

THE BALANCE

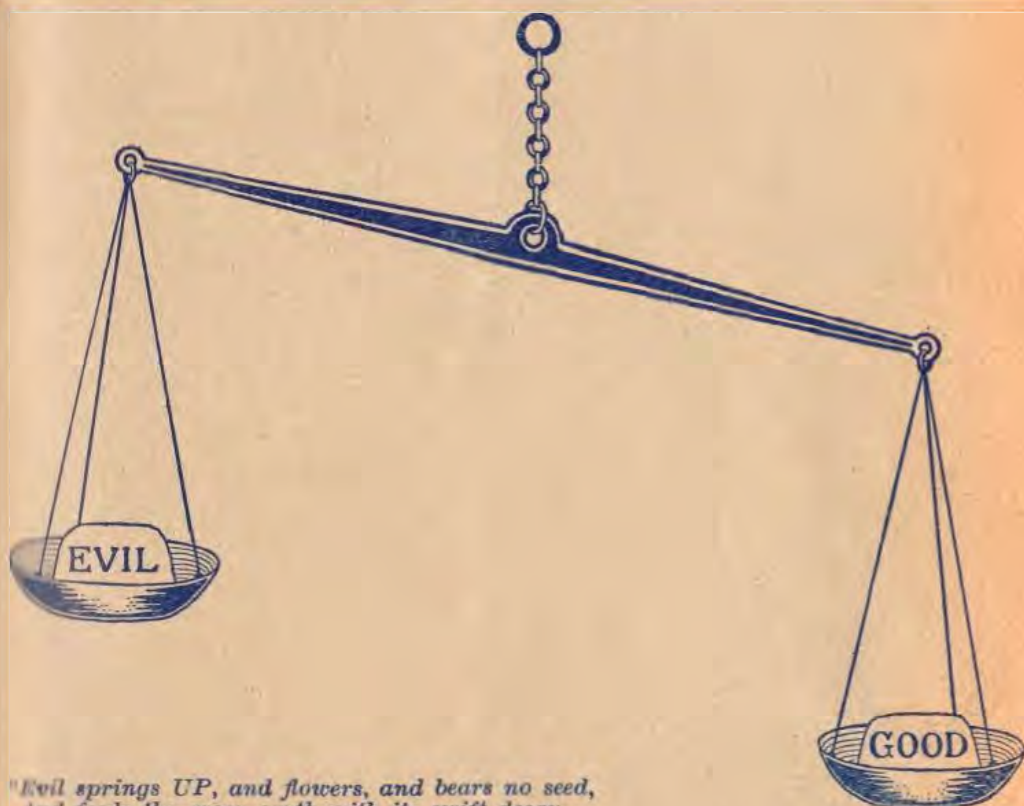
Devoted to Monistic Philosophy and Advanced Thought.

"Thou art weighed in the balances, and art found wanting."—Daniel, V. 27.

MONTHLY.
Fifty Cents a Year. }

NOVEMBER, 1905.

{ VOL. I.
No. 2.



*"Evil springs UP, and flowers, and bears no seed,
And feeds the green earth with its swift decay,
Leaving it richer for the growth of Truth ;*

*But Good, once put in action or in thought,
Like a strong oak, doth from its boughs shed DOWN
The ripe germs of a forest."*

—Lowell.

(REV.) J. HOWARD CASHMERE,
Editor and Publisher.

5 CENTS
A
COPY.

1700 Welton Street,
DENVER, COLORADO.

The Balance

1700 WELTON STREET,
DENVER, COLORADO.

Address all communications as above.

HOWARD CASHMERE, - - - *Editor*

THE BALANCE is a monthly publication devoted to Monistic Philosophy and Advanced Thought.

TERMS OF SUBSCRIPTION
cents a year; single copies 5 cents
sample copy will be sent to any address
upon request.

All the articles, essays, items, etc., appearing in this magazine, which are not otherwise credited or quoted, are written, and copyrighted, by the editor, J. Howard Cashmere.

EDITORS

Articles for exchange and whose address review sheets reach this office the 15th of the month will receive special mention under heading "Current Publications."

AUTHORS

Books for review are requested to send descriptive comments upon their books, to assist the editor in the review.

NEWSDEALERS, ETC.

When sending an order using their letter heads will be sent copies of THE BALANCE "On Sale." Return postage will be forwarded for copies remaining unsold.

ADVERTISING

Advertisements will be sent upon application. Advertising space will be limited to this journal, and space will be given only to reliable parties.

SPECIAL NOTICE.

Those sending 50 cents during the month of August will receive 15 months' subscription to THE BALANCE, September, November and December 1905, and the entire year of 1906.

EDITORIAL.

The editor takes this method of expressing his thanks for the many kind words of encouragement which have come to him from those who received the initial copy of THE BALANCE. One writer says that "while he does not quite agree with the Editor in all his statements, yet he considers the magazine worth the price." Thank you, brother, just keep right on reading and I will soon put your last doubts to flight. You will have to think, anyway, and perhaps that alone will help.

The editor of this magazine is sincere in his efforts to help others to be free from all doubts about the future life and concerning the Higher Intelligences to whom we may appeal for wisdom and guidance in this life, and if this magazine is published for an unworthy purpose it will fail. If it is written and published in order to make money it will fail; it will "flower and bear no seed, and feed the green earth with its swift decay," and should this happen, which I, who claim to pierce the future, do not foresee, I trust that it may leave its environment "richer for the growth of Truth." But I am convinced from the evidence of the thousands who have applied to me for advice and assistance, both personally and by letter, and who have returned again to thank me for the aid received, that this magazine will not only be a success, but will continue to evolve in value, even as my life has undergone a process of higher evolution since I have taken up the study of His Work. I will be pleased to receive letters of criticism and comment upon any article appearing within these pages.



AND WHAT BEFORE HAD BEEN TWO
SHAPES OF LIGHT
HAD NOW BECOME A GREAT AND MIGHTY MIST;
A CHAOS FILLED WITH MOVING FORMS
OF LIFE,
ALL IN DISCORD AND FILLED WITH
GREAT DISMAY

Illustration from "Lost in the Bottomless Pit." See "Opinions and Reviews" on inside back cover.

GOD.

O THOU eternal One! whose presence bright
All space doth occupy, all motion guide—
Unchanged through time's all devastating flight!
Thou only God—there is no God beside!
Being above all beings! Mighty One,
Whom none can comprehend and none explore
Who fill'st existence with Thyself alone—
Embracing all, supporting, ruling o'er—
Being whom we call God, and know no more!

In its sublime research, philosophy
May measure out the ocean-deep—may count
The sands or the sun's rays—but, God! for Thee
There is no weight nor measure; none can mount
Up to Thy mysteries; Reason's brightest spark,
Though kindled by Thy light, in vain would try
To trace Thy counsels, infinite and dark;
And thought is lost ere thought can soar so high,
Even like past moments in eternity.

* * * * *

Creator, yes! Thy wisdom and Thy word
Created me! Thou source of life and good!
Thou spirit of my spirit, and my Lord!
Thy light, Thy love, in their bright plenitude
Filled me with an immortal soul, to spring
Over the abyss of death; and bade it wear
The Garments of eternal day, and wing
Its heavenly flight beyond this little sphere,
Even to its source—to Thee—its Author there.

O thoughts ineffable! O visions blest!
Though worthless our conceptions all of Thee,
Yet shall Thy shadowed image fill our breast,
And wait its homage to Thy Deity.
God! thus alone my lowly thoughts can soar,
Thus seek Thy presence—Being wise and good!
Midst Thy vast works admire, obey, adore;
And when the tongue is eloquent no more
The soul shall speak in tears of gratitude.

—Gabriel Romanovitch Dershaven, 1780.

THE BALANCE.

Vol. I.

NOVEMBER, 1905.

No. 2.

Faith and Reason.

What is faith? What is this hidden, mysterious power operating through and within the mind of man, which is productive of such mighty results? When the disheartened soul, struggling in its oppression, cries out to a higher power for relief, and feels a quiet soothing wave of sympathy steal over its troubled system—who shall say that no invisible helpers have answered? Shall we say that no enlightened intelligences exist within and around us ready to hear and answer our supplications? Shall we say something—and surely the comfort and peace which comes to the harassed mind in direct answer to its cry is something—something as real and tangible as any of our sensations—shall we say, then, that something may come from nothing? Truly not, if we are the soul of man, for that we say has a concomitant of reason.

The lower subjective life form, unfitted to cope with an unlooked-for change in its environment—having no objective mind to cognize the laws of its being or of nature—no special material mechanism and accoutrements to successfully combat the warring elements about it, who, also, are struggling for the continuity of their being—that subjective

entity must blindly trust—have faith in—those laws of the Infinite which thus far have granted it existence, to allow a continuation of that existence. Then, man, who evolved from that lower form, must owe his present existence to the ability of his ancestors, immediate and primordial, to perceive and understand the laws of nature and of being—to anticipate and prepare for the future in order to perpetuate their existence. Those having the better reason—the ability to predict the future—would survive those not possessing this faculty; and when a primitive form of language or communication with each other was evolved, one intelligent soul, by its knowledge or anticipation of coming disaster, might become the saviour of the whole race.

Thus in all ages souls so gifted—seers, saviours, sages—are looked upon as superior beings. Look at that great soul of whom it was said: "Such was the wisdom of his views, and the philosophy of his counsels, that, to the soldier and the patriot, he almost added the character of the sage." Look at that saviour, Washington, who, by his timely foresight and perseverance, freed his fellows from bondage and became "the boon of Providence to the human race."

is faith? Is it not the knowledge of the inner laws of being? Is the belief that there will be no motion to their action if all the conditions required for their manifestation are complied with? Is it the perception of Law and the omnipotent power to produce conditions in certain cases which will be indicative of certain results—the action of and the power to produce future conditions through the pledge, either objective or subjective, arising from the record of experience? Are we not, like lower elementary life form, justifying our faith—in believing that Great Cause, who, working through certain laws, having permitted to exist and evolve to our present stage of life, will also grant further existence and evolution? Working back through past eons of time we may subjectively view the image of the Divine. The great conditions from Law's mighty trumpet reverberate throughout all infinity, and Order (another name for Law) sweeps through the boundless abyss of space and establishes her dominions. Chaos sinks into oblivion from her sepulcher arises the terrible hosts of world systems, circling in their endless orbits by the command hand of Law. Aye, even the world, by His unseen hand, was lifted from the dust, and, animated by the omnipotence of His Word, moves on the surface of His footstool. And insofar as man may comprehend the Order of Life, may he be secured in his existence, fearing nothing but his tendency to sin—resist the Orders of the Infinite; while from ignorance of His Law we may err, though we are that, being ignorant, we shall

be "beaten with few stripes," yet we shall be "beaten;" that, while there is a wideness in God's mercy, there is no escape from His just Decrees, and whosoever disobeys—resists a law of nature or of being, will, sooner or later, feel the hand of justice—justice still, though tempered with mercy.

What is faith? Is it not the belief that, if we keep within the light of Law, All Good will come to us? Is it not trusting in the words of the Master, who says: "If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him?" O Master, thou who first realized and proclaimed the oneness of man with the All, who were first inspired to know that the soul of man is God—that all the forms of the Animate and the Inanimate are but parts of Him; O wonderful Teacher of Truth, give us faith!

Shall Faith dethrone Reason? What is Reason? Tolstoi compares reason to a light, and this life to a tunnel. To use his own words: "Reason is the light that shines upon me through consciousness (the abode of life in me). I put it to myself thus: The temporary abode of life in me is a tunnel. Consciousness is a light. Reason is a lamp adapted to the tunnel. When I have come out of the tunnel, I no longer need the lamp, but while I am in the tunnel the lamp is precious, as the light is adapted to the tunnel." Says Maeterlinck: "Is it necessary that we should conceive ourselves superior in the universe? Our reason may prove what it will; our reason is only a feeble ray that has issued from Nature; a tiny atom of that whole which Nature alone shall judge. Is it fitting

that the ray of light should desire to alter the lamp whence it springs?

"That loftiness within us, from whose summit we venture to pass judgment on the totality of life, to absolve or condemn it is doubtless the merest pin-prick, visible to our eyes alone, on the illimitable sphere of life. It is wise to think and to act as though all that happened to man were all that man most required * * Many things happen that seem unjust to us; but of all the achievements of reason there has been none so helpful as the discovery of the loftier reasons that underlies the misdeeds of nature. It is from the slow and gradual vindication of the unknown forces that we deemed to be pitiless, that our moral and physical life has derived its chief prop and support."

Is not then our Reason a weaker Faith? And is not Faith Omniscience? We have posited that reason is but the wisdom of those atoms who make up, or have made up, the objective mind of man—the power of mortal mind. What, then, is Reason when compared with Faith—Faith, the wisdom of the Infinite Mind, whose power is Omnipotence?

Whence comes the power of the seer—the wonder-worker—the doer of the marvelous—the genius? Does it not come through his inspirations from—his oneness with the Infinite? Is it not from his soul—the Receiving Station of the Great Unknown? Truly, then, "Faith is knowledge of God," "The evidence of things unseen." Aye, evidence that within and around us unseen entities stand ready to answer our supplications. But is it not obvious, if reason is a lower degree of faith—an atom of Omniscience—all the exact knowl-

edge, thus far gained by man, came from the Infinite Source—that we in our endeavors to obtain any desired results should not ignore nor neglect to use any possible aid which reason and repeated experience have shown to be of value? Material aid is valuable; if we neglect this and trust alone to the power of the Unseen, we are not using all of faith—we are leaving out reason—for reason is part of faith. Something does not come from nothing. We must furnish part, while from the unlimited realms of the Great Unseen our faith draws the balance of power and material, necessary to the fulfillment of our needs.

Let no one think that he has discovered the only door to faith. Each and every individual must enter in the unseen realm of the Infinite through the gateway of his own soul. Seers, sages, teachers, saviours, may endeavor to instruct others who are seeking aid of the higher intelligences, but they alone who doubt not their presence may secure help from the unseen helpers.

Let us not then deride the convictions of our fellow. If he find strength and healing coming through his peculiar, and to us illogical practice and beliefs, it sufficeth for him. Let us not smile in our seeming wisdom, and think him deluded. His beliefs can do us no harm. Better it is that the soul have some belief—better it is for him to have some communion with the Infinite than to altogether deny the presence of His helpers—His thoughts, or to be as one who, not perceiving the higher reason for His laws, and knowing not the presence of unseen intelligences, looks upon the will of the Ruler as hard, unfeeling, bitter and

ntless. No words can be more
ressive of the condition of the un-
ver than the following of Chal-
's:

pity the unbeliever—one who
gaze upon the grandeur, the
y and beauty of the universe,
behold not the touch of His fin-
who is over, and with, and
e all; from my very heart I do
miserate his condition. The un-
ver!—one whose intellect the
of revelation never penetrated;
can gaze upon the sun, and
n, and stars, and upon the un-
g and unperishable sky, spread
o magnificently above him, and
all this is the work of chance!

he heart of such a being is a
r and cheerless void. In him,
—the God-like gift of intellect
lebased, destroyed; all is dark—
rful chaotic labyrinth, rayless,
less, hopeless! No gleam of
from heaven penetrates the
ness of the horrible delusion;
oice from the Eternal bids the
nding heart rejoice. No fan-
tones from the harps of sera-
arouse the dull spirit from its
gy, or allay the consuming
of the brain. The wreck of
is utterly remediless; reason is
rate; and passion, prejudice,
superstition, have reared their
e on the ruins of his intellect.
pity the unbeliever. What to
s the revelation from on high
sealed book? He sees nothing
, or around, or beneath him,
vinces the existence of a God;
e denies—yea, while standing
: footstool of Omnipotence, and
g upon the dazzling throne of
ah, he shuts his intellect to the
of reason, and DENIES
RE IS A GOD."

There is an unmistakable evidence
of His Presence—the presence of His
helpers—higher thoughts—through-
out the visible universe—the pres-
ence of Infinite Mind ruling all.
When we speak of Infinite Mind, we
mean *infinite minds*—we are referring
to the ego of man, the countless host
of subjective egos or minds forming
the human organism, to those un-
seen intelligences around us, to the
consciousness of every molecule and
atom in all infinitude. Thus we may
say the universe is all mind—all God.

Says Addison: "If we consider
God in His omnipresence, His being
passes through, actuates, and sup-
ports the whole frame of nature.
His creation, and every part of it, is
full of Him. There is nothing that
He has made that is either so distant,
so little, or so inconsiderable, which
He does not essentially inhabit. His
substance is within the substance of
every being, whether material or im-
material, and as intimately present
to it as that being is to itself. It
would be an imperfection in Him
were He able to remove out of one
place into another, or to withdraw
Himself from anything He has cre-
ated, or from any part of that space
which is diffused and spread abroad
to infinity. In short, to speak of
Him in the language of the old phil-
osopher, He is a Being whose center
is everywhere, and His circumfer-
ence nowhere.

"In the second place, He is om-
niscient as well as omnipresent. His
omniscience, indeed, necessarily and
naturally flows from His omnipres-
ence; He can not be but conscious
of every motion that arises in the
whole material world, which He thus
essentially pervades, and of every
thought that is stirring in the intel-

lectual world, to every part of which He is thus intimately united. Several moralists have considered the creation as the temple of God, which He has built with His own hands, and which is filled with His presence. Others have considered infinite space as the receptacle, or rather the habitation of the Almighty; but the noblest and most exalted way of considering this infinite space is that of Sir Isaac Newton, who calls it the sensorium of the Godhead. Brutes and men have their sensoriola, or little sensoriums, by which they apprehend the presence and perceive the action of a few objects that lie contiguous to them. Their knowledge and observation turn within a very narrow circle. But as God Almighty can not but perceive and know everything in which He resides, infinite space gives room to infinite knowledge, and is, as it were, an organ to omniscience.

"Were the soul separate from the body, and with one glance of thought should start beyond the bounds of creation; should it for millions of years continue its progress through infinite space with the same activity, it would still find itself within the embrace of its Creator, and encompassed round with the immensity of the Godhead. Whilst we are in the body, He is not less present with us because He is concealed from us. 'O that I knew where I might find Him!' says Job. 'Behold I go forward, but He is not there; and backward, but I can not perceive Him; on the left hand, where He does His work, but I can not behold Him; He hideth Himself on the right hand that I can not see Him.' In short, reason as well as revelation assures us that He can not be absent

from us, notwithstanding He is undiscoverable by us.

"In this consideration of God Almighty's omnipresence and omniscience, every uncomfortable thought vanishes. He can not but regard everything that has being, especially such of His creatures who fear they are not regarded by Him. He is privy to all their thoughts, and to that anxiety of heart in particular, which is apt to trouble them on this occasion; for, as it is impossible He should overlook any of His creatures, so we may be confident that He regards with an eye of mercy those who endeavor to recommend themselves to His notice, and in an unfeigned humility of heart think themselves unworthy that He should be mindful of them."

In this exalted conception of the universe, we may look upon the atoms of substance as His immortal thought elements. Each soul, then, is an immortal thought within the Godhead—that there are also higher intelligences around us to which we may appeal for aid.

Atomism, the science of atoms, through this conception of universal mind, is relieved of its materialism, and we may speak of atomism as the science of His thoughts. The teachings of material atomism, which does not admit the supervision of a Supreme Being, takes on a new meaning when viewed in this light; the evolution of the universe from chaos may be likened to the awakening of reason within the Infinite Mind (infinite minds). The atoms clashing—thoughts conflicting—for an eternity have found it best, or have been directed by a Ruler an infinity ago, to move and act in a certain order, and it is this observed

er of motion and reaction of the
ns, individually and collectively,
we term law. According to this
ry, the atoms, in their desire to
ree from the continual clashing
haos, arranged themselves in the
erse through the establishment
he law of cohesion, chemical af-
y, and the observed order of mo-
of masses toward each other
ch Newton discovered and de-
l as the law of gravitation. The
e or weight of gravity, then,
r this conception becomes the
of atoms—the desire inculcated
in each atom to move toward
ind—a desire which receives its
er through the conviction,
ded upon an infinity of experi-
, or from the direct command of
ppreme Ruler, that such action
n its part will be for its best.

Thus, throughout nature we ob-
e certain conditions or facts
h under certain circumstances
ys succeed each other in a cer-
manner; this succession of facts
term laws—observed order of
ge. To an atom of substance
lling within a universe where
the law of gravitation had exist-
, the appearance of chemical af-
y and cohesion would be regard-
as miraculous; in a universe
re only chemical affinity, co-
on and gravitation were expec-
ed the appearance of life forms
the power of locomotion would
ooked upon with awe. Thus
, upon the appearance of some
erto unknown manifestation of
e which appears to act regardless
re-existing laws, marvels might-
and, unbeliever that he is, unless
ersonally beholds the manifesta-
of higher intelligence, *denies*
existence.

If, according to the science of at-
omism, new laws were formed
through the mental evolution of
atoms, there is not only no reason
why new laws should not come into
existence, but, as there is a perpetual
evolution throughout the universe
(we may posit that the law of evolu-
tion is alone immutable), it is evi-
dent that *new laws in time must be*
formed. In the evolution of the uni-
verse from chaos there must first
have been a tendency of the atoms
to gravitate toward each other; and
upon coming together a stronger de-
sire than that of gravitation—cohe-
sion and chemical affinity—would
cause them to unite to form atomic
entities; and after combining and re-
combining in countless ways the ev-
olution of intelligence would permit
them to build up forms of life, and
through further evolution to ap-
proach an ideal condition—to secure
an existence permitting an individ-
uality of will and of action—an ob-
jective existence with more or less
freedom of will. And, as stated in
a former essay, when the ego of the
evolving life form acquired a con-
comitant of reason and a physical
body with special organs and accor-
tments, it emerged from the sub-
jective state, becoming an objective
entity, possessed, with a difference
only of degree, through the obedi-
ence of the subjective part of its be-
ing to the higher laws of reason, of
all the essential attributes of the In-
finite.

Thus each objective entity be-
comes of itself a distinct universe,
formulating laws of its own, though
remaining, as a whole, more or less
subject to the laws of the greater
universe in which it dwells. And in-
sofar as the dictates of reason prom-

beneficial to the evolving form do they become laws of life. It is because the atoms—the ruling intelligences of the life cells—have a great reverence for and confidence in the ego and its associate rulers that they obey their commands and endeavor through this obedience to perpetuate the existence of the entity of which they form a part. And in proportion as man increases in wisdom, in like proportion will the entities (conscious cells) within his system obey his will.

It is conceivable that, if we banish Force from the universe and replace it by the Will of conscious entities—if we remove the dogma Chance, and replace it by intelligent action, or the reaction from intelligent action, those laws which we consider to be inexorable may yield at times to a Higher Reason; those very atoms of substance, which the unbeliever considers to be gross and dead, may, at the command of a Master, hear and obey—obey, because they hear His voice coming from the lips of man. O mighty Spirit of the Infinite, inspire and speak through us the Truths of Thy Word, that we, unworthy creatures—thoughts of thine, may hear Thy voice and become free from the attraction which binds us down to earth! O thou who hast said that the dead may hear and live, speak the life-giving words that we may truly live and receive Thy Divine guidance.

There is scarcely a soul who does not desire to be free from the operation of law; but the seer plods on, for he knows that until he has become advanced in wisdom and becomes one with Him, His laws are best—he knows that there is a time coming when he will be free from earthly

law that he may ascend to those higher realms where the law of love alone reigns triumphant.

In conceiving that the laws of the universe may be changed we may be chided for implying an imperfection in His Wisdom in assigning inadequate laws to the universe, but it seems to me that it would imply a greater imperfection in Him were it impossible for Him, or those higher Thoughts of His, to change the order of His Thoughts, if for them it were best, notwithstanding pre-existing laws. The laws for general operation throughout the universe are, undoubtedly, for the best, and man perhaps may never hope, nor should he desire, to gain control over those laws which govern the movement of heavenly bodies, but within his own realm, man, upon reaching Master-ship, may yet gain power over the elements. Many able thinkers have held opposite views. Procter closes the last chapter in "Other Worlds Than Ours" with the following words:

"Now it seems conceivable that in reality it is only our limited acquaintance with the operation of the laws of the universe which makes us regard them as unchanging, and, so to speak, inexorable. But I think that this view—though it has been entertained by many thoughtful men—is in reality inconsistent with just conceptions of infinite wisdom. If the wisdom of a Ruler of the universe, though inconceivably great, were yet finite, we could not suppose that the universe would have been so planned (still to use inexact words for want of better), and laws of such a nature assigned to it, that throughout the infinity of time all things should work well. There would

n, undoubtedly, be continual need of adaptation, change and remodeling—of the annulment of a law here, its suspension there—in order that the whole might not fall to rack and ruin. With a Ruler infinitely wise, there should be no such necessity. The whole scheme of the universe should be so perfect that direct intervention would not at any time be required.

To sum up, we perceive that, because a Ruler omnipresent, omniscient and omnipotent, the infinite past and infinite future of the universe should be at all times sensibly present; that each the minutest atom and every the least important event should exhibit before Him at each instant the perfect history of the limits past and future of the universe; and lastly that His infinitely perfect consciousness of and control over all that has been, is, or will be, should be infinitely multiplied (to use the only available expression) by the infinite duration throughout which His existence would extend."

Let us admit that a Ruler has supreme power over the universe; that there are laws of gravitation, chemical affinity, etc., and that we each and all are more or less subject to these laws. Would it not be the height of absurdity to say, for instance, that the Ruler directly causes the movement of my hand as I write these words? The elements which make up any organism may have been created by this Ruler with the power of movement; He may have given His supremacy over these elements by imposing my body that they obey His will, yet to say that a Supreme Being (unless, indeed, I conceive of Him as I am He) gives personal direction to my every movement would

be such an illogical and unnecessary conception that none would give it serious attention. And if He is not the direct cause of every movement of my body there is no reason why we should posit that He is the direct cause of any effect that we behold.

Higher intelligences, of whose presence I may only know through their reason, undoubtedly exist within and around my being, guiding and assisting the life process in all its details, that I may continue to have a body to live in and control. As I do not believe in Chance, nor that a Being, working through me at a distance, builds up and preserves my material organism, my necessary conclusion must be that my body is made up of intelligent entities, and that one or more of these entities rule those occupying subordinate positions within the human system.

Science, through histology (microscopic anatomy) has shown that the human body is composed of cells, which are themselves alive. Prof. Elmer Gates of Washington writes as follows: "Unicellular organisms possess all the different forms of activity to be found in higher animals. Thus the simple cell can transform food into tissue and other metabolic products, and this is the basis of all nutritive activities and processes of the higher animals; the cell can move parts of itself and is capable of locomotion; and this is the basis of all movements in the higher animals brought about by bones and muscles. The cell can feel a stimulus and respond, and this is the basis of the sensory faculties of the higher animals; the cell can reproduce itself by segmentation, and this is the basis of reproduction in the higher animals; the cell on dividing inherits

the actual qualities of its parent mass, and this is the basis of heredity; in short, the cell contains, in simplest form, all of the activities to be found in man."

Both reason and experience inform me that my body is composed entirely of mind organisms—that my body is all mind, for it follows that the elements of the unicellular organisms are mind elements, and so on *ad infinitum*. Thus the hypothesis, "all is mind," becomes firmly established, and we may clearly conceive the universe to be "the sensorium of the Godhead;" that while we are free to move and act out our lives upon this plane, yet we are still His Thoughts—His, because we can conceive no other source than Him.

How beautiful is this conception—that we are His Thoughts — Thoughts within the mighty sensorium—Thoughts whose source of power is the omnipotence of the Infinite—Thoughts formed in His very image. If we, then, are the image of God, who may dare say that the thoughts coming from within us are not "things," smaller atoms within our soul being who look upon us as *their God*, and who, themselves, are atoms, with an infinity of smaller atoms within each, and so on comparatively smaller forever and ever? May we not thus comprehend infinity? We are atoms, immortal spheres of thought within a mighty sphere or Infinite Atom, how large we may not conceive, and Oh, the blessed conclusion, *we are indeed Him!*

I am an immortal atom of the All; I, also, understand that, love that and am that, with which I am *en rapport* or in harmony; if I am a

musical tone, then I am every musical tone, with which I am in tune; if I am a color, I am also every color whose etheric undulations have the same frequency as mine. I am one formed of many, becoming tangible through the gathering of the Imponderable — materializing through the concentration of thought—thought atoms. My corporal body, then, is a manifestation of thought—materialized, gathered, concentrated thought—thought designed and built up by the will of the ruling entities within my system. I and my "body" are one and I have freedom of will when we are in harmony. If any part of my corporal being becomes out of tune with me through disease or injury, I am pained by the discord, for I, the ego, am Immortal Harmony! The curing of disease and disorder is the restoration of harmony between the materialized thought, the "body," and the plans of the builders within.

If my arms, my limbs, or parts of my body or brain are taken away, I still exist; therefore, I know that I am not the corporal body when it is out of harmony with the builder's design.

When I become *en rapport* with a friend I may read his thoughts and see his past life; I am both my friend and I for a time, and thus I believe that as I become *en rapport* or in harmony with the Great All, that Great All and I are one, I am God! and often during waking illumination I have started up quivering with indescribable ecstasy, and with every atom of my being impelling me, hoarse with emotion, to shout, I AM GOD.

The Soul Emerging from Darkness.

By Maurice Maeterlinck.

time will come, perhaps—and y things there are which herald approach—a time will come, per-, when our souls will know of other without the intermediary ne senses.

certain it is that there passes not y but the soul adds to its ever-ning domain. It is very much er to our visible self and takes r greater part in all our actions was the case two or three cen- s ago.

spiritual epoch is perhaps upon n epoch to which a certain num- of analogies are found in history. there are periods recorded when soul in obedience to unknown seemed to rise to the very sur- of humanity, whence it gave est evidence of its existence and ower. And this existence and ower reveal themselves in less ways, diverse and unfore-

would seem at moments such ese as though humanity were on oint of struggling from beneath rushing burden of matter that hs it down.

spiritual influence is abroad sooths and comforts and the est, direct laws of nature yield and there.

en are nearer to themselves, er to their brethren; in the look heir eyes, in the love of their ts there is deeper earnestness

and tenderer fellowship. Their un-derstanding of women, children, ani- mals, plants—nay, of all things be- comes more profound. The statues, paintings and writings that these men have left us may, perhaps, not be perfect, but none the less does there dwell therein a secret power, an indescribable grace held captive and imperishable forever.

A mysterious brotherhood and love must have shown forth from the eyes of these men and signs of a life that we cannot explain are ev- erywhere vibrating by the side of the life of every day.

Such knowledge as we possess of ancient Egypt induces us to believe that she passed through one of these spiritual epochs.

At a very remote period in the his- tory of India the soul must have drawn very near to the surface of life, to a point indeed that it has never since touched and to this day strange phenomena owe their being to the recollection or lingering rem- nants of its almost immediate pres- ence.

Many other similar moments there have been when the spiritual element seemed to be struggling far down in the depths of humanity like a drowning man battling for life be- neath the waters of a great river.

Bethink you of Persia, for in- stance, of Alexandria and the two mystic centuries of the middle ages.

Today the soul is making a mighty effort. Its manifestations are everywhere and they are strangely urgent, pressing imperious even, as though the order had been given and no time must be lost.

It must be preparing for a decisive struggle and none can foretell the issues that may be dependent upon the result, be this victory or flight.

Perhaps never to this day has it enlisted in its service such diverse, irresistible forces. It is as though an invisible wall hemmed it in and one knows not whether it be quivering in its death or quickened by a new life.

I will say nothing of the occult powers of which signs are everywhere of magnetism, telepathy, levitation, the unsuspected properties of radiating matter and countless other phenomena that are battering down the door of orthodox science.

These things are known by all men and may be easily verified. And truly they may well be the merest bagatelle by the side of the vast upheaval that is actually in progress, for the soul is like a dreamer, enthralled in sleep, who struggles with all his might to move an arm or raise an eyelid.

Other regions there are where its actions are even more effective, though the crowd there is less regardful and none but the trained eye can see.

Does it not seem as though the supreme cry of the soul were at last about to pierce the dense clouds of error that still envelop it?

Do not certain pictures by foreign painters reveal the sacred majesty of an invisible presence, as it never has been revealed before?

erature that are illumined by a flame which differs in its very essence from the strongest beacon fires that lit up the writings of by-gone days.

Spiritual phenomena to which in former days even the greatest and wisest of our brethren scarcely gave a thought are today being earnestly studied by the very smallest and herein are we shown again that the human soul is a plant of matchless unity whose branches when the hour has come all burst into blossom together.

The peasant to whom the power of expressing that which lies in his soul should suddenly be given would at this moment pour forth ideas that were not yet in the soul of Racine.

And thus it is that men of genius inferior to that of Shakespeare or Racine have yet had revealed to them glimpses of a secret luminous life, whose outer crust alone has come within the ken of the masters.

For, however great the soul, it avails not that it should wander in isolation through space and time. Unaided it can do but little. It is the flower of the multitude.

When the spiritual sea is storm-tossed and its whole surface restless and troubled there is the moment ripe for the mighty soul to appear; but if it came at time of slumber its utterance will be but of the dreams of sleep.

Hamlet at Elsinore at every moment advances to the very brink of awakening, and yet though his haggard face be damp with icy sweat, there are words that he cannot utter, words that today would doubtless flow readily from his lips because the soul of the passerby, be he tramp

in truth it would seem that al-
there are fewer veils that en-
the soul, and were Hamlet
to look into the eyes of his
er or of Claudius there would
vealed to him the things that
he did not know.

it thoroughly clear to you that
ere be evil in your heart your
presence will probably pro-
it today a hundred times more
y than would have been the
two or three centuries ago?

t fully borne home to you that
t have perchance this morning
anything that shall have
ght sadness to a single human
the peasant with whom that
n might seek shelter from the
will know of it—his soul will
been warned before his hand
rown open the door?

ough you assume the face of a
a hero or a martyr the eye of
assing child will not greet you
he same unapproachable smile
re lurk within you an evil
ht, an injustice or a brother's

s felt on all sides that the con-
s of work-a-day life are chang-
id the youngest of us already

differ entirely in speech and action
from the men of the preceding gene-
ration. A mass of useless conven-
tions, habits, pretenses and interme-
diaries are being swept into the gulf
and it is by the invisible alone that,
though we know it not, nearly all of
us judge each other.

If you enter my room for the first
time you will not pronounce the se-
cret sentence that, according to the
laws of practical psychology, each
man pronounces in the presence of
his fellow.

In vain shall you try to tell me
whether you have been to learn who
I am, but you shall come back to me,
bearing the weight of unspeakable
certitudes.

Your father, perhaps, would have
judged one otherwise and would
have been mistaken. We can but
believe that man will soon touch
man and that the atmosphere will
change.

"Have we," asks Claude de Saint-
Martin, "advanced one step further
on the radiant path of enlightenment
that leads to the simple city of
men?" Let us wait in silence—per-
haps ere long we shall be conscious
of the "murmur of the gods."

PATRIOTISM.

is there a man with a soul so dead,
ever to himself hath said:
is my own—my native land!"
his heart hath ne'er within him burned
his footsteps he hath turned,
pondering on a foreign strand?
there breathe, go, mark him well!
no minstrel's raptures swell.
though his titles, proud his name,
his wealth as wish can claim—
those titles, power and pelf,
catch, concentrated all in self,
shall forfeit fair renown,
ably dying, shall go down
like dust from whence he sprung,
unhonored and unsung.

—Scott.

BE TRUE.

Thou must be true thyself.
If thou the truth wouldst teach
Thy soul must overflow, if thou
Another soul would reach.
It needs the overflowing heart
To give the lips full speech.
Speak truly, and thy word
Shall be a fruitful seed;
Live truly, and thy life shall be
A great and noble creed.

—Charles W. Wendte



Yet I argue not
Against Heaven's hand or will, nor bats a jot
Of heart or hope; but still bear up and stir
Right onward.

—Milton

There Is No Death.

(Continued from October Number.)

"In this misjudging world they picture Death
 A fearful tyrant. Oh, believe them not!
 He is an angel beautiful as light,
 That watches o'er the sorrowing spirit here,
 And when its earthly pilgrimage is done,
 Unbars the gates of everlasting bliss,
 And vanishes forever. Why, what is death
 But life in other forms of being? Life without
 The dull and momentarily-decaying frame that holds
 The ethereal spirit in, and binds it down
 To brotherhood with brutes. There's no such thing as death.
 What's called so is but the beginning, a fresh segment in
 The eternal round of change."

Where and who are those we call dead? When the soul takes its flight from its dissolving house of clay toward what realm does it pass? The angel of death to the immortal soul is like the lightning's bolt which, striking and demolishing the architecture of man, causes him to understand that earthly things are not eternal. The soul at the death of its corporal body must need receive a thorough awakening, and, realizing the perishableness of earthly habitation, mounts up to those mansions prepared for it above. Those we call dead have been taught this life's great lesson, which is, that it is better to have loved than to have hated; that it is better for the soul, in its desire for happiness and power, to be good (wise) than to be evil (ignorant). If the soul does not profit from the experiences of this life,

it will sink as dregs in life's mighty ocean, there to remain until some stray gleam of light from the higher realms of wisdom awakens it again to His Presence, when it becomes inspired anew by the revelation from on high, and, transmitting this inspiration to the sleeping forms around, who like itself have become as dregs in the ocean of life, gathers them together in one "body" that they through this "oneness" may receive further inspiration from that greater "Oneness" of which they form a part—in which they move and have their being.

And thus "life's function" is to teach those forms
 More dark, and fill them with the "Light of Truth,"
 That they from "ignorance" which is their stripes,
 May free themselves and be as forms of life.

life in the depths of a great "sea" of forms
 these forms of "life" commenced their mighty work,
 and tiny "worlds" of "elements" were shaped,
 and these were called by "men," "primeval slime."

* * * *

and thus a "moneron" first had its birth,
 and they are tiny "worlds" or single "cells,"
 and so sub-divide themselves and form two "worlds,"
 and so larger grow then segregate again.

and soon upon the surface of the "earth"
 these forms of "life" did organize themselves,
 and as they freed more forms from "error's chains,"
 these hosts of "life" soon covered all the "earth."

"man," who thinks these tiny "cells of life"
 were made by chance, and had no first design,
 and is only blind, and hath not seen the Light
 which lighteth every shape that "life" hath made.

and when a "soul of life" could not get "food,"
 and it was the darker "forms" that built its "shape,"
 and it left the tiny "cell" and passed away,
 and in its passing of the "life," "man" hath called "death."

and so ever, at the "death" of any "cell,"
 these forms of "life" who are not yet quite free
 from all their "bands," are left behind with those
 forms, who now a "silent temple" are.

and thus these "forms of life" had now become
 the souls of things," and as their knowledge grew,
 and they gathered darker "cells of life" around
 and taught them all the knowledge they had learned.
 and so from "The Vision," in "Lost in the Bottomless Pit."

When we look upon forms of life as being the result of the intelligent action of atomic entities, we emerge from the dark domain of superstition, and consider the being, man, as but a wonderful triumph of His immortal elements—especially a triumph—a marvelous achievement—of those ruling entities who build up and have charge over the human form. And as these entities must become dispersed throughout nature upon the dissolution of higher organisms, is it any wonder that even in the eyes of the lower animals we often behold a look most human? Truly we are all one; truly we can not fail to see His Presence throughout all the kingdoms of earth. Let us not then hurt any of His creatures, for are they not our brethren? Have we not, undoubtedly, during our former incarnations, passed through as humble, or much more humble, forms? Let us feel as Cowper, when he said: "I would not enter on my list of friends, though graced with polished manners and fine sense, yet, wanting sensibility, the man, who, needlessly, sets foot upon a worm."

Leonidas Guillemet, on page 257 of his book, *"The Revelations of Nature"* (see further notice in review columns), gives "A recapitulation of the principal, great principles enunciated" and which he considers to have proven or very near. The fourth and fifth principles are as follows:

"Fourth. Excepting the Infinites (time, space and number) and matter, everything else in Nature is represented by motion of matter and is consequently immaterial or spiritual in essence.

"Fifth. Accomplished motion remains an imperishable entity in its

self and is the basis of the spirit of man or the man himself, who is therefore immortal."

The author further states that his doctrines will no doubt create controversies. In regard to these last two principles, I do not see that he has advanced any new propositions, as his fourth principle is but a re-statement of monism, while the fifth principle quoted above can mean nothing more or less than that memory, an acknowledged attribute of substance, is immortal or latent within every atom, another monistic conception. Says Ewald Hering: "Memory is a common function of all organized matter," and it is through this concept that we are able to give a lucid explanation of the phenomena of heredity. This concept should, also, be recognized as applicable to the phenomena of the inorganic world, for, according to monism, if memory is an attribute of one atom of substance it must be of every other atom.

In the same book, on page 236 of part III, which is an excellent, clearly written essay on "*Life and Spirit—The Infinite—Immortality*," the author asks: "What becomes of all events not under the control of any individual living organism or of all living organisms combined, i. e., the sum total of all the motions made by and occurring upon or within celestial bodies and not directly connected with the creation of living organisms or life?" He answers as follows: "My hypothesis is that they go to make the life and spiritual counterpart of the celestial body in which such motions or events take place; so that the earth, for instance, would possess such a spiritual counterpart embracing all its past history, and

which will remain in existence forever, whether the earth continues to exist as a planet or is annihilated as a celestial body through some cataclysm or natural death. The earth may also possess an astral or ethereal but still material counterpart, for accomplished motion of itself is wholly immaterial.

"I consider besides that such invisible spheres of the earth must be the abode where departed spirits dwell, at least for a time and until they have reached perfection. This would give us a clue for verification of the wonderful tales of seers claiming to have penetrated into spiritual realms and seen things not expressible or describable in speech while still living in the flesh, among whom Emmanuel Swedenborg stands most prominently. Even at the present time there are seers living claiming to have had experiences of this kind."

To the editor of this magazine, who has often experienced visions of a higher plane, it always seems as though these visions came from within his very consciousness, and that, undoubtedly, every vision, every inspiration, coming to the consciousness of man, comes from, and need have, nor can have, higher source than his soul, for that is God! Aye, there is naught else but Him, and every part of Him, either latent or with effulgence, bears every conceivable attribute of Him. This is monistic philosophy, and until the whole world grasps its full meaning superstition will continue to cloud the intellect of man. The postulate that "Spirit and matter are inseparable" is but another way of saying that "the atom and its memory are inseparable." The immortal

it of man is no more or less than immortal memory of that immortal who is his real ego, his soul. atom is a mind organism, for "is mind," and we may posit that ay have an etheric brain analogous to our brain, with an ego ruling it as with us, and so on *ad infinitum*.

When R. A. Procter, in *Others Than Ours*, formed the idea "a single grain of sand or drop of water must convey to the Omniscient the history of the whole world of which it forms a part," and "not the history of the world, but of the entire universe," he conceived of the most sublime truths. But, the poet who sings in verse and the interpretation of it to others. Procter knew not of the hidden truths in his words, which, if I interpret them aright, should "An Omniscient Being having power to awake or behold in an atom, its latent memory, would ere imprinted, or passing as if it were a moving picture before him, every event with which an atom had been, either immediately or remotely, connected during the infinity of its existence, and

thus would behold in that atom the entire history of the universe, and, having infinite powers of deduction, this Omniscient Being might also anticipate the history of the entire universe throughout the infinite future."

Whether we speak of "spirit," or "life," or "memory," or "consciousness," we are but referring to one immortal attribute of the atom, and this attribute is within, yea, is that very atom's self, which then must be immortal. Let us accept the simple teachings of monistic philosophy which declare that there is but one substance, call it matter or spirit as you will, and this substance in its totality (this would include all its attributes, motion and extension, there is no void in space) is our conception of God. Let us say, then, that the soul is an individual immortal atom of the All, that there is not, never has been, never will be, such an attribute of any atom of the All as that which we conceive death to be.

"For death is but another name for chance.
The weary shuffle off their mortal coil,
And think to slumber in eternal night,
But lo! the man, though dead, is living still;
Unclothed, is clothed upon, and his mortality
Is swallowed up in Life."

(To be Continued.)

NOW.

Eternity, hath seen
Elation of delight
In phases: ne'er hath been
A joy or angel that which is;
Which is hath ceased to be
Have breathed it, and its place
The Eternity.
'Tis ever good and fair,
In solitude the heir,
Of it. So let us live
The Past we may receive
'Tis the Now—from Now a joy
Nor Time shall ne'er destroy.
—Charles MacKay.

DEATH.

Cowards die many times before their deaths;
The valiant never taste of death but once.
Of all the wonders that I yet have heard,
It seems to me most strange that men should die,
Fear,
Seeing that death, a necessary end,
Will come when it will come.
—Shakespeare, Julius Caesar.

† †

Long is the way
And hard, that out of hell leads up to light—
—Milton, Paradise Lost

Memory and Intuition.

(Continued from October Number.)

The Future is the real ruler; Now is but the servant, trained by the Past. The Future, specific and general, has a positive existence; the whole universe is moving on to the definite aim of the Infinite, and He it is who moves it. Paradoxical as it may seem, the future, both in the objective and subjective worlds, governs the now more than does the past. Every act of objective wisdom—every rational action of the past has for its mainspring the anticipation of, or the desire to produce some future effect. And whoever lives this life without regard for the future, but hinders his progress toward the Great Aim. In the subjective world of nature, those laws, which Infinite Wisdom hath decreed, predestines the universe to a definite end—an end which Infinite Wisdom alone may know to be for the best. And man, permitted to exist through the love and lenity of Divine Law, may only hasten his movement toward this definite end through cognizance of Law. What small freedom of will, or of action—what superiority over his primordial ancestor, man has now gained, came from his perception of law—the perception which gave him a knowledge of future, and he, who becomes enlightened through his clearer comprehension of the Ordained Order of the Infinite, may dimly perceive his

final destiny—his final end—when he shall become one with the Eternal.

Whatever is, was, or will be, is for the best. Were anything otherwise than it is the final Destiny of the Infinite (and this above all is best) must have been altered. Flowers bloom and fade—man is born, matures and dies—the sun himself may grow pale with years, but His Law rules all. He giveth and taketh away. Blessed be His name that, through His Infinite wisdom and mercy, He has fixed such laws that man may have existence between them. O Lord, do with me and mine as Thou wilt, for all art Thine and Thou doest all for the best! Who can doubt the Infinite Wisdom controlling the universe? Who can doubt the wisdom of Him who planned and shapes our end?

The whole world is straining to know the future—the real life. In business life the manipulator of stocks seeks to anticipate the rise and fall in the value of securities that he may profitably invest for himself and clients; the society matron occupies herself with the outcome of the intrigues of those around her; but these, each and all, are mere idlers drifting in the hollow waves of time. With these the real seeker after truth has naught in common; he is intent upon the discovery of the laws of the Infinite, not man's laws; he

mains in the silence of his chamber pondering over the mysteries of the earth and mind, or with microscope and test-tube we may find him watching the growth of lower orders of life, or perhaps in his observatory gazing through telescope at the formation of some distant world-system. The real seeker after Truths—seeker after His Laws—delights only in their discovery—aye, his delight is unbounded on the discovery of those Truths, those Laws, which reveal His Presence. And he that seeks the treasures of the Unseen has no other aim than their discovery, they never pass beyond the portals of his own soul—may never find that which itself—may never feel even the presence of the Unseen.

How ecstatic does the soul become on its discovery of a hitherto unknown law—how great is the exultation of that soul, who, after years of untiring perseverance against odds, misfortune, and ridicule, presses on to final victory. Listen to the exclamation of Kepler, on his discovery of the last of the three laws of planetary movement which make his name immortal:

Nothing holds me: I will indulge my sacred fury: I will triumph over mankind by the honest confession that I have stolen the golden secrets of the Egyptians to build up a temple for my God far away from the confines of Egypt. If you forgive me, I rejoice; if you are angry, I bear it: the die is cast, the book is written, to be read either now or posterity, I care not which: it will well wait a century for a reader, and God has waited six thousand years for an observer."

From time to time many persons are asking if it is possible for them

to develop psychic power; upon a careful inquiry and examination of those anxious to develop in occult lines, I find, in the majority of cases, that their sole desire for higher development is that they may be enabled to gain the fulfillment of material desires—fortune, position, or the love of another—and while these aspirations may not be unworthy of themselves, yet he who seeks the aid of higher forces for material ends *alone* must ever reap disappointment. Not that the higher intuitions and clear vision of the seer does not bring material success, but he who seeks for the hidden secrets of the Unseen, must seek for the Truth alone, and if he be so fortunate as to find this, all desirable things will be added unto him.

Huxley, in his essay on "*The Progress of Science*," says:

"The great steps in the progress of science have been made, are made, and will be made, by men who seek knowledge because they crave for it. They have their weaknesses, their follies, their vanities, and their rivalries, like the rest of the world; but whatever by-ends may mar their dignity and impede their usefulness, this chief end redeems them. Nothing great in science has ever been done by men, whatever their powers, in whom the divine afflatus of the truth-seeker was wanting. Men of moderate capacity have done great things because it animated them; and men of great natural gifts have failed, absolutely or relatively, because they lacked this one thing needful.

"To anyone who knows the business of investigation practically, Bacon's notion of establishing a company of investigators to work for

'fruits,' as if the pursuit of knowledge were a kind of mining operation and only required well-directed picks and shovels, seems very strange. In science, as in art, and, as I believe, in every other sphere of human activity, there may be wisdom in a multitude of counsellors, but it is only in one or two of them. And, in scientific inquiry, at any rate, it is to that one or two that we must look for light and guidance. Newton said that he made his discoveries by 'intending' his mind on the subject; no doubt, truly. But to equal his success one must have the mind which he 'intended.' Forty lesser men might have intend-

ed their minds till they cracked, without any like result. It would be idle either to affirm or to deny that the last half-century has produced men of science of the calibre of Newton. It is sufficient that it can show a few capacities of the first rank, competent not only to deal profitably with the inheritance bequeathed by their scientific forefathers, but to pass on to their successors physical truths of a higher order than any yet reached by the human race. And if they have succeeded as Newton succeeded, it is because they have sought truth as he sought it, with no other object than the finding it."

(To be Continued.)

MY MIND TO ME A KINGDOM IS.

My mind to me a kingdom is;
Such perfect joy therein I find
As far exceeds all earthly bliss
That God or Nature hath assigned,
Though much I want that I could have
Yet still my mind forbids to crave.
Content I live; this is my stay—
I seek no more than may suffice,
Profess to bear no haughty sway;
Look, what I lack my mind supplies.
Lo! thus I triumph like a king,
Content with that my mind doth bring.
I see how plenty surfeits oft,
And hasty climbers soonest fall;
I see that such as sit aloft
Mishap doth threaten most of all.
These get with toil, and keep with fear;
Such cares my mind could never bear.
No princely pomp nor wealthy store,
No force to win the victory,
No wily wit to salue the sore,
No shape to win a lover's eye—
To none of these I yield as thrall;
For why? My mind despiseth all.
Some have too much, yet still they crave,
I little have, yet seek no more,
They are but poor, though much they have,
And I am rich with little store.
They poor, I rich; they beg, I give;
They lack, I lend; they pine, I live.
I laugh not at another's loss,
I grudge not at another's gain;
No worldly move my mind can loss;
I brook what is another's bane.

I fear no foe, nor fawn on friend;
I loathe not life, nor dread mine end.
I joy not in no earthly bliss;
I weigh not Croesus wealth a straw
For care, I care not what it is;
I fear not fortune's fatal law;
My mind is such as may not move
For beauty bright, or force of love.
I wish but what I have at will;
I wander not to seek for more;
I like the plain, I climb no hill;
In greatest storms I sit on shore,
And laugh at them that toll in vain
To get what must be lost again.
I kiss not where I wish to kill;
I feign not love where most I hate;
I break no sleep to win my will;
I wait not at the mighty's gate.
I scorn no poor, I fear no rich;
I feel no want, nor have too much.

The court nor cart I like nor loathe;
Extremes are counted worst of all;
The golden mean betwixt them both
Doth surest suit, and fears no fall;
This is my choice: for why? I find
No wealth is like a quiet mind.
My wealth is health and perfect ease;
My conscience clear my chief defense;
I never seek by bribes to please,
Nor by desert to give offense.
Thus do I live, thus will I die;
Would that all did so well as I!

—WILLIAM BYRD.

VENUS HAS MOON.

Ever Professor Discovers Satellite Hitherto Unnoticed.

Foreign Papers Please Copy.

(From Denver Observer.)

While making observations of the Venus on October 9 (the clear air Denver makes it an excellent place "star-gazing," and the Chamber-Observatory is one of the finest in world), a noted astrologer and artist of this city, who daily casts horoscopes for such personages as Emperor of Germany, the Czar of Russia, Mayor Speer, the Coal King, and others, beheld "Venus" gazing the horizon, in "right ascension" and about thirty-nine minutes *meridiam*, approaching the Constellation Libra. "Many astronomers have seen *shadings* on this planet's surface, but they were so faintly defined that their causes are unknown" (H. A. Howe in *A Study of the Sky*), but having the aforesaid "Venus" in air" and excellent observing facilities of the above mentioned observatory, the astrologer, not only made these previously observed "ridges" distinctly, but also discovered their cause, whose effect is observed when the cause itself is perceived. The professor (he does not to publish his name until his discoveries, especially in regard to the "ridges" on the surface of "Venus," have been verified by other observations) declares that these "ridges" are caused by the attraction of a hitherto-unnoticed Celestial Body of darker complexion," which proves to be a New Moon, and that the "ridges" which he observed on these "planets" were nothing more or less than the "dust of travel," stirred up

by the aforesaid Moon in his continual revolutions around this bright "star." The professor further suggests that, as he was casting the horoscope of the Emperor of Germany at the time, this satellite should be christened "William II." [Those desiring further information about the "transit of Venus" may address *The Balance*.—Ed.]

CONSCIENCE.

My conscience hath a thousand several tongues,
And every tongue brings in a several tale,
And every tale condemns me for a villain.
—Shakespeare, King Richard III



CRITICISM.

Whoever thinks a faultless piece to see
Thinks what ne'er was, nor is, nor e'er shall be
In every work regard the writer's end,
Since none can compass more than they intend;
And, if the means be just, the conduct true,
Applause, in spite of trivial faults, is due.
As men of breeding, sometimes men of wit,
To avoid great errors must the less commit;
Neglect the rules each verbal critic lays,
For not to know some trifles, is a praise.
Most critics, fond of some subservient art,
Still make the whole depend upon a part;
They talk of principles, but notions prize,
And all to one loved folly sacrifice.
—Pope.



ATHEISM.

Forth from his dark and lonely hiding place
(Portentous sight!) the owl Atheism,
Sailing on obscene wings athwart the moon,
Drops his blue-fringed lids, and holds them
close,
And, hooting at the glorious sun in heaven,
Cries out, "Where is it?"
—Coleridge.



Glen—I can call spirits from the vasty deep.

Hotsp.—Why, so can I, or so can any man;
But will they come when you do call for them?

—Shakespeare, Henry IV.



What is spirit? No matter. What is matter?
Never mind. What is mind? It is immaterial.—Hood.

The Weighing of Words.

Books and Writers in the Balance.

LIFE MORE ABUNDANT, by Henry Wood, author of "God's Image in Man," "The Symphony of Life," etc., 12 mo. cloth, gilt top. Lee & Shepard Co., Boston. Price, \$1.30, postpaid.

The wide circle of readers of Mr. Wood's books will find this new volume of 313 pages unlike any of his previous eight volumes. It contains eighteen inspiring chapters full of ancient truths and wisdom which the author applies to modern life and development in a way that can not but appeal to the student of spiritual philosophy. The author is a seer as well as thinker and the magic of his pen removes the dryness and dullness usually to be found in writings of this character, and the pages of this book are alive and sparkling with new presentations of truth. His style is clear, penetrative and forceful, and his thoughts are both instructive and entertaining.

All of his former volumes have passed through various editions and some have been translated into other languages. The present volume will, undoubtedly, meet with equal if not greater success.

♦♦

THE MYSTIC TEXT BOOK, The Mystic Publishing Co., Framingham, Mass. Price, \$1.00, postpaid.

This is an attractive and inspiring little volume of 96 pages, bound in flexible silk cloth with gilt top. It contains ancient mystical teachings of practical wisdom, and will help all who read it and follow its simple teachings to come into oneness with the All. Its teachings conflict with no religion and its aim is to give students of spiritual lore the secret of health, happiness and prosperity.

The book, in its make-up, is like a Testament, and is rich with excellent and original sayings of wisdom, containing, also, many helpful quotations and Bible texts. A sample copy of The Mystic Magazine will be sent upon request to above publishers.

♦♦

HEALING CURRENTS FROM THE BATTERY OF LIFE, by Walter DeVoe, College of Freedom, Woodlawn, Chicago. Price, \$2.00, postpaid.

This book not only gives a lucid explanation of the power of thought to heal, but it also shows just how to go to work to heal yourself and provides you with the thoughts that have been of the most value in healing, thus developing in the mind of the reader a living faith that brings about a regeneration of the nature.

Along with the philosophy and practice of healing in all its aspects there is vividly portrayed a philos-

of the relationship between and His universe which inter- and uplifts the reader, taking outside of himself to view the powers of Divine love in manifestation.

The processes of physical, mental and spiritual evolution and the reality of the spiritual worlds are so interestingly written about, that God's purposes grow clearer and we see truly there is no death and nothing to fear in the great universe of God.

The way thoughts act in the subconscious realm of mind and the difference between the activity of suggestions and the word of soul-truth made so clear that one does not need to be a psychologist to understand. The facts of the material world and the mighty truths of the spiritual are so beautifully blended together that everyone, whether he be materialist, spiritualist or idealist of the pronounced type, will read this book and find that there is a close relationship between that which they hold true and the apparently opposite and contradictory ideas of their opponents.

For a frontispiece, Hoffman's beautiful painting of The Christ is reproduced. The book is printed in clear type and attractively bound in silk cloth.



THE REVELATIONS OF NATURE, A Philosophical Essay Based on the Discoveries of Mighty Immortality Made by the Author, by Loenigk, author and publisher, 100 Powell street, San Francisco, Cal., \$2.00.

The author is an enthusiastic sci-

entist and deals somewhat summarily with the accepted theories of science, and shows that many of the doctrines held as fundamental in modern philosophy are untenable. The headings of the different parts are as follows: Part I, Discoveries Unparalleled Since the Time of Newton—Perpetual Motion is Solvable and Solved; Part II, Forces of Matter—Celestial Mechanism; Part III, Life and Spirit—The Infinite—Immortality.

At the end of the book the author gives a summary of the principles which he considers to be proven or nearly so.

"1. Forces have positive and negative poles. Heat and cold are opposite poles of one single force; so are electricity and magnetism.

"2. Both forces are derived from the chemism of matter. So is everything else than matter itself and embraces all life and motion in the universe.

"3. The motion of the universe is permanently maintained by the combined play of the positive and negative poles of the natural forces through mutual polar transformations and the energy derived therefrom, which is thus inexhaustible.

"4. Excepting the Infinite (time, space and number) and matter, everything else in Nature is represented by motion of matter and is consequently immaterial or spiritual in essence.

"5. Accomplished motion remains an imperishable entity in itself and is the basis of the spirit of man or the man himself, who is therefore immortal."

See quotation from this book on another page in essay, "There Is No Death."

CURRENT PUBLICATIONS.

"To-Morrow" for October has reached its highest point as a vital publication, both in respect to its editorials and its contributors.

Mabel McCoy Irwin, in a keen, forceful article, discusses the question, "Was Walt Whitman a Free Lover?" and quoting from his poetry and from those who knew him and understood him, she proves he was not.

An exceptionally fine article, full of subtle humor and sharp sayings, under the title of "The Subjugation of Elbert Hubbard," is presented by Charles A. Sandburg, who gives the reactionary critics a much needed flaying.

Other articles of unusual merit are strongly presented.

The address of "To-Morrow" Magazine is 2238 Calumet Avenue, Chicago, Ill. Price, 10 cents; \$1.00 a year.



Elizabeth Towne and William Towne, of Holyoke, Mass., made a brief visit to Denver on the 9th (October). They are doing a world of good with their excellent magazine, "The Nautilus," which has for regular contributors: Ella Wheeler Wilcox, Eleanor Kirk and Floyd B. Wilson. A new cover design and other additions to this already valuable publication is promised for the November number. Send your name and address to Mrs. Elizabeth Towne, Holyoke, Mass., mentioning "The Balance," and you will receive a sample copy of "The Nautilus." 5 cents a copy; 50 cents a year.



"Vaccination," a Journal of Health, Justice and Liberty that tells the truth about vaccination, is a bright little monthly edited and published by Frank D. Blue. Address him at Kokomo, Indiana, for a sample copy. 25 cents a year.



The "True Word" is a mental science journal issued monthly; price, 25 cents a year. The editor, M. F. Knox, is a progressive thinker. If you are interested in mental development address the editor at 775 Harrison St., Seattle, Wash.

The October number of "Notes and Queries," a monthly of History, Folk-Lore, Mathematics, Science, Art, Arcane Societies, etc., still keeps up to its usual standard of interesting articles, and has also several pages of excellent verse. S. C. Gould is the editor, Manchester, N. H.



The September-October number of "Practical Ideals" presents the first instalment of an article by William J. Leonard, entitled, "Warren Felt Evans, M. D.," this being "An account of his life and his services as the first author of the metaphysical healing movement." "Eternal Progress" has been merged with "Practical Ideals," and the subscribers of the former journal will henceforth receive the latter.



"Suggestion" for October continues its usual good line of articles and the editor is giving his new book, "Auto-Suggestion," as a premium with all new subscriptions. Send one dollar if you are not now a subscriber and you will receive "Suggestion" for the balance of this year and all of 1906, and also the book, which contains 192 pages of practical interest. Suggestion Publishing Co., Chicago, Ill.

LOVE DIVINE.

Abou Ben Adhem (may his tribe increase),
Awoke one night from a deep sleep of peace,
And saw within the moonlight in his room,
Making it rich and like a lily in bloom,
An angel writing in a book of gold,
Exceeding peace had made Ben Adhem bold,
And to the presence in the room he said:
"What writest thou?" The vision raised his head
And, with a look made all of sweet accord,
"The names of those who love the Lord,"
Replied the angel. Abou spake more low,
"And is mine one?" said Abou. "Nay, not so."
But cheerily still, he said "I pray you then
Write me as one who loves his fellowmen."
The angel wrote and vanished; the next night
It came again with a great awakening light,
And showed the names which love of God had
blest,
And lo! Ben Adhem's name led all the rest.
—Leigh Hunt.



"The education forms the common mind,
Just as the twig is bent the tree's inclined.

INGS OF HENRY WARD BEECHER.

think that in the life to come my heart have feelings like God's. The little bell a babe can hold in its fingers may strike same note as the great bell of Moscow. Note may be as soft as a bird's whisper, yet it is the same. And so God may have a feeling, and I, standing by Him, shall have the same feeling. Where He loves, I love. All the processes of the Divine will be reflected in mine. And there is the meaning of this companionship with Him to eternity.

What else can be the meaning to our expressions that all we have is God's, and God is ours, and we are heirs of His? It is the growing marvel, and will be the growing wonder of eternity.



Would that I could break the Gospel as the seed of life to all of you! My best preparations of it to you are so incomplete! Sometimes, when I am alone, I have such visions and rapturous visions of the love of God and the truths of His word, that I think I could speak to you then, I should move your hearts. I am like a child, who, walking through some sunny summer's morning, with grass and flowers all shining with drops of dew, that reflect every color of the rainbow. "Oh!" he cries, "I'll carry these beauties to my mother," and eagerly he plucks them off into his little palm. But his arm is gone—they are no more water.



A rose after a shower, bent down by the wind, waits for a passing breeze or a hand to shake its branches, that, when it is blown, it may stand once more upon its feet. So one who is bound down with affliction longs for a friend to lift him out of the mire, and bid him once more rejoice. It is the man who has that in his soul that rests upon the dejected like April airs on the winter's root.



A man who carries a lantern in a dark night has friends all around him, walking by the help of its rays, and he is not grieved. So he who has the God-gift of hope in his breast, can help others in this world's darkness, to find their own loss, but to his precious gain.

THE LAW OF MENTAL MEDICINE

By THOMSON J. HUDSON, LL.D.

The Correlation of the Facts of Psychology and Histology in Their Relation to Mental Therapeutics.

Large Crown 8vo. Cloth. 281 Pages. - . net. 75 00

CONTENTS. PART I. The Psychological Principles Involved in Mental Healing—Introductory—First Principles—The Various Systems of Mental Healing—The Duplex Mental Organism—The Law of Suggestion (Historical)—Suggestion in Lower Animal Life—Suggestions Adverse to Health—"Pantastical" Diet and Medicine—Auto-Suggestion. PART II. The Correlation of the Facts of Psychology and Physiology in Connection With Mental Healing. Introductory—The Physical Mechanism Through Which Mental Healing is Effected—The Mechanism of Inhibition—Inhibition of Sleep, Natural and Induced—Animal Magnetism, Hypnotism and Laying On of Hands—Thought-Transference by Ants and Bees by Means of Physical Contact—Thought-Transference by Man under Conditions of Physical Contact—Conclusions—Theoretical and Practical.

The system advanced in this book is based on the principle that Suggestion controls the Subjective Mind, which in turn controls the functions of the body.

The price of this book is NET \$1.20, postage 10 cents extra.

THE DIVINE PEDIGREE OF MAN

Or; The Testimony of Evolution and Psychology to the Fatherhood of God.

By THOMSON J. HUDSON, LL.D.

Large Crown 8vo. Cloth. 379 Pages. - . net. 75 00

CONTENTS. Definition of "Agnosticism"—General Principles of Psychology—General Theory of Evolution—Evolution and the Subjective Mind—Evolution and the Objective Mind—The Process of Evolution—Recapitulation—The Two Great Generic Instincts—Evolution of the Two Instincts in the Individual—Evolution of the Two Instincts in the State—Evolution of Conscience and Religious Principles—Facts of Evolution to be Distinguished from Theories of Evolution—The Great Altruistic Petition Principle—The Mind of Man's Earliest Earthly Ancestor—Godlike Potentials in the Mind of the Moneron—Natural Law v. Supernatural Miracle—The Argument from Heredity—Human Ontogeny and Phylogeny—The Theistic Argument from Ontogeny and Phylogeny—The True Basis of Reconciliation of Religion and Science.

"Dr. Hudson has an interesting style, a method at once deliberate and energetic, and his instances are well chosen and effective. He has avoided, in this book at least, one of the pitfalls of writers on Psychology, a redundancy of illustrations."—St. Paul Pioneer-Press.

Sent postpaid upon receipt of price, \$1.00

Address all orders to

THE BALANCE, Denver, Colo.

How sweet a pleasure there is in sadness! It is not sorrow; it is not despondency; it is not gloom; it is one of the moods of joy. * * * It is the minor key of the thoughts. A right sadness will sometimes cure a sorrow.

✦✦

Sterling sense, and industry, and integrity, are better a thousand times, in the hard work of living, than the brilliance of Wit.

✦✦

Age and youth look upon life from the opposite ends of the telescope; it is exceedingly long; it is exceedingly short.

✦✦

A man is tempted to what he knows to be sinful; he is enticed where the evil appears innocent.

✦✦

It is with flowers as with friends. Many may be loved, but few much loved.

✦✦

A library is but the soul's burying ground. It is the land of shadows.

✦✦

You may be rich and be pure; but it will cost you a struggle.

✦✦

No man is a real man after he has lost out all the boy.

✦✦

An intense hour will do more than dreamy years.

AMBITION.

But 'tis a common proof

That lowliness a young ambition's ladder
Whereto the climber upward turns his face;
But when he once attains the utmost round
He then unto the ladder turns his back,
Looks in the clouds, scornful the base degrees
By which he did ascend.

—Shakespeare, Julius Caesar.

SPIRITUAL NERVE TREATMENT

for all diseases (no medicine used)
Send for information to

MRS. F. E. ELLWANGER,

1720 N. Willington St., Philadelphia, Pa.

LOST IN THE BOTTOMLESS PIT.

A Working Hypothesis for Every Problem of Life and Mind.

By (Reverend) J. Howard Cashmere.

Contents. Part I. Introduction, 13—The Vision, 59—Notes, 95. Part II. The Voice of God, a Revelation, 103—The Soul is God, 109—God, the Source of All Phenomena, 113—Material Aid Valuable, 121—Only the Wise Understand, 127—The Power of the Soul, 131—What is Sin? 135—Some of the Conditions, 139—One Power Rules All, 143—The Conquests of Mind, 151—A Study of His Works, Gravitation, 157—A Study of His Works, Magnetism, 167—Psychic Development, 173—All for the Best, 199—Notes, 205.

This book explains methods of healing through Soul power with full lessons for psychic development. Original, unique, interesting. "Inspiration from cover to cover."

Elbert Hubbard, editor of the *Philistine*, writes: "Your book is full of good things, and I am reading it with pleasure and profit."

"Lost in the Bottomless Pit" contains 207 pages, well printed on antique paper and illustrated; cloth, stamped in gold; half-tone of the author as frontispiece.

Sent postpaid upon receipt of price, \$1.25.

Address all orders to

THE BALANCE, Denver, Colo.

THE EVOLUTION OF THE SOUL AND OTHER ESSAYS

By THOMPSON J. HUDSON, Ph.D., LL.D.

With Portrait and Biographical Sketch.

Large Crown, 8vo, cloth, 344 pages, net \$1.20

Contents. The Evolution of the Soul, 1—Science and the Future Life, 53—Man's Psychic Powers, 89—Spiritistic Phenomena as Evidence of Life After Death, 125—Spiritism and Telepathy as Involved in the Case of Mrs. Leonora E. Piper, 147—How I became Convinced of the Existence of the Faculty of Telepathy, 181—The Rational of Hypnotism, 193—Hypnotism in Its Relation to Criminal Jurisprudence, 211—Psychological Problems Relating to Criminal Confessions of Innocent Persons, 225—Hypnotism a Universal Anaesthetic in Surgery, 241—The Danger Lines in Hypnotism, 257—A Psychopathic Study, 273—Prophecy, Ancient and Modern, 303—How To Prepare the Mind for Success, 339.

After the death of Dr. Hudson in 1903, enough material was found among his papers for one more book from his bold and original pen. It consists of a number of lectures delivered at various times, and all dealing with the subject on which he is now an acknowledged authority.

The price of this book is net, \$1.20, postage 10 cents extra.

Address all orders to

THE BALANCE, Denver, Colo.

HELPFUL THOUGHTS.

He gave it as his opinion, that who could make two ears of corn, or two s of grass, to grow upon a spot of d where only one grew before, would ve better of mankind, and do more esal service to his country, than the i race of politicians put together.— Gulliver's Travels.



FORTUNE.

Never cast aside your friends if by any bility you can retain them. We are veakest of spendthrifts if we let one l drop off through inattention, or let ush away another, or if we hold aloof one for petty jealousy or heedless or roughness. Would you throw away omund because it pricked you? One friend is not to be weighed against the s of all the earth. If there is coolness kindness between us, let us come face ce and have it out, quick, before the grows cold! Life is too short to quar- i, or carry black thoughts of friends. easy to lose a friend, but a new one ot come for calling, nor make up for ld one when he comes.—Anon.



A gift of God should be more gratefully nized than a nature easily tending d enjoyment. So that of its own ac- it avoids sources of annoyances, and rns in everything some ray of bright- —Anon.



HOPE.

Happy are they who shall learn from thy ple not to despair, but shall remember though the day is past, and their gth wasted, there yet remains one ef- o be made; that reformation is never ess, nor sincere endeavor unassisted.— ohnson.



Sometimes, I think, the things we see re shadows of the things to be: That what we plan we build; hat every hope that hath been crossed, nd every dream we thought was lost, In Heaven shall be fulfilled.

—Thomas Cary.

THE LAW OF PSYCHIC PHENOMENA.

A Working Hypothesis for the Systematic Study of Hypnotism, Spiritism, Mental Therapeutics, Etc.

By THOMSON J. HUDSON, LL. D.

SIXTIETH THOUSAND.

Large Crown 8vo. Cloth. 409 Pages \$1.00

CONTENTS. Introductory—Duality and Suggestion—Reasoning Powers of the Two Minds—Differentiated—Perfect Memory of the Sub- jective Mind—Perception of the Fixed Laws of Nature—Effects of Adverse Suggestion—Hyp- notism and Mesmerism—Hypnotism and Crime —Psycho-Therapeutics—A New System of Mental Therapeutics—The Phenomena of Spiritism—The Physical Phenomena of Spirit- ism—Phantoms of the Dead—Suspended Ani- mation and Premature Burial—Practical Con- clusions and Suggestions—The Physical Man- ifestations and Philosophy of Christ—The Spiritual Philosophy of Christ—The Mission of Christ—Future Rewards and Punishments.

All seekers after psychological truth should read this book: it gives a working hypothesis to explain all facts relating to spiritism, mind-reading, telepathy, suggestion, faith cures, Christian Science, absent treatment, etc., and gives the death blow to superstitions, charlatanism, relic cures, and many vagaries masquerading as systems of religion and philosophy.

Sent postpaid upon receipt of price, \$1.00

Address all orders to

THE BALANCE, Denver, Colo.

Scientific Demonstration OF THE Future Life

By THOMSON J. HUDSON, LL. D.

TWELFTH THOUSAND.

Large Crown 8vo. Cloth. 326 Pages \$1.00

CONTENTS. Introductory—Defectiveness of the Old Arguments—Spiritism and Hypnotism—Spiritistic Phenomena—Ancient Psychic Phenomena—The Advent of Jesus—The Intuitive Perception of Truth—Psychic Phenomena of Primitive Christians—Modern Psychic Phenomena—Has Man a Soul?—Duality Demonstrated by Anatomy—Duality Demonstrated by Evolution—The Distinctive Faculties of the Soul—Faculties Belonging to a Future Life—The Dynamic Forces of the Mind—The Affectional Emotions of the Soul—Practical Conclusions—Logical and Scien- tific Conclusions.

"The entire subject is treated in a strictly scientific manner; nothing of theory or vague arguing being admitted."—Chicago Daily News.

"Dr. Hudson, in pursuing his inquiry, has endeavored to follow the strictest rules of scientific induction, taking nothing for granted that is not axiomatic, and holding that there is nothing worthy of belief that is not sustained by a solid basis of well authenticated facts."—New York Times.

Sent postpaid upon receipt of price, \$1.00

Address all orders to

THE BALANCE, Denver, Colo.

ATTENTION.

The one serviceable, safe, certain, remunerative, attainable quality in every study and in every pursuit is the quality of attention. My own invention, or imagination, such as it is, I can most truthfully assure you, would never have served me as it has but for the habit of commonplace, humble, patient, daily, toiling, drudging attention.—Dickens.



CHEERFULNESS.

A cheerful temper, joined with innocence, will make beauty attractive, knowledge delightful, and wit good-natured. It will lighten sickness, poverty, and affliction, convert ignorance into an amiable simplicity, and render deformity itself agreeable.—Addison.



HAPPINESS.

There is only one thing in the world which seems to me to demand respect more than misfortune; it is happiness, on account of its rarity, and, above all, its perishableness.—Alphonse Karr.



One is never so happy or unhappy as one imagines.—La Rochefoucauld.



PRIDE.

Of all the causes which conspire to blind Man's erring judgment, and misguide the mind, What the weak head with strongest bias rules, Is pride, the never-failing vice of fools. Whatever nature has in worth denied, She gives in large recruits of needful pride: For, as in bodies, thus in soul, we find What wants in blood and spirits, swelled with wind. Pride, where wit fails, steps in to our defense, And fills up all the mighty void of sense. —Pope.



PROVIDENCE.

As yonder tower outstretches to the earth
The dark triangle of its shade alone
When the clear day is shining on its top,
So, darkness in the pathway of man's life
Is but the shadow of God's providence,
By the great Sun of Wisdom cast thereon;
And what is dark below is light in Heaven.
—J. G. Whittier

IN TUNE WITH THE INFINITE

Or; Fullness of Peace, Power and Plenty.

By RALPH WALDO TRINE

SEVENTY-SIXTH THOUSAND.

CONTENTS. Prelude—The Supreme Fact of the Universe—The Supreme Fact of Human Life—Fullness of Life—Bodily Health and Vigor—The Secret, Power, and Effects of Love—Wisdom and Interior Illumination—The Realization of Perfect Peace—Coming Into Fullness of Power—Plenty of All Things—The Law of Prosperity—How Men Have Become Prophets, Seers, Sages and Saviours—The Basic Principle of All Religions—The Universal Religion—Entering Now into the Realization of the Highest Riches.

"Within yourself lies the cause of whatever enters into your life. To come into the full realization of your own awakened interior powers is to be able to condition your life in exact accord with what you would have it."—From Title Page.

The above book is beautifully and durably bound in gray-green raised cloth, stamped in deep old-green and gold, with gilt top.

Sent postpaid upon receipt of price, \$1.25

Address all orders to

THE BALANCE, Denver, Colo.

WHAT ALL THE WORLD'S A-SEEKING

Or; The Vital Law of True Life, True Greatness, Power and Happiness.

By RALPH WALDO TRINE

THIRTY-SIXTH THOUSAND.

CONTENTS. The Principle—The Application—The Unfoldment—The Awakening—The Incoming—Character-Building—Thought Power.

"Each is building his world from within; thought is the builder: for thoughts are forces—subtle, vital, irresistible, omnipotent—and according as used do they bring power or impotence, peace or pain, success or failure."—From Title Page.

"A thought—good or evil—an act, in time a habit, so runs life's law; what you live in your thought world, that, sooner or later, you will find objectified in your life."—From Title page of booklet, Character-Building Thought power, Now added to above book.

The above book is beautifully and durably bound in gray-green raised cloth, stamped in deep old-green and gold, with gilt top.

Sent postpaid upon receipt of price, \$1.25.

Address all orders to

THE BALANCE, Denver, Colo.

LIBERTY.

Liberty! thou plant of fickle birth,
 cradled in storms and nursed upon the wild;
 in their prime thy blossoms fall to earth
 like early flowers, sensitive and mild,
 oh, if they miss the snows by fortune piled
 on peevish April's shy, uncertain hours,
 thy blooms, by drenching rains and floods
 defiled,
 ere the green leaves thicken in their
 bowers,
 yielding their fair abodes to more enduring
 flowers.

tender lineaments are seldom seen,
 and, like the meteor, beautiful and brief;
 just beholds thee in thy dazzling sheen,
 and thou art gone and he is left in grief.
 Who does the monarch find thee, or the chief
 whom dismembered nations bow the
 knee?
 Who fallest from his grasp as falls the leaf
 when autumn's winds assail the bending
 tree,
 uttering its fragrant robes wide o'er the
 lea.

Yards have possessed thee for a little space,
 chief hast thou been by multitudes adored;
 who has licentiousness usurped thy place,
 and thou hast sunk beneath the uplifted
 sword;
 who must be virtuous ere thy smiles afford
 a wreath to his arm or counsels to his mind;
 who shall the tyrant sicken at his board
 like proud Belshazzar, when Heaven's hand
 is designed
 to scroll upon the wall—the mystery undefined!"

—Anon.



REBELLION.

source of all the discord that we feel,
 that the will,
 not made one with God's, and so we strive
 to make life still
 living that we call good—a little good
 at we can know;
 mad of in our ignorance content
 to find our way to go."



here are frost or snow when the haw-
 thorn blooms again? Forgotten!—Julius
 Le.



like yourselves nests of pleasant
 thoughts.—J. Ruskin.

MYSTIC POWERS

TO YOU. The Mystic Magazine, monthly, edited
 by Ananda, The Blissful Prophet, only 10 cents
 a copy. Under direction of The Eternal and Universal
 Brotherhood of Mystics. Send 10 cents today for a whole
 subscription to this Mystic Magazine if you are
 interested in Mysticism, Spiritual Healing, Occultism and
 Power and Plenty and the cure of Disease and Poverty.
 Mystic Adepts can help you. Address THE MYSTIC
 BROTHERHOOD, Framingham, Mass.

MIND POWER AND PRIVILEGES.

By ALBERT B. OLSTEN.

Large Crown 8vo. Cloth, gilt top, 406 pages, net. \$1.00

CONTENTS. Mind—The Subjective Mind—
 Telepathy—Suggestion—Auto-Suggestion—
 Mind and Body—Practical Applications—
 Doctor and Patient—Physical Culture—Per-
 sonal Power—Care and Treatment of the
 Body—Hypnotism—Subjective Training—
 Habit—Christian Science—Conclusion.

"To the student of psychology and to those
 interested in the occult and in the many
 strange psychic phenomena of our day, we
 commend the book as containing much that
 is of interest and worthy of careful con-
 sideration."—The Living Church.

"Should be commended for its general
 sanity and wholesomeness."—The Outlook.

"Cannot fail to be useful."—Current Liter-
 ature.

"A temperate, sane consideration of topics
 on which many people have written wildly—
 mesmerism, hypnotism, telepathy, Christian
 Science, etc."—The Era.

The price of this book is NET \$1.50, postage 10
 cents extra.

Address all orders to
THE BALANCE, Denver, Colo.

HYPNOTISM and HYPNOTIC SUGGESTION

By THIRTY AUTHORS

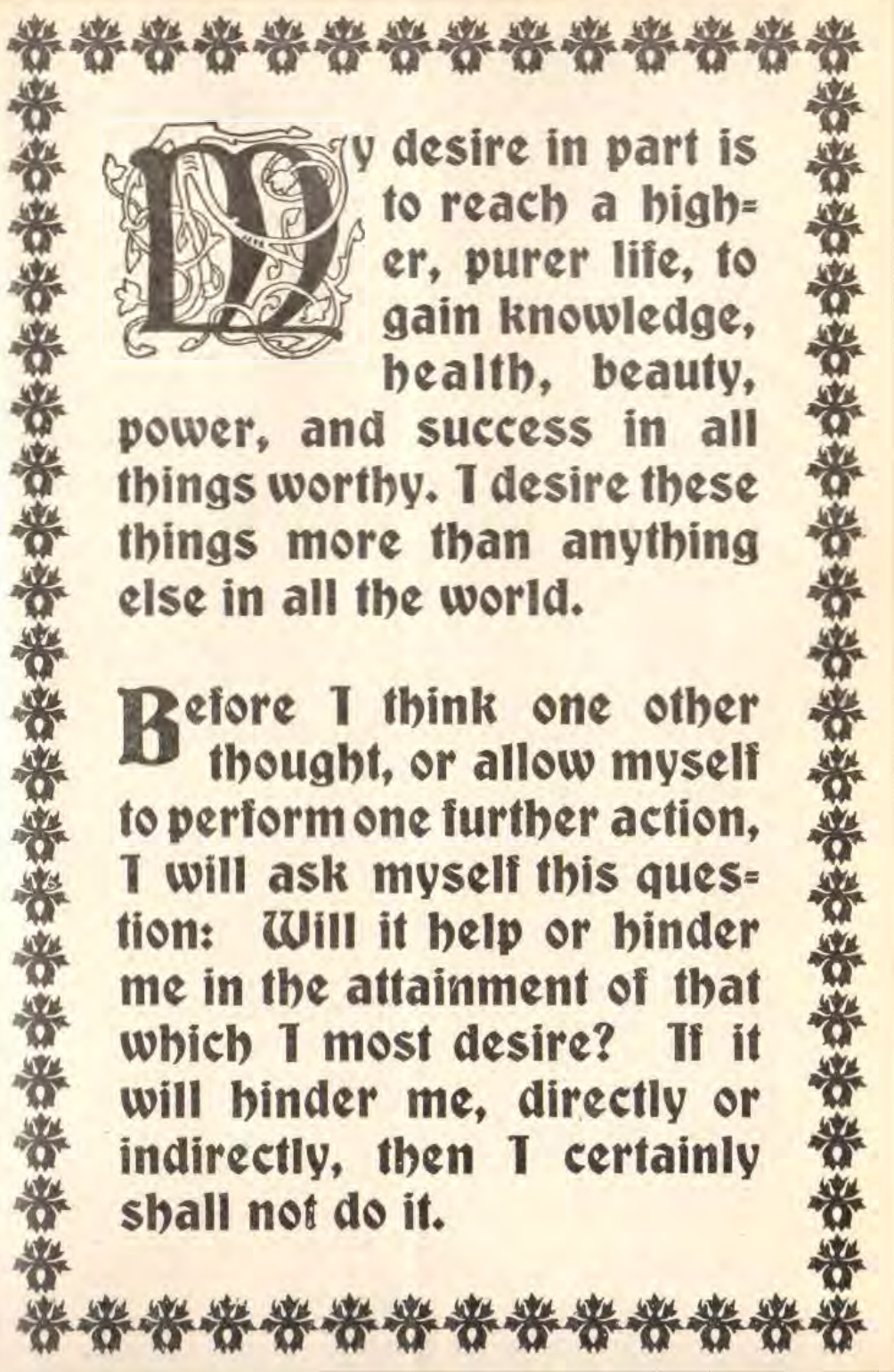
Cloth and Gold, 259 Pages. Price, \$1.00

PARTIAL LIST OF CONTENTS. Hypnotism by
 Direct Suggestion, by E. W. Scripture, Ph.
 D., Yale University—Suggestion as Used and
 Misused in Curing Disease, by W. P. Carter,
 M. D., Columbian University—Some Unusual
 Aspects of Hypnotism, by E. C. Moore, Ph.
 D., Ph. D., University of California—Autogenic
 Hypnotism, by R. M. Yerkes, A. M., Harvard
 University—How to Control People in Their
 Waking State, by E. V. Neal, A. M., Ph. D.—
 Hypnotism, by Carl Sexus—Suggestion and
 Trance Phenomena, by H. S. Drayton, M. D.,
 Bellevue Medical College, New York City—
 Morbid Subjective Impressions and Their
 Eradication Through Hypnotic Suggestion,
 by A. K. Allen, M. D., Philadelphia Polyclinic
 Hospital—Suggestive Therapeutics, by
 Thos. F. Adkins—Hypnotism as an Aid in
 Medicine, by G. S. Lincoln, M. D.—How to
 Hypnotize Difficult Subjects, by L. B. Haw-
 ley, M. D., New York Polyclinic College; and
 nineteen other articles of equal merit by
 prominent writers.

"This work coming as it does from the
 pens of the most eminent scholars and psy-
 chologists of the present century, must dispel all
 doubts of the reality of hypnotism, and its
 claim for a place among the sciences of
 to-day."—Editorial Note.

Sent postpaid on receipt of price, \$1.00

Address all orders to
THE BALANCE, Denver, Colo.

A decorative border of repeating floral motifs surrounds the text. The motifs are stylized, multi-petaled flowers arranged in a continuous line.

Why desire in part is to reach a higher, purer life, to gain knowledge, health, beauty, power, and success in all things worthy. I desire these things more than anything else in all the world.

Before I think one other thought, or allow myself to perform one further action, I will ask myself this question: Will it help or hinder me in the attainment of that which I most desire? If it will hinder me, directly or indirectly, then I certainly shall not do it.

HAUNTED HOUSES.

houses wherein men have lived and died
 re haunted houses. Through the open door
 harmless phantoms on their errands glide,
 'th feet that make no sound upon the floor.

meet them at the doorway, on the stair;
 long the passages they come and go—
 palpable impressions on the air,
 sense of something moving to and fro.

re are more guests at the table than the
 host

visited; the illuminated hall
 thronged with quiet, inoffensive ghosts,
 s silent as the pictures on the wall.

stranger at the fireside cannot see
 he forms I see, nor hear the sounds I hear;
 but perceives what is; while unto me
 ll that has been is visible and clear.

have no title deeds to house or lands;
 wners and occupants of earlier dates
 m graves forgotten stretch their dusky
 hands,

nd hold in mortmain still their old estates.
 —Longfellow.



My hope for the human race is bright
 the morning star, for a glory is com-
 to man such as the most inspired
 gue of prophets and of poets has never
 n able to describe. The gate of human
 ortunity is turning on its hinges, and
 light is breaking through its chink;
 sibilities are opening, and human
 ure is pushing forward toward them.”
 merson.



THOUGHT ALONE POWERLESS.

who can hold a fire in his hand
 thinking on the frosty Caucasus?
 boy the hungry edge of appetite
 bare imagination of a feast?
 wallow naked in December's snow,
 thinking on fantastic summer heat.
 o, the apprehension of the good
 s but the greater feeling to the worse.
 —Shakespeare, King Richard II.



ADVERSITY.

et are the uses of adversity,
 ch, like the toad, ugly and venomous,
 rs yet a priceless jewel in his head,
 this our life, exempt from public haunt,
 ls tongues in trees, books in the running
 brooks,
 nons in stones, and good in everything.
 —Shakespeare, As You Like It.

**SPECIAL
 SUBSCRIPTION OFFER
 WITH BOOK
 ORDERS**

Anyone sending an order for books
 to the publisher of "THE BALANCE"
 amounting to \$1.50, will receive a three
 months' subscription to this magazine.
 With an order for books amounting to
 \$2.50, six months' subscription. With
 an order for books amounting to \$4.00,
 one year's subscription.

CLUBBING OFFER.

SUGGESTION, for one year,	\$ 1.00
THE BALANCE, " " "	.20
	<hr/>
	\$1.20

Send \$1.20 (2-cent stamps taken) and
 you will receive the above combination for
 one year.

THE NAUTILUS, for one year,	\$ 2.00
SUGGESTION, " " "	1.00
THE BALANCE, " " "	.20
	<hr/>
	\$3.20

Send \$3.20 (2-cent stamps taken) and
 you will receive the above combination for
 one year.

Address all orders for books and mag-
 azines to

THE BALANCE,

DENVER, COLORADO

LOST IN THE BOTTOMLESS PIT

A REVELATION

Forming a Working Hypothesis for the Solution of Every Problem of Life and Mind.

By (REV.) J. HOWARD CASHMERE.

SECOND THOUSAND.

This book deals a death blow to superstition, and, to quote the author, "The belief in death is the grossest and most absurd superstition that has ever clouded the consciousness of man." There have been a number of books written to further the belief in the immortality of the soul, but the majority of writers upon this subject rely upon the phenomena of spiritualism to demonstrate their theories. The author of this book, not only does not use the physical phenomena of modern spiritualism to convince his readers of the soul's immortality, but abandons the "gaseous being hypothesis" of the spiritists as illogical and unnecessary to account for genuine psychic phenomena, and posits that the real ego or soul is an immortal being of atom size functioning through an inner lobe of the brain. This is somewhat analogous to the theory advanced by Descartes over three centuries ago, who declared that the human body was an automaton whose action was modified or controlled by a *rational soul* lodged in the pineal gland.

OPINIONS AND REVIEWS.

Ella Wheeler Wilcox writes, "I have your book and find much excellent material in it."

"The author of this interesting volume, has acquired a national reputation as a psychic and healer, and his writings and lectures upon these subjects are considered authoritative. The hypothesis he has advanced in this Book is destined to revolutionize the theories of the most noted authorities on psychic phenomena."—The Denver Post.

Elbert Hubbard, Editor of The Philistine, writes, "Your book is full of good things, and I am reading it with pleasure and profit."

"Using the accepted facts of physical and chemical science as premises, by a logical and convincing argument consistent with Monistic Philosophy, the author has spanned the seemingly unbridgeable gulf between the ideal aspirations of human nature, inspired by Biblical teachings, and what is known as the positive or inductive sciences."—Denver Republican.

This author, who has given years to psychic studies, reminds his readers, "In all ages there have been those who in inspired moments have heard and interpreted the message of that still voice within. They have tried to teach others the true way of life, but they have been 'despised and rejected of men' The volume contains thoughtful views of the possible development of soul power. (John XIV., 12.)"—Rocky Mountain News.

Lost in the Bottomless Pit contains 207 pages, well printed on antique paper and illustrated, bound in blue art vellum cloth, stamped in gold; half tone of the Author as frontispiece. Price \$1.25, postpaid.

Address all orders to

THE BALANCE,

DENVER,

COLORADO.

SUCCESS BOOKS.

By Orison Swett Marden.

	Price.
With Great Workers.....	\$1.50
ing to the Front, or Success Under Difficulties	1.50
g in the World, or Architects of o	1.50
Secret of Achievement.....	1.50
<i>Booklets, Cloth Cover.</i>	
Manners and Success.....	.30
Hour of Opportunity.....	.30
fulness As a Life Power.....	.30
acter the Grandest Thing in the rid30
omy30
ron Will.....	.30

By Henry Wood.

Image in Man.....	\$1.00
es in the Thought World.....	1.25
Symphony of Life.....	1.25

By Elizabeth Towne.

ical Methods for Self-development.	\$1.00
------------------------------------	--------

Booklets in Paper Cover.

and Your Forces or the Constitu- of Man.....	.50
iences in Self-Healing.....	.50
to Grow Successful.....	.50
iness and Marriage.....	.50
to Train Children and Parents..	.25
How to Wake the Solar Plexus....	.25
How to Concentrate.....	.35
How to Cook Meals Without Meat	.25
to Control Circumstances.....	\$1.00
By Ursula N. Gestefeld.	
Power of Silence.....	1.25
By H. W. Dresser.	
Heart of It.....	.75
By H. W. Dresser.	
Upward	1.25
By Susie C. Clark.	
ion and Power.....	1.00
By Chas. B. Patterson.	
Vill to be Well.....	1.00
By Chas. B. Patterson.	
Suggestion80
By Herbert A. Parkyn, M. D.	
Human Nature Club, An Introduc- to the Study of Mental Life.....	1.25
By Edward Thorndike, Ph. D.	
of the above books sent postpaid receipt of price.	

Address all orders to

BOOKS FOR THINKERS.

By

Ernest Haeckel, Ph. D., M. D., LL. D., Sc. D.

The Riddle of the Universe, At the Close of the Nineteenth Century...	\$1.50
The Wonders of Life. A Popular Study of Biological Philosophy	1.50

By Henry Drummond,

LL. D., F. R. S. E., F. G. B.

The Ascent of Man, cloth gilt top	\$1.00
Essays and Addresses, cloth, gilt top..	1.00
Natural Law in the Spiritual World cloth, gilt top.....	1.00

By Thomas H. Hurley.

Collected Essays. 12mo, cloth, \$1.25 per volume.	
--	--

Vol. 1. Method and Results.

Vol. 2. Darwiniana.

Vol. 3. Science and Education.

Vol. 4. Science and Hebrew Tradition.

Vol. 5. Science and Christian Tradition.

Vol. 6. Hume.

Any of the above books sent postpaid
upon receipt of price.

Address all orders to

THE BALANCE, Denver, Colo.

NEW THOUGHT BOOKS.

By William Walker Atkinson.

The Law of the New Thought.....	\$1.00
Nuggets of the New Thought.....	1.00
Memory Culture	1.00
Thought Force, In Business and Every- day Life	1.00
The Mind's Attainment	1.00
By Uriel Buchanan.	
Joy Philosophy	1.00
By Elizabeth Towne.	
The Heart of the New Thought	1.00
By Ella Wheeler Wilcox.	
Training of Children in the New Thought	1.50

By Francis Parlow.

Mesmerism in India	1.00
Personal Magnetism and Divine Science	1.00
Hypnotism, Mesmerism and Magnetic Healing	1.00

The above books are uniformly bound in
Purple Silk Cloth, stamped in Gold, and
postpaid upon receipt of price.

Address all orders to