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Man's Capacities and Powers,

The Promotion of Individual and Social
Freedom, Opulence, Health, Happiness
AND

SUCCESS.

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SELF - CULTURE

Vol. 2

OCTOBER

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MAGIC, Continued.

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He constantly reminds his followers and patients that his miracles are wrought, and his cures effected, through his faith in the Father (or the power within him), or through the faith of the patients themselves. Jesus affirms that the faith of the following patients has made them whole: the woman with an issue of blood; the two blind men; the leper who returns to thank him; the blind man near Jericho, etc.

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The raising of the widow's son in the city of Nain may have been a similar case; that is, one in which the complete separation of the boy's physical and spiritual organisms had not yet taken place, which condition Jesus noticed by means of his spiritual vision.

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cerning Lazarus. First he tells them, "Our friend Lazarus sleepeth (is unconscious); but I go, that I may awake him out of sleep." But finding that his disciples fail to get his meaning, and that they believe he refers to *ordinary* sleep, he startles them with the announcement, "Lazarus is dead." Of course, the condition in which Lazarus was at that time may have appeared like death to the ordinary observer. But to the spiritual vision of the master it appeared as sleep, unconsciousness—trance. There is only one thing that appears to make this view of the case untenable, and this is the supposition of Martha that "by this time he stinketh." She says this when Jesus orders the stone to be rolled away, not, because she knows this as an absolute fact, but because she fears it, and does not wish to expose her friends to possible discomfort. This, I confess, is my view of the case, but I have no quarrel with those who believe differently. I would much rather accept a natural and rational explanation of the causes of unusual phenomena, than a strained, or unnatural one, especially in cases where absolute knowledge is wanting on either side.

"And by the hands of the apostles were many signs and wonders wrought among the people." Acts v-12. It would carry me too far to relate in detail all the miracles wrought by the disciples of Christ. In connection with the above remarks on the raising of the dead, I will refer to two similar cases of resurrection, the one effected by Peter on Tabitha of Joppa, and the other by Paul on the young man who fell from a third story window in the city of Troas. "And Paul went down, and fell on him, and embracing him said, trouble not yourself; for *his life is in him.*" Acts xx-10.

¶

This reminds us somewhat of the procedure adopted by the prophets, Elijah and Elisha, in bringing each one a dead boy to life. Every advanced Occultist is aware of the fact that when once there has occurred a *complete* separation between the spiritual and physical bodies of man, that no power over which finite intelligence has any control, will be able to bring the

dead to life. It is only so long as the spiritual cord that connects the two organisms is not broken, that the latter are able to unite again. It is an undoubted fact that many people are buried, whose physical organisms have all the appearance of bodies really dead, but whose spiritual organisms, although separated from the physical, are not cut lose entirely. These may be "brought to life," that is, a return of the spiritual body into the physical may be facilitated by bringing another "living" physical body in contact with the apparently dead one. The warmth, and the active, positive magnetism of the one will penetrate the other, and make it easier, for the vital functions of the latter to renew their active operations. Such apparently dead people sometimes do "come to life" again before burial takes place, and others may wake up after burial and suffocate. Not a few cases are on record, where some accidental or intentional outside interference has been instrumental in bringing such people back to life, of "waking them up," as it were. And while natural causes may explain such occurrences as the one referred to above, it would be unwise to believe in supernatural ones. The prophets of old, as well as Jesus and his disciples, undoubtedly often come near dead people whom they could *not* raise. And if this raising of the dead depended upon the good pleasure of other men alone, there would be more instances of such resurrections on record. Again, if it were possible to unite the spirit of a man once really severed from its physical organism with the latter, why would it not be possible for *other spirits* to enter physical bodies at or after the moment of the death of men on earth, and John Brown once more make his appearance among us in the body of Joseph Smith? No, dear reader, there is a point beyond which a re-uniting of the separated organisms is impossible.

I am informed by "those who know," that the ignorant meddling of friends or strangers with the physical bodies of the apparently dead may in some cases cause a breaking of the invisible bond between the two bodies, when the spiritual body is hovering

outside the physical, and death is the final result of efforts than aim at a "bringing back to life." The masters, for this very reason, seclude themselves before taking a temporary journey in their spiritual bodies, or they appoint some one who understands the laws and processes involved to watch over the vacated earthly tenement.

The methods for healing the sick employed by Jesus and his apostles as far as external and visible activity is concerned, are generally physical contact of some kind—mostly the laying on of hands." In one or two cases Jesus moistens the eyes of the blind with his saliva, or saliva mixed with earth. The one all important mental and emotional condition insisted on as necessary for both healer and patient is "Faith." Jesus himself could not do many works in his own country, "because of their (the people's) unbelief." His disciples often fail on account of their want of faith. Peter sinks in the water he tries to walk upon for want of faith, and because *he is afraid*. And how often do we sink beneath the waves of adversity, or fail in our attempts to master our passions, external circumstances, etc., because we lack faith and self-trust. But according to the gospels Jesus had also power over the elements and matter. He calms the winds and the waves by a command; he walks upon the water without sinking; he turns water into wine; he multiplies the loaves and fishes twice, and feeds, once "5,000 men besides women and children, and on another occasion 4,000 men besides women and children. He apparently has power over the fishes, for he tells the fishermen to cast out their net again, when lo! and behold the number of the fish caught almost breaks the net. Again Peter catches a fish with a piece of money in his mouth at the instigation of Jesus. If these accounts are true in a literal sense, they would furnish additional proof that Jesus was clairvoyant. But other accounts already confirm this supposition. I call your attention to the directions he gives his disciples where to find an ass tied and a colt with her, which he wishes brought to him. Jesus informs Nathanael, that he saw him under the fig

tree before Phillip called him. He also tells the Samaritan woman her life story. "He told me all that ever I did." Again he knows without outside information that Lazarus "sleepeth," etc., etc.

Prophecy is another one of the gifts of the Master. He foretells the finding of the money in the mouth of the fish, the betrayal of Judas; the denial by Peter; his own death and the destruction of Jerusalem, etc.

But there are other prophets mentioned besides Jesus.

Simeon, the prophet, "guided by the spirit," and Anna, the prophetess, figure at Jesus' presentation in the temple. In chapter XI of the Acts we are informed that "in these days came *prophets* from Jerusalem to Antioch. When Paul came to the Christians of Corinth and 'laid his hands upon them, the Holy Ghost came upon them, and they spake with tongues and *prophesied*."

Prophecy was, indeed, one of the promised "gifts of the Holy Ghost."

The above mentioned phenomena belong to that kind of Magic classed as Theurgic Magic, that is, Magic supposedly performed by the power of God through men. But then, as now, there existed other and more illegitimate kinds, such as sorcery, witchcraft and familiar intercourse with the lower classes of spirits. The gospels have comparatively little to say about these lower forms of Magic, but we may be sure that they thrived more or less openly. One of the plainest references made to Black Magic is the following: "But there was a certain man, called Simon, which before time in the same city (Samaria), used sorcery, and bewitched the people of Samaria, giving out that himself was a great one." Simon recognizes in the "gifts of the Holy Ghost" the manifestation of a greater power than he himself possesses for he offers money to Peter with the request to give him that wonderful power. Peter, however, being aware of the sorcerer's impure motives, reproaches him, and gives him to understand that Simon may never hope to possess the power manifested by the dis-

ciples of Christ while he is "in the bond of iniquity," that is, desires it for selfish purposes.

And thus it has been in all ages. The real masters of occult wisdom and power fully realize their great responsibilities in handing down their sacred wisdom to posterity, and they ask of all applicants for initiation that they prove themselves worthy—duly and truly prepared, and well qualified—before the doors leading to the inner temple are opened to them. And it is well, for the greater the knowledge and the power in the possession of man, the greater harm he may do by their wrong use, to himself and others.

Among the principal wonders recorded are then, as we have seen, the following: 1st, angels (or spirits) are seen and heard by men on earth, either independently, or in "visions" and dreams; 2nd, voices are heard which evidently do not proceed from men in the flesh; 3rd, the obsessed are relieved; 4th, "all manner of sickness" is healed by other than physical means; 5th, the dead (or entranced) are brought to life; 6th, the elements in external nature are controlled, likewise, in a sense, fish; 7th, one kind of substance is changed (transmuted) into another; 8th, substance is increased and forms are multiplied; 9th, the minds and thoughts of others are read; 10th, future events are foretold; 11th, a door opens "of itself," i. e., without the use of ordinary means; 12th, persons are seen by other than the physical organs of sight, etc. Of these classes of phenomena we find that the first, second, third, fourth, ninth, tenth and twelfth are by no means confined to Jesus and His disciples, but they occur at other times, and among all nations. They are therefore the effects of causes that are not "respectors of persons." Most of them manifest among *all* peoples, Christians as well as heathen and agnostics. While there undoubtedly is a line of demarcation between high and low, or White and Black Magic, this line has for the most part not been very clearly defined. Thus, when a nun becomes clairvoyant, a monk prophetic, or a priest heals disease "by prayer, or by "faith," the phenomena are regarded as being the effects of a special divine intervention, and

therefore legitimate. But let them occur outside of the church, and they are speedily attributed to the devil. It is so difficult for the average mind to recognize the universality of cause and effect, or that, where similar effects are produced, similar causes must have produced them. It is the same law that makes the water run down hill, and the avalanche down the mountain, namely the law of gravity, and in the realm of psychic and spiritual phenomena the same rule holds good. Let us, then, come from under the blinding spell of superstition and prejudice, and use common sense and reason in *all* matters pertaining to human thought, belief, and experience.

A few more remarks, and I will bring this chapter to a close. There is, undoubtedly, in the New Testament, a philosophy of the higher life. But for the most part it refers to morals and ethics, and to points of belief and doctrine. A moral discipline and ethical culture condition the further progress or development of the human soul, and they have been recognized as essential means of "salvation," redemption," "liberation," or whatever term may be used to designate that state of emancipation, freedom, perfection, etc., which every human soul instinctively aspires to, and hopes to realize.

But the New Testament, outside of its moral and ethical teachings, is *not* a manual of White Magic. A few *hints* are found among its many chapters, and these I may gather up some time in the future, and attempt to weave into a consistent whole, but they may also be found in the later chapters of this work, without special reference to the Bible. This knowledge, however, has been in the possession of the masters before the New Testament was written, and it has flourished outside the pale of the Christian Church. The Magic of the Church is mostly ceremonial Magic, and while the church preaches the necessity of a moral life, its insistence on the high potency of its ceremonial Magic, and its efficacy to save men, has overshadowed, and in some cases obliterated the intentions of its founder or founders. The church, as well as the human race at large, has yet to learn that

mankind cannot progress very far on its way towards perfection, without the recognition and observance of a higher order of morals and ethics, and the New Testament writers are perfectly in harmony with the masters of all times, when they assert that a life of moral discipline and ethical beauty brings both the individual and the race nearer the goal of completion, perfection, power, wisdom, and happiness, than all mere intellectual acquisition or ceremonial observances. Many of our present-day teachers of Metaphysics, Psychology, Spiritualism, Christian Science, Mental Science, and "Suggestion," might as well realize this important truth, and thus come back to *first* principles.

MAGIC IN THE CATHOLIC CHURCH.

Catholicism bases its magical, as well as its doctrinal claims on two sources, namely the Bible and Tradition.

Its offshoots and the later sects differ from the Mother-Church in just so far as they repudiate traditional observances, and in the varied interpretations which they give scriptural statements. Some, like Mormonism and Christian Science, claim for themselves a new revelation, but the New Testament forms the groundwork of them all. Jesus himself stated that he had not come to destroy the Jewish Church, but to augment and complement it with new and additional teachings. The New Testament, therefore, is rooted in the Old, or Jewish Testament, and when we compare the fundamental doctrines of the Christian Churches with those of the Old Testament, it will away from Judaism, barring the claim that Jesus is the Savior of mankind, the Messiah which was promised the Jews by God himself or by his angelic messengers and several prophets.

The following will be recognized as the fundamental doctrines which have been adopted by most of the Christian sects from the Old Testament.

God made heaven and earth, including the sun, stars,

planets and the first parents of vegetable, animal and human life, as well as the angelic hosts. "And God saw everything that he had made, and, behold, it was *very good*."

Nevertheless, he, the Almighty, all knowing, just, loving and omnipresent, God had made several blunders. In spite of the fact that he had made the angels more wise and powerful than man, a portion of the angelic hosts became dissatisfied with their state of perfection. They wished to become like God himself. Then came a punishment, swift and terrible, for these rebels. There was war in heaven for some time, and at the end of it Lucifer, the erstwhile bearer of light, found himself and his followers damned—condemned to *everlasting* torment, and now he writhes and squirms and screams in severest agony in a hell which his good, just, all knowing and all merciful Father and Creator has kindled himself in his own divine bosom, for God is *in all* and through all his creations. Just try, dear reader, to picture to yourself such a situation. An all knowing God must know what the result of his acts will be. *Before* he created the angels he knew that some would rebel, yet he, the wise and loving one, created that which, after it is created, he must torment *for ever and ever!* For a *temporary* rebelling of *finite* and *imperfect* creatures, he, the *just* and *merciful* God casts thousands upon thousands of souls—spirits of *his* spirit—into a lake of fire *for all eternity*. Is this a God that you can look up to, worship, adore and love with all your heart, *with all* your soul, and with all your strength? If it is, then throw this book away forthwith, for it is not written for you. It is written for *those* who begin to think and reason for themselves; for those who are dissatisfied with a God-idea conceived by a crude and savage past; for those who are looking for a better, nobler, more just, wise, loving and merciful God than the child-mind of our race was capable of conceiving.

But the all-wise and all-mighty Father made another blunder, and after he had made the fatal mistake, his justice (and, I suppose, his love and mercy,) demanded a punishment, not alone of the unfortunate pair

in Eden, but of *all their descendents*, who had not yet committed a mistake. Although God made man "in his (own) image and likeness," and breathed his own living spirit into him, this child of God was imperfect and even before God made him, the creator was aware of the fact that man would sin, and that he must punish him.

Just reflect again, dear reader. God creates man with certain appetites and passions, and then places him in the midst of temptations. Just one misstep, one momentary forgetfulness the *finite* creature on account of a *finite* mistake merits *eternal* damnation, not himself alone, but the millions of those that follow him also. And the Roman Catholic church in her insistence on the doctrines of "original" and "mortal" sins is just as savage and inexorable as the primitive minds which first conceived such a terrible idea.

Thus, the ancient scriptures leave the race in a horrible predicament, with a fearful and vengeful God brooding over it. It is true that God had *promised* a redeemer, but he came only after thousands of years had elapsed. What, meanwhile, became of the men, women and children that died? All went to hell, except *the just*, who, according to Catholic teachings, *believed in the coming redeemer*. The just, and (only according to later teachings) the infants, were sent to "limbo," where they awaited with sighs and tears, some for thousands of years, the coming of him who was to open the gates of heaven for them.

The Old Testament opens the terrible drama with the creation of the universe and man. The second act presents to us the fall of the angels and of man with the punishment and the curse, pronounced by a god full of malignant wrath and vengeance. The third act ushers in a softening feature, namely, *the promise* of a redeemer. But the Old Testament closes with that promise unfulfilled.

The statues, ordinances and ceremonial magic of Moses were based upon the premise of a wrathful, but changeable God, whose favors might be obtained, or whose wrath might be turned aside through prayers, ceremonies and sacrifices. He interposed his priest-

hod, his ceremonial magic, and magic formulas, between God and the people. And now that the redeemer has come, and has satisfied the demands of an angry father by his sufferings and agonized death, we do not seem to be a whit better off than before, because the church still makes the salvation of the individual *dependent upon his belief and his observance of her ordinances*, which again are made up of ceremonial magic and magical formulas or *prayers*.

It is true (according to Catholic doctrine) that Jesus has *merited* salvation for us, but we cannot get it without the interposition of the Church. We may neither approach the Father, the Son, nor the Holy Ghost in the hope of being saved *by our own efforts alone*. So long as we are near a priest, we must let him interpolate for us. The Church, therefore, instead of really freeing her children, and making them independent and self directing in matters spiritual (and often temporal), keeps them in bondage and dependence, and so long as she does this, she is in league with those forces in the universe, *that make for slavery and repression*, instead of working for the emancipation, liberation, and evolution of mankind. And, least it be said that I am presenting the teachings of the Church in a color not their own, I will herewith give a condensed statement of the leading features, compiled from "A Catechism of Christian Doctrine, Prepared and Enjoined by order of the Third Plenary Council of Baltimore. Published by Ecclesiastical Authority. New York, Cincinnati, Chicago. Benziger Brothers, Printers to the Holy Apostolic See." I will add that the price is 5c.

"God speaks to us through the Catholic Church. Christians should look upon the priests of the Church as the *messengers of God* and the dispensers of His mysteries.

"God is composed of three persons—one God in three Divine Persons—namely, the Father, the Son and the Holy Ghost. Of these three only the Son became man to redeem the world. The Blessed Virgin is truly *the Mother of God*," because the same Divine Person who is the Son of God is also the Son of the

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Blessed Virgin. The Blessed Virgin and "the Saints" may be prayed to *'for their intercession and assistance in our behalf.* We inherit 'original sin' from our first parents, and we are brought into the world with its guilt on our soul.

"Besides this original sin the Church recognizes 'mortal sin,' which merits *eternal damnation*, and "venial sin,' which merits only temporal punishment. The place where people suffer eternal damnation is called 'hell,' and the one where people suffer temporal or limited punishment is called purgatory.

"A wilful disobedience to some of the commands of the church, such as a failure to hear mass on Sunday, or receive the sacraments of penance and holy communion during Easter time, constitute a 'mortal' sin, and the offender will go to hell if he dies before he can "confess" his sins to a priest.' (What a fearful punishment for one who for once tries to assert his own will or wishes contrary to the 'commands of the Church.' Is it a wonder that the people prefer to remain in mental and spiritual bondage rather than assert their own will and reason, with such threats hanging over them?)

"The faithful on earth can help the souls in Purgatory by their prayers, fasts, alms deeds; by indulgences, and by having Masses said for them (at so much per Mass.)

"Christ *purchased* for us every blessing. He suffered and die for our sins. The chief effects of the Redemption are two: The satisfaction of God's justice by Christ's sufferings and death, and the gaining of grace for men. By grace is meant a *supernatural* gift of God bestowed on us, through the merits of Jesus Christ, for our Salvation. Grace is necessary to salvation, because without grace we can do *nothing* to merit heaven (even after Christ has earned it for us.)

"The means instituted by our Lord to enable men at all times to share in the fruits of His Redemption, are, *the Church and the Sacraments.* (But the Church is the great monopolist who 'cornered' the means of grace, and she dispenses them under conditions which *she* regulates. God gave man a 'free will,' but its as-

sertion contrary to the commands of the church means *eternal* damnation to him. With such an alternative 'free will' often cuts but a sorry figure. It is either obedience, subjugation, slavery, or eternal damnation. Which will you have?

"The attributes of the Church are three: *Authority, infallibility and indefectibility*. If the Church is all that, she is more than God, for his intentions may be changed by the Church. What is the individual unit of the race, the single man? There is nothing left for him but obedience, fallibility and defectability.

"By the *authority* of the Church is meant *the right and power* which the Pope and the bishops, as the successors of the Apostles, have to *teach and govern* the faithful.

"The Church *cannot err* when it teaches a doctrine of faith or morals. It teaches *infallibly* when it speaks through the Pope and the bishops, united in general council, or through *the Pope alone* when he proclaims to all the faithful a doctrine of faith or morals. (The faithful must, then, never exercise their own reason and judgment in matters so important to them as salvation, and the means of salvation. They must blindly and meekly submit to the teachings of others, and if occasion calls for it, *suppress* the dictates of their own reason and conscience when self-assertion means damnation. And with reason and will in chains, what is there left in man that may be called human or divine? If the above monstrous claims are true, they leave man an automaton or an outcast, even though he tries his utmost to live a life according to *his own best reason, judgment and conscience*, if these do not harmonize with the doctrinal fabric of the Church.)

"The Church derives its undying life and *infallible* authority from the Holy Ghost, the spirit of truth, who abides with the Church *forever*. The Church *maintains all truth*." (This leaves, indeed, nothing to argue about, nothing else to accept, if perchance it should not agree with the teachings of the Church. But the Church merely follows the example of other priesthoods when it claims divine establishment and

guidance. We see this claim upheld by the priests of Egypt, by Moses, by Mohamed, by Mary Baker Eddy and other contemporary revelators and Messiahs. All of them found or find, many faithful, obedient and unquestioning followers. But the important question that will not down is: Which of all these claimants is really to be trusted? For the finite mind fails to see any harmony in teachings as divergent as those put forth by many of the world's special and "only" revelators.)

And now let us briefly consider the claims of the Church regarding its Sacraments, Sacramentals, Prayers and the Mass.

"A Sacrament is an *outward sign* instituted by Christ to *give grace*. There are seven Sacraments: Baptism, Confirmation, Holy Eucharist, Penance, Extreme Unction, Holy Orders and Matrimony.

"The Sacraments have the power of giving grace from the merits of Jesus Christ. Some of the Sacraments *give* sanctifying grace, and others *increase* it in our souls. Baptism and Penance *give* sanctifying grace. They *take away sin* and remit the punishments due to sin, Baptism, Holy Orders and Confirmation can be received once only, *because they imprint a character in the soul * * * a spiritual mark which remains forever, even after death.*

"Baptism is a Sacrament which cleanses us from *original sin*, makes us Christians, children of God, and heirs of heaven. But *actual sins* and *all punishments* due to them are also remitted, if the person baptized is guilty of any. Baptism is necessary to salvation, because *without it we cannot enter* into the kingdom of heaven (and yet Jesus said, 'the kingdom of heaven is *within you*.')

"Confirmation is a Sacrament through which *we receive the Holy Ghost* to make us strong and perfect Christians and soldiers of Jesus Christ. The bishop *extends his hands* over those who are to be confirmed, *prays* that they may receive the Holy Ghost, and *anoints* the forehead of each with holy chrism in the form of a cross. The new Church, like its forerunner, the Jewish Church, uses the holy oil in its cere-

monial magic. It is used also in Extreme Unction, Holy Orders, etc.)

"The effects of Confirmation are an increase of sanctifying grace, the strengthening of our faith, and the gifts of the Holy Ghost.

"Penance is a Sacrament in which the sins committed after Baptism are forgiven. It remits sin and restores the friendship of God to the soul by means of the absolution of the priest, who exercises the power of forgiving sins by hearing confession, and granting pardon for them as minister of God and in His name.

"Confession is the telling of one's sins to a duly authorized priest for the purpose of obtaining forgiveness. The Sacrament of Penance remits the eternal punishment due to sin, but it does not always (how indefinite) remit the temporal punishment which God requires as satisfaction for our sins. The priest, therefore, gives the penitent a penance (usually a few prayers or observances) that he may satisfy God for temporal punishment due to his sins.

"Some of the means by which we satisfy God for the temporal punishment due to sin are: Prayers, Fasting, Alms Giving, Indulgences, etc.

"The Church by means of Indulgences remits the temporal punishment due to sin by applying to us the merits of Jesus Christ, and the superabundant satisfactions of the Blessed Virgin Mary and of the saints; which merits and satisfactions are its spiritual treasury. A Plenary Indulgence is the full remission of temporal punishment, and a Partial Indulgence is the remission of a part of the temporal punishment due to sin.

"The Holy Eucharist is the Sacrament which contains the body and blood, soul and divinity of our Lord Jesus Christ under the appearances of bread and wine. When our Lord said, This is my body, the substance of the bread was changed into the substance of his body; when he said, This is my blood, the substance of the wine was changed into the substance of his blood. (Question: What became of his body after the bread was changed into it? But here comes a still greater assertion:) "Jesus Christ is whole and en-

tire, both under the form of bread, and under the form of wine. After the substance of the bread and wine had been changed into the substance of the body and blood of our Lord, there remained *only the appearance* of bread and wine. This change is called *Transubstantiation*, and it continues to be made in the Church by Jesus Christ through the ministry of His priests. Christ gave His priests the power to change bread and wine into his body and blood when he said to the Apostles, *Do this in commemoration of me*. The priest exercises this power through the words of consecration in the Mass, which are the words of Christ: This is my body; this is my blood.

"Christ instituted the Holy Eucharist. First—To unite us to Himself and to nourish our souls with his divine life. Second—To increase sanctifying grace and all virtues in our soul. Third—To lessen our evil inclinations. Fourth—To be a pledge of everlasting life. Fifth—To fit our bodies for a glorious resurrection. Sixth—To continue the sacrifice of the Cross in the Church.

"Holy Communion—whereby we are united to Christ—is the receiving of the body and blood of Christ. We are bound to receive Holy Communion *under pain of mortal sin*, during Easter time and when in danger of death,

"The Mass is *the same*—but unbloody—sacrifice as that of the cross, because the offering and the priest are the same—Christ our Blessed Lord; and the ends for which the sacrifice of the Mass is offered are the same as those of the sacrifice of the Cross. Among the ends for which the sacrifice of the Cross was offered are: *To satisfy God's justice for the sins of men; and to obtain all graces and blessings*. In the Mass there is *no real* shedding of blood *nor real* death, because Christ can die no more, but the sacrifice of the Mass * * * *represents* His death on the Cross.

I've Got a Man

By *John G. Saxe*. Illustrated by *John G. Saxe*. New York: *Harper & Brothers*, 1900. Pp. 128. \$1.00. This is a collection of stories, many of which are very good. The best of them are the ones about the man who was always getting into trouble. The stories are written in a simple, straightforward style, and are very easy to read. The illustrations are also very good, and add much to the interest of the book.

The Man Who Was

By *John G. Saxe*. Illustrated by *John G. Saxe*. New York: *Harper & Brothers*, 1900. Pp. 128. \$1.00. This is a collection of stories, many of which are very good. The best of them are the ones about the man who was always getting into trouble. The stories are written in a simple, straightforward style, and are very easy to read. The illustrations are also very good, and add much to the interest of the book.

Living Stones and Living

By *John G. Saxe*. Illustrated by *John G. Saxe*. New York: *Harper & Brothers*, 1900. Pp. 128. \$1.00. This is a collection of stories, many of which are very good. The best of them are the ones about the man who was always getting into trouble. The stories are written in a simple, straightforward style, and are very easy to read. The illustrations are also very good, and add much to the interest of the book.

Out of the Shadow

By *John G. Saxe*. Illustrated by *John G. Saxe*. New York: *Harper & Brothers*, 1900. Pp. 128. \$1.00. This is a collection of stories, many of which are very good. The best of them are the ones about the man who was always getting into trouble. The stories are written in a simple, straightforward style, and are very easy to read. The illustrations are also very good, and add much to the interest of the book.

Living Stone

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