions of the force discharged from a distant battery. Sound is a thing so ethereal to fancy, that its very nature has long baffled human penetration, and we cannot wonder that the recondite aspect of its power to which we specially allude should have remained entirely unknown until a comparatively recent period. Yet if we reflect upon the constitution of sound, we shall see nothing very surprising in the fact that it can produce form. When an elastic body vibrates it imparts vibrations to the surrounding atmosphere. The air vibrating in response to the movement of the body is itself the sound, though not recognized by us as such until these vibrations have been conveyed to our ears. But as a breeze will cause a twig to stir, and as the slightest whisper of wind will create motions among leaves and lift them to a new position, harmonious vibrations of air will take effect in altering the conditions of the body they impinge on. Experiment has amply proved that the human voice is capable of printing form upon matter as successfully and distinctly as a violin bow drawn across the edges of a plate. The discoverer of this fact is Mrs.

Watts Hughes. The experiments are conducted as follows: A hollow receiver is procured, over the mouth of which is stretched an elastic membrane. The surface of the membrane is covered with a semi-fluid paste, of such consistency that very light impressions can be easily received. A singer sings into the surface of the membrane, exercising the greatest care that his notes are singularly steady and perfectly accurate. At once the musical note mirrors itself on the paste, and in the most unexpected forms. Forms of flowers, as perfect as if they were drawn, occur among the rest; they indeed constitute the majority of the figures. Daisies, with every petal exactly shaped, are common; lilies, equally symmetrical, are not rare. A change of note, or of timbre, will produce a miniature tree on the paste. By some slight variation, impossible to estimate, the figure of a star fish will appear; another imperceptible difference of sound will produce an anemone. Occasionally the vibrations—presumably owing to an unconscious augmentation of force on the part of the singer—will imprint themselves in the form of shells, beautifully voluted, the wrinkles in the scroll being so incisively indented that when photographed they appear like creases in the picture. Suddenly deserting these marine forms as capriciously as they took them up, the sounds will create ferns, suspend bunches of fruit, and otherwise adorn the membrane. There is, of course, much room for conjecture regarding the production of these various forms. Some facts, however, we know for certain. When the sound is producing flowers on the paste, the singer can at pleasure increase the number of petals by gradually making the tone ascend. At each fraction of a tone on which his voice raises, a new petal is added to the flower. He can thus, by careful management of his breath, increase a pygmy daisy to a gigantic sunflower. In the other forms—*e. g.*, the shells—this addition of piece by piece does not appear, and the scroll as once fashioned remains. The forms thus produced on the paste are photographed while the membrane is in sonorous vibration; or water-color impressions are taken, which are transferred to a glass immediately. The advantage of the latter method is that the minute beauty and delicacy of the forms can be shown to perfection by the use of various colors for different parts of an object. Such phenomena as the preceding bring us to the threshold of an

interesting inquiry into the reality of one of the most extraordinary ideas of antiquity. The Greeks held, in the person of Pythagoras, his school, and numerous natural philosophers who followed him, the doctrine that music is the principle of form in nature, and that every shape and natural figure in the animate and inanimate world was determined and created by the divine infusion of music into formless chaos. "By whatever means it was introduced," said one of the greatest of these ancient thinkers, "for on that point we are left entirely without a basis for speculation, music, and nothing but music, must have been infused into matter so as to bring the formless universe to harmonious order, and to produce the forms we see around us of landscapes, rivers, trees, flowers, instead of the everlasting chaos which preceded." In illustration of this ancient idea we find vibrations of musical sound at the present day producing the forms of flowers, trees, shells, and other natural objects, spontaneously and without any previous suggestion of the form by the hand of man. We see the same power, when exercised upon a chaos of grains of sand, at once throw the sand into patterns of symmetry, whose lines and curves might very easily, if we were disposed to carry out the analogy, be construed into miniature models of winding rivers, sweeping mountain chains, and other objects which give order and outline to a landscape. Pythagoras, who went further than all others of the same school, proceeded to great detail in exemplifying the power of music in giving form to matter. He made the bold assertion—for which he has been called a madman—that the octave gave our globe its present form. In remarkable agreement with such a hypothesis—the experiments of Chladni have revealed that whenever an octave is sounded on a glass plate, the same, whatever its previous condition, invariably ranges itself in the form of a circle. The doctrine of the harmony of the spheres is intimately connected with this subject. This field of research is an ample one, open for any experimentalist; and if moderns will only investigate it as fully as the ancients did, discoveries not only interesting but surprisingly instructive may reasonably be expected.—Compiled from an article by J. F. ROBOTHAN in *Cassell's Family Magazine*.

BOOK REVIEWS.

MOVING FORWARD, OR HOW WE GOT THERE, by F. U. Worley, Washington, D. C. This admirable little book should be in the hands of every man and woman interested in the progress of humanity. It is written as though all that it treats of was already accomplished history, while in fact it is a prophetic work and intensely helpful and suggestive on that very account. Its aim is to point out how under the new and rapidly approaching social order, every citizen can have an income of at least \$3,000 per annum. Such a work as this obtainable for 20 cents, is one of the encouraging signs of the times. The author is clear and concise in style, logical in argument, and thoroughly sound in ethics.

* * *

White Cross Library. YOUR FORCES, AND HOW TO USE THEM, by Prentice Mulford. This is the fifth volume of this well-known and highly esteemed series of monthly tracts which so many people find exceedingly helpful in enabling them to rise above the ordinary limitations and vexations incident to daily existence. This volume, like its predecessors in the same series, is elegantly and typically bound.

Published by T. J. Needham, 52 West 14th Street, New York. Price, \$2.00. Single numbers of *White Cross Series*, 15 cents.

* * *

AMONG the many excellent pamphlets recently issued for the purpose of setting forth spiritual truth in attractive form and simple language, we have come across nothing more admirable and fascinating than "With a Purpose," by Jean Snowden. Every man, woman and child in the world ought to read this delightful little story. Published by John W. Lovell Company, New York. On sale by Mrs. Nina Hughes, 519 Seventh Street, N.W., Washington, D.C., and can be obtained through our agency, postpaid, 6 cents.

* * *

A FINE NEW SONG. Lovers of good music will be charmed with "A Sailor's Knot," words by H. Gittus Lonsdale, music by Homer Tourjée, published by Louis H. Ross, 32 West Street, Boston, price, 40 cents. This is one of the finest songs for baritone

we have come across in a long time. Mr. Lonsdale is himself a distinguished vocalist, and knows exactly what will prove most acceptable either in concert hall or drawing-room. The words and melody are characteristically nautical and have the genuine hearty English ring so much admired by lovers of the good old ballads.

NOTES AND COMMENTS.

W. J. COLVILLE spent the latter half of April and the month of May in Washington, D.C., where both public lectures and class instruction met with most generous reception. At 519 Seventh Street, N.W. Mrs. Nina Hughes is carrying on a most successful work of teaching and healing; her rooms are thronged with patients and she does a great deal of effective absent work.

W. J. COLVILLE has now returned to Boston for this month (June.) He lectures on Sundays at Arcade Hall, 7 Park Square. Services commence at 10:30 A.M. and 7:45 P.M. Answers to questions at 3 P.M. His classes are held at Mrs. Miller's rooms, 18 Huntington Avenue, Monday, Wednesday and Friday at 8 P.M., Tuesday, Thursday and Saturday at 2:30 P.M., commencing Monday, June 6, ending Saturday, July 2. 4th of July oration in Arcade Hall, Sunday evening, July 3, at 7.45. All are welcome.

THE SCHOOL OF TRUTH, formerly at 1524 Arch Street, is now conducted at 17 N. Juniper Street, opposite City Hall, Philadelphia.

Private classes at 17 N. Juniper Street, Mondays, Thursdays and Saturdays at 3 P.M. Contemplation, Tuesdays at 8 P.M. Public class in Mercantile Library Hall, Tenth Street above Chestnut Street, Sundays at 3 P.M. Friday evening class at the homes of students, 8 P.M. Inquirers and students received at any time.

"Truth is the Principle of Life, in the understanding of which, everyone will obtain peace of mind, health of body and supply of needs."

Students make voluntary payments for services rendered.

JOHN T. ROBERTS.

ONESIMUS TEMPLETON.

A PSYCHICAL ROMANCE BY W. J. COLVILLE.

(Commenced in April. Back numbers available.)

CHAPTER III.—SPIRIT AND LETTER.

"I seek for Truth where'er 'tis found,
On Christian or on Pagan ground ;
The Truth alone can set us free
And lead us, Oh, our God to thee."

THOSE of our readers who have ever visited Coney Island in summer, know how supremely beautiful is the whole enchanting scene. The rolling of old ocean, the superb strains of the incomparable band, the brilliant electric illumination of the island, the gorgeousness of the palatial hotels, and to cap the climax the unequaled pyrotechnic display in the late evening, contribute to render the scene a veritable realization of childhood's dreams of fairyland. Suddenly transported from scenes of sober thought and strenuous argument to this gay haunt of what should be pure and innocent enjoyment, the minister from Vermont was affected more strangely than he had ever been in his life before. On the way home he was quiet to taciturnity, and seeing that his mood was reflective instead of talkative, Dr. Maxwell, Mrs. Finchley, and the three O'Shannon's fell to talking briskly among themselves about the prospects of the world in the 20th century, if the present pace of improvement in mechanical skill should become accelerated during the next few years.

Mr. Templeton, in his semi-recumbent posture on the steamer deck, apparently dozing in an obscure corner, though he had no wish to talk, listened with breathless wonder to some of his host's astounding statements concerning man's power over the elements. The fireworks had led Mrs.

O'Shannon to question Mrs. Finchley as to the possibility of bringing rain from the clouds in periods of dearth, by means of pyrotechnic display; "for," said she, "I have always observed, when fireworks have been let off in great quantities, showers have fallen soon after." This remark was called out by a slight sprinkling of rain which led the party to seek a more sheltered corner on the boat.

Dr. Maxwell, after listening to his aunt's brief reply to her friend's question, volunteered some amazing information he had collected when in France, from members of the Academy, to the effect that rain can be produced at will by human ingenuity; for provided Governments are willing to make sufficiently large appropriations, scientists now living are quite ready to construct and set in motion electrical rain-producing apparatus, as they are also prepared to perfect long talked of schemes of aerial navigation. Bulwer's wings on his *Vril-Ya* in the "Coming Race," are simple and quite practical mechanical contrivances; but until a new industrial system is in vogue, these great inventions cannot be fairly tested for lack of means, as the wealth of no individual is apt to be available for such purposes, whose first cost would be necessarily enormous. However, when co-operation shall become universal, science will not be fettered as it now is for lack of means, and in the next century education will doubtless have made such rapid strides that the incredulity now so prevalent whenever such subjects are broached will have almost entirely disappeared. In the natural evolution of events, unless some remarkable backward current sets in, it cannot be another half century before many of the most utopian expectations of the world's *savans* will be fully realized,—first in America and then in Europe. America will doubtless take precedence even when European scientists are the projectors of the schemes, not because of the superior intelligence of the American nation, so much as on account of the readiness of a newer country to try measures which the conservatism of the old world would wish to see fully per-

fected elsewhere before favoring their introduction into European countries. Talking in this strain with considerable animation till the boat landed at the Twenty-third Street pier, our friends regaled themselves with encouraging foregleams of happier days in store, days we must not only hope and pray for, but WORK for with all our might. By 1 A.M. the household at 312 Sycamore Avenue was again rocked in the peaceful arms of Morpheus, and it was late on the following morning before any one awoke.

During the night Mr. Templeton had a singular prophetic dream, and when he presented himself at breakfast just as the others were about to rise from the table, his countenance wore an unusually thoughtful expression. He was rather silent, but not at all morose, nor did he seem mentally disturbed, only intensely anxious to learn more of the mysterious science on whose threshold he felt himself palpably standing. Dr. Maxwell, divining his unspoken wish for a private confidential talk, said pleasantly: "Come into the library about 11; I shall be disengaged for an hour then; I have a good deal to say to you. Now go, all of you, and visit the alligator." The parties to whom the alligator had been mentioned before (Lydia O'Shannon in particular) were all anxiety to see the wonderful creature which dwelt in Mrs. Finchley's private bath-room.

The house was one of those comfortable roomy ones, built when land was cheap and people had no idea of squeezing twenty people into a house too small for ten. The best bed-rooms had private dressing-rooms attached, not little closets, but good-sized rooms, much larger than the "elegant hall chambers" so often let to single persons at fabulous rents all over the city, and which are considered large if they are as roomy as fair-sized dog-kennels. Mrs. Finchley's room was over the drawing-room; Dr. Maxwell's was a flight above. Either of those rooms would have comfortably seated one hundred and fifty persons had the furniture been displaced by benches, and then there would have been room for a good-

sized platform at one end. Leading out of the main room was a dressing-room more like a conservatory than a bath-room. Ferns and tropical plants were growing freely there; one side of the wall was entirely of glass and looked directly out upon the spacious garden which extended for quite a distance in the rear of the house. In a bath-tub reposed a small alligator from Florida, who awoke with a gentle start and looked up with quite an intelligent expression when his mistress called: "Jefferson, show yourself to these good people."

"He is quite tame and never offers to snap," said Mrs. Finchley, as slight signs of alarm began to be depicted on the countenances of her guests, "now, get up, Jeffy, and fetch the paper." The obedient creature slowly climbed over the side of the tank, and following the lady like a lazy dog, slowly advanced into the adjoining room, where picking up the morning *Times*, handed it to her as though he fully understood his business. She took it from his jaw just as she would have done from the mouth of a favorite dog; she then fed him with varieties of vegetation upon which members of his species thrive. He took his food from her hand with all the docility of a well trained horse, and then followed her back to his own chamber, where he peacefully reclined on a bank specially constructed for his accommodation on the edge of the water. "Human electricity, that is all," smilingly explained Mrs. Finchley, in answer to numerous inquiries from those who had witnessed the performance. "Prof. de Montmarste assured me the words of the Apostle James are literally accurate according to his experience: 'Every kind of beasts and birds, of creeping things and things of the sea, is tamed by mankind.' (JAMES iii., verse 7, revised version.) When true theosophy breaks through the encumbering mass of oriental legend and superstition which now envelops it, and when theosophists *live* as well as *preach* what Gautama taught; and when Christians put the precepts of the gospel into *practice*, it will not be long before another Paul may

shake a viper from his unharmed hand, and man in the image of Deity may exercise as well as claim divine prerogatives and show himself the 'lord of nature all.' I am a very humble and untutored disciple of truth, but poor though my attainments, and many my weaknesses, I have learned by curbing my own rising anger and other base emotions, to subdue in some measure the lower animals to my will; as a child, nothing grieved and angered me more than to see a dumb creature ill-used. I used to collect pennies from the children in my class when I taught in a Sunday-school, to send to the Society for the Prevention of Cruelty to Animals, a noble society of which my nephew is a distinguished member. When that dastardly villainy known as vivisection dared to expose its viperish head clad in the borrowed plumes of science in the college where he was studying, my nephew (then only twenty-one) refuted the ablest professor on his own ground and won a gold medal for the finest essay ever presented on the subject. We will rule by kindness or not at all; that is our motto. We leave cruelty to brutes and savages, and in them we seek to overcome it.

"I was at one time in the presence of Dr. Anna Kingsford in London; she and I had more soul communion in one hour than I have enjoyed with any other woman in a lifetime. I shall never forget her. Fragile in body, but beautiful withal—beyond the ordinary beauty of fair women—strong in intellect, tender in heart, noble beyond description in the purpose of her life; this gentle, graceful heroine fought and conquered the most virulent opposition on the anti vivisection platform, and was to the French Academicians a star beaming with celestial lustre. Dear, brave, noble, saintly woman, her memory will live in the grateful hearts of humanity when time shall be no more."

Visibly affected by Mrs. Finchley's emotion, her guests repaired slowly to their various enjoyments. Mr. Templeton had a long chat with Dr. Maxwell in the library; and the O'Shannons took books and fancy work into the garden. At

1:30 they were all again at the table enjoying a well-cooked lunch and pleurably anticipating the Bible class which commenced precisely as the clock struck three. Dr. Maxwell and all the inmates of his household filed into the large drawing-room which every Wednesday afternoon assumed the appearance of a singularly attractive lecture room. At one end on a small movable platform stood a handsome eagle lectern containing a large open Bible, near by stood a fine, sweet toned cabinet organ, and in its vicinity, a number of young ladies who raised their tuneful voices to the accompaniment of the music, and sang very melodiously Samuel Longfellow's beautiful and inspiring hymn, commencing :

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

During the singing no one entered, and no one committed the atrocious vulgarity of whispering, much less of talking aloud. When the hymn ceased, Dr. Maxwell offered a short, fervent aspiration, one could hardly call it a prayer, for it did not at all resemble the ordinary prayer one is accustomed to hear at religious gatherings, in which the Almighty is informed of what He is and told how to act for the good of the universe. An *act of trust* would better describe this helpful utterance, which harmonized the thoughts of all present, and so unified the atmosphere of the room, that a stranger entering could not fail to be impressed with a delightful sense of *one accord*. After this exercise, a young lady with a pure, cultivated voice, sang "O, Rest in the Lord." During the solo breathless silence pervaded the apartment; by due attention to these opening exercises, all minds were attuned for the instruction which followed. The door which had remained closed during the fifteen minutes occupied by the two musical selections and the aspiration, was then opened for a moment, and a few late-comers quietly slipped in and occupied seats at the rear end of the room. No one embraced them or made himself

officious by turning round to stare ; and noiselessly as he had opened it, the page closed it again, and listened as attentively as any one in the assembly to Dr. Maxwell's clear and forcible reading of the 44th chapter of Genesis, which contains the singular story of the placing of Joseph's divining cup in the sack of his youngest brother Benjamin, and the consternation occasioned by its recovery in such a place.

For the benefit of the new-comers, Dr. Maxwell reviewed briefly the events of the preceding chapters which had formed the basis of past lessons, and then went on to explain the divining cup and its use among the ancients.

"Cup-bearers," said the doctor, "were very influential persons at oriental courts ; to be the king's cup-bearer was to hold an office of peculiar dignity, for the sovereign's cup was not simply a vessel out of which he drank, but one by means of which he divined."

Reading an extract from Theophilus O'Hague's "Mysteries of Egypt," he proceeded as follows, almost in the words of that writer. "Wine, in the days of old, as drank in palaces by men of renown, and in temples by participants in the mysteries, was freshly produced just before it was partaken of. Rich, ripe clusters of the choicest grapes were brought, fresh gathered from the vines ; the juice of these was squeezed into a golden or crystal goblet ; cups of gold denoted the civil rank of those who drank from them ; crystal vessels were for the use of seers or those possessed with the faculty usually called *clairvoyance*. As the juice of the grape in the crystal cup was held to the light by the cup-bearer who knelt before the throne on which the distinguished sage or sovereign sat, the great master would often see and describe events taking place in various parts of the kingdom, and sometimes in distant countries ; by means of such discernment many impending catastrophes were warded off, for this fore-knowledge did indeed enable the wise men to make provision against being surprised by enemies, and also by this means did they prepare themselves to meet on-coming

storms; foreseeing the approaching agitation of the elements, the diviner would cause knowledge to extend through the empire, in obedience to which, military preparations would be made against foreign invasion; vessels, moreover, would be detained in port, as heavy gales and angry seas were foreseen.

"So pacific in result was this most hallowed divination that when the spies from neighboring countries came to see how the land lay, they reported the well-armed condition of its inhabitants, and through these tidings many premeditated wars were nipped at their commencement. The crystal cup of divination was, moreover, employed in courts of law, or rather, in the Supreme Court, where a great and mighty master presided, and his verdict was invariably correct, for a most excellent spirit of wisdom and prophecy doth animate those who were called gods, and these were none other than the enlightened ones or *illuminati* who had by dint of much cultivation of the soul and subjection of the flesh, rendered their inward vision clear so that the secrets of nature were revealed to them."

"To place the divining cup in the sack of his youngest brother, was Joseph's method of testing and proving to the world the fitness of that brother to associate with him in the work of government and direction of the people."

It was always the object of the leader of the class to call out the opinions of the members; discussion invariably took a practical turn, useless controversies being always avoided. "For," said Dr. Maxwell, on such occasions, "we cannot always decide on matters of genealogy where scholars differ widely; and if we could accurately determine the precise time and place of every event of which we read, how much the wiser should we be? I use the Bible not as an infallible text book to be accepted as absolutely free from error from beginning to end. I find it, however, the most compendious and instructive as well as by far the most easily available collection of documents extant, in which we may find, if we

do but search for it, the jewel of eternal truth; deeply buried sometimes, I grant you, beneath a mass of legendary lore, but even the most mystical portions contain many direct allusions to matters of vital moment to us all."

Mr. Templeton, who had often conducted Bible classes in his church at home, listened with ever-increasing wonder to the wealth of meaning Dr. Maxwell extracted from even the harshest and obscurest passages, and not feeling like asking questions, he listened quietly and attentively to every word, whether it proceeded from a student or the teacher. What struck him most forcibly was the unusual intelligence and freedom of thought displayed by the very youngest of the girls, who in clear, decisive, and yet modest tones, gave her ideas with all the outspokenness of a great divine whose position is so well assured that he fears no opposition. Some of the members of the class were very near to orthodoxy; others were but little more attached to dogmatic theology than was Charles Darwin; occasionally an admirer of Ingersoll would seek to point out a mistake of Moses, and again, an ardent disciple of Swedenborg would insist upon leaving the letter entirely and interpret according to correspondence. What charmed him most was the absolute good feeling which prevailed; not an acrimonious exclamation was made; persons of the most divergent theories came together and compared notes, while Dr. Maxwell firmly but good-naturedly held his ground, fortifying his statements, not so much by referring to "authorities," as by appealing to the reason and moral feeling of all whom he addressed.

"Was Joseph justified in playing a trick upon his brethren?" piped the clear treble of Miss Symphonia Delsarte, a young teacher in a Unitarian Sunday-school, delicately clad in snowy muslin with violets at her breast.

"Do you think his action in the matter could fairly be called a trick?" responded the doctor. "It has never struck me as such. Now, I call people *tricky* when they set traps for others to fall into, and take delight in advancing their

own interests at somebody else's expense. Practical jokes are tricks; any device is a trick which is used as an artifice to beguile the unwary. But I see in Joseph's conduct only a means of hurrying his brothers to a sense of justice and effecting a condition of order otherwise not so easy of attainment. Divine justice is personified in the conduct of Joseph, but his personal conduct to an extent reflects the moral calibre of his age and nation. The lesson we learn is that the wrong-doers suffer for their own best good; thus the sequel to the story proves that the writer's intention was to demonstrate the unfailing triumph of justice."

"But, my dear Dr. Maxwell," broke in the tremulous excited voice of Mrs. Gerald Godfrey Hooper, a distinguished member of Felix Adler's Society for Ethical Culture, "you cannot maintain in the face of what we, alas, know to be the case, viz.: that iniquity frequently triumphs while a just cause is often defeated, that an equitable case is always carried through. My own poor, dear, dead husband lost his life fighting a wrong, and Dr. Adler gave us no comfort at the funeral, but said the event cut him like a knife. Do help us, if you can, out of this perplexity; you don't know how agonizingly it strains many of us."

To this sad questioning, the doctor quietly responded: "I don't know that I can satisfy you, but I will say just what I feel. This present term of existence is but a brief episode in eternity; sometimes events prove conclusively on earth that virtue is its own reward, while vice is its own punishment; but often, I grant you, it seems far otherwise.

"Now, I know what you would say just here, viz.: that theologians have been telling us for centuries that we must be content to suffer here, and await reward hereafter, which many of you, perhaps, think very dubious counsel. I do not agree with either Catholic or Protestant views of the hereafter, as ordinarily presented. I cannot believe in the efficacy of 'indulgences,' or in people being delivered from a state of purgation by purchased prayers; nor can I sanction

the theory of the so-called evangelical, who tells me, if I take his view of the atonement, and put my trust in the Son of God, I shall be at once in glory after I have laid aside this body. No, nor can I endorse what I consider the errors of some of our theosophical brethren, who speak so much of a separation of principles at death. I am convinced, and I have had evidence enough to convince any reasonable being, that this present term of experience we call *earthly life* is but one link in an endless chain, and that when these bodies fall away, we simply go on living. I was very pleased to hear Mrs. Catsleigh agree to this yesterday. Very few who call themselves metaphysicians make this plain. Mrs. Eddy is, to my mind, not at all clear on this subject, and with the exception of some passages in the works of Dr. Evans and Miss Barnett, I have found very little lucidity of statement on this subject. We must try and realize that we do not die and then live again, we simply go on living, and I feel very sure that death is much more a trying experience to those left behind than to those who pass on.

"Now, if we realize that we are precisely the same individuals after we have dropped the flesh that we were before, what occurs to us in one state of existence is just as real and satisfying as though it occurred in another. Let me illustrate: One of us has earned a reward of effort; he is not paid in America, but goes to France and the account is settled there; he receives so many francs instead of so many dollars, but the amount is the same in value; it is thus, whether we receive our reward here or hereafter. My opinion has always been that small results usually follow quickly upon small transactions, while great consequences take longer to become palpably fulfilled."

"What do you think we had better do to cultivate our psychic powers; do you advise us to sit in circles, or do you repudiate what is known as mediumship? I think it very dangerous," said Mrs. Balaclava Nelson, a lady of some standing in a well-known Episcopal Church, who had been

slyly visiting clairvoyants, and lost a little money and got herself sometimes muddled by contradictory communications.

"I think," replied the doctor, "we should use proper discretion in all matters; I cannot discountenance speech because I try to put down lying and slander; the remedy is not to cut out the tongue, for by so doing, we should destroy our power to speak truly and kindly. Everything is dangerous in the hands of the unscrupulous. Think of the devastation which might ensue were some of my electrical instruments to be viciously tampered with; but am I to discontinue my scientific studies and refuse to use the electric force which is so mighty to build and to destroy, because danger attends abuse? I think not, for were I to take such a stand, I would but veto every advance in science, and lend my influence toward a return to the barbaric chaos of ancient ignorance. Now, as to the best method of developing, *i. e.*, *calling out* whatever psychic ability any of you may possess, I would say avoid all promiscuous circles; never sit in the dark holding the hands of strangers, and never hold yourselves in a negative attitude of thought ready to be psychologized by any influence temporarily in the ascendent. Sit alone, or with a congenial friend, or a few trusted friends may sit together for spiritual unfoldment; but not only is it desirable to conduct things in an orderly manner on the surface, if we desire enlightenment on any subject, we must agree upon what we seek; there must be unity of purpose, and when this is the case, we draw to us what we steadily attract, for by the focalization of thought on a given object, great results are obtained. This is the secret of divination, and while it is not necessary to gaze into cups or crystals, there are persons who find outward aids valuable, as without some such assistance, they find it difficult to concentrate their thought. Concentration does not mean intellectual vacuity, but quite the reverse. It signifies intense aspiration toward a given center, so that harmonious influence may reach us from the source to which we look for guidance."

Thus ended the questioning.

As Dr. Maxwell ceased speaking, all present rose and sang a new doxology, in three stanzas, written by Mrs. Finchley and set to music by one of the choir. After the exercises were over, tongues began to move rapidly, and it was quite an hour before the front door closed upon the latest of the lingerers. No sooner had the last of the company departed, than a sharp ring at the bell, and a loud rat-a-tat-tat on the knocker, announced the arrival of Mrs. Catsleigh and Mons. Alphonse, who had been invited to dinner. As not the faintest intimation of "company" had been breathed, and Dr. Maxwell and all his household expected nothing out of the common, everybody was positively startled to see both the visitors in the most elaborate evening dress; of course, they came in a carriage. Mrs. Catsleigh looked as though she was dressed for a grand ball, or, possibly, for the banquet scene in some elaborate play or opera; her throat, arms and shoulders showed to great advantage, as her firm, white flesh contrasted with the scarlet satin of her long train gown; her abundant raven hair, twisted into a loose knot at the back of her head, was pierced with a gold and diamond arrow of great size and exquisite workmanship; her white ostrich fan, splendid rings, and bracelets, completed a decidedly striking toilet, but not a particularly restful one on a hot July evening.

Mons. Alphonse appeared as though he had no possible object in life but to allow his fine figure to set off expensive clothing to the best advantage. Though loudly, he was handsomely dressed; his evening suit was of the latest London pattern, his linen of the choicest, his patent leather shoes fitted like gloves; his hair was silky and glossy as a raven's wing, while splendid diamonds glistened from his shirt front and his hands like stars on a winter's night.

"Why, what have you been doing here?" exclaimed that gentleman, noticing the number of chairs (nearly 200), which still remained in the drawing-room. Have you had a lecture,

why didn't you let us know? Mrs. Pushing is in town, just run over from Newport; called on us this afternoon and begged permission to meet you this evening; hope I have not intruded, but I have asked her to dine here; she will be here by 6:30 at the latest, and it is after 6 now."

"I shall be delighted to see her," responded Dr. Maxwell, "I'm very glad you asked her, but I wish we had known it sooner; we have a very plain dinner and we are not dressed for company; we really treated you as old friends, though we have only known each other a few days. I hope (turning to Mrs. Catsleigh), you will excuse our appearance, but we had no idea we should have the honor of Mrs. Pushing's company; however, we shall no doubt enjoy ourselves quite as well as though we were more presentable, and as to the dinner, though it's very simple, my cook usually makes things palatable."

"Oh, that's all right," replied the lady, "I should never have got myself up in this rig only Alphonse told me you were going to the opera at ten, and we better be prepared for a front-tier box." Then, suddenly seeing she had astonished her host, she shook her fist at her escort, and said with assumed petulance:

"Is this another of your falsehoods, you naughty fellow? I shall soon send you to the right about, if you can't speak truthfully; this isn't the first time you've made me make a fool of myself."

"I pray you not to blame him," quietly but quickly interposed the doctor, "probably I did say something about the opera, but I have been so much engaged it has quite slipped my mind."

How far this embarrassing episode might have proceeded it is difficult to conjecture, had not another loud ring at the door-bell been quickly followed by the entrance of Mrs. Amy Pushing, accompanied by her dear friend and submissive satellite, Miss Theresa Hockmeir. Mrs. Pushing, be it distinctly understood, was one of the most popular teachers of

Mental Science who had ever visited New York; the previous May she had thirty-seven students in her class who had paid her \$50 each, and though her expenses for the month had amounted to \$350, she had laid away a clear \$1500 as the result of one month's teaching; she was now working at Newport, but having some business to see after in the great city, had run down on a flying visit. Being on friendly terms with Mrs. Catsleigh, and knowing she was at a pretty good hotel, she had written to her to secure a room at the *Quicksilver*. Immediately on arrival, learning of the interest being taken in her one subject by Dr. Maxwell and his friends, she had expressed a wish to accompany her "sister in the science" to that gentleman's residence, and was not at all disposed to leave her factotum, Miss Hockmeir, behind her.

Mrs. Pushing was a woman who never for an instant forgot her dignity or lost sight of her own importance. A Boston woman by birth and education, she impressed all who met her as a person of culture as well as shrewd business ability. In appearance she was rather commanding, of good height, rather slender build, with piercing black eyes, small and restless like a bird's; her hair, which was not much thicker than a cobweb, was very carefully arranged, being evenly parted in front and tightly drawn up from behind to the crown, where it was carefully combed over a silk pad of exactly the same color. In front of this diminutive chignon, which was worn exactly on the top of the head, was a very handsome gold band studded with five large diamonds. Her dress was of rich black silk ornamented with Mechlin lace of fine quality. Her jewelry was valuable but not gaudy.

Miss Hockmeir was a quiet little body about ten years younger than Mrs. Pushing, who followed the elder lady like her shadow. This unobtrusive but useful little personage did everything for her employer; managed her business as far as possible, attended to correspondence, interviewed callers, and took the whole brunt of life upon herself. For

these services she was fed and clothed, but very rarely had even a dollar to call her own.

Dinner was served at seven, and a very pleasant meal it proved to be, though Mrs. Pushing talked incessantly, and entirely of herself and her doings. She related instance after instance where she had literally "*snatched from the jaws of the grave*," distinguished persons whom the best physicians had pronounced incurable.

Miss Hockmeir occasionally ventured a sentence to add still further to the effect of Mrs. Pushing's self-laudation, though we must never forget that both ladies completely disowned having any share in the work other than that of being "Truth's trumpeters."

Mrs. Catsleigh and Alphonse appeared hungry, and did full justice to the dinner, which was a very choice one. Everything was perfectly cooked: the courses were, however, only four, and there was no attempt at display or excessive garniture. At eight they rose from the table, and re-entering the drawing-room, which had been cleared of its extra seats and made very attractive, music was proposed as a relief from excessive conversation. Miss Lydia O'Shannon sang more sweetly even than on any previous occasion, her voice seemed to grow richer and fuller with every fresh attempt she made to exercise it.

"The dear child," said Mrs. Pushing, "I wish I might have her with me for a week by the sea. I have a most delightful little cottage, and Newport is charming at this season. In my company she would grow so strong you would hardly know her on her return. Judge Firefly's daughter is visiting me at present, and her father says the change is incredible, and only three weeks since she was prostrate with pneumonia."

"May I ask you how you treat? I do not fully understand your system. Sometimes I have severe headaches and feel very weary after mental effort. I wish you could tell me how to shake off these unpleasant feelings?" inquired Mr.

Templeton, who was very anxious to hear more of the new science for which so much had been claimed.

"Certainly," said Mrs. Pushing. "I will give you an outline of my system, as far as I can, in a few sentences. I see you are a minister, and you ought to give this truth to your people. I treat all cases alike. I utterly deny sin, sickness and death, which are but mental illusions, errors of belief. I deny the possibility of sickness. I deny that I can feel pain or be in any way affected by material things, for we are all spirit and there is no matter. I do not want to know what ails a patient, or anything about him. I can treat people thousands of miles off as readily as though they were in my presence, for mind makes nothing of time and distance. I simply affirm that *all is spirit*, that *all is good*, and then deny the opposite. I negative the affirmation of disease, calling the disease by name in the act of denial when it has been named to me; otherwise I simply affirm with emphasis, 'God is well, and so are you.' Nothing and no one can withstand the power of invincible truth; read the New Testament without prejudice, and you will see that we are the only genuine Christians."

"What you say sounds very beautiful, but I must say I cannot understand its application to cases of physical ailment. Take, for instance, a broken bone or dislocated joint, how can thought heal in such cases?" rejoined Mr. Templeton.

"Spirit is everything," replied the lady, "and though at present we have not fully learned to perfectly demonstrate the science, if we are but faithful, the time will quickly come when surgery as well as medicine will be entirely needless. But there is a life to live as well as a gospel to proclaim. We must practice the science individually."

To say that Mr. Templeton was satisfied with these replies would be to claim too much for the effect of Mrs. Pushing's eloquence, though she was a most effective speaker and gesticulated gracefully and freely, but introduced fewer theatrical moves than Mrs. Catsleigh. Mr. Templeton was, however, impressed, and when the visitors departed at a rather late hour, he sought his couch not so much to sleep as to pray and think over all he had heard that day. New light was coming to him, but as yet it was but dimly breaking.

(Continued next month).

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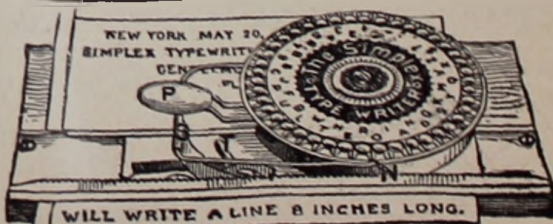
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