

"Man, know thyself."

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Devoted to Spiritual Science and Philosophy as related
to Universal Human Progress.

W. J. COLVILLE, EDITOR

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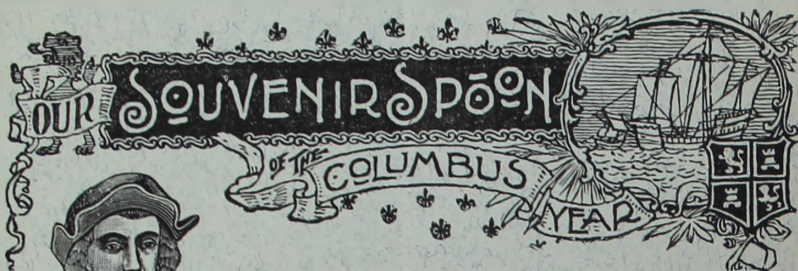
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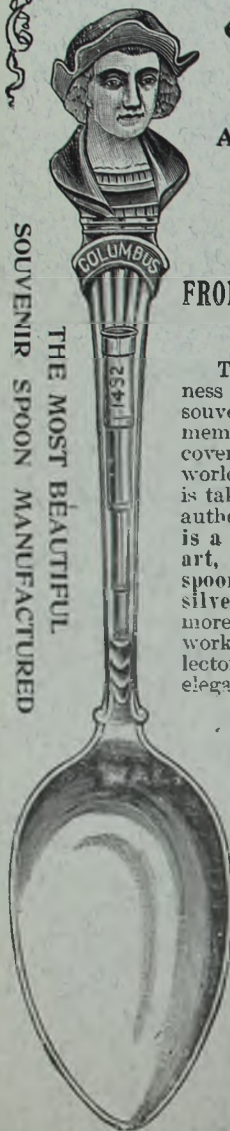
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SPIRITUAL SCIENCE LESSON.

FAITH.—DISTINCTION BETWEEN FAITH AND BELIEF.

REPORT OF LECTURE DELIVERED IN KENNEDY HALL, GRAND RAPIDS,
MICHIGAN, DECEMBER 3, 1892.

BY W. J. COLVILLE.

IN the epistle to the Hebrews faith is defined in various excellent ways. In that document all distinguished characters of the Old Testament are said to have accomplished all they did through faith; and it is surely needless to remind any one who has read the Gospels that the importance of faith is the keynote of all the teaching of Jesus; howbeit he teaches that faith without expression is dead, and on this point James agrees with Jesus unmistakably. Faith is: First, FIDELITY; Second, TRUST; Third, SPIRITUAL VISION. Fidelity begets trust; trust begets seership or prophecy. Faith is the beholding of things unseen by the bodily eye and uncomprehended by the intellect; it is soul sight, and being such it cannot be cultivated except by walking in the way of the spirit and not according to the desires of the flesh. Healing through faith is the result of perfect fidelity to inward conviction; this means moral and mental independence, resulting in freedom from all influences of fear, race beliefs, and the opinions of one's neighbors. Freedom is essential to health. Contagion is nothing but an effect of servility; if we had never cringed to prevailing misbeliefs and fears we should all be absolutely proof against contagious disorders.

Race-beliefs affect the child in the womb through the mother, therefore it behooves every mother, teacher and guardian to instruct the future mothers of the race in regard to the influence of thought upon unborn offspring. Children before birth, and to a large extent during the lacteal period also, are influenced unconsciously through the mother; it is only when they begin to reason for themselves that their own thoughts affect them to any great degree. A young child is not responsible because conscious thought has not yet asserted itself, and without conscious thought and reasoning there can be no faith. Even belief which is much less

than true faith is a result of reasoning to some extent; for we can refuse to believe what we are told, or choose to believe. Even strong evidence can be rejected as well as accepted. "I will believe" is a logical statement of determination to arrive at a certain conclusion; but such an attitude is usually unwise as it generally results from blind mental intoxication through absorbing the thoughts of others. Voluntary acceptance or rejection of an idea implies *discrimination*; this faculty is universal and proves itself the constructive agent everywhere. We cannot expect anyone to build intelligently without correct knowledge of the elements he employs, therefore let us be ever ready to give a valid reason for the views we entertain. By faith we hold on to truth with invincible tenacity, as when a person says of a friend I *will* trust him no matter how appearances go against him. Having intellectually accepted the main propositions of Spiritual Science students will often encounter doubts which must be met and argued down. There can be no victory where there has been no struggle.

All growth is accomplished through effort solely. Do not fear to face doubts, for only the torpid or mentally blind are free from doubt. In their earlier stages of mental progress all thinkers are sceptics; but doubt must and can be mastered, as it is only a shadow and pertains exclusively to ignorance. Faith in God is confidence in Universal Good. Trust in Good supremely; place implicit reliance on Truth, and thereby demonstrate the nothingness of error, which is but shadow. Conscience or Moral Sense differs in different persons, only because some are more fully developed than others. Savages have no such ethical conceptions as ourselves, because they are not morally evolved as far as we are. There is no sin, and there are no sinners from the standpoint of absolute Truth, all actions being only fruits on the Tree of Life's expression in varying stages of ripeness. Never condemn either yourself or any one, for condemnation savors of weakness and invariably tends to beget whatever error it recognizes. Luther was right at the core, when he taught justification by faith, and Calvin also, when he proclaimed the "perseverance of saints." "God is able to keep us from falling" and "we are justified by faith" are true sayings, but they must be rightly understood. The view of faith we endeavor to present is that we must *trust im-*

plicitly in good, i. e., to place unswerving confidence in right. In cases of perplexity, it is always well to retire into complete privacy and affirm, "I desire only to know and do *right*, and I affirm that whatever is right is invincible." You may be in a fog and wonder how to decide a question that compels a speedy answer, or you may be perplexed at apparent injustice, and feel crushed under it. At such times go into the silent chamber, and *rise above it*; this can only be done by placing unwavering trust in Good. "Faith grasps the blessings she desires." "Faith is the gift of God." There is a well-spring of divine power in every human soul, which, when recognized, is ours to use; but until we acknowledge it, it is only ours potentially; to actualize, manifest and utilize it, we must go down into our deepest consciousness, and there find the life of man, which is Divine Spirit. Jesus taught this to the erring woman of Samaria, and it is the one truth above all others *indispensible* for us to lay hold upon. Treasures have just as much intrinsic value, while remaining buried as when unearthed, but we cannot use what remains in the ground; so with our spiritual life, we are all children of God, but most of us do not know it; we possess all power, but we only lay claim to weakness; all knowledge, but claim ignorance; as a result, we act out our false estimate of ourselves, and appear pigmies, when we might be giants. Self-depreciation is as harmful as to depreciate the worth of others. We are all members of one family, and a word spoken against any member reflects dishonor on all. Never allow yourself to think badly of yourself, for assuredly if you encourage pessimism in thought, you will act it out, and we cannot help others, unless we are strong ourselves. Renunciation of anything but error is wrong and foolish, because self-culture is the only true stepping stone to usefulness. Health, happiness, strength, knowledge, and every good thing is our birthright, and we must not barter this. False belief asserts itself in spurious philosophy, such as vaunted willingness to be annihilated for the good of others; but how much good could we do, if we ceased to exist? Service is possible to us only as long as we live; therefore, the true altruist affirms and enjoys conscious individual immortality; he revels in the might of his strength and the depth of his knowledge; he glories in his beauty, as he sees, in self-hood *found* in God (not lost), a blessed

means for adding to the joy and beauty of the universe of conscious humanity.

If you will study the eleventh chapter of Hebrews and trace out the working of faith in the lives of all the characters enumerated there, you will see that faith in the mind of the author of that epistle is a *vital recognition of saving truth*, a conscious realization of Infinite Power (Love). All results are according to law; a so-called miracle is a mighty work accomplished through law, never against or without it. Man is incarnate law. Law works through animals without their conscious co-operation, thus they are endowed with instinct, which is unreflecting and unreasoning obedience. Human intuition is conscious co-operation with law and is above reason while instinct is below reason. The spiritual realm is everywhere; we are already immortal; every faculty we can develop in eternity is now germinally ours, but seeds must be encouraged to sprout and we must furnish conditions necessary for their growth. Lay hold with all the force of your affection upon the great essential truth of Being. *Good is all*. When we cease to attribute power to error it disappears, for it is nothing when viewed from the standpoint of reality. This truth is thoroughly scientific and is confirmed in every department of scientific research. To make this very plain to everybody we refer to evolution and the atomic theory. Atoms are indestructible, they change places but never perish; when harmoniously grouped they form perfect organisms but when misplaced we suffer from disorder. Order being necessary to harmony and man being a builder or organizer, it becomes necessary for him to learn the law and this the true self knows. The real *ego* never changes, it neither advances nor retrogrades but continually manifests itself more and more perfectly. Outward existence is expression and we are learning to express perfectly through repeated experiment. The soul knows everything and the intellect must be its willing pupil, therefore the highest wisdom comes through seership which is beyond mediumship, as *illumination* far exceeds *inspiration*. To know truth makes belief unnecessary, for belief is twilight while knowledge is daylight. Perfect fidelity to conviction releases us from all false dependence one upon another, and as we cease to be connected with the psychic personal spheres of our neighbors we cease to reflect or participate

in their conditions. One of the most perplexing doctrines taught by those who do not fully comprehend the law of attraction and its universal operation, is that all sickness is due to sin (transgression of law), therefore every invalid must be a great sinner; this imputation is false and unkind, as in many instances it leads to the inference that malice rather than weakness is the chief source of suffering. Violent inflammatory disorders are frequently brought about by rage, but yielding people who are altogether too submissive to others are similarly afflicted by reason of their negative attitude. Faith is strong, courageous, positive, and for this reason if for no other, the faithful are far healthier than the faithless. "Whatsoever is not of faith is sin" means that when we act against or apart from conviction we act out of accord with the law of harmony. The prevailing weaknesses of society are due to lack of individuality, thus when *La Grippe* or Russian influenza attacks a few, multitudes soon fall victims on account of their being Mrs. Grundy's satellites. In our general obedience to customs we *imitate* and *follow*, while to be healthy and vigorous we must *originate* and *lead*. Faith in God is supreme confidence in Good, no matter what special conception of Deity one may entertain. All human conceptions are necessarily limited while Deity is Infinite, therefore let us not engage in useless controversies of a speculative nature.

Reverence for righteousness is, indeed, the beginning of wisdom; this is called "fear of the Lord" in the Bible, as in an old sense, fear means reverence, not dread or trembling. Belief is untrustworthy, and its effects invariably uncertain, for if we only believe what is true and do not know it as truth, we may, at any time, come to disbelieve it. Never confound faith with belief, as this mistake has deluged the earth with blood in days of persecution for opinion's sake. Infidelity is a breach of trust, the betrayal of a friend, the breaking of a vow; therefore, *infidel* is a term of reproach and should never be applied to an honest person. Independence in thought, word and deed is the only passport to health. Children must never be scolded, nor have we any right to expect blind obedience from them. Education is a process of unfolding the human faculty of judgment, and unless we acknowledge the good lying latent and seek to call it into expression, we shall never

train, but only *force* our children. The rod of correction is a staff to lean upon, not a scourge to afflict with. Perfect sincerity is essential to health; there must be no dissimulation, no pretending to endorse what we disagree with. Cowardice is disloyalty to truth, and multitudes pay heavy penalties for indulging this. To account for "faith cure" rationally, we have only to admit that in an atmosphere of truth, sensitive people become trustful, then as their trust in God is awakened, they become negative to divine thought and positive against its opposite. If one's faith is but temporarily aroused by the earnest appeal of a preacher, backsliding relapse follows, but if we have personally laid hold on the principle of truth, we remain converted, and go on to sanctification. Blind faith is not adequate to insure permanent results; faith with its eyes open is alone reliable. "Add to your faith knowledge." Make acts of faith continually, especially when you feel oppressed with surrounding fears and the false beliefs of others. Deny rigorously the power of any error to affect you (or your patient). Deny away weakness through the five natural avenues (sight, hearing, taste, touch and smell), and also through the five avenues, commonly treated of in works on Christian Science. Affirm with determination to realize what you proclaim—I have perfect faith in God. God is All; therefore, there can be no real evil. I affirm truth to be the only power; therefore, there is no power in error. I will trust in God, and nothing shall, or can, shake my confidence. I am subject to the divine law only, and always.

In applying treatment to another, remember, in that case, you are but acknowledging truth for and with a neighbor. The life principle can be aroused in one by another through the fact of its vicarious recognition in the one appealed to, but it must never be forgotten that *permanent regeneration* is not practical, or possible until the individual consciousness of the patient (who then ceases to be a patient and becomes a student) lays hold upon truth and translates it by active conscious thought into permanent expression. Our bodies are solidified thought; therefore, every radical change in our thinking must effect a decided transformation in our bodies. Faith we must ever hold in thought as the expression of what the spirit realizes; this, being communicated to the intellect, enables the intellect to externalize its conceptions in objective form.

As we constantly hold to the highest in our ideal state, we must accomplish its actualization, for the body is in a state of perpetual flux and it is impossible for us to transform our bodies, except through the working of the law of attraction. Physiology tells us of the constant changes in the physique, but does not explain the law of attraction sufficiently to prove its assertions, as manifest in appearances. Faith enables us to draw to us whatever we trust in. Confide in God, acknowledge divine omnipotence, and no thought can embody itself in your frame, which does not correspond to what you attract through your faith in it. Faith is an invincible magnet, and even belief—which, when it results from sincere desire to apprehend truth, is a limited degree of faith—causes us to fellowship with whatever we acknowledge and rely upon, through the working of the wonderful law of ELECTIVE AFFINITY, which it is the special province of psychic science to unveil.

THE KINDERGARTEN.

THE SAFETY VALVE OF CHILDHOOD'S RESTLESS ACTIVITY.

BY HELEN AUSTIN,

PRESIDENT CHILDREN'S FRIEND ASSOCIATION, GRAND RAPIDS, MICH.

FROEBEL, the good German kindergarten father, may have one day read the old familiar sentence: "Man does not live by bread alone;" and being most keenly alive to the interests of the children and their needs, made an application of the principle in their favor. Be this as it may, one thing is certain, he became thoroughly conscious of the important fact that more than the ordinary physical attention that children had been accustomed to receive was needed for their full growth and development, and that there was something else in a child besides bone, sinew and muscle. Their three-fold nature he has nicely considered; their environment, or physical, their mental and last, but not least, their spiritual. All these, in his well developed plan for enfoldment, must be well and symmetrically rounded to the full growth of an individual.

With his superior intellect and wonderful insight he was able to place himself on the child's plane, and there saw the baby as a tiny dew-drop, that mysteriously appearing one morning on the petals of a half-open rose, nestled lovingly and securely there in its color-bed, and acting as a prism to the sunbeams and reflected all in its little horizon. On its mother's breast the infant lies caressingly, the perfect embodiment of contented feeling, without any knowledge, and able only to appreciate or express what comes under his little observation in his small sphere. He can, therefore, be reached only through his affections, and by imitation and imagination. It would be as unreasonable to expect him to act from thought or be governed by reason as it would be for a man to be expected to stride from cliff to cliff. One would be just as impossible as the other. The child from the first is full of activity, and is contented only when doing something. Now, unless this activity is wisely directed, it may run in unwise channels; for, in any case, it must find room, as truly as steam confined in a boiler must find vent. The kindergarten is the "safety valve" for childish activity, and the only place for the education of children that I know, where every impulse of a child's heart is utilized for his own unfoldment, and the great stream of active life directed in pleasant and at the same time profitable channels. No horrible bugbears or wicked monsters dwell in dark caverns along this stream, but plenty of singing birds, sunshine and fresh air surround it. The positive qualities, rather than the negative ones, are dwelt upon in the kindergarten, and the good things are noticed rather than the ugly and unpleasing features pictured. "Doubts" are never heard in the kindergarten, but a better way is always shown. From the chief element in the child's nature he is delighted with movable objects; therefore, the worsted balls of primary colors which Froebel chose as the first gift in the kindergarten, fill a long-felt need in the child's mind; for a ball not only fits his hand and moves in response to his touch,—making him feel his own power,—but it also seems full of life like himself; thus he soon learns to love it, not only for its own sake, but for the lovely little stories his active mind weaves about it. He plays the balls are birdies, perhaps, and makes a nest with his hands and rocks them to sleep, singing softly; or suspending a ball from a string, plays it is a church bell, telling people to be

good and inviting them to church, or may be a clock pendulum, swinging to and fro, while he learns, as Froebel says—

“Whatever thing is prosperous and sound,
Will keep within itself good time and true.”

Through all the play with the ball it is readily seen that imagination is cultivated, feeling and sympathy enlarged and thought awakened. As a complete thing, the ball is a type of other complete things; of the earth as a sphere; and in its unchangableness a symbol of truth.

In all the works of the kindergarten, every gift and occupation is intended to be as eminently fitted for the needs of the child and his unfoldment as the balls are at the beginning; and such a unity underlies the whole plan that no break is felt, but one thought or plan of work develops or leads into another.

HISTORY OF AN IMPORTANT PUBLISHING HOUSE.

THE ARENA PUBLISHING COMPANY AND WHAT IT HAS ACCOMPLISHED IN THREE YEARS.

We have often published brief sketches of the *Arena*, edited by Mr. B. O. Flower, and taken occasion to note the phenomenal success of this popular Boston review in the field of serious periodical literature.

We have watched, with great interest, the rapid strides of this magazine, and the progress of the Arena Publishing Company in developing from merely the publishers of a great review to one of the most important publishing houses of New England, or, for that matter, of this country.

The *Arena* has, from its birth, steadily and rapidly grown in circulation and influence, long since distancing, with one exception, all high priced reviews in point of popularity and circulation. This is largely due to the courage, boldness and moral convictions which have ever been distinctive characteristics of this review. It is also the only American review which appeals to the tastes of all members of the family, in which it circulates. By publishing each

month strong, short stories, biographical sketches, prose etchings and interesting pen pictures, it has won its way into the hearts of tens of thousands of people who have been, through these features, attracted to its pages. The admirable portraits of leading thinkers and the introduction of fine illustrations, when the text has called for them, have also contributed to its popularity; but doubtless the fact that it is in perfect touch with the most advanced, progressive and reformatory thought of the age and employs the ablest living thinkers to write for its columns, gives it a prestige enjoyed by no other great review. At the present time the *Arena* is read each month by more than 100,000 people in America, while during the past six months its European circulation has increased more than 1,000 copies.

This is due largely to the great interest felt in the Bacon-Shakespeare case, now being presented by the giant thinkers of two worlds, who are combating the opposite claims of the two most illustrious names in the golden age of literature in England. When such eminent persons in Great Britain as the Marquis of Lorne, Edmund Gosse, Alfred Russel Wallace, D. C. L., Prof. J. Donaldson (principal of St. Andrew's University) and Henry Irving, consent to act as jurors, it is evident that in England, as well as America, the interest in this discussion is very great. Another reason for the growing popularity of the Boston review in Europe lies in the fact that in England and on the Continent the thoughtful and progressive people are becoming for the first time acquainted with the *Arena* and thus learning that it, in a larger degree than any other magazine, reflects the best progressive and reformatory thought of both the old and the new world.

The phenomenal success of this great review under the editorial management of Mr. B. O. Flower, is no more remarkable than the progress made during the past year in the business management of the enterprise under the vigorous and energetic personal direction of Mr. H. H. Boyce, who as business manager, has made the *Arena* Publishing Company one of the most important book publishing concerns in the New World. This company has recently published "The Rise of the Swiss Republic," a finished and scholarly work, being the first elaborate history of Switzerland published in the English language. It contains a detailed account

of all the recent Government innovation so successfully introduced in the little Republic such as the Referendum and the Initiative. This book is one of the handsomest specimens of the printers' art of the year; printed in large type on heavy paper, wide margin and richly bound. Another handsome book which bids fair to be one of the greatest successes of recent times has just been issued by this company. We refer to Mme. French-Sheldon's story of her travels in the wilds of Africa, entitled "Sultan to Sultan." It is one of the most superbly illustrated books of travel ever published, containing almost 400 photogravures or text cuts, many full page pictures made direct from photographs taken by Mme. French-Sheldon. The achievement of this remarkable American woman stands without parallel in the history of extraordinary attainments by women even in this day of their wonderful achievements. It will be remembered that she penetrated 1000 miles into the heart of savage Africa, having a train of between 100 and 200 native porters and interpreters, but with no white person in the caravan. Her story is of absorbing interest and rich in information contained in no other work on the Dark Continent.

In addition to these works the Arena Publishing Company has, since Mr. Boyce took control of it, brought out many other important books; for example: Rev. M. J. Savage's popular evolutionary religious work "The Irrepressible Conflict Between Two-World Theories." Hamlin Garland's novels, "Jason Edwards" and "A Spoil of Office." Helen Gardner's powerful new story, "Pray You, Sir, Whose Daughter?" Prof. Emil Blum's and Alexander's "Who Lies?" Mrs. Florence Huntley's "The Dream Child." Mrs. Celestia Root Lang's "Son of Man." Rev. Dr. Marion Shutter's "Wit and Humor of the Bible." Will N. Harben's "A Mute Confessor—The Romance of a Southern Town." Rev. M. J. Savage's "Some Ghost Stories." Benjamin Hathaway's "The Finished Creation." "Redbank," by M. L. Cowles, and a beautifully illustrated book of "Songs" by Neith Boyce. The company has also published five numbers of the "Copley Square Series," all of which have achieved an instant success.

In the meantime the sales of Helen Gardner's "Is This Your Son, My Lord?" Mr. Garland's "Main-Travelled Roads," and Mr. Flower's "Lessons Learned From Other Lives," (all published by

this house) have been exceedingly large. It is a notable fact which indicates the sagacity and keen discernment of this firm, that they have brought out no book which has not been a positive and unequivocal success. It is a matter of just pride with the management, that thus far the Arena imprint has been placed on the page of no volume which has been in any way a failure.

The sales of one of their books has already exceeded 50,000 and another 35,000 copies.

The great publishing house of Harper Brothers point with pride to the fact that during the past year they have published no less than 75 new books. Comparing a young house with one that stands almost at the head of the publishing business, it is a remarkable fact that the Arena Publishing Company has within one year given to the world 21 new books, and every one of them a marked success. The plans of the Arena Publishing Company for the future are even more comprehensive in the way of book publishing. It is quite evident that they have caught the ear of the public, both with the *Arena* and with their other publications.

The handsome offices of this company are on Copley square, Boston, and a casual visitor (who is always cordially received) is impressed with the tremendous amount of business transacted there. Under the present management the Arena Publishing Company, in addition to conducting the ablest and most popular review in the world, the paid circulation of which has been doubled in one year, is bound, in the natural course of events, to become one of the greatest book publishing concerns in America, and that speedily.

BOOK REVIEWS.

LOVE LETTERS OF A VIOLINIST, and other poems by Eric Mackay. Special copyright edition, revised by the author, published by Lovell, Coryell & Co., 43 East Tenth Street, New York. This is a singularly choice collection of essentially exquisite poetry. The twelve fine poems from which the volume gains its title are melodies, tender and strong, both in idea and expression. Following these comes "Gladys the Singer," a remarkably fervid tribute to a nature capable of calling forth the most varied emotions of a true poet's

soul, and Eric Mackay is a true poet, not a mere versifier. The sentiment in his lines is intense but not overstrained; a great heart united to a powerful intellect can be plainly traced in these out-breathings of the spirit. Passing from lays which may be called love songs of an unusually high type, we are confronted with an "Ode to Liberty," well worthy of rank among the very best of the shorter poems of the most distinguished singers of England and America. Bartholdi's Statue of Liberty, that royal gift of France to the United States which so conspicuously adorns New York harbor, suggested this triumphant ode. Among "Miscellaneous Poems," of which there are twenty-six of varying merit as well as length (though all are beautiful), we would select for especial praise "Beethoven at the Piano," "Pablo de Sarasate," and "A Rhapsody of Death," which seem to introduce the appreciative, sympathetic reader to the very depths of the author's noble faith and radiant hope. Among twenty-seven sonnets "Vision's Spirit Love," "Byron" (a singularly just recognition of a greatly misinterpreted genius), "The Mission of the Bard," "Death," "Victor Hugo," and "A Veteran Poet," seem to us particularly inspired and capable of awakening high and noble inspirations in all who allow themselves to breathe the rarefied air of such high zones of thought. The book ends with three singularly sweet Italian poems, "La Zingarella," "Il Ponte D'Aviglio," and "I Miei Saluti." It is almost incredible that a native Englishman should have written such perfect poetry in a language other than his mother tongue. The educational influence of such fine songs is inestimable. Eric Mackay richly deserves to rank with Wordsworth, Keats, Longfellow, and many another noted bard whose compositions have long been regarded as classics. This exquisite book beautifully bound retails at \$1.25.

JOURNAL OF AMERICAN HEALTH SOCIETY; devoted to Popular Science and Universal Health; published quarterly by Dr. George Dutton, 22 Berwick Park, Boston; \$1 for 12 numbers; single copy, 10 cents. This excellent periodical fills a niche in health literature peculiarly its own. A recent issue (October, 1892) opens with a very fine article on "Ideal Medicine," followed by interesting and practical directions on "What To Eat." Then follows,

from the pen of Dr. Alexander Ross, a severe indictment of many medical practices in common vogue, not justified by true science. "Cholera and Quarantine" is next ably dealt with. The author says the germ of cholera cannot, by any possibility, infect a pure and healthy body, and declares that wholesome food, water and air will render the cholera *bacillus* harmless. In a short but very pithy paper on "Medical Legislation," we read the following truly metaphysical statement, "*Curative ideas are the only panacea for human ills.*" The number contains a great variety of short, meaty articles, very well written or carefully selected. "Beauty and Love" are very well defined, and much common sense is displayed on every page. The statement, which particularly commended itself to us as peculiarly appropriate for quotation and as wide dissemination as possible, reads as follows: "Medical authors constantly tell us that *age* and *sex* are predisposing causes of disease. We might as well say that light and music are causes of disease, because they are in the order of nature. Nothing in harmony with the beneficent law of the universe can properly be said to be, in any sense, the cause of disease. Ignorance, error and folly are the only causes of disease, and these belong exclusively to neither sex," and we may well add to no particular age. The issue dated January, 1893, is now in our hands, and is even better than its predecessor.

THE LANGUAGE OF THE STARS, a primary course of lessons in "Celestial Dynamics," by the author of "The Light of Egypt," will be found very interesting to all who wish to learn something of the claims of astrology and are not ready to wade through large and difficult works on this ancient and abstruse science. We deem it quite safe to recommend this little book (a course of fourteen graded lessons) to all thoughtful enquirers who wish to dip into the mysteries of planetary influence. The author's style is clear and precise, and the price, only 50 cents, post-paid; published by Astro-philosophical Publishing Co., Denver, Col.

ESAU, or THE BANKER'S VICTIM, by Dr. T. A. Bland, is a very powerfully written story by an able advocate of the cause of right-

eousness against injustice. It is well entitled to a conspicuous place in the ranks of reform literature. It is a fascinating novel from any standpoint, and being written true to life from the author's personal experience, is of far more than ordinary interest and value; price, 25 cents; 5 copies, \$1; Arena Publishing Co., Boston.

FINE NEW MUSIC.

We have recently received from England through the kind courtesy of Robert Cooper of Eastbourne, three fine songs set to music of his own composition. The words and music are both very fine and can be made available on many occasions of both public and private character. Felicia Hemans' exquisite poem "The Better Land," furnishes the words for one; the other two are patriotic songs entitled "The Flag of the Free," and "The Star of Freedom." Distinguished vocalists speak very highly of these melodies. Mrs. Geraldine Morris recently rendered "The Better Land," exquisitely during a service in Brooklyn, and a full choir led by Prof. George Morris the talented organist and pianist, sang "The Star of Freedom," with fine effect. The words of the chorus run:

All hail the day of Freedom, when Justice and Right shall reign,
And Freedom's Star in splendor, shall rise o'er land and main.
All hail the day of Freedom, proclaim it far and wide,
That all united nations may gather side by side.

We can supply "The Better Land," and "The Flag of the Free," at 35 cents each; the "The Star of Freedom," for 15 cents.

ANATOMY—SCIENTIFIC AND POPULAR, by George Dutton, A.B., M.D., president of the American Health Society, founder and dean of Vermont Medical College, and author of many valuable works on Hygiene, Ontology, etc. This is the finest work of the kind procurable anywhere, as it gives the completest information concerning the human structure in the plainest possible language and in the fewest words. The illustrations are numerous and exceed-

ingly well executed. Every portion of the human body is carefully and minutely represented and explained, all in such a manner as to make the study delightful as well as instructive in the extreme. The preface should be carefully studied before the main portion of the work is perused, as, though very brief, it is of great importance. We entirely agree with the author in the following noble commentary upon what has ever been the motto of this magazine: "Knowledge is the birth-right of every human being; and no knowledge is more useful than that of the human organization, and the subtle and mysterious force (or mind) that governs it. KNOW THYSELF, said the Greek sage, descended from heaven to be engraven upon the tablet of enduring memory. What *self* is, no one has yet been able to tell us. That man *has* a body and lives in a world of cause and effect is evident. The body is constructed on strictly mechanical principles, and is well considered as an instrument for use in the material world, or as a tenement, which man holds in his present mode of being. It is our object to call attention to this structure in such a manner that through a better and more general knowledge of its nature, readers may be enabled to enjoy the use of better instruments and eventually fulfil the request, 'Present your bodies a living sacrifice, holy and acceptable unto God, which is your reasonable service.' One peculiar feature of this work is the explanation of all technical terms in plain English, which serves to make this heretofore difficult study accessible to all." Some idea of the size and scope of the book may be obtained, when we learn that it contains 303 illustrations, giving, from first to last, a most exact insight into all the varied portions of the human frame in healthy normal condition. There is nothing whatever at variance with a truly metaphysical view of life in any part of this treatise—for example, we are told, "The cell is the *material* starting point of every human organism; and in some form makes up the structure of all organic bodies, animal and vegetable." If an intelligent entity, as we claim, is the builder of the body, there must be a point where it commences operation. We have had the privilege of recently attending some of Dr. Dutton's lectures in Washington, and have noted that he is one of the very few teachers of our acquaintance who explain the physical organism in a manner perfectly compatible with the most

thoroughly spiritual view of life. The main portion of the work contains 443 pages, including a copious index, which makes reference extremely easy. An appendix of 21 pages is devoted to a complete list of muscles, their origin, insertion, nerve supply and use, alphabetically arranged. This list is invaluable to the student, from it we learn much that is important concerning 224 muscles in the human body. Four additional appendix pages very properly give testimonials to the value of the book from well-known people. Dr. C. W. Emerson, president of Emerson College of Oratory, Boston, endorses it very highly, especially by reason of its remarkable *perspicuity*. Andrew Jackson Davis, author of "Nature's Divine Revelations," etc., etc., says that through its perusal "the reader sees, in the structures and functions of the ponderous body, the love and wisdom of eternal mind." Mary A. Livermore also gives it unqualified endorsement. Our painfully limited space, which compels us each month to exclude from our pages a vast amount of valuable matter, which we are very desirous of presenting to the reading public, in addition to our multifarious engagements outside our editorial duties, makes it impossible for us to do more than briefly call attention to so massive and valuable a work as Dutton's "Anatomy." All we can add is that the book is strongly and handsomely bound in a style intended for long service in constant use, at the same time presenting a dignified and ornamental appearance on a library shelf; price, post-paid, \$4.35 (amazingly cheap, considering the numerous plates, some of them beautifully colored); published by Cynosure Publishing Co., Boston. Procurable through our agency.

TIMELY TOPICS.

THE RACE PROBLEM.

Never until we engaged in work in the city of Washington, were we made forcibly and unpleasantly aware of the insane and brutal feeling entertained by "superior" white persons toward "inferior" negroes. Happily among enlightened and civilized humanity "the mind is the measure of the man," but we are sorry to find among persons laying claim even to religion that a fanatical

race prejudice exists, and is often manifested in a most revolting manner. It is with much pleasure that we bring before our readers the following reasonable and humane resolution adopted at a meeting of Methodists recently held in Boston :

"Whereas, God has made of one blood all the nations of the earth ; and whereas, there are in our Methodist Episcopal Church many hundreds of thousands of members of African descent ; and whereas, the suggestion has been made that our brethren of African descent withdraw from our church, and by their withdrawal facilitate the union of Methodist Episcopal Church and the Methodist Episcopal Church South ; therefore, be it

Resolved, That we deplore the suggestion as unwise and as detrimental to the best interests of our church. That such suggestion does not represent New England and the advanced spirit of the gospel of Jesus Christ. That we are ready for fraternity or even organic unity with our brethren of the Methodist Episcopal Church South, yet we insist that such fraternity and such organic unity must include on equal terms all the members of the Methodist Episcopal Church."

It is high time that such execrable injustice as that practiced by many under the cloak of piety be publicly and forcibly condemned. Character is the only rightful passport to honor.

PHRENOPATHY, OR RATIONAL MIND CURE.

TO have a correct knowledge of the art of MENTAL HEALING we must get a clear understanding of the basic principles of SPIRITUAL SCIENCE upon which the art rests. At the beginning of the study we should draw a sharp distinction between Spiritual Science and what has been termed by Mrs. Eddy, "Christian Science." I have no quarrel with Mrs. Eddy, nor do I propose to discuss the merits or demerits of her science, but I do not wish my readers to confuse the two or to think them the same. The fundamental proposition of Spiritual Science is that there is but one prime substance from which all secondary objects spring, and into which they are resolvable. We say that this original substance is SPIRIT, and we give the following as some of the reasons for this assertion :

1, The regularity and precision of all the operations of Nature indicate the presence of Supreme Law, and law indicates intelligence which is an attribute of SPIRIT.

2, Throughout Nature there is constant motion, and motion is an attribute of SPIRIT.

3, Love is expressed in all the manifestations of Nature, and love is an attribute of SPIRIT.

4, Life pervades every atom of the universe and LIFE is SPIRIT.

Therefore, judged by its universal attributes, we must declare SPIRIT to be the prime substance from which and by which all elements and things are created. This statement does not necessarily conflict with any fact of science, of rational religion, or of intelligent free thought. Even that material science which denies the being of SPIRIT, practically admits the truth of Spiritual Science for it endows matter with the attributes of SPIRIT, such as life, love, intelligence, thought, motion, etc., while that most advanced of free thinkers, Col. R. G. Ingersoll, says that "Substance is from eternity to eternity," which is only another way of saying that substance is infinite LIFE, and infinite life is infinite SPIRIT, or God * * * The statement that "ALL IS SPIRIT" is one of truth, but unless it is thoroughly understood it is apt to confuse the mind, and has in some instances led to curious and not altogether rational statements, such as the assertions that the material universe has no existence, the human body is an hallucination, etc.

This is all wrong! The assertion that the substance of all things is SPIRIT by no means implies the non-existence of material things but refers them to an intelligent cause, Intelligent observation shows a trinity in all things. We find first the prime substance, SPIRIT; second, the love, wisdom and intelligence expressed in the word MIND, through which the SPIRIT acts; and third, MATTER, by which mind is visibly expressed in the universe. The prime trinity then is infinite SPIRIT, infinite MIND and infinite MATTER, but the last two are resolvable into the prime substance from which they sprang, viz.: INFINITE SPIRIT. This prime trinity is more or less expressed in all things, but finds its highest known expression in the spirit, soul and body of mankind. Thus, as the ancients said, man is the "likeness and image" of God, the Creative

Spirit, the life and substance of all. It follows that all visible things are manifestations of Spirit, and they embody and show forth peculiar qualities of Spirit. When we say sugar is sweet, we mean that substance in the form of sugar conveys to the sense of taste that quality of its Spiritual essence which we denominate sweet. The sweetness is not a quality peculiar to all substance, but it is the peculiar quality imparted to that form of matter by the Creative Energy or Spirit. What is true of sugar is also true of every material object from the atom to the perfected human body: each object contains and expresses especial qualities of Spirit for the use which it represents.

All things are created for use, and are therefore good when in their proper relation to each other and to the Creative Spirit. As the substance of all created things is Spirit, all things are good, hence the assertion, "All is good; there is no evil" means that in substance and proper use all things are good, and that there is no evil in the essential spiritual substance of things. That which is termed evil arises from no principle of evil inherent in spirit or essential substance, but from the ignorant perversion or misuse of that which is in itself good.

When we affirm that the substance and use of all is good and perfect, we open the door to the correct and scientific study of the uses of all things. We ignore no branch of human knowledge! No scientific truth is avoided, because it does not fit into some pet *theory* of science or religion. Spiritual Science simply places the facts before you and says, take these with you and apply them to all the concerns of life. When hygienic science proclaims that certain modes of living are best adapted to health, and that certain foods and drinks are the best for building up and sustaining the human body, Spiritual Science says that food and drink are expressions of spiritual properties corresponding with like properties in the human body and mind, hence each individual must regulate his diet to suit the demands of his spiritual growth as it is expressed through the physical body; and these demands are as various as are the individuals of the world. No unchangeable rule of diet can be given, but the intuitive individual will *know* what is best adapted to his needs. When medical science claims to have found specific remedies for disease

and points to certain cures as proof of its claim, Spiritual Science does not deny the facts presented, but points out the other fact that the material remedy is but the expression of a spiritual essence or quality. When any material remedy contains and expresses the spiritual essence or quality that is needed to restore a patient to health, no Spiritual Scientist who truly understands the basic principles of Spiritual Science could reasonably object to the administrations of such remedies. As W. J. Colville says of this excellent magazine, so we may say of Phrenopathy, which is based upon Spiritual Science, that it is "not *exclusive* but *eclectic*;" but while it does not ignore remedies of proved value, the phrenopathic treatment is essentially a mental treatment. Spiritual Science, as demonstrated in Phrenopathy shows that man has within his own nature, when rightly understood, the means of supplying the body with health and strength. It is for man to learn the relation to each other of spirit, soul and body, and the use of each. This is what Phrenopathy teaches. It shows that the complex structure termed man contains within itself the spiritual essence of all there is in the universe; that what was said of Jesus the Christ, viz.: that "of him and through him and to him are all things," is in fact true of each individual of the human race, for each is an epitome of the Infinite Whole. Our spirit is not separated from, but is an individualized portion of, and one with the universal Creative Energy which we call God. To thoroughly understand Phrenopathy the student should become familiar with the laws of involution and evolution as developed in Spiritual Science. Essential Substance is invisible spirit, but as oxygen and hydrogen manifest themselves in, and are the substance of water, so Spirit manifests itself in and is the substance of the material universe and all that is contained therein.

Spirit is the divine substance of mankind. The idea of Spirit is the soul of man. In making this assertion and thus making idealism the basis of the creation of mankind, it is not intended to convey the thought that the soul is merely an invisible idea, but to affirm that the soul of man is an embodiment of the ideal man of the Creative Spirit, which is the Son of God, made in His image and likeness. No one who admits an intelligent cause of creation can reasonably deny that idealism is the proper basis of all creation.

This soul of man is expressed in the mind of man, and, in its ultimate, the human body.

It is in this respect that man is the image and likeness of his Creator; Infinite Spirit is limited and personally expressed by the individual Spirit, which contains, in essence, all the qualities and characteristics of the Infinite Whole, as a drop of ocean water contains all the qualities and characteristics of the whole ocean.

But though the individual spirit is a limitation of the Infinite Spirit, it is not separated from the parent source of life, but is forever connected with it. Infinite Mind is limited and expressed in the soul and mind of man, which contain, in essence, all the faculties by which the Infinite Mind expresses the Infinite Spirit; and it is by the use of these faculties in the mind of man that the Spirit of man is expressed. Infinite Matter is limited and expressed in the human body, which contains, in essence, all the prime qualities of the whole body of matter (mineral, vegetable and animal). Man then is a personal limitation of the trinity of Spirit, Mind and Matter. Anatomical science has demonstrated that the brain (the organ of the mind in the human body) is, by various nerve extensions, in every part of the human body. This connection of all parts of the body with the brain is so perfect that the slightest pin-prick is immediately reported to the brain and thence to the mind. The mind is, therefore, in its normal condition, in a position to be cognizant of all that transpires in the body and of all outward reaction upon the body. It is thus by derivation in every part of the body. But the mind is not a negative substance, which can only be acted upon; it is also active and capable of acting upon and into the body.

The science of phrenology has demonstrated to a certain extent that the various faculties of the mind have their especial organs in the brain. It has also been discovered that the vital organs of the body have a sympathetic connection with certain organs of the brain, from which they receive a cerebral stimulus, and that the states of mind, recorded by these organs of the brain, will affect the organs, with which there is sympathetic connection. An advanced medical science shows that the states of the mind affect, for health or disease, the excretory functions of the human body; and as the blood (the expression of the life-principle in the

body) is dependent, for its health, upon the proper action of the excretory organs, it will be seen that the very life of the body may be brought under the immediate control of the mind. The student of phrenopathy, or rational mind-cure, will meet with many other correspondences between the mind and body, which will convince him that the body is the outward expression of the mind, and may, to the extent that their relation is understood, be brought under the control of the mind; but these further correspondences cannot be given in this short article. Enough has been said, however, to show the reader that there is a rational, scientific basis upon which to erect the theory and practice of phrenopathy.

How shall we apply the facts of Spiritual Science, and the theory of phrenopathy to the practical work of healing? How may we draw from the Infinite Spirit those qualities desirable to the individual; and having possession of these spiritual qualities, how are we to use them, in order that their perfection may be expressed in mind and body? That the Spirit, soul, and body are vitally related to and connected with each other, and also with the Infinite Spirit, Mind and Matter, and that they constantly act and re-act upon each other is readily demonstrated and understood by intelligent people; but how is the action and re-action to be controlled and directed so as to produce health? To answer these questions, we need to make some inquiries into the cause of human action. In an article upon this subject, which appeared in the *Mental Science Magazine*, of February and March, 1889, I said: "Love—or desire, which is a form of love—is, in a certain very true sense, the only real cause of human action." That love or desire is the real cause of every action of mind and body may seem incredible at first glance, but if we carefully study into the causes of different actions, we will soon be convinced that this is the fact. Love is the moving force of the universe, and the prime element of the mind. Love is expressed in will, desire, emotion, affection, sensation, etc., etc. But in order that the force of love may be utilized, it must be guided by intelligence. Intellect is the guiding force of the universe, and is the second element of the mind. Intellect is expressed in wisdom, understanding, thought, language, reason, instinct, etc., etc.

In order that perfection should be expressed in the body, these

two elements of the mind should be harmoniously balanced. Disease is inharmony, and while it may be produced by the reactionary effect of material organisms upon body of man, it is still referable to a mental cause, for these organisms are but expressions of diseased mentalities and are able to have reactionary effect upon the body, only because the mind of the individual has not been sufficiently developed to become absolutely positive toward the body. To cure disease by the mental method, the mind must become positive to the body, while remaining negative and passive toward the SPIRIT. In other words, the SPIRIT, which is the true child of its Creator, and one with the Infinite Being, should be placed in full control of the whole man, soul and body. This can only be done by the action of intelligent love. Love is desire. We desire health. Why? Because it is good. The desire then is for the good. The student of phrenopathy is taught how to intelligently direct his desires, so that he may draw from the storehouse of the Spirit those elements necessary to the health of soul and body, and to send them into the body to those organs and parts in which they are needed, and to thus maintain harmony and health in soul and body.

The individual mind being but a limitation of the Infinite Mind, with which it is forever connected, it follows that each individual is continually connected with every other individual in the universe, and when any two minds are in harmony, they act and re-act upon each other. This is called telepathy, or thought transference, in some of its phases, while, in other phases, it is called hypnotism, mesmerism, animal magnetism, etc., etc., according to the mental plane, upon which it is expressed. Mental Healing is neither of these, but the phrenopathic physician, having drawn, from the Spirit, those elements needed by his patient, or such proportion of the elements as his understanding is capable of using, transfers them, through this law of sympathy, to the mind of the patient who, if sufficiently passive, will receive and benefit by the treatment. It is no miracle, but a simple action of the mind in harmony with its supreme law.

I have been frequently asked if it is claimed that the mental method is infallible. No rational man makes such a claim!

Infallibility is the shiboleth of fanatics; it has no place in any rational method of mental healing. What is claimed is that phrenopathy presents a method of healing by the power of mind that is, under proper conditions, superior to other modes that place the power of mind in subordination to drugs, or ignore it altogether.

"What relation does phrenopathy bear to other systems of cure?" I am asked. It stands to others as the superior to the subordinate; as the master to the servant. While placing the power of mind first, it does not hesitate to use, as auxiliaries to the mental treatment, all natural means of health, such as baths, exercise, etc., etc. It believes that each department of the complex structure, man, should be placed in healthy, harmonious surroundings, and for this reason the body must have pure food, drink, and air, and a proper amount of healthy exercise. The mind should be intelligently and harmoniously developed; and the pure life of the Spirit should be over all as guide and director.

BANGOR, Maine.

C. W. CLOSE, Ph. D., S. S. D.

NOTES AND COMMENTS.

A RARE OPPORTUNITY IN NEW YORK.

UNSPEAKABLY AMIABLE.

Mrs. Gestefeld offers for rent, at \$50 per month, a magnificent front suite of large light rooms with heat, gas, bath, immense closets and every convenience suited for any kind of first-class business and for home residence; also an equally commodious suite in the rear for \$40 per month, at 125 E. Twenty-third Street, over her beautiful lecture hall and the celebrated publishing house of Lovell, Gestefeld & Company, where every desirable book can be obtained and where our readers will always find this magazine. Considering the extremely desirable and central location of these splendid rooms, the rent is extremely low. This is, indeed, a choice offer.

A FINE OFFER IN BOSTON.

A family, or parties desiring to conduct a private school or any form of light business in a most desirable part of Boston, are offered a fine house of eleven rooms and bath standing in its own grounds, known at 3 Tolman Place, Warren Street, for \$40 per month. Electric cars pass within two doors of the house, leading to every part of the city and suburbs. Apply to H. M. Young, authorized agent for *PROBLEM OF LIFE*, 539 Oakley Ave., Chicago, Ill.

SUBSCRIBERS TAKE NOTICE.

The following are among decisions of the United States Court on the subject of newspaper subscribers:—

Subscribers who do not give express notice to the contrary, are considered as wishing to renew their subscriptions.

If subscribers neglect or refuse to take their periodicals from the Post Office to which they are directed, they are responsible until they have settled their bills and ordered them discontinued.

If subscribers move to other places without informing the publisher, and the papers are sent to the former address, they are held responsible.

Dr. George Alfred Lee, 208 Dartmouth Street, close to Copley Square, Boston, desires to inform his numerous patrons and all readers of this magazine that he has at command all the latest appliances for the complete practice of scientific dentistry in all its phases. Though his regular office hours are stated in his regular advertisement (see cover), he will make special appointments at other hours to accommodate visitors to the city who desire his services. A very large number of ladies and gentlemen who have employed Dr. Lee during the past year have personally testified to the editor of the *PROBLEM OF LIFE* that they were greatly astonished at the remarkable absence of pain and all unpleasant sensations when under his treatment. Children are always attracted to him and some of his most signal successes have been in cases which, under ordinary circumstances, would have been most trying. All who have employed Dr. Lee themselves recommend all their friends who require the services of a dentist to make appointments with him, which is in itself a distinguished mark of their entire satisfaction.

COPLEY METAPHYSICAL COLLEGE.

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

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

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

H. M. YOUNG, agent for the "Problem of Life," is located at 539 Oakley Ave., Chicago, and is authorized to receive remittances and subscriptions for the magazine. Signed, W. J. COLVILLE.

ONESIMUS TEMPLETON.

A PSYCHICAL ROMANCE BY W. J. COLVILLE.

(Commenced April, 1892. Back numbers available.)

CHAPTER XI.—ROCKED IN THE CRADLE OF THE DEEP.

“The waves are gayly dancing,
The ship sails bravely on,
The stars, the night enhancing,
Shine large when day has gone.
The night is cool and lighted
With phosphorescent gleam,
The porpoises are gamb’ling
Beneath the moon’s soft beam ;
Upon the deck reclining
Are travellers from afar ;
They meet upon the waters,
And ’neath the polar star,
Enjoy for one brief octave
A friendship which will burn
Deep in their hearts forever,
For from life’s mystic urn
They’ve drank together golden wine,
And thus are linked to Smyrna’s vine.”

After the startling tidings thus mystically communicated, active preparations were hastily made for the quickly impending departure. Mr. Templeton was at first somewhat reluctant to accompany Dr. Maxwell and the others on an excursion, which was to cost him nothing—all the expenses of the journey and entertainment of the whole party in Paris being met by Professor De Montmarte, who was a man of large means and yet larger generosity. How this dis-

tinguished scientist came into possession of his wealth, and how he employed it may be of interest to those of our readers who are seeking a solution of the financial problem of the day; and can scarcely see how in the face of such awful, glaring destitution as now prevails in all the great cities of the world, a noble-minded man can live in luxury, while multitudes are in poverty about him.

We do not wish to hold up Professor De Montmarte as an ideal hero—an absolutely perfect man,—for if there is one tendency we despise more than all others, it is to so exalt some particular person that all others appear contemptible by comparison.

The De Montmartes were a wealthy family belonging to the oldest and richest aristocracy of France. When Jerome was a boy, his father lost a considerable amount of property at a time when many noble families were reduced to absolute penury, but he sought to retrieve his fallen fortunes in a truly noble manner. Being heir-at-law to a considerable tract of country in the south of France, which no one had undertaken to cultivate, as it was considered sterile even to total unproductiveness—this good and far-seeing man saw how by judicious management he could redeem the land and thereby give employment to a number of workmen who were crying out for employment, but could get no work whatever. Many of these were sturdy, stalwart fellows; some single, some married and with families. Many were too independent to live contentedly upon alms, and were only too glad to accept Clairmont De Montmarte's offer to cultivate his land for their maintenance.

Living for awhile most economically himself—confining his wants to actual necessities—he and his family—consisting of his wife, one son and daughter, aged respectively 12 and 14 years—took up their abode at Chassonville, the nearest town to the estate.

Putting into practice some remarkable theories, discovered by himself while pursuing the study of agricultural

chemistry, some years earlier, this brave man and accomplished scientist set to work to fulfil an old-time prediction literally, "The wilderness and solitary place shall be made glad, the desert shall bloom with the rose," and sure enough, after a year's hard labor, bravely borne by director and operatives together, the first positive evidence that the scheme was to be a brilliant success crowned the efforts of the noble crew.

When the produce of the land was carried to the city markets, and there sold to good advantage, Mons. De Montmarte called the workmen together and asked them what they expected for their services. During the preliminary operations they had been supplied with house, food, clothing and tools out of his private funds, but had received no wages.

After listening to the very modest request of the men, the good philanthropist gave them three times the amount they asked, thereby furnishing them with ample funds to set up in business for themselves, should they desire to do so. Not a single man left his employ. They were perfectly free to leave at any moment, but they so loved their benefactor, the thought of leaving him was most painful to them all.

Year after year the estates continued to improve, growing more and more productive and remunerative, until in 1887, when Dr. Maxwell and his friends accepted Professor Jerome De Montmarte's invitation to his Parisian mansion, that gentleman's income amounted to 800,000 francs per annum, *i. e.*, \$160,000, or £40,000, not a single fraction of which was gained at the expense of any living creature, but in a manner adding greatly to the prosperity of all the workers.

Readers of Count Tolstoi's "What To Do," if they endorse all the views of that exceptionally conscientious and benevolent, though decidedly eccentric, Russian nobleman, may object to Professor De Montmarte's exceptionally large income, and members of the Nationalist clubs, now being formed all over England and America, taking, as a basis, the excellent system advocated by Edward Bellamy, in "Looking

Backward," may use the words of Paul and exclaim, "I show you a more excellent way." Possibly there is a more excellent way, and the Nationalists are certainly better entitled than any other party, at present, to claim to have found it. The point, however, we desire to emphasize is that there are certainly diametrically opposite ways of becoming rich—the diabolical way, a method utterly unjustifiable, viz.: that of enriching one's self by robbing others; and the rational, humane way of reaping advantages jointly with others, by so conducting business as to add to the current wealth of the world, by developing latent but as yet unacknowledged natural resources.

A less intelligent man than Clairmont De Montmarte would have lived on the reduced income remaining to him after his losses. He would have been poorer, but it would be difficult to see how his poverty would have enriched any poor people, as the money which had gone from him might have been directed into a channel where it would have increased the power of tyranny and monopoly, and he could have offered no offset.

But, following the trend of pure science, he took into partnership with himself a number of destitute people, the cause of whose destitution was lack of employment. These people were not brought into competition with their needy fellow creatures in a manner to increase the number of applicants for positions while the number of positions remained about stationary. Positions were not simply *found*, they were *created* for the applicants, and so created that the earth itself was made to yield up the treasures which had been for ages forming in her bosom, awaiting the time when some intelligent mind should learn the secret of how to unlock her treasure-house.

While we have been explaining something of Professor De Montmarte's theory of wealth and his ideas on permissible and non-permissible property, we have left our friends to prepare for the journey. Tuesday, August 9, 1887, was a

sweltering day in New York. *La Gascogne* was to sail at 3 p. m. During the morning, Dr. Maxwell and Mr. Templeton went out to make final purchases and say good-bye to particular friends.

Dr. Gustav Zimmerman, a young graduate of the Vienna Medical University, had taken up his abode at 312 Sycamore avenue. Though only twenty-four years of age, this young physician could be safely entrusted with the most difficult cases; he was to remain as Dr. Maxwell's assistant, after that gentleman's return from Europe. Circulars had been sent to all Dr. Maxwell's friends and patients, informing them that Dr. Zimmerman fully represented Dr. Maxwell in his absence, even to the conduct of the Wednesday afternoon Bible Class, which was never discontinued.

All arrangements having been easily and effectively made for carrying on his work, Dr. Maxwell had no fear of things going wrong during his absence; he could therefore give himself up thoroughly to his new engagements unhampered by the stupid egotism which causes many people to feel and act as though they had so singular a commission from the Almighty that were they to pass from earth the world would collapse; while, as it is, nothing can possibly go properly except in that minute speck of territory which is the immediate scene of their personal exertions.

Mrs. O'Shannon and her youngest daughter had left the day previous for the White Mountains, glad to allow Lydia the advantage of a sojourn in Paris under such exceptionally favorable chaperonage. By reaching the landing stage at 2.30, and literally forcing their way through a crowd of people all highly excited, many of them jabbering incessantly about their luggage, which either had not arrived at the pier, or had been misdirected,—put into a wrong stateroom or otherwise improperly dealt with,—our party found themselves at length on the deck of an exceptionally commodious steamer.

Though the rates are rather higher on the best French and German steamers than on some of the English lines,

many people are quite willing to pay a little extra to avoid crossing the channel when bound direct for the continent, and the difference in price is after all only apparent, as the English steamers land at Liverpool, consequently passengers *en route* for Paris must pay passage from Liverpool to London and thence to France; while the French company takes its passengers direct to Havre, from which port the additional fare is a mere trifle. Another reason why the French steamers are so popular is that the service is almost perfect and the cooking beyond criticism. Drawbacks there are on all lines, many inside rooms being small, and close in hot weather. These are, of course, cheaper than the best rooms, but persons who can afford it, and wish to enjoy the luxury of travel under the most favorable conditions, find it very poor economy to pay \$80 instead of \$100 during the busy season. Our party had been furnished with two of the very best rooms on the vessel by Prof. De Montmarte, who had ordered and paid for them before inviting his guests.

Dr. Maxwell and Mr. Templeton shared an immense room, with two spacious berths, and a sofa which was allotted to Zenophon, who much preferred it to a berth. The two ladies had one of the very finest rooms on board, containing three full-sized berths and a luxurious sofa. They were all good sailors (Mr. Templeton was the only doubtful one) and anticipated much pleasure on the voyage.

At 3.15 the steamer set sail amid a perfect babel of voices and noises of every description; tears flow freely down many cheeks, and handkerchiefs waved until friends on shore could not possibly catch the faintest glimpse of them. Soon, however, everybody settled down to the situation, though it must not be supposed that all were satisfied with their rooms or the places assigned to them at the table; and (as is usually the case) those who had paid the least expected the very finest accommodation, and complained most bitterly when they had to put up with second best. At six o'clock the gong sounded for dinner, and all the passengers hastened to the sumptuous

dining saloon, where a repast was spread for them equaling anything procurable in the finest Parisian restaurants.

The chief steward,—an impressive young man, faultlessly dressed, evidently enamored of his own attractions, with dark wavy hair and a magnificent moustache,—superintended the seating of the guests, and made himself intensely popular with almost every one before the meal was over. As there were many brilliant persons on board, and French people are by no means reticent and undemonstrative like the English, the meal was a very sociable one. They did not timidly wait for introductions when there was no one who could introduce them, as they were nearly all entire strangers to each other; they introduced themselves, talked across the table as well as to their neighbors, and made themselves generally entertaining. Seated next to Mr. Finchley was a lady whom no one could pass without notice, if brought into any kind of relation with her; for though as modest and retiring as the most cultured and unassuming of women could well be, there was a something about her fine expressive countenance and nobly shaped head which called forth an involuntary tribute of interested and respectful recognition. Mrs. Finchley could not help observing that this lady partook very sparingly of the delicacies set before her, and her refusal of claret was so decided as to excite great surprise among the French people present, who think no more of drinking *vin ordinaire* at lunch and dinner than Americans think of taking iced water.

This lady, who was very plainly but elegantly dressed, was evidently of noble birth; her features were intensely aristocratic, and her imperial eyes showed her to be a descendant of a house long accustomed to command. She appeared quite youthful, yet thoroughly mature in mind as well as body. When she smiled at a really good, clean joke, she looked about thirty-five; when her face showed displeasure at at some innuendo which she detested, she appeared much older. Though she took her meal almost in silence, she addressed a few kindly remarks to Mrs. Finchley, who evi-

deeply impressed her favorably, and once she performed a gentle act of gracious courtesy to a timid girl on her left, by helping her out of an embarrassing position, with the ease and grace of a polished diplomat, but otherwise she appeared not to seek the acquaintance of her fellow-passengers. She knew she attracted some little attention, but refused to notice it, and thereby avoided being bored with the inane questions of inquisitive tourists, whose chief object in life seems to be to practice the trade of busybody.

About ten o'clock,—the moon having risen,—a gentle breeze arose from the west, making the night delightful after the sultry day. The deck was filled with passengers, both to leave their steamer chairs, or to cease promenading or leaning over the rails to watch the phosphorescent light upon the water, which was extremely vivid.

Mrs. Finchley and Mrs. O'Shannon gazed amusedly at some of the names on the chairs. After laughing quietly at *Porter A. Hogg, Chicago*, *Ambrase G. Pigg, Kilm, Ill.*, *Mrs. Fumbling Cockroach, New York*, *Algernon C. Bortlesbourne Cincinnati*, and many others equally peculiar, they came to an occupied chair placed close against the railing of the ship, on which the name of *Baroness von Eaglehold* stood out in bold relief. Looking at the occupant of the chair, who was just then rising to get a better view of some particularly fine phosphorescent phenomena, concerning which the multitude were ejaculating delightedly, they at once recognized their interesting tablemate, who, bowing and smiling most graciously, made some pleasant and instructive comments on the causes of such beautiful phosphorescent illuminations following upon hot and trying days, and then, her face lighting up with a glow resembling inspiration, continued:

"I have just been reading in *Cattlehold's 'Origin of Human Emotion'*, that, as the fairest scenes in nature are only shown to us after some period of trying weather, so the intensest joys of which human beings are capable can only be felt after we have undergone some educational discipline in

volved what we often, in our ignorance, designate distress, I have had many trials, but have learned to be thankful for every one of them; but, pardon me, I am soliloquizing aloud, still I know you agree with me; I know at once with whom I can converse freely to our mutual advantage, and you are ready for more, much more than I can express. I cannot say let us *be* friends; we *are* friends, and we know it."

Though attractive when in repose and particularly winning when expressing mirthful feeling, the Baroness' face was almost that of an angel when stirred by deep spiritual emotion, and Mrs. Finchley was just the woman to call out the holiest feelings from a deep and loving nature, while Lydia O'Shannon, who was hourly ripening into a very graceful and true woman, was just the sort of girl to attract a studious, earnest woman who had seen something of life in all its phases, and knew how to distinguish unerringly between the pure modesty of a thoroughly chaste nature and the simpering, blushing prudery of a deceitful make-believe.

The three ladies remained chatting for about half an hour until Dr. Maxwell and Mr. Templeton joined them; after a few polite words to the gentlemen the Baroness said she was about to retire for the night but hoped to renew their acquaintance on the morrow.

"I hope you have a pleasant room," said Mrs. Finchley, "our rooms are delightful."

"Oh yes, thank you," replied the Baroness, but with the air of a person who considered a stateroom a matter of no importance whatever.

About midnight Mrs. Finchley and Miss O'Shannon—who had retired to their berths but were not asleep—overheard a conversation in French, very excited on one side but very calm on the other. The calm voice was undoubtedly that of the Baroness who was defending her right to occupy a lounge in the ladies' drawing-room, against the clamorous importunities of the stewardess who insisted that under no consideration were passengers permitted to remain anywhere

at night but in their staterooms, unless they promenaded the deck, and in that case, their feet must move silently as a cat's, or the other passengers would be made angry and broken of their rest. Despite all vociferations, the Baroness continued to recline on the sofa in the drawing-room clad in an elegant, flowing robe of white flannel with a girdle round her waist and a traveling cloak lined with rich fur over the dress; her feet were shod in easy walking boots, and in that costume and in that place she resolved to sleep; her stateroom, she declared, was execrable, illy ventilated and occupied by a woman who insisted on excluding what little air could enter through the one small window which opened upon a gangway.

Mrs. Finchley at once thought how comfortable the Baroness might be in her room, as one berth and the sofa were unoccupied—and most graciously offered her the accommodation; having quickly attired herself, she went directly to the Baroness, and in her gentlest and most persuasive manner, urged her to accept the third part of her room; the noble woman, however, though evidently much pleased and even grateful for Mrs. Finchley's kind solicitude, steadily refused; it was a matter of principle with her she said, to hold a position she felt to be right when she had once taken it, and she claimed her occupancy of a lounge in the ladies' drawing-room was hers by right when she was not interfering with the convenience of other passengers: and then smilingly declared that she really hated being cooped up in staterooms and never slept while traveling except in the costume in which Mrs. Finchley then beheld her.

Mme. Chouxifleur (the stewardess), was enraged and said the Captain should be at once informed. When that officer heard the case much exaggerated by the greatly offended woman, he shrugged his shoulders and replied, "*certainment, il ne faut pas*," thinking probably that some vulgar, half drunken person had been interfering with the comfort of some one—but when he met Mrs. Finchley and heard her side of

the story, his attitude changed immediately, and on being introduced to *La Baronne*, he was obsequiousness personified. This incident being soon noised abroad, the Baroness became the center of much interest; she hated notoriety and avoided it as much as possible; but without absolute rudeness and unkindness, she could not refuse to give information to some earnest minds who approached her on subjects in which she was greatly interested, Spiritualism and Mental Science among the number.

(She had met Mrs. Catsleigh in New York and taken private lessons from her, with which she was measurably pleased). An original thinker, of deep and versatile genius, she never failed to interest all enlightened minds. As a conversationalist she was unusually happy, and was in some respects almost the equal of those great women of France whose salons developed the art of conversation into a science.

One evening in the early part of the voyage, when many of the passengers were sick and the music-room was almost deserted, Lydia O'Shannon sat down to the piano and played exquisitely one of Heine's delicious *nocturnes*, while the Baroness reclined at a distance seemingly asleep. She had grown to feel very tenderly to the sensitive girl who strongly resembled one of her own nieces, the beautiful Countess Isidora di Padoma, who had married at eighteen a distinguished Italian nobleman, and was then residing in Padua, whither the Baroness herself was bound.

As the music floated out upon the evening breeze, carrying healing to the sick, consolation to the sad, hope to the doubting and courage to the faint of heart, the sweet voice of Heloise subdued almost to a whisper, but clear and sweet as a nightingale's trill, sounded through the *salon* like a far-off echo of some great *prima donna's* tones, *Ave Maria, piena di grazie*, sounded forth in sweet, liquid Italian, straight into the Baroness' ear; then suddenly the song ceased.

"What can this be? Who can be singing thus?"

inquired the stately lady starting from her seat, a light of pleased amazement illumining her expressive face.

Lydia, springing to her side, was in her arms in a moment, and the elder and younger ladies were united then and there in the embrace of true and fadeless friendship. Heloise stood between them. They both saw her, while above their heads they saw as well as felt an electric thrill from the unseen presence of Azoriel, which conveyed to both at once an idea which expressed itself spontaneously in these words: "We three have the same guardian and are in the same circle of souls; we can never be really separated, in time or eternity."

(Continued Next Month.)

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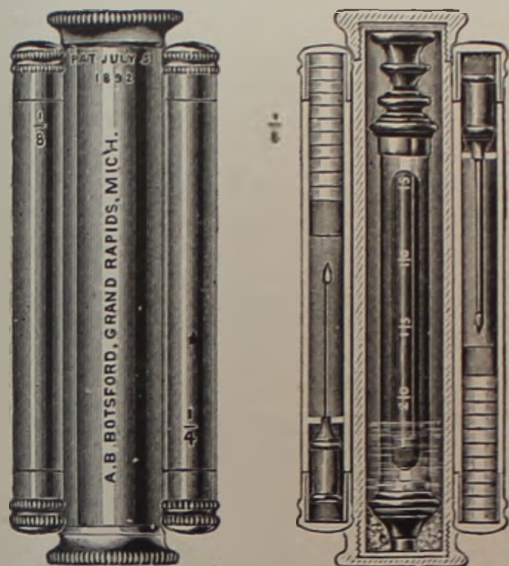
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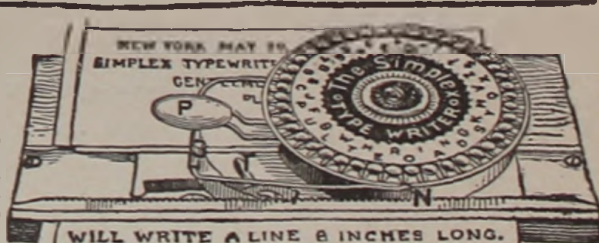
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