

ONE YEAR
ONE DOLLAR

10 CENTS

UNIV. OF MICH.
6 AUG 1893

THE TEMPLE

YE ARE THE TEMPLE OF THE LIVING GOD: II: COR. VI: 16.

CONTENTS.

MIND AND THE MAN.....
..... *Paul Tynes*

THE BEGINNING, GOD.....
..... *Isabel Darling*

CHRIST'S HEALING PRESENCE...
..... *Rev. C. E. Wilcox*

THE PEOPLE'S CHRIST.. *J. A. Edgerton*

THE ALLEGORY INTERPRETED.....

BOOK REVIEWS.
Ariel—By Stroke of Sword.

EDITORIAL NOTES.

A MONTHLY
MAGAZINE
DEVOTED TO
THE FULLER
UNFOLDMENT
OF THE
DIVINITY
OF
HUMANITY

PUBLISHED BY
THE TEMPLE PUBLISHING COMPANY
DENVER COLORADO

Vol. 3.

JULY, 1898.

No. 15.

ENTERED AT DENVER POST OFFICE AS SECOND CLASS MATTER.

THE TEMPLE

Volume I.—May-December, 1898.

No. 1. BODILY IMMORTALITY.

The style is good, the argument clear-cut, and the thought possesses a vitality which indicates that the author is drawing from the fountains of truth. No one can read his books without becoming conscious of the realm of inspiration with which he is in touch.—*The Esoteric.*

No. 2. "KNOW THYSELF!" A STUDY OF SPIRITUAL SELF-CONSCIOUSNESS.

This is a clear and comprehensive exposition of the meaning of self-knowledge and of its development from the lowest state of consciousness to the highest.—*Houston, (Tex.) Post.*

No. 3. THE ROSY CROSS.

An admirably clear and simple exposition of the Rosicrucian teaching concerning man's higher powers and their development.—*Philadelphia, (Penn.) Item.*

No. 4. THE SIXTH SENSE AND HOW TO DEVELOP IT.

Clairvoyance, clairaudience and psychometry are analyzed and related in an interesting manner. The author's method is logical and scientific, and his discussion of the psychic sense, its nature and attainment, is illustrated by accounts of several remarkable experiences in this field.—*Kansas City Times.*

No. 5. A STRONGER HOME.

Helen Campbell, the author of "Prisoners of Poverty" and many other widely known books, sounds a new and stirring note in her article on "A Stronger Home." With all the artful charm of the born story teller, she illustrates her argument with bright pen-pictures of actual experiences. The new thought is felt throughout the article as a strong undercurrent of vital force.—*Colorado Springs Gazette.*

No. 6. THE CAPTAIN'S DREAM.

The story deals with a strange episode in an actual life history; one bringing out metaphysical truths in their application to spiritual and bodily development and to the power of controlling and commanding conditions.—*Norristown (Pa.) Herald.*

No. 7. THINKING ALL OVER.

"Thinking All Over," by Paul Tyner, is a brief, but striking, view of the interdependence of man's physical and moral nature. The author's aim is to picture the whole body as a seat of thought, thus showing the importance of all-around development. A very readable booklet.—*Home Journal, New York.*

Seldom have the unerring, direct and continuing influences of thought and emotion on bodily conditions been so strongly and fully brought out between the covers of a single publication.—*Los Angeles (Cal.) Times.*

The thirty-nine pages of this physio-psychological monograph are of unusual interest. Its clearness and simplicity are remarkable.—*Mobile (Ala.) Register.*

No. 8. REINCARNATION AND MENTAL SCIENCE.

A very clear statement of the writer's conception of the natural relations existent between the two subjects of his title. He renders reincarnation a matter of practical interest to all because of the straightforward reality with which he touches and states his truths. He makes them self-evident by conforming himself pointedly to essentials, and by elucidating the heart of the matter. Mr. Tyner touches the prime need of human realization when he says: * * * The author reaches out for the very largest possible realization of Truth in actual visible ultimates, and he therefore grasps and embodies infinitely more than those who hold their thought and aspiration within lesser bounds. The true exercise of our inner powers will render reincarnation an actuality to us, and the earlier we believe and put in practice the earlier will we come into our birthright.—*Boston Ideas.*

The article can hardly fail to set the reader thinking with new comprehension and appreciation of the very practical bearing on the life of today now claimed for this erstwhile occult oriental doctrine.—*Minneapolis Times.*

Any of the above essays mailed postpaid on receipt of price, ten cents. A few copies of the first volume of THE TEMPLE containing these eight numbers, handsomely bound in green cloth, with an appropriate design in gold stamped on cover, are now offered, for a limited time, at \$1.00 each. It makes a beautiful book of 294 pages, 12mo.

The Temple Publishing Company.

415-414 Barclay Block, . . . Denver, Colo.

Subscribe NOW for . . .

“MIND,”

*A NEW MONTHLY MAGAZINE
OF LIBERAL THOUGHT.*


JOHN EMERY McLEAN, Editor.

Contributions from the Best Known Writers on
SCIENCE,
PHILOSOPHY,
RELIGION,
PSYCHOLOGY,
METAPHYSICS,
OCCULTISM

\$2.00 a Year.

20 Cents a Copy.

At All News-stands, or Mailed by the Publishers

 Send 10 Cents for a Sample Copy and catalogue
of new and important books on the above and kindred
sub,jects. Address:

The Alliance Publishing Company,
“Life” Building - - 19 & 21 W. 31st Street,
NEW YORK CITY.

The Best Publication of Its Class

**THE JOURNAL OF
PRACTICAL METAPHYSICS.**

A NEW MONTHLY MAGAZINE

*Devoted to the Unification of Scientific
and Spiritual Thought and the
New Philosophy of Health.*

SINGLE COPIES, 10 CENTS. \$1.00 PER YEAR.

With The Temple, \$1.50 per Year.

HORATIO W. DRESSER, Editor.

Blagden Street, Copley Square, Boston, Mass.

THE METAPHYSICAL MAGAZINE

is a strictly first-class scientific and philosophic monthly devoted to the best and most reliable information and advanced thought teaching, in occult lines. It is now in its fourth year and has unquestionably taken its position at the head of the movement. It ranks among the best periodicals in the world. About 1,000 large pages each year.

Edited by Leander Edmund Whipple.

Annual Subscription \$2.00.

25 cents a number.

European Subscription 12s.

At all news stands or mailed postpaid.

PEARLS

A HOME CIRCLE CLASSIC

Devoted to the Cultivation of the Natural Mental Forces.

Edited by Elizabeth Francis Stephenson.

\$1.00 a year; 10 cents a number. European Subscriptions 6s.

PEARLS covers all the reliable ground in the advancing mental and spiritual lines of occult teaching, in the purest, clearest and most loving manner, for the mother, the youth and the child. It is calculated especially for home development according to the highest spiritual principles. It is thoroughly up to date and will be maintained at the top by experienced and capable minds who have the best interests of the home deeply at heart.

Sample copy 10 cents postpaid. Prospectus with exceedingly liberal club rates mailed on application.

Both of these valuable magazines to one subscriber, \$2.75 a year. Address, **The Metaphysical Publishing Co.**

465 Fifth Ave., New York

MIND CURE.

Read the following sworn testimonial of a Cure that seems miraculous:

This is to certify that my cheek, and a large portion of my nose and upper lip, were eaten away with cancer, and I was considered a dying man when I applied to Mrs. Helen Wilmans for mental treatment. In about four months the eating of the cancer ceased and new flesh began to grow from the edges of it, and continued to spread until the cheek, nose and lip were filled out and perfectly natural, and I was a well man.

JAMES ENGLISH.

Subscribed and sworn to before me this first day of March, 1897, at Dayton, Fla.

{ SEAL }

C. M. BINGHAM, JR., Notary Public.

Witnesses: Dr. E. E. Dayton, C. A. Ballough, C. C. Post, Sea Breeze, Fla.

Mrs. Wilmans' healing power extends equally to all other diseases. Write to her for terms.

Address

MRS. HELEN WILMANS.

SEA BREEZE, FLA.

I WANT To Know Something About THEOSOPHY.

I will send 10 cents in stamps for a sample copy of the magazine "Universal Brotherhood" to the Theosophical Publishing Co., 144 Madison Avenue, New York. The annual subscription is \$2, and 10 cents for a single copy is half-price.

UNIVERSAL TRUTH

Is a monthly magazine teaching that knowledge, health, love and abundance are omnipresent now, and are for every one who chooses to appropriate them. Annie Rix Millitz is now writing the International Bible Lessons, and Fanny M. Harley is continuing her "Simplified Lessons in the Science of Being," the first of which was published in the October number 1897. All back numbers can be obtained.

UNIVERSAL TRUTH teaches people how by building their lives on a metaphysical basis they may attain to the divine ideal which the Christ held out in his teachings when he said: "Greater things than these shall ye do." Price \$1.00 a year. Address **UNIVERSAL TRUTH,**

87 Washington St.,

CHICAGO, ILL.

" IMMORTALITY "

Is the name of a new quarterly, literary and philosophical magazine. It is devoted to the a priori philosophy and emphasizes the metaphysics of Christian Science, Divine Science, Mental Science, Psychopathy, Theosophy, Occultism, Mysticism, and Spiritualism, and is the exponent of the Order of the White Rose. It is edited by J. C. F. Grumbine, the author and lecturer, so favorably known to all students of the truth. The magazine contains as special features a homogeneous list of articles from the most brilliant cultists and exponents of these various systems of philosophy and each number will be worth the price of subscription, one dollar a year or twenty-five cents a number.

Our list of contributors includes such names as Mrs. Annie Besant, Mr. Jerome A. Anderson, W. J. Colville, Mrs. U. Gestefeld, Franz Hartmann, Cora L. V. Richmond, Swami Abhayananda, Saradananda. We shall aim to publish such articles as reflect illumination.

A feature of the magazine is "The Editor's Tripod," which will be oracular and discuss in a Platonic spirit the leading questions of the times. Still another and important feature and specialty is "The Academy," under the supervision of the editor, through whom will be voiced certain rare illuminations from the Christ, Platonic and Hermetic spheres.

Address J. C. F. GRUMBINE, 3960 Langley Ave.,
(Station M) Chicago, Ill.

SOME PHILOSOPHY OF THE HERMETICS.

This work is anonymous. It is issued by authority of a Mystic Order. Philosophy and Ethics are treated in an entirely new manner. Open it where you will, it entertains and instructs you. Price, in cloth, \$1.25.

The Temple Publishing Company,

413-414 Barclay Block,

Denver, Colo

THE LIFE, \$1.00 a Year, Weekly.

THE CHILD LIFE, 50 cts. a Year, Bi-weekly.

SAMPLES FREE.

Alive, and Free, and True to Truth.

Send to

A. P. BARTON,

2623 Holmes Street, Kansas City, Mo.

THE LITERARY BULLETIN.

Positively, more can be learned about literature from this paper, than the same amount of money can secure in any other way.

Reviews of new books, essays, notes, biographical sketches and general articles make up its contents.

It costs but a few cents for a trial. Send three two-cent stamps for a copy of the current issue, or fifty cents for a twelve-issue subscription. Publishers of books or magazines, send for a copy.

The Literary Bulletin,

172 Woodward Ave.,

DETROIT, MICH.

THE EXODUS.

EDITED BY

URSULA N. GESTEFELD.

DEVOTED TO THE

Systematic Exposition of the Science of Being
with directions for its practical demonstration
and composed of editorial matter only.

MONTHLY, \$1.00 PER YEAR. SINGLE COPIES, 10 CENTS.

THE GESTEFELD PUBLISHING COMPANY,

P. O. Box 106, Madison Square Branch, New York.

ARMSTRONG'S AUTONOMIST,

Of Waco, Texas, is, perhaps, the only magazine in America whose direct object is to fill the coffers of its editor. It is a curio, inasmuch as it stands for

LIES, SUPERSTITION AND IGNORANCE.

Above all else it is the **faithful transcript of a mind**—that is, its editor is egotistical enough to believe that he can write what he thinks and make it go. Subscription \$1.00 a year, ten cents a copy monthly. Address

Armstrong's Autonomist,

Waco, Texas.

A ROSICRUCIAN MANUAL.

THE TEMPLE
OF THE ROSY CROSS

PART I: THE SOUL AND ITS POWERS.

By F. B. DOWD.

Third Edition, with Portrait.

This work contains the fundamental principles of all religions—the **philosophy of mankind**, and the road leading to a true life, and **immortality here** on this poor, much abused earth..... It is not claimed that this work is wholly Rosicrucian. The more sublime principles of this fraternity are not conveyed in this manner; but enough is given to enable the earnest searcher of truth to get a glimpse of the glory hidden, now, even as in the past. —Extract from Preface.

Press and Personal Commendation.

"The Temple of the Rosy Cross" is the name of one of the most remarkable books I have ever read. It embodies what I believe to be much of the rarest and noblest philosophy of this and previous ages. In style it is as great as the best works of Emerson; in thought it is vastly superior.

—Helen Wilmans, in *Woman's World*.

St. Paul says: "Know ye not that ye are the Temple of God, and that the Spirit of God dwelleth in you." The attainment of this temple is symbolized by the Rosy Cross. This is, today, the doctrine of all the Rosicrucian Brothers. Exemplifying this in all its teachings we have the "Temple of the Rosy Cross," by F. B. Dowd, who, better than any other man in public life, knows what real Rosicrucianism means, both to the members of the order and to those outside. Its teachings cover the whole ground, from the hour of initiation to the conferring of the sublime degree of perfecting. Mystics admire it, and hold it as a guide and counselor of their lives.

—The Hermetist, Chicago.

12mo, cloth, 240 pages. Price \$1.00; half morocco, full gilt, \$2.00.

Sent postpaid to any address on receipt of price by

THE TEMPLE PUBLISHING COMPANY,

413 & 414 BARCLAY BLOCK.

DENVER, COLO.

IMPORTANT ANNOUNCEMENT.

REGENERATION.

Part II. The Temple of the Rosy Cross,

BY F. B. DOWD.

THE Temple Publishing Company announces that it has in preparation for publication in the early fall a volume of remarkable interest and importance under the above title. Regeneration is clearly defined in this work and the methods of its attainment fully set forth. After a keen analysis of the orthodox views of Regeneration, the author discusses Creation and Generation, the Basis of Worship, Sex, Its Meaning and Powers, Duality and Unity, Inspiration and the Object of Life.

Generation is the plane where, through a series of incarnations, the soul progresses from the mineral atom to man. Regeneration is the beginning of another series of progressive developments leading outward and onward, inward and upward, to the complete spiritualization of man and his environment. To generate is to create; to regenerate is to create again. Until growth on the generative plane is complete, regeneration cannot begin. Duality and Unity are defined. The one cause cannot manifest until it becomes dual. The law runs throughout nature and supra-nature, positive and negative being primal forces.

12mo. cloth, uniform with The Temple of the Rosy Cross Part I. Price \$1.00.

SEND IN YOUR ORDER NOW!

THE TEMPLE PUBLISHING COMPANY

413-414 Barclay Block—Denver, Colo.

THE TEMPLE

VOL. III.

July, 1898.

No. 15.

MIND AND THE MAN.

BY PAUL TYNER.

In the midst of war and rumors of war, it is refreshing and encouraging to turn to the constantly accumulating evidence that we are at the threshold of that long hoped for era when "there shall be no more war." The very march of mind which is making modern warfare so terribly destructive, is making war impossible. "Arms and the Man," the motto of the military age, now in its death throes, will give way to the larger and grander watchword, "*Mind* and the Man." The evolution is a natural one. We shall reach the higher plane of thought and action only by a process of steady growth; although to some people it will seem like a sudden arrival.

Taken in the large, man is two-sided. The material and the spiritual find their complements and their counterparts in each other, as do the masculine and the

feminine. Two sides of one reality, two parts of one whole, the fuller development of the distinct characteristics of each yet seems to have required separation—even to the point of seeming opposition. Most men are dominated by views of life suggested solely by the surface indications of material phenomena. Until very recently, our own age has been characterized by a decided tendency in this direction, consequent, naturally enough, on the enormous and rapid advance achieved in physical science. Imitating the arrogance of the theologian, whose position and pretensions have been overthrown in large degree by this progress of discovery and invention in the physical realm, the materialist denied the existence of everything but matter. Because certain tenets and teachings of the religion of the world concerning the creation of the world and the laws and conditions governing man's life in it, appeared erroneous and imperfect in the light of our new knowledge, religion was repudiated and condemned *in toto*, as baseless, irrational—a product of priestcraft and credulity, fraud and ignorance. The followers of this revolt even went so far as to limit the word "science" to physical science exclusively. All consideration of

non-material beings and forces, of anything that cannot be seen, touched, tasted or smelled, was sneered at as "unscientific." This was, of course, an unwarranted abuse of one of the noblest words in the language. The physical sciences taken together are not all of science, any more than chemistry or mechanics alone constitutes science. And as all the physical sciences are interrelated and interdependent, so, in the truly scientific sense, the physical and the metaphysical are interrelated and inter-dependent. Science is a term which includes all and excludes nothing. It extends over the entire domain of being and includes the intelligible of every order of being. It is not limited to the material aspect of being, any more than to the non-material.

How is physical science related to metaphysics? As superstructure to foundation. Without metaphysics, physical science would be a castle in the air, the baseless fabric of a dream.

"Metaphysics is a science whose subject is being, considered in its essence, *and existences* in their cause." Later development of this science is emphasized in the second part of the definition.¹ In the ec-

1. I take the definition given by the Rev. L. A. Lambert, LL. D., in an exceedingly lucid article on "The

clesiastical and academical hands, where it has reposed for ages, the first part of the definition monopolized attention.

Metaphysics was studied by the churchmen and speculative philosophers purely as a system of abstractions, unrelated, if not opposed, to all mundane and material existence. So the idea of utilizing the science of being for the promotion of greater harmony between the inner and the outer, the spiritual and the physical man, the translation of the abstract into the concrete—in fine, the logical relating of cause to effect and effect to cause, here and now in this life and this world, has come to be known distinctively as **THE NEW THOUGHT**.

Not content with phenomena, metaphysics goes back of them to the cause, the noumena; it passes the appearances which strike the senses and goes to the reality behind those appearances, and which is to be apprehended by the mind.

Start where we may in the series of causes and effects, we must rest ultimately on Being, or we have no standing. The truth of Being, or the existence of God, whichever way we choose to put it, is brought into human consciousness only

Scientific Basis of Christianity Found in the Metaphysical Science," Freeman's Journal, New York.

through reason, taking its data from the domain of metaphysics. Being is thus not only necessary, but also necessarily perfect, universal, infinite. It is the Absolute to which all relative things are related—the cause of all things in the ontological order and the basis of all things in the intellectual order.

“What cannot be traced to Being has no real positive existence,” says Dr. Lambert. This only means that all that is *can* be traced to Being. We have not traced all that is to Being, effect to cause; or we should long ago have acquired fuller comprehension and control of things in their origin and development—especially over that health of mind and body which lies at the base of all right living. Rapid as has been the growth of the new thought and its practical application of metaphysical truth, man’s realization of this power of application has been much hampered and hindered by the tendency inherited from our old theology to separate the things of sense from the things of soul. The native hue of resolution to be and to do in accordance with the laws of absolute perfection, of Infinite Life in Being, which lays “judgment to the line and righteousness to the plummet,” is sicklied o’er with the pale cast of doubt.

As so many patients and beginners in this study plaintively exclaim, "We do not know how to make the connection."

Men have so long been taught to regard evil as the normal lot and good as a miracle, that they persist in considering the means of attainment as something abstruse, mystical, deep hidden and so difficult as to be beyond most men. Sects are organized, churches erected, altars built in worship of the God man believes in, but does not reach, does not know, does not feel.

"Would ye but understand!
 Joy is on every hand!
 Ye shut your eyes and call it night,
 Ye grope and fall in seas of light
 Would ye but understand."

Like every other science, metaphysics has its statics and its dynamics. And its dynamics show forth its statics. We know Love *is* only because Love *loves*. Mind is the dynamic side of Being. It is Being in motion; Essence in expression; the Thinker working out his thought. Does this not suggest clearly how the connection is to be made? Out of nothing nothing can come. The declaration "All is mind" may appear bold, but it is logical and scientific. We cannot even conceive of the appearance of any form, mineral, vegetable or animal, that is not evolved by mind,

through mind and from mind. Mind is its very life and substance. Can anything come forth from mind that is not mind? And can anything that originates in mind, and is formed by mind of mind, ever cease to be mind? This does not mean "there is no matter." On the contrary, it means that matter in all its forms is but mind's *mode* of motion—the resultant and the evidence of its activity in thought.

"The power of mind over matter" has become a familiar phrase. It is becoming plain, however, that mind has no power over "matter," in the old sense. Mind has power over mind—much mind over little mind, strong mind over weak. It is because "all is mind" that man exercising the power of the greater mind over the lesser, the positive over the negative subjugates, controls, directs, moulds and puts to a variety of uses the mind in earth air and sea—the forces of nature on every hand. In previous lectures I have called attention to the agreement of science with Huxley's conclusion that one substance, protoplasm, furnished the base, the raw material, for all forms of life, animate or inanimate. My readers are also probably familiar with the later demonstrations of the biologists that every form of life is made up of innumerable *lives*, differing

only in their number, grouping and arrangement. These lives in themselves are the same in man and in the mountain.¹ Variations in form, color, density, organization—and finally in consciousness—are all the results of variations in etheric and atomic vibration.

A still further advance along this line of discovery is marked in a record recently published by Professor Elmer Gates of Washington, in which he gives the results of a series of careful and accurately verified experiments during the last two years. "These experiments," says Professor Gates, "demonstrate that each conscious mental experience creates in some part of the brain a definite chemical change and structural embodiment of that experience, the refunctioning of that structure being essential to the remembering of that experience. * * * I succeeded in showing that the same process is applicable to unicellular organisms. *The simplest cell is capable of feeling a stimulus and of adapting acts to ends.* Only mind can feel and make such adaptive reactions. A cell remembers its experiences, and only Mind can remember.

1. See "Bodily Immortality" in THE TEMPLE for May, 1897, and "Reincarnation and Mental Science," Ibid, December, 1897.

* * * *Life is Mind*, and the vital or physiologic processes are simply psychologic processes. * * * It is the Mind which creates organic structure and regulates the metabolism. All the organs of the human body are made up of cells, and *each cell has its own mental life*, and it is this mental functioning which constitutes its vitality.”¹

Because every cell is not only a life but a mind, it responds to the suggestion, the training, the influence, the moulding of mind. Professor Gates says: “Life is mind.” Would it not be more exact to say, “Mind is life”? If it is the mental functioning of a cell that constitutes its vitality, then mind must be life,—life in manifestation. In Mind life resides with all its powers, its courage, its truth, its faith and its glory. Professor Gates, while recognizing mind in every living cell, curiously restricts life to animal life and mind to memory. “An inanimate piece of gelatine,” he says, “does not feel a stimulus and remember the meaning of such an experience and adapt acts to ends with reference to such a memory; but a piece of protoplasm can do these things and therefore it is animate.”

1. See article in the *Medical Times*, New York, December, 1897.

Yet the gelatine is not devoid of Mind on this account. It has a nature of its own; qualities and properties that distinguish it from other substances; it acts on and is acted upon by other things, mineral, vegetable or animal, in ways that make it gelatine and nothing else. It is so minded.

Throughout the inorganic, as in the organic world, we find every particular substance expressing its nature in a particular manner. Inanimate clay as truly remembers experiences, responds to a stimulus and adapts acts to ends as does either the amœboid cell or the specialized cell. Its mind touches that in the potter's hand. Iron expands and contracts under the influence of heat and cold. That these "inanimate" things are not *consciously* remembering experiences and adapting acts to ends may be granted; but neither does Professor Gates claim consciousness of its nature and acts in the protoplasmic cell.

Even in the higher animals, and to a great extent in man, there is no consciousness of that memory which moves the individual to do or not to do certain things; it is an automatic process.

We say each individual organism, each cell, has a mind and a mental life of its

own. This is because we cannot help associating, even identifying, with Mind, the particular life and character exhibited. It does not follow that Mind itself is divided up into many separate minds. It is always *the one Mind* manifesting in a variety of forms. Water poured into vessels of various sizes and shapes takes the varying sizes and shapes of the vessels it fills, but in all it remains water. I cannot deny to the bird and the butterfly, the trees and grass, aye to the stick or stone, the Mind I claim for the source of my own life and activities. It is mind in the flame that lures, as in the moth that is lured.

In man, it may be said, consciousness of mind is developed. What Professor Gates calls "mentation" becomes in man a conscious process. He becomes aware of lines and directions of thought, emotion, sensory experience—all of which are included in Professor Gates' convenient word—that variously affect his whole system for better or worse. He may choose the thought or emotion to be induced and deliberately apply it with knowledge and certainty to the correction of defects in himself and others, especially to the creation and building up

of the body and those powers of the mind for whose exercise the body serves.

If this new grasp of the science of mind and its practical application did nothing more than give mankind a clearer and surer knowledge of the cause of disease and methods for its cure, thus relieving or entirely eradicating a vast amount of human suffering, it must still be reckoned one of the greatest achievements of our age. Popular attention has been concentrated on this phase of the new thought, because it is the phase brought into close and familiar touch with the common life of the common people, and into conflict with the old ideas and methods concerning the cause and cure of disease built upon our age-long engrained materialism. In this field, modern metaphysics also shares its triumph with the modern advance in sanitation, hygiene, surgery, medicine and, most of all with that experimental psychology which has blazoned into fame the names of Bain, Maudsley and Mosso in Europe, and of William James and Elmer Gates on this side of the Atlantic.

But the new thought has larger and more distinctive claims to consideration than those earned for it by the exposition and demonstration of the power of mind in the cause and cure of bodily ailments.

Solidly based on the perception of Infinite Perfection in Being, the base and cause of all outer existence and of the immanence of this Infinite Perfection in all life, it calls for new and fuller conceptions of basic and inherent harmony, goodness, health, happiness and completion in every realm of human thought and endeavor. It is indeed the "City built upon a hill," whose light has been ever shining in the darkness of materiality, even though the darkness knew it not. At last its shining has made itself felt and men, beholding the city while still afar, are knowingly bending their steps towards it.

It is in the shining of this light that our "old men have dreamed dreams and our young men have seen visions." This light which knoweth the light, even when darkness is all around it, has sprung into larger life, illumined the soul and gladdened the heart of those saviors of the race, those prophets and poets, who have seen and foretold the coming of peace on earth, good will among men—the dawning of the new order wherein Equity Justice and Love shall reign and humanity be glorified in the realization of its divinity. For this consummation, so devoutly to be wished, we have had to wait for just

this meeting of physical and metaphysical science which our day is witnessing. It is the divine marriage, so to speak, without which conscious realization in the race of the truth of Being were impossible. How close the scientist approaching the perception of Truth from the physical side has already come to the view of the metaphysician, appears in the following further quotations from the article by Professor Elmer Gates already quoted, and which, curiously enough, is entitled "Experimental Researches Into the Cause and Cure of Disease Along New Lines and by New Methods:"

The result [of his experiments] was the discovery of an art of mentation which enabled me to increase my mental capacity, and to augment the quantity and quality of my originaive work in invention and research. An important conclusion is, that our mental life in all its acquisitive and productive capacities is not merely directly influenced by every environmental and bodily condition, but that our mental powers and processes are the results of a functional interaction between the organism of the individual human being and the larger organism of the cosmical environment. That is, mentation is the result of two factors; first, the activities of the animal organism, and, second, the activities of the cosmic organism. The relation between the two is functional. *The human organism is not only materially and dynamically part of the Universe, but, as these experiments show, it is psychologically part of the whole.* * * * * The mind of the human being is functionally connected with the Cosmic Whole, and the human being is an organ in a Larger Organism.

The capitals are Professor Gates' own, and it is significant that throughout this exceedingly valuable and interesting article he capitalizes the word "Mind." In another part of the article, he cites the results of certain experiments in a branch of his work called "Subjective Biologic Psychology," as "proving the organic connection of the Mind with the Cosmos." Surely this is but a step from the metaphysical standpoint which *identifies* the Human Being with the Cosmic Whole, the Organ with the Larger Organism, the Mind with the Cosmos. I am conscious of mind and use mind *because I am mind*. And as mind is inherent in Being, proceeds from Being, is one with Being, so "I and the Father are One." There is only one Mind and one Being and it is the same for all.

Too often the metaphysician of today is content, as was the metaphysician of old, with vague and glittering generalities, when it comes to any consideration of the bearing of metaphysical truth on the development of our social order, the reform of social conditions. Professor Gates, on the contrary, sees clearly that this science of mind and its art of mentation, even from the physical point of view, has a very practical

mission in this direction, as he shows in this statement:

Still another line of research arose out of the application of the art of mentation to myself: namely, what I have called Sociologic Psychology, in which environmental conditions and the social anatomy of social groups of creatures are varied to determine what are concomitant changes in the group mentation of these colonies or societies. The group anatomy of an ant-colony or a bee-hive, *e.g.*, is varied if they are supplied with slaves, or if the queen be removed, or if it be deprived of its workers, etc. A social group of creatures, like a herd or tribe or mob, has mental activity different from that of the individuals which compose it, and that is partly what I mean by group mentation. Its dim beginnings are seen in the *esprit de corps*, in the class spirit of a college, in the enthusiasm of an audience, in social belligerent revolutions, etc. I can show that *in every variation of the social anatomy of any group of people or animals, there occurs a corresponding variation in their group mentation, which also affects the mentation of the individuals composing that group; and that every environmental change affects the group mentation.* Here are the dim beginnings of a higher hygiene and social science; and also the germ of an important new principle in the attainment of highest health and in the cure of disease—social or group-mentation can aid in effecting desired changes in the individual mind, and these changes in the individual mind mean physiologic changes.

Attention is thus particularly called to these conclusions of Professor Gates, not because they by any means exhaust the evidence that the age of brute force is passing and the age of mind coming in. On every hand, men are using mind more and more and through use learning its

nature and powers, embodying it more and more in their lives and so coming inevitably to that self-identification which rebinds man to God, life with its source. The discoveries of Charles E. Tripler of New York¹ as to the possibilities of liquified air, which are just now attracting much attention, are an instance in point. Mind in the man impelled by love for humanity to seek a force which should serve in place of steam in the production of power and not leave us at the mercy of the fast disappearing coal beds, at last met the mind in the ether which held that supply and brought it forth. Whatever the mind of man shall seek—seeking faithfully—that shall he find. “The weapons of our warfare are not carnal, but mighty to the pulling down of strongholds.” Even in the present conflict, we are learning that the real strength of the American cause lies in the mental development and equipment of the nation. Despite the degeneracy exhibited in much of the *fin de siècle* art and literature, we may be sure also that this march of mind means sounder morals. The morbid flashes out here and there fitfully and dies away. Not decadence but sanity endures. “Mind and the Man” means Right and the Man, Justice and the

1. Described in “The Cosmopolitan” for June, 1898

Man, Truth and the Man, Love and the Man, GOD AND THE MAN! For Mind is the power of God unto salvation.

“O, Toiler of the lily,
 Thy touch is in the Man;
 No leaf that dawns to petal
 But hints the angel plan.
 * * * * *
 The races rise and cluster,
 And evils fade and fall,
 Till chaos blooms to beauty,
 Thy purpose crowning all.”

Our chief want in life is somebody who shall make us do what we can. This is the service of a friend.

—*R. W. Emerson.*

Be no longer a chaos—produce! produce! were it but the pitifullest infinitesimal fraction of a product; produce it, in God's name! 'Tis the utmost thou hast in thee; out with it, then. Up, up! Whatsoever thy hand findeth to do, do it with thy whole might.

—*Thomas Carlyle.*

The object of salvation from a truthful standpoint consists not in coming into harmony with churchism, neither come-outism; but the sole object is to come into absolute favor and harmony with the infinite Spirit. Hence that individual is in a condition to love God with all his heart, soul and mind and his neighbor as himself. Jesus Christ said to those under the law, “Ye worship ye know not what. We (including himself) know what we worship. But the hour cometh and now is, when the true worshipers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit, and they that worship him must worship him in spirit and in truth.”—*J. W. Dunmire.*

THE BEGINNING, GOD.

“The beginning, God, and the Word was God.
The Word was made flesh;” so the record runs,
And the Word reached forth in a maze of worlds,
In glorious circles of stars and suns.

And the ages passed while the worlds matured,
And æons went by while the suns grew cold,
And the Book of Life opened, leaf by leaf,
For records, till even young Death was old.

We may know in part of the wondrous past
The present is ours for a moment's span;
But the future, steadily moving on,
Is hidden away from the eyes of man.

For the end is God, if an end there be,
Again in the birth of the stars and sun
And a maze of worlds and the death of all,
To join the Beginning and End in One.

—ISABEL DARLING.

I receive nearly all the New Thought periodicals and circulate most of them in my work; but of all the magazines THE TEMPLE impresses me most with the deep spirituality set forth in its teachings, and it is far and away beyond any other in the artistic beauty of its outward form. As I take it in my hands, I never fail to be impressed with the exquisite purity it seems to express so that I do not like to see wear and tear come to its copies, as must come when much loaned. —B. P. J., *Thousand Island Park., N. Y.*

CHRIST'S HEALING PRESENCE.

The Rev. C. E. Wilcox, a Congregational missionary in Minnesota, writes us the following interesting account of remarkable healing through a realization of the power of truth in the Christ spirit:

"While in the government service in Louisiana, during the summer of 1865, I received a sun stroke which resulted in brain fever. Although recovering sufficiently to resume my duties after a few weeks, I was obliged to protect myself from the sun, and any exertion caused severe headaches. After my discharge from the service the following year, I suffered another attack of brain fever, and for sixteen years following scarcely knew what it was to be free from pain in the head during warm weather.

"In January, 1882, my eyes became seriously affected and I developed an acute nervous sensitiveness which subjected me to frequent pain and suffering. I suffered so much and had suffered so long, that I asked God to let me die if it were His will. Physicians pronounced my disease 'hyperaemia of the brain and chronic meningitis' and gave me no encouragement as to recovery. In May of that year, I began to study the Scriptures, especially with reference to Christ's mission as a healer of the body, as well as saviour of the soul. As a result, I gave up all medicines, trusting wholly in God for restoration. In answer to my request that Dr. Collis, author of 'Faith Cures,' should pray for my healing, I appointed August 21st, at 3 p.m. Up to that time, my symptoms had remained unchanged. After prayer by all present, the directions given in James v:14 were complied with and fulfillment of the promise claimed. In answer to a ques-

tion as to how I felt about 3 o'clock, it occurred to me that this was the first thought I had had of my disease for the hour and a quarter. The peace of heaven had come down to me and my Saviour's presence was too blessed for me to think of anything else. After turning my thoughts to myself, I replied that I did not feel any pain whatever. I believed that Christ had done his part and I was cured; I remembered, 'my strength is made perfect in weakness,' and determined to act accordingly.

"From that time on my nervous sensitiveness to noise disappeared. I suffered no weakness or pain in the spine, and although for weeks I had been helpless as a child, I walked the floor for nearly two hours, feeling as if there were an unseen power pushing me on. I stretched my arms up and out, while a peculiar building-up process seemed going on in my spine. That evening I ate supper for the first time in eight months, and afterwards visited several neighbors and went to a prayer meeting at a church over half a mile distant, walking both ways without assistance. During that night, I found myself talking with God, the consuming fire of God's love coming upon me during this communication with great power.

"This was sixteen years ago, and I have since had no return of the old symptoms. Instead of having to avoid the sunshine, as during the previous eighteen years, I now enjoy being in it. With physical healing came spiritual illumination. My experience is to me simply an instance of the making of things new which is going on in the whole world. I believe that men will be wholly transformed physically, just as certain as the wild beasts will become harmless, and the physical will take on immortality here. I have already had an earnest of these facts by my personal experience of the touch of God through faith in Christ.

"When I was healed, my beard, which was almost white, was suddenly changed back to its natural color. On the night of my healing I was but skin and bones; but when I awoke the morning after, flesh had re-

turned to my whole body. My wife remarked that my flesh was like a baby's, so soft and new. Hardly a day passes now in which I do not restore the sick to health through my healing power, even in cases given up by the doctors. Perhaps the most marked feature of my experience is the distinct sense of the personal presence of Christ and his actual companionship at times. Through the influence of this presence, my whole nature, spirit and body, has been redeemed, purified and divinely possessed and permeated,—Christ dwelling in me."

The question of the appearance of Jesus in New York as he appeared in Judæa takes two forms: First, What would be his judgment of the city? The question has only one possible answer. Doubtless his condemnation would fall most heavily upon the well-to-do and prosperous who have taken his name and do not his work. Doubtless the grief that he felt over Jerusalem would be little abated over New York. And yet he would find more to approve, more to be hopeful about, in the modern world represented by New York than he found in the world to which he came. Second, How would he be received? Doubtless he would be a hated disturbance to the majority, as his living presence is now where it is felt in its reality. Doubtless he would be despised and persecuted as a fanatic and a disturber by the high and mighty and the hypocrites as by the rabble and the profligates. Doubtless neither the common morality in living nor the business morality would welcome the test of his justice and purity. But he would find more who are living in his spirit, more who would follow him gladly, than he found at his coming in Judæa. He would find more charity and brotherly kindness, a higher standard of life, than he encountered in the society in which he began his mission.—*Charles Dudley Warner in Harper's Magazine.*

THE PEOPLE'S CHRIST.

All hail the Christ of Nazareth!
He came to banish strife;
Taking the bitterness from death,
The hopelessness from life,
He gave to faith a nobler speech
The souls of men to lure;
For, filled with love, He came to preach
The gospel to the poor.

From Scribe and Priest and Pharisee
He tore the cloak of fraud.
In all men found he royalty,
In all the Sons of God.
Wealth, place or power to Him were naught,
For in His splendid plan,
All men are equals; and He taught
The Brotherhood of Man.

Christ pointed to the highest good,
The truest liberty,
He taught that love and brotherhood
Alone may make us free.
When men shall follow his command
The clouds will roll away,
And, breaking over all the land,
Shall dawn the grander day.

—J. A. EDGERTON.

THE ALLEGORY INTERPRETED.

In response to the request for individual interpretations of the allegory, "For Centuries a Witness," by Wenonah Stevens Abbott, published in the May TEMPLE, a number of communications have been received from readers. The following present interesting views:

To the Editor of The Temple:

If the Cabala holds the wisdom of the past, why is it not so clearly worded that "he who runs may read?" Of what avail is wisdom if it be so swathed in symbolism as to be unintelligible? Shall I tell you? The meaning was hidden from the unlearned in order that the learned might have the greater power. All that is needed is to have the key. Wisdom reveals itself only to wisdom.

Why, if the Bible is to be our rule of life, is it not given to us in a plain, straightforward manner; a truth stated, and left without contradiction? There is hardly a single passage in the Bible that is not to all appearances flatly contradicted in some other passage. The Bible, it is true, is a collection of books and writings by many authors, made at different periods, mostly the opinions of men according to the light they had, to which they sought to give weight by adding "Thus saith the Lord,"—unless, indeed, these assertions are interpolated. We owe more of the bungling and mystification in the Bible to the interpolators than to the original writers. To this translators have added their coloring, until now we have an almost hopeless jumble of contradictions.

Yet there is a key even to this. It is the same key that unlocks the Cabala, that makes plain all the various religions that have ever been on earth. And this key at the same time removes all doubts of God and gives us more faith in the reasonableness of man.

The meaning of the Bible has been so long hidden that the spirit, the veiled meaning, was almost en-

tirely lost, and to-day the teachers know no more than the laymen, and a dreadful muddle they are making of it.

And yet the key remains, forever fixed in the heavens, and the wise are turning back to read its meanings. Beautiful and grand they are, forever the same from everlasting to everlasting.

MAUDE MEREDITH.

To the Editor of The Temple:

At a meeting of our society the other day, one of the members questioned the authority for considering David the Soul of Jonathan, as in "For Centuries a Witness." A general discussion followed, at the close of which several were surprised to see how plainly the Bible states this to be a fact. It may seem strange to some, but none who *know* that man can go forth and return to his physical body, can read the Biblical account of these two friends without seeing the emphasis placed thereon. I presume that no re-incarnationist will deny that John the Disciple was Jonathan come again, and Jesus a later appearance of King David; while those who have delved deeper will admit that Jonathan was the great Initiate, the Chaldean Oannes, and Jesus, Dosthai. Granting this much, the rest is sure to gradually dawn. Saturninus, Basilides, Marcion, Mani and Bardesanes taught that Jesus' form was an ethereal one, although seemingly physical. Mani states that Jesus did not eat, drink, sleep or rest, but feigned to do so, that he might be in closer touch with those whom he came from the Brotherhood to teach. In the Evangel of John there are references to his power to make himself invisible at will. It is well for us to consider these things, as they give us a broader, grander idea of Jesus—the elder brother who, having climbed beyond the need of incarnation, and by becoming one with the soul of the Universe, being really the "only begotten of the Father"—voluntarily dwelt among men, to lead them out of the mire, through which he had passed in the ages gone.

Yours for the harmony which leads to the Master.
MARY.

To the Editor of the Temple:

Allegories like "For Centuries a Witness," teaching us to look beneath the fables which we relegate to childhood, are beneficial. Yet, after all, it is not strange that the little ones, with their clearer spiritual sight, see Truth where others do not gaze. Stories like the "Wandering Jew," the "Flying Dutchman" and many other typical of the human ego's search for its Divine Parent, will again be regarded as food for thought. When that time comes, men will realize why the Bible, Bhagavad-Gita and kindred scriptures, have retained their hold on the hearts of a mankind which sees but through a glass darkly, yet senses the Truth it cannot grasp. It is not to be expected that a nation which sees no under-current in Olive Schreiner's "Dreams," and in "Etidorhpa," only a scientist's theory of the poor old earth's interior, could get a firm grasp on the Truth of the Solar-lunar man, Jesus-Joannes, David-Jonathan. But the new cycle dawns, bringing to earth those who knew this well, and for many of them memory of that past dawns also.

F. T. S.

To the Editor of the Temple:

The interpretation of "For Centuries a Witness" is, to my mind, the same as that of the legend of the "Wandering Jew." Rejecting Truth in the person of the Christ, man is by the higher law condemned to wander on the earth, a homeless and restless seeker for that which he had rejected, until the coming to him of the Christ consciousness. Then he realizes through the vitality imparted by his quest, his immortality—that he also is "Son of David" and one with the Father. Is there not also a suggestion in the love of David for Jonathan, and of Jesus for John, of the love of man for woman lifted to its highest power? "As his own soul," David loved Jonathan; "as thyself" Jesus taught us to love our neighbor. The finding of the Christ, surely, must be through love so intense, so complete, so absolute that all sense of separateness in the object is lost and the one soul symbolized in "one flesh." Granting the deep spiritual significance of the story of David and Jonathan, Jesus and John, why should the author of this allegory question the historical existence of the personages embodying this great truth.

R. X.

BOOK REVIEWS.

ARIEL. Mary Platt Parmele, in this little story, works out effectively a rather ingenious conceit. The responsibility of an author for the creations of his imagination is brought home to a young novelist in a most vivid and unexpected manner. Under the guidance of an adept friend, he is suddenly transported to a world 400,000 miles from the earth—a planet and people created by the imaginative faculty of man. Here, in the author's "London," he dines first with the Pendennis family, and afterwards with the Newcomes, where besides the charming members of these families he meets several other characters, including a clever scoundrel out of one of his own stories, and hears much curious news about various people in whose fate the reader of contemporary fiction must feel a lively interest. Even the characters killed off on paper by the author refuse to submit to the dramatic exigencies, and go on living and developing on their various lines. Furthermore, the creations of different authors in different books in different countries come together in this little world of their own, meet, mingle and marry. The adept—who is not a gray-bearded Hindoo, but a New York man of culture and amiability, save perhaps for a certain fierceness against the exponents of realism in fiction—explains this strange world and its inhabitants in a way that makes it seem not merely plausible but probable. "Men have thought it and it is. The obedient atoms everywhere in space waiting to obey the summons, have assembled at the call of that mysterious creative energy existing in the brain of man, and it has joined the company of stars in the solar system. Imagination is a creative force, its effectiveness de-

pending on the measure of capacity, or genius of the person wielding it. Thoughts are terrible realities which embody themselves, whether we will or no." He even suggests that our earth and its inhabitants came into being in the same way as did this satellite, and that we but reflect the character of life upon some other world. Of course, one might take the story as allegorical, rather than literal, and find in it much lucid and striking portrayal of the creative power of thought. It is to be regretted that this view is interfered with by the author's naming Zola, a living personage, as an enemy of the human race, "worse than he who scatters small pox microbes." Nor is the strenuousness of Latimer, the adept, in this language and the "eager intensity" of his appeal to the hero to "help awaken a sense of responsibility in writers of fiction," entirely consistent with the serene repose that should mark the temper of one who had come into the higher wisdom. One cannot help wondering, also, if an author who has, in other writings, exhibited so keen a grasp of spiritual law, is justified in sacrificing a basic principle in metaphysics in order to heighten the artistic effect of her story and emphasize its purpose. Mary Shelley's Frankenstein ravages this author's world "with an ingenious malignity which appears to increase with years; time seems powerless to impair his horrible vitality." And so on throughout the chapter, wreck, ruin, desolation, sorrow and sadness are "wrought by characters created by kindly, well-meaning men." We search in vain for a hint of the working out of the immutable law that "the wages of sin are death,"—that every evil contains the seed of its own self-destruction, and that, whatever the seeming and appearance, malignity can have no enduring vitality on any plane of being. Despite its pessimism the story is well worth reading; the boldness of its ideas give it a charm which holds the reader's attention from beginning to end. (12mo, 80pp., paper 25 cents. Alliance Publishing Co., New York; The Temple Publishing Co., Denver.)

**BY STROKE
OF SWORD.**

Those **TEMPLE** readers who are on the lookout for the novel of the new thought,—the “**Uncle Tom’s Cabin**,” the “**Robert Elsmere**” or the “**Looking Backward**” of the mental science movement—would be very likely to pass over this “**Romance Taken from the Chronicles of Sir Jeremy Clephane, King’s Justice and Knight of the Shire of Fife, Overlooked by Master Judas Fraser, Dominie of the Parish of Kirktown, and Rendered into a More Modern English by Andrew Balfour.**” But after reading the tale with that deep delight, that almost breathless interest, which an honest story of good fighting stirs in the heart and brain of man born of woman, I am not sure that devotees of our old new philosophy will not find here at least a very satisfactory substitute for such a novel. Let it be said at the outset that it is not at all a story with a purpose. It is, on the contrary, a story pure and simple: a tale of strange adventure by sea and land, of thrilling fights and hairbreadth escapes; of peril and privation bravely borne, and of prowess of head and hand wielded ever for the upholding of the right and the overthrow of rascality. The hero tells his own tale in the first person, and Mr. Balfour has not modernized his English sufficiently to mar the illusion that we are indeed reading a veracious chronicle of the time of good Queen Bess. In the development of the hero’s character, as revealed in his naive confessions, we have a well worked out psychological study. Out of the most unpromising material and environment, the squat and sickly, crude and awkward son of the dominie in an out of the way Scottish village develops, by dint of sheer will and rock-ribbed honesty, into a courageous and invincible soldier who carves out his fortune with his sword, not forgetting a certain wrist stroke taught him by a gentleman of France who was wrecked by a strange chance on the Scottish coast. The scenes change rapidly, events and situations fraught with intense interest crowd thick and fast, the action is

lively to a degree, and the narrative is splendidly sustained throughout. Timeliness gives an added zest to the story, for it deals in large part with the clash between Saxon and Spaniard that enlivened the history of the sixteenth century, and the chronicle pictures in fine fashion the racial characteristics on both sides as they stand out in vivid contrast over crossed swords. The illustrations by W. Cubitt Cooke are appropriate and well done. (8vo., 326 pages, cloth, \$1.25; paper, 50 cents. Truslove & Comba, New York; The Temple Publishing Co., Denver.)

EDITORIAL NOTES.

With the present issue, *THE TEMPLE* begins its third volume. While the paging of each volume will be independent as heretofore, it has been decided to make the number of each issue the "whole number," instead of the volume number, thus avoiding possible confusion in referring to or ordering *THE TEMPLE* by number. Subscribers desiring to change their copies for bound volumes may do so by paying 35 cents and postage both ways. The price of the bound volume is one dollar, post paid.



The June and July issues of *THE TEMPLE* have been unavoidably delayed by the transfer of our publication offices from the Masonic Temple to the Barclay Block, and by the simultaneous necessity of reorganizing our printing office and installing it in the same building. Much as we regret the disappointments caused to our friends by these delays, we beg to assure them that the results of the readjustment will be worth all the cost in trial of patience and purse involved in the process. It has been felt for some time that the character and purpose of the Temple publications required that the work of making our magazine and books—mechanical as well as mental—should be surrounded by a thought atmosphere

in harmony with that character and purpose. After an interesting and instructive, if somewhat costly experience in this endeavor, we are glad to announce that the Temple Press is now in charge of our good friend, Mr. Orla George, formerly publisher of the *Perfect Faith*, a practical printer of many years' experience, and an earnest disciple of the New Thought and its gospel of love. Hereafter, THE TEMPLE will be issued promptly and regularly on the 10th of every month, and we are sure our readers will not be slow to appreciate the increased efficacy and conveying its message that must flow from these improved conditions.



In this month's leading article, some hint is given of recent remarkable discoveries by Dr. Elmer Gates. This eminent American scientist has evolved an "art of mentation" which bids fair to revolutionize the education of the young, the treatment of insane and criminals and which is already changing physical science from an opponent into a valuable ally of the metaphysical system of healing disease



"Mentation," says Dr. Gates, "has for its purpose the discovery and application of truth." These words reveal the source of Dr. Gates' power and success. In an article describing his latest invention, the photo-micrographoscope,—which carries the power of the eye as far into the ultra microscopic domain as the microscope carried it beyond unaided vision—he says: "Whatever inventions and discoveries it has been my good fortune to make are of interest to me chiefly as illustrations of the method and value of this art of promoting mentation." Yet this invention is deemed by scientists hardly second in importance to the discovery of the X ray. Indeed, in the possibility opened up of studying minutely the effects of the *psychologic activities of cells* upon their own anatomy, it is said we may expect to lay bare the subjective secret of health and disease—the mystery of life itself.

It is gratifying to know that Dr. Gates' enthusiasm for scientific discovery in a field quite removed from commercial exploitation, and which is likely to have so enormous an influence on human welfare, is shared by a wealthy friend who has placed a fund of \$350,000 at Dr. Gates' disposal to allow him to pursue his experiments freed from the exactions of his professorship in the Smithsonian Institution, so that for a year past he has been at work in a laboratory built especially for his purposes at Chevy Chase, Md. Dr. Gates is now writing a series of books describing fully his Art of Mentation in its various branches, with complete records of the experiments on which it is based. To the appearance of this work the scientific world, and indeed the general public, must look forward with eager anticipation. Meantime it has been suggested to the editor of *THE TEMPLE* that the publication in this magazine of a digest of Dr. Gates' various accounts of his work which would bring out all the salient points and clearly indicate the bearing of these discoveries on our modern life, would be welcome. We should be glad to receive expressions of opinion on this subject from our readers. Such a departure from the established course of *THE TEMPLE* as an exponent of original thought at first hand, would only be made in response to a very distinct demand.

P. T.

For ten years I have discussed man's relationship to the sun, moon and earth, until I have proved to my own satisfaction that man is an immortal sun, clothed with earth, and reflecting from his brain moonlight. He only awaits the time for throwing off the mortal to stand out in the glory and majesty of his Father, the sun. While he is here below, he ought to be able to transform his material body into an immaterial one, without passing through what is called death. As he goes on studying, more and more, the law of vibrations, he will come into the place of life, and there will be no more death. Every man who has felt the vibrations of the Spirit, knows that he is immortal.

—*T. J. Shelton in Christian.*

A BOOK FOR LIVE THINKERS.

"The last enemy that shall be destroyed is death."—I. Cor. xv., 26.

THE LIVING CHRIST :

AN EXPOSITION OF THE IMMORTALITY OF MAN IN SOUL AND BODY.

BY PAUL TYNER.

12mo, green art vellum, gilt top; pp. 348, price, \$1.00.

THIS WORK is designed to show that the perpetuation of **LIFE** in ever increasing strength, fullness, and beauty of manifestation is entirely within the powers of man when awakened to fuller consciousness of his true nature. The argument takes up successively (1) the scriptural evidences going to show that Christ demonstrated the fact of immortality in the flesh; (2) the proofs of man's bodily immortality afforded by the natural sciences; (3) relations between individual and racial thought, showing the divine body to be a necessary externalization of individual and racial consciousness of the divine life. **The sociological importance of the truth of bodily immortality is emphasized by a description of the City of Christ and a forecast of the changes heralding His second coming.** Much new light is shed on the problem of Christ's resurrection and the book has special and vital interest for all religious teachers, physicians and students of sociology.

For sale at all book-stores, or sent post-paid to any address on receipt of price, by

THE TEMPLE PUBLISHING COMPANY,

413-414 Barclay Block., Denver, Colo.

YOUR NAME Business and address neatly printed on 125 each 6½ high cut envelopes and noteheads to match; also one pint of best black ink. All the above sent prepaid for only \$1, cash or postage stamps. Full line of samples for 6 cents in stamps.

S. P. Seawell, P. M., Bensalem, N. C.

DAS WORT,

A German Magazine devoted to the science of Divine Healing and Practical Christianity. \$1.00 a year. Samples Free. H. H. Schroeder, Editor and Publisher, 2405 North 12th Street, St. Louis, Mo.

THE NEW MAN:

A Monthly Journal devoted to the Mastery of Sin, Sickness and Poverty, through the orderly development of faculties latent in all men. Through the current year much space will be devoted to a discussion of the sex question.

50 cents a year; sample copy free. Address:

THE NEW MAN PUBLISHING COMPANY,
BELCIT, KAN.

HARMONY

A Monthly Magazine devoted strictly to Divine Science.
\$1.00 per annum; 10 cents single copy.

C. L. & M. E. CRAMER, Editors,
3360 Seventeenth Street, - - - San Francisco.

THE ORACLE

HERALD OF A NEW SYSTEM OF OCCULT TRAINING.

A monthly journal of progress, dedicated to people of high ideals. Send 2-cent stamp for sample copy.

THE ORACLE, 30 East Springfield St., Boston, Mass.

THE ABIDING TRUTH,

WITH ITS SILENT EVANGEL, IS DEVOTED TO A
BETTER UNDERSTANDING OF OUR
IMMORTAL POWERS.

50 cents a year. Sample free.

C. ELIZABETH RUSSELL, EDITOR.

6 Park St. Peabody, Mass.

—A Selection from the List of Publications of—

THE ROXBURGHE PRESS, LIMITED,

CONDUCTED BY

Mr. Chas. F. Rideal, Fellow of the Royal Society of Literature.

THE PALMIST & CHIROLOGICAL REVIEW, the Journal of the Chirological Society Fifth year of issue. Edited by Mrs. Katharine St. Hill and Mr. Charles F. Rideal. Monthly, Sixpence; post free, 6 | 6 per annum.

THE HANDY GUIDE TO PALMISTRY. The Art of Divining by Inspection of the Lines of the Hand. By Langdon Taylor. Manilla, Sixpence, post free.

A COMPREHENSIVE DICTIONARY OF PALMISTRY. Compiled and edited by Charles F. Rideal. In preparation.

AN EPITOME OF PALMISTRY. By Albert Osborne Eaves. Cloth, One Shilling and Sixpence; Paper, One Shilling.

MOLES OR BIRTHMARKS, or their Signification to Man & Woman. By Maud Wheeler. Cloth, Three Shillings and Sixpence; Manilla, One Shilling, post free.

A CONCORDANCE OF GRAPHOLOGY AND PHYSIOGNOMY. By R. D. Stocker. Cloth, One Shilling, post free.

THE HUMAN FACE, as Expressive of Character and Disposition. By R. D. Stocker. Cloth, One Shilling, post free.

PRECIOUS STONES & GEMS, WITH THEIR REPUTED VIRTUES. Curious, Interesting and Valuable Notes. By Langdon Taylor. Manilla, Sixpence, post free.

THE ROSY CROSS, and other Psychological Tales. By Mina Sandeman. Specially Designed Art Cover. Three Shillings and Sixpence.

Fifteen Victoria St., Westminster, London.

**All Who Desire to Make the World Happier and Better
Should Obtain**

"The Herald of the Golden Age"

An Illustrated Monthly. Price 5 cents. Published by
"THE ORDER OF THE GOLDEN AGE,"

THE BEACON, Ilfracombe, England,

And Circulating in Nineteen Countries. Price 50 cents per
annum (post free). Sample Copies Free.

Founded to Proclaim a Message of Peace and Happiness,
Health and Purity, Life and Power.

This journal challenges the morality of Carnivorous Customs and advocates Practical Christianity, Hygienic Common-Sense, Social Reform, Philanthropy and Universal Benevolence. It is opposed to War, Slaughter, Cruelty and Oppression, and is designed to promote Goodness, but not goody-goodyism, and Orthodoxy of Heart, rather than Orthodoxy of Creed.

To be obtained also from

THE TEMPLE PUBLISHING COMPANY,

413-414 Barclay Block, Denver, Colo.

Neue Metaphysische Rundschau

Monatsschrift fuer
Philosophische, Psycholog-
ische und Okkulte
Forschungen.

Archiv fuer animalischen (Hell) Magnetismus.

Herausgegeben und Verlegt von

PAUL ZILLMANN

Zehlendorf, Berlin, Germany.

Jahrlich, \$3.50. Einzelne Hefte, 25cts

The "Neue Metaphysische Rundschau" is the most important Metaphysical and Occult magazine of Germany. The author is known as an exact scientist and an able occultist in his own country, and gives in his journal an interesting delineation of the Laws of Being, of the operations of the human mind, etc. The "Neue Metaphysische Rundschau" is the brother of "Intelligence," in German.—Intelligence.

Zu beziehen durch The Temple Publishing Co., 413-414 Barclay Block, Denver, Colo., oder vom Verleger nach Einsendung des Abonnementpreises.

THE HERMETIST

Is a sixteen-page monthly magazine, the organ of the Hermetic Brotherhood. Its motto is "Get Understanding." It deals with Mysticism in a common-sense way. It teaches that if Occult Power can be of help to mankind, it ought to be made practical. It seeks to tell its readers how to use the powers they have neglected for so many centuries. Send 10 cents for sample copy. Yearly subscription \$1.00.

HERMETIC PUBLISHING CO.,
4006 Grand Boulevard, - Chicago, Ill.

THE ESOTERIC.

The Esoteric is devoted to methods, scientifically religious, for bringing body, mind and soul into harmony with God and nature.

*Those Seeking Holiness of Heart and
Life Should Read It.*

Also those who are studying magic will find in it the secrets of the Power of the Christ, of His knowledge, and of His understanding. Subscription \$1.50 per yr; samples

ESOTERIC PUBLISHING COMPANY,
APPLEGATE, CALIFORNIA.

These Occult Booklets

By Ernest Loomis, are recommended:

Power of Co operative Thought to Produce Results in All
Business and Art.

Love Is Power.

Woman's Occult Forces.

How to Rule Your Kingdom.

Useful Occult Practices.

Esoteric Laws of Happiness.

Occult Helps.

Occultism in a Nutshell.

Marriage.

How to Create Opportunities.

Your Talents.

Health.

Health Recipes.

Methods of Using Occult Powers.

Methods of Self-Help.

Methods of Self Help Through Self-Knowledge.

Methods of Self-Help Through Self-Trust.

Foods and Moods—A Plan of Self-Culture and Self-Help.

Price 15c. each, or any 12 for \$1.50. Send to

OCULT SCIENCE LIBRARY, 70-72 Dearborn St., Chicago, Ill.

What Is Love ?

By J. ELIZABETH HOTCHKISS, A.M., PH.D.

Republished from New Light.

"A strong and beautiful interpretation of Love."—The Journal of Practical Metaphysics.

"A little gem."—Unity.

Booklet, paper; price 10 cents postpaid.

THE TEMPLE PUBLISHING CO.,

413-414 Barclay Block, Denver, Colo.

THE PERFECT FAITH

Established by Eva C. Hulings.

Is the exponent of liberating belief in the Omnipresent sustaining God-Principle manifest in the universe. It affirms that the Christ consciousness is born of the Christ life of Love, that he who serves the world is the revealer of Divinity. Sample copies sent free to any part of the world.

MARY C. C. BRADFORD AND MRS. SCOTT SAXTON, Editors.

W. T. CRAFT, Publisher and Manager,

P. O. Box 908, Denver, Colo.

SEMA-KANDA ✦ THRESHOLD MEMORIES

A New Occult Study by Coulson Turnbull—

Cloth and Gold, \$1.25

This fascinating and Occult Study was written by Mr. Turnbull while traveling through the East. His inspirations have been caught while in the silent solitude of the Himalayas, and amid the mysterious Egyptian Pyramids. It is bristling full of master thoughts and sweetly inspiring Truth. It is a book to please the truth-student, whatever his domain of study, occult, metaphysical or ethical. Mr. Turnbull is now well known as a teacher, lecturer and traveler. His teachings in occult philosophy have been received in many cities, in several countries, and on three continents.

Advance cash orders, \$1.00, if sent at once and direct to

THE TEMPLE PUBLISHING CO.,
413-414 Barclay Block, - - - Denver, Colo.

ZODIAC.

We have just fresh from the press a new pocket edition of Zodiacal Influences written by that eminent author, Charles H. Mackay of Boston, founder of the West Gate Philosophy. This book contains the twelve signs of the Zodiac with brief delineation of characters of all people, with suggestion as to whom you should choose for harmonious association in marriage or business. Other books containing the twelve signs of the Zodiac and similar instructions sell for \$1.00 to \$5.00 each. This book fits the side pocket and is light and handy to carry; retails for 25 cents. We send it with THE WESTERN WORLD one year for 35c. Address,

THE WESTERN WORLD,

88 Jackson Street, - - - Chicago, Ill.

CHEAP, BUT CHOICE.

The following Books, at prices named, postpaid:

- Afloat and Ashore**, by Edward Everett Hale; a spirited story of the War of 1812..... .10
- Gypsy**, by Helen E. Starrett; a dog story rivaling the far-famed "Rab and His Friends," popular with both young and old..... .15
- Old Grip the Crow**, by Olive Thorne Miller; a story interesting, humorous and pathetic..... .15

The above is a special and temporary offer. Address

Se. rie & Gorton, Pubs., 69 Dearborn St., Chicago, Ill.

Astrology Tells how to train your child and for what occupation. Directs the efforts of the occult student. Shows how your business will be next year. Terms reasonable; questions cheerfully answered. Address with stamp,

URANUS,

Box 112.

Schoolcraft, Mich.

NOW READY.

✱ Agrippa's Occult Philosophy ✱

WE have the honor to announce a literary enterprise of unusual importance to all students of Metaphysics, Occultism, Religion and Philosophy in the publication of a series under the general title of **THE MASTER MYSTICS**, which will put within the reach of English readers the works of such masters as Cornelius Agrippa, Reuchlein, Roger Bacon, Albertus Magnus, Paracelsus, Boehme, Comte de Saint Germain, carefully translated from the Latin, German or French originals and edited with notes by an occultist of scholarship and illumination. The initial volume, just published, is **AGRIPPA'S "NATURAL MAGIC,"** being Book First of that author's "Occult Philosophy," a work long and highly prized by those learned who have been fortunate enough to gain access to the rare and costly editions printed early in the seventeenth century. The volume is a handsome 300-page royal octavo printed on hand-made paper and artistically bound. "Celestial Magic," the second volume of the series, is nearly ready for the press, and other volumes will follow in due course. The price per volume is five dollars, postpaid to any address in the Postal Union. The edition being limited, it is important that subscriptions [payable on delivery] should be sent in early. Descriptive circular mailed on application.

The address to the reader, given in the rare English edition of this first volume published in 1651, follows:

The Occult Philosophy.

Judicious Reader: This is true and sublime Occult Philosophy. To understand the mysterious influences of the intellectual world upon the celestial, and of both upon the terrestrial; and to know how to dispose and fit ourselves so as to be capable of receiving the superior operations of these worlds, whereby we may be enabled to operate wonderful things by a natural power—to discover the secret counsels of men, to increase riches, to overcome enemies, to procure the favor of men, to expel diseases, to preserve health, to prolong life, to renew youth, to foretell future events, to see and know things done many miles off, and such like as these. These things may seem incredible, yet read but the ensuing treatise and thou shalt see the possibility confirmed both by reason and example.

PUBLISHED BY

HAHN & WHITEHEAD,

115 Dearborn Street, Chicago, Ill.

Forsale also by

THE TEMPLE PUBLISHING COMPANY,

413 & 414 Barclay Block, - Denver, Colo.

New Publications.

- Brotherhood Nature's Law.** By Burcham Harding
12mo., pp. 110; paper 20 cents, cloth 40 cents.
- Menticulture, or, The A. B. C. of True Living.** By Horace
Fletcher. Cloth, gilt top; 12 mo., pp. 280; \$1.00.
- Happiness, As Found in Forethought Minus Fearthought.**
Practical suggestions pertinent to Profitable Daily
Living, gathered from World-wide observations and
Applied to the needs of the Here and Now. Cloth, gilt
top, 12 mo.; \$1.00.
- The Shadow Christ, An Introduction to Christ Himself**
By Gerald Stanley Lee. 12 mo., cloth, 152 pp.; \$1.25.
- Heilbroun, Or, Drops From the Fountain of Health.** By
Fanny M. Harley. 8vo., leatherette, pp. 134; 50 cents.
- Between the Lines, A Condensed Statement of the**
Truth of Being. By Hannah More Kohaus. 8vo.,
pp. 114, leatherette; 50 cents.
- Vibration.** A System of Vital Gymnastics. By W. H.
Williams. Large 8vo., cloth, pp. 176; price 1.25.
- Success Is For You.** By Dorothy Quigley.
12mo., 166 pp., cloth; \$1.00.
- Emerson's Essays.** First and Second Series in one vol.
8vo., cloth, gilt top, pp. 148; 75 cents.
- Mystic Masonry, Or, The Symbols of Freemasonry and**
the Greater Mysteries of Antiquity. By J. D. Buck, M.D.
With Illustrations; 16mo., 265 pp., purple cloth; \$1.50.
- The Breath of Life, A Series of Self-Treatments.** By
Ursula N. Gestefeld. Cloth; 50 cents.
- How We Master Our Fate.** By Ursula N. Gestefeld.
Cloth; 75 cents.
- The Secret of Life, Or, Harmonic Vibration.** By
Francis King. Contains lessons and exercises for
the Development of Man's Mediums and Modes of Ex-
pression. 8vo., cloth, pp. 140. Introductory price (for
limited time), \$1.50; regular price, \$2.00.

Any of above books sent postpaid, on receipt of
price, by

THE TEMPLE PUBLISHING CO.,
413-414 Barclay Block, Denver, Colo.

ANNOUNCEMENT

PAUL TYNER,
MATHILDE HOEHN TYNER,

Metaphysicians

Our age is scientific in its tendencies; it requires clearness, certainty and exactness in methods, for perfect manifestation. Life holds for each of us health, wealth, wisdom and success in all our undertakings. These may be realized by an understanding and use of the science of *thought vibration*, as certainly as the trained musician produces the desired harmony by touching the strings of the harp. Being at one with the perfectly vibrating life forces always results in perfect expression. Mastery on the material side of being, control and command of the bodily forces, of environment, and of all the accessories to noblest living, are attained only through obedience to the law of *harmony*. It is this all important knowledge, and its application in daily life, that the New Metaphysics proposes to impart. Radically new methods in healing and teaching have been ascertained, tested and adopted. The simplicity, clearness and completeness of these methods must appeal to progressive minds.

Lessons and Treatments by Correspondence in English or German

For particulars address

PAUL TYNER,

621 N. Cascade Ave.,

Colorado Springs, Colo.

NOW READY.

THE DOUBLE MAN.

A NOVEL, BY F. B. DOWD,

Author of "The Temple of the Rosy Cross."

(8vo, 340 pp., cloth \$1.00, paper 50 cents.)

* * * So, in the volume before us, F. B. Dowd, another brother of the Order of the Rosy Cross and its messenger to the America of our day, as Bulwer was to the England of a generation ago, has written a story of his own time and country—a genuine American novel of rare power, charm and originality, which embodies a new dispensation to mankind from those treasures of knowledge regarding man's higher nature and powers so carefully garnered and guarded by the Brotherhood from generation to generation through many centuries. Its underlying spirit and motif are distinctly related to the movement of modern spiritualism and its opening up of that realm beyond the veil of the material, which is daily becoming less and less an "undiscovered country." The story of "The Double Man" is as fascinating as anything Bulwer ever wrote, and far more weird, for it carries the reader most companionably into the remote interior of that wonderland whose outer boundaries only were touched in the English Rosicrucian's romances. Rare indeed is the power to so picture the progress of a human soul in pursuit of the higher knowledge that not merely readers already far advanced on the path, but also those to whose eyes it is still unrevealed shall feel its inspiration and its power.—*From June Temple.*

Sent postpaid on receipt of price, or on approval, to be paid for if kept, returned if not wanted.

The Temple Publishing Company.

413-414 Barclay Block,

Denver, Colo.