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NO. 6

ISABEL.

BY LILLIAN WHITING.

"Thy voice from inmost dreamland calls,
The wastes of sleep thou makest fair."
William Watson.

The summer comes again—You do not come,
And yet we know with you that all is well,
And that your love is with us as of old,
Isabel!

What have you found the other side of life?
What of its sweet, strange mysteries could you
tell?
Beyond the sunrise, past the morning star,—
Isabel!

The summer comes again with tender bloom;
With golden sunlight, silver rain that fell
O'er emerald verdure, where pale roses leaned,—
Isabel!

The rose and gold of dawn o'er sapphire seas;
The sunset glories that you loved so well!
The air all shimmering in its opal tints,
Isabel!

All these have come again, but not your face!
Yet with you, Love, we know that all is well.
The light dies softly over shore and sea,—
Isabel!

[From the volume called "From Dreamland Sent,"
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Realities of Spirit Life.

BY LILLIAN WHITING.

Rev. Dr. Minot J. Savage wrote me, a few years since, a note in which he asked:
"In your interviews with your friend, Miss Kate Field, do you get light on such things, as first, her occupation? second, her body—has she one?—what kind?—third, method of locomotion; fourth,—food, rest, sleep?"

The questions are vitally suggestive, and represent inquiries of general interest. The dawn of the twentieth century finds the world in a new relation to the laws that govern the universe, and in a closer receptivity to divine truth than was ever before experienced. The "supernatural" of the past is the natural of today; the miracle of a preceding age is the simple occurrence of the next one, because the laws on which its action is based are understood. The discussion as to whether communication may exist between those in the Seen and in the Unseen has concerned itself too largely with but one detail of the philosophy. The real question is as to the true nature of man—his powers, his possibilities of development, and his evolutionary progress.

The physical body corresponds with the physical plane of life. It is manageable on that plane alone. The astral or ethereal body corresponds with the ethereal or the astral plane, and may be controlled—that is, held manageable—on that plane. And what is that plane? It is the plane of all the mental and moral life; of the spiritual life—which is, of course, the real, the essential life of the individual as seen apart from physical functions. A man may eat and sleep well, and yet be hardly alive in the true sense. He does not live—in the true significance of the term—only just in proportion to the degree in which he lives in thought. Now thought not only controls the ethereal or astral body; it creates it. The quality of that body, whether fine or coarse, corresponds to the quality of thought. A life lived in pure purpose and noble aspiration creates a refined and beautiful astral body.

A life lived in noble aspiration enables the mental power to so dominate this astral body that it becomes, upon its own plane, manageable and perfect in its service to the real being who dwells in it. Now, when one realizes himself as a spiritual being dwelling in his astral or spiritual body, which is encased, but not necessarily wholly imprisoned, by his physical body, he is already a conscious inhabitant of the world of spirits. He can hold converse with those in the ethereal world, spirit to spirit, just as perfectly as with those in the physical life, to whom he speaks viva voce and whose response he hears. Sight and hearing and response of thought and feeling are faculties of the spirit. To a far less degree—far less keen and fine, and far less swift in recognition and response—they are also organs of the physical body, but only in a dim and muffled and imperfect way compared to their greater perfection in the ethereal organism.

Recently I found a psychic whose clairaudient power is remarkable. In Mrs. Keeler of this city, who may be heard of through the Psychological Research Society at their rooms. Mrs. Keeler hears those in the unseen in a perfectly normal manner, and the interview had some very important and interesting results.

Between the seen and the unseen forces science establishes close links; for instance, that of the Roentgen ray, by means of which man sees through solid substances; and that of wireless telegraphy. These great discoveries—for they are but insights into existing

laws of nature combined with the knowledge as to the manner in which these laws may be utilized, rather than inventions—these and other great discoveries will, during the present century, entirely revolutionize the conditions of life.

These new discoveries indicate the increasing conquest of man over unseen forces of nature. The degree of enlightenment which the advanced nations of the world have now reached calls for this swift, this instantaneous means of communication in the twofold degree of hearing and sight which the telescope offers. Is it not then, evident that humanity is absolutely advancing into the real, spiritual world; that man is acquiring the control and intelligent direction of those hitherto unknown forces which have been regarded as mysterious, which have been called supernatural, which have been relegated as entirely belonging to an unseen universe, only to be explored after death has released him from the physical world? Truly it was said that "the end of the nineteenth century leaves man face to face with God. . . . The spiritual universe is fast giving up its secrets hidden to all, save a few, since the world began." The same conditions which, heretofore, man has entered upon only after the change called death, are becoming our conditions now and here.

Sir William Crookes stated in a scientific address recently that "it has been computed that in a single foot of the ether which fills all space there are locked up ten thousand tons of energy which has not yet been brought to notice." Now here is a vast storehouse of infinite force; it is at the service of him who shall learn how to use it. At present its resources are as unknown as were those of electricity when Franklin first struck a spark of electricity from the key when he sent up his kite. There is in the ocean a boundless store of electricity. While our ocean steamers are propelled by the cargoes of coal they lay in, which, at a fearful cost of human energy is fed day and night to the remorseless engine, the very water over which the ship is sailing offers her freely an infinitely greater force of motive power, did she only know how to harness it to her use. That this will be done is only a question of time.

What are the occupations of the life beyond? Perhaps the first condition for entering on this quest is to realize that the physical body is but a transient phenomenon, and has little determining power over the spiritual being, who is thereby related by it for a season to the physical world. The scholar, the thinker, the statesman, the inventor, the discoverer, the teacher, the poet, the man of affairs—or the ignorant, the vicious—what and where are each and all when they vanish from human sight? Is it not according to the law of spiritual evolution that each advances along the line of the forces he inaugurated here—his faculties unfolding and achieving constantly higher planes of action?

It is an open secret that the friend referred to in most of the data that I have gathered is Kate Field. At one time two sittings with Mrs. Piper, held under the auspices of the Society for Psychic Research, were arranged for me by Dr. Hodgson for two consecutive days, and on the second of these I asked Miss Field to tell me—as typical of life in the unseen—just what she had been doing from the hour I left her the day before until I was again at Mrs. Piper's. She wrote:

"I was rather tired after talking to you so long, and I walked into the garden awhile to refresh myself, and then we all went to the temple and heard a great lecture by a very brilliant man on 'Light.' He discussed its composition and its relation to color. A great many scientific people were there, and discussed the subject after the close of the lecture. Then we came home, and I sat down, talking to my father and mother, and then I said: 'I must look into earth-life and see what Lillian is about.'"

"And did you see me?" I asked.

"Yes; you were sitting by the window with your lap full of my letters."

As only one night had elapsed, the hour was fresh in my memory, and her reply described precisely my occupation at the time. I was then engaged in writing her biography, and in connection with the work I had been examining packages of her letters.

My friend in the unseen continued:
"And I said to you: 'Dear, I do not come alone, but I bring a friend with me.'"
"Whom did you bring?" I questioned.

"Rosa Bonheur," she replied. "She was attracted by your writing about her."

It has been my privilege to meet Mlle. Bonheur at her home in France; and on her death, which had occurred about this time, I had been engaged in writing an article on her life and work for a New York publication.

"And after you and Mlle. Bonheur had left my room, what did you do then?" I questioned further.

"I had a period of repose," she replied, "and this morning I have been at a musical convention with Adèle Phillips. We are composing some music together."

Adelaide Phillips, the great singer, had been an intimate friend of Miss Field's, and

they were always much together up to the time of the death of Miss Phillips.

Now here was a perfectly rational and natural account of the experiences of twenty-four hours, indicating the same life of intellectual activity and artistic purpose that she lived while on earth.

When at almost every seance with Mrs. Piper I have asked Miss Field the question: "What are you doing now?" the response has always indicated the natural continuity of progress. At one time she wrote in reply: "I have been writing the history of my experiences since coming here, for distribution among the denser spirits."

"There is a natural body and there is a spiritual body," says St. Paul. Not that there will be, or may be, but that there is! This simple assertion offers the key. There is a spiritual body here and now. The spiritual body, which is the real and the substantial one, is interpenetrated with the physical body, and it is entirely possible so to live that the psychic body shall take command, as it were: shall live its own free, outliving life in its infinite energy. By auto-suggestion one may transfer all the consciousness of effort to the psychic body, where effort becomes—not fatigue, as with the physical body, but expression and achievement, which is a joy and not an exertion. The secret of being always in good health, always full of exhilaration and energy, is to live in the psychic, rather than in the physical body. The former has its infinite store of energy which can be drawn upon in proportion as the physical body is kept subordinated by the minimum of food and by exercise and air, and by demanding constantly the supply of spiritual strength.

At a seance with Mrs. Piper on another occasion, I asked Miss Field:

"What do you see in my room when you look into it?"

"Well, dear, when I am actually in your room, I see your spiritual body and the material body also, yet the material is much the darker of the two, and yet I see them both, and the material looks like the outline of a portrait."

"Can you see my gown, for instance, its color, or general effect?"

"Yes, at times, but not at all times."

"Would it depend on my state of mind whether you saw it more or less clearly?"

"Not specially that, dear; but on all other conditions."

"Is there anything I can do to make the conditions better for you to be near me?"

"Yes, when your thoughts are with or upon me, so to speak, and when you are in specially rested condition, I come more easily."

The body is the temple of the indwelling spirit, and it has laws which must be obeyed. The body is the result of its range of attraction. It is constantly changing, old atoms being thrown off and new ones attracted, and because of this, one can make his body what he will. It may be gross and heavy, or it may be made light and subtle. As its only use is as the vehicle of spirit, the more light, and agile, and subtle it can be made, the better it fulfills that purpose. The factors in making it light and subtle are air, water, exercise, food, and thought. Fresh, pure air is one of heaven's best gifts, and no one is less appreciated. Not merely is it enjoyed by going out of doors, but by keeping every room constantly supplied with pure, fresh, life-giving air. The cold bath on rising in the morning is—in its effects, at least—almost as much a condition of spiritual as it is physical vigor. It may be made far more efficacious by impressing upon the subtle body the thought of the spiritual cleansing and renewal that is typified by the physical cleanliness.

To direct the thought thus upon the purification of the spirit is to invest the bath with an intense current of magnetic power. The day is past when it could be considered an absurdity to stamp the impress of thought upon an external act. Let one plead, as he plunges into the cold, sparkling, invigorating water, "Cleanse thou me from secret faults." Let him assert himself as he emerges: "I will arise in newness of life." The bath may thus be invested with fairly magic properties, and one is made anew and made alive, and every nerve responds to a higher range of vibration. It is not necessary to be an athlete in order to take sufficient exercise for the attainment of the finer state of life. The spirit in which one takes his walks in the open air is far more important than is their length, their frequency, or their duration.

The question of food is always important, and the eating or abstaining from meat is not a merely arbitrary distinction, but is based on laws as exact as those of mathematics. Every substance has its own rate of vibration. The vibration of animal life is on a far lower scale than that of human life. It is instinct with crude passions, fears, desires, all relating themselves to a lower plane of existence. When this food, then, is taken into the human body, it sets up its own range of correspondences, and it builds upon—not the finer, the subtle and the ethereal body, but the coarser one. Food should really be taken for the subtle rather than for the

physical body; it should be of such a quality that the subtle body can appropriate the finer aroma. Food that is pure, light, wholesome, fits the body to respond, like a fine-tuned instrument, to the higher vibrations of spiritual energy. Food that is heavy and coarse unfits it to respond to this range, and this clogs and imprisons the indwelling spirit.

Once realizing this principle, man can determine for himself the quality and quantity of the foods that best fit him to express his higher life. There can be no arbitrary rules. Needs and powers vary with the individual, and each must, by test and experiment, determine for himself. The human organism is a chemical laboratory of the most complex variety, and the action and reaction of food depends upon a thousand things, inclusive of both physical and mental, which cannot be decided, in any authoritative way, by one for another. More potent, however, than any one of these, and more potent than all combined, if multiplied a thousandfold, is the factor of thought. "As a man thinketh, so is he." It is literally true. Thought shall determine his form, his bearing, his presence, his atmosphere. Thought shall also determine his power of commanding his life, rather than to accept it at the mere drift and mercy of circumstances.

Regarding Miss Field's assertion that she was "tired" in having talked so long to me through the organism of Mrs. Piper, is it not as conceivable as any mental weariness that the spirit experiences while in the physical body? The next degree higher in life does not, we may well believe, endow man with the infinite spiritual energy which is realized in the Divine Spirit. If the degree of spiritual energy that can be brought to bear upon life here is conditioned—as it is—by the state and quality of the physical organism, is it not conceivable that when the spiritual man slips out of the physical body he is still, in respect to the degree of spiritual energy which he can manifest, conditioned, also, by the ethereal body? It is better adapted to transmit spiritual energy than was the material body, but it has its own limitations; it is not yet the perfect transmitter that some future and finer body will be. For life is all a state of evolutionary progress.

"Eternal process moving on.
From state to state the spirit walks."

There is evidently no more violent and revolutionary change in life by the process we call death than there is by rising in the morning from a night's sleep, or in passing from infancy into childhood, childhood into youth, youth into manhood and womanhood. It is all "the eternal process" in which, under beautiful and beneficent laws,

"From state to state the spirit walks."
The Brunswick, Boston.

The Gospel of Beauty.

SUSIE C. CLARK.

The beauty of summer in waning. Nature's carnival of foliage, of blossom and fruitage, is slowly ebbing, and the approaching chill of its long sleep now tinges the air. Already her winding sheets are being woven of gayest hues—scarlet and gold, crimson and amber, which should serve as an object lesson to man, showing him how to die, radiantly, gloriously.

"Go, summer, in thy matchless beauty, go.
Thou wouldst be desolate if thou shouldst stay,
For birds that sang to thee have flown away,
And roses on thy breast died long ago."

Season after season comes and goes, each bearing a beauty of its own, as all life must, since it is a reflection of "that Beauty so ancient, that Beauty ever new, which we call God." It is all one radiant life, a glimpse of the Divine perfection to which we aspire, which we are intended to express, and nothing so encourages spiritual growth as a keener perception, a quicker discovery of Beauty everywhere, an absorption of its essence and its message in Nature, and in every manifestation of life. It is the very garment of Deity with whom we come in closer touch through its intelligent appropriation.

Beauty is one of the grandest gifts vouchsafed to man, one we cannot sufficiently appreciate. Indeed, it might almost serve as the wonderful Word, "which was in the beginning with God and the Word was God;" and yet how blind and deaf is man to this refining, spiritualizing influence, this angel of illumination. Pitiful, indeed, is it that an infinite joy is lost, a lofty growth missed by this lack of spiritual perception. Nature is but a remoter projection, or incarnation of God, than we are. It is a part of us. We are one with it to a great degree. We cannot lift our eyes throughout the world without beholding Deity manifest. God shining through the veil. We recognize this more clearly as we unfold the universal consciousness, when the atmosphere about us will become illumined with our own soul radiance,

thus revealing the reality back of all phenomena.

As Emerson says, "We get out of Nature what we bring to it." The majesty in the soul must awaken and glow as we behold that which is majestic. The sublime will respond to sublimity, and our tenderness will be touched by Nature's caressing influences, the soft whispers of the forest, the musical lapsing of the quiet waves. The same is true of the world, or our fellow-man: we get out of them usually what we bring to them. Then look for beauty in the motives, in the expression of character of your human brother and sister. Refuse to note defects. Eyes trained to see beauty see nothing else. How much of mortal discord would thus be avoided. And as an assistance thereto, learn to vibrate with Nature, with her mighty forces, which will lift us above all that is puerile and mean, catch the rhythm of her faithful tides, her strong blasts, her sure, sweet undertone of harmony, her wonderful range of color, expressing symbolically every attribute of the soul. Thus shall we also grow strong, noble, faithful, harmonious and beautiful.

Lives would not become so sordid and hard if they did not neglect to drink at this perennial fount, did not fail to immerse themselves in Beauty's refreshing bath. We need to appreciate more the natural world which forms our present theatre of action, this temporary boarding school of the soul, and detect, pick out its ever-changing loveliness. It is a vast pictorial text-book, whose alphabet we have never mastered, a cryptogram to whose perfect translation we lack the key, a gospel to whose message we are blind and deaf.

We should try also to see the beautiful side in our daily toil, no matter how humdrum, often distasteful it seems. Try to find the blessing which honorable labor holds. Try to see a bright if not a beautiful side even in the annoyances of life. Do not linger on the plane of annoyance; modulate that discordant strain into the key of perfect harmony. Keep the soul at concert pitch. Seek above all to bring forth into expression the rich harmony, the rare beauty that lies latent in your spiritual nature. Encourage its manifestation through every gateway at your command, through speech and action, in word and deed. Be so saturated with the love of Beauty that you will delight to do beautiful things, and watch for such opportunity. Cultivate the power of beautiful utterance. Reticence at times is wise, but too closely indulged tends to narrowness, to the opposite extreme of self culture, for it fetters growth and leads to spiritual stagnation.

It is almost pathetic to read the prayer of Socrates, the great philosopher, who, uncooth and unlovely in personality, bristling with idiosyncracies, and hard to live with as he must have been, could still breathe the fervent aspiration "O God, make me beautiful within." It voices the same desire which David expressed in his "Create in me a clean heart and renew a right spirit within me." How can we become beautiful within? Both by transplanting the outer beauty which we befriend into our human garden, and by uncovering the innate beauty already there, now so cumbered and eclipsed with earthly rubbish, releasing that germ of divinity and allowing it to manifest itself. The kingdom of heaven is within, the kingdom also of that expression of physical beauty which we call health, the key to which is in our own hands. Health is not a commodity to be purchased at the nearest drug store, or of some skilful physician. Alleviation is the only good to be thus attained, but never exemption from future attack. As man is a spirit and not a lump of clay merely, his health must come from the spiritual plane, the only realm of causation, whence through the mental channel it is reflected in a perfect physical expression. Health means wholeness, a wholeness of life's possibilities, a wholeness of the Divine image and likeness, that beauty which lies latent within. What excuse for mortals who are cumbered and enmeshed by the Eternal Beauty, that they do not express the same power of unassailable strength which the oak displays, the same fruitfulness of teaching service to humanity, which Nature embodies?

The beautiful action is possible for us all, the strong, helpful thought, the blossom of human love and charity, the creation of Beauty in myriad ways. Let us lift life above the humdrum and prosaic, fill it with the beauty of color and harmony, attune its vibrations to melody, make it glow and sing itself into all hearts. May we be so in touch with the Infinite Beauty that our forms shall exhibit perfection, our thoughts be pure and brilliant, and a true spirituality become the perfumed fragrance of a beautiful life. Let us heartily in spirit, thought and act seek the true beauty—that beauty which is God manifest.

God has brought us into this time. He, and not ourselves, or some dark demon. It is easy times are departed, it is that the difficult times may make us more in earnest; that they may teach us not to depend upon ourselves.—Frederick Denison Maurice.

The wonder never ceases:
This world of life and light
I stand in its holy presence,
And lo! I'm a thing of night.

The stir of the leaf in the thicket;
The reach of the vine to the sun;
The finger of love, how it beckons
And lifts to the Infinite One.

The smell of the sweets in the orchard,
Where the purpling vine cup fills;
Where the gold of the sun is sifting
Its wealth on the top of the hills;

The veil of the mist as it rises,
Earth shining with rubies and pearls;
Oh, know you who sees the wonder
Such splendor incessant unfurled!

The presence of something I see not
In the flower as it smiles in the sun;
A beauty eternal escaping
Since ever creation began;

Oh, the wonder of life! as it reaches
Through the measureless regions of space,
From atom to highest archangel,
And each with an infinite grace.

A voice in the storm and the whirlwind;
The flash of His sword in the sky;
Shall wonders be done in the darkness
And God be forgotten, so nigh?

Studies in Occultism by W. J. Colville.

NO. I.

WHITE AND BLACK MAGIC

Address delivered in Rooms of London Spiritualist Alliance, 110 St. Martin's Lane, Charing Cross, W. C., June 23d, 1902.

Approaching the vast, comprehensive and intricate subject of Magic from the standpoint of honest inquiry into its profound mysteries, we need at the outset to clearly understand precisely what the term implies. In Dr. Franz Hartmann's long popular treatise on "Magic: White and Black," the reader is introduced to a very ancient and mysterious subject, which has been considerably lost sight of in the Western world during recent centuries. To become a magician in days of old was to have conquered sense entirely and to stand forth as triumphant victor over all earth-born and base-born proclivities. Four distinct varieties of magic are known to students of occult science, which are respectively designated red, white, grey and black, though only two out of these four varieties receive general acknowledgment among average writers upon the theme. Red magicians have always been extremely rare, for they must have passed the very test of the fourth initiation: having controlled successfully sense, intellect, imagination and inmost affection, until they have become Masters, Adepts, Hierophrants or Illuminati of the highest grade. White magicians have always been far more numerous, as this title rightly includes all who are engaged in any considerable degree of conquest over lower appetites, though they have not yet by any means attained the sublime height of serene mastery over all terrestrial conditions. Grey magic is extremely common, as the term covers all partial use and partial abuse of psychic powers, and the large majority mentioned in time-honored treatises under the heading "Witchcraft." These four kinds of magic are always present in the world, though the highest is but seldom apprehended by any save the adventurous few who dare all things that they may possess all things.

Without offering the slightest disparagement to any honest exercise of what is generally termed "mediumship," it is necessary, in order to secure clearness of thought, to point out distinctly wherein the typical medium differs from the ideal adept. Any sensitive person who chooses to yield to outside influences, many of which are of a base or unwholesome nature, and is often stated that at least one out of every seven average persons can show forth sufficient mediumistic ability to make it worth that person's while to encourage the expression of the faculty. Easiness is the chief requisite for successful mediumship; it is that easy-going, unobtrusive, unassuming attitude which is necessary to awaken dormant will or arouse latent energy to become a pliant instrument in the hands of an outside intelligence, but to become a true magician one has to work industriously and patiently at the task of self-culture, and from this pursuit arise the least of the every hundred average persons distinctly shrink.

In those remarkable companion volumes, "Art Magic," and "Ghost Land," introduced to the public by Emma Hardinge Britten more than twenty years ago, a great distinction is made between the "natural magician" and the average sensitive lucid or somnambule. The difference between them is quite easy to realize, but there is certainly a nexus, a meeting place, between them; they are not mutually exclusive, but polar opposites. Taking the merely passive, the famous musical composers as an illustration, we find as we study the biographies of such geniuses as Handel and Mozart that they were singularly precocious children, musically speaking, and that they also were indefatigable workers, by dint of persistent exercise bringing their latent genius as near to perfection in form of expression as seemed possible. The mediumistic side of these glorious musicians was their natural taste and love for music; the magically side of their performance was the fruit of their unflagging industry. "God helps those who help themselves" is a proverb that embodies the recognition of the immutable, universal law which places the crown of successful achievement on the heads of those alone who merit the distinction. In ancient days and amid the glories of Asiatic and African civilizations all distinguished offices in Church and State were held jointly by men and women whose attainments along lines of magical development were at least exceptional. Thus arose, and thus continued, that abiding confidence in the divine authority of prophets and prelates which still exists in some if not in most. All the sacred literatures of the world teem with descriptions of the striking achievements of those true magicians, who could, and did, control the elements; not by changing law but by fully comprehending it. Take as an example those young Hebrew Nazaries, Daniel and his three comrades, whose appearance at the Court of Babylon is chronicled in the apocalyptic Book of Daniel. These youths were not only historical, they were typical characters, and as types they are extremely valuable as subjects for contemplation. Evolutionists are constantly boasting of man's superiority over every animal, for it is claimed that man is the highest product of evolution on this planet;

and if so, why should it be incredible that this superior man, personified as Daniel, should control the kings of the forest, who always bow in complete submission to their magnetic masters? Old Daniel was a real magician, and his feats were quite authentic. Give evidence that flows have been so subservient to human will that they have caught their prey and laid it in docile submission at a master's feet.

The great interest attaching to the opening chapters of the Book of Daniel, is the stress laid upon the extraordinarily pliant life led by the four young visitors to the Babylonian Empire, which, in the view of Nebuchadnezzar and Belshazzar, was given over to sensuousness of the extreme type. Idolatry is adoration of sense without regard to aught beyond sense. A carnal life is an existence devoted mainly, if not entirely, to the accumulation of material wealth and the gratification of external appetite, and nothing contributes more to chronic sensuality than a life of indolent hedonism, in which the pleasures of the table hold inordinately high rank. All peoples who are candidates for adoration in the mysteries must regulate their outer living in obedience to a strict but not unnatural rule. A vegetarian diet is unquestionably superior to a diet composed partly of flesh; we have only to read modern English newspapers, such as the "Manchester Guardian," to learn that in Germany today the vegetarian vogue is bearing off year after year the highest prizes awarded after trials of athletic skill and physical endurance which flesh-eaters could not successfully sustain. Not only, and not chiefly, need we gaze with admiration upon the physical prowess of these candidates for the strictest temperance, for in the arena of mental and moral distinction abstainers bear away the highest prizes today even as they did in times of old. Perfect chastity is conducive to the greatest possible strength on all planes of human development, hence the venerable sages of antiquity have been taken by candidates for spiritual distinction as of a highly exacting order. A great fallacy is abroad to the effect that in order to become rulers among others we must follow the pace they set. This fatal delusion causes many promising young men and women to forsake all opportunity for real distinction and sink to mediocrity.

There is a great lesson to be learned from a study of the two sorts of Imperialism—the true and the false. Spurious Imperialism is tyranny and despotism, as it means the physical stronger crushing the physically weaker, a policy which invariably and inevitably tends to the blotting out of the unjust Imperial power. Genuine Imperialism is something entirely different, for it signifies that right constitutes might, though sheer might can never constitute a genuine right. We can do so by being the physically stronger, but we cannot shake off the yoke of real greatness, and we have no desire to do so. The brazen and the bully, the pretentious claimant for honors to which he is not justly entitled, may triumph for a little, but he can only do so by being the physically stronger, but against the rule of the genuine ruler there can be no successful revolt and no reasonable protest, for he rules by the force of his inherent mental, moral and spiritual strength, precisely as the greatest of our artists have won, and continue to win, the esteem and honor of the people. No act of legislation compels the English public to support the opera, or to contribute to the maintenance of famous vocalists or great instrumental performers, but those who are really great in any line draw crowds after them, and are so honored by the public, and possibly without their conscious will.

Much interest is now being taken in all that was formerly classed as magic, but few indeed are the practicing magicians in our midst, because few indeed are they who are willing to comply with the conditions necessary to the attainment of true magic. Sandow, the famous athlete, declared in his own publication, "Sandow's Magazine," May, 1902, that "will power is the first essential in muscular development. It is mind that makes muscle." Here we have the testimony of a gymnast, whose statue adorns South Kensington Museum, and the fact that this doctrine is proclaimed from the gymnasium rather than from the metaphysical lecture hall adds immensely to its value as a practical testimony in favor of the prime essential of the magical doctrine, which centres in will-power. The control of the faculties in India declare that the British Government is desirous of thoroughly investigating what has long been termed "the Indian Secret Service," which in the days of the Great Mutiny demonstrated its reality in many phenomenal and unmistakable ways, and British Army and Navy have been at least once or twice quite prepared to discuss the problem of telepathy in sober earnest. "Whatever you do you play into the hands of Brahmins," is a sentence which not infrequently falls from the lips of those who know something of the magic of venerable India, which is in this day showing signs of a revival, not by any means extinct vitality; but the magic of India has not saved it from famine, pestilence, and sword. The native rulers have seen their power taken from them and given into the hands of strangers; and it is to the white-Skinned race of the world must look for the highest illumination in the coming cycle.

Materialism and Spiritualism can well be unified when both are understood, for the highest teaching concerning spirit and matter is that the former is the fatherly and the latter the motherly principle, and thus the ancient magical cross and the riddle of the Sphinx may yet receive intelligent interpretation. The fraternity of the Rosy and Golden Cross is far more ancient than any extant historians can possibly imagine, the secret of transmutation is the secret of real alchemy, the secret of chemistry and the vitalizing element of all exterior sciences. This twentieth century is a period of rediscovery and of modern application of ancient knowledge, and all the interest taken in psychical research today is but an introductory step to far deeper and more important discoveries than any which have yet been prosecuted. The history of Modern Spiritualism during the past fifty-four years is very chequered, and presents deep shadows as well as brilliant lights; and what has passed before the world's eyes is certainly not been any freer from objectionable eccentricities. To be fair to the organized Spiritualists of America and other countries, it is but their due to declare that they have been extremely ready to denounce fraud in their own ranks, and have sometimes failed to interpret extremes in public demonstration of dubious practices. Materialism has been especially a bone of contention, while all phases of physical manifestation have been severely, and not always unreasonably, criticised.

Our own position has always been one of consistent championship of the rights of sensitives, though we condemn the practice of fraud wherever it occurs; but so little is known of the laws governing the production of marvels that any hasty decision against an alleged medium should be regarded as at least a possible injustice.

We are now coming to realize that many of the phenomena formerly considered spiritistic are largely telepathic, and as we proceed with our studies of the power of the incarnate Ego, we shall find much light thrown on hitherto obscure and mysterious phenomena. It is the frequent counsel of H. P. Blavatsky to produce illusory phenomena and test

the sagacity of those who approached her by watching the effect produced upon them; a practice still in vogue in various occult fraternities when placing inquirers under discipline by means of applying tests which some of these people often fail to detect. The physical plane is freer from illusions than the physical, and every inquirer into magic in any of its phases (and there is much magic intermingled with popular Spiritualism) must learn to discriminate between the spurious and the real. The candidate for prospective development must first in a position somewhat similar to that of an embryo clerk in a banking establishment, who might need to learn to discriminate between forged and genuine signatures, and between the paper of the Bank of England and the bogus contrivances of counterfeiters. If a young man in a position of responsibility and trust cannot detect a forgery or discover a clever imitation, he may, though thoroughly upright, bring much disaster to the house employing him; in like manner untrained observers of psychic phenomena, over-credulous, and also unduly susceptible people, bring great discredit upon themselves and others by their painful lack of discrimination. While Spiritualists persist in using the phrase "going under control," and continue to speak of their unseen helpers or guides as "controls," but little can be done, except theoretically, to amend the unfortunate misapprehension which accompanies the progress of spiritual manifestation; but there is wheat among the tares, and with all its cockle the field's harvest is not a total failure. The true magician seeks not to become a "medium" but an "adept"; but if he teaches the height of his desires to be met by material means, he is liable to be only exempted from the penalties of mediumship, because he who gains control over his own imagination and can by the power of thought-projection create thought-forms, and eventually compel seemingly inert substance to obey his will, is constantly co-operating with spiritual intelligences, some of whom are his superiors, others his equals, and others again his inferiors in development.

The first step on the path of magic is a trained will coupled with a disciplined expectation, and it is intensely interesting to note how the long, hard, and unending, and suggestive therapeutics literally abound with ancient magical directions translated into modern English. Bernheim, Levy, Liebauf, and many other famous European advocates and practitioners of suggestive, or psychosomatic, therapy, are all in one way or another, using to aid in overcoming insomnia, neurasthenia, and many other nervous distempers which have their origin in mental disturbances, identical with the counsels of the oldest historic magicians; and these useful men do not stop with seeking to cure the physical, they go far beyond into the higher regions of character building, so that their instructions contain much valuable information on how to vanquish pernicious habits of thought, word and deed by substituting noble habits in their stead. Constant reliance on outside aid and constant reliance on the external guides will never develop a magician, unless the guide be a master who gives counsel to the neophyte, who, by following the master's teaching, can attain eventually to the master's height.

The secret of magic is largely an open one, as the world gains practically nothing other than the ideal control over external nature as a consequence of having first controlled corresponding planes of nature within.

The miracles of the New Testament are superb instances of white magic because they are works of beneficence, not performed for constant use to aid in overcoming disease, but for the purpose of lifting of humanity. The Book of Exodus, in its story of the plagues in Egypt, vividly contrasts the two great divisions of magic by suggesting that Moses and Aaron sought the liberation of a host of captives, while Pharaoh's emissaries endeavored to perpetuate the reign of slavery. The latter were the power to heal, Moses and Aaron, who were faithful to a high ideal, healed many sufferers, while the Court magicians of the Egyptian Emperor could only multiply the sufferings by their enchantments. When a Gospel story tells us that the Christ stilling the tempest, he is really discarding the power to heal, Moses and Aaron, who were faithful to a high ideal, healed many sufferers, while the Court magicians of the Egyptian Emperor could only multiply the sufferings by their enchantments. When a Gospel story tells us that the Christ stilling the tempest, he is really discarding the power to heal, Moses and Aaron, who were faithful to a high ideal, healed many sufferers, while the Court magicians of the Egyptian Emperor could only multiply the sufferings by their enchantments.

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side world as conduces most to full development of latent psychic possibility.

It is but fair to vindicate the name of Occultism, which is often referred to in reproach as though the custodians of occult science were a set of designing pretense who for their own aggrandizement shut up their mysteries in secret lodges, for fear the masses, becoming enlightened, should wrest the power from their presumptuous hands. It is but puerile folly to give ear to any such accusations, for Occultists are not concealers but explorers; they desire to bring the marvelous resources of Nature on the psychic side precisely as material scientists love to prosecute inquiries into the crust of the planet, which yields its treasures only to those who search diligently and patiently. Nature is herself the great Occultist; she it is who conceals all in her mysterious bosom, and unfolds her glories only to the tireless adventurers who dare much that they may learn much. Occultism, again, is vindicated in the career of every great author, sculptor, painter, or musical composer, who must work in secret solitude to produce that which shall ultimately be exposed to the admiring view and tend to the edification of the myriad observers. Whatever is great in execution is an embodied expression of some thought which has taken long to reach maturity. Concentration of thought and riveted attention upon an elected goal will ever prove indispensable to great achievement. If we care enough for anything to earn it we can win it, and when we have won it it will prove our blessing or our curse exactly in accordance with the use or misuse we deliberately make of it.

Students of Nature's hidden forces and the results of the continuous operation may derive much enlightenment from the study of objectionable witchcraft, because there is not a phase of the blackest sorcery which cannot be turned right side up and made useful for the blessing and healing of humanity. Let the student set up a figure of one who is in trouble, and let him send him an ordinary photograph will suffice, and address the real person through the aid of this representation, precisely as those who employ images intelligently use them as aids to concentration only, never imagining them to be the real intelligent entities with whom they are dealing. Let him send him an ordinary photograph will suffice, and address the real person through the aid of this representation, precisely as those who employ images intelligently use them as aids to concentration only, never imagining them to be the real intelligent entities with whom they are dealing. Let him send him an ordinary photograph will suffice, and address the real person through the aid of this representation, precisely as those who employ images intelligently use them as aids to concentration only, never imagining them to be the real intelligent entities with whom they are dealing.

When the mind is well balanced, the aspirations noble, the body healthy, and the life generally well ordered, any desired experiments may be safely undertaken; but if any of those requisites be absent, wisdom counsels that the student should forbear for a time. But if, during a period of forbearance from active participation in occult experiment, the aspirant attains to the harmonic state, his forbearance may soon terminate, and he can then safely address himself cautiously, aspiringly, and earnestly, to peer behind the mystic veil and solve some portion of the riddle of the universal Sphinx.

SERVICE.

Fret not that the day is gone
And that thy task is still undone.
Twas not thine, it seems, at all;
Nay, nor that it should be done.
Close enough to thee thy brain,
And to vex thy heart in vain.
Somewhere, in a nook far off,
Yesterday a babe was born.
He shall do thy waiting task.
All thy questions he shall ask—
And the answer will be given
Whispered lightly out of heaven.

His shall be no stumbling feet,
Falling when they should be fleet;
He shall hold no broken clue;
Friends shall unto him be true.
Men shall love him; his shall be the aim
Shall not shatter his good name;
Day shall nerve his arm with light,
Slumber soothe him all the night;
Summer's rose and Winter's storm,
Help him all his will perform;
His enough of joy for thee,
His high service to thee.

—Edward Rowland Sill.

The Shining Countenance.

Brighter than the most brilliant of gems, electrifying with a radiance that does not dazzle so much as it calls forth a reflection of brightness, is the Shining Countenance.

The soul of each man is a sun of infinite energy and glorious light; but how few allow themselves to shine; how few faces are lit up with the radiance of the soul.

Take your thoughts away from the swamps of fear and evil; centre them on the ideals of faith and love, on good intentions for others, and your countenance is AT ONCE ILLUMINATED.

Look in a mirror and you will see that my words are true.

Abolish yourself of all Troubles; be peaceful; be still, cease all your repinings; then your countenance will shine.

That such an instantaneous physical change can take place by a change of thought suggests the fact that the mind is a renewed Habit of Thought; a habit created by repeated conscious reposeful efforts of calm, concentrated thinking in line with the Ideal.

Not only is the countenance changed by a bright thought, but the whole body. The atoms are so many vortices of ether, and the central force of each is the Mind.

A shining countenance is a smiling countenance. Look at life rightly, and you cannot but be pleased. Then you will smile; you will laugh with joy, because of Life's Possibilities.

You have perhaps desired to reach great heights of power; you will reach them easier if you will but smile as you go.

There is every reason why the heart should be glad; and your love for others will show this so; this love is the sunshine that expresses itself in your countenance. The mere fact of loving drives away fear and all darkness; all false conceptions of duty, the conclusions of a biased reasoning, vanish at the appearance of Love.

Everyone loves the sunny days; and everyone loves the man whose soul or individuality shines through his face.

Such a man will be trusted, wherever he is; he is an interpreter of life; he will intuitively grasp the meaning of things; he will be welcomed everywhere; he will recognize all, and he will be recognized by all. He will be received as the Son of Man, a true Exemplar of his principles, and turn the Evil of Humanity. He will be an Encouragement and an Incentive to all.

A Shining Countenance is first of all an IMMEDIATE phenomenon expressive of the proof of Right Thinking. And the same Source of this Illumination contains the potentiality of eternally changing Character, Body, Surroundings—of influencing the Person, the Community, the Race—of issuing forth from its Infinite Solar Centre great streams of Life, giving out more VIGOR, raising the whole realm of Existence to a higher plane.—Fred Barry's September Journal.

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People who are unsuccessful are not rightly polarized.

Many persons are imperfectly married within themselves; they may be emotional but not intellectual, or intellectual and not emotional. Where intellect and emotion are perfectly united, how much grander and more glorious the results! When the two blend in us, then our spiritual gifts unfold; we attain the highest psychic state. What is brought forth in us as spiritual power is through the blending of these elements—emotion and intellect.

Everything is susceptible to something—proof against something else.

When we come into knowledge of our inner selves, we shall be conscious of being susceptible to everything we wish to be susceptible to, and proof against everything we wish to be proof against.

One's sensitiveness can be brought so entirely under his own control that he can be open to any influx, and close himself against an influx he wishes to avoid. We are influenced by the erroneous thoughts of those around us, if we are in a negative condition to their influence.

Until you can realize that you have the magnet within yourself to draw to you at any time that which you need, you are in a degree of servitude. When you can declare, "I am free," you are free. But one Spirit is within me—within you—throughout the universe! then, you do not have to yield to anything. No one need yield to circumstances.

We hear much about electricity and magnetism. Every thinker today is a believer in the unity of force; not two forces, one magnetic and the other electric, but one force which acts in both directions, one law, manifesting itself in a variety of ways. One force, moving in a northerly and southerly direction is magnetism; moving easterly and westerly it is electricity. Force may move in one direction and be electric; then in another, and be electric.

People one would call "sweet," and "gentle," may be very easily wounded—have their feelings hurt; they allow their feelings to be wounded. They do not say anything, perhaps, but go to their rooms and have a "good cry," and often go to sleep in that mood. How can they expect to be well! Such persons are weak, far too negative.

There are two wise courses of action: either take no notice of an annoyance, or else have it out with a person. Misunderstandings and misinterpretations are wrong on both sides; it is better to have it out with the one who has injured you or wounded your feelings.

It is entirely unnecessary that you should remain abnormally sensitive.

No one can be so sensitive to spiritual influx of a high order, but sensitiveness is wrongly interpreted. People are sensitive on very different planes.

A negative state of disorder expresses itself in weakness, debility—too little strength; a positive state of disorder, in positive ailments. Unsatisfied is a purely negative state. Dissatisfied is a different condition altogether. There are many people who are both—confusion of condition. When people are unsatisfied, a new hope, a new desire, a new ardor is growing within them.

Very sensitive people, who are too negative, catch diseases; why not catch something good?

Just as it can be definitely stated on the physical plane, that certain requirements are necessary, so on the mental plane, one's condition is all-important. There is no law that will favor one more than it will another. If one takes the "grippe" and another does not, it stands to reason that if both have been exposed to the same atmosphere, they are not in the same condition.

We are differently affected by things because of the different magnets within ourselves. We can adjust those magnets so that we can go on attracting just what we wish to attract.

All that we attract is in the atmosphere; we become related with it through our thought.

There is all the difference in the world between reading a condition, and taking on a condition. Reading a condition is all right; but taking on a condition is very wrong. Many people, when they go anywhere, take on conditions. Now, we maintain that the scientific clairvoyant or psychometrist will be able to see, without yielding to conditions. There is a normal and abnormal sensitiveness. One may be able to give clairvoyant diagnosis, but, keeping external, may avoid taking on the condition. We may become sensitive to information; but all the knowledge we make use of is not to sadden us. To see events is all right; but the abnormally sensitive person would feel the fright. The psychic, if duly fortified, may keep deep, dangerous conditions external; one must get to this point before he can become a successful mental healer. There is such a thing as the prostitution of the mental faculties!

By holding ourselves external to suffering, we reverse the picture—as all suffering is inversion; we can then help the patient get rid of it. We should never allow ourselves to come under the influence of a thing, because we see it.

"With God, all things are possible!" "All things are possible to him that believeth." Nothing shall be impossible to such. When a man is working according to law, all things are possible to him. If he ignores the Law of the Universe, he will very soon find that the Law of the Universe will have its own way regardless of his opposition, and his opposition is what will cause his own inevitable suffering.

There are people who take a decided, positive ground, and affirm their own individuality truly, who are never annoyed by outside influences. We must be able to become positive and negative, at will. The line should be drawn resolutely at interference or control of our individuality by any hypnotic influence.

MDITATION.

Perfect equanimity, mental quiet, is essential to read the Book of Nature. "Be still, and know that I am God!" The mighty silence—and waiting! Blending of fearlessness and calm expectancy is essential to genuine attainment in any direction.

GOLDEN MOTTO.

A person who has attained to the higher consciousness is the one who is ready for every emergency.

ATTAINMENT OF VICTORY.

If you gain a victory on any plane, that victory stands you in stead for all future time. You have risen superior; it is the rising superior to something that is of use to us. If you rise in your own mentality and score a victory once, it is a growth that can be employed for all time to come. Once gain a victory, and that victory is yours forever.

We can change at will the polarity of our own condition. There is a scientific law of action, which can be acted out by all who are industrious and fearless enough to trust their intuition.

One cannot be happy, harmonious or well, so long as he allows the caprice of any being to make or mar his harmony.

One who can hurt my feelings is above me, and will not attempt to do so; one who would hurt my feelings is below me, and cannot hurt me.

THE UNIVERSITY OF CHICAGO PRESS

WHY BE SICK?

J. B. Hatch,
Chairman Com. on Hall,
street, Dorchester, Mass.

dreams will trouble you; human beings will love you; sub-human beings will love you; angels will protect you; fire will not hurt you; neither will poisons nor weapons; you will not be disappointed; the mind will be in peace; the face will beam with radiance; you will die serenely, and you will be born into the highest heaven.—Dharmapala.

Affection is the prophesy of love.

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