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THE OCCIDENTAL MYSTIC AND OCCULT

MAY, 1908

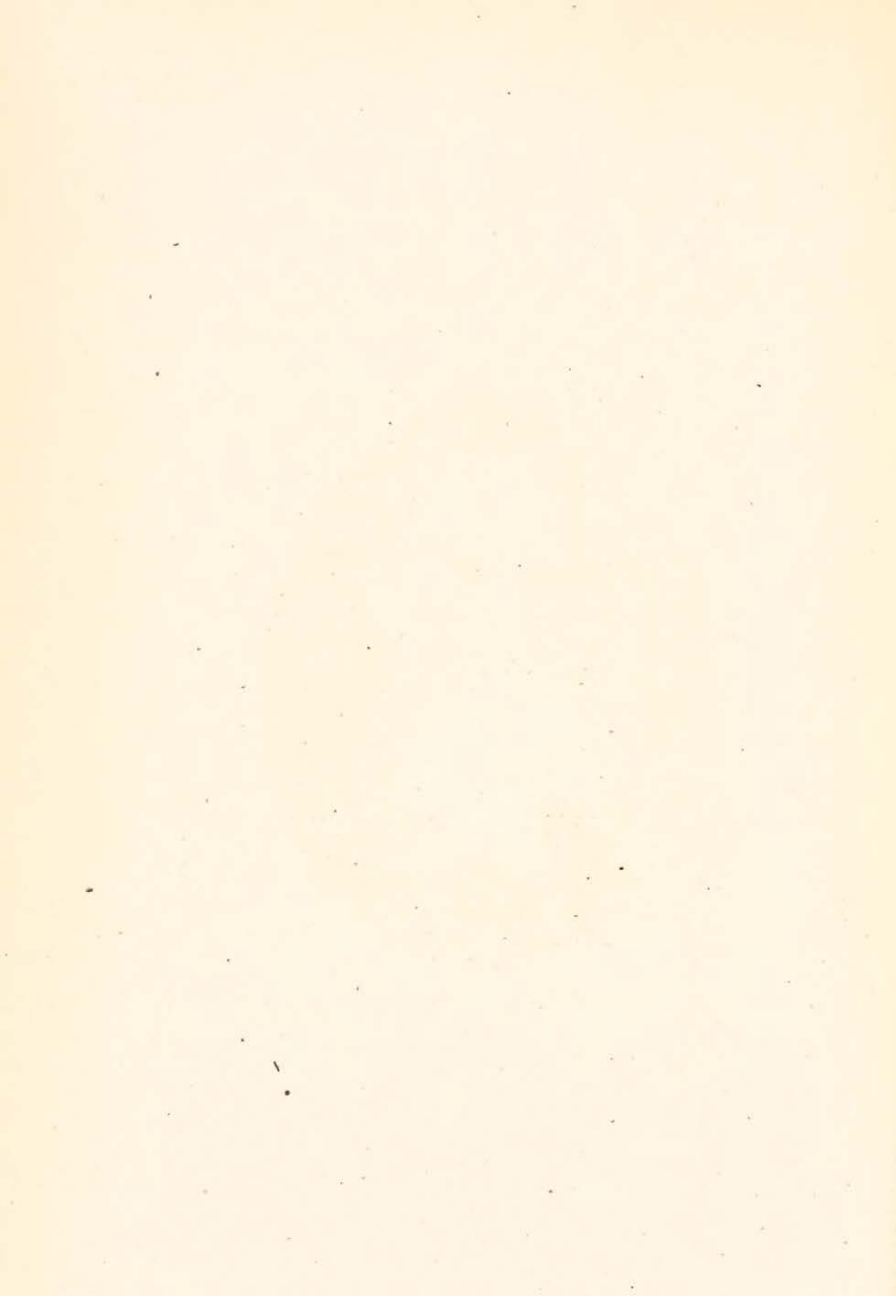


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FRANK D. HINES, - Editor and Treasurer

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The Occidental Mystic and Occult



PROF. FRANK D. HINES

May Issue

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EDITORIAL.

PRESIDENTIAL TIMBER.

On the great stage of public life are many able and distinguished actors, yet how few are aptness of that something that makes him a man, "take him all in all," who meets the approved collective Individualism of the masses? We have had our Washington, whose spirit penetrates still the very hearts and souls of the great American people; our Hamilton, who alone, of all our earlier great ones, handed down to us the principles of a conservatism and of justice in law that shall long continue a parcel, at least, of our political consciousness; our Jefferson, whose wisdom in the get-up and final draft of the American Declaration of Independence shall live so long as the institutional, in government, shall last; our Lincoln, whose personality looms over and above all the men of the years of our Republic's remarkable history and progress, and whose words, "Of the people, by the people and for the people," shall ever remain a dictum of political and governmental policy. Our Grant, who wisely said, "We will fight it out on these lines if it takes all summer," and, thereby, attested the spirit of perseverance and continuity, the very gist of all true success in any line of thought, work, or in any great undertaking. Our Webster, that master of Constitutional law and statesmanship, seldom met with in the history of mankind. Our Clay, the great compromiser, the splendid type of man ever ready to pacify factions for the good of the whole. Our Calhoun, expert and adept political leader and orator; and, lastly, our magnetic and all-

powerfully electrical Blaine, who could rally the hosts about him and, like Henry of Navarre, became the Plumed Knight of American politics. Yet, aside from Washington, Jefferson, Lincoln and Grant, of all these great lights of our national life and history, actors upon the stage of public affairs, not one could reach that goal of goals in American honors, the Presidency of the Republic. Today we have some of the most remarkably successful and popular men of recent times before us as public actors, and yet, out of all the list of truly great ones, there are not five names presentable as good timber as Presidential possibilities. William Jennings Bryan, the great popular idol of Democracy, the master genius of oratory, the peer of any man in popular favor, stands today a fair chance for a third nomination at the hands of his party; but beyond that we cannot see one feature that favors him, especially, as the embodiment of those fundamental principles, or rather, intrinsic precepts, that make a strong candidate for the exalted office to which he aspires; there is a something which creates a fear, a doubt, a lack of assurance of the right understanding of national and international requisites which operates to defeat this shining luminary of Americanism when it comes to the confidence of the people over whom he should rule as President. We cannot see him as, ever, a President of the United States.

Taft is another type of political greatness; he savors of the military, somewhat so, and somewhat of the secretary;

yet true intrinsicness of ALL that makes a man a President seems to be at a discount, and we can scarcely believe the astute Republican hosts can so blunder as to make Mr. Taft their standard-bearer at this time. Vice-President Fairbanks rises formidably as a possibility, and is, undoubtedly, much nearer the possession of that something necessary to success in gaining the Presidency than Mr. Taft; yet he, too, seems illogical and scarcely the man whom the people see as the best representative of their peculiar desires and demands in men at the helm of state at this peculiar time. Joseph G. Cannon, aside from age, is undoubtedly the leader in the Republican party, aside from President Roosevelt, for popular favor and the least show of defeat in the coming national election for a President. We believe all the signs of the times favor "Uncle Joe," as he is termed, more so than any other possible candidate so far mentioned. There is a man, however, who stands almost as an ideal candidate; in fact, two men, so identified, aside from President Roosevelt and Joseph G. Cannon. The first one we refer to is William T. Jerome of New York City. He, more nearly than any living American, could he be induced to run, represents the type of Americanism the exigency of the times requires. The other possibility is that peerless Judge and Democrat, Judge Gray, whose peculiar endowments and excellence of understanding, as well as unquestioned capacity to grasp, even as our typical men always have and do, the necessities of the instant, and then, fearlessly, regardless of popular approval, DO what IS THE RIGHT THING, JUST IN THE RIGHT WAY, AT THE OPPORTUNE MOMENT. We then sum up in this wise the present outlook: President Roosevelt, whose individual and personal figure stands absolutely over and above all other American leaders, being considered out of the list of possible nominees, we find Joseph G. Cannon the most apt and sure as a candidate for election, with Fairbanks fairly certain; Jerome an ideal candidate;

Judge Gray, the hardest possibility to defeat on the Democratic side; Taft favorable, at present, for nomination, but almost sure of defeat in the final contest, and the same of the great Commoner, Mr. Bryan, with it impossible to say whether the wits of the public shall stand it in hand in the selection of delegates so as to really name, as its candidate, the men actually types of what the Nation really requires in a President. The next ten years of American history will cover an epoch, in time, similar in some respects to the epoch commencing with the election of Abraham Lincoln. In fact, during these coming ten years, in a far broader and greater sense, will the genius of national leaders and rulers of our people be called to a test, in that world-wide changes will take place; new relationships and responsibilities, on the part of the American nation, will have been assumed; dangers, through the rising of the powers representing the slumbering millions of Asia, will have to be contended with, settled and adjusted, and an entire change in national position, as to world affairs, will undoubtedly take place. We must have the right man at the helm of state; the right action at the right moment; we can afford no whimpering, delaying, dickering possibilities; we must be in shape to act, and act when the moment calls for action. President Roosevelt, if we mistake not, is our coming GRANT in the generalship that these all-important TEN YEARS shall call into action and service; and it's for that reason we insist that there are but few men before the public today equal to the occasion and of the capacity enabling them to assume the grave responsibilities liable to arise during this perilous period of national progress, here referred to, as an almost certain rising condition of affairs. Were we to make the ticket for the parties, giving each their greatest strength, we should place them thus: Joseph G. Cannon for President, with William Taft for Vice-President, a winner, provided Mr. Taft could induce himself to so work for the next four years, with the

Presidency awaiting him at the succeeding term. For the other ticket we would place it thus: Judge Gray for President and Johnson for Vice-President; and then, gentlemen, as the phrase goes, there would be a fight in this campaign out of which the victor would come feeling that victory was worth the while, as it would, immediately, array the best that either party could put forward against each other and leave grave doubts as to the final outcome. At any rate, watch out for Cannon, Gray, Taft, Fairbanks, Johnson and Rooseveltism as the reality of the hour.

"God give us men; a time like this demands

Strong minds, great hearts, true faith,
and ready hands;

Men whom the lust of office does not
kill;

Men whom the spoils of office cannot
buy;

Men who have honor; men who will not
lie;

Men who can stand before a demagogue
And damn his treacherous flatteries
without winking;

Tall men, sun-crowned, who live above
the fog,

In public duty and private thinking."

RIGHT AND WRONG—CONTENT AND DISCONTENT.

There is a content that kills, because not of rightful aspiration, or, rather, devoid of aspiring intent. There is also a discontent that kills, because it fosters pessimism, fault-finding and lack of thankfulness and praise for present blessings and their enjoyment. The first condition of mental content referred to here is found among tramps, listless and shiftless and unambitious types of men, and is destructive because it has no intent, no purpose, and permits its victims to lounge and sponge, as a parasite, among the living, ambitious beings of creation. The second condition referred to belongs to a type of people who, even if all the earth were theirs and the very Heaven of Heavens was permitted them,

still would murmur and scold, remain pessimists, growlers, scolders and fault-finders, and, in the midst of well-enough, refuse to wait until present good can be extended, per the law of growth, into a larger and freer environment for good. There is a content that stands still, and a discontent that pushes forward. The idealism of the Socialistic view of all things, touching man and his earth estate, looks so well upon the face of its plausible and inventive presentation as to cause the unwary to grasp its undercurrent as a right discontent. This discontent, feasible in its principle of communistic co-operation, at first stirs to the very depths, the fullest and completest desire as to aspiration of the active in mental make-up; but later leads to an exercise of a principle of mental energy akin to, if not of, hate of all that implies the institutional as a necessary coercive force in world affairs. This, eventually, works as a defeat of the very process our idealists would utilize to allay the ills of mankind. On the other hand, there is a content in the natural order of present institutional conditions which, too, is so de-energizing as to undo man's highest aims, through that content which seeks to allay all ills through the theory of standing on old principles, modes and methods, and remaining content therein, cease to evolve anything involving possibility of new or better modes, or methods, of improving present circumstances as relative to society as a whole or a unit. True discontent, that of the right character, asserts itself in such a manner as to cause the discontented to seek for that which, through growth, gradually overcomes present shortcomings, permits of increased expression, through gradual attainment, and as, per the law of cultivation, tends to perpetual unfoldment toward the true ideal. This is the only laudable type of discontent, and is of that character which maketh all men great through growth, and all society persevering toward a higher perfection of the institutional, per the true process of aspiring unfoldment. Were there no

discontent, the material universe would cease to expand, and man would never advance to broader and more useful consciousness. Were all content with things and matter as it is, there would be no eternal, progressive spirit possible, and all would stand, forever, still. Were all content to be as now, the institutional could never evolve a greater usefulness, and dogma and ism would remain a collar, to forever bind man to preordained conditions; each race and generation of men would be as its progenitors had fashioned its environing conditions, and mind would, gradually, sink into utter decay. Discontent, rightfully admitted, builds forever for the new, and awakens, eternally, the spirit of aspiration and hope in the bosoms of mankind. There is, then, a right discontent and a wrong content, as well as a right content and a wrong discontent. Wise is he who is enabled to strike the balance between the extremes of either and go forth a master spirit of all that lies before him. Be content in doing good; but discontented with all that hinders the good of self, through the advance, uplift, unfoldment and good of others. This is the law, all else is but a hopeless and useless idealism, impossible of consummation, here or elsewhere.

YE EDITOR.

After many and urgent requests and much debate with ourselves, we have, finally, condescended to permit ourselves to be photographed and fixed up, as nearly as we are in everyday appearance, as our artist could contrive. Now, just say as all do: He's common as the commonest, and you'll please us. The venerable artist and adept photographer, Professor C. E. Krueger, of the Art Nouveau Studio, 1539 Arapahoe Street, posed us, and we wish to state that he certainly is an expert in handling his subject.

Now that we have condescended to come before our many readers, friends and clients, as well as acquaintances, we modestly ask our friends everywhere to look us over and then give us a little

boost in the way of new subscribers. We need them in our business, and wish all people, everywhere, to join us. Our work is a peculiar one; requires patience and persevering energy; requires time, and study, and money; needs a larger clientele as to the magazine. We shall enlarge our issue as our friends permit us by their appreciation and helpful efforts. Give us a kind word, and if a copy of the magazine happens into your hands as a sample, remember it's an invitation to join our family of readers. If you cannot join us, then favor us by passing the magazine on, and perhaps the party next reached may do what you feel it impossible for you to do—SUBSCRIBE.

We have made special efforts in this issue to be more simple, and terse, and clear in our writings. Many having complained that we were too deep and complex for them to understand. We hope we have succeeded, and trust the same spirit who favors us and aids us to be of Good Cheer and able to DO and to DARE, may greet you, each one of you, and assist you as He has us. Now, don't DO us the unkindness some of our well-meaning, good people, who think they disagree with us, have DONE, i. e., throw the magazine into the stove and refuse even to examine it. We assure all good people that we are somewhat as they are, and not so hideous as might seem. On general inspection, we have found many turning about face, and afterwards becoming our very best friends. Do not condemn, at least, until you have granted a fair trial. We have succeeded beyond expectations, but we want to reach still further and higher in the good we may do, ere we close our usefulness here; and we know of no method better than through an up and coming, optimistic, instructive and elevating magazine. May we bless that we may be blessed, and may you be happy that we, too, may enjoy happiness.

I am trying to do a thing seldom succeeds, until I am DOING the thing, comes along and DOES.

A RAMBLE ON TRUTH.

By Harry T. Watson.

Have you ever noticed two small boys thoroughly enjoying a baseball game from the small knotholes in the fifteen-foot board fence, with satisfaction expressed through the actions of both? Was there any petty jealousy shown, as to whose point of view was the best? Certainly not; each had a clear view of the game, perhaps at slightly different angles, each being as satisfied as the other. Now, one of the aims of New Thought is to teach grown-ups the very things that, since young, they have forgotten. In religion there are a thousand knotholes on this side of the cosmic fence, and the game of truth is visible through all; but we differ on the angle. Why not be contented with our own point of view? If it is not large enough, let us aspire to increase it, instead of belittling others. When the boy at the ball game has a knothole too small, he generally enlarges it; he can't see any better by cursing the other fellows. None of us care to see all of truth through faith in our own beliefs; but some truth must be there, as it is said that in the existence of anything there is some truth.

I must confess that I have never heard all the followers of the old faiths, in their denunciations of each other's viewpoint, but that is not necessary; for past history tells us of their faith; and we know that they think their conception of truth is perfection; for they think through the revealments of the ancients, in their translations of the Bible, that they have power akin to the Almighty, and, according to the facts of the past, these religious leaders have been so certain that their fenced-in piece of truth was the whole truth, that, with "beware of imitations," they, for years, tried to make others as happy in that truth, although they had to tie them on racks of torture to administer the holy happiness.

To you explorers of thought: doesn't it seem possible that if today almost any

powerful religious organization would gain absolute power, they would, as in days of old, burn out the other fellow's eyes, so that he might see the holy spirit illumined by sectarian light?

Is it not ridiculous to see religious factions envious of each other, when their chief difference is on the eligibility of a candidate for Heaven, through baptism, and whether or not the applicant should be submerged or just daintily sprinkled? From what I have seen, the best candidates for Heaven are the people who make nature and creation, indwelt of the spirit universal, their God, with all love and no fear. There is no quibbling with such a thinker on his religion, and it is not necessary for him to crawl on his knees before his God to thank Him, but can face his Creator on his feet, as a man, and thank the Omnipotent for His most magnanimous gifts at all times. If at every time he gave thanks for the Omnipresence it was necessary for him to fall on his knees, he would find it inevitable to live on them, as he, in thought, is breathing his thanks continually.

It does not appear as an earthly possibility for there ever to be a religion on earth that can bind the hundreds of shreds of truth into one, as God is as we see Him individually. Albeit, many regard God in a similar light, and these bits of truth form the nucleus for many God-worshipping organizations; however, some have more followers than others; but this, we have supposed, is caused by the law of affinity. That the vital spark or ego of and from the universal is more closely related to one ego than another, and that humans band together in sympathetic beliefs because their soul-spark recognizes that affinity, and all are in harmony together. According to this theory, there are many sets of soul affinities whose consciousness reasons through the brains, and as a result of these conscious reasonings a barrier of limited ideas are created. These cause

hate and jealousy, when another congregation is flaunted before them.

Why is it, friends, that the masses can't realize that truth is truth, whether in the temple of a Biblical God or in a joss house; and that all truth hails to our consciousness through the divine within? There are many factors revealed in truth today to be considered, and we have these variances demonstrated all about us. Many perceive the healing powers of truth; others the clairvoyant faculty, and some the ability to communicate with earth-bound spirits, and so on. Does not the Bible state that some shall be gifted with the power of hearing, others with seeing, and some with the talent to confer with the unknown? All these illimitable demonstrations are a part of the one truth, which may be likened to one great wheel, the hub representing the truth, while the spokes its many rays.

Does it not interest you when a deep thinker after truth gets in the way of a sectarian believer, and have you ever noticed an inconspicuous dog yelping at the heels of a large St. Bernard, and the old dog simply holds his respect, and, with a strong light in his old face, scans the little dog behind, never snapping back in the hateful manner he was approached? What I am trying to get at is that the dog with the smallest brain does all the yelping and snarling, which he thinks displays superiority. So if, perchance, you are a student of the deeper thoughts of life, and you cross a sectarian's path, let him do all the ridiculing, and you show the beauty of your God then and there. You shall meet many such existing beings, but very seldom find a person who has investigated New Thought with the powers of the divine within, who did not find the wonderful revelations concealed in the I AM. And so the seekers after truth, unhampered by any system, shall revive the Old Thought, now called New. Peradventure, we may differ slightly; however, our compasses are all pointing in the same direction. Truth is our instrument, and there is no failure if we

handle it with serene justice to ourselves as we should to others.

GROWTH.

By Myrtle May Warren.

Come, will you not strive to grow,
Each hour and day strive to progress,
From out your weakness, out of distress
Into the greater though ever so slow?
Will you linger, still in shades of night,
While Love calls and Truth reveals anew
From above God's all-piercing Light,
And breaks the gloom indwelling you?

Will you stand a shade to growth,
A stumbling stone to mortal good,
A crippled, mangled, rejected troth
Of Truth, misguiding and misunderstood?

Will you longer refuse all ills to break
Through Him who, as the living Word,
Your every ache and pain will take,
Make you free as the fleeting bird?

We would not chide, we would not drive
You out from the gloom into the Light;
We can only say, come, let us strive
In the All-Good of heaven so bright,
To speed the day, sweet day of peace,
Earth's morning dawn, men's repose,
In grace Divine, the Soul's increase
Your ills, aches and woes to depose.

"Build the mansions more stately, oh,
my Soul,

"As the swift seasons roll."

"Leave thy low-vaulted past,

"Let each new temple nobler than the
last,"

"Shut thee from heaven with dome more
vast,"

"Till thou at length art free,"

"Leaving thine outgrown shell by life's
unresting sea."

—Holmes, in *The Chained Nautilus*.

Unity in consciousness, purpose and aspirations, but diversity in modes of expression is what holds many individuals together in a given organized effort to accomplish a given undertaking or reach a given goal in life or the institutional. All expressing alike would defeat unity.

OUR METHOD.

EIGHTH LESSON.

Capacity.

In our Seventh Lesson we gave the general make-up and characteristics of the Will; this month's lesson we shall bring to you as a study of faculties as determining natural capacity. Capacity involves mental and physical compactness, that is, a condition of brain faculties which correspond with, and respond readily to, the functional attributes and texture and makeup of the body. The brain, like the Signs of the Zodiac, is divided into twelve mental functions or houses; the frontal brain representing the first four groupings of faculties as follows: Beginning at the top of the frontal head, group one, receptivity; a little lower, filling up the side ovals; group two, culture; still lower down, including sides and middle front head; third group, that of science; still lower, including side head and just over eye-brows, perception or letters; fourth group, at corner and through and about eyes that of taste, or art. Next four functions or houses form the middle region of the head; beginning at the top we have group one, religion; just under this the second group, that of unity; next group, that of marriage, and the fourth group, that of family; the next functional division takes in the will and all the back head; the first group faculties including the crown of the head, is that of ambition or rulership; the second group that of labor and defense; the third group, just above and back of the ears, that of wealth, and the fourth and last group, that of impulsions, commerce and locomotion. By this division of the head we are enabled at a glance to note the natural characteristic trends of any given person by the shape of the head through the grouping of faculties as herein designated. To cultivate oneself for any particular vocation, professional or otherwise, we simply get to work and encourage the calling into activity in expression of the faculties, making up the group most apt and use-

ful to the line of active service we desire to enter, and thus it is, we can by innate wisdom, so shape our mental expression as to drive our activities along fixed lines of useful endeavor and continue our growth unto perfection, in any given channel of thought action chosen as our field of mental and physical effort and endeavor.

From the lessons already given, it is easy to see why our plan of unfolding the Subconscious and bringing to bear the privileges of Infinite Intelligence as a Creative Thought Power, enables us to become superior men and women; the faculties as above grouped work harmoniously together as the means, first, of the outer vision and sensing and comparison of objects and things, and the art of reasoning therefrom, and secondly, serve as the instrumentality through which innate wisdom and reason as perceived of, in and through the supersensuous state, is made manifest as Creative Genius, thus, and thus only, can we have, in completeness, all the powers of a Seeing, Sensing, Knowing and Reasoning, as well as a Creative, Living, Being in Truth. We may unfold all the Soul Gifts, Powers, Energies or Forces; we may be in touch with all the Infinite Intelligences of the vast universe, but without the proper development and unfoldment of the groups of faculties making up the character energies of the Objective Mind, we are unable to properly channel Innate Wisdom or utilize Inner Knowing to any great advantage, for we lack in proper understanding, or else, are unable to concentrate Creative Thought or Energy so as, through the right group of faculties, confine it within the actual lines necessary to bring results as to our profession, calling or vocation; Ideals and Ideas must have a channel thoroughly marked out, through which to pass in order to become effective; the entire brain, with its twelve different groups of organs is seldom called into play by any living being at any one time or on

any one occasion, because we use only that which is required for the best expression of Faculty Thought production as required in just the matter or thing we have, now, presently in hand, and it would be a master instance where in all the entire list of forty-two faculties of the mind were to be used on one single occasion, by any one personality engaged in the world's fields of co-operative industry or expression. A man, having chosen his sphere of duty should immediately cultivate the group or groups of faculties most urgently apt in expressive power, along lines directly controlling thought waves creative for that which he has in hand, yet, he must add to these allied groups, first, those next nearest his leading group of faculties and so on until he is enabled to bring all groups to the help of the one particularized effective group, belonging to his particular field of expression; this will bring about the well balanced mind and the well equipped individual and personal expression so much sought by the world at large and employers in particular. To put all cultivation on our own favored group of faculties would be to make ourselves lop-sided, one-sided, unfit for reasoning beyond what we were actually cognizant of as belonging, alone, to what we were doing or undertaking, while, on the other hand, to strive to cultivate all the groups of faculties without attention to any favored group, would mean to scatter all our energies in twelve different fields or along forty-two different avenues of expression without concentration upon any selected line of action and hence to leave our character, to be as every wind or friction from any old direction might choose to direct it. Concentration is the royal road to all successful endeavor and it is all important that we learn, at once, wherein our most natural inclinations lie and to what line of thought or action, we most readily aspire, and then concentrate first, upon the faculty groups that are the natural expression of the mental energies required in that which we naturally desire to take up or

follow, and then add to these groups the cultivation of other groups their most useful allies and helpers; too little attention is paid to this important feature of education, and too many boys and girls are left at sea as to their natural trend of mind, simply because faculties and groups of faculties, naturally strong, are left uncultivated or are driven into abnormal or useless conditions by the over-cultivation of less useful and weaker faculties or groups of faculties, thus unseating natural capacity by mixing up the faculties in such a manner as to destroy any fixed avenue of mental expression. An all-around, well-balanced mind with all the faculties expressive, is a rare thing among men and women, and usually, unless very fortunate in this world's goods, such well-rounded characters are the most unfortunate, in that they are "jack of all trades and masters of none," and lack concentrated energy; they know many things quite well, appear well, converse well, but there is lack of capacity, that very compactness we spoke of in the opening of this lesson. Now that we have spoken of the twelve gates to the Temple of the Mind, Objective, we will leave specialization of the same, as to their uses, etc., for another lesson, and let each one sum up our eight lessons, given to date, and see if we are not building the grand Temple we have promised you and preparing it for the final great corner-stone that shall make it replete in perfection.

We love best who occupies a circle in our sphere having the same ideals, the same purpose and similar aspirations along our own avenues, but at the same time, we love best who is dissimilar in expression on our same sphere of action. In consciousness, purpose and aspirations, man and woman should be at-one-ment, but in personal expression each should express themselves in the broadest of personal freedom, in their own way, in order to make love continuous and lasting.

HEALING DEPARTMENT.

CANCERS, TUMORS, GENERAL DEBILITY, ETC.

We have had so many come to us with the question, "Can you heal cancers and tumors and general debility?" It is almost an impossibility for any conscientious Divine Healer to answer, definitely, a question involving so much as this one does; another thing, the laws of Colorado do not permit any one, in any line of healing work, to guarantee an absolute cure. Cancer, undoubtedly, can be overcome and eradicated, provided a fair trial could be given it and its treatment. It is a malignant, living, destructive, growing and vitality-destroying substance; it evidently absorbs to itself, as it were, as a living animalculæ, the very essence of the life sustaining portions of the fluids of the physical organism; it undoubtedly draws heavily, especially so upon the lymph and the lymphatic system for its vitality; it does not rightfully assume the functions, then, of a blood disorder; it seems to sap the very spirit water, the vital spark of the human system; it cleaves to the ligaments of the body and sends its tendrils out along them, as absorbents; and seldom kills its victim until having fastened these tendrils to, or into, some vital functional organ of the body. An acid will not destroy it; an alkaloid, we believe, WILL KILL IT, provided a method of vibration to disentangle its tendrils can be carried into effect along with it; electricity fails to touch it; burning it with caustics fails; the surgical instruments all fail, simply, because of failure to reach the cause and cast it out; we would favor a treatment with an alkaloid, if some physician could concoct one agreeable to the necessity of the case, and psychic, vibratory treatment, along with violin music, as played by a known psychic, as he, alone, gives to the stroke of the violin bow the double vibratory note impossible of description, except that it is AUTOMATIC and DOUBLES IN ITS VIBRATORY EXPRESSIVENESS; we believe it possible that, in this way, cancer might be overcome, killed and, finally,

cast out of the human system; it's worth a trial, and we trust some day we may get in touch with some physician broad enough to, at least, test the efficacy of this hopeful method of treating what is now considered beyond the reach of the medical fraternity.

As to tumors, they belong to the type of disease more intimately related to blood disorders, and should be so treated, and surgery should not be resorted to until a thorough course of blood purifying remedies have been taken to remove the cause. Psychic treatment, we believe, should take the place of the KNIFE in these cases, unless so far advanced as to absolutely compel surgical process. Vibratory methods, similar to that recommended for cancer, should be employed.

The third matter, that of general debility, can be overcome, provided time is taken to cast out the debilitating causes and, per psychic process, new strength and conditions grown. The trouble we find in our WONDERFULLY SUCCESSFUL HEALING PROCESS, is that people wait until just about dead, until all medical aid has failed, until their purse is so empty they cannot afford to pay a GOOD PSYCHIC DECENT MONEY FOR HEALING WORK, or else, they expect a new BODY to be GROWN in a MONTH, which requires from one to seven years, under all laws of Health and Growth. The Divine Healer seems to be the last resort, and instead of giving him credit and standing, and coming to him after he is well-known as a success, most people prefer to try everything else and then pile in on him the double dose of folly and delay, as well as an almost dead and destroyed physical entity. The HEALER is expected to DO under these circumstances ten times the work of any ten physicians on earth, and does DO IT to be often beaten out of pay and credit.

We have HEALED DEAFNESS, PARTIAL BLINDNESS, LAMENESS, DEBILITATED BODIES,

STOMACH, LIVER, KIDNEY, LUNG AND BRAIN AND NERVOUS DISEASES, and in the majority of cases have succeeded in doing so in from six months to three years; the majority of our cases have been per absent, or silent treatment, and we have never, as yet, lost a case through our correspondence method, except where they refused to stay with it until new conditions had been GROWN and the new HEALTH BODY ASSURED. But enough said; we are at your service; we do not personally solicit; you come of your own accord.

The Divine essence, energy and power certainly is with us—a gift Divine for the healing and good of mankind. We the instrumentality, He the Healer Divine.

Extremes seldom make for success; to claim absolutism in anything earthly is rather ridiculous; we may imbibe of the absolute through partaking of a degree of Consciousness in the Absolute; we may succeed in becoming thereby powerfully endowed, so much so as to do wonders in the world's eye; we may become expert mechanics, artists, architects, healers, advisers, as gifted by insight as of the Divine Spirit, all the result of partaking of the Consciousness in the Absolute; yet we can, in no case, assume all the gifts of the Higher Nature, because, to do so would destroy the purpose of the Creator, i. e., the distribution of gifts so as to make all material forms a manifestation of some portions of the special attributes of the Divine One. In our revelation of truth we aim to strive to give due credit to all lines of thought expression, all scientific investigation and all useful discovery, whether it be by old or new methods of thought.

To us the good, true, earnest, physician is as much a benefactor and necessity as a grand, successful and well endowed and true and earnest Divine Healer, and we would, were it possible, unite the two so as to better assure the healing of all mankind's ills of body and mind. We of ourselves have found a process of diagnosis invaluable and of

tremendous good to the correct healing of disease by first discovering the cause and then removing it; we have, too, been unusually successful in the overcoming, casting out and healing of long-standing chronic diseases, through our own psychic process, yet we believe, in many cases, rightly administered vegetable remedies would materially aid us and help in the hastening of the final completeness of the cure through our superb, Divine, Spiritual Healing Power. We would that fanaticism could be allayed, but it seems radicalism must stand forever as a bar to progress in the greatest art of the ages, that of true healing. We are, therefore, compelled to do as others do, the work, even though it takes longer and greater patience and effort, through our own process, as too much medicine the oftener kills than heals, and the true psychic CAN and DOES CAST OUT DISEASE, as we have well established by and through, our own work during the past few years of healing the chronic cases brought to us.

People who cannot afford our \$5 per month rates for Silent Healing would do well to take advantage of our Temple Organization; we have had several cases report that since becoming members thereof they have been totally healed and financially aided. Initiation \$5; dues thereafter \$3 a year, makes the first year cost but \$8 and all after years but \$3, and we give you our daily beneficiary sittings, which are proving satisfactory to all concerned and bringing in members from all over the United States. If you cannot pay all down, join and pay in monthly payments as best suits your purse until paid up and you will be duly benefitted. We aim this Society to do a world of good and are giving it much careful attention in all its branches. We guarantee to all our people, no matter how you come to us for help or HEALTH or anything to your good, that time and skill will be constantly used and employed and faithful services given to one and all alike. We have our rates so low that none need despair.

GENERAL ASTROLOGICAL HOROSCOPE. TAURUS.

The Zodiacal Sign of Taurus begins with the 20th of April and ends with the close of the 20th of May of each year. This sign is symbolized by the Bull; is located at the base of the back-head at the upper part of the neck; the House of Science; Astral Color, azure; nature intertwining and stubborn; natural born conquerors, provided they utilize their love as an intertwining, quieting and overcoming, energizing and harmonizing force, in all home, love, friendship, social and business affairs of life; the people of this sign are controllers of wealth and happiness and create wealth for themselves and others when rightly mated, or stationed, or united with chords to themselves. Their greatest danger lies in stubbornness, restless desire for change and travel, as well as constant new scenes, and dress and surroundings. The nature is full of inspiration, the mightiest gift of man; fond of music and art and literature; make good heads of homes, but despise drudgery, especially so with the women as to kitchen work, and men selecting a woman born in this sign must not expect a pleasant wife if she is compelled to toil and labor at kitchen work or house-cleaning of any kind; there are some exceptions, but so rare are these that it's safe to state the problem as we have already placed it, and we advise the women of this sign to so marry as to be able to do what their talents require and hire their house work done. The trend of the people in this sign is to science and investigation, and Taurus natiivities are noted for keenness of mental penetration, insight, mind-reading, character-reading, spirituality, or intuitiveness, and mental exactness, as well as persistence in mental struggle. This mentality often requires assistance, as it is more generous of mental power, energy and ideals than of originality in plans and undertakings, hence the partner, associate, or mate is of more material consequence to people of this nativity than that of any other Zodiacal sign.

Being a fixed, feminine, cold, dry, melancholy, intellectual, earth sign, ruling the neck and throat, as well as the lymphatic system, there is often a tendency to weak and nervous spells, constipation, tumors, gastric and liver troubles, which require much tact and special care in healing, and, usually, the ailments of this nativity can best be overcome by attention to proper diet, pure air, well ventilated apartments, sunshine, exercise and through metaphysical treatment in preference to medicinal methods.

Usually people of this sign are unyielding, set, determined and bound to have their own way, yet their innate passionate, love nature makes them easily subject to the persuasive forces of love and kindness; they are, generally speaking, more fortunate in money than in love, and the majority suffer keenly for sympathy and attentiveness, a primal yearning desire of their intense love nature; they succeed in making many acquaintances, but seldom retain them as real friends, and are, therefore, people usually of but few trustworthy friends, at a time; for this reason this mentality is well adapted to positions, professional, or assistants of the professional classes, and as positioned in places where the gaining of the public friendship is essential to money-getting; they are natural traders; natural salesmen and sales-ladies; are worth money, for that reason, to all who employ them; are fine, talented, easy conversationalists and born entertainers.

The men make excellent mechanics, contractors, builders and great engineers, lawyers and generals, and, in the latter capacity, excel as natural tacticians and born conquerors; they are fearless, bold and daring, and are excellent friends so long as they can rule and have their own way, and can adapt themselves to any society, place or condition as necessity compels. Love to entertain friends at the table and festive board, and must serve everything in the best style for the

good of the palate and have the best the market affords, or else they feel chagrined and ill at ease. This nativity prefers city life, does best in cities, and should never speculate, gamble nor drink, in fact, run tremendous risks of losing all, the moment they step aside from regular lines of business or overstep propriety in temperate habits and ways. Liquors dry up the fluids of the body when over used, and this agitates and aggravates the diseases Taurus subjects are victims of, and thus intemperance soon destroys all vital energy and hastens the ravages of disease in this sign. Temperance, even in eating, is sometimes absolutely necessary to health, and often fasting has to be resorted to, to correct sluggish conditions of the system, especially the alimentary canal.

When sick, this nativity is very slow in recovery, and is very apt to need the closest care and nursing, and especially therapeutical services.

Some types of this mentality are easily excited, high-tempered and extremely ill-natured, and disagreeable; and fault-finding is natural to this latter type, so much so, as to make it almost impossible to please them or even live about them; in such a case, unless the tendency to these distempered conditions are immediately stopped, they grow to be inveterate scolds and overbearing bullies, and usually get what such dispositions merit and attract to themselves—poverty and defeat in all life's undertakings, and die as they have lived, unloved and despised, or to soon be forgotten, which is too bad, considering the excellent qualities natural to this splendidly endowed mentality. As a rule, Taurus people are kind-hearted, suffer much sorrow of mind, and are for that reason, apt to be troubled often with headaches and brain troubles; they must live and stay in sunshine and sunny mood to succeed. Taurus is governed by Venus and ruled by Mercury; Love and Intellect, or Wisdom; the birth-stones are the emerald—happiness; and the moss agate—health. In marriage they should be sure to select the spiritually inclined; the sympathetic

of intellect in art, music, taste and money-making, so as to gratify both the love nature and the showy and artistic nature as well. Libra, Cancer, and sometimes Capricorn, natures best affiliate with this nativity in marriage; but it's really wise for Taurus people to keep the eyes open to people who are most nearly on the same plane of thought and ideals as themselves, rather than rely upon any other conditions; as this nature must have plenty as well as love and home, and are foolish to mate with those who cannot meet their expectations, as their natural tendency to melancholy and discontent will soon assert positive discordancies where the expected and desired circumstances fail to materialize, and love, then, immediately vanishes, not because they cannot love, but because they will not love where poverty compels discomfort and chagrin and inability to meet and entertain friends.

The following are some of the noted persons who were of the Sign Taurus: Ulysses S. Grant, Nicholas II, Czar of Russia; William H. Seward, William Shakespeare, Oliver Cromwell, S. B. Morse, the Duke of Wellington, James Monroe, of the famous Monroe Doctrine; Samuel Wesley, Duke of Connaught, William Cowper, David Hume, Edward Gibbon, Dr. Edward Jenner, King Edward II, Queen Mary II, Edward IV, Empress Eugenia, Empress Maria Theresa, Rev. Robert Hall, and thousands of others as well talented as this wonderfully surprising list of the past great minds and geniuses of the world's noted ones.

With right encouragement, Taurus people, having found their natural trend of mind, excel in any sphere of action, and should strive for the very highest their talents permit.

If,—a word of but two letters, yet how mighty a part it plays in the destiny of plans, station and even of nations? So, friends, it's the little mites, and moves, and acts of life that make or undo our most worthy undertakings.

QUERY DEPARTMENT.

Query Department a feature of our magazine, for questions upon legitimate topics of interest to people in this line of thought.

All communications must reach the editor on or before the 15th of each month. Answers will be given in rotation, the editor to be judge of what may be properly entitled to answer.

Sign name and address. Initials alone used in answers.

Mr. Editor:

I am a Down Easterner. I want to change places. Is your State all it's cracked up to be? Is there any show for a man to buy good land out there at any kind of reasonable figures? I write to you, as I believe you have no side strings attached to your work and will dig up the truth.

Yours, D. A.

Canton, Ohio, March 20, 1908.

We will answer this question, or list of questions, just as we would advise any would-be investor. Colorado is all it's cracked up to be, and, not that alone, but considerably more. But, like any other place on earth, it requires brains, perseverance, tact, and willingness to labor and to wait, and common sense for any successful venture. Colorado lands, considering the ready demand, are still quite reasonable, and Colorado real estate is at present worth more as an investment than any other possible line of safe investment, for the reason that Colorado is a growing State, not yet fully developed, and, while capable of supporting a population much greater than that of New York and Pennsylvania combined, has, at present, but a very limited share of that population. Real estate purchased now will undoubtedly triple in value inside of another ten years. Denver will undoubtedly double its present population in the next three to five years. The coal, iron, gold and silver resources of the State have, as yet, been but barely scratched over, and the agricultural and fruit, as well as other resources, especially beet sugar and manufacturing interests, have scarcely entered the field as yet. So we give you the simple facts, in our simple, honest way, and leave to you your own decision in the matter. We will add, however, there will be over thirty millions of dollars of actual money thrown into this State during the next twelve months for actual investment and improvements. We

are a magnet, here, for money, and are getting along swimmingly.

Prof. Hines:

You seem a "New Thoughter;" yet you seem, too, Orthodox, in that you give all precedence to the old Theory of "The Father, The Son, and The Holy Ghost." Now, I do not like that Holy Ghost Theory. Can't you get that out of your way and come out flat-footed and be as others are, free from Orthodox Taintings?

AGNOSTIC.

Denver, Colo., April 4.

"By their fruits ye shall know them," and "He that is not with me, is against me." We have, through our process, accomplished work that we have found none others able to do or accomplish. We have relied upon the Indwelling Power and Light of God's Love and Life, as made manifest by The Holy Ghost, as our only Gift and Real Energy, as well as Wisdom and Intelligence. We have discovered that The Law of the Trinity holds good in every thing, everywhere; we have found that even in earth life the same law is everywhere manifest; we cannot gainsay that which has worked wonders, as it were, in and through us as a Being of manifestation, and as such a manifested Being, a Trinity within our own selves—Mind, Spirit and Body; Soul, Spirit and Mind. The first great Cause must be similar to all that manifests it, and is, undoubtedly, of necessity, a Trinity of Mind, Soul and Spirit; Will, Love and Life; Father, Son and Holy Ghost, from out of which sprang all that is or ever can be. We do not care to argue nor discuss why we stick to what you object to, nor do we believe it would be of consequential good to your, or our, theory, or the cause of Truth, to enter upon any defense of that which we have, to our own delectation and satisfaction, proved correct, as to theory, in actual, useful practice and everyday results for the Healing, Uplifting and Advancing of people appealing to the true Mystic and Occult for help in Health, Love, Business or Finances. We accomplish unheard-of results and have a large and growing Clientele; so much so as to overwork us at times. Results are what we want, and results talk, and results are the outcome of our Method, be our theory what it may. As to "Taintings of the Orthodox Theory," we don't mind any kind of tainting that makes for Harmony, Health, Wealth, Honor and almost perfection in Hearing, Seeing, Sensing the present and the future, as per Spiritual or Psychic Means. Be of good cheer and never mind our different view points. We will all be necessary in the final make-up of the completed structure of God's Eternal Temple.

NOTES.

Learn to listen, meditate, watch and labor, that all things may be done in perfect harmony of mind and resolution.

A man with improved tools and willing mind, and good muscle, can fell a tree, a foot through, in very short time; but give a beaver time enough and he, too, can accomplish the same feat. Thus it is with men and nations, those using up-to-date means and methods can cut things down in short order, while those with obsolete means and methods will get there just the same, provided you give them time sufficient; but, like the beaver, something like taking his hide for the swifter animal's use may happen in the meanwhile, and the tree may never fall. Moral: Adopt the wiser one's means and methods and thus escape the possibility of defeat and failure.

A great many people are like the old man shooting at the squirrel on the limb of a tree; the old fellow had been blazing away for some hours, but somehow the squirrel was never touched, nor never seemed to move; finally his son, hearing the reports of the gun so oft repeated, concluded to go out and see what the old gentleman was shooting at. To his surprise, the old gentleman was shooting at something on a certain limb of a tree just in front of the house. "Why, pa, what on earth are you shooting at, anyway?" "Why, you infernal idiot, can't you see that blamed fool squirrel sitting there on that limb? What's the matter with your tarnal sight, anyhow?" The old man fired away again; the squirrel never blinked an eye; the old man flew into a furious rage and swore that some fool boy or other had changed the sights on his gun. "Come here, you young idiot, and look this gun over and see what's the matter with the tarnal thing; it's off; it don't shoot straight, and I'll have that squirrel if I have to stand here and shoot 'till doom's day." The boy took the gun,

looked it all over, remarking in the meantime that he guessed the old man's mind was turning the wrong way, as he didn't see any squirrel on any limb in the entire bunch of trees about him; turning to his dad he began to look him square in the eye, when he suddenly exclaimed, "Hold on, pa, I see what's the matter; you've a blamed eyelash hanging down over your right eye, and that's your squirrel on the limb you're so infernally certain you see."

There are many who are likewise afflicted, and all they require is the sight of someone else to discover the eyelash, and the squirrel of their imagination disappears and troubles cease. This is an old story, but it hits, and we reproduce it.

On election day be sure and stay away from the polls, so that all the term of the elected may be the bone of your criticism and sore-headedness; it's so nice to do nothing and then blame all who have had a hand in the DOING OF SOMETHING. Blessed are the do-nothings, for they spoil all the possibilities of quiet for those who DO SOMETHING; the DO-NOTHING excels even SOLOMON in all his wisdom, for Solomon was so busy he had no time to growl and criticise, and that, too, in making the DO-NOTHING CROWD slaves to his thrift and might in commerce, and art, and government. Would God, we had a few more Solomons, or else a few less kicking DO-NOTHINGS in the present glory of man's triumphant march spiritually, mentally and physically. We would rather see a man alive and doing than a dozen men deadheads and kicking.

God and man in unity of purpose and will makes the triumph of man on earth, the final completion of Creation's great design; in that the heavens declare the glory and the earth the Genius of the Celestial in the might of the Terrestrial, or the Superior man.

Now is the season of the year when good tenants, having good landlords, get needed repairs in wall paper, etc., without having to go through unnecessary palavering. It's better to move than remain in untasty apartments.

Until you make your religion, like all your affairs, a program of life, you are not and never have entered the Spiritual. Until you can affirm the I am as of Spiritual Strength, Love, Life, Truth and Power, you are far off from the promised land; until you can have actual FAITH in your affirmations and EXPECT what you affirm and then, let it work for results, even as your garden grows results, you are not an Occult, nor are you a true prototype of Christ.

We wish to congratulate Miss Pauline Sain, daughter of Dr. Ella H. Griffith. We had the pleasure of hearing her at the Baker Theatre in the role of "The Princess," in that charming six-act dramatization of F. Marion Crawford's popular novel, "In the Palace of the King." It is good acting that so impresses the subconscious, as to be with you acting o'er and o'er in your dreams, the scenes as presented before you on the boards. The S. M. Curtis Stock Company, supporting her, Franklyn Underwood, and Miss Izetta Jewel, certainly have genius. Their work is making a hit with Denver theatre-goers. Miss Sain is highly psychic, which accounts for the power she possesses to accompany you home in after consciousness.

What you expect you have an opportunity of realizing; what you ask feeling you will never receive, will invariably fail in realization; many people forget that everything in the universe comes to him who earns and has faith enough to expect what he earns; but the earning is all essential to the receiving; you cannot hope to receive something for nothing; you must give of labor, time or else something you possess in order to receive; the universal knows no such a thing as recompense for utter nothingness; do

not go to a genuine Occult expecting something to be accomplished for you for whines, fault-finding, grunting and HYPOCRITICAL pretension to what you have not earned, and earned as he earns success, by eternal watchfulness and hard work and concentrated effort; be something in order to get something, or else get off the earth and let something occupy your misrepresented place; the world moves, and nothingness, whimpering nothingness, is sickening and absolutely disgusting and inexcusable; we would rather give this type of people money to stay away than to be cursed with their low rate of disheartening and undoing VIBRATIONS; they simply pollute the atmosphere about them and are a festering canker upon the structure of civilization; we often wonder that some churches, having these parasites, being patient enough to endure their disheartening, whimpering impostures; we don't care how poor you are; what station in life you occupy; where you labor, or how, but we do want manhood and womanhood shown in our presence and none other; all others please ramouse.

The writer has had an immense field of experiences; in the church, out of the church, in all kinds of relationships to mankind, and he has found it useless to endeavor to aid the chronic fault-finders, whimpering nonentities, back-biting and misrepresenting nothings, that infest all avenues of life and all channels of society; they are like the dead branches on a vine or a tree; there is but one remedy for the salvation of the vine or the tree—cut the dead branches off and use them for fuel. We would do with parasites in human form as the gardener does with the weeds—pull them up and cast them where they serve the universe in general, in some forced way; house them up; put them to work and make them BE SOMETHING for the general good.

There are unfortunates; these are manly men and women not ashamed to DO some thing to get out of trouble; they are not bums nor beggars, except of necessity; they should be aided, in some way, to get back on their feet; but such men

and women seldom can be found to be aided, for the simple reason that honesty slinks away from bold attempts to force itself upon human charity; we would that some society could be formed to hunt up and save these types to the after great good of humankind; they are of the type who DO rise when opportunity comes and REPAY their helpers. There are thousands of such men and women half starving and half fed in our cities, and we would rather err a million times in our attempt to aid the deserving ones than to suffer one of such to be lost; for of these God often builds His Great, Divine Temple, and may He, in His Infinite Wisdom, find ways and means to reach all of this latter class of truly unfortunates. They usually are found in no church, away to themselves, too modest to be imposters and hypocrites and suffer in silent misery their misfortune. May God bless all such with the light of His countenance.

We, once upon a time, took part in a debate. "Has man descended from a monkey?" was the subject, the negative side of which we happened to be the leading disputant. During the course of our remarks we, casually, glancing over the audience of some three hundred ladies and gentlemen, made the assertion that from what we could see, there was no indication of any descendants from the monkey family before us; our friend, a Mr. Frank Bishop, if we remember right, upon rising to reply, came back at us with the timely-put rebuttal, that the gentleman of the negative had evidently forgotten to bring a mirror along with him, and, for that reason, was excusable for his failure to detect any one present as resembling a descendant of the monkey race. This reminds us of a recent statement made by a New York minister of the Gospel, to the effect that "Chester Gillette is in heaven, while Grace Brown is expiating her sins in hades." The monkey end of creation somehow crops out now and then, in spite of all opposition to the Darwinian theory. Quite

different were the words of the great Gallilean of some two thousand years ago: "Hath no man condemned thee? Neither do I condemn thee; go thy way and sin no more."

Yes, the true Occult can grow new conditions for you, in you, of you, and bring unity, love, health and success in all your affairs, provided you act your part and give him the time and the conditions essential to the consummation of that which you desire; there are no failures in the workings of the Universal Law. Nature sets the only true example of real restoring and renewing forces at work; the true Occult is a magician who seizes upon the right forces and energies and, per the law of growth, restores normal conditions, thereby establishing the conditions desired and sought by his client or patient; time and patience are the main factors on the part of the patient, and perseverance and hard, determined concentration and work along with eternal faith, the necessities of the Occult.

The hardest work on earth is that done by the conscientious Occult for his clientile. To scold and tantalize your Occult or Healer is unwise, provided he is of reputation and standing, and it only helps to delay the work, through your own breaking of the natural harmonies necessary to the most rapid progress permissible; with nature's laws as a fair sample, we can readily see the significance of this last interruptive mode of procedure. Be of good cheer, leave your Occult alone to proceed in his efforts, and you shall be successful in all cases where it's right and best for you to be successful. The true Occult permits no interruptions; he will throw up the case rather than do so.

The difference between an Occult who DOES THINGS and one who FAILS is the vital energizing principle permitted to work through the one in FAITH and the dependence upon personal illusions and the electrical in the other without Faith.

GENERAL TOPICS.

INDIVIDUALISM.

This is the day when individualism again seems springing into action; not since the days of Washington and Webster and Lincoln, has individualism so prominently asserted its power; its in the very air, and our system of unfolding the greatness of the real man is but an outcome of the ever-increasing demands upon the genius of the age as expressive, alone, through the unfolding of man as a superior being. President Roosevelt, the very embodiment of all that goes for greatness in man, the expression most nearly of the consciences of the masses of those over whom he has been placed as a ruler, is but the type of manhood modern institutional concerns are calling to the front; there is always room at the top, has been verified, most emphatically so, in the case of our all-powerfully endowed and popular President. The same is proving true in all professions, all organizations, all society with its diverse interests; in all business and corporation life and activity. In the government of the state and city, individualism is taking a most prominent forward stand, and is even endangering parties and party supremacy; more especially so in the government of our large cities is this a fact. Such being the case, is it not well for men and women to drop the old methods and get into the new that they may keep up with the evolution now, apparently going on in modern society? Can men and women hope to longer win in the battle of life with such manifest changes about them, by still sticking to obsolete religious methods and the far-off God theory as their standard of perfection? Rome's greatness, at its height, lay in the powers, intuitions and wisdom of its great men, and even the Christian religion owes its greatness and continuity to the greatness in indwelling spiritual strength and power of the Christ. There is but one royal road to greatness, and real strength and power, and that is through the unfolding of the genius lying, in most

cases, as a slumbering, unawakened gift within the soul of each man or woman. Let us be up and doing, for the hour approaches when all who fail to unfold the soul self shall be laggards in the race. The New Religion is here, and here to stay.

BE OF GOOD CHEER.

Be of good cheer, such simple words, so easily spoken, so small a thought, yet upon these few little words hangs many a story of after success, health and prosperity. We may not understand Greek and Latin; we may never have crossed the threshold of a college or taken a step in higher learning; we may, perhaps, have never even so much as learned to read and write, and yet we can all, each of us, in our limited or enlarged sphere, understand, when we hear some one say, be of good cheer.

The tired and wearied husband comes home from a day of toil or business worry, or else is wearied by professional mishaps, but how quickly flees the care or worry, or disappointment, when the wife greets him thus: "Be of good cheer, all is coming out well and you are doing your best, and that is all the best can do." The tiresome duties of the household some days drive all sunshine, seemingly so, from the good wife's home life, but how soon the gloom passes away when the husband steps up and says, "Be of good cheer, all is coming our way, and we shall soon be able to enjoy a better day, and together make home more cheerful and sunny. To-day I have been blessed in my affairs, and all looks bright about me, so much so as to assure us better times. So be of good cheer, dear, for to-morrow will be brighter and less wearisome than you have had it to-day."

Sometimes all we have saved during our years of life is suddenly destroyed, lost or swept away, and then, how well it is in such an hour to hear some brave soul say, "Be of good cheer, the loss of to-day may be the gain of to-morrow.

Many and many a sick heart and head has been changed in a moment's time from gloom and despair by the trifling, "Be of good cheer," of some one who really said it and meant it, and made the one receiving it feel the thrill of the very compassionate earnestness of the speaker.

Money is not all there is to life, neither is place and goods; the soul and heart must, too, be fed, and that, too, in the spirit of these simple word thoughts such as this one, be of good cheer; for with good cheer the world can be, and is, changed from dreariness, sickness, despond and worry and flurry into brightest glory and happiest expressiveness, and often the greatest of success. Be of good cheer, then, every living, vibrating being; and as you go about your daily duties, think, say and sing over and over until it becomes a part of your very atmosphere, y^es, your very being: "Be of good cheer!"

RECOMPENSE.

One of the most difficult laws in our Philosophy to understand is that of recompense. Few people realize the all-important factor this law cuts in their success or failure. Often we hear some one say, "I can not understand why I am so afflicted; why I am so long kept grinding away, with no seeming recompense for my labors and worry and trouble." Let us once understand the law, and all such questions are easily answered. We have violated the very law we feel does not operate in our individual case; we have taken from others that which was of their stores and supplies, without paying them therefor; we have received of their learning, their labor, their kindness, their attentiveness, their good cheer and good will, and selfishly taken and retaken from all about us until, through the very law of recompense, we have overdrawn our share of good, and have become bankrupt through our indebtedness to humankind. We have never given one thing back, neither of money, nor of praise, nor of good cheer, nor of good will; we have always been ready to find fault, as others found

fault with our brother; and have always helped to repay him in evil for the good he has striven to, or has, given us. We have slandered the worthy, whether known to us or unknown; we have robbed men and women of reputation and standing; we have defeated others in gaining their own, even where we could gain nothing thereby. We have robbed the good Healer of worthy praise, the good Physician of worthy service; we have cheated the poor of their earnings and the rich of good intentions. We have cursed instead of blessing mankind; we have abused dumb animals; whipped and scolded, unnecessarily, little ones entrusted to our care; we have worn out our minds attending to our neighbors' business; worried our bodies out running about to ruin character. We have destroyed mental snap and nerve energy in carousing, keeping late hours, doing things unseemly for the mere pleasure of ourselves; in fact, we take and do not pay or give; we destroy and never restore, and, finally our debts meet us face to face and we suffer. Blessed is he who knows the law of recompense and follows it in his every move, act, word or deed.

MERCY.

"The quality of Mercy is not strain'd,
It droppeth as the gentle rain from
 heaven,
Upon the place beneath: it is twice blest;
It blesses him that gives and him that
 takes;
'Tis mightiest in the mightiest; it be-
 comes
The throned Monarch better than his
 Crown;
His sceptre shows the force of temporal
 power,
The attribute to awe and majesty,
Wherein doth sit the dread and fear of
 kings:
But Mercy is above the sceptered sway;
It is enthroned in the heart of kings,
It is an attribute to God himself;
And earthly power doth then show likest
 God's
When Mercy seasons Justice."
--Shakespeare, in Merchant of Venice.

If God is, then He is with us; who then can be against us?

He who has no politics in his make-up cannot well serve his country.

Do not permit the senses to mislead nor misdirect you; what you feel within yourself as a fact is your real energy and incentive-giving power.

If an ordinary plug of a horse can run a mile in twenty minutes, how long will it take a well-trained, blooded, fleet-foot horse to run the same distance, over the same ground?

A good government means that all factions and parties are one in purpose, that of good government; but unity is best reached through a diversity of parties, each expressing the same consciousness and purpose in a different way; the unifying principle being the very object of each, yet reached through different modes or channels of expression.

It is just and right for man and wife to be of one mind as to object, purpose and attainment, but it's wrong for either one to strive to compel the other to express just as he, or she, thinks or expresses the personality. It's the otherness we love in the expression of the personal in a mate, not what is our own personal expression.

The law of unity of purpose and consciousness and the diversity of expression accounts for all the different religious societies of the world; and if truth is the real consciousness of all, then unity can be accomplished in the pursuit of truth and all that is allied therewith, while diversity, in freedom of expression, guarantees love as a universal essence, in absolute continuity. Through this law of unity the evil of the world can be made subservient to the love principle of the universe, and all good made the ruling fact of our sphere of mortal expression.

According to this law of unity of purpose and consciousness and diversity of expression, then, parties are a blessing in all free government, and separate church societies are also a necessity to the good of mankind; this does away, at once, with the grounds for petty envies, jealousies, hates and contentions, and ushers in love as the natural outcome of rightly understood law in actual expressive action. "What fools these mortals be," to quarrel, and slander, and fight, and strive to undo when such is the law.

Teach others to radiate with you in consciousness, but never attempt to force like expression as of yourself; for no two individuals should express just alike, even on the same plane, for to do so destroys the possibility of the two working together, as no two people can occupy the same position, in expression, in exactly the same way, at the same time, and agree. It is a mistake to endeavor to force others to express and do things just as you would yourself. Diversification in expression is the highest test of a lasting love in a community of interests; it is this law that holds civilization and all society together.

Now that elections approach, we will learn the private history of all aspirants for public position; yet it might be well to lop off about one-half of the record, and in some instances turn a deaf ear to the entire story. We were, fortunately, ten years, ourselves, in public official life, and had the pleasure of reading ourselves up in a manner that astounded us; we didn't realize how infernally mean we really were until the opposition party's press got in its work; part of the history has never materialized, as yet, and we wonder what spirit of political revelation inspired the gifted geniuses who wrote us up. At any rate, the opposition press are reminders of some of our recent experiences in the Occult and Healing Art; rivals have advertised us in a most delightful and delectable manner, and have even discovered our attachment to the founders of the long-lament-

ed and lost continent of Atlantis. This we could stand; but oh, heavens! we never dreamed of the glory and honor of being termed an indefatigable Occult; born fresh from the inner precincts of Jungo-dum; with no Spirit; no Brains; no Nothing, but the conceit of a rhinoceros crossed with a hippopotamus, and knowing nothing whatever of anything short of devouring all the opportunities of grafters to FOOL the dear patients.

We DO HEAL, so they say; "but, Lord, he is ruining the BUSINESS; we can't make money as we used to, and we can't exchange patients and pitch them back and forward, or exchange lists, like we used to, and all because of that INFIDEL HEALER, who we can't deny has the gifts and the powers, but——;" well, dear readers, it's impossible for us to publish all this recent history, as this page would then be unreadable. Still we are all types of the ONE perfect MAN, and stroll about under the guise of His revelation of true scientists, divine healers, metaphysicians, supposed to be so filled and jammed with BROTHERLY LOVE as to fairly radiate healing vibrations, as of the great primal, fundamental, underlying Law of Love. Many thanks; it costs money to advertise, and we appreciate the LOVE that inspires our dear other selves to advertise our success. God bless the shortsighted. It takes many moons to grow good sight and ordinary discretion along with good old horse sense.

Two men, seemingly well endowed, undertake similar things; the one succeeds, while the other fails; Faith in overruling obstacles and confidence in capacity, coupled with ability to do and accomplish is the winning man's qualifications; provided these are found with ability to properly manage in the after-use of earnings; true, many men are adepts at earning and making money, but also adepts in wasting it; all the innate genius of the most gifted cannot continue a success if proper manipulation of the expenditure ends are not as well attended to as the procuring side of

a man's life; health is man's greatest asset, yet health can be lost, though gained, by violation of the simple laws of right relationships to worldly environments, or the overtaking of vital resources through careless eating, drinking, over-indulgence in anything, and the refusal to permit the system proper recuperative opportunities.

The wise old camel, when about to take a long trip across the desert, remembering former experiences, takes on an extra supply of water, in order that he may traverse the desert wastes with the least possible chances of discomfort; so with all wise men and women, while in health and good opportunity, they take on a goodly supply of needful substance in order that they may pass over the desert places of life with the less chance of serious trouble or famine. In a rainy season prepare for drouth; in a time of superabundance save for the time of possible shortage, and in time of quiet reserve your energies for the more strenuous periods likely, just around the corner, in your onward journey; but, above all, have FAITH in yourself, your country, your city, your community, your business, and your neighbor. Some people, however, are slothful in all things and never learn by any experience.

Pardon us, but we wish to state that THE OCCIDENTAL MYSTIC AND OCCULT, while not yet a year old; while not of large circulation; while a little at disfavor, unfortunately so, with some of its older sisters, is getting there with both feet, and to-day reaches not only a good list of American cities, but is also gaining in foreign cities. Advertisers should talk with some of those among our list of subscribers, especially the professional and real estate people, to rightly classify us. Not big circulation, but quality is what counts for results in advertising; so we have found, and so will others yet find, the facts. We ourselves have received our greatest good from a little side issue of a city paper, and not from our great, big dailies:

The Occidental Temple of Metaphysics

Philosophy, Psychic Research and Revelation Society,
Incorporated under the laws of Colorado. Capital
Stock, \$10,000. Head Offices, 1438 Tremont Street.

PROF. F. D. HINES Pres. and Treas.
MYRTLE MAY WARREN Secretary
HELEN A. RICHMOND Vice-President

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Frank D. Hines, Leon A. Freeman, Margaret Molvey,
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Membership Fees: Initiation, \$5; Quarterly
Dues, \$1; Advisory, Occult and Healing
Fees, \$1 to \$5. See Article, "The Temple
Society."

MONTHLY THOUGHT.

12 m. I am now content in that I
am growth in Life, Truth, Love for
Health, Riches and honors in my own
field of endeavor.

9 p. m. In the beauty of Nature's ex-
pression and the Peace of His Spiritual
Presence, I am Omnipresent, overcom-
ing Love, Life and Power.

Always name yourself as the center
uttering the thought, etc.

CONSCIOUSNESS; OR, THE SPIRIT OF A MURDERER.

Hello, all you dwellers of the gloomy
shades of earth! I am, after many centu-
ries of absolute consciousness of the ag-
onized and dying appearances of my vic-
tim, as my ever-present Nemesis in
earth-bound spiritdom, able, at last, to
begin to realize freedom from this age
of horrible and horrifying soul-bound
conditions. Any murderer in heaven?
Any soul in happiness that has shed the
blood of a human being as an act of mur-
der? Well, hardly; no, not one; impossi-
ble to escape the awful omnipresence of
the murdered one; out of the depths I
have gradually, slowly risen, and let me
tell you, it's nothing to be confined with-
in earth's prison walls, even in darkest
dungeons, as compared with the intensi-
ty of the gloom through which my soul
has passed during the long period of
time since I left the physical body. The
punishments of earth people, who vio-

late human laws, are of a nature which
has to do with change and changing
phases of consciousness; not so of the
Soul Consciousness; that which has once
entered the Subconscious, so-called by
earth scientists, as an actual realization
of experiences of acts, thoughts of con-
science, is registered as of the very spirit
of the conscience of the Individualized
Soul; it cannot be immediately discard-
ed, cast out, nor destroyed; it must re-
main until, through the law of natural
processes of eternal overcoming of evil,
it, as an indwelling fixture, in conscious-
ness, has lost its force and energy, and
ceased to be identified as a factor of the
conscience, known as the Soul—Individ-
ualized Conscience.

How did I feel upon my first stepping
out of the body? What did I meet, as
my first conscious expression after my
soul became disentangled from the earth,
earthly environment, known as my soul's
tabernacle and earth-house of evolution-
ary opportunity? Well, at first, a ter-
rible mist of blackness, similar to black
vapor, seemed to hold me; in the midst
of this, which was whirling like the dust
is seen whirling in the whirlwind, I
seemed so muddled and confused as to
scarcely be able to determine whether I
was in the body, or actually bereft of
that means of expression; I was not ca-
pable of physical cognizance, yet I felt
a something akin to the conscious expres-
sion of that which was the idea of being
held still amidst earth environments; I
realized, very distinctly, an intense de-
sire to have this awful suspense of un-
certainty, as to my exact whereabouts
and actual position in the universe, de-
fined, and absolutely yearned for the ter-
rible suspense to cease; around and
around I seemed to whirl; nothing vis-
ible, all confusion; after what seemed
an age of hours or days, I at last became
suddenly aware of the fact that the dark-
ness was increasing; the atmosphere
changing; the dampness and chill I now
experienced can not be described; I was
out of the whirl! I was, at last, suspend-
ed in space, but all was darkness; all at
once I seemed to become a mirror with-

in myself, and, horror of horrors, there within my own soul was written, fold upon fold, the great scroll of my life; the earlier years with childhood's trustful glee and happy days read like the sweet poem of some gifted singer of life's spring time, and only here and there was there an interruption to the pleasant history of my earth life under care of my parents' roof; page after page was turned, as if by unseen powers; the years of my teens rolled by, and with the exception of a blot here and there, the record was pleasant; on, on, the story ran; the thirtieth year passed by conscious vision; when suddenly thirty-seven rolled before me, as if of me a part, in me, all through me; my very consciousness itself reflected as if on a scroll, yet the scroll seemed all of me, and I of it, a complete manifestation; yet I could read it, feel it, sense it; it was myself; my conscious self; myself as I was, revealed as I am, during this awful moment of the uttering of my own judgments, as my real, present all in all of consciousness; thirty-seven, and oh, what appears! My victim as she stood before me, in her terror of fear, as clothed in the mortal body; a dash; a frightful dash; the quick flash and slash of a knife; my victim's hand thrown to the wounded heart; a dizzy swimming whirl of the brain in a man, who held the weapon, that man, my own mortal self, revealed again, just as he stood in the moment of action; another brief dash and the presence of a falling, limpid, bleeding woman rose within me, the very scene I, in the body, had passed through; "Murderer of my mortal body, the tabernacle of my soul, I now enter here in your very essence of being, your soul and your individualized consciousness, an eternal witness, before the judgment bar of high heaven, to your foul act while yet you possessed a body; I bring back to you the agony of conscience; the awful suffering of the fear you gave to me; the piercing shriek of pain; the mortal agony of my mortality, in mind, spirit and body; here, in you, of you, and a fact of your very Soul Con-

sciousness. I leave all that you gave to me on earth, in earth life as your living heritage until the Great Spirit of ALL THAT'S CLEANSING, PURIFYING INTELLIGENCE, LIFE AND LOVE, SHALL HAVE CLEARED YOU OF MY CONSCIOUSNESS IN SUFFERING; and "the first shall be last and the last shall be first," rang out from somewhere in vast space, as this final closing of the mirrored reading of the scroll of my Soul ended.

It was on the 17th day of July, in the year 1808 A. D., earth time and records, I committed the crime, and now, for the first time in all this length of agonized Soul Consciousness am I permitted to be able to see, even a little change from the denseness, darkness and gloom into a grayish dawn of light; during all this period or epoch of time, as earth people record it, not for one second has the conscious presence of my victim and her agonized earth consciousness departed my Soul; no heaven can this be termed, neither hell, but an actualized condition worse than all the pictured hells humanity has ever conceived, has been my Soul's experiences here; believe me or reject me; I am what is termed a spirit of darkness; I am the spirit of evil geniuses; I am the spirit of haunted chambers; where I come, beware, lest ye be able to discern me and receive me and compel me to answer to my own identification with the lower realms of doomed Souls. If ye know me and are psychic in truth; if ye, as such, are a master of spirits, then I obey, as in this instance, and lay bare the story of my consciousness as it is reflected in, and of me. Consciousness lives; the deeds we do in the body live as our after consciousness; it is well if we manage it so while in the body, that after reflections may abound in more of the good and pleasantries than of the evil, that lives after our bodies have given up all that lives to bless or curse. Individual consciousness is character revealed to be for good or ill, as conscience elects; but Soul Consciousness partakes of both the human and the divine, when rightly balanced and sus-

tained. Individual Soul Consciousness reflects what we have been, what we are, and what we shall be.

THE TEMPLE SOCIETY.

This society was organized by one of the most skilled and perfected Psychics of the far West; its aims are co-operative, charitable and fraternal; the methods employed for healing, uplifting and advising all who choose to seek LIFE, LOVE, TRUTH, HEALTH, SUCCESS AND REAL PROSPERITY, ALONG WITH PERFECT CONTENT AND HAPPINESS, are in accordance with OCCULT PRINCIPLES as in conformity with DIVINE LAW. The membership fee is \$5 to all people over the age of sixteen years, no matter who they may be, where they fill life's station or how environed, as the sole object is a brotherhood through which RESULTS FOR THE GOOD OF ALL IN THE ALL GOOD may be possible of attainment. The quarterly dues of \$1.00 are for the purpose of maintaining general expenses, and also to create an interest in the Temple affairs by ALL MEMBERS thereof. The Monthly Temple Thought alone will INCREASE POWER, ENDURANCE, THRIFT, AND INDUCE CONCENTRATION WHICH WILL RESULT IN HEALTH AND MORE TELLING HABITS, AS WELL AS A BETTER BALANCED GENERAL CHARACTER, for in Unity of Thought there is POWER for GOOD to each and ALL.

All healing per Silent Method. so wonderfully successful, as conducted during the past four years by our President and Principal, Prof. Frank D. Hines, and conducted, NOW, as formerly, PERSONALLY, by this UNQUESTIONED PSYCHIC, will continue at the SAME PRICE, i. e., \$5 per month, in advance; this IS NOT Magnetic, Hypnotic, Electrical, nor MENTAL TELEPATHIC HEALING, NOR ANYTHING BUT PURE WHITE MAGIC, the MAGIC OF THE DIVINE working in, and through, the SOUL, without hindrance to the over-

coming of old conditions; the casting out of Evil and Sickness; the removing of Obsessions or ILL Vibrations, or Possessions, whether of spirit manifestation or mental illusion. This method requires you simply to write and bring in, or send in, your name in full, in own hand writing; your birthday, hour, month and year, if all known; your full address, and if at a distance, remember it will be the same as if present, for we reach you in spite of time, space, place or distance, all IS ONE IN SPIRIT, SOUL AND MIND, IN THE DIVINE PROCESS OF OCCULTISM OR PSYCHIC HEALING, provided the OCCULT IS A TRUE PSYCHIC with UNDERSTANDING which is WISDOM.

In writing, always freely express yourself as to general feelings, conditions, etc. ALL DIVINE HEALING BY LAYING ON OF HANDS, in office, per treatment, \$1. Calls out, \$2 and up, owing to distance, expenses and time consumed. People residing in reach of offices, getting Silent Work done are privileged to come in once each week, from 4 o'clock to 6 o'clock p. m. (except Sundays) for 5 to 10 minutes' special treatment, in place of letters sent to out-of-town patients.

For General Advice on Business, Finances, Marriage, Removals, Journeys, Changes, Lost or Stolen Property, or Articles, \$1, in office, thirty minutes' time, from 10 o'clock a. m. to 4 o'clock p. m. ONLY, this includes tests per Psychometry on papers, letters, documents, minerals, etc. By mail, send full name, birthday, year, day and month and hour if known, with married or single, male or female, and all questions you desire answered, enclosing P. O. Order or Bill or Express Order for \$1. LIFE REVEALMENT, including Astrological Delineations, for one to three years, by Prof. Hines, \$5. ALL OTHER HORIZSCOPE WORK turned over to GIFTED ASTROLOGERS, per their OWN PRICE, as advertised by such GIFTED ONES, as Specialists. No work on Sundays, lest in sickness or otherwise

advertised, by graduate members holding diploma. We have our Certificates of Incorporation properly filed and recorded in the County of Denver, as well as the State House. We have our Certificate of Authority from the Secretary of State. We have our Certificate of Impression of Seal filed at the State House, and our diplomas are engraved and ready for issue when students are prepared to pass the required examination, and these diplomas carry anywhere in the civilized world, under our incorporation. Prof. Hines, the President and Principal, needs no introduction anywhere in the United States. His past Revelations of the great disasters, and his revealments for some of the wealthiest business men of the country, are already guarantees of the success to attend all future work, and especially the worth of teachings to be given in this Institution of the Threefold Method of Education.

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THE MYSTIC CHURCH OF CHRIST.

Incorporated July 9, 1904. Offices, 1438 Tremont street. Sunday services, Upper Hall, 1548 California street, 3 p. m. Sundays. Prof. F. D. Hines, Life Rector.

This Organization has grown in popular favor as a Non-Sectarian Mystic and Occult Society of popular demonstration of Occidental and Trinitarian Metaphysics, and Secular, Educative and Mystic Truths. The Lecture Course embraces everything of vital importance upon Metaphysics, psychic Gifts and Powers, psychometry, Revelation, Spiritualism and the Indwelling of the Soul by the HOLY SPIRIT.

TEMPLE CIRCLES.

(Conducted by Prof. F. D. Hines.)

Evening Meetings, Sundays and Tuesdays, at 8 o'clock; 15 cents to each and all Attendants. Write three questions on one sheet of paper; sign name, initials, or numbers, to distinguish to whom answers are given; place one ar-

ticle on table for Psychometric Test. All receive attention. We handle 75 people and get through at 10 o'clock.

Saturday afternoon meeting for the accommodation of all desiring Advice, beginning with the first Saturday in April. Price 25 cents to all.

Write five questions on One Sheet of Paper, same as in the evening circles, as to signatures, etc. Place one article up for Psychometric Test.

We answer no Test Questions; deal only in present and future except as revealed otherwise per CLAIRAUDIENCE (the Silent Voice of the Soul), by Vision, Prophetic and Spiritual, as Soul Sight; by Clairvoyance and per Psychometry. This Saturday afternoon meeting will be from 2:30 to 4:30 o'clock, and the number of questions allowed gives almost a reading for the small price of 25 cents. Three questions at night, and five questions at Saturday afternoon meetings; the first 15 cents, the second 25 cents. Topics suggested: Travels, Changes, Journeys, Sickness, Finances, Business, Real Estate, Mines, Insurance, Buying and Selling, Estates, Marriage, Law Suits, Divorces, etc.

Go to the Mystic Church of Christ, Sundays, 3 o'clock p. m., for your own general Success, Health and Good. Lectures and Music up to date. Free Will Offering. All Welcome.

For countless centuries water, the same quantity as now, flowing over the earth's surface, was here; it went mostly to waste; but channeled by the devices of man and forced through the turbin wheel, this water to-day turns billions of dollars' worth of produce out for the good of man. So, too, is it with Life. Love, Truth—the three qualities or attributes of Divinity; they have always existed and always shall, but to become of any great good, man must become the turbin wheel or channel through which these attributes of Divinity become a power for good.

BOOK REVIEWS.

Book Reviews, conducted by the Editor of this Magazine, and with an eye single to Worth and genuine Merit, regardless of Class or Type or Creed or Other distinction.

The Easter number of The Great Southwest, of Denver, came to us as a sparkling stream in an oasis; here's to ye editors thereof.

The Modern World for April has undoubtedly excelled itself in many respects, and we appreciated the optimistic tone of its leading articles.

Mrs. Adelaide Wolcott and daughter, Miss Adelaide Winthrop Wolcott, both instrumental music and voice culture adepts, instructors and accomplished teachers. Residence, 2122 E. 13th Ave. Phone, White 1282. We recommend and wish them success.

The "Eternal Progress Magazine" for April was an unusually strong number, and Brother Larson is as vigorous as ever in the promulgation of food for mental growth. Fourth National Bank Building, Cincinnati, will catch any communications to Eternal Progress or its editor.

We are pleased to receive, among valuable exchanges, "The Liberator of Medical Thought," edited by Dr. M. L. Gates, of Gates Sanitarium, 1322 Hennepin Ave., Minneapolis, Minn. It is artistically gotten up as to cover design and general make-up, and carries many articles of more than usual interest and value to all lovers of liberal and Altruistic ideals; notice advertisement elsewhere in these columns, as to price of subscription, etc.

"Sidereal Sidelights," A Medley of Dawn-Thoughts, by C. L. Brewer, author of "The Elder Brother," and "Stepping-Stones to Heaven," published by The Balance Publishing Company, Denver, Colo. Price, linen paper, 50 cents.

To the man of intellect, capable of dissecting truth from the idealism of the gifted writer of this little booklet, we recommend its perusal. While the author is somewhat Anarchistic in his views, yet he arrives at the annulling of all law through a method so unique as to merit praise and admiration for its ingenuity; he would, like Goethe, the famous German idealist and poet, overcome law or its necessity through a process involving the evolution of man; he would, in a word, unfold man's Soul Self, until he, becoming the perfection of the Divine in manifest expression, live over and above all selfish desires, or self interests, aside from the interests of the human family as a unit; he discountenances war and warlike means for the overcoming of the institutional, and presents some very able and seemingly clinching proofs for his idealistic views. The book is worth reading and will undoubtedly meet with approval by a great many believers in the communistic Altruism of modern writers and thinkers; but while the author would destroy all necessity of law and the institutional, he most certainly establishes just what he desires to destroy, only in a higher and more perfected degree; simply placing the sphere from which law and the institutional shall act or serve upon a higher plane; law being a fact, and the institutional being also a fact of the universe itself, no theory can well upset the continuity of the same in material realms, as this fact of law and the institutional is simply a continuance down into and through the material of the Spiritual Reality.

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I Frank M. Hines, by the authority in me vested as President of The Occidental Temple of Metaphysics, Philosophy, Psychic-Research and Revelation Society, a duly Incorporated Institutional Society, Secular, Educational, and Religious, of the City and County of Denver and State of Colorado, hereby Certify, that M _____ has, this _____ day of _____ A.D. 19____ passed the required examination in _____

I further Certify, that the said M _____ is entitled to recognizance, per the Articles of Incorporation, under the Laws of The State of Colorado, of the afore-said Society, in any part of the Civilized World, as a Practitioner, Teacher, or Advisor, Public or Private, within the Province of the law, where located, as follows, to wit: _____

In Witness Whereof, I have hereto set my hand, and affixed the Seal of The Occidental Temple of Metaphysics, Philosophy, Psychic-Research and Revelation Society, at the City and County of Denver, and State of Colorado, this _____ day of _____ A.D. 19____

Attest:

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