

YOUR FUTURE TOLD BY ZODIAC

See Page 192

Ten Cents a Copy

One Dollar a Year

The New York Magazine of Mysteries

Copyrighted 1901

Vol. 1

New York, October, 1901

No. 6

A GREAT SOUL has passed to the Angel World.

And what a Great Soul was William McKinley! Here on the Earth Plane he was an ideal American citizen, an ideal ruler, a Christian Gentleman—a God-loving soul.

His last utterances clearly show what a pure and lofty soul was this.

After chanting the words of the beautiful hymn, "NEARER, MY GOD, TO THEE," his last audible conscious words, as taken down by Dr. Mann at the bedside, were:

"GOOD-BYE, ALL; GOOD-BYE. IT IS GOD'S WAY. HIS WILL BE DONE."

This last utterance marked the calm, beautiful way of a Great Soul passing on to its God, and it has thrilled millions of souls with love and reverence for the Great God, as no other utterance could have done.

He passed on as all God-loving souls leave the body at the transition called "death." He left us as he had always lived in sublime love for and faith in God. He has taught the true way to go to our Heavenly Home.

Tongue and pen are impotent to picture the glory of such a passing to the Angel World.

At the close of his earth-life the tender love of God thrilled this mighty soul, and serenely and majestically it soared out into the heavenly realms to eternal joy and bliss—with the Angels.

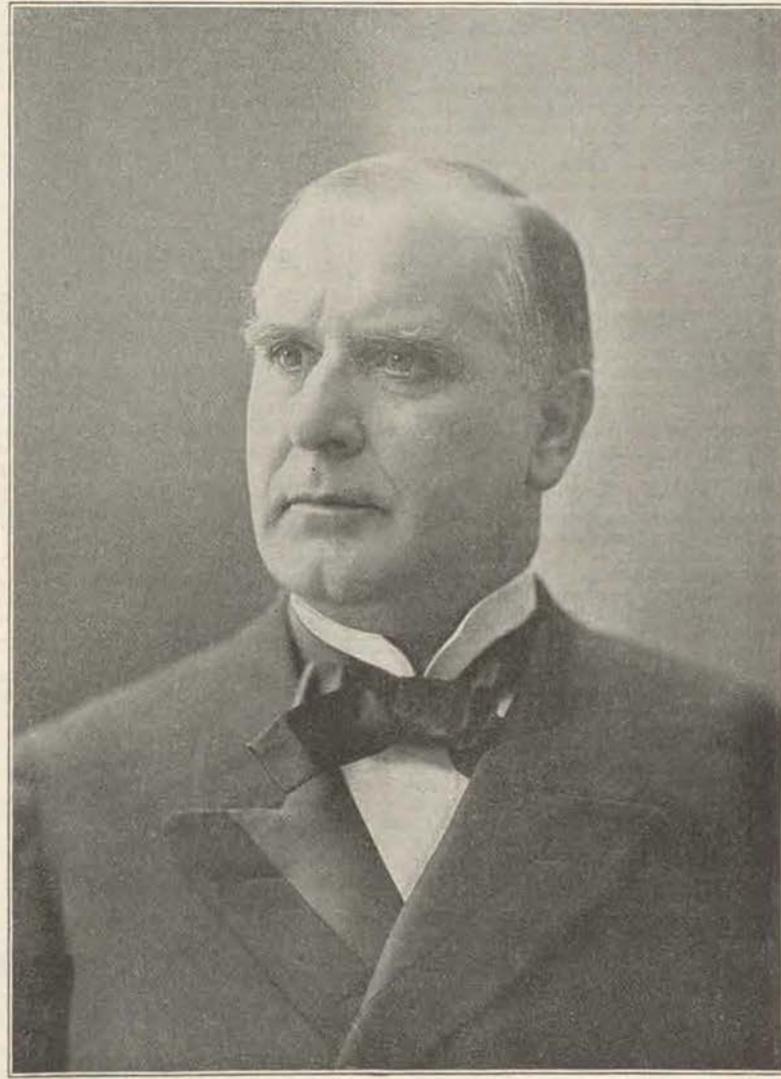
As this Magazine always tells man that he is an eternal soul—the child of an All-Loving Father—we see in Mr. McKinley's passing on one of the most beautiful pictures of how serenely a God-loving soul leaves its body to join the Angels.

We know that this Great Soul still lives; we know that out of the physical body, in its heavenly home with other great souls who have gone on before, our blessed President will continue to love and serve mankind. "Death" is not the end—it is a new birth into a higher and brighter world than this—a mere transition to a much higher plane of consciousness, where the soul does not cease its activity in behalf of mortals here on the Earth Plane.

God and the Angels are ever with us.

Our beloved President will continue to live in our hearts and souls, and the grave has only robbed us of the body.

God's way is always the right way.



The New York Magazine of Mysteries

22 NORTH WILLIAM STREET, NEW YORK CITY

CHARLES E. ELLIS, Proprietor

PUBLISHED MONTHLY BY

THOMPSON & CO., Publishers

SUBSCRIPTION PRICE, \$1.00 PER YEAR

To all parts of the United States, Canada and Mexico. Subscribers in the City of New York and Foreign Countries please add 50 cents for extra postage.

SINGLE COPIES, 10 CENTS

Subscribers' names are entered in our books as soon as received, and papers promptly forwarded. Subscriptions always commence with the current issue.

EXPIRATIONS.—Subscribers receiving a paper wrapped in a canary-yellow wrapper will know that their

SUBSCRIPTION HAS EXPIRED

It is of the utmost importance that it should be renewed at once in order that there may be no delay in receiving the next issue of THE NEW YORK MAGAZINE OF MYSTERIES, as we immediately stop a subscription when it expires.

Address all letters to:

THE NEW YORK MAGAZINE OF MYSTERIES.

"No Labor, No Progress," Says Zola

In my book, "Labor," I preach the gospel of labor as leading to a regenerated society. It is the evangel which points the moral that work is the savior of society, and those who do not work degenerate and disappear. Where there is no labor there can be no progress. There should be no idle people, no aristocracy.

Labor properly applied solves every problem. Its dignity must be recognized. It captures and domesticates all creative forces in nature.

We need more just distribution of wealth and fraternal federation of peoples. Thus war will die, and then will reign justice. I deplore the series of strikes through which the nations pass in the evolution of humanity toward the just distribution of the goods of this world.—EMILE ZOLA.

Where Do We Go When We Sleep?

MANY thinkers, spiritualists and philosophers say that when the body is in sleep that the soul by its psychic power goes forth into distant lands and even other planets on voyages of delight and discovery.

Some very interesting articles by Adepts will appear in future numbers of this Magazine, showing that in many persons the soul, with its astral or ethereal body, can and does leave the gross or physical body and make these delightful and pleasing voyages—to foreign parts.

With a highly spiritualized person these journeys are not at all difficult and are delightful and helpful to the soul in its onward march. The articles we will publish will be inspiring and interesting, as they will be written by Master Adepts who have realized occult and psychic truths.

Psychometry and Astrology

THE Psychic Research Review, in a recent article on Psychometry and Astrology, among other things, said:

The phonograph is a materialization of the law of psychometry. Every sound and every scene leaves an enduring impression upon everything around it, and the highest sensitive psychometrist is able to see or feel with more or less accuracy the repetition of those scenes that have passed, or reawaken the long, silent sounds upon touching the article that bears their record, though unperceived to ordinary mortals.

Thus, to the born psychometrist the past is ever present, but not so is the future. Here is the difference between Psychometry and Astrology. The future has left no record in the rocks or other articles, as the vibrations are not yet put in action; hence the psychometrist may read the past, but the future is a blank.

The Astrologer reads past events from aspects formed by the planets at various times, and as he can calculate to a day when those aspects will again occur at any time, the future is as plain to him in the life of an individual as is the past, and if he is correct in the past it necessarily follows that he will be in the future, unless by due warning the individual avoids some of the evils that are threatened. But this he cannot always do, try as he will, and the Astrologer's predictions are generally fulfilled.

Keep Young and Beautiful

THIS Magazine will always preach the doctrine of keeping young and beautiful; of having health and vigor to a ripe old age; of being cheerful and happy.

The mind must be kept free from anxious and worrying thoughts. There is no sense in our worrying habits. In a recent address by W. G. Ward, A.M., in Boston, among other things he said:

Never give up your youth. The glory of the Greeks was their glory in their youth. It is a gracious manner that keeps a heart young. To do strenuous work court the open air and never neglect your daily exercise, and as the years creep on practice it twice and thrice, yea, many times a day if need be. Above all, remember the beauty of mind and character. Don't let anything hurt your mind. By that I mean, particularly, don't worry.

Anyone who will regularly read this Magazine is sure to get into the vibrations of health, hope, happiness and a long and useful life.

105 Years Old, This Vegetarian Sun Worshipper

THOUSANDS of people in this country are beginning to become deeply interested in Vegetarianism. This Magazine has a large number of these people as subscribers, and in time we hope to have all of their names enrolled on our books as subscribers, as one feature will be to print from time to time articles like the following about our vegetarian friends:

Captain Diamond, a centenarian, in an address to a class of students in San Francisco, said: "I differ somewhat with you in my religious belief. I am a sun worshipper. From the sun all things derive life. Were it not for the sun there would be no existence of either vegetation or animal life. As to the rest of my belief, I expect you are all cannibals, from my point of view. I subsist entirely upon vegetable matter, and have for many years. I have tried to conform to the law of life, and that my efforts have not been all a failure you can see. I am not an old man. I am straight. I can kneel on one knee and rise quickly (suited the action to the word). I think nothing of walking ten or twelve miles for a morning appetizer, and yet by the computation of time by the latest approved calendar, they would call me 105 years old; was born 1796, May 1st. My greatest ambition is to walk from the Pacific Ocean to the Atlantic, a little matter of 3,371 miles. If I retain my present health and activity I shall accomplish this ambition."

Captain Diamond is now in his 105th year, completing a book upon health-giving laws.

A Boy Hypnotist

THE residents of Fairmount avenue, East End, Pittsburg, Pa., are much worried over the powers of Laurence Park, a fifteen-year-old schoolboy, who has been hypnotizing children in the streets. A business man happened along one evening recently as one of the "subjects" was being put through his performances, and the man decided that such play was dangerous. He reported the matter to the police at No. 5 station, and they have made an investigation.

The alleged hypnotist lives at No. 3,435 Kincaid street. About a year ago he invested \$2 in a series of books on hypnotism. Since then he has held séances in the streets or in doorways, most of his subjects being younger boys and girls. Recently one of the subjects tried to sink his teeth in a little boy's arm, and the matter came to the ears of the parents.

They warned their children to have nothing to do with the exhibitions, but the wizard had no trouble in getting plenty of subjects and spectators. He has a wand that inspires awe among his comrades. He puts his victims asleep if possible and then commands them to do tricks.

Young Park is very proud of his powers.

"The wand," he said, "I just use to show off—kind o' hoodoo 'em. Some of 'em I can't handle at all. Most of those I have tried it on are kids. I have hypnotized my little brother several times, and can make him do a lot of things. I can make him put his arms up and he can't put them down, and he can't move his feet when I tell him not to. Yes, I try it on girls sometimes, and one of them that can play the piano good could not play a tune to save her life after I had her fixed. I brought her out pretty soon, though."

The police say the boy is a wonder as a hypnotist, and have warned him to desist. They say his specialty is to make larger boys submit to being whipped in fights with smaller ones.

Psychic Phenomena

MUCH excitement prevails in St. Petersburg, according to a correspondent of the New York Journal, over the marvelous feats of Gasparin Sambor, who is pronounced, even by some scientists who have experimented with his gifts, to be a modern miracle worker. As a supreme test, he has just performed, before a critical audience of savans, the feat of tying the "Zöllner knot." The newly discovered psychic not only performed the feat, but surpassed it in a marvelous manner.

Twenty persons were present at this performance. The two ends of a piece of string were secured with three seals each to an address card, and this string was hung about the neck of one of the company, when the spectators demanded that the knot be tied at once. The man about whose neck the string was fastened "felt a large hand on his chest executing a circular movement and a horizontal one," and the deed was done; and at the same moment the table around which the spectators were seated rose in the air, and the voice of the medium cried, "It is already done."

The origin of the famous Zöllner knot dates back twenty years, to the time when Dr. Zöllner, a German savant, experimenting with a medium, caused a knot to be tied in a piece of string, the two ends of which were fastened securely, and not touched by human hands. But Dr. Zöllner could never repeat the success of his experiment. The marvelous part of the feats of this medium to the scientists is that he can tie knot after knot under these circumstances, with both his hands held all the time.

After the triumphant success of his first scientific séance, another was arranged for at which all possible precautions against deception were taken. As before, the ends of the string were sealed and placed around the neck of one of those present. Both the medium's hands were held securely, and again he was told to tie the knot under these seemingly impossible conditions.

According to the man who had the string around his neck, this is what happened:

"I felt someone touch my back, my hand, my feet, my watch chain. Then some individual form pulled the string, and at the same time a childish voice, talking in a whisper, was heard."

As for us, we kept on asking for a knot. Then the voice of the child said, distinctly:

"I have made the knot."

When the lights were turned up, the knot was found. Then a knot was made in a metal ring.

No explanation has been given by anyone present of the remarkable power of this medium. He was formerly employed in the telegraphic service in Russia.

Mrs. Burnett, 102 Years Old

WE could fill all the pages of this Magazine each month with accounts of persons who are living in the body from ninety years upward. This Magazine not only says live to a good, ripe old age, but in no uncertain way shows its readers how they can live past the century mark. Remember, we are living in a New Age—the most progressive age the world has ever seen.

On July 30 Mrs. David Burnett, of Cape Vincent, N. Y., celebrated her one hundred and second birthday, and we are pleased to place her name on our Roll of Honor, which contains the names of many centenarians.

She is the widow of David Burnett, formerly of Connecticut, who died at Cape Vincent about twenty-five years ago. She is the daughter of Uriel Moseley, who fought through the War of 1812 distinctly, being thirteen years of age at that time, and she relates many incidents of those exciting times. Mrs. Burnett is the sixth descendant of John Alden and Priscilla, of the *Mayflower*, and she still has in her possession a piece of the canvas tent and one or two pieces of crockery they brought over in the *Mayflower*. One daughter and one son of Mrs. Burnett are living, Mrs. Cornelia Parker, of Watertown, N. Y., and N. M. Burnett, of Cape Vincent. She hasten grandchildren and thirteen great-grandchildren and two great-great-grandchildren. Mrs. Burnett still has the use of all of her faculties, and enjoys good health. A surprising fact is that she can sing sweetly, retaining perfect control of her voice.

On the one hundredth birthday of Mrs. Burnett the Daughters of the Revolution, Chaumont Chapter, presented a gold spoon, suitably engraved, to Mrs. Burnett, and the chapter attended the celebration in a body.

You can do good by helping to circulate this Magazine.

THE NEW YORK
Magazine of Mysteries

COPYRIGHTED 1901

Vol. I

NEW YORK, OCTOBER, 1901

No. 6

Entered as Second-Class Matter at New York Post Office

A Vivid Dream Changes My Whole Life;
OR, THE VOICE OF FATE



"I AWOKE. THE MOON WAS SHINING COLDLY IN AT THE WINDOW."

ELIGHT years ago I was foreman in the Carnford powder works, of England. It was a dangerous situation, and not altogether as pleasant as it might have been. But the salary was larger than I could obtain in any other place just then, and this, to a man with an invalid mother and a little sister to support, was no mean object. Besides, I hoped at no very distant day to have a home of my own, presided over by the girl of my choice—beautiful Marion Ware. This dream of happiness in the future made me better contented with my life. I was willing to work for a competence that she would share with me.

We were to be married in November, and as the time drew near an intense desire seized me to escape from the momentous, dangerous existence I led in the mills. A few weeks would make no difference to my employers, I thought, and so when I gave my notice to leave I gave it for the 14th of September instead of November, as I had first intended.

My employers were very sorry to part with me, and they offered to raise my salary, but I had decided, and was not to be turned from my decision. The last day of my stay passed quietly enough, and at night I left the dark buildings behind me with a thrill of relief.

and strong, that seemed to come from the ends of the earth, and it said:

"Go to the mills! Your work is not yet finished."

I awoke. The moon was shining coldly in at the window, and the great arms of the elms moved slowly to and fro in the night wind. I lay down again, thinking of little but my dream, save to rejoice that it was only a dream, and shortly after I fell asleep.

Again was that vision repeated with singular minuteness, circumstance for circumstance, and again I awoke. I thought it extremely remarkable that I should dream twice on the same matter, but explained it to myself that I had been thinking so much of my departure from the mills. It was a coincidence, nothing more, I said, and turning over, I soon lost my consciousness.

For the third time that dream visited me, and this repetition was almost frightfully vivid. Everything about it bore so strongly the resemblance of reality that I started up, covered with cold perspiration.

I tried to shake off the spell that was on my spirit, but in vain.

I rose, and dressing myself, went down to work in the garden. I was restless and uneasy, laboring under a consciousness of some duty unfulfilled.

At last I put down my hoe and went into

the house. I put on my mill clothes and sought my mother. She looked up in surprise as I said:

"Mother, I am going to the mills."

"Indeed! I had hoped you were done going there, Edward. Yesterday was the fourteenth, was it not?"

"Yes; but I feel obliged to go to-day. My work is not yet done; it will be finished soon, I think."

I kissed her and went out. At the door of the grinding mill I met Mr. Morton, the senior proprietor. He grasped my hand eagerly.

"Ah, Green, glad to see you! What's this I hear about your leaving us? Lincoln was speaking about it last night. Why, we could not part with you at all."

"I did give notice to leave last night, and intended yesterday for my last day in the mill; but circumstances have decided me to remain some time longer—a month, perhaps."

"Right; only you must set no time."

"Thank you; I will think of it," I said, and went on with my duties as usual.

Everything went quietly on in its accustomed routine. I began to smile at the absurdity of my last night's vision. "I had eaten too much supper; stayed out too long whispering soft nothings to Marion," I said to myself.

Toward night a party of visitors arrived. Such things were frequent. I went out to meet the party and to assist them in changing their shoes and garments, that might have buttons of any metallic substance, for it was one of the cardinal regulations that no persons should be allowed in the interior mills who had a particle of metal about them, or nails in their shoes, for the fear of combustion by friction.

Our visitors were two gentlemen and three ladies. The two elder ladies I did not notice particularly, but the younger one attracted me in spite of myself. Why, I did not know.



"I SNATCHED THE WOMAN BY MY SIDE AND PLUNGED THROUGH THE GAPPING DOORWAY."

thought that it was ill-timed mirth; I don't know.

We had been all the rounds and had returned to the reception-room, next to the drying-room, at one end of the main building. This apartment overhung the pond from whence came our supply of water, the basin of which was formed of a large dark gorge in the hollow of the woods. There was a large swinging door opening from the room directly over the pond for the convenience of casting out rubbish, and this door I threw open for the visitors to obtain a view of the prospect beyond.

They soon tired of this, all but the lady in blue, who still stood looking out over the dreary scene, lighted by the departing rays of the lurid sun.

Suddenly I heard a low, ominous hiss from the adjoining apartment, a sound which, once heard, is always remembered; my blood congealed to ice in my veins.

I recognized my fate—in another second's time we should be in eternity.

I snatched the woman by my side and plunged through the gaping doorway. Simultaneously a deafening roar burst upon my head. Down, down we went, it seemed, to an interminable depth, but that plunge saved us.

When we came up everything was still. A deathly silence had fallen on all nature—the place reeked with a suffocating smoke, rolling up in clouds from the ruins, dumb as the vapor of death.

I swam to the shore with my companion and supported her up the bank. She was not unconscious. Her dress was drenched with blood. I lifted my arm to seek the wound, and saw that the crimson tide flowed not from her veins, but from the mutilated stump where once belonged my own right hand. It had been blown off.

I went home as one in a walking dream. I remember very little of it except that the lady in blue was with me, and that she talked soothingly to me in a sweet voice, and that afterward, when I suffered untold agonies from some sharp instrument, she stood by me with words of gentle rest and peace; after that, all was blank.

There was a little snow on the hills that I could see from the window. When I awoke to consciousness I spoke my first thought, "Where is Marion?" Mother tried to put me off with an evasive answer, but I would know the whole truth. She told it to me with great reluctance.

Marion had not been to see me since the day of the accident, and then at the sight of me she uttered a shriek of horror and fled from the room.

"But has she brought no message?"

"There is a note, but you must not read it till you are better. You have been eight weeks delirious, and the excitement may be fatal."

"Give me the letter," I said, with all my stern self-will in my voice. "If not, I will get up and seek it myself."

She brought it to me, the delicate, rose-perfumed thing, no more heartless than she who dictated it. It was elegantly got up altogether.

Miss Ware sympathized with me deeply—hoped and trusted I would be restored to health, and ended in releasing me from my engagement. She prayed I might be granted resignation, and closed by saying she was my most sincere and attached friend.

I crushed this scroll in my hand. I would have ground it to powder—annihilated its very dust from the face of the earth if I could.

Every day there was a fresh bouquet of hothouse flowers on the little stand by the bedside. After a while I began to feel curious about them. I asked my mother where they came from.

"Miss Gaylord sent them."

"Miss Gaylord? I know no such person."

"The young lady you saved from the explosion. She is a Miss Adele Gaylord, and to her you owe an everlasting debt of

gratitude, Edward. I often think she saved your life, for when you raved in delirium and would have torn off the bandages from your head when the surgeon had trepanned your wound she alone had the power to quiet you."

Miss Gaylord called in several times during the next three weeks.

How beautiful she was to me now!

By the first of December I was able to sit up most of the time and go out a little.

One clear, starlight night my mother left me for the first time during my illness. I brightened the fire on the hearth, drew up a great armchair and sat down to a quiet hour of dreaming. At that moment the door opened softly and Adele Gaylord came in.

Blushing and hesitating at seeing me alone, wrapped up in rich furs and crimson hood, she paused on the threshold. I rose to meet her.

"Come in, Miss Gaylord; I am glad to welcome you."

"Where is your mother?"

"Gone to the village with Effie. Let me take off your wraps, will you?"

"Indeed, I ought not to stay, Mr. Green; papa was going for a ride, and will be back at eight, and will take me home then. I called to say good-bye, Mr. Green," said she, in a subdued voice; "I am going away tomorrow. We sail for Australia the first of February. Papa has business there which will detain him there for some years, and he wishes me to go with him."

"Bon voyage. May Heaven prosper you."

I gave her my one hand. She laid hers in it, cold and trembling, and our eyes met. There were tears on her cheeks. They dropped down and fell on our clasped hands. A wild, beautiful hope sprang up in my heart, and yet hardly a proper move of a revelation.

"Oh, Adele, have I found life's sweetest to lose it forever and ever? Would to heaven we were well and strong once more!"

"And what then?" she said, softly.

The next moment I held her in my arms.

Personal Magnetism

By Prof. J. C. Quinn, Ph.D., LL.D., in
Psychic and Occult Views and Reviews.

CHE task now before us is to convey to the mind of the student what is meant by "Personal Magnetism."

Personal magnetism is commonly known as the art of making one's self pleasing to people—impressing them favorably—but we must go under the surface of things and reach the deeper significance of the term. You have been acquainted with people who were intensely magnetic, or you have read of them and have known them by reputation.

Spurgeon, Beecher, Moody were all very magnetic—intensely magnetic men—they attracted people by their personal magnetism. They, in this way, influenced people for their good, by their strong power of attraction. What was the source of this power? It was a subtle nerve force that exerted itself through personal will power.

Beecher made it his special business to get and keep the attention of the people to whom he addressed himself.

All who were privileged to hear him felt his great and overwhelming power as an orator.

It was the same with Spurgeon and Moody.

Here, then, we have the cause or source of this personal magnetism in the will power of the individual, which sends the vital nerve force out upon an audience (congregation) to persuade the people to higher and better living. Thus we perceive in these cases the cause and the effect.

In other words, personal magnetism enables you to attract people—to interest people, to instruct them and to please them, in their good and your advantage; for all good done has reflex effects.

By personal magnetism you seek to make people among whom you move in society or in business think well of you. Now, if you want people to think well of you, you must be what you are—you must think of them the thoughts you would have them think of you. This is the principle that underlies that Scripture in Eccles. xx, 20: "Curse not the King, no, not in thy thoughts, . . . for a bird in the air shall carry the voice." See also Matthew, v, 44 and vii, 2 for a like thought.

"Hide in your heart a bitter thought,
Still it has power to blight;
Think love, although you speak it not,
It gives the world more light."

If, then, you would have power over people in general, your thoughts of mankind must be pure and elevating. If you entertain thoughts of kindness, you are certain to reap a harvest of kindness. It is written, "Whatsoever a man soweth that shall he also reap."

Like produces like. The thoughts you have about people, they will have about you. If you would make and have friends, be friendly yourself. A smile begets a smile; so kind thoughts produce a reflex effect, kind thoughts.

The philosophy of this is manifest. If you are living daily in the vibrations of love and kindness, all who associate with you will feel

the attraction of your loving and kindly thoughts, and, as a consequence, will be attracted toward and be helpful to you.

"There are loyal hearts, there are spirits brave,
There are souls that are pure and true;
Then give to the world the best you have,
And the best will come back to you."

"Give love, and love to your heart will flow,
A strength in your utmost need;
Have faith, and a score of hearts will show
Their faith in your word and deed."

Herein lies the secret of personal magnetism. I would observe further that personal magnetism is implicit obedience to what is known as the Law of Agreement.

Your thoughts produce (as we have seen above) like thoughts in those with whom you associate, with the result that you control them as they are attracted toward you. If we are to control people we must become well acquainted with them—study their moods, their temperaments, habits of thought and environment.

We know that people can be controlled—that they are controlled—religiously, politically, socially and personally. When we analyze the phenomenon, we find that it is the effect or result of a wonderful cause—the Law of Agreement.

A given train of thought in our mind produces a similar train of thought among the people with whom we are intimate.

This "law of agreement" is of very wide application. It can be utilized in every vocation in life—in politics, literature, in the pulpit, at the bar, in mercantile and agricultural life and in the home circle.

In all these vocations, if we would draw people toward us, we must be attractive—magnetic—to them. We must be careful to think of them the thoughts we would have them think about us.

This is personal magnetism at work in daily life. The field is a wide one, no one has a monopoly, there is ample room for us all. We must always lead. We must have self-confidence without egotism, if we would control people.

"Do not look for wrong and evil,
You will find them if you do;
As you measure to your neighbor
He will measure back to you."

"Look for goodness, look for gladness,
You will find them all the while;
If you bring a smiling visage
To the glass, you meet a smile."

While personal magnetism is essential in every vocation in life, it seems to me to be especially valuable to professional men, merchants and commercial travelers. In a word, to all who have to do with people, personal magnetism is of inestimable value. The writer has had much intercourse with commercial men, both east and west, and has made a special study of their methods of work in pushing business. He has seen and known some of them who sold more goods in a week than others did in a month, and found out the secret of their great success. It was their manifest faith in themselves and in the goods they handled, their modest, calm self-assertion, their geniality, courtesy and persistence—they kept steadily at it until they sold the merchant a bill of goods—personal magnetism did the work.

Let your greeting of a person, friend or stranger, be warm, hearty and genial. When you shake hands, don't take hold of the fingers, but grasp the hand firmly, and give a good up and down shake, at the same time bending slightly toward the person and directing your gaze to the root of the nose. When addressing and talking to a person, hold their eyes firmly and watch how your talk impresses them. This has a good effect.

Practice these hints and you will find them very helpful to you in daily life.

THE process of self-development should be encouraged to the fullest extent. Children should be led to make their own investigations and to draw their own inferences. They should be told as little as possible, and induced to discover as much as possible. Humanity has progressed solely by self-instruction, and that, to achieve the best results, each mind must progress somewhat after the same fashion is continually proved by the marked success of self-made men.

THERE is nothing more beautiful than beautiful manners. Perfect courtesy is the flower and fruit of all perfect breeding. It is the one all-potent and all-determining quality, and, when fulfilled to the uttermost, it touches within the limits of that which is divine.

THE conditions of conquest are always easy. We have but to toil a while, endure a while, believe always, and never turn back.—Simms.



Concentration

By W. J. Colville, in the *Philosophical Journal*, San Francisco

DURING the past twenty years the demand for simple, direct instruction on how to concentrate the thought on a desired object, so as to gain ascendancy over all unwelcome distractions, has been sought on every hand, and though from the writings of the Christian mystics of Europe, and the Oriental Rishis and Yogis, much general suggestion has been derived, much yet remains to be accomplished in the way of interpreting and simplifying the highly mysterious and often corrupted teachings which have been handed down through centuries of enforced concealment of esoteric knowledge from the multitude of mankind. The rapidly approaching advent of a new era in thought and practice all over the civilized world is fast bringing to the front a vast collection of heterogeneous, rather than homogeneous, information concerning man's inherent possibilities and how to realize them.

Whatever else Mozart, Handel, Beethoven, Mendelssohn and all the rest may have done, in addition to musical composition and rendition, we virtually ignore. They were musicians par excellence, and as such they live and will continue to live. So with Raphael, Murillo, Rubens, Turner, and a host of others, we have but to call their names and splendid paintings at once adorn the walls of our mental picture galleries; and should we turn from art to science, to philosophy, to religion, to statesmanship, it would still be the same. Greatness does not seem diffusible over a wide area of accomplishments, except in the rarest instances; it is concentrated upon a given work and shows its power by the very intensity of its devotion to a single aim.

Genius is not narrow-minded or one-sided; it has, however, in every instance an irrepressible disposition to dwell on some one object to the exclusion of all others as a centre toward which all available material must converge, and from which the vital streams of living energy contained within the ego must diverge. Greatness can be mentioned in connection with every kind of honest and honorable occupation, and as the good of organized society depends upon the well-being of all members of all branches of industrial occupation, we cannot rightfully discriminate in favor of one class of industrialists as against any other.

Just so long as work of any kind needs to be done, the doers of it are entitled to eminence in their respective circles according to the devotion to human interest with which they ply their special tasks. Two great propositions we will now lay down, the first of which is that every human being is capable of uniting himself with the spiritual realm or unseen universe by means of desire, united with expectation steadily concentrated upon that particular spiritual reality with which he desires to ally himself most.

The second is, in following out any line of action, even to the humblest, it is possible to mentally advance in the direction inwardly desired while the hands are occupied in performing tasks of a totally different character. We must now seek to illustrate this double track and explain the parallel lines of advancement along which the individual spirit can move harmoniously with mind above and feet below.

To make this reasoning clear, it becomes necessary to refute a wide-extended fallacy, which is to the effect that in order to advance spiritually people must retire into solitude, give up all the ordinary pursuits of life and live almost like hermits, whether they follow the austere practices of the anchorites of the desert or drown away their days in the luxurious retreats provided for aristocratic devotees at the shrine of superficial psychism.

The recluses of the wilderness are not to be despised, for they are marvelous examples of fortitude and indomitable perseverance in carrying out the most difficult tasks they have set themselves to perform. But, however ready we may be to credit them with tireless energy and amazing devotion to a chosen cause, we cannot argue that their efforts are wisely directed, or that they do any real good to themselves and others by a process of self-mortification which eventually ruins the physique and impairs the brilliancy of the intellect.

First among all the many requisites for spiritual culture of an ennobling sort must be placed perfect healthfulness of mind and body. Whatever savors of eroticism in thought or practice must be rigorously excluded from the exercises performed, with the end in view of giving free expression to latent psychical endowments. To be normal is well, to attain to supernormal heights is still better, but abnormality is never to be desired. The tendency to hysteria, neurasthenia and other complicated nervous troubles does not spring from the proper cultivation and wise recognition of psychic gifts, but only from the misuse thereof.

You Can Help To Do Good

We are constantly receiving many letters like the following. This Magazine will ever be helpful and inspiring. Did it ever occur to you that you could do much good by helping to circulate it? Anyone who helps increase the circulation of this Magazine will do good, and under the great Law of Reciprocity will in turn be helped. Here is the letter referred to:

382 JERSEY STREET,
SAN FRANCISCO, CAL., July 19, 1901.
Editor *Magazine of Mysteries*.

DEAR EDITOR: I must write immediately to acknowledge the receipt of your letter on the 12th inst. in reply to my subscription. Two days later the May and June numbers of your charming magazine were received.

I can find no words strong enough to express the fascination, the delight and the entrancing interest with which I have read them—devoured, would perhaps be a better word.

It is something so novel—so entirely different from the common routine of magazine work in general, that it cannot fail of an immense success—lifting, as it must, the heart and mind of every thoughtful reader above the cares, discouragements and disappointments of this lower life, to something, better, brighter, happier beyond. The whole tone of the publication is so elevating and ennobling, and withal so sweet and true, that it must place every sad and struggling soul *en rapport* with higher and nobler thoughts, encouraging and strengthening.

For myself, it seems to bring me nearer the adored ones who have left me. I cannot be thankful enough for the strong impulse which caused me to send for it.

All my life I have been a strong and enthusiastic believer in and student of the occult and the psychic—and the more I investigate, the more fascinated I become. My work is largely of a literary nature, as manager, proofreader and correspondent, and I heartily congratulate you on this brilliant new departure and achievement in journalism. Cordially yours,

MRS. KATE S. HOWARD.

Mr. Luther R. Marsh, of Middletown, N. Y., for many years a leading member of the legal profession of New York City, and who at one time was a law partner of Daniel Webster's, is known all over the world as a scholarly gentleman and a deep and profound thinker along Spiritual lines. Mr. Marsh is about ninety years of age, and is in perfect health, and is joyous and happy, as for a number of years he has lived exclusively to advance the Higher Thought, especially Modern Spiritualism. In a recent letter to us, Mr. Marsh says: "I have great admiration for your Magazine. It stretches out very long arms over the world, and sweeps in all that is going on relating to the Spiritual interests of mankind. I want it continued to me, and to that end enclose \$1."

Mr. Henry Wood as an author of metaphysical works is known by his excellent books throughout the world. The Mystic Adepts recognize in Mr. Wood a Great Soul whose power for good cannot be estimated. The editor of this Magazine has been an admirer and close student of Mr. Wood's teachings. In a recent personal letter to the editor, Mr. Wood says of the Magazine: "Its wide inclusiveness and unlimited optimism are charming. There is nothing else that I know of that is quite in the same field, and I think it has a great future; it uses great force in the cause of TRUTH. I think it will become a great spiritualizing force in the world."

Mrs. Badger, a regular subscriber at No. 75 Chandler street, Boston, says: "I wish I could express to you my appreciation of every beautiful thought expressed in your MAGAZINE OF MYSTERIES. It fills my soul with the nearness of God and the unseen."

We have received upward of 700 letters similar to this one of Mrs. Badger's.

Mrs. Mary C. Von Kanzler, Pastor and Medium of the First Spiritualist Church of Syracuse, N. Y., says: "Your Magazine is a most excellent exponent of the different 'mysteries,' and is of vital interest to students in occultism. You cannot fail, for success radiates from every line; you will win souls to a higher and better life."

Not only will the Magazine be a grand success, but it will also help all aspiring souls to success and happiness.

Mrs. Amanda A. Cate, of Haverhill, Mass., is well known in Spiritualistic circles as a very excellent medium and a soul who *lives the life*. She highly recommends the Magazine, and has sent us a number of subscribers. In a recent letter Mrs. Cate says: "I enjoy the Magazine so much, as it breathes forth to me the spirit of loving kindness; I feel so

much comes each month with its sacred pages, and I am delighted to send you subscribers, and shall do all I can to further its interests in the cause of humanity. It speaks to my soul in heavenly benedictions, and it carries me back to far distant ages, where it seems to bring to me glimpses of a Paradise that I have enjoyed but gone from for a while."

The aim of the Magazine is to rouse the soul and awake it from its long, long slumber.

Mr. John C. Childs, of Rome, Ga., says: "To me, instead of your Magazine being mysterious it is the LIGHT. I have received great benefit from the four copies received, and know I shall receive still greater benefits."

Any earnest soul who will regularly read this Magazine will sooner or later get into our vibrations and realize that it is only the Spirit that can light our way to the eternal realms of joy and bliss.

Mr. J. B. Torry, of New York City, a Spiritual Healer who is very successful, says: "The vibrations that your Magazine carries with it are tremendous; it is a wonderful help to anyone, especially healers, and I recommend it to all who are seeking the highest."

Mrs. Mary Coleman Stuckert, of Toronto, Canada, who is well known in the United States, Canada and England as a lecturer and worker for humanity, says: "Each issue of your Magazine is an inspiration to me; it is indeed the 'soulful' magazine. I am always delighted to recommend it to anyone; there is no one that it will not help."

Mr. Hermann Handrich, Chancellor of the Swiss Consulate, New York, writes: "I am one of the ardent readers of your admirable Magazine, of which sample copies should be sent to all the spiritualistic assembly rooms in this country. I greet THE NEW YORK MAGAZINE OF MYSTERIES, with its superb illustrations, as an event in the beginning of this century."

We could fill hundreds of pages of this Magazine with grateful expressions like the above from its thousands of readers. With such encouragement we are pushing its circulation in all parts of the English-speaking world, and ask You, dear reader, to be a co-worker with us in spreading the gospel of Hope—Truth.

EDITOR.

Astrology Foretold the Attempt on Mr. McKinley's Life

ASTROLOGER MEYER WARNED THE PRESIDENT ON MAY 21 HE WAS IN DANGER OF ASSASSINATION

A WELL qualified Astrologer can see in a carefully calculated horoscope many events that are liable to occur in the life of a person.

Astrology is an exact science, and when practiced by an honest, Competent Astrologer reveals much that is of great value; it in a certain way reveals our good and bad tendencies, and often puts us on our guard to be careful at certain periods. The following instance is a truthful statement of what one eminent astrologer forecast in regard to Mr. McKinley in May last, and which was printed in many reliable papers throughout the country:

On May 21, when Mrs. McKinley's life was despaired of, Astrologer Gustave Meyer, of Hoboken, N. J., sent the following telegram to the President:

Your wife will live, but you are in danger of assassination.

The receipt of the telegram was acknowledged by the President's Secretary, G. B. Cortelyou.

Astrologer Meyer said, on the night Mr. McKinley was shot:

"At this time Mars, the warlike or hostile planet, is in McKinley's ascendant, and the planet Neptune, denoting death or critical illness, is in the eighth house. Mars is in the twelfth house, denoting secret foes and assassination."

In a letter dated November 2 last, and published in the New York Sun, Astrologer Meyer predicted President McKinley's election.

He who combats his own evil passions and desires enters into the severest battles of life; and if he combat successfully, obtains the greatest victory.

HIDDEN POWERS



WITHIN each being are wonderful latent powers—psychic, mental and physical powers.

These hidden powers can be roused by hope and courage—by an intelligent use of the will.

NEVER GIVE UP!

NEVER DESPAIR!

Determine this minute to rouse all the hidden powers within you and become a Spiritual—Mental—Physical Giant.

DON'T BE WEAK!

Much Disease and Weakness are caused because the Inner Man is asleep. Rouse him and get well and strong, and achieve and be happy.

Look Within and Without for power.

In this connection we quote from THE HIGHER LAW.

You lose heart just at the point where courage would give you victory. Rouse a brave mind, and stick to it!

Wake up! You have been asleep long enough: stir yourself into vigorous activity. You are here to act, not to stagnate. Straighten your backbone: keep away from the back of your chair. Do not let the shadow of that dreadful life-weariness creep over you again.

Jump to your feet, command your forces with a mighty will! The power is yours: take it.

A man should carry himself in the face of all opposition as though everything were titular and ephemeral but himself."

Nothing so dissipates inertia as a brisk walk, with your head well up, shoulders back and down. Face the breezes with an elastic step and a chest full of might! Then shall you marshal the forces and take command of the power that is your own.

This Is the Psychic Age

WHEN we read of a boy fifteen years of age, who is in knickerbockers, leading ten thousand grown persons in the worship of God, we can know that we live in a wonderful age—the Psychic Age.

But such is the truth—a child's simple eloquence and the spirit within moving the souls of the multitude and leading to their conversion.

Claud Hanbury Cooke, of Manchester, England, a fresh-faced boy of 15, preached to 10,000 people in the Auditorium at Ocean Grove, N. J., recently, and his eloquence and powers of expression make him the most successful revivalist who has ever preached in this country. The boy speaks extemporaneously and without a semblance of hesitation. His services are begun with a series of questions which are handed up to him from the congregation.

The texts for his sermons are selected by a vote of the audience from a number submitted by them. The lad reads the text over once and begins preaching. Within five minutes he has his audience listening as one person. He speaks so rapidly that the words tumble over one another. Without even a common school education he uses excellent English. Among other things he said recently were these:

"Oh, you who attend church once a week! Why, my friends, the Devil himself would attend church so, merely as a business proposition."

"If you don't get the real meaning of the love of Christ in your souls, your prayers will fall so short of heaven that they won't get beyond the roofs of your mouths."

Apart from his religious work young Cooke is a quiet, self-possessed but thoroughly likable and boyish boy. According to his father, the boy's powers date from a family prayer meeting in the course of which the lad fell into a trance.

Anna de Castellane Is a Psychic Adept

A RECENT cable despatch from Paris announces that the Countess Boni de Castellane (formerly Anna Gould) has just been elected a member of the Institut Psychologique Internationale, on the recommendation of its founder, Serge Youviette.

Last winter Countess Anna developed a taste for occult science and psychology, which she has since lost no opportunity for developing. An assiduous frequenter of the lectures delivered before the institute, the Countess set the fashion for Paris society, and was soon followed by the Duchesse d'Uzès, the Duchesse de la Rochefoucauld, the Duchesse de Béthune-Sully, the Baronne de Rothschild and other leaders, who gave up their afternoon drives and calls to take their places among French savans and hear exhaustive treatises on the laws of spirit return, clairvoyance, hypnotism, magnetism, thought transference and various other psychological and metaphysical questions.

These lectures and private studies, to which she now devotes all her leisure, have caused Countess Anna to become so proficient that the committee of the institute has given her permission to attend private séances for experimental tests of remarkable cases. To these séances only the favored few are admitted as witnesses.

It is said that the Countess has been invited to lecture before the institute next season on a subject which has been left to her choice.

THERE is no end of growing in the Christian life, but its beginning is in the simplicity of the most natural relations to God and to men. The busiest have time enough for it. The most uncultured know enough for it; and the wisest can only then be truly wise when they have returned to that simplicity.—Henry Wilder Foote.

Horace Greeley Appears to a Clairvoyant Medium

THE Mecca, of Denver, Col., is a weekly paper of character and standing, largely subscribed for by members of the legal profession of Colorado. In a recent issue is contained the following:

I never saw Horace Greeley, writes a reader, and was not even familiar enough with his picture to recognize him when he came to me clairvoyantly; but upon giving an accurate description of him and some of his more marked characteristics, together with some remarks made by him, a gentleman present exclaimed:

"Why, that is old Horace to a T! You could not have described him better had you known him."

What seemed clearly proven in the interview was the fact that violent prejudices as well as strong opinions are not only carried into the other world, but are retained there longer than one would deem possible. For instance, he expressed himself violently against Bryan and his course; and when asked, as an old newspaper man, his opinion of Bryan's paper, he replied, wittily and testily:

"Could anything be Commoner?"

Then a gentleman present, who had known his opinions during his active life, a quarter of a century ago, asked his opinion about woman suffrage here in Colorado, when he replied, in the same testy way:

"Run into the ground! run into the ground! A good many of the women have howled 'Taxation without representation' so long that they have almost ceased to be women, and become mere political parrots."

This reminded the questioner of the incident in Greeley's life, well known to him, when Mrs. Stanton, after nagging and annoying him almost to distraction with her affected superiority to any man, particularly to her husband, directed him, with her assumed air of lordliness, always to speak of her as Elizabeth Cady Stanton.

"Never, madam! never!" he fairly shouted at her. "You are merely Mrs. H. B. Stanton, and your name will never appear in the Tribune in any other form as long as I have any connection with the paper."

The irascible editor forthwith gave his instructions, accordingly, to the editorial room and the proof room, and thereafter, to the day of his death, whenever her name appeared in the Tribune, it was as Mrs. H. B. Stanton.

But this is wandering. The great disembodied editor, in his appearance just noted, said, if the Republicans do not become over-confident in the next national campaign and get lukewarm, they will make the same grand sweep that they did in the last one, when McKinley was re-elected by such an overpowering majority.

An Alleged Apparition

This Magazine does not believe one-tenth of the alleged "ghost" or "spook" stories that are printed in the papers. In the first place, a "ghost" or a "spook," if they do exist, cannot hurt anyone, and it is senseless and foolish to be afraid of them. While the Mystic Adepts connected with this Magazine have frequently held communion with angels—departed ones—none of us has ever seen a real "ghost" or a real "spook." We have seen beautiful glorified visions and spiritualistic phenomena of a high order. The following story from Ithaca, N. Y., which has been widely printed in the papers, no doubt will be fully explained as nothing supernatural:

Dwellers in the vicinity of Monroe and Fifth streets, Ithaca, N. Y., are much excited over the repeated apparition of a woman dressed in white, for several nights past taking midnight rambles in the neighborhood. Returning late at night to their homes, they have been badly frightened at sight of the ghostly figure.

Investigators have discovered no clue to the mystery. The families of the neighborhood are not aware that there is a female member among them who is addicted to somnambulistic promenades. A watch will be kept for some time in the hope of explaining the mystery.

THE earth is not the prison-house of a race condemned to be circumscribed during the first stage of its immortal career by the fearful curse of God; but it is the beautiful and appropriate scene of human endeavor and trial, of human aspiration and success, on which we are fully persuaded that the tenderest blessing of God's parental love is ever resting.—Charles C. Coe.

FILTH and indecency are the cause of much poverty.

SAYINGS OF THE BLISSFUL PROPHET

Observations on Human Affairs, Specially Written for The Magazine of Mysteries

"That which exists is one; Sages call it variously."—*Rig-Veda*, I, 164, 46.

HIS month I will write of the Hindu BHAKTI YOGA; or, the relation of the Divine through Love. This is the great Yoga of Love and Devotion. Through love and devotion to God we become FREE and BLISSFUL.

The Swamis of India define Bhakti Yoga as "that love which the non-discriminating have for the fleeting objects of the senses, the same sort of love men ought to have for THEE (God), that pleasure in Thee may not vanish from their hearts."

△ △ △

By constant love, worship and adoration of the Great God man becomes free and non-attached and reaches true and eternal bliss. Love for God and His universe—all beings—is always creative and constructive, and liberates the soul once and for all time from all the woes and miseries of the world. As long as the mind is attached solely to material things, it keeps the soul in bondage and destroys peace, calm, bliss and tranquillity. So the Hindu sage says, I will be non-attached to the fleeting things of the material world, and be free from all suffering—from all disease.

□ □ □

He who takes up the practice of BHAKTI YOGA gives up his strong attachments for great wealth, great fame and all sense objects. It is our tremendous clinging to all these things that makes us miserable, and the Yogi says, "I will have that attachment, that tremendous clinging, only for THEE, Blessed God." Swami Vivekananda says BHAKTI does not restrain anything; it does not go against nature; it only gives it a higher and more powerful direction.

☆ ☆ ☆

In the United States many aspiring souls are in a measure practicing this BHAKTI YOGA, under different names—such as Christian Science, Spiritual Science, The Higher Thought, etc., with the result that they reach much bliss and happiness and free themselves from disease. But none of these people carry their love and adoration for God and all His beings to the extent that the Hindu Bhaktas do, and hence do not reach the supreme bliss that is reached by the great Yogi Seers and sages, who give all their love to God and humanity, including all the animals. The real Yogi knows that all animals are eternal souls, only in different degrees of evolution.

X X X

While Christian Science and other cults in the Western world are alleged to be new the philosophy of the Yogis is thousands of years old, and comprehends not only all that is taught by these Western systems or cults, but more, too. So really the BHAKTI YOGA is a great philosophy and the oldest and greatest religion there is. These Yogis who practice BHAKTI YOGA are true God-lovers in the highest sense. They go beyond all the senses and reach God.

X X X

According to the great sage, Rāmānuja, the following are the first preparations for getting that intense love for God and all His beings—our brothers: The first is *viveka*, and it is a very curious thing, especially to Englishmen and Americans. It means, according to Rāmānuja, "discrimination of food." Food contains all the energies that go to make up the forces of our body and mind. Pure, clean foods that do not cause killing or butchery make pure, clean bodies or temples for the soul—the real man. The Yogi's love is so great that he will not cause pain or injury to any living being. All beings are expressions of God. Non-injury to any living being is always uppermost in the true God-lover's mind. So he neither kills nor causes to be killed. With this intense love for God, the mind changes and new light floods his whole being. He becomes calm and blissful and strong. The Great God is at work in the Bhakta as it is at work in no other being. The Bhakta really

becomes one with God, and is a Master. His soul, mind and heart vibrate with the All-Father and he is free and non-attached.

◊ ◊ ◊

Buddha and Jesus were real Bhaktas—Masters; they were one with God and reached this Oneness through love for ALL. Love for God will carry man to the very highest realms of joy, peace and bliss. Love for God will make man live the Golden Rule and be kind, gentle and just to every being on this planet—whether it is the lowest type of animal or the highest type of man. All are One, says the *Bhakta*. With constant love and constant memory of God in the mind, we cannot injure any being, and we cannot be miserable. God is Love and God is the All-in-All. The *Bhaktas* have lived this for thousands of years, and did not write a great book about it and sell it for material gain—attachment to money. They have gone up and down India with barely any food and little raiment joyously and gladly and freely teaching the Great Love of the Great God.

◊ ◊ ◊

Now this BHAKTI YOGA is practiced to a more or less extent by every God-loving man, whether Hindu, Jew, Buddhist or Christian. "God-fearing" men in no sense practice it. To truly love God we must not fear Him. Fear of any kind is weakening. He who wants to love God must not fear Him.

* * *

Now it must not be understood that the *Bhakta Yogi* is in any sense intolerant, fanatical or foolish; indeed, he is very wise and very broad and tolerant. Loving God never made a man foolish—I am speaking of the *true* God-lover. We say: "We are bound down here, and we have to slowly break our chains." We reach God and freedom through our errors, our sins, our sufferings and our prayers. "He who wants to love God must get rid of extreme desires; desire nothing except God. This world is good so far as it helps one to go to the higher world. The objects of the senses are good so far as they help us to attain higher objects. We always forget that this world is a means to an end, and not the end itself. This world is good so far as it is a means to perfect ourselves, and as soon as it has ceased to do that it is evil, nothing but evil. So wife, children, husband, money or learning, are good, so long as they help us forward; but as soon as they have ceased to do that they are nothing but evil. If the wife helps us to God, that is a good wife. So with husbands and children, or if money helps a man to do good to others, it is something real; but if not, it is simply a mass of evil, and the sooner we throw it out the better."

△ △ △

The true *Bhakta* or God-lover is always cheerful and blissful and joyous, because he is entirely free and non-attached. He never condemns his brother, but loves him with the intense love of God the All-Father. The *Bhakta* knows not an angry or wrathful God who punishes or rewards. The *Bhakta* says to ALL men "you are eternal souls" and you will ALL reach God, Heaven and Freedom sometime and somewhere, no matter what is your religion, creed or belief. The *Bhakta* is a Blissful Optimist and sees perfect order in the universe; he does not judge of things on the surface; he is One with the Eternal One and knows. We say God does not come to the selfish man because he is asleep; but sometime and somewhere the selfish man's soul will rouse his mind from slumber and then God and Happiness will come to that man. "The more we come out and do good to others, the more our hearts will be purified, and God will be in them." That is one of the old teachings of the ancient Hindu Yogis.

☆ ☆ ☆

Swami Vivekananda says in his work BHAKTI YOGA: "According to our scriptures, there are five works called five worships. First, study. A man must study every day something holy and something good. Second, worship of God, or angels, or saints, as it may be. Third, our duty to our forefathers. Fourth, our duty to human beings. A rich man has no right to live in a house himself until he builds for the poor, also, or for anybody who needs it. The householder's house should be

open to everybody that is poor and suffering; then he is a real householder. If the rich man builds a house only for himself and his wife to enjoy, then they are the only two persons in the world, and he will never be a lover of God as long as he lives that way. The poor are God's representatives; anyone that suffers is His representative. Without giving, that rich man who eats, and enjoys eating, is enjoying sin. Fifth, our duty to lower animals. It is diabolical to say that all these animals are created for men, to be killed and used in any way man likes." This is not God's command. He said, "Thou shalt not kill."

□ □ □

When a man really becomes a TRUE God-lover and at-one with God he fully realizes that ALL animals are eternal souls, and he ceases to destroy or cause the destruction of their bodies. Moreover, the God-lover not only becomes blissful and happy, but also wise and all-knowing, and he finds that aside from the right in the matter, there is an abundance of purer, finer, cleaner and healthier foods than flesh meat.

△ △ △

In conclusion, love and worship and adoration for the Great God will bring joy, peace and happiness. This BHAKTI YOGA is a very high religion—the highest I know of. It brings Eternal Bliss to the soul, because it frees the soul from attachment and it becomes at-one with the Eternal One. Therefore, understand that any religion or philosophy that does not bring bliss is FALSE. "Despondency is not religion, whatever else it may be." Being pleasant and cheerful under any and all circumstances takes you near to God—nearer than any prayer can take you. "How can a mind that is gloomy and dull love God?" All souls in reaching freedom and bliss must do so through bearing heavy burdens in a cheerful way. "God is not to be reached by the weak; never be weak. You must be strong; you have infinite strength within you."

◊ ◊ ◊

Now, dear readers, I have in a brief way outlined the preparations for BHAKTI YOGA, and next month I will be pleased to give you some simple rules and suggestions how you can have more love for our All-Father. In the meantime may the Peace and Blessings of the Blessed One be with every soul in the universe.

THE BLISSFUL PROPHET.

Spirit of Gambling the Peril of the Age

By Rev. N. D. Hillis

"THE Ethics of Gambling and the Perils of Making Haste to be Rich" was the subject of a recent powerful sermon by Rev. Newell Dwight Hillis, of Plymouth Church, Brooklyn, N. Y.

Dr. Hillis said in part: "The evils of drink are familiar to you. There are other evils. But the greatest peril is the insane spirit of gambling which seems to have taken hold of the people, irrespective of social standing or religious belief. The insane desire to get rich quickly is at the bottom of it all. There is no difference between the newsboy who flips coins and the man in Wall street who buys stocks on margins on a chance that they will rise or fall. Both wish to get something for nothing; both are gamblers."

"The incessant gambling on all sports has wrought intellectual demoralization to the country. Horse racing is one of the noblest of sports, but it has been degraded and besmirched by gambling. Every Saturday afternoon you see at the racetracks thousands of working girls and men who have families to support, crazy with the intoxication of gambling. As each race is run they stand up, a yelling, cursing, purple-faced, brutalized gang."

"From the tiny lad selling newspapers on the street to men dwelling in a palace the gambling spirit seems to have invaded all. Where is this thing going to end? It is time we called a halt and began to consider what things are really worth while."

[The only remedy for gambling is to quietly, calmly and patiently reason with the individual gambler. If gamblers only knew what a penalty they have to pay for this vice they would shrink from it with horror. From now on gamblers will have a hard time of it, and the mental anguish they will have to pass through either here or in the gambler's sphere is beyond description.—EDITOR.]

GIVE me that man
That is not passion's slave, and I will wear
him
In my heart's core, aye, in my heart of hearts.
—Shakespeare.

*Ella Wheeler
Wilcox Says:*

SHOW MORE SYM-
PATHY TO DUMB
ANIMALS.

If you are sighing for a lofty work,
If great ambitions dominate your mind,
Just watch yourself, to see you do not shirk
The common little ways of being kind.

If you are moved to pity for the earth,
And long to aid it, do not look so high;
You pass some poor dumb creature, faint with thirst—
All life is equal in the Eternal eye.

If you would help to make the wrong things right,
Begin at home—there lies a lifetime's toil.
Weed your own garden fair for all men's sight,
Before you plan to till another's soil.

God chooses His own leaders in the world,
And from the rest He asks but willing hands,
As mighty mountains into space are hurled,
While patient tides may only shape the sands.

**He Considers that Christ
Had Hypnotic Power**

A. E. HILL says that in carefully reading stories in the early life of Jesus, as it is recorded in books outside of the New Testament, he has arrived at the conclusion that the Master had wonderful hypnotic powers. Mr. Hill says:

Hypnotism is the modern name for Holy Spirit and Holy Ghost. Certain persons are trying to find the most powerful hypnotist. Be it male or female, the most skilled hypnotist is leader in the world. Regardless of his or her birth, wealth or position, the most powerful hypnotist sets men and women in motion, thinking, writing, working, according to his or her mind.

Let us consider some of the recorded hypnotic works of Jesus Christ:

"Then said Jesus unto him, Woe unto thee, son of death, son of Satan. Dost thou destroy the works which I have wrought? And straightway he who had done this died. And He, not willing that his mother should be grieved, spurned the body of the dead with his foot, and said unto him, 'Arise, O son of iniquity; for thou art not worthy to enter into the rest of My Father.' Then he who was dead arose and departed.

"Another day the Lord Jesus went out into the street, and seeing some boys who had met to play he followed them; but the boys hid themselves from him. Therefore when the Lord Jesus came to the door of a certain house, and saw the women who stood there, He asked them whether the boys had gone. And when they told Him that there was nobody there, the Lord Jesus said again, What are these whom ye see in the vault? They answered that they were kids of three years old. And the Lord Jesus cried aloud and said, 'Come out, O kids, to your shepherd.' Then the boys came out, having the actions of kids, and began to skip about him. When they saw it the women wondered greatly, and being seized with fear they suppliantly and in haste besought the Lord Jesus, saying, 'Our Lord Jesus, son of Mary, thou art indeed the Good Shepherd of Israel; have pity on thy handmaids who stand before thee. Now we pray thee that thou wouldest restore these boys to their former condition.'

"The Lord Jesus therefore said, 'Come, boys, let us go and play,' and immediately, while the women stood there, the kids were changed into boys."

These things are recorded as having been done by Jesus Christ before He was twelve years of age.

MORE things are wrought by prayer than this world dreams of.—Tennyson.

He grieves more than is necessary who grieves before it is necessary.

Silence Is Power

By A. M. Pennock

"Such is this hour, this silent hour with thee;
The trouble of the restless heart is still,
And every swaying wish breathes reverently
The whisper of thy will.

"In our thoughts, by thee made calm and clear,
By the illumining power of thy spirit made
free,
What hour of all our lives can be so dear
As this still hour with thee?"

In the silence there is a power beyond words, development; a time and place, away from books and companions, where the inner voice can speak to man, where he can learn to recognize the divine light of his own soul. Emerson says: "To go into solitude a man needs to retire as much from his chamber as from society." The Psalmist called it "The secret place of the Most High," and some call it "The Silence." The Friends (Quakers) say "being led of the spirit." Christ said: Enter into thine inner chamber, and having shut thy door, pray to thy Father in secret; or make agreement with the inner self to close the door of the senses, and enter the silence of the heart and mind; there hold soul communion with the spirit of truth within, and new things will be revealed. If man understands himself and the spirit of truth within him, there are moments of new birth, when he is born again into other modes of life and thought. One cannot enter into the upper room of self and call all the wandering thoughts home into soul meditation unless the mind is well trained in concentration; sufficiently controlled to hold its one-pointedness for a length of time. To the untrained mind this is easier talked of than done; to such, it is oppressive and nonsensical, as a lady expressed, who, for the first time, spent an hour in a Friends' meeting. Their silent worship is the concentration of thought on spiritual things; holding communion or soul meditation with God within; from inner communion is illumination, inner revealing and consequently outward revelation.

There is a period when the mind is busy gathering varied material for thought, then the keen attention to outward things is essential, and restless habits of the mind are formed.

The transition from this outward active condition, when growth depends upon the quickness to receive sense impressions to an opposite method of action, is not an easy step. To halter these wandering thoughts and make them captive to our obedience, focused to a single point, is oppressive, discouraging, yes, even bewildering to stand between the activity of the natural mind and the will of the soul to concentrate. Often the very effort to resist the sense impressions results in apparently greater disturbance. To attain to a fruitful soul meditation one must acquire a perfect equipoise between resistance and non-resistance; maintain that positive quietude of mind which holds for a time only the mental image of the object or idea of concentration. When this can be done readily, drop the image and retain a steady condition of mental attention, directed toward nothing.

These are moments of inspiration; new revelations as the result of silent soul meditation. There is a bondage and a liberty—it is ours to choose—which, after learning that concentration is the royal road to that freedom. Children are not too young to be taught to keep a willed effort of watchfulness over the thoughts that enter their minds. It is much easier to begin while young than in after years, when the habits of thinking are fixed. Surrounded as we are by the many and varied thought-currents of both good and evil, we should for self-protection cultivate the more silent positive condition of mind, which in due time will result in an automatic habit of selective mind action.—*Psychic and Occult Views and Reviews*.

**The Pantheon of Incarnate
God-Men**

Is a compilation from ancient history, by Kersey Graves, an American, under the title of "Sixteen Crucified Saviours," the author gives a list of thirty-four Avatars or God-men, whom he names as follows:

- 1 Chrishna, of Hindustan.
- 2 Boudha Sakia, of India.
- 3 Salivahana, of Bermuda.
- 4 Zulus, Osiris, Horus, of Egypt.
- 5 Odin, of Scandinavia.
- 6 Crita, of Chaldea.
- 7 Zoroaster, Mithra, of Persia.
- 8 Baal, Taut, of Phoenicia.
- 9 Indra, of Thibet.
- 10 Bali, of Afghanistan.
- 11 Jao, of Nepul.
- 12 Wittoba, of the Billingones.
- 13 Thammuz, of Syria.
- 14 Atys, of Phrygia.
- 15 Xamotis, of Thrace.
- 16 Zoar, of the Bowzes.
- 17 Adad, of Syria.
- 18 Deva, Tat, etc., of Siam.
- 19 Alcides, of Thebes.
- 20 Mikado, of the Sintoos.
- 21 Bedrui, of Japan.
- 22 Hesus, Breimilla, of Druids.
- 23 Thor, son of Odin, of Gauls.
- 24 Cadmus, of Greece.
- 25 Hil, Teta, of the Mandaites.
- 26 Gentaut Quaxalcote, Mexico.
- 27 (Universal Monarch), Sibyls.
- 28 Tschy, of Formosa.
- 29 (The Logos), (Word), Plato.
- 30 Holy One, of Xaca.
- 31 Fo and Tien, of China.
- 32 Adonis, of Greece.
- 33 Ixion, Quirinius, of Rome.
- 34 Prometheus, of the Caucasus.

A Chinese Maxim

THERE is a Chinese maxim which says: "We require four things from woman—that virtue dwell in her heart, that modesty play on her brow, that sweetness flow from her lips, that industry occupy her hand." Christian men and women might attain to this ideal.

Wisdom dwells in blue skies and broad sunshine, and the wide hills and the infinite waters; in peace of mind and freedom, and the worship of the earth. He is poverty stricken who is so absorbed in the one little inclosure of which he holds the title deeds that he loses his grasp on the bending universe.—Gail Hamilton.

PERSISTENT people begin their success where others end in failure.—Edward Eggleston.

**100 Years Old, She Wants
to Ride a Wheel**

In this wonderful age we find that many people live past the 100-year mark. This Magazine believes in a long, useful and happy life, and we continually show the way to live to a ripe old age. In this connection we congratulate Mrs. Evan Devoe, of East Syracuse, N. Y., who has just had her 100th birthday, and is full of life and vigor. Indeed, she is now desirous of learning to ride a bicycle, and has no intention of giving up her body just yet. We have placed Mrs. Devoe's name on our Roll of Honor, comprising people from ninety years upward, and by reading this Magazine regularly she will learn how to hold her body in health quite a while yet.

Mental Science

By John F. Morgan



ENTAL Science is the science of the mind, and its laws if complied with will bring you health, happiness and success. "The Evolution of Mental Science" includes the "New Thought," "Higher Thought," "Positive Thought," "Christian Science," "Divine Science," "The Science of Life," "The Science of Being,"—but, under whatever name it comes, it is a phase of the mental awakening which is affecting every aspect of modern life. "Don't Worry" clubs, also "Success" circles are being formed all over the country.

The man or woman who can say to us:—"You are opulent. All things are yours. The Universe exists for you and will be just what you make it. All power is vested in you. You can transmute the ideal into the real by the power of thought. Nothing but good can come to you"—is indeed lending you a helping hand over a rough road, lifting you to the point where you can make your own affirmations.

The source of all strength lives in the power of massing your thought entirely on one thing. This knowledge is open to those who can receive it and use it to the best advantage; first, for their highest good, next, that of others.

This belongs to all, in proportion to their determined good will to others, and has the power to build up an organ which is wasting away through lack of some element it needs. We should think only good thoughts, then we radiate from us a healing balm to all those with whom we come in contact.

The mind should become so masterful that it can vitalize the atoms that are to replace broken-down tissue and give them such *vitality* and potency that decay will be checked. Those who have attained this power at will over the physical are called Masters, Adepts, etc.

If your associates be refined the thought born of such chemicalization as it flows and mingles from mind to mind will be powerful—Thought is food for your spirit. We can be creative and combine our thought with another; the purer your thought and motive, the greater the rapidity of such combination. The hopeful and confident attract the elements of success. Every thought of yours has a literal value to you; those near you will feel your thought.

"Every thought, spoken or unspoken, is as real as water, and goes to that person on which it is placed. Every thought is an outlay of force. New ideas are to be found by associating with congenial and sympathetic spirits in the same current of thought which exists between kindred minds.

"New thought is new life. Whatever the mind is set upon that it is bringing to it. Life, then, whether its forces are in activity or rest, will be a perpetual elysium."

When sent out in good will to all it meets the like current of thought, it forms a greater current in proportion to the number of minds sending their thoughts of like spirit to it to produce a *Living Force*—for every thought of ours is a force in nature.

"Any mood of mind attracts to it the same order of thought element. The worst intemperance of to-day is that coming of hurry, worry, etc. It is the habit of mind which causes what is called 'Nervous Disease.' An insane mind is a mind which has lost (its polarity) the power to fasten its thought on one thing. That also is a species of mental intemperance that cannot sit still."

It was while living in Morgan Park, in 1888, and engaged on the Board of Trade, and when the clouds on the horizon of my life were the darkest. I was meeting with heavy losses daily. At my suburban home, we were distracted by the servant girl problem, so I had inharmony to contend with at both ends of the line. As I was heavily insured, I was tempted into considering the proposition of being accidentally killed by the train as I went to and from the city. But one day, when I was in my "deepest depths," I took one of Prentice Mulford's essays, "Faith, or Being Led by the Spirit" (L. 5274 Public Library), with me to read on the train. That article awakened in me certain dormant faculties, and I was enabled to look upon all things in a different light. At the time Prentice Mulford's books were my Bible and my only consolation. I subscribed for every one of his monthly publications and read them as fast as they came from the press.

The healing power is a universal power in nature. It is resident in every plant, animal and man. The life forces are immediately set to work to remedy any injury. There is an instinctive faith that the power within will remedy the disturbance; the very demand causes its action to work intelligently.

Man can help the proper action through his mental and spiritual modes or states of mind. Love, Hope, Faith, Good Will, Cheerfulness, Trust, Forgiveness—all stimulate and intensify the activities of the building-up forces. But *faith* is the greatest restorative force. The Roman Catholic illustrates this who calls upon the "Blessed Virgin" and makes pilgrimages to "consecrated" places.

This power is able to attract to us all desirable conditions. "Without faith ye can do nothing." When we once understand that the healing power is within us, then we have faith. "Man, know thyself" is the real remedy—knowledge that compels faith. The stories of the "Philosopher's Stone" were no fables.

All pain is a blessed messenger of warning, and should be welcomed and given attention, by relaxing the muscular tension (of fear and anxiety). The will should be with, not against, nature's effort to heal, restore and do her work unobstructed.

Only such suggestion as affords illumination or adeptship through self-realization should be used. The quality of the suggestion should be governed by intuition and the mystery "of the Silence" when it becomes radiant with those who are in the sphere of Divinity—"Atma."

The great sage of Eastern Philosophy, Patanjali, teaches that "the mind is the instrument of the soul, and the soul uses it as an astronomer uses his telescope to make observations of the sky." The power beyond the mind is the spiritual soul of man.

Our aim should be to develop the physically intellectual, the moral and the spiritual, so as to bring forth a rounded, well-balanced character; not going around empty headed, nor to the other extreme of becoming too heavy with brain-cramming (as an intellectual giant is as much a false development as a physical giant)—and, an empty heart.

Into the secret places of the "Most High," let the mind unfold its visions and dreams of the Adorable and Ineffable One. In the stillness of the impenetrable Hush, may that which knows neither beginning nor end, birth nor death, matter nor mind, realize God and Thyself—the "atonement" (at-one-ment).

The masses have always considered the phenomena of mind reading with scepticism, but it is nevertheless an exact science.

Canon Wilberforce, in a sermon on prayer, says: "Intercession is a current of the breath of God, starting from your own soul and acting as a dynamic force on the object for which you pray." Such forces do not exist, call them psychic, sympathy, spiritual affinity or whatever you will.

A Supreme Intelligence rules the world. A blind and indistinct force is in the mineral realm; individualized in the plant; polarized in the animal, and conscious in man.

The Psychic Power of Man



HE Psychic Adept, who knows that within all men are wonderful psychic powers, also knows that man is composed of seven bodies instead of one. In this connection we print a most interesting article from *Human Nature*, by J. F. Morgan, P. Ph.D., D. M. This great thinker says: The true nature of man is almost "past finding out." If studied, dead or alive, he has a wonderful organization. Too much attention has been given to the diseased or lifeless body, to the exclusion of the animated, healthy body. If we are to account for only that which can be perceived by the five physical senses, then perhaps but little may be added to the sum total of knowledge about the last, best part of life.

Man is the product of all there is in created or existent nature. We find him composed of seven bodies instead of one; yet these seven are so united as to appear as one. There are seven great divisions of things—perhaps a better word would be *conditions* of the one substance. These we find to be—Solid, Semi-solid, Gases, Ethers, Mind or Psychic Force and Spirit.

Each of these may be divided into two, a positive and a negative, forming a duality in each condition. We have the magnetic and electric; the expansive and contractive; the heat and cold, on each plane. This makes fourteen divisions.

The seven bodies may be said to be composed of (1) Skeleton, (2) Muscles, (3) Fluids, (4) Gases, (5) Ethers, (6) Mind or Psychic Force, (7) Spirit. If we study these again in their dual conditions we have:

1. Skeleton—Bones and Ligaments.
2. Muscles—Voluntary and Involuntary.
3. Fluids—Lymph and Blood.
4. Gases—Carbon and Oxygen.
5. Ethers—Thermal and Electric.

6. Mind—Feeling and Intellect.

7. Spirit—Human and Divine or Soul and Spirit.

Corresponding to the seven bodies are seven avenues of communication between them and external things. In order, as above, they are (1) Touch, (2) Taste, (3) Smell, (4) Hearing, (5) Sight, (6) Intuition and (7) Inspiration.

So far in the history of man he has recognized but five of his bodies, and, of course, but five of his senses. Not all are thus limited, but the great majority are so bound. Many have come into the recognition of the sixth, and a few have grasped the seventh. To read in a book about them is not enough; one must really grasp the truth and certainty of their existence for himself.

The first four bodies and senses have been studied, and elements in the corresponding state have been analyzed by the scientist.

Mind must be studied by the light of true science. Phrenology, Physiognomy and Temperament are true interpreters. The real fundamental laws and arrangement of these are understood by few.

Suffice it to say that we may agree as definite and demonstrated that the mind is made up of seven distinct groups of organs in the brain, and that each group presides over or is closely connected with different parts and organs of the body, thus permitting the number fourteen again—seven positive in the brain, and seven negative in the body.

The seventh or Spirit body, so refined as to elude the grasp of even the student on the mental plane, has a sense that we shall call Inspiration. Remember that we believe there is but one substance, and that as we pass upward in the study of these bodies they get more refined. According to the law of power, things are more powerful as they become more refined. That is to say, they act with a more rapid vibration.

Now this body is similar to the mental body, yet much more refined and powerful. It is understood only by such individuals as may have mastered all things and bodies below it. Jesus of Nazareth was such an example. Now we have seven bodies—seven men all occupying the same house. They are each doing business on a different plane, yet they should so harmonize their labors as not to be a hindrance to each other.

The first thing they should do, then, naturally follows—that the Skeleton and ligaments would offer to be a framework. The muscles would propose to do the locomotive or propelling labor. The lymph and blood would act as media of circulation of those materials needed by the parts of the body. The gaseous body would see to it that a proper supply and exchange of carbon and oxygen were attended to. The ethereal body would transmit through the organism the ethers (found in sunlight), magnetic and electric (warm and cold), and kindle into life all things in the previous bodies. The mind body would associate itself with the nervous system and by its fluid transmit the elements of psychic power throughout the system, while the spirit body would furnish that which is the ultimate of force, power and intelligence.

Each of these bodies decided it best that there should be seven rooms provided, and that each should occupy his room. So the skeleton is placed in the bones and ligaments—the voluntary muscles in every part for levers, and the involuntary muscles lining all the tubes of the body.

The lymph and blood occupy the tubes (the heart included). The gases are found in the cavities of the body, and especially in the lungs. The ethers accompany the fluids, especially the nerve fluids.

The mind ethers reside in the nervous system and especially in the brain and ganglia.

The spirit permeates all, but has the centres of the brain and ganglia as its headquarters.

Now we have these seven men at work in these seven connected rooms of the same building.

When any work is to be done on any plane each must do its part.

For You

Do you feel a thrill of joy and hope when you read this Magazine? Do good by helping to circulate the gospel of hope and optimism. Speak of THE MAGAZINE OF MYSTERIES to your friends; or, better, get one or more of them to subscribe. The more subscribers, the better the Magazine.

We are expending a good many thousands of dollars in improving the Magazine. We would like YOU to help us reach the multitudes. Will you co-operate with us?

READ THE SECRET OF POWER IN NEXT MONTH'S MAGAZINE.



Free Astrological Delineations to the Subscribers of THE NEW YORK MAGAZINE OF MYSTERIES. IF we have not space to print the delineation we will either write you a special delineation, or mail you free a printed delineation which will apply to your birth. These printed delineations were specially prepared by the **MYSTIC ADEPT** who conducts this department, and are very valuable to any aspiring Soul. Address A **MYSTIC**, Astrology Department, New York Magazine of Mysteries, 22 North William street, New York City.



BLESSED ANGELS, I greet ye, and would ask ye to send to me an adept in Astrology who will help me in this work.

Following are the brief delineations for this issue:

MRS. M. A. H., incarnated April 12, 1853.—You came to this planet this time under the sign of Aries. This is the head sign of the Fire Triinity, and you naturally have push, energy and executive ability. Many of the great leaders of the world have been born under this sign. You must pay much attention to improving your higher nature. You naturally love and adore beauty, and like order and harmony and luxurious surroundings. Commencing Oct. 25, this year will begin for you a cycle of great fortune, and we would suggest that you be very careful to cultivate a quiet, calm and tranquil state, as this will give you great strength and power and much magnetism. We see only good for you in the future.

A. A. L., incarnated March 2, 1849.—You came to this planet this time under the sign of Pisces, the Fishes. This is the last sign of the Water Triinity, and denotes a deep, hidden love nature; you are naturally noble and generous, and wish to help all who need. Your realm is the kingdom of the soul. At your birth the planets were favorably located for you to enjoy a long and happy life, and the move you propose making looks to us as a very good one.

THOMAS O. H., incarnated March 31, 1876.—You came to this planet this time under the sign of Aries, the Ram. This is a most favorable sign to be born under, as the Aries people usually possess fine characters and have great energy. By seeking in your heart the source of all evil, and then quietly, silently and surely casting it out, you will become most wonderful. To enter upon the path of power we must tear all evil from the heart. You are now entering the best part of your incarnation, and from Jan. 1, 1901, to Jan. 1, 1919, you ought to have tremendous success, because we rarely find one who has a better horoscope than you have. Your success and happiness depend entirely upon yourself. If you will pay attention to occult and psychic matters as outlined each month in this Magazine you will get into the highest vibrations of success and happiness. Within you are the light and power of the universe. All the unseen forces and powers can aid you. Persistently apply yourself to doing some one thing well, and seek for a definite end, and remember that success comes to sticking to one's business, whatever it is.

MARY E. M., incarnated Feb. 21, 1868.—You came to this planet this time under the sign of Pisces. This is the last sign of the Water Triinity. You must stop all fretting, worrying and anxiety, because from an Astrological point of view you are favorably born and will be quite successful and happy when you cease to worry. Your most fortunate period of life is about to begin. The solar fluids and planetary conditions which surround you are very good. Jupiter and Neptune are your governing planets, and white, pink, emerald-green and black are your Astral colors. Your gems are chrysolite, pink-shell and moonstone.

HENRY ELWELL, incarnated March 26, 1821.—You came to this planet this time under the sign of Aries. You were wonderfully born, and all through your life this time you are surrounded by tremendous psychic intelligences and forces. We feel that you fully understand that man is the highest type of the incarnation that we here on this planet know of. You are kind, gentle, noble, generous, agreeable, pleasing, magnetic and progressive, and ought to hold your body for a great many years yet, as a man like you does much good by merely living in the body. "Develop the gifts of the spirit and then grasp all," was written by the great sages and seers for the Aries people. Aries people often become excellent psychometrists, telepathists, mind readers and spiritual comforters. We are more than pleased to have you as a subscriber to this Magazine, because you will see and readily discern the mystic truths contained in it. God bless you, brother.

MRS. G. P. P., incarnated Dec. 5, 1869.—You came to this planet this time under the sign of Sagittarius, the Archer. This is the last sign of the Fire Triinity. You generally know how and what to aim at, and as a rule hit the mark in all matters; this will be especially true from now on, as your planetary conditions improved last January, and will continue to be better right along. Remember, we are all now living under new and better planetary and solar conditions. People of your sign are noted for doing great things, especially when they begin to work in the Psychic or Soul realm. You have a great love for children and animals, and as you extend this love you will develop great psychic force and power. Many unseen intelligences of the brighter realms or spheres are constantly about you, trying to reach out and help you. As you place more faith, love and confidence in the All-Good of the universe you will be much healthier and happier. All in all, we see a very bright future for you.

MISS GEORGINA, incarnated June 30, 1857.—You came to this planet this time under the sign of Cancer, and have had much trouble, sorrow and grief, as we see you are of a very superstitious, fearful nature. In no sense are we fortune tellers, and we cannot answer the many foolish questions you ask. Astrology only shows the natural tendencies of a person, and is not a fortune-telling scheme. We send you free a full printed delineation by one of our Mystic Adepts, which we sincerely trust you will read with care and thought, as these printed delineations are of especial value to any aspiring soul.

GEORGE D. S., incarnated Nov. 25, 1860.—You came to this planet this time under the sign of Sagittarius, the Archer, and have a strong, honest character. You are very magnetic, and within the next four years, if you will study psychic-mental science as given in the columns of this Magazine, you will develop wonderful personal magnetism. All of your planetary conditions are excellent, and you ought to live a long and useful life. Try to be jovial, courageous, daring and fearless. Under no circumstances allow yourself to get angry. Highly developed persons in your sign become very wonderful, and achieve fortune and attain to happiness. Your Astral colors are gold, red and green, and the gems are carbuncle, diamond and turquoise. The

governing planet is the great Jupiter. You naturally possess magnetism of the highest order. The study of metaphysics and occult subjects will help you much. Remember, the soul of man is Eternal, and as incarnated on this earth plane is the most wonderful being we know of.

A. E. S., incarnated Jan. 15, 1854.—You came to this planet this time under the sign of Capricorn. This is the last sign of the Earth Triinity, and is the dark or mysterious sign of the earth. Within Capricorn is the occult side of history. It will be of great advantage to you to go into the silence much and meditate on the mysteries of life. This Magazine will be of great help to you. You are naturally inclined to study and deep thinking. We see for you much fortune and happiness, especially from now on. You ought to live to a great age. The gems of your sign are white onyx and moonstone, while garnet, brown, silver-gray and black are the Astral colors. Your governing planet is Saturn, and you are continually surrounded by planetary forces and solar fluids which are very helpful to you when you are quiet and calm.

As many of our subscribers request us to send the full printed delineations, prepared by one of the greatest Mystic Adepts Astrologers in the world, we comply with their request. These printed delineations are very full and comprehensive, and are of untold value to anyone who aspires to succeed in life—to live a long, useful and happy life.

To all subscribers who write me their birth date I either send a personal letter, a very valuable printed delineation which applies to their birth, or give a delineation here in the Magazine. I reserve the right to use my own judgment as well as the judgment of my "guides and controls" as to how I will answer these letters.

In conclusion let me say: The Mystics dearly love All in the Universe, and know All are One and All are going onward, forward and upward to perfection. We tell ALL that the goal for ALL is the same perfect knowledge, perfect bliss and Eternal Life.

No matter in which sign of the Zodiac you were born, you have all equally good natural tendencies, which, if cultivated, will lead to health, prosperity and happiness. Understanding this, we, in a certain way, tell you exactly what to do to overcome everything that does not make for health, prosperity and happiness.

Address your letters to
A MYSTIC,
Astrological Department,
THE NEW YORK MAGAZINE OF MYSTERIES,
22 North William street, New York City.

His Father's Astral Body Appears as a Message

In all ages and in all parts of the world are recorded many instances where, at the transition called death, the departing soul with its astral body has appeared to someone near and dear to it, at a distance. These cases are well authenticated, and the subject is too sacred to admit of falsehood. Some souls are so far advanced in the psychic realms that they can leave the body, in the astral, while in life or at death, and appear to friends or relatives at any distance.

Max Dressoir writes: "My father died on the 11th of January, 1848. During his serious illness my mother sent me to an aunt, living two leagues off. On the morning of my father's death I was awakened at 6 o'clock, as usual, to assist my cousins in their studies. As I went downstairs, with a light in my hand, at a quarter to seven, I saw my father coming toward me in his night-dress. I knew well that it could not be my father in flesh and blood, and felt convinced that he was dead and had come for the purpose of bidding me farewell. He extended his hand toward me, as if to take my candlestick, but I was so frightened that I dropped it, and left myself in darkness. I told my cousins what had happened, and I said I must return home at once. They assured me that it was only a freak of my imagination and that I had better stop and have my breakfast before taking my departure. But I left immediately, in spite of their remonstrances; I met my aunt upon the road, who had been sitting up with my father during the night and came to bring me the tidings of his decease. He died exactly at a quarter to seven."

THE rich can never taste the sweets of sublime bliss and happiness unless they purchase it through benevolence. All happiness is measured by the number of those whom one makes happy. The mind, the soul, the heart, the body—all grow and expand wonderfully through agreeable sensations caused by benevolence.



I DIMLY guess, from blessings known, of greater out of sight.—*Whittier.*

Friends, if we be honest with ourselves, We shall be honest with each other.
—*George MacDonald.*

If our eye be toward God in duty, His eye will be ever toward us in mercy.

Happiness is a sunbeam, which may pass through a thousand bosoms without losing a particle of its original ray.—*Sir P. Sidney.*

Use three physicians,
Still—first, Dr. Quiet,
Next, Dr. Merry-Man
And Dr. Dyer.

Be pleasant and kind to those around you. The man who stirs his cup with an icicle spoils the tea and chills his own fingers.

How cunningly Nature hides every wrinkle of her inconceivable antiquity under roses and violets and morning dew!—*Emerson.*

There are many things that are thorns to our hopes until we have attained them, and envenomed arrows to our hearts when we have.—*Mirabeau.*

What Is the Soul?



IN ALL AGES man has been interested in finding out about the individual soul. Many readers of this Magazine write us asking what is the nature of the soul. Beyond saying that it is and that its nature is purity, it is difficult to give a comprehensive answer to our inquirers. The best sermon on the soul that we have recently seen is one by the eminent divine and spiritual man, the Rev. Dr.

George H. Hepworth. He says:

As to what the soul is, of what elements it is composed, neither you nor I dare make any dogmatic assertion. Perhaps in some future age, when science shall have penetrated into the radiant centre of this problem, and the invisible becomes visible, men may be able to see each other's souls as they now see each other's bodies. The genius of research has wrought so many miracles that such a consummation would add but little to the astonishment we have already enjoyed. Psychology is a new domain, as yet practically unexplored, with many a surprise in store for us. It is easy, therefore, to imagine that at some future time science will be able to demonstrate the difference between matter and spirit, and prove beyond a doubt that the latter does not cease to exist when the former is resolved into dust.

Whether the soul consists of some sublimated material substance, like the ether which fills interplanetary spaces, or is essentially different from anything we call matter, is a question which at present puzzles the thoughtful world. Investigation is making long strides, and it would be rash to limit its possibilities.

The Christ very evidently saw more than we can see, and when He called the spirit of Lazarus back to reinhabit his body He must have known where that spirit was and must have been in communication with it. The miracle worker and the unseen Lazarus must have been within hearing distance of each other. What He saw we may some time see, and certainly will see when we are in the same relation to God and the universe that He occupied.

I am satisfied at this moment with the fact that the real man is behind the eye that looks, behind the lips which speak, and that when the lips are dumb and the eyes are closed this real man will step out of the worn-out house which has served his earthly purpose and enter another house which shall better fit his new environment. He will be the same man in another home, but with a larger prospect and a wider outlook. Whatever changes occur in his character and his motives will be the natural result of his clearer vision and his better knowledge of the relative value of the things to be desired, just as a man who travels from his narrow life in the village to the broad life of a great city drops his prejudices and his small views and gradually becomes a part of the grander projects which tempt his energy and rouse his ambition.

The other world is simply another and more favorable opportunity. If a boy should

be suddenly transferred from his home on the farm, with its slender routine of drudgery, to the competition of a large business circle, he would, by slow degrees, see everything in a different light. Many of his old opinions would drop like dead leaves in autumn, and fresh and larger ideas would take their places. He would be precisely the same creature, but he would be enlarged, ripened, developed. Just so with the soul after death. It will be the same soul that it was in the body, but it will be larger; it will expand, grow, and all the changes of outlook and inlook which are induced will simply be the result of this growth.

As a man he does not lose sight of the old home or the dear ones far away when he achieves the successes of wealth. On the contrary, some of the sweetest memories are those which carry him back to earlier days, and there is always a tender spot in his heart for those he has left behind. Much more will this be true when he passes from time to eternity. Affection is not checked by death. It seems to me that it must be increased. With larger sight and clearer observation he will become, under God, a sort of providence over those for whom his soul yearns with unabated love, and in many ways which we know little about he will find happiness in being of service to them.

Thus are the two worlds in juxtaposition. They overlap each other. Eternity and time are so mingled that we cannot tell where the one ends and the other begins. God Himself is here, and under His wings we live and move. Christ is here in our very midst, ever turning our hopes upward and pouring into our poor lives the divine influence of His thoughts, even as the sun floods the earth and warms it until it smiles with crops and flowers. The angels are also here, their unseen hands leading us, their good cheer chasing away our depression and filling us with a larger faith.

This is religion, good, solid, inexhaustible and everlasting; the only religion which can light our way through the darkness of today into the beauty and glory of immortality.

The Modern Minister

A MINISTER-EDITOR who writes in the Worcester Spy says:

The ancient minister and the priest of the traditional church appeals to authority and custom to support his message and his mission. He does not speak as a man, but as the messenger of the Almighty. The modern minister, with no less faith in God, but with a different conception of the world and life, reports as a man may of God's work—"All's law, yet all's love."

From a superficial point of view the interval between the old and the new seems like an impassable abyss. But when we probe into the depths we discover that all that was ever true is still true; and that though man and religion may change their outward forms, the deep and hidden sentiments and emotions remain unchanged and abiding.

There should be no attempt to force all men to think or to worship alike. There should be freedom for every phase of religious life and thought. In such an atmosphere and in such a society the modern minister will be as helpful and permanent a factor for the spiritual blessing of man as the older type of clergyman or the traditional priest. All are needed and all can do their special work. The modern minister has come to stay, and he must be solicitous that he is as zealous and faithful in his ministrations to men of modern views as was the ancient minister to the people he served.

"There are diversities of gifts, but the same spirit."

Importance of a Healthy Body

THE secret of all success involves a healthy body. The Rev. Dr. Charles Eaton says:

"Some of the greatest men have had imperfect bodies, but they were like eagles with broken wings. They could not soar as high as if they had been physically perfect."

"It is essential to keep your bodies in a healthy condition."

One of the aims of this Magazine is to have its readers, through occult and psychic powers, keep their minds and bodies clean, strong and healthy.

LIFE is too short to halt long in one frame of mind.—*Madame Sévigné.*

If rich, it is easy enough to conceal our wealth; but if poor, it is not quite so easy to conceal our poverty. We shall find it is less difficult to hide a thousand guineas than one hole in our coat.—*Colton.*

How to Get Vital Forces or Occult Powers

THE student of occult science, who acquires tremendous will power and vital force to overcome disease and adversity of all kinds, fully understands the importance of being much alone (in the silence) with his thoughts. By going into the silence the Mystic Adept or Master of all the occult or unseen psychic powers gets into a receptive condition, and by this practice learns how to master all nature.

In this connection we quote from Ralph Waldo Trine's great book, "What All the World's A-Seeking."

"Of the vital power of thought and the interior forces in moulding conditions, and more, of the supremacy of thought over all conditions, the world has scarcely the faintest grasp, not to say even idea, as yet. The fact that thoughts are forces, and that through them we have creative power, is one of the most vital facts of the universe, the most vital fact of man's being. And through this instrumentality we have in our grasp and as our rightful heritage the power of making life and all its manifold conditions exactly what we will. . . . Earnest, sincere desire, sincere aspiration for higher and better conditions or means to realize them, thought-forces actively sent out for the realization, these continually watered by firm expectation without allowing the contrary, neutralizing force of fear to enter in—this, accompanied by rightly directed work and activity, will bring about the fullest realization of one's highest desires and aspirations with a certainty as absolute as that effect follows cause. Each and every one of us can thus make for himself ever higher and higher conditions, can attract ever higher influences, can realize an ever higher and higher ideal in life. These are the forces that are within us, simply waiting to be recognized and used—the forces that we should infuse into and mould everyday life with. The moment we vitally recognize them, they become our servants and wait upon our bidding."

"We are born to be neither slaves nor beggars, but to dominion and to plenty. This is our rightful heritage, if we will but recognize and lay claim to it. Many a man and many a woman is to-day longing for conditions better and higher than he or she is in, who might be using the same time now spent in vain, indefinite, spasmodic longings in putting into operation forces which, accompanied by the right personal activity, would speedily bring the fullest realization of his or her fondest dreams."

True Religion of the Gentleman

In the chapel of the Church of the Divine Paternity, Central Park West and Seventy-sixth street, New York City, the Rev. C. F. Patterson preached recently on "The Religion of a Gentleman."

He called for a broader definition of the word gentleman than where that title is allotted to men of distinguished ancestors, great mental capacity and of wealth. To quote from his sermon:

"A Swiss philosopher defines a gentleman as 'one having true nobility of character, personal merit, moral distinction, elevation of feeling and language, dignity of life and self-respect.'

"A gentleman's religion flows out from, and is shaped by, the principles which determine his thought and direct his activities.

"His religion will be a religion of reason, hope and progress.

"I have no fellow-feeling for the reckless reformer whose only ambition is to destroy, who sneers at the past and looks upon the achievements of the men and women of our earlier day with nothing but contempt.

"Retaining the principles, we have varied and enlarged their scope and their details to meet the conditions of modern times. Why not in religion?

"Heresy used to have an ugly sound, but we are coming to believe that in many instances it is to a man's interest that he be called a heretic.

"The gentleman loves truth and is eager for it, and if he is he will be eager that others should have it, too.

"He will be gentle and will not apply offensive epithets to men and women who are earnestly seeking God as he is.

"He will be careful not to misrepresent those who hold opposite beliefs. If he does not know their belief he will study it before denouncing it."

EXPERIENCE, joined with common sense, to mortals is a providence.—*Matthew Green.*

The Universal Brotherhood of Ancient Mystic Adepts

By Brother No. 1

IN response to a request from the Editor of THE MACAZINE OF MYSTERIES to our Universal Order of Ancient Mystic Adepts (in and out of the body) as to how to attain membership in our order and the benefits of our teachings, we would say that any aspiring soul who has an earnest, intense desire to get into our vibrations, where there is spiritual unfoldment, health, wealth, eternal joy, peace and happiness, should address a letter to BROTHER NO. 1 OF THE BROTHERHOOD OF ANCIENT MYSTIC ADEPTS, care of THE NEW YORK MACAZINE OF MYSTERIES, 22 North William Street, New York City.

[The Universal Brotherhood of Ancient Mystic Adepts—THE HOLY SEVEN—which mystically works for universal good and the uplifting of mankind in all parts of this planet and the universe, recognize in this Magazine a medium for great and far-reaching good, and have for the first time in thousands of years been willing to appear in a public print of this character. The Magazine feels honored and blessed by this recognition, and our readers who listen to these Great Souls will be helped to reach the Great God—Light, Wisdom and Eternal Bliss.—Editor.]

How to Succeed

PERSONAL magnetism or psychic power has much to do with success. To be magnetic and psychic we must have kindness and gentleness to a marked degree. A pleasant, agreeable and charming manner is indispensable to real success and real happiness. "Everyone has in himself a continent of undiscovered possibilities," which will be brought out when he lives the Golden Rule. Countless persons owe their failure to a lack of psychic or soul power. "There is always hope for anyone who aspires, who has a divine hunger for growth, a real desire to be good." In this wonderful age man's intuition tells him he must do the exact, right thing by his fellow man every time, or else he will not be much of a success. Work in justice and with a will and a determination, and you will fulfil a grand mission. "He who wishes to fulfil his mission must be a soul with one idea—with the idea of working with Soul, Heart and Head."

The Higher Life

By Madeline S. Brigham

THERE are royal hearts, there are spirits brave,
There are souls that are pure and true;
Then give to the world the best you have,
And the best will come to you.

Give love, and love to your life will flow,
And strength in your utmost needs;
Have faith, and a score of hearts will show
Their faith in your work and deeds.

Give truth, and your gifts will be paid in kind,
And song a song will meet;
And the smile which is sweet will surely find
A smile that is just as sweet.

Give pity and sorrow to those that mourn,
You will gather in flowers again
The scattered seeds from your thoughts out-borne,
Though the sowing seemed in vain.

For life is the mirror of king and slave,
'Tis just what we are and do;
Then give to the world the best you have,
And the best will come back to you.

Psychic and Occult Powers

WHEN acquired in an honest and natural way for legitimate purposes psychic and occult powers—the unseen forces—can serve us hourly. Articles by great Mystic Adepts on how to acquire psychic and occult powers in a natural way, without danger, will be distinguishing features of this Magazine during the coming fall and winter. We have in reserve a number of the most wonderful mystic and occult articles ever written, to be printed during the next few months. These great truths will be helpful and inspiring, and give new hope and courage to everyone who reads them. To students of Psychic and Occult Science this Magazine is of untold value. Are you a regular subscriber? If not it will pay you to send your subscription at once. Send it to-day.

Hope for All

NOT one soul is limited to one life. Reason and common sense ought to convince the most thoughtless that it is absurd that anyone can become wholly perfect in one short life or experience here on the Earth-plane. We all make mistakes and errors, no matter how hard we try to be good and perfect, and it takes great periods or cycles of time for any one soul to reach that degree of evolution where we can say it has reached perfection.

So, dear brother, no matter how imperfect you may seem to yourself, the time will come—some time and somewhere—when you will be absolutely perfect. In the meantime keep up hope and courage and strive to do the best you can, and do not worry too much about your shortcomings. This life is not your only chance—you are eternal and have all eternity before you.

Secret of Greatness

THE strong man is the calm, cool, collected man who holds his temper and doesn't worry or hurry or get rattled, no matter whether things go against him or with him. He is a giant of patience, strength and force. Such a soul has strength and force to do and keep itself in the very middle of the current of success, health and happiness; by its magnificent greatness and strength it attracts all good elements and forces of the universe to its aid; it aspires to do good and inspires all souls with love, admiration and confidence.

For Weak, Sad and Sorrowful Children of God

BLESSED children of one All-Father and All-Mother who are in grief and sorrow and sadness and disease, listen to the voice of the Spirit written down here by a Mystic who is a true God-Lover and a true lover of all of God's beings. We would free and set your soul at rest—give you calm and peace now. The Angels desire to soothe you that suffer. We desire to deliver you NOW from all that binds and enslaves you. Now is the time to be FREE from error and darkness and gloom. Let us quote from a most excellent book entitled "THE CHRISTIAN'S SECRET OF A HAPPY LIFE," written by Hannah Whitall Smith:

"Perhaps no four words in the language have more meaning in them than the following, which I would have you repeat over and over, with your voice and with your soul, emphasizing each time a different word:

"JESUS saves me now.—It is He.

"Jesus SAVES me now.—It is His work to save.

"Jesus saves ME now.—I am the one to be saved.

"Jesus saves me now.—He is doing it every moment.

"In order to enter into the blessed interior life of rest and triumph, you have two steps to take—first, entire abandonment, and second, absolute faith. No matter what may be the complications of your peculiar experience, no matter what your difficulties, or your surroundings, or your peculiar temperament, these two steps, definitely taken, and unwaveringly persevered in, will certainly bring you out sooner or later into the green pastures and still waters of this life hid with Christ in God. You may be perfectly sure of this. And if you will let every other consideration go, and simply devote your attention to these two points, and be very clear and definite about them, your progress will be rapid, and your soul will reach its desired haven far sooner than you can now think possible."

Love God with all your soul, head and heart.

You are God's child.

Then trust Him.

Trust Jesus as your living Saviour who can save you from your grief and sorrow now—who can deliver you now.

Put yourself unreservedly into the hands of God, the Blessed One—now.

On bended knees earnestly pray to God for Light and Wisdom.

Love God—the Eternal Good—with all thy might.

Send forth all your love to God. Sit in the Silence and love, worship and adore the BLESSED ONE, and you will be FREE, and you will receive the soothing and healing love of the Great God in great abundance, and within you will hear the word of the Lord.

In the silence affirm as follows:

"I love thee Now, Great and Blessed God."

"I trust thee utterly, and I trust thee Now."

"And now I am thine."

"Thy great love and wisdom will free me now."

"I am now thy child, Blessed One."

"Thou art my Father who will gently and lovingly take me by the hand and lead me out of the mire into Life Eternal."

God and the Angels are ever reaching out to us, and if we will but listen, and put forth an earnest desire to be freed from our griefs and sorrows, we will be delivered.

"Be strong and of good courage; be not afraid, neither be thou dismayed; for the Lord thy God is with thee whithersoever thou goest."

To which we would add: Be not afraid, the Angels are ever with thee, trying hard, so very hard, to deliver their messages of love and good cheer.

May the peace of the Eternal Good free you.

THE MYSTICS.

Aen Soph

THE Nameless One is called, in the Kabbala, "Aen Soph," the Limitless, or Nameless name. For that which is known and named, is known and named, not from its substance, but from its limitations; and scientific men correctly aver that whatsoever is unlimited, undefined, unclassifiable, is necessarily outside of natural science. Among the names of God which are known to men the most occult is Aehueh, I AM, the Ancient of Days, called, by the Kabbalists, Kether, the Crown; this is the first sephirah, numeration.—*Notes and Queries.*

A MAN'S opinions, look you, are generally of much more value than his arguments.—Holmes.



Guitar music is always elevating and inspiring to both the soul and the mind. Musical vibrations have a tremendous power to soothe and cheer.

It is supposed by many critics, who understand not the impulses of the people—all classes—that Americans are anything but a musical nation. Nothing of the sort. Even the "masses" love music; and many an honest toiler, especially in the rural districts, can take part in a glee—much to the astonishment and enlightenment of the critics aforesaid.

Numbers of poor laborers and members of their families are expert players on such despised instruments as the concertina, the acordeon, the guitar and the banjo. Music of any kind is better than none.

The Mystic Adepts work much in music—endeavoring to make it more popular—as they know and realize its wonderful power to rouse man's better nature.

We advise all students of occultism and psychology to give much attention to music, as it can do so much toward rousing the inner nature—the psychic side.

The real mystics are great lovers of music of a higher grade. Wagner, who wrote the grand music dramas of the world, was a great mystic. All of his great works came from the soul, and that is the reason in this soul age Wagner is so popular.

Music is the only universal language of this planet; it can be understood and appreciated by all civilized peoples, and by many of the savage races.

All aspiring souls will do well to listen to music, and if they have a taste to sing or play any musical instrument, to cultivate that taste.

What would this world be without music?

The Drugging Evil

THE place of the general practitioner of medicine in this age of specialists is discussed by Dr. Augustus Caille in the April Review of Reviews. He takes occasion to condemn what he terms "the drugging habit," of which he says the ordinary "family doctor" is still guilty to a remarkable degree. He remarks:

I know from personal observation that our cousins across the water do not prescribe or swallow one-fourth as much medicine as we do in our country. With but few exceptions, the entire vegetable and mineral kingdoms have given us little of specific value; but still, up to the present day, the bulk of our books on *materia medica* is made up of a description of many valueless drugs and preparations. Is it not to be deplored that valuable time should be wasted in our student days by cramming into our heads a lot of therapeutic ballast? If our professors of *materia medica* in the undergraduate colleges are reticent in advancing the truth, the whole truth and nothing but the truth, then it is time for us to tell them that they are to a large degree responsible for the desire on the part of the many practitioners to prescribe frequently, and without good cause, an unnecessary quantity of useless drugs. Every few weeks new drugs and combinations of medicaments are forced upon physicians with the claim that they are specifics in the treatment of disease; and the physician, in his anxiety to alleviate his patient's sufferings, because the simpler and more reliable agents have failed him, is guiled into trying the newly extolled remedy, only to find that it is still less efficacious than the old one. The common-sense practitioner knows by experience that the constant, frequent prescribing of innumerable drugs only ends in detriment to his patients. A working knowledge of hygiene and dietetics, climato, hydro, and mechano-therapeutics, simple medication, and few drugs are the successful agents in internal medicine; and the sooner the physician will condense his pharmacopoeia and *materia medica* to a vest-pocket edition, the more readily will his efforts meet with success in the practice of his profession.

HOLD your dull life up to the light, and see how it will be transfigured. Life is not meant to be a path of ease, but steep and rugged; and it is only through self-denial, discouragement, discipline and trial that you may attain the higher life.

The Power of the Will

THE POWER OF A DETERMINED WILL is well shown by the following sketch published in the Youth's Companion:

In his book, "Among the Northern Hills," Dr. William C. Prime introduces to his readers a judge whom he makes tell the story of a will which he did not draw up, after all. The judge was summoned in a hurry to see an old lady who had managed her farm for forty years since her husband's death. She had two sons, and a stepson, John, who was not an admirable person. After a long drive on a stormy night, the judge found the old lady apparently just alive, and was told by the doctor in attendance to hurry, as his patient was very weak.

I had brought paper and pen and ink with me. I found a stand and a candle, placed them at the head of the bed, and after saying a few words to the woman, told her I was ready to prepare the will if she would go on and tell me what she wanted me to do.

I wrote the introductory phrase rapidly, and leading over toward her, said, "Now go on, Mrs. Norton."

Her voice was quite faint, and she seemed to speak with an effort. She said, "First of all I want to give the farm to my sons, Harry and James. Just put that down."

"But," said I, "you can't do that, Mrs. Norton. The farm isn't yours to give away."

"The farm isn't mine?" she said, in a voice decidedly stronger than before.

"No, the farm isn't yours. You have only a life interest in it."

"This farm that I've run for goin' on forty-three year next spring isn't mine to do what I please with it! Why not, judge? I'd like to know what you mean!"

"Why, Mr. Norton, your husband, gave you a life estate in all his property, and on your death the farm goes to his son, John, and your children get the village houses. I have explained that to you very often before."

"And when I die, John Norton is to have this house and farm, whether I will or not?"

"Just so. It will be his."

"Then I ain't going to die!" said the old woman, in a clear and decidedly ringing and healthy voice. And so saying, she threw her feet over the front of the bed, sat up, gathered a blanket and coverlet about her, straightened her gaunt form, walked across the room and sat down in a great chair before the fire.

The doctor and I went home. That was fifteen years ago. The old lady's alive today. And she accomplished her intent. She beat John after all. He died four years ago.

Psychic Phenomena

SAVED BY A DREAM; A TRUE EPISODE

One night Dr. B., who was an eminent medical practitioner in a market town in the county of Lincolnshire, dreamed that he was attacked and murdered by three men. He fell asleep and again dreamed the same dream. This happened still a third time, and shortly afterward he was awakened by a sharp ring at the night bell.

He rose at once, and on asking who was there, was requested by a strange man to go at once to a Mrs. L., in the village of C., just three miles distant from the town. The doctor replied that he would give medicine, and come himself in the morning. This did not satisfy the man, but Dr. B., bearing in mind the facts of his dream, went to the surgery, taking with him a loaded pistol, the muzzle of which he purposely left protruding from his breast pocket, and compounded some medicine which he gave the visitor, promising that he would come at daybreak. The man hesitated, but reluctantly took the medicine and slunk away. At 7 A.M. in the morning Dr. B. drove over to the village and inquired for Mrs. L., but he was told that no such person lived in the neighborhood.

Many years elapsed, indeed, it was a quarter of a century since the night visitor had presented his appearance, when Dr. B. happened to be passing through the village of C. While driving he was hailed and asked to see a man who was said to be dying. On alighting he ascended the steps of a cottage, and was ushered into a small bedroom, and here in bed he recognized the face of one he had seen before. The man gazed curiously into the doctor's eyes and asked if there was any hope. On being told that he had but a few hours to live he replied that he wished to make a confession. He was, he said, with some emotion, the very individual who had visited the doctor on the night referred to, and he confessed that he, with two other men, had planned to rob him of his valuables and indeed to murder him had he resisted, in the very narrow road his journey led him through.—*A. G. in Light*.

Concerning Pain

PAIN is just as friendly as hunger. If you refuse to eat when you are hungry it only increases your desire for food. You may ignore hunger for a period, but eventually it will come up stronger than ever. This is due to the individual action of the cells of which the body is composed. The mind may refuse to take cognizance of the desires of the individual cells, but they keep on desiring on their own account until they grow such a strong appetite as to react upon the mind and COMPEL attention. You can rule these little cells by co-operating with them, but not by refusing to recognize them or listen to their wants. Pain is the expression of some desire on the part of these cells—to deny it is simply to increase it eventually. The only logical method of procedure is to make a friend of the pain, and by seeking to co-operate with it remove, as quickly as possible, the cause of the pain, which will be found in some condition of inharmony in the body, due to congestion or some special needs of the cells in the vicinity of the sensation. Seek ever to work in harmony with the Law. The Law seeks to express harmony, and when there is resistance pain results. Seek to remove the resistance as soon as the pain is felt, just as you alleviate your hunger with food. I once knew a man who had just passed the turning point of a severe run of fever. The doctors were afraid to give him food until his pulse should be lowered to a certain number of beats per minute. They waited for days, but still the proper condition was no nearer. Then, as an experiment, they gave him some food. The consequence was his pulse became normal in a short time, and he improved rapidly from that time on. This gave the doctor a pointer, and he tried the same thing in similar cases and with the same result. This is one of the proofs that the creation of abnormal desires through the denial of appetites which are natural, does not lead to health. These little cells have life by themselves, and they do as they please to a certain extent, until mind and body learn to work in harmony. To deny pain as a reality in itself is to create an abnormal condition and invite a civil war among the little cell lives which make up the larger life known as a human being. Pain is due to an effort of the cells to express harmony, and if it is accepted as a friend it will soon prove itself a real blessing instead of an enemy, as commonly supposed.

Harry Gaze, in his new book, advocates co-operation with the law of death in order that we may live forever ("He that loseth his life shall find it"), and on the same principle I advocate co-operation with the law of pain in order that it may be transmitted into pleasure. We all know how near akin are pleasure and pain. We know the restful feeling which always comes from relaxation after some great nervous strain due to mental or physical pain. This restful bliss comes by co-operation with the Law. When you let go, either for one reason or another, whether consciously or unconsciously, whether because some great crisis has passed, or as a result of intelligent recognition of pain as a friend, then you will experience this restfulness which comes from being at one with all things, and from a recognition of the truth that all real life is harmony, and that pain is due only to a denial of life, that it is caused by a belief in the shadow of the Great Reality which lies back of all things, and has no life in itself, except that which you give it by your wrong conceptions concerning its cause and character.—William E. Towne, in the *Nautilus*.

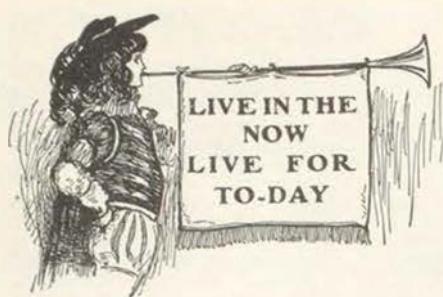
Personal Magnetism

WHEN man begins to live in the NOW and is a cheerful, happy worker, without fear, doubt and pessimism in his mind, he becomes personally charming and magnetic, and constantly draws and attracts all good things of the universe to his centre. Each being is the centre of the universe, and by his thinking and action makes his own destiny—his own environment.

False conceptions of God, Heaven, the Future and the universe are what retard man's progress and make him miserable and unattractive.

Our conception of life in its most complete and full expression is a life of work, service to one another, culture and progress, NOW and in the FUTURE. In short, every being is an Eternal Soul always progressing—eternally going onward, forward and upward. The transition called death does not stop this progress at all; we merely pass from this plane to a higher and finer sphere where we do higher and finer works.

In the darkest hour remember the Great God—the All-God—is near, and can help you.



Astrology—The Web of Life

WHEN people better understand astrology and cease to look upon it as a mere fortunetelling scheme of charlatans there will be much advancement made. The following excellent article from the *Liberal Spiritualist* is of interest:

Time waits for no one, but ever marches onward in its ceaseless round of motion, never stopping in its progress or unfoldment, but is constantly weaving the varied threads in the web of life's experience for the eternity of things. Life's evolution of forces portrays the different eras of time and the expression of same. Each era is marked with some new unfoldments for the advantage of humanity. Literature, art and science ever coming to the front, as are sundry other things, all of which are but stepping stones to higher attainments in life's progress and development.

Look out upon the great sea of time, and what do we observe but the varied expressions of force as manifested by and through the laws of life and principles of nature. Look upward at night-time, and what do we see in the vast expanse but the glittering brilliancy of stellar forces lighting up heaven's high dome. But it may be said, what has that to do with the thread, shuttle and loom of life, which play an active part in the drama of human experience? Through the power of observation and calculation during the history of ages long past there has come demonstrated proof to many an observer who has spent time for the same indisputable evidence that all life is greatly influenced through and by these stellar forces, their movements, motions and revolutions bearing an effect upon all life.

The combination of forces creates the different expressions of life. We see the effect, and the natural tendency is to look for the cause, as there must be some cause, in order to bring into results that which is termed effects.

It has been ascertained and proven that the planets Mercury, Venus, Mars, Jupiter, Saturn, Uranus and Neptune have, like mortals, a nature and influence; also, by their movements, correlations and aspects with the sun and moon, that they do leave a magnetic impress upon the varied forms of life, of which humanity is the highest type.

Astrology is a demonstrated science; it is one of the principles of nature's forces. The earth revolves on its axis once in twenty-four hours; so does each planet have its revolutions and movements. The belief or disbelief of the people makes not one iota of difference, for the laws of life work right on. The universe is governed by the principles of nature's forces, and all life is but the demonstration in the various forms of existence. This is the web of life that is ever being woven by and through scientific principles or the universal law of nature, and each person coming into the sphere of existence is stamped at birth by the magnetic and correlative force of nature's universal law that is in operation at that time. The expressions of these natural tendencies are varied somewhat as per conditions and environments in which the native is placed, to cultivate or restrain same; and for the short space or period of existence allotted to humanity in this sphere of possibilities there are but few compared with the whole that come into line of interest and understanding regarding the true basic principles of these subtle forces or laws of nature and the working of same, because the great portion and masses of the people are either shifting from point to point, struggling to gain physical sustenance, or else, through greed for wealth and aggrandizement are seeking for their ease and pleasure, little dreaming of the underlying laws or principles that are governing their very existence day by day. Many are drifting along, as it were, in the world of things or the drama of life's existence and experiences, with but little thought or care as to the real issues and outcome of same; nevertheless, the intricate Web of Life is ever being woven by the loom and shuttle that is ever playing an active part in the threads of life's experience, through the working of these natural laws, basic principles and universal forces in nature.

Astrology is a science, and one of the threads that go to make up THE WEB OF LIFE.

THE man who does his work cheerfully, without complaint, rises steadily in the scale, while the growler slips a notch downward each day, and at last lies flat on his back at the bottom of the hill. Had he spent half the energy in trying to be cheerful that he did in complaint, he might have sat on the top round of the business ladder.—*Chicago Independent*.

RESPONSIBILITY walks hand in hand with capacity and power.—*Timothy Titcomb*.

Christian Science



THE REV. PERCY STICKNEY GRANT, one of New York's most conservative and aristocratic clergymen, rector of the Church of the Ascension, Fifth avenue, New York City, recently made the following statement about Christian Science:

My interest in Christian Science goes back for twenty years. I knew of Mrs. Eddy in Boston when she was teaching her new philosophy to classes of a dozen women at a time.

I then became impressed with the real good she was doing among intelligent and cultured women. One of these first disciples of hers was Mrs. Montgomery Sears, a woman of rare culture, a member of one of Boston's most distinguished families, who has since won a high place in the art world.

I noticed that such women took a new interest in religion and all spiritual affairs as a result of Mrs. Eddy's teachings. Since then I have observed the same effect on a large number of people I have known intimately, men as well as women.

It is practically a conversion. It acts like the old-fashioned Methodist sanctification. I say this not as a theory of mine. It is what I have actually seen, for the most part in Boston, where Christian Science had its beginning.

It is a spiritual movement, and as such it must be recognized by the Church and the Christian world at large. It now is doing for the people what Methodism did at the time of its greatest fervor, what Luther did in his day, and what Channing and Theodore Parker did half a century ago to throw off the bigotry of Puritanism in New England.

In Boston there has been for years a sort of spiritual stagnation, the after effects of Unitarianism. The second and third generation of Unitarians do not seem to have any of the spiritual light or life which their parents had.

Then came Phillips Brooks as a spiritual awakener, whose influence was felt among all denominations and affected all doctrines.

Now I find to my amazement that Christian Science is doing that same thing. It has been a spiritual rebirth to thousands of people who were left high and dry by the prevailing sense of scientific doubt.

It interests me to see people coming back to the first principles of religion—the feeling of spiritual life. In this new faith they are not asked to believe in doctrines, but in Love, Truth and Life.

I believe that the future religion must be along that line. I think it unfortunate that Christian belief should depend on the acceptance of a creed or of historical statement. That is practically what the religion of the present day demands. The value of Christianity does not depend upon the acceptance of any such doctrine.

I wish every church member were as spiritually alive and willing to sacrifice as much for their principles and for their soul development as are many of the Christian Scientists I know of. It is spiritual life.

Every church member ought to practice Christian Science. The more Christian Scientists that I can have in my church the better I shall like it.

When I meet a Christian Scientist I find a person who is religiously alive and striving after spiritual advancement.

Christianity is spiritual development from having ourselves governed by the spiritual laws which actuated Christ. It is the adapting ourselves to the spiritual laws of the universe. In the example of Christ we see the operation of the highest laws that govern humanity.

In Christian Science people don't have to study theology or philosophy or psychology, but they experience something. First they have the bodily help and then it is a spiritual help.

I am aware that Christian Scientists say many things that are contradictory and apparently absurd. They say there is no such thing as matter, that there is no body, and consequently no pain can be felt. But what they really mean by this is that they want to subordinate all material things and have their minds dwell only on spiritual things.

EVERY hour presents a golden opportunity to the ones who live good, clean, pure lives. It may not be an opportunity to gather gold; but it may be an opportune golden moment to enlarge the intellect, the wisdom, or to develop a thousand and one grand qualities which will bring one innumerable pleasures, make life long and sweet. Think about it.

It is wonderful what miracles the Great God works in wills that are utterly surrendered to Him.

Aphorisms of Sarah Grand

WHEN people begin to be critical they cease to be pleasant.

There is a great deal of difference between a copy and an imitation.

recipes for happiness goodness must always be the principal ingredient.

The two great sources of happiness are health of body and strength of mind.

Among women the desire to work is not so common that it should be discouraged.

There are minor pleasures whose effect is accumulative, and which make up a happy life.

Even in choosing to be miserable we are happy, since there is happiness in every act of choice.

The misery children make for their parents is well known; the misery parents make for their children not so well.

Those who teach us that life is not worth living should be condemned to labor for the benefit of others until they are in a better frame of mind.

One of the rarest things in social intercourse is the disinterested desire to please. Charm of manner cannot be put on and taken off at will like a garment.

Happiness is infectious; but that it is a question of temperament is only partially true. In searching for happiness it does not do to lend ourselves to various forms of excitement. The one is often substituted for the other.

Happiness may be defined as fidelity in friendship, love in marriage, moral courage, courteous behavior in social intercourse, a devotion to duty and a perfect sincerity in every relation in life.

Two Women Over 100 Years Old

In this wonderful age it is easy to live to a great age. Anyone who will read this Magazine regularly and get into our vibrations of health and vigor can easily hold the body to a great age, and thrill with life up to the very time of passing out of the body to the higher and brighter realms.

Mrs. Hannah Newell Barrett, of Boston, has attained the age of one hundred and one years. She is descended from Noah Harrad, of Lunenburg, who ran away to the Revolutionary War when he was eighteen years old.

Mrs. Katherine Steele, of Nashua, N. H., recently celebrated her one hundredth birthday. Her father fought at Bunker Hill.

What a beautiful thing it is to live to a ripe old age, with all of your days filled with usefulness and happiness!

LOVE God with all thy heart and soul and you will become expert in the control of nature's finer interior forces—the unseen forces.

WONDERFUL SPIRIT MEDIUMS



THE greatest religious revolution of the century will be fought over the séances of spirit mediums, and any person who is not familiar with these supersensitive servants of the spirit world might as well retire from the battlefield before he attempts to fire the first gun.

This statement is only made after an exhaustive research and investigation which would make me a professor in any other branch of education except Spiritualism. Having nothing to gain by deceiving the public, I trust investigators will accept my statements as true and reliable.

I have spoken to a number of the clergy about the wonderful work done by these spirit mediums, but they are generally very ignorant and bigoted about the subject. Some of them know the grand spirit manifestations are true and are desirous of seeing and hearing for themselves. Priests in St. Louis and New York have, to my knowledge, attended materializing séances within—well, call it twenty years, for safety. We do not care to expose any living clergyman to the crucifying rage of the rabble. In Boston, we know that the late celebrated divine, Phillips Brooks, secretly for ten years attended private séances with various mediums, and that his liberal, advanced spiritualistic ideas came near causing him trouble. No honest person can deny the marvelous facts of spirit séances, and the accomplished mediums who have made their names so honored and immortalized by all lovers of truth, science and religion. No dishonest persons will seek to fool themselves about these great discoveries, because even rogues and high-salaried clergy want, themselves, to know the truth, however much they try to swindle the public who support them. What is the truth about spirit mediums? Are they really human instruments used by the spirits in the next world to do their various phases of work? What is that work? What are their messages? What influence will these new discoveries have on the Church, on business, on art, literature, science, trade, commerce, etc.? Here is the great battlefield upon which the conflicting forces will fight to a finish, and Truth will win.

The books by Alfred Russel Wallace, Paul Gibier, Rev. M. J. Savage, etc., will be read by thousands, but in none of these have I seen the subject of mediumship treated in a perfectly scientific and exhaustive manner. This book, so far as I know, remains to be written. The great Boston Public Library, with its thousands of volumes, scarcely does this subject justice. One of its officials advised me to read Hudson's "Law of Psychic Phenomena," as accounting for spirit manifestations, but, as I recall it now, the book was a failure, and utterly fails to disprove the grand facts of spirit phenomena as known to millions. When we approach spirit mediums, as explorers into the realm of

Professor Flammarion's so-called "Unknown," we come to a peculiar people who cannot be measured by any of the common human standards of comparison. Generally highly nervous, supersensitive, delicately constituted, and affected by the residents in two worlds, they often themselves don't know what influences are revolving about them.

Mrs. Leonora Piper, of the Psychological Researchers, with all the prestige and backing of that organization, has often failed to fully satisfy some of her "sitters." She was not to blame, but did as well as conditions would permit. Other mediums all meet the same conditions, and however able or developed, will have kickers who can never be suited.

The late celebrated French researcher, Dr. Paul Gibier, of Pasteur Institute, would go into raptures of joy over the spirit materializations secured while he was having Mrs. Carrie M. Sawyer, now of No. 21 Yarmouth street, Boston, at his laboratory séances, and yet other scientists were so dull and stupid of intellect that they utterly failed to realize or appreciate the work of these spirit chemists. One editor, who is pretty well known to Spiritualism, told me that he had attended over 400 séances for spirit materialization, and his verdict was, "Not proven." I said, "Well, you ought to have seen something in all that time to open your eyes." He said, "I did; I did." He believed in what Paul Gibier would say, but really could not believe in materialization, although saying he knew etherealization was true. Some people can't believe in algebra, geometry, mathematics—it's no matter if a problem is proven to them 400 times by 4,000 witnesses. It's a case of peculiar brain formation. The first time I believed in a spirit controlling a medium was when I got a good ringing slap in the mouth for telling a young medium that she ought to spend her time in society and not in developing as a medium.

The romantic lives and experiences of our spirit mediums furnish one of the most fascinating literary fields for the novelist and will be a fruitful garden for historians. Few mediums have devoted themselves more sacredly to the spirit world and endeavored to follow their guide's instructions than the Boston artist Mrs. A. C. Littlefield. It is seldom that a society lady who could hold high rank as a singer, artist, church member and general club favorite will give up these opportunities to develop as a medium, and sacrifice pleasure, ease, money, friends, etc., to enter the often thankless field of spirit mediumship. Her work has often been of the most accomplished character, both in healing the sick, giving tests, reading articles, etc. Few mediums have done better work in so many diverse phases. The fact that leading scientists, authors, artists, clergymen, lawyers, etc., are leaving powerful churches to be counted among the much ridiculed Spiritualists shows that people will have the gospel truth, regardless of cost, style or place of origin. Count us in with the spirits.

Power of Clairvoyance

THE wife of the late Rev. B. C. Roberts, of Hamilton, O., has wonderful clairvoyant powers, and recently saw, clairvoyantly, her husband's body, which had been buried five years, turned into solid stone. She insisted upon the body being disinterred, notwithstanding all of her friends ridiculed her and said she was unbalanced. But Mrs. Roberts, being of a positive mind, had her way, and when the body was disinterred, it was found to be exactly as she described seeing it, clairvoyantly—solid stone. The power of clairvoyance is wonderful, and is now fully recognized as much as hypnotism by many of the most intelligent people. It is human nature to say psychic phenomena are not true because most people have not experienced the phenomena incidental to psychic or spiritual power. Only a few years ago hypnotism was not believed in. Now a man would be called densely ignorant who did not recognize it as a most potent power.

A HEALTHFUL hunger for a great idea is the beauty and blessedness of life.—Jean Ingelow.

Secret of Grave Revealed in Dream

AT Rochester, N. Y., recently, Mrs. Frank Lorch in a dream saw a man bury a baby in the graveyard across from her home under only a few inches of ground. The dream impressed her so strongly that the man was hiding a crime that she could not get it out of her mind.

The dream was so vivid that she was able to identify the undertaker as Mr. Mudge.

She sent her son the next morning to see what he could find; and his discovery and the result of the official investigation that followed bore out her dream to the minutest detail.

Other bodies of babies were found buried in exactly the same way.

The study of dreams and their meanings is now engaging the attention of psychic and occult seers as it never did before.

He who lives in seeing the invisible is conscious of power that is altogether unrecognized by finite vision.

Evil Spirits

You need have no fear of "evil spirits" if your own spirit is illumined with the Light of Love. You may fearlessly enter the domain of all the "evil spirits," incarnate or discarnate. Their darkness cannot dim your Light, but your Love-Light will lead them out of the wilderness of evil into the great Light of Wisdom's ways.—Lucy A. Mallory.

A Warning Dream

A SUBSCRIBER writes to the editor of Mecca: One night I dreamed of playing chess with Marie, an acquaintance. She had on a thick black veil. I asked her to take it off. She said: "I keep it on because I am dead." Raising the veil, I saw a grinning skeleton skull. The next morning I received a letter announcing her death.

Obsessing Spirits

"How shall I get rid of these low, obsessing spirits?" asks an ex-patient.

Answer—Educate them by being good and upright and aspirational—and withal keeping your body clean and your soul pure.—Temple of Health.

[No one can be obsessed by an evil or earth-bound spirit who lives a pure and upright life; on the other hand, persons who live much in the senses and are not clean and pure are very easily obsessed by evil spirits—they attract evil spirits.—EDITOR.]

Psychic Science and Obsession

As to what mediums may give us concerning our future under different phases, writes J. K. Jones, of Sunshine, Col., much depends upon their development and upon immediate conditions at the time of consultation. I often answer questions sealed, without reading the question, and have been tested in different languages.

Obsession is a serious truth. Hypnotic science comes to the rescue when properly applied. Psychological science explains obsession in both planes of life. Spiritual science comprehends all the sciences pertaining to man as the epitome of all the forces of the universe.

A Spirit Reads Telegrams

MR. JOHN F. MORGAN, a merchant of Chicago, recently wrote us:

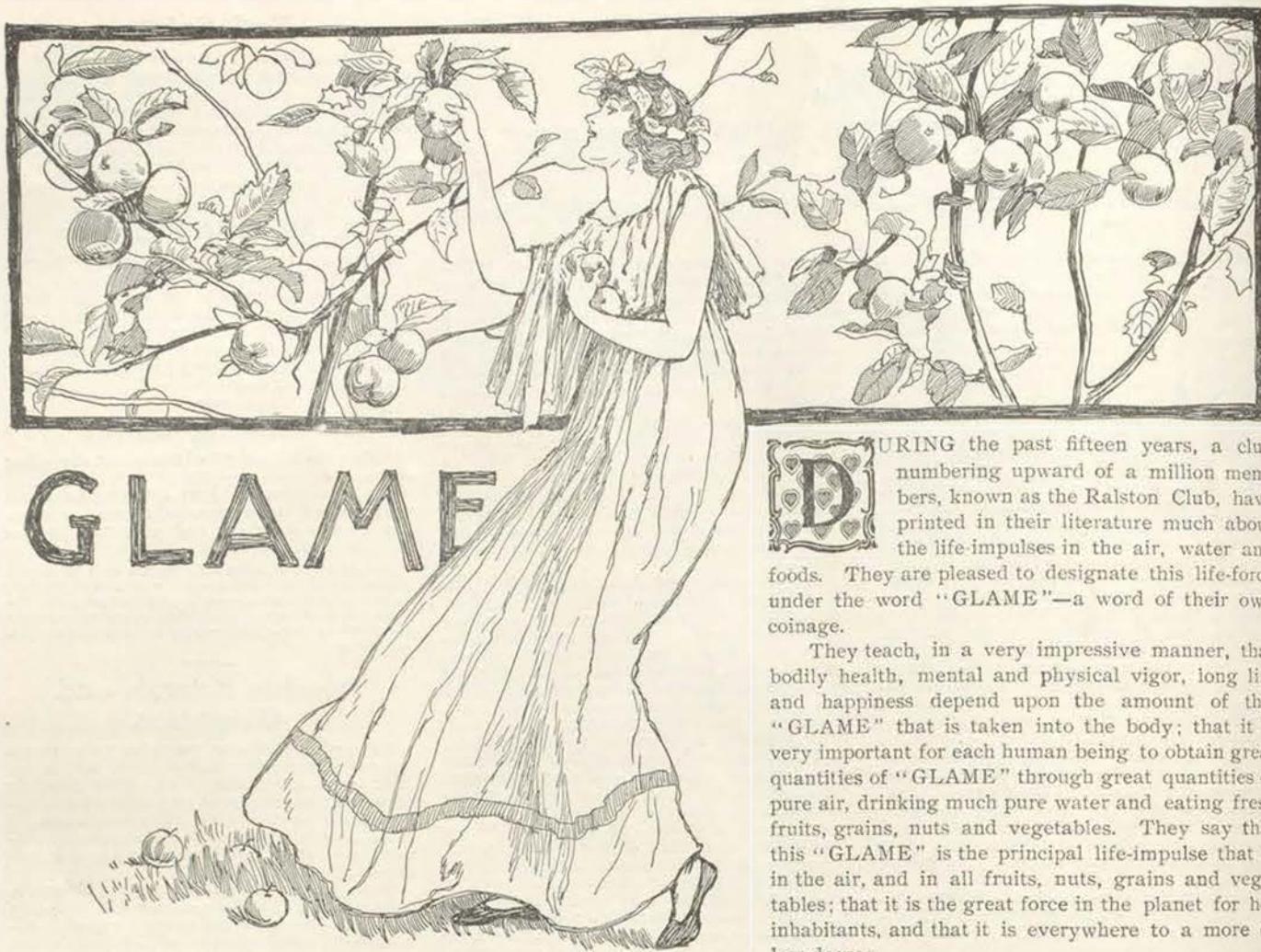
It was in 1879, while on the Indianapolis Board of Trade, I had left my office one afternoon, as I supposed for the day, and was in consultation with a medium (Mrs. Gage, of Chicago), when the controlling spirit told me I would have to return to my office, as he then saw a telegram coming from Philadelphia, on the wires, in relation to the shipment of some grain. I returned to my office, and after waiting thirty minutes received the telegram confirming what had been given me. That incident interested me, and I began the investigation of Spiritualism, by consulting mediums and sitting in circle (development).

During this time my voice was controlled (but not my brain functions) to speak in a foreign language, which was interpreted by Mrs. Gage, the medium, saying it was an ancient Mexican Indian chief, perhaps Aztec. I felt inspired and uplifted—much as though I had religion. But having been raised and educated in a Catholic College, I had never given way to the emotional part of my religious nature. I spoke in this language for about ten minutes. It seemed as if I was speaking to a large audience, but as soon as I exercised my will power I stopped it, nor could I invoke the same conditions for months afterward.

The Secret of Great Power

A GREAT soul loves humanity. If a strong and powerful man uses his power to injure men he will not be remembered with love and reverence. Napoleon was one who did not use his power through love of humanity, while Washington and Lincoln did. These last two great men were not educated in the ordinary sense of that word at all; they never saw a university, and saw very little of common schools, and yet see how these men live and will continue to live in the hearts of their countrymen. The secret of great and lasting power—great and lasting fame and name—is love for all and service to all beings that you can serve.

ANYONE who will regularly read this magazine will get into our vibrations and be successful.



GLAME

By plucking the ripe apple, peach or any fruit from the tree and eating it at once, they claim that you get much of this "GLAME," which is tremendously invigorating. Their argument is that we should eat fruit, nuts and vegetables as fresh as possible, because they are full of that wonderful life that they take up from within and without the earth and the air, and when you eat these fresh, ripe foods you feel refreshed, because your system has undergone a wonderful change in having taken into it a great quantity of this "GLAME"—life-force.

It is claimed by the Ralstonites that all the tree foods, such as fruits and nuts, are full of "GLAME," and that foods next in order containing "GLAME" are the grains, such as corn, wheat, rice, oats, barley, etc.

From the Mystic Adepts' view we find that only such foods as come all ready prepared and do not require the touch of fire are considered the best. For instance, all of the sun-ripened fruits, nuts and cereals are natural and proper foods for our best spiritual, mental and physical development. The true Mystic Adept is very careful indeed in the selection of his foods, knowing that food has much to do with building a perfect temple in which he (the eternal soul) resides; further, he selects his foods according to the divine or moral law. He must not use any food the eating of which will cause pain or injury to any sentient being, and by living according to this principle his mind and body not only become purified and strengthened, but he also acquires tremendous psychic or soul power.

So we see the Ralstonites have discovered what they are pleased to call "GLAME," or life outside of animal foods. The Mystic Adepts go deeper and far beyond this idea of foods creating force. To the aspiring soul the Mystics suggest pure foods and also give the spiritual or moral reason why we should build this grand temple of the soul according to the great divine law of God. The guiding rule of the Mystics is to not eat any food that causes pain or killing—they are vegetarians.

In this connection we desire to quote from Walter Hawden, M.D., L.R.C.P., M.R.C.S., of England, who, in a lecture entitled "Is Vegetarianism Scientific?" among other things said:

Food reformers can show, against all opposition, that their arguments are scientifically sound and their conclusions safe. Chemistry informs them that in their ultimate elemental composition there is no ascertainable difference between the products of the animal and those of the vegetable kingdom, while in relative quantity the vegetable can supply them, weight for weight, with a larger proportion of corresponding nutriment (life-force) than the animal kingdom, and seeing that the animal kingdom can supply them with but little carbohydrate material, and that the vegetable kingdom abounds in albuminoids, chemistry has definitely settled the question that every essential requisite for the highest physical and mental development can be procured without resort to the destruction of animal life.

Physiology has been called into requisition by their opponents to make good the case against Vegetarianism. It has been claimed and taught that the accepted theories of digestion are against it, and that *Science* lays down emphatically that animal food is more digestible than vegetable. That "accepted theories" are against them, Food Reformers frankly admit, but that *Science* supports these theories they decline to accept. Turning to the biological and anatomical aspects of the question, there is no scientific ground for the omnivorous theory, but there is abundant biological and scientific evidence to the effect that man belongs to the fruit-eating class of animals, and from childhood upward the instincts of his nature tend in that direction. The craving for flesh is a perverted taste which is apparently a relic of the savage orgies of the past, when the peaceful tillage of the ground was rejected for barbaric feuds. The custom has been accentuated in modern times, and made scientifically respectable by means of the mistaken notions of Liebig concerning nitrogenous material, believing, as he did, that all work is waste of muscle-tissue, and that muscle-feeding substance was therefore indispensable in order to proportionately replace the fancied loss. His theory has long been proved to be an error, but the mischief of his mistake still remains in our midst.

All theory must be judged by practice, and when the scientist is confronted with the fact that scattered throughout the world are millions of abstainers from flesh, who, class for class, can claim at the very least an equality in physique, stamina and brain-power with those whose diet consists to a large extent of flesh, and when we hear of numbers whose previously shattered constitutions have materially improved and even reset by a vegetarian régime; when we find that dyspepsia is practically confined to the meat-eating class, and that health and strength of the highest order—as instanced in the feats of athletes, both at home and abroad—can be obtained without the degrading and cruel associations of the slaughter-house and the cattle-transport boat, Food Reformers are constrained to declare that if "science" denounces their system, then "science" must be wrong, and the sooner it looks to the perfecting of its methods of investigation and the broadening of the minds of its devotees, the more will it redound to its credit and the greater will be the respect for its teachings in the minds of all thoughtful persons.



URING the past fifteen years, a club numbering upward of a million members, known as the Ralston Club, have printed in their literature much about the life-impulses in the air, water and foods. They are pleased to designate this life-force under the word "GLAME"—a word of their own coinage.

They teach, in a very impressive manner, that bodily health, mental and physical vigor, long life and happiness depend upon the amount of this "GLAME" that is taken into the body; that it is very important for each human being to obtain great quantities of "GLAME" through great quantities of pure air, drinking much pure water and eating fresh fruits, grains, nuts and vegetables. They say that this "GLAME" is the principal life-impulse that is in the air, and in all fruits, nuts, grains and vegetables; that it is the great force in the planet for her inhabitants, and that it is everywhere to a more or less degree.



A Suggestion as to Foods

THIS Magazine is not published in the Spirit of radically reforming anyone; we are suggesters rather than reformers. Indeed, we repeatedly say to our readers, do not believe anything blindly; use your own reasoning powers, and do the best you can according to the light that comes to you.

On this and the opposite page will be found a suggestion about how to get "Glame," or Life Force, through foods.

The subject of Food-Reform is beginning to be seriously considered by thoughtful and enlightened persons in all parts of the world, and the extent of this newly awakened interest is increasing every day. The fact is becoming generally recognized that the nature, quality and quantity of our daily food largely determine our physical, mental and spiritual condition, and that consequently our own welfare and that of our children depends upon our holding correct ideas concerning diet and upon our living in accordance with the same.

Then, again, the realization that the abandonment of the carnivorous habit would bring about the emancipation of the animal creation from the system of ruthless tyranny and wholesale massacre is now exercising a powerful influence upon the minds and the lives of a large number of men and women who, in consequence of having reached a comparatively advanced stage of evolution, feel humanely disposed toward all creatures who share with them the gift of life upon this planet. Such cannot avoid the conviction that man was never intended by the Infinite Spirit to play the part of a remorseless and blood-thirsty oppressor toward the sub-human races.

On every hand those who are laboring to bring about the adoption of dietetic customs which neither violate those laws of Nature that regulate man's physical well-being nor outrage the humane sentiments of his higher self, are now met by earnest requests for information concerning the way of escape from the bondage of ancestral but barbarous custom and the path to a healthy and harmonious existence. "How may we live out our full length of days, joyfully and vigorously, instead of dying prematurely of disease or early senile decay?" "How may we avoid the painful maladies which afflict our friends and neighbors?" "How may we be delivered from participation in the guilt of needlessly shedding innocent blood, and wash from our soul-garments the stain of the shambles?" "How may our dinner tables be sufficiently spread with the kindly fruits of the earth, instead of with the remains of fellow-creatures who love life and happiness just as we do?" Such questions as these are being asked by thousands of earnest souls, and it is to help such inquirers that we will print in THE MAGAZINE OF MYSTERIES from time to time articles on Natural, Hygienic and Humane Diet.—EDITOR.





A MYSTIC ADEPT, who is a Chirographical Seer, has been engaged to write for this department each month brief and correct psychic delineations of character by your handwriting. This is free to subscribers only. If you are not a subscriber and desire to have a brief delineation, send your subscription to our Magazine, together with eight or ten lines of your own handwriting, telling us how we can improve this Magazine, and your delineation of character will be printed or answered by mail. Sign your full name and some fictitious name for us to print, so that you will recognize your delineation when printed. Be sure to write your full name and address besides the nickname or initials for print. We never print the real names in this department.



F ALL THE VIRTUES patience is the greatest. We must ask those who write to this department to be patient. With our large and far-reaching circulation great numbers write us, and as we can print only about twenty delineations a month we have to answer a large number by mail, all of which takes time and patience.

INVOCATION

Blessed Angels, Guides and Controls, I honor and love Thee. May we this month get More Light and impress the sorrowful and doubting mortals who write us, with the Truth; impress them that we are Eternal Souls under the Mighty Love of the Great God of the Universe, unfolding, developing and progressing; impress them with the gentle love, mercy and wisdom of the Blessed One and the Angels.

FRIENDLY READER.—Your letter impresses us very strongly. Several psychic voices speak at once—one says: "He is an earnest seeker and an earnest doubter," which means that you desire to know only the truth. The other voice says: "Tell him to be patient; he will know all in time; we are trying hard to reach out to him, but it is hard, very hard." We get from this last message that you are not quite sure about Angel return. But we tell you, brother, it is true—the Angels do hover about us; they are always near, trying to shed light on our paths. You are both positive and negative, but are becoming more positive as you enter further on the path. We Mystics will help you, as we help ALL who write to us.

CRYSTAL.—Your letter vibrates with love, kindness, gentleness and truth, and it gives us strength. We will pray for you as requested. As a matter of fact, we pray for all who write to us Mystics. A voice says: "Tell her that the prayers of the fervent Mystics are heard and answered." We will help you along the path, and you will soon have more psychic light to guide and direct you through all the mazes of this incarnation. Ever keep in mind you are God's child—an eternal soul.

J. F. K. L.—Dear brother, your letter thrills us with delight. "You will be helped," says a strong Angel voice. Keep on praying. Your letter tells us you are a great soul, and we will invoke a strong band in the unseen to help you. Read the Magazine carefully and look only to the Great Doctor to heal you.

JAMES EDWARD THE THIRD.—You are an earnest, sincere seeker for the Light of All Lights. A voice says, "Yes, and the Light shall shine fully on his path."

L. D. B.—Your letter is full of vibrations, and when we hold it to our forehead we see clairvoyantly a pure white light that seems to fill all space. This means that you are an aspiring soul. "The Angels can and will help him." We hear a band of low, sweet voices singing, and now we see clairvoyantly in the distance, through the clear, white light, almost countless Angels—some are Orientals, who are very radiant with wisdom. This vision means much for you. "Yes; it means that he will soon be out of the dark," says my old Hindu friend, who always comes and speaks truth and wisdom when it is needed. I am more than delighted with what I get from your letter, as you are very strong spiritually. God is praised!

H. McA.—Here is another aspiring soul who is far on the path. The Soul creates its temple and makes its environment. All Souls are Eternal, and some time, somewhere, will have perfect temples. A great intelligence outside of the body—one of my Oriental controls—is writing this to you and all the readers of the Magazine. As I close my eyes I see clairvoyantly a beautiful golden crown and at the left a golden triangle. This means that a new degree is to come to you soon. A voice of an ancient Hindu Seer says: "Tell the

young man that his goal is knowledge—wisdom—bliss; this is the triangle; then he will be crowned with the golden crown of glory." This will be your last degree, dear brother.

I. C.—Your letter tells me you are a soul with a lovely temple. You have a quiet and gentle nature, and are very magnetic and psychic. The voices do not speak for you. Clairvoyantly I see a beautiful golden light, which indicates that your path is golden and that your troubles are few and do not amount to much.

A. R. K.—You are a sceptic and unbeliever in anything spiritual, and a voice says: "Yes, she sent the letter to fool you, and it is a tissue of false statements; tell her if she did not ridicule spiritualism her head would not suffer so much." When I hold your letter to my forehead I experience pains as from a nervous headache. We say to all, do not believe anything blindly; we also say, don't say a thing is not true because you have not found it true. Be reasonable, dear sister. Now we intend to pray for you, that you may have light. Your letter tells us that you are a woman of extraordinary intellectual powers, and that you are a person of refinement and character; but that your soul is asleep. We see you, however, only as a pure soul, and by holding you thus and sending to you much love and the Mystic's Prayer for Light, you will soon awake, and then your mind will change and begin to comprehend some of the great and grand truths of this beautiful universe.

RANGER.—Your letter is full of strong magnetic vibrations, indicating that you are a psychic. We would suggest that you look to the Great God for more Light and develop your spiritual side. A psychic voice says: "Tell him Light, Direction and Guidance to all mortals come from but one source—from within." Clairvoyantly we see you surrounded by some very strong and powerful intelligences, who are trying to reach out to you; we refer to your Angel friends. It will pay you to earnestly and honestly investigate modern spiritualism.

J. B. D.—Your letter tells us that you are a thoughtful person of strong character, and it carries with it the vibrations of success. The voices do not speak for you. We thank you for your suggestion, and later on will follow it.

MILDRED.—Be patient, dear soul, and all will yet be joy. Your husband is not far away. We will pray for you, and you are sure to feel our vibrations. Your letter has been handed to the Mystic Seven (the Holy Mystics), as you request. Clairvoyantly we see things bright for you. Pray to the Great God for Light and Direction, and rely more on the Great Unseen Powers.

A. C. O.—Your letter thrills us with strong soul vibrations, and clairvoyantly we see you surrounded by the Great Light which will lead you to happiness. We will hold you in the highest vibrations, as we do each and every soul who writes to us.

ERATO.—Dear soul, your letter brought us much joy, and indicates that you are a soul far advanced on the path. You are magnetic and will attract all the good forces. This Magazine is edited from the soul by soulful Mystics, and all who read it will be helped by the All-Good.

MARION.—Your letter indicates a strong character; the vibrations are excellent, and you ought to be very helpful to all who come in contact with your Aura. As your soul awakens it will understand us Mystics better—or rather your mind will. Clairvoyantly your letter brings to us a beautiful, clear, soft light, and in the far distance we see a beautiful grove of lofty pines. This means that much light is to come to you soon, and many things that you have not understood will be made clear to you.

MOLLY.—You are an earnest, honest woman, seeking for Light and Truth. The blessed Saints and Angels in the Angel World can help you. Pray to God and His Blessed

Angels for help and they will help you. We will pray for you.

T. M. C.—Your letter has a very soothing effect, indicating that you are strong spiritually. A voice says: "Tell him the Yogis are good and wise men, who give their whole time to loving and helping humanity." This message comes from one of our ancient Yogi controls. We will print a good deal in future numbers of the Magazine about the Yogis—who are true God-lovers.

HARE.—God bless you, brother; every word in your letter vibrates with the Spirit. We will pray for you, and also have F. H. do the same. The Magazine will be a great help to you because you read it in the Spirit.

To those who do not get answers, either in print or by personal letter, we ask you to be patient, as in time we will reach you. In letters where we see prayers are needed, we prefer to reach the writer that way, as prayer is quicker and more helpful than any printed or written answer. Remember, we pray for all who write to us, whether the writer asks for our prayers or not. But prayer is always more effectual where the one needing it asks for the prayer.

When writing you will get better results if you will pen your communication alone in a quiet place. Some letters produce remarkable clairvoyant visions; in such cases I send a personal letter to the writer, so please write your full name (not for publication) and a fictitious name in your letters.

It is always well to utter a silent prayer to all the higher powers for guidance just before you write the letter.

Address all letters to
MYSTIC ADEPT,
Graphology Department,

THE NEW YORK MAGAZINE OF MYSTERIES,
22 North William street, New York City.

Some Time

SOME time, when all life's lessons have been learned,

And sun and stars for evermore have set,
The things which our weak judgment here has spurned—

The things o'er which we grieved with
Lashes wet—

Will flash before us out of life's dark night,
As stars shine most in deeper tints of blue;
And we shall see how all God's plans were right,

And how what seemed reproof was love
most true.

And we shall see that, while we frown and sigh,

God's plans go on as best for you and me;
How, when we called, He heeded not our cry,
Because His wisdom to the end could see;

And, e'en as prudent parents disallow
Too much of sweet to craving babyhood,
So God, perhaps, is keeping from us now

Life's sweetest things, because it seemeth good.

And if, some time, commingled with life's wine,

We find the wormwood, and rebel and shrink,
Be sure a wiser hand than yours or mine

Pours out this potion for our lips to drink;
And if some friend we love is lying low,
Where human kisses cannot reach his face,
Oh! do not blame the loving Father so,

But bear your sorrow with obedient grace.

And you shall shortly know that lengthened breath

Is not the sweetest gift God sends His friend,
And that sometimes the sable pall of death
Conceals the fairest boon His love can send

If we could push ajar the gates of life,
And stand within, and all God's working see,

We could interpret all this doubt and strife,
And for each mystery could find a key.

But not to-day. Then be content, poor heart;

God's plans, like lilies pure and white, unfold;

We must not tear the close-shut leaves apart;
Time will reveal the calyxes of gold.

And if through patient toil we reach the land
Where tired feet, with sandals loose, may rest,

When we shall clearly know and understand,
I think that we shall say that "God knew best."

I delight to do Thy will, O my God!

BE strong!
We are not here to play, to dream, to drift.
We have work to do, and loads to lift.
Shun not the struggle—face it; 'tis God's gift.

SPIRITUALISM

A Defense of it by an Intelligent and Earnest Believer

IN recent issues of the New York Sun, on its editorial page, we find many interesting articles with respect to Modern Spiritualism. The following letter from one of its readers is of interest to all who are searching for truth. The writer says:

In an article dealing with the subject of spiritualism the Sun suggested the production of one message, "palpably beyond human knowledge," as a means of making converts to a belief in the possibility of holding communion with the invisible world. That requirement, I submit, is very fully met in the following excerpt from Mr. W. P. Atkinson, an "illustrious theosophist":

"The great law of cycles is at work on all planes, from the building of the Cosmos to the blooming of the rose; Karma, the great law of justice, works by the law of cycles; the Ego visits this system of worlds for experience, and it gains this experience while in the cycle of the birth."

Yet the editor is not satisfied, but exclaims: "Surely here is wisdom from the gods and it takes gods to understand it." Precisely. The words of Judge Edmonds, an illustrious advocate of the reality of modern revelation, on this point are appropriate:

"Revelation from on high must come to us through man. It comes to us from those who have not yet attained perfection, through mediums who are not yet perfect even as such, and comes to men who are far short of perfection. It must then be commensurable with the minds through which it comes and adapted to the capacity of those to whom it is addressed. Can you force the Niagara Falls through a goose-quill? And of what avail would it be to reason with a savage on the Rocky Mountains of a problem in conic sections or the forty-seventh proposition in Euclid? To me there is marvelous wisdom in the adaptation of the revelations of to-day to the present mental capacity of mankind."

According to the teachings of modern spiritualism, the notion of infallible revelation is an egregious fallacy, which has been disastrously mischievous in its effect upon the mental and spiritual evolution of mankind. In the words of Judge Edmonds:

"That is the evil which has so long haunted humanity; that is the error against which the revelations of to-day are anxiously seeking to guard us. How could this task be so well performed as by the very incongruities to which you allude? We are compelled from sheer necessity to reason for ourselves, and are driven to resist the temptation of letting others think for us. You are as well aware as I am that our trouble begins when we begin to think for ourselves, and that the temptation is almost irresistible to fly for refuge from our anxiety to something which shall speak 'by authority.'

"It is only to a people as blinded and as enslaved as were the Israelites in Egypt that a revelation comes as a command—'Thus saith the Lord.' To the educated mind whose reason has been cultivated to an approach to the great Mind of all it comes, tendering its freest exercise, and involving man in the responsibility not of obedience only, but of so exerting his powers as to be consonant to his immortal and progressive destiny. It comes offering to man that freedom which is his birthright; the freedom of examining and understanding all the laws of the great Creator; the freedom of conforming to them, and the freedom of taking upon himself the consequences of his disregard of them.

"Here is a task worthy man's greatest and noblest powers, which fits him for his destiny of eternal progression, and prepares him for that never-ending enlargement of his intellect which shall yet bring him nigh unto the Mind which spoke a universe into existence!"

The intelligent spiritualist has learned that death works no sudden transformation in the mental and spiritual characteristics of those who pass through the inevitable ordeal. On the contrary, he has learned the true significance of the words of ancient revelation, "He that is unjust, let him be unjust still; and he that is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still." And it is because this is true that so

much that is mean and trivial and false comes from behind the veil. Does not a critical scrutiny of Scriptural writings disclose incongruities similar to those that so confuse and obscure the spiritual presentations of the present time? Did not the spiritualist of old admonish his brethren to "try the spirits?" Into what straits poor Jeremiah was led by his invisible prompters and inspirers is indicated by his woful outcry, "Oh, Jehovah, Thou hast deceived me, and I was deceived."

It is not true, however, that all purporting to emanate from invisible realms is trite and trivial. Much that is intrinsically pure and lofty, befitting our conceptions of the character of exalted beings, has also come, breathing a spirit of heavenly altruism and filled with wise counsel and elevating suggestion. Nor has there been any lack of messages "palpably beyond human knowledge," but being so, they are at the same time beyond the reach of human verification, and, therefore, there is no way of deciding whether they contain supernal wisdom or should be classed with the writings of Lewis Carroll or Mrs. Eddy. However, the basis of a conviction of the truth of the spiritualistic claim rests not so much upon the quality or character of the messages purporting to come from invisible beings as it does upon evidence establishing the identity of the communicating intelligence. This evidence has been produced in sufficient abundance to convince a multitude of sane and intelligent persons, though naturally it often consists of the statement of facts and incidents in themselves trivial and inconsequential.

Regarding the nature of existence in the Beyond, it is a noteworthy fact that back of superficial incongruity there is remarkable agreement in the statements of seers and psychics, and, moreover, the statements bear not the slightest resemblance to the popular notions of the after-life. If the clairvoyant visions and automatic—so-called—utterances are purely subjective, why is it they invariably traverse popular fancy and tradition?

IMMORTALITY.

A Visit to the Spirit World —A Beautiful Vision

Mrs. A. Spaulding, in the Liberal Spiritualist

MANY years ago I lost an aunt who was more than a mother to me, and I mourned incessantly for her. My grief, perhaps, would not have been so keen could I have been sure of her happiness in her new state.

She passed away a devout believer in Spiritualism, but previously was a strict member of the Baptist Church, which church she withdrew from after being convinced of the truth of spirit return; hence my fears in thinking, perhaps, she had made a mistake. Her first belief might be true, and, if so, what possible condition might she be in? I knew she had been ever charitable and kind, but that didn't count in the Baptist creed. Nothing but being saved by "grace" could benefit her case, and the members had considered her "disgraced" in believing as she did. This I well knew. If I could but see her or hear one word I might be able to draw some consolation; but no reply came. Six months passed away. One night I retired with my thoughts intent on a piece of work I wished to construct the following day, when suddenly I felt a hand on my shoulder and a voice said, "Come with me." I felt myself ascending out of the top of my head, and, turning, saw my body lying as if dead. I took a good look at it from all sides to be sure it belonged to me. Again the voice said, "Come with me." We went directly through the ceiling and chamber above, thence through the roof into the open air. I noticed as we passed through the partitions there was no scratching or hindrance to our progress.

We soon came to a seemingly gauze curtain, which parted, and as we passed through my feet came in contact with solid earth or ground. I saw hills and valleys, and a beautiful sheet of water near by, which I proceeded to inspect.

At the bottom of this lake, which was many feet in depth, were pebbles, which

sparkled like the choicest gems, and never had I seen water so pure and clear. I also noticed the grass, trees, flowering shrubs, etc., were more symmetrical and far more beautiful than those of earth life; but that which pleased me most was the atmosphere and peculiar light. It was not the light made by the sun or moon, but a pearly light most restful to the eye; while the atmosphere was so clear the smallest object could be seen miles away. I said, "Where am I? Have I left my body entirely?" "No," was the reply. "Am I really in spirit life?" "Yes." "Is this all there is of death?" "Yes." "Then I shall never again be afraid to die." Just then I saw someone approaching and at once recognized my dear aunt. "Oh!" I said, as we embraced each other, "is this really you? But how young you look, and fair!" "I am really much younger looking than this," she replied; "but I dare not look as young as I am for fear you may feel that you have not seen Aunt Hannah. I did not know anyone on the earth plane loved me or would grieve for me as you have done; so I have asked the higher powers to allow you to visit me and satisfy your longing soul that I am happy. All is well with me." We walked arm in arm a short distance to a pretty cottage, into which my aunt invited me to enter. The first thing to attract my attention was an arbor covered with red and white roses. "Oh, auntie," I cried, "you have your roses so much coveted on the earth plane." "Yes," she replied, "and many other desires gratified as well."

I noticed a long dining-room, and on the table were a great variety of fruit, some kinds I had never seen before; also loaves of snowy bread cut ready for use. I said, "Do you live here, and what are you doing with such quantities of food?" She replied, "I do not live here; my home is in Spring Garden City, but I cannot take you so far from your body; therefore you may not see that home now, but it is beautiful. This cottage is called a half-way house, where we receive poor souls who have no one to welcome them when they pass out of earth life. We feed and rest them until a guide comes to take them to their home." "But," I said, "where and how do you obtain the means to procure all this food?" "Ah, my dear child," was the reply, "this is the lesson I wish you to learn and profit by. You must lay up your bank stock while living on the earth plane." "But," I said, "I have not much money to do good with." "Nothing is required of you that is impossible to perform. You have your hands with which to do kind deeds. Your lips can speak loving words. In short, you can bless all those with whom you come in contact, or that need what you have to give. I am constantly adding blessings to myself through that which I laid up while on earth. Let not this lesson be in vain. It is now time for you to return to earth. You cannot remain away from your body any longer without injury to it." She called my attention to infinitesimal cords that bound my spirit to my earth body, saying, "Should they snap you could never again use your body. That would be death. Now go back, and remember that you have seen and talked with your Aunt Hannah. It will be many years ere you will come to me again. Make good use of your time and talents, that you may come to your final home rich with the harvest of your sowing." Again I started earthward, my guide accompanying me. But a little way, and I recognized scenes familiar to me. I glided through the chamber down to my own room, saw my body lying there on the bed, placed my two feet on my head and sank into myself. I immediately sat upright and looked around. My guide commanded me to lie down and sleep. I was afraid my vision would vanish. "Not so. Your experience will never leave your memory. Good-night." And I was alone.

I do not know as this experience will be of any benefit to the reader, but for me it has ever been a beacon light. I know for myself that the other world is a counterpart of this, minus the shadows. I know that mountains and valleys, rivers and lakes, trees and flowers, are more real there than here, and, best of all, our loved ones live to love and guide us here, and will welcome us home when we are called upon to change to a higher life.

PLANETS and people—the science of occult forces—astronomy, vibration, magnetism, life and the mystery of worlds, suns and systems are engaging the attention of thinkers in all parts of this planet, and I have no doubt that similar waves of thought are also taking place among the inhabitants of other planets.—*Frank Harrison*.

He only is advancing in life whose heart is getting softer, whose blood warmer, whose brain quicker, whose spirit is entering into living peace.—*John Ruskin*.



THROUGHOUT the universe there can be nothing that can injure the soul or real man; but the intellect or the mind can be injured and much disturbed through its own action—through its own thoughts. All of our woe and suffering come entirely from the intellect or mind—either in the past or the present. Suffering never comes from the soul, for the soul in its nature is eternal bliss and happiness. The Soul or Real Man—the inner man—is ever trying to calm and quiet its instrument, the mind, and in time succeeds. We can better understand this if we compare the Soul to a Royal King riding in his chariot. Our organs are the horses, the mind is the reins, the intellect is the charioteer, the body the chariot, and the soul is the rider—the Royal King.

One of my Hindu teachers once said on this subject about as follows: "The master, the King, the real Self of man, is sitting in his chariot. If the horses are very strong, and do not obey the reins, if the charioteer, the intellect, does not know how to control the horses, then this chariot will come to grief. But if the organs, the horses, are well controlled, and if the reins, the mind, are well held in the hands of the charioteer, the intellect, the chariot reaches its goal or destination safely."

Any thinking or reasoning person can plainly see that where the mind or intellect allows the organs—passions, appetites and desires—to have full sway, there will be much mental and physical suffering. As for the Self, the Soul, it must patiently bide its time until the mind, intellect and body, through much intense pain, anguish and suffering, are subdued, and cry out to the Self and God for relief. Millions of souls are continually being brought to realize the Soul or Self and God through long and intense suffering.

Therefore we often see a really spiritual man—a God-loving and prayerful man—go through great periods of the greatest suffering calmly and patiently and often cheerfully. Such patient souls understand God's ways and the Law of cause and effect, and know that this suffering is to teach the mind and intellect that they must obey the Soul—obey God and observe the Law. In pain and suffering it only intensifies the agony to murmur, complain and whine.

The whole secret of a happy and cheerful life is to have a well-trained mind and intellect that will understand once and for all time that the Soul or Self is King. We must surrender the will to God's will and be at eternal peace. The mind with the body can run riot and cause much woe. To be happy the mind, through its own power, must be held in check.

No matter what your mistakes or errors have been, or what your suffering is, or how old your body is, you will be free and happy and blissful one of these days. It may not be in this incarnation or in this world. There is not one soul on this planet that will not some time and somewhere be free—be in eternal bliss and happiness. This realization of the Soul and of freedom will never come until the mind and intellect recognize the Soul and God.

"The seer is really the Self, the pure one, the ever holy, the infinite, the immortal. That is the Self of man." In the ignorance of egoism we say: "I am the mind, I am thought; I am angry, or I am happy." This is not the real man or Self speaking. The Soul never hates; it is all love and tender mercy. The Soul is never angry, because it is always calm and peaceful. The mind and intellect are servants of the Soul, the Master, and no peace nor happiness will come until they recognize the Soul as Eternal Master. The Soul is changeless. "We should identify ourselves with the Self; that cannot change."

When the mind and intellect serve God and the Soul in a joyous, peaceful and harmonious way, then, and not until then, does man reach the goal of bliss, knowledge, wisdom and eternal joy and happiness. Meditation in the Silence during times of tremendous suffering, with constant and earnest prayer to God, will make the great change—regeneration. When a man is a healthy animal, with riches in abundance and living wholly in the senses—for pleasure alone—he does not pay much attention to God or the soul—he is living in the mind and intellect and bodily sensations. But sooner or later the reaction or blow must come in some form or other, and then we see him utterly miserable, and thus he will remain until he surrenders the will—mind and intellect—to his own Self, the Soul within and to God. "All happiness which comes from the senses will, eventually, bring pain."

So the mind can make us very happy or very miserable. When the intellect worships intellect alone, there is misery. I have never yet seen an intellect worshipper that was not a miserable, suffering person. Understand me, I appreciate intellect, but I know there is something higher and more stable beyond it. I find that by going beyond the mind, the intellect and all reason we reach a state of consciousness so grand that printer's types cannot describe it. This is the superconscious state.

In the superconscious state the Soul or Self is in full control, and stands out at one with the Eternal and Mighty One of the Universe. It sees through all things because it is omnipresent, omniscient, omnipotent. "Who is the seer? The Self of man, the soul. What is the seen? The whole of nature, beginning with the mind, down to gross matter."

The seer is always optimistic because he knows the universe. The real seer knows that not one soul can be lost; that eventually ALL will reach bliss—the superconscious state. In the superconscious state—the blissful state—it makes no difference to the seer whether he is in the gross body or out of it; really he is in all space; there is no place he is not. Much of his bliss comes from knowing that *all* of the souls of the universe will eventually reach his state of consciousness; that all the dogmas and creeds of the past were foolish lies, that anyone who tells man the soul is in danger knows not what he is talking about; that anyone who talks of an angry, wrathful or punishing and rewarding God is a disturbing fanatic, without wisdom.

Throughout the universe there are countless souls that have reached the goal of bliss and perfection through realizing the Self, who are always working to lift up their brothers who have not yet realized the truth, and who will continue to work until the very last soul has come to that eternal bliss. This work is done in pure Love—it is God's work. You cannot free the soul but in one way, and that is through Love—infinite love. No matter what your mind suffers and causes your body to suffer, try to feel that there is a loving, merciful All-Father. Go to Him silently and pray earnestly for light. This prayer is to quiet the mind and remove from it "pride" and "arrogance" more than to please God. Nevertheless, the prayer is heard by your Self and the All-Father, and is answered.

The Hindu seers say: "Nature has no light of its own. As long as the soul is present in it, it appears light, but the light is borrowed, just as the moon's light is reflected from the sun. All the manifestations of nature are caused by this nature itself, according to the seers; but nature has no purpose in view, except to free the Soul."

Try to hold the mind on high and eternal things if you really desire to reach a high state of consciousness. Through ignorance we suffer. The mind can lead us a merry and weary dance. Listen to the wee, small, silent

voice of the Soul; it can lead you only aright. Reach freedom from pain, sorrow, grief and worry through psychic control. He who can control his mind and make it calm and quiet under any and all circumstances will soon be entirely free and reach the blissful state right here in the body. I know Mystics who are always blissful right here in the body, and who can control nature—internally and externally. These Adepts are great workers and are always serene and happy.

The mind is the greatest instrument we have—for either joy or misery. As we think we will be. He who controls mind controls everything. The first step toward mastery of nature—eternal and external—is to rouse the mind to realize that back of it is the Self—the Soul; that the Soul and God are one, and that the soul is the centre from which we must work outward. Once the spiritual nature of man is fully aroused all pains will disappear, and fear, doubt, woe and misery will vanish at once. Then we get full realization that we are omniscient Souls with bodies and minds; not bodies and minds with Souls. THE SOUL, OR SELF, MUST BE PUT FIRST. This is the way to become eternally peaceful and calm, never more to feel pain, worry, sorrow, grief or unhappiness. What a blessed state it is to realize that we are eternal Souls, ever blessed, ever perfect, almighty.

I sincerely hope the souls who read this Magazine will look more to the God within—the Soul—than they have done in the past, and thus shorten the cycle to perfection.

I Believe

I BELIEVE in God Creator—Father of all human souls;
Not a monarch watching nature while her wondrous plan unfolds—
But the Father of our spirits and the Mother of our frames;
Loving each as one begotten, calling each by separate names.
IN THE MAKER OF OUR SPIRITS I BELIEVE.
I believe the hallowed Jesus loved divinely,
Suffered much,
That our God might reach His children with a close and human touch,
Drawing us with love so tender up the pathway where He trod,
Till we fell like weeping children in the yearning arms of God.
IN OUR KING AND PRIEST AND PROPHET I BELIEVE.

I believe that holy angels fill the earth from shore to shore,
Round about, above, within us, bearing witness evermore.
Where the Comforter abideth, if He tarry but a night,
Even sordid eyes, beholding, see the wondrous love and light.
IN THE MINISTERING OF ANGELS I BELIEVE.
I believe in life eternal. Trees and flowers
And drops of rain
Live and die, and, decomposing, live and die and live again.
Doubting still what wondrous changes shall complete the perfect sphere.
Life, I know, is greater, grander, than the segment painted here.
IN THE COMING LIFE ETERNAL I BELIEVE.
I believe that human loving is a lesson taught above;
I believe that in forgiving is the better part of love;
Loving when the flesh is willing is the sweetest drop of bliss;
Loving on through pain and evil is diviner still than this.
IN THE LOVE THAT MAKES IMMORTAL I BELIEVE.

Cure for Worry

To nurse a pain or disappointment and worry over it is to play the part of a coward and weakling, and unfit one to bear it as it should be borne. Great and grand characters are made by suffering without murmur or complaint, and all ills and troubles are eventually cured and the character made grand and noble by rising superior to pains, disappointments and worry. Patiently search for the good which is the balm and cure of all that tends to gloom and worry.

No one living on the earth plane is entirely free from anxiety or apprehension of some sort at some time. The cure for all our troubles is to calmly and courageously bear them.

The Physical Key to Human Life

By Wm. M. Gross, M.D., in Boston Ideas



In the human body the cell is the physical basis of life, the life being transmitted to it from some pre-existing cell. This cell is composed of carbon, hydrogen, oxygen and nitrogen, all of its elements being present in the air we breathe.

The atmosphere is composed of etherealized oxygen and nitrogen, with a small percentage of carbon; and besides these constituents of air there is a fourth, the vapor of water, hydrogen and oxygen, from which no air, even at the lowest temperature, is wholly free, so that absolutely dry air does not exist in the free atmosphere.

The vapor of water does not always remain in a gaseous state, and the quantity present in the atmosphere is, by the process of evaporation and condensation, varying at every instant.

Taking these physical facts as the basis of opinion, it is reasonable to conclude that man holds the key to keep his body in repair. The relation of life to the other forces in Nature marks the way in which various minds have been influenced by the mystery which has always attended the subject of vitality. Scientists have noted the fact of the convertibility of the many physical forces—heat, light, electricity and others. It has been shown that these, like the matter through which they act, are limited in amount and measurable; that a given quantity of one force can produce a certain quantity of another, and no more. Life manifests itself by birth, growth, development, decline and death, and we should not lose sight of the fact that life does not stand alone but that it is a special manifestation of transformed force.

The human body is really a macrocosm and was designed to be a great fountain of specialized life and intelligence; and in noting its construction, the breathing apparatus plays an important part. The left lung contains two and the right one three lobes, making in all five chambers for the reception and utilization of the elements of the air. The lung tissue is intimately connected with the entire body through its circulatory system, and is made up of thousands of cells whose office it is to transfer the life-giving principles of the etherealized elements of the air to the blood corpuscles.

It is true that one gas is a vacuum for every other one, and for this reason an interchange would go on within the lungs to a certain degree without any physical effort whatever; but if we desire life more abundantly we can obtain it by a correct and systematic course of deep breathing.

It seems that some people are satisfied to live in the garret, and they appear to have no use for the other chambers prepared for them by Nature. If they would come down into the kitchen, drawing-room and parlor, throw the windows and doors wide open, letting in sunshine and air, they would soon get a different view of life. A man can stop eating and drinking for a while and still live, but as soon as he stops breathing, death takes place.

The human body has been compared to a walled city by some of the writers in the New Thought, the brain being headquarters; the five senses, avenues through which information is obtained; the digestive apparatus and lungs, the workshops where the building material is prepared and finished; the heart, the pump; the blood vessels and lymphatics, the aqueducts; the intestines and ureters, the sewers; the red blood corpuscles, the building material; the white blood corpuscles, the police, etc.

If the individual in command at headquarters is wise, prudent, discreet, bold and fearless, everything generally goes on well within. But if the individual in command becomes lax in discipline, trouble may arise; the enemy, the microbe, is always on the alert, ready to invade the city at some weak point, but if the police have the proper support and are given the proper orders from headquarters, they become a host within themselves and bring order out of chaos, and the city is saved.

The reader should keep in mind the fact that the individual in command of this walled city is of royal lineage, whose father is King

of Kings and always ready and willing to assist His children in time of need. But if a son should elect to leave his father's house and depend entirely on his own resources, he no longer has access to his wealth. The air and ether we breathe are free for all, the one prepared especially for us, the other a universal substance. No man, however skilled or avaricious he may be, will ever be able to corner them.

The universal substance, ether, gives us a material connection with the entire universe. The human body was designed by the Supreme Architect of the universe to be the masterpiece in Nature's workshop, and was first constructed out of perishable material, and for this reason the visible body may be destroyed—but the plan will exist forever. The human mind, like its source, is creative in character, and when backed by a strong will and intelligent action is able to accomplish almost anything.

It is reasonable to conclude that the human body is first constructed of perishable and afterward of imperishable material, even while we remain here on this earth. The nature of the perishable material of the human body is such that it is practically a vacuum for imperishable material. Then we not only have a natural body but an ethereal body—or one, like its plan, indestructible in character, the natural body or the one of cruder form of material being etherealized.

By this hypothesis it does not necessarily follow that man really has two bodies in the general acceptance of the matter, as the natural body and the etherealized one occupy the same space at the same time, being constructed of material that would make this condition possible.

This view of the matter clears up the mystery of clairvoyance, clairaudience, and in fact many other occult manifestations. In concentration, the effort need not be a supreme physical or mental one, but both mind and body must come into a quiet state of repose. It can be readily seen that this condition would tend to slow the circulation in the natural brain-cell; and the cell, being in a state of tension, would, as a matter of course, contain a greater amount of ethereal substance, and at the time when this substance predominates vibrations of thought would be registered upon the ethereal instead of the natural or normal cell.

This condition puts the mind upon the intuitive plane, and the thought received is absolutely correct when the conditions are perfect. This kind of training or education would tend to do away with encyclopedias, libraries and books generally; and the great book of Nature would be all that man would need.

This ideal may seem too high to those who have never given the matter serious thought; but it can be done, for it is not based upon imagination, but is an unconscious occurrence with anyone who complies with the law of concentration.

Hypnotism and Spiritual Healing

"WHAT is the difference between hypnotism and spiritual healing?" In yielding to hypnotism, the patient permits his organism to be governed by the suggestions of another; and the influence may be good or bad, it may be merely personal or for scientific purposes. But in spiritual healing there is no desire to control another's mind, and the influence is above the merely personal or scientific plane. There is no hypnotism and nothing uncanny or supernatural about it. It is prompted by love, by unselfish desire to help, precisely as one would extend sympathy and good cheer to a person in distress. It is brought like the sunlight into a dark place, whence the imprisoned man may emerge—if he will. In a word, it is the Christ spirit, the message of peace, the sympathy of the friend and the help of the brother.—*The Higher Law*.

He who is in debt is in slavery. Get out of debt and keep out of it, if you would have peace and tranquillity. Pay as you go. Regulate your affairs so that you live within your income. Be content with what you have, and under no circumstances contract debts to afford you pleasure—it will be misery, not pleasure, in the end.

A Miracle Cures This Young Woman

THE POWER OF PRAYER



REMARKABLE case of spirit power and healing occurred in the little town of Mount Vernon, O., on Friday, July 26. The parties directly concerned are Presbyterians, and of course attribute the work to God. The following account of it was telegraphed to the Ohio State Journal:

"Arise now!" Such was the command from God to Miss Belle Anderson, of this city, Friday morning. Miss Anderson, who had been bedridden and perfectly helpless for four months, obeyed the command and is well. She is now able to do anything that well people do, and is gaining strength as each minute passes.

Miss Anderson, who is a beautiful young woman, is the only daughter of Mr. and Mrs. John Anderson, keepers of the Mount Vernon Home for Friendless Children. For five years she was an invalid. Six months ago she was forced to go to bed, and until Friday morning she had not left it in all that time except when lifted. For the last four months she was practically helpless, being unable to even as much as move a finger. Many of the best physicians were called to attend her. Her last physician said that she was steadily growing worse.

On Friday morning, owing to the fact that her room upstairs was uncomfortably warm, her parents concluded to move her downstairs. They intended to do this when their son came home from work, and all provisions for the removal were made. After the father had left the house Mrs. Anderson went upstairs on an errand, and while passing her sick daughter's room looked in. She was greatly surprised to see the bed empty. A step further into the room, and she saw her daughter sitting comfortably in a chair.

To question as to how she had reached the chair, she replied that she had walked. She said that she was cured—that God had answered her prayers and that she had been made well. Both the mother and the daughter then wept for joy. They had prayed earnestly that the life of Miss Anderson might be spared, and they realized that their petitions had been received and answered.

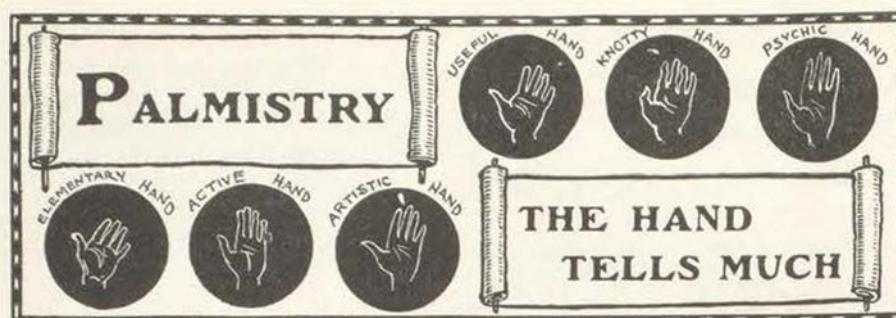
Miss Anderson, in relating to the Ohio State Journal correspondent the things that occurred during her cure, said that while she was lying on her bed she heard a voice say, "Arise and walk." There was no human being in the room at the time. The voice repeated many beautiful passages from the Scriptures. She thought the voice that of God. She did not, however, realize that she was to be cured at once, but that she was to recover gradually. A second time the voice said, "Arise and walk." Still the girl did not obey. Presently the meaning of the command dawned upon her. She asked that one more manifestation be given her. The voice replied: "Arise now." Without a moment's delay Miss Anderson rose from her bed and walked to the chair across the room. It was there that her mother found her. She claims to be perfectly well now, and walks about the house.

The news of Miss Anderson's remarkable experience has caused a sensation and has been in every person's mouth since. Miss Anderson is not a Christian Scientist, neither is she a member of any so-called faith-cure society. She is a prominent member of the Presbyterian Church of this city. She is an earnest Christian young lady. Both she and her mother believe that God answered their prayers. They make no other claim.

Power of Eyes and Brains

Use your eyes and brains for all they are worth. Observe and think; think and observe. Study the methods of the ignorant and wise, the failures and successes, the unhappy and the happy, the unhealthy and the healthy; study cause and effect; examine yourself frequently, but always slowly and carefully, in a calm manner, with a view to improving your mind and body and environment. This is the first step toward building a good strong character, a good strong mind and body, a happy and cheerful disposition freed entirely from the worrying, hurrying habits. Great Souls are keen observers and students of cause and effect. Use your eyes and brains for all they are worth.

THERE is nothing new—only what has been forgotten.—French Proverb.



HOW DOES your left hand look when held up as indicated in the illustrations given above?

Have you an elementary hand—a fat, pudgy, ill shaped hand which indicates that the mind needs some cultivation—or rather more cultivation? Many of the great men and women in the world started out with the elementary hand; but the thumb was firm and stiff, indicating tremendous will power, and through will they overcame obstacles and reached high achievement. The thumb tells much; if it is rigid and stiff and hard to bend, it indicates great will power. Without will and determination one cannot accomplish much. We advise persons with the "Elementary Hand"—which is not a beautiful nor an artistic hand, to read and think and work all they can, holding in their minds a strong and earnest desire to gain knowledge and wisdom and truth; to earnestly strive to be something besides a mere animal.

The "Active Hand," as illustrated above, may be found belonging to a great merchant prince or an enterprising highwayman. It is an excellent hand when the owner directs his activities in the right channel; in legitimate action. Active people are either constructive or destructive, depending entirely upon what plane they live; if they live on the lower animal or sensual plane, seeking only for pleasing sensations, they are destructive to themselves and others. Such a person will enjoy much intense pleasure and also have much intense pain. So, dear reader, if you are active it behoves you to direct your energies in the right direction. On the higher planes—the mental and spiritual planes—an active person creates and constructs and is a great blessing to himself and the world. When you find an active being with high aspirations you find a person with a charming personality who is extremely magnetic and psychic. Such a person is usually more psychic than one who is possessed with the psychic hand.

The "Artistic Hand" is a beautiful hand and delights the palmist. To those persons having a symmetrical or artistic hand we would suggest the study of occultism, psychical matters and metaphysics. The true artistic hand indicates much soul and heart.

With regard to the "Useful Hand" there is little to be said, because one having such a hand naturally does the right thing.

The "Knotty Hand" indicates two distinct and separate characters. If the thumb is flexible and easily moved by another, there is not much strength of character. Some of the very weakest men and women of the world have knotty hands; while again persons of the very highest character and great mental, moral and physical strength have knotty hands.

With regard to the "Psychic Hand," as illustrated above, we would say that the possessor must be very careful to use his great psychic powers in an honest and just manner or else he will bring on himself and others woe, grief and sorrow. All the unseen powers and forces work through the psychic person for good acts and good deeds only, and if this wonderful power is perverted or used for low, mean and selfish ends much suffering will come to the psychic person.

While the hand to an adept palmist is a true index to character, we knowingly say that both the character and the hand can be changed through psychomental science, or right thinking and right living. The only force or power to change the character is the Psychic or Spiritual Force, through the soul's best instrument, the mind. By living in the higher realms of thought we open the soul and mind to the Great Psychic Light, which can and will transform character and physical construction as if by magic.

In six months I have seen a demon-man changed to an angel; and his hands in the course of a year would be entirely changed. This Psychic or Soul Force is tremendous and marvelous in its action, and once it touches a being he is aroused to great and mighty works. It will change a fiend or maniac to a kind, gentle, loving and forceful being. A true Psychic-Palmist will look at the hand of his client and instantly see the natural tendencies, good and bad, and then suggest to him in a Psychic way what to do to remedy his bad tendencies and strengthen his good ones.

No matter what the shape or form of your hand, if you really have an earnest aspiration to become a person of good character, and achieve success and happiness, you can do so by going into the silence for an hour or so each day and silently asking the Great One and the "unseen intelligences to guide and direct you to the Path of Light, which leads to eternal happiness. By reading this Magazine regularly you will get into our vibrations and be helped wonderfully. It is never too late to try to better yourself.

MYSTIC NO. 1.

Occultism Popular

THE New York Journal says occultism is the fad of the hour among our fashionable women, and the public at large does not dream of the amount of attention and time which those who are supposed to be given up to mere frivolity and pleasure are devoting to the study of this peculiarly Oriental branch of science. It forms the subject, not only of their reading and of their thoughts, but likewise of their conversation, and there is nothing in which they delight so much as startling their unwary neighbor at table or masculine visitor with questions and remarks indicating that they are possessed of a knowledge which is to the uninitiated altogether uncanny.

Some of them have persuaded their husbands and their male acquaintances to take up the study. But others prefer to keep them altogether in the dark, with the object of increasing their influence over them by means of apprehension and of uneasiness.

It is not altogether comfortable to feel that the knowledge of the occult endows the wife with that peculiarly objectionable form of double sight which enables her to discover what her husband is doing when away from home, and which empowers her to even read his unuttered thoughts, while it is equally unpleasant to suspect, with good ground, that she is able to exercise her will power upon him from a distance.

A Dream Saved Her Over Five Thousand Dollars

THE following is a case of remarkable premonition before the Sturges bank failure developed at Mansfield, O., recently. Hattie Patterson, who resides south of the city, had a dream a few days before the failure, in which, she says, God told her to draw her savings out of the bank. The woman obeyed the command given in the dream and drew out her savings, which amounted to \$5,500. A few days later the bank closed its doors.

The opaque ignorance of attributing these occurrences of the psychical nature to God is almost a crime in the light of present-day revelations of the power and work of spirit men and women. It was no doubt a guardian angel who impressed Miss Patterson's mind, while asleep, or in the subconscious state, with the danger of her leaving her money in the bank. In the angel world much is known about the affairs here on earth, and our guardian angels or guides are ever trying to reach out to us to help us in every possible way. While most of us work only on the earth plane, the angels have the double advantage of working in both the Spirit and Earth Planes. So when we pass out of the gross body and are clothed only in the astral or ethereal body we are greater workers than ever we were here.

The Spirits Told Where \$30,000 Was Buried

GEORGE E. LOTHROP, JR., in the Light of Truth, says:

Why is it that spirit mediums, psychics or whatever these human instruments may be called, who are used by the spirit residents in the next world, are so seldom given the credit for any wonderful work they perform? Professional people who have spent thousands of dollars investigating these mediums often have a good hearty laugh at the ignorance and stupidity of those who are not up to date on these advanced subjects. It costs time and money to investigate Spiritualism, but those who do so extensively never deny the wonders which the grand spirits show them when the conditions are proper for their work. The Philadelphia Record tells the story of W. W. Brannan, at Statesboro, Ga., who by chance visited a "fortune teller," or spirit medium, while in Savannah. She told him, as an eye-opener, that on his place in Bullock County, at the end of a certain old milldam, there was buried a large amount of money. He quietly went to digging once in a while around this mill site, searching for the hidden treasure. In the meantime a young woman near him discovered that she, like thousands of other people, could mesmerize or hypnotize others, and she one day got one of Brannan's little girls under the influence of the mesmeric trance. The child while in this trance, probably under spirit influence, retold the fact that a large amount of money was buried at a certain spot, as the fortune teller or medium had previously informed her father. He renewed his efforts at this further testimony from his own daughter's lips, and soon found an old iron pot containing the sum of \$30,000 in gold coin. Mediums have told these wonderful facts from the spirit world for about fifty-three years and more, yet how seldom the clergy will give them the credit of even the most startling work. Books are now printed which tell exactly all about the next world, and it is useless to ignore them. Not one person in a thousand understands these subjects, but Spiritualism is forcing these truths to the front. It's a great feast for the public, and they appreciate it.

About Mother Shipton's Prophecy

A READER writes to ask for information concerning the so-called prophecy of Mother Shipton, said to have been made in the sixteenth century, commonly spoken of as Mother Shipton's sixteenth century prophecy. It is a piece of rhyme which was first printed about 1862. It is as follows:

Carriages without horses shall go,
And accidents fill the world with woe.
Around the earth thoughts shall fly
In the twinkling of an eye.
The world upside down shall be,
And gold be found at the root of a tree.
Through hills men shall ride,
And no horse be at his side;
Under water men shall walk,
Shall ride, shall sleep, shall talk.
In the air men shall be seen,
In black, in white, in green.
Iron in the water shall float,
As easy as a wooden boat.
Gold shall be found and shown
In a land that's not now known.
Fire and water shall wonders do,
England shall at last admit a foe.
The world to an end shall come
In eighteen hundred and eighty-one.

This rhyme was published in an alleged reprint of a chap book version, and was included with about ten others, in a book issued by Charles Hindley, of Brighton, England. For a number of years it was supposed by many that it was what it purported to be, namely, a prophecy uttered by Mother Shipton in the first half of the sixteenth century. Several persons, however, cast doubts on its authenticity, and in April, 1873, Hindley wrote to Notes and Queries, and, to use the words of that periodical, "made a clean breast of having fabricated the prophecy."

There is some doubt as to whether there ever was a Mother Shipton. The Century Encyclopaedia says she was born near Knaresborough, in Yorkshire, in July, 1488, and died about 1559. It also says in regard to her that she was "a half mythical English prophetess, baptized Ursula Southiel," who married Tony Shipton, a builder, and according to tradition, "was the child of Agatha Shipton and the devil." Other authorities say she was probably wholly mythical. Various other prophecies of less interest than the one quoted are attributed to her.

No man can be called educated until he has organized his knowledge into faculty.—E. P. Whipple.

REBUILDING THE BODY



NYTHING that will help to make the body a more useful, worthy and convenient temple of the living God should be joyfully welcomed. A weak body is of no use to its owner or anyone else. A spirit or a personal consciousness without a body is beyond the power of the most active imagination to conceive of. If such wraiths exist, they are certainly of no practical use, as far as we can discover.

To be useful, one must be in practical evidence. A stroll through the wards of any convenient hospital—and one never is obliged to walk far to find one—should be enough to convince any person with a grain of sense that the proper care of the body is a rare if not an unknown education. Here is seen in accumulation the neglect which comes from ignorance. This is the place that receives the members of families who are too disordered to be cared for at home. In fact, one need not seek the institution for testimony. It is lavishly furnished by almost every family in existence.

None of the religions of the ages has ever furnished stalwart bodies. The sceptics and unbelievers of Greece and Rome came nearer to the realization of health, grace and beauty than any among the peoples known to history. But the lust of pleasure burned up the Gracchi, as it has destroyed so many others in all parts of the world.

Neither religious cults nor teachers of morality have ever insisted upon the scientific care of the body. "Live for eternity" was the motto. The more pain and sorrow here, the more happiness in the distant heaven which was to be the home of all those who unflinchingly bore their crosses.

This comprised the religious instruction of my early years, but while it made an impression upon me—indeed, a very deep and lasting one—it never assumed the form of truth to my mind. I never could see, if a headache was a righteous thing to have, and the more headache the greater the chance of happiness "in eternity," why the sufferers swallowed pills and potions and sent for doctors to relieve them. But they always did. They were happier when the headaches were gone, and it seemed to me as legitimate to be happy in this period of eternity as any other. One may naturally infer that I was very disagreeable to my orthodox environment. There were wars and rumors of wars and all kinds of ructions, and when ignorance levelled me with a pain I was wise enough to say as little about it as possible and to do everything I could to escape from its bondage.

Time has confirmed all my early opinions and convictions upon this subject, and the determination to rid myself of disagreeable physical conditions is stronger to-day than at any time in my life. Once I sensed these conditions as unnecessary. Now I know them to be so.

When the so-called New Thought movement takes the body into a more serious and earnest consideration it will exert a far greater power for good than it does at present. The person who would dispute the statement that right thinking will produce health of the body is not a logician. The truth is that right thinking is the only thing that will bring this most essential factor into evidence.

But what is right thinking?

Are our thoughts right when we declare that there is no such thing as the body, no such thing as flesh, no such thing as matter, and then call in a healer to deliver us from the miseries of rheumatism?

Is our thinking right when we dispute the claims of the stomach and, for the sake of humoring a false appetite, fill that organ with rich and improper food, declaring that food has no power except that with which we endow it?

Is the man with a cough and a skeletal appearance, who claims to be a prophet as well as a healer, thinking right thoughts when he sums up the whole matter of bodily righteousness as a fad, and brands those who stand for temperance and selection as fools? What is the matter with him? Is it too much to ask that a prophet and a healer should have a well-rounded chest, an erect figure, and should carry conviction to the world by means of a voice that is not freighted with a cough?

And how about the believers in right thinking who are eternally endeavoring to overcome some pain or weakness which clearly owes its origin to intemperance in food, and who constantly inveigh against the care of the body?

It seems to me that such New Thought folk are as much rooted and grounded in fallacy and sectarianism as the Baptists and Presbyterians of old, as well as all the rest of professing Christians, who thought it a virtue to suffer and a crime to wear pretty clothes, or to have any regard for beauty of countenance.

But oh! how these Christian professors did eat! There was nothing too good or too nice for their tables. How the pigs went down in the fall and the sausages went up to the garret rafters! How the pork barrels groaned, and what feasts were enjoyed of spare-rib and apple-sauce!

There was one story of a gormandizing deacon that delighted my heart in those days, when everything was mystery and everybody was sick, complaining or dying. This man was extravagantly fond of pork in every shape, and after the fall killing was taken very ill. Somebody went for the doctor, and one of the farm-hands was summoned to stay with the sufferer until the physician arrived. This servant was a good worker but a poor Christian, as he never went to church or joined the morning and evening family prayers.

"Anything I can do to help you?" he inquired.

"Oh, no! Oh, no!" cried the wretched man. "They have sent for the doctor, but nobody can help me now but God. He has called me this time for sure."

"You've mistook the voice," said the farm-hand. "I guess the spare-ribs got to squealing, and that's the sound you heard."

When the doctor entered by the front door the deacon was chasing the hired man out of the back exit, and all danger was averted.

The strictest of the church members laughed when they heard this story, but they drew their faces down again as soon as possible and remarked that "nothing better could be expected from an infidel."

There can be no true religion that does not include temperance, and nothing worthy the name of science that is not founded upon common sense.

It is true that many enthusiastic students and reformers appear to go too far in their experiments and statements. If these workers would keep their mouths closed until they had demonstrated their problems, the majority of them would come to be reckoned among the wise ones of the earth, for it is true that those who go fearlessly on in their endeavors to better the world are divinely inspired, even though they sometimes seem to fail of their purpose. It is easy to throw a spoiled egg their way occasionally, by those who know it all and yet are dying from the effects of chronic intemperance. I do not believe there is a healer upon the planet who can deliver a man from the bondage of drink unless the man desires to be delivered and co-operates with the one who is striving to help him. In order to be healed he must stop drinking.

Many people are just as intemperate in their plates as the drunkard is in his cups, and the consequences are just as fatal. These folks are wandering over the earth in search of new doctors, shrines, faith and Christian Science healers. They would not need these aids if they had a little plain common sense.

The other day a friend brought me a beautiful heliotrope. It was a hothouse plant, and its fragrance filled the room. Of course its little life had been forced, and I realized that the change from the florist's environment to mine might prove fatal. But I decided to blend two things in my treatment of it—love and common sense. Although the sun shone gloriously there was yet a chill in the air, and I kept it sheltered and well watered. For a week or more there seemed no change in the dear little thing. Then some of the leaves commenced to yellow round the edges, and a few dropped off. Then one day they all grew limp. I conversed with it very tenderly, and gave it a good wetting. Half an hour later—probably owing to the bath—every leaf was as firm and as pert as ever, and now one could scarcely find a healthier plant. The friend who made me the present has since told me that all the other hothouse heliotropes that had been given to friends were dead.

The very same care and common sense that are necessary to rebuild a heliotrope must be used in the building or rebuilding of the body. This plant was literally rebuilt.

Many of us are striving to rebuild our bodies. Can we do this by ignoring them? Would it help along the work if we carried bags of stones upon our backs?

This is an objective picture, and you can see it, and so very readily say no. Although we cannot see the working of the inner machinery, we are able to judge of the correctness of its gear by our feelings and our looks, and it is really more suicidal to pack our stomachs than our backs.

OUR LOOKS?

Do you suppose that if we had been correctly trained from babyhood in the building of our bodies we should have these scars and wrinkles, these white hairs and other ugly appearances? Would there have been any need of rebuilding? Certainly not, and this is why I talk so much about proper schools for our children. Why is there such lethargy on the part of parents who have been through the material mill of sorrow and suffering, and now see that it could have been avoided?

Thousands of thinkers are now endeavoring to rebuild their bodies.

A few are succeeding. All are awakened to the possibility of success, but the means employed for the purpose in many cases are entirely devoid of common sense. Here is a case in point: a man is under the care of a healer for gastritis, and he spends an hour a day in silence and concentration, and yet partakes of the richest food that the markets can supply. He has never been told to be temperate in his diet except by the physician he renounced because of this order, which did not agree with his appetite. He is what is called middle-aged, but he is an old, old man in appearance—wrinkled, bent and unwholesome. He is now very anxious for a different countenance, and is sufficiently awakened to know that he has no business with such a face.

"I have a good mind to go to a facial mas-

seur," he remarked the other day.

"Well, why don't you?" he was asked.

"I'll see what my healer says about it," he replied.

This man's countenance will never improve until he has a mind of his own, and sees the necessity of directing that mind to temperate living, and so commence the scientific work of rebuilding his body.

There is sometimes great discouragement along this line of making over, and this, of course, is sure to retard progress. But good health will certainly show forth in symmetry and beauty some time, and we have all the time there is. Right thought rightly applied cannot fail to bring to pass our most ardent desires; and while we are waking up the hidden and almost extinguished fires of our natures let us endow the external with everything that will tend to make it more agreeable to ourselves and others. And, above all things, let us hold fast to the truth that while we may have aids in this work of rebuilding, the main part of regeneration must be done by ourselves.

[Eleanor Kirk, publisher of Eleanor Kirk's Idea, Brooklyn, N. Y., has given above some good, solid common sense, much needed by many of the so-called New Thought people.—EDITOR.]

Good Thoughts

He who is false to a present duty breaks a thread in the loom, and will find a flaw when he may have forgotten its cause.—H. W. Beecher.

Good thoughts are blessed visitors, and should be heartily welcomed, well fed and much sought after. Like rose leaves, they give out a sweet smell if laid up in the jar of memory.—Spurgeon.

That which moveth God to work is goodness, and that which ordereth His work is wisdom, and that which accomplishes His work is power.—Hooker.

I know not where His islands lift

Their fronded palms in air;

I only know I cannot drift

Beyond His love and care.

—Whittier.

No one can ask honestly or hopefully to be delivered from temptation unless he has himself honestly and firmly determined to do the best he can to keep out of it.—Ruskin.

Christianity is an infallible revelation, but it is not committed to an infallible church.—Jas. C. Fernald.

It is distrust of God to be troubled about what is to come; impatience against God to be troubled by what is present, and anger against God to be troubled by what is past.—Patrick.

HAVE YOU SHOWN THIS MAGAZINE TO YOUR FRIENDS?

HAVE YOU ASKED THEM TO SUBSCRIBE?



TRUE SPIRITUALISM brings the soul *en rapport* with other great souls who have passed on to the brighter realms. Miss Lilian Whiting, the gifted writer, who is a spiritualist, in speaking of her recent book, "The Spiritual Significance" among other things said, with respect to Kate Field's account of her twenty-four hours of heaven life, as given to Miss Whiting from the Angel World:

I turn to pages 306-7 of my book and find the narration of a walk in the garden; of hearing a great scientific lecture on light and its relation to color; a subsequent discussion of it by great men; later, her returning to me in my room (a seeming test being given by mentioning my occupation at the moment), and bringing with her Mlle. Rosa Bonheur (whom I had had the privilege of visiting at her home in France), a period of repose and, lastly, attending a musical convention with Adelaide Phillips, adding that she and Miss Phillips were composing some music together. They were close friends when on earth, and music was a passion of Kate Field's, although circumstances in her early youth defeated her intention to make it her art, as Miss Phillips was able to do.

Now, I submit that twenty-four hours devoted to science in a deeply significant way (on the hypothesis that we accept this account at all) to social enjoyment with a great artist and a great woman like Rosa Bonheur, and to the participation in a musical convention and in engaging in creative composition in collaboration with a great lyric artist like Adelaide Phillips, is not commonplace, and to my view it seems less so, indeed, than the traditional waving of palms and singing of hymns, or sitting on a cloud playing a harp. Bishop Potter said the other day (I regret that I cannot put my hand on the report of this speech of his, to quote exactly) that there are no holier ones in heaven than many of the men and women who walk the streets of New York City; that there is no more angelic work being done in the New Jerusalem than much that is being done here.

Now, the event of death that occurs during life does not, we may submit, work any miraculous change. Kate Field, a brilliantly intellectual and artistic woman here, is not, we will say, transformed by the change of death into a being who is devoid of taste for a scientific lecture or a musical convention. Bishop Potter would assure us that either one offers its own provision for spiritual living as much as a service in a cathedral might. There is nothing in science or in music incompatible with religion.

Any reader who has chanced to follow my chapter entitled "Between the Seen and the Unseen," in which I have endeavored to trace the absolute correspondence between the revelations of recent science and those of psychic research, will see how the one provides for and explains the other. For instance: Professor Dolbear, the great specialist on the ether, has discovered that in the ether there is no friction, and that a body moves in it at a rate swifter than light—which we have long known moves at the rate of 280,000 miles a second. Psychic science discovers the existence of the ethereal body (which is the individual when death relieves him from his physical body) living then in the ether, as we live in the atmosphere; in the ethereal world as we live in the physical world. Finally, Mrs. Oliphant's "Little Pilgrim"—beautiful and tender as it is—is an ecstatic vision, a figurative dream intended only as an exquisite fantasy like the "streets of gold" and "gates of pearl." Modern science, both that of the physicists and that of the psychic researchers, is penetrating into the nature of our future life as it is penetrating into the nature of the stars and all the sublime secrets of the universe.—*Lillian Whiting.*

THROW off the harness of your daily lives get from beneath the hammer that beats the life from out your souls. Go to the smiles of our great Mother Earth, and up from them look for the smile of our great Father—God—and the dull thud of your sluggish pulse will bound with new life; and you will see, not flower and sky, not beauty and summer, but the great Immanent Spirit of them all—Him in whom you, as they, live, move and have your being.—*J. F. W. Ware.*

An Instance of Telepathy

I BEG to submit the following incident which occurred in this State several years ago, and which can be verified by many as reputable men as live in the United States, in proof positive of telepathy, says A. G. Cone, of Gainesville, Fla.

It is related that two gentlemen, neighbors, living in the State of Alabama, desiring to select them a home in Florida, came to this State in their wagons, as traveling thus would afford them a better opportunity to see the country and select lands upon which they intended to build their future homes. The State at that time being sparsely settled and railroads few, there was much valuable land in every section for pre-emption and entry for the home-seekers.

Splendidly equipped for such a trip into the wilds of sunny Florida, each with two fine mules hitched to a covered wagon, loaded with paraphernalia of the hunt (the deer, turkey, bear and panther had scarcely learned to fear the arts of civilization), and a faithful negro driver each, they bade adieu to their families and started on their long journey, and ere many days were enjoying the beautiful scenery and drinking deeply of the balmy air upon the banks of the far-famed Suwanee River. All went well, and their enchantment knew no bounds. They feasted on game of all kinds, and with fish, at first a luxury, they were soon supplied. Having extended their trails far into the State, they at last found a rich and fertile country, which seemed to be the ideal of their future Florida homes. Having examined carefully all the surroundings, they encamped on the selected spot, and after supper talked of their future plans, when they would bring their loved ones with them to these wild and flowery homes. After planning for a still further journey into the State for the ensuing day, they retired for sleep, which the exertions of the day demanded. One of the men slept soundly, but his companion failed to find the "restorer" and rose several times during the night, and, rekindling the campfires, sat by them, in a sad, meditative and troubled state of mind—indeed, he did not sleep at all, however often he tried to, and he only thought of home. Next morning he told his friend that he had not slept, and instead of going further on their journey he would start on the return trip home, as he felt that something had gone wrong there, and he would not be persuaded from his purpose.

His companion saw his troubled and perturbed spirit, and joined him in his great hurry home, and arriving, found that on the very night and at the identical hour that the distress of mind came over him, his wife had passed on to the Angel World.

She Accurately Named the Hour of Passing Away

In Holy Cross Cemetery, Flatbush, N. Y., the other day, Mrs. Hannah Jones's body was buried. The woman predicted accurately the time she would leave her body for the Spirit World.

Mrs. Jones was so confident of her coming end that she arranged for her funeral services and burial with a local undertaker.

The deceased had been ill several weeks, but her friends did not expect her to pass on. She was a widow, seventy years of age. Two sisters resided with her and also a boarder.

Several weeks ago Mrs. Jones told her friends she was going to pass on. She became feeble, and a doctor was called. Her condition became worse Wednesday, and the physician told her that she had only forty-eight hours to live. Smiling, she calmly said: "I am certain the end will come before that time."

The doctor had just left the house when Mrs. Jones sent for an undertaker and almost took his breath away by requesting that he should at once prepare for her funeral. She selected a black cloth casket with silver trimmings, and directed just how she was to be buried. She requested that her funeral take place from the Church of Our Lady of Good Counsel, and also left provision as to how her property was to be disposed of.

"Call at 6 P.M. and prepare my body for burial according to the instructions I have given you," she said to the undertaker. "By that time my prediction, no doubt, will prove true."

When the undertaker went to his place of business he was in doubt as to how to act. He, however, determined to keep his agreement. He drove to the house and was almost dumfounded when he was informed that Mrs. Jones had passed away a few minutes before the time she had predicted her end would come.

All Spiritualists should earnestly strive to increase the circulation of this Magazine.

It Is Always So

By Sarah P. Ledger

ACROSS the meadow with clover sweet
I wandered one evening with weary feet;
For my heart was heavy with untold woe,
For everything seemed to go wrong, you
know.
"Twas one of those days whose cares and
strife
Quite overshadow the good in life.

So lone and sad, 'neath the twilight stars,
I wandered down to the pasture bars—
To the pasture bars, 'neath the hillside steep,
Where patiently waited a flock of sheep
For the happy boy, with whistle and shout,
Who was even now coming to turn them out.

"Good evening!" said he, with boyish grace;
And a smile lit up his handsome face.
He let down the bars; then we both stepped
back,
And I said, "You have more white sheep
than black."
"Why, yes," he replied, "and didn't you
know?"
More white than black; why, 'tis always so."

He soon passed on with his flock round the
hill;
But down by the pasture I lingered still,
Pondering well on the words of the lad—
"More white than black," more good than
bad,
More joy than sorrow, more bliss than woe,
"More white than black," and "'Tis always
so."

And since that hour, when troubles rife
Gather, and threaten to shroud my life,
Or I see some soul on the downward track,
I cry, "There are more white sheep than
black;"
And I thank my God that I learned to know
The blessed fact, "It is always so."

[The above verses are commended to those who do not see more good than bad in the world. This is a good world and a beautiful world. We are continually, in our ignorance of God's way, labeling good, "bad." Even the "black sheep" to the wise and good appear good.—EDITOR.]

To Modern Spiritualists

WILLARD J. HULL, the able editor of the Light of Truth, says:

What to do? Get together. Face the condition. View the field. Then act. Wherever there are two or three of you in a town, ORGANIZE and get your force into cooperation with others in neighboring towns, with a view of strengthening the National Association. Are you enlisted in this cause for its sake or for what you can get out of it? If for the latter, then your doom is sealed, and you shall get out of it. Are you a Spiritualist for revenue only? If so, your day is done. Do you love this cause unselfishly, and are you willing to sacrifice something for it? Then your day is on the horizon line, and there is a place for you in the ranks to defend your homes, your firesides and your honor, all of which are as surely menaced as were your bleeding footed forefathers in the wilds and winds of 1776.

This is no call to arms. It is a call to brains, understanding, and a determination to save the wreck of a once fair ship from utter destruction.

Your local societies, with rare exceptions, are gone. Your rights as citizens to employ the physician of your choice have been taken from you in seventeen States. Your mediums are taxed by the Congress of the United States right in the city of Washington and classed with vendors, peddlars and mountebanks. Your press is struggling for the most part in dire distress to keep you informed. Everywhere the petrification of fossilism has set in.

And yet you are the chosen people. To you hath been given a charge mightier than that which the Elder Brother gave to the fishermen. Are you going to hand it down unsullied to other hands, or shall your children's children look back on Spiritualism as a memory? Heaven puts its own price upon its goods. You can pay that price only by fealty to Heaven's cause.

This is not shop talk. It is the result of practical observation and conclusions which any fourth-grade schoolboy could arrive at were he to view the situation.

Our only hope is in reorganization for self-preservation and the perpetuity of Spiritualism as a movement. Again we say, UNITE OR PERISH.

[All Spiritualists should spend money freely in subscribing to ALL journals which are earnestly interested in spreading the grand truth of Angel return and Spiritual unfoldment.—EDITOR.]

AN OPEN WINDOW

BY REV. GEORGE H. HEPWORTH

"And he said, Open the window eastward."—
II Kings, xiii, 17.

HFTER a beautiful summer day I was once sitting in the gloaming by the side of a friend whose earthly life had also reached its twilight, and for a while not a word was spoken.

There are times when speech seems to be a poor vehicle of thought. The landscape, with its purple hillocks on the horizon line, had language of its own. The shrill chirp of the cricket, the clear note of joyous birds seeking their nests for the night, the rippling of a near-by stream hoping to soon lose itself in the river, the swaying of a field of wheat in the evening breeze, the soft music of the pines, like a harp touched by unseen hands, were so impressive that silence was a part of our worship.

At length he said: "The soul has its windows as well as our houses. If we would lift the curtains on the heavenward side we should know better how to live and have less dread of death. We see too much of the present and too little of the future. To lean on the window sill and look out into the busy throng is a pleasure, for God has offered us many opportunities for work, but to lift the window on the other side and give the winds that blow from the far East free course through the house is a great comfort, a refreshment, a consolation. There are angels round about us, but we do not see that they are there. We need their kind offices, but the window is closed and they cannot enter."

Then once more we grew silent and the shadows deepened on the earth. The stars came out one by one, as though they were whispering "Amen" to what the old man had said, and when I reached my study I felt that the greatest of all privileges is to keep the windows of the soul open on the heavenward side. We are keenly alive to every word that this life utters, and if with the ears of the spirit we could also hear what the good God and His loving Christ are saying we should walk with lighter step and bear our burdens with more buoyant energy. It is the lack of a personal relation to the All-Father which puts us out of harmony with our destiny and makes our duty hard to perform and our faith frigid.

No man can become a good musician unless the soul of music is in him. The cold ambition to attain perfection is nothing in comparison with that thirst for melody which

Get Relief from Your Troubles

THERE is only one way to be delivered from woe and misery, and that way is to go to God and in a silent and earnest prayer acknowledge His Mighty Power and ask for relief. The Mystic Adept says:

"Take all your present perplexities, then, to the Great God. Tell Him you desire to love and honor Him and obey His Voice, and ask Him to make the way plain to you. Ask the Blessed One for Light on your path, then patiently wait for the clear Light, which will surely come. Look and listen for His voice continually, and the moment you are sure of it, then, but not until then, yield an immediate obedience. Soon the presence of the blessed angels will be felt; the angels will lead, guide and direct you; the angels will heal, calm and soothe you and rouse your soul; the angels will lift you into the higher realms of joy, bliss and happiness. The Great God is the only one who can help us, and he who does not fully realize this must suffer more or less, and can never have that joy and peace that passeth all understanding."

In "THE SECRET OF A HAPPY LIFE" it says: "Above everything else trust God. Nowhere is faith more needed than here. He has promised to guide."

God will keep His promise to everyone who comes to Him with earnest desire to be helped. He cannot reach out to you and guide you if you have no faith in Him. "No earthly parent or master could guide his children or servants, if they should refuse to take His commands as being really the expression of His will; and God cannot guide those souls who never trust Him enough to believe that He is doing it."

insists on finding melody everywhere. It is not the strings of the instrument which make music, but the soul. When the heart is in the fingers, the tones which make the air vibrate bring tears to the eyes and suffice the whole being with emotion.

In like manner real religion has its origin in the heart rather than the head. Intellect is magnificent, but heart is godlike. It has never occurred to us to declare that Jesus had a great mind, for we always think of Him as the lover of mankind. His thoughts were as wide as the firmament, indeed, and no secrets were hidden from Him, but somehow when we bend the knee to His divine excellence these thoughts all brush themselves aside, and we see only the glory of that earth-embracing love which pours over the ages from the sacrifice of Calvary. Philosophy profound as creation was His, but above it surge the infinite sympathy and charity of His life, as the waves of the ocean dash over the jutting rocks on the coast.

It is not so much what a man thinks as what he feels that makes him great; not his intellectual conception of God, but his consciousness of God's presence. The poor woman's faith, abiding amid storm and wind, is more available than the scholar's treatise.

There is a godward side of life which seems to be clouded and dim. Great truths are there, the greatest of all truths, but we see them through a glass darkly. The Christ saw them with clear vision, and therefore He is our spiritual ideal, and the wear and tear of the centuries have not frayed His glorious garments.

A blessed world lies all about us; a more blessed world looms up on the horizon line. In the light of the latter we walk and are happy. Heaven is close at hand, and through the open windows of the soul we can catch glimpses of it. Its dear ones are our dear ones, and their unseen hands are downstretched to lift us over the rough places. Give us an eye to see, and nothing will be too much to endure, for he who is going home can bear the dangers of the journey with a light heart.

Religion teaches us that this is true, and therefore let us have religion sooner than wealth or fame or aught else that earth affords.

GEORGE H. HEPWORTH.

[Each month we will print one of Dr. Hepworth's helpful and inspiring sermons.—EDITOR.]

Compensation

Who fails to sow for fear that he
Shall not be here to reap,
Must lie in bleak obscurity
Through all his final sleep.
The bard who sang, long, long ago,
When no one lent an ear,
Sang on for love of singing, though
They scoffed who chanced to hear.
To-day men seek his grave and bow
Beside his monument—
We laud the noble poet now
Who couldn't pay his rent.

Who idly stands and shakes his head
And sighs and murmurs: "No!
Ere reaping time I shall be dead,
Why bother, then to sow?"
For him no shaft shall ever rise
To claim the pilgrim's gaze,
No love shall centre where he lies,
No honor crown his days!
Who plants has hope, and though he may
Not see the fruitful fall,
He has foreseen a glorious day,
And triumphs, after all.

WHEN God gives us Love, He gives it forever. Superficial sympathies, based on accident, on proximity, or common interests of the hour, are fugitive. But the love which sees what is best in us, and cares for that, is something which cannot pass away. For this is like God's love. He is the God of the living, and loves the living part, the immortal part, of our nature.

My study and observation of great and good men have taught me that they well know how to profit by adversity as well as good fortune.

The Child as a Thinker

G. E. MUDGE, who writes to a late number of Nature, says:

"Are we not on the wrong track when we talk of 'making thinkers' or of 'training men to think'? Remembering the nature of the child, rather it seems to me that we should be nearer a successful issue if we turned our energies in the direction of retaining and developing the thinking powers it naturally possesses. Anyone who chooses to observe the development of a child's mind will, if he does not suppress its natural bent, convince himself that a child from three to five years of age possesses thinking powers of greater capacity than we are in the habit of crediting to it. One of the external evidences of a thoughtful mind is the asking of questions which bear definite and logical relations to each other; and this is precisely what an average child of that age, when talking to a person in sympathy with it, is persistently doing. It is not content with a flimsy and evasive answer, and how strong is its intellectual craving is manifested by its evident disappointment or display of temper when its ignorant parents impatiently curb its curiosity. It is very seldom that one finds a mother who has endeavored to retain her child's thinking capacities. I was once present when the four-year-old little daughter of such a mother was making inquiries about the planet Venus, and after she had been informed that both Venus and the earth traveled round the sun and were illuminated by it, she put the query, 'Then if there were people on Venus our earth would look to them like Venus look to us?' This question demonstrates that a child possesses thinking powers sufficiently vigorous to enable it to see the logical relationships of bodies to each other that would certainly do credit to many of its superiors in point of years. This is not an isolated instance, and my impression, derived from observation and from conversation with observant persons, is that the average child, if not suppressed, is capable of a quality of thinking that leads its elders, when they try to follow it, into an intellectual quagmire of inconsistency and absurdity from which they beat an inglorious retreat by angrily bidding it 'not to ask silly questions.' If they bid themselves not to give silly answers, the request would be just. Let me give an instance of the intellectual stagnation upon which the children who will become the nation's men are being reared. I once heard a child ask its mother, 'What makes the flowers grow?' Promptly came the answer, 'Jesus!' No wonder, when children's intellects are muddled with such unprovable assertions, that they cease to think. I recall my own younger days, and the questions I wanted answered; they were answered negatively, as a rule, and those that were positively so never allowed me to reconcile them with the facts around me, and I have since learned that they were mostly perversions of the truth, designed to secure a theological end. Little wonder I ceased to think by the time I got to school, and it is a matter of surprise to me that the examination system which followed did not convert a state of abeyance into one of absolute destruction.

"There is no need to make thinking men; they are born to us if we will but retain, develop and strengthen the qualities that every healthy average child possesses. But to do this we want, above all else, thoughtful, intelligent and well-informed women, who, as mothers, will recognize their duties to the State and will endeavor to retain and train the natural qualities, physical and intellectual alike, of the children that are to become the nation's men and women. The old style of domestic wife and mother—an uninteresting, mechanical drudge or a gaudy doll—may have been good enough for our forefathers, but for us it means loss of national time and energy, which, if utilized, can be converted into factors capable of retaining the supreme position that we are fast losing. Granting that the results of a mother's pernicious training can be remedied in later life, it is obviously waste of valuable energy, time and money to organize an elaborate system of education to undo that which ought never to have been done. And, therefore, I urge that our national progress depends very largely upon 'the hand that rocks the cradle'; if it rocks that with an intelligent purpose, it will be well with our future men; if not, then England, like Tyre, Venice and Rome, 'whose greatness it has inherited,' 'must be led, through prouder eminence, to less pitied destruction.'

Do you want to do some good in the world?

Why not help spread the gospel of Hope and Optimism broadcast?

Why not try to get one or more of your friends to subscribe to this Magazine?



Ideal Thoughts

MANY men owe the grandeur of their lives to their tremendous difficulties.—*Spurgeon.*

That only which we have within can we see without. If we meet no gods, it is because we harbor none.—*Emerson.*

Be resolutely and faithfully what you are, be humbly what you aspire to be. Be sure you give men the best of your wares, though they be poor enough; and the gods will help you to lay up a better store for the future. Man's noblest gift to man is his sincerity, for it embraces his integrity also.—*Thoreau.*

Growth comes in at least three ways: (1) through the direct activity of God; (2) through the wear and tear, the pleasures, pains and mutations of daily life; (3) through individual effort at advancement. The nature of the result, the rate of growth, is largely dependent upon the attitude of the soul, upon the thought or understanding. And so life is largely what we make out of it, and what we will to make out of it.—*Horatio Dresser.*

Great thoughts are always new. As we advance through life we gain capacity, insight, illumination. Shakespeare is not the same Shakespeare to us at forty which he was at twenty: the fulness of his riches is doubled, at sixty it is trebled. So it is with the ages of the world. The surface truth which contemporaries saw in Dante, in Bruno, in Fénelon, in Chaucer, in George Herbert, appears to us but evidence of mines of wealth, which we may inherit and enjoy.—*Higher Thought.*

My conclusion is that we must listen to the voice of God in the silence of our souls, and pronounce for or against ourselves whatever this pure life may reveal to us at the moment when we endeavor to know ourselves. We must often silently listen to this teacher within, who will make known all truth to us and who, if we are faithful in attending to him, will often lead us to silence. When we hear this secret small voice within, which is the soul of our soul, it is a proof that self should be silent, that it may listen to it. This voice is not a stranger there. God is in our souls, as our souls are in our bodies. This is not a miraculous inspiration, which exposes us to illusion and fanaticism. It is only a profound peace of the soul that yields itself up to the spirit of God, believing His revealed word, and practicing His commands as declared in the Gospel.—*Fénelon.*

If We Knew

From the Psychic Review

COULD we but draw back the curtains
That surround each other's lives,
See the naked heart and spirit,
Know what spur the action gives,
Often we would find it better,
Purer than we judge we should;
We should love each other better
If we only understood.

Could we judge all deeds by motive,
See the good and bad within,
Often we should love the sinner
All the while we loathe the sin.
Could we know the powers working
To overthrow integrity,
We should judge each other's errors
With more patient charity.

If we knew the cares and trials,
Knew the effort all in vain,
And the bitter disappointment,
Understood the loss and gain—
Would the grim, external roughness
Seem, I wonder, just the same?
Should we help where now we hinder?
Should we pity where we blame?

Ah! we judge each other harshly,
Knowing not life's hidden force;
Knowing not the fount of action
Is less turbid at its source.
Seeing not amid the evil
All the golden grains of good;
Oh, we'd love each other better
If we only understood.

HAVE to do with nothing but the true,
The good, the eternal—and these not alone
In the main current of the general life,
But small experiences of every day.

—*Robert Browning.*

Spiritism and Theosophy

THE DOCTRINE OF REINCARNATION IN CHRISTIAN THEOLOGY FROM PSYCHIC AND OCULT VIEWS AND REVIEWS

The ancient doctrine of the pre-existence and reincarnation of the human soul has been receiving a good deal of attention the past few years, from those interested in occult and Oriental philosophies. Aside from the Hindus, Chinese and Japanese, and the European and American Theosophists and Vedantists, almost all of whom fully accept the doctrine, there is a disposition among Spiritualists and among the new metaphysical school of Mental Scientists to examine the relations which this belief may bear to their own faith. Freedom, edited by Helen Williams, has had a series of articles upon this theme, as has also Light, the organ of British Spiritualism. Among these thinkers the tendency appears to be either to reject reincarnation or to limit its application far more than is done in the Pythagorean, Egyptian, Gnostic, Vedic or Buddhist systems. For instance, in a recent number of Light, Dr. George Wyld, once president of the British section of the Theosophical Society, now a Spiritualist, disavows the belief in reincarnation, and asserts that "Jewish monotheism does not contain a trace of it," and that "Christ and His followers utterly ignore it and no Christian mystic or saint has ever had any conception of it." Princess Karadja, another writer in the same journal, takes issue with this statement. After alluding to the well-known fact that the doctrine of reincarnation was widely accepted among the Alexandrian Jews and even in Palestine for several hundred years before and after the birth of Jesus, and that there are many references to it in the Jewish Talmud, she says:

Philo, the great Neo-Platonian philosopher in Alexandria, who lived at the same time as Christ, taught this doctrine in his work "De Gigantibus." In the Gospels we find several traces of it; for instance, Matt. xi, 13-15, Matt. xvi, 13, Matt. xvii, 10, Mark, vi, 14-15, Mark, viii, 28, Luke, ix, 7-9. If the disciples had not believed in Reincarnation, they would not have asked Christ, "Who has sinned—this man or his parents, that he should be born blind?" How could he have sinned before being born, unless he had had a previous existence? In His reply, Christ does not show that He finds the question preposterous, as He would certainly have done if His followers had been mistaken. In the first three hundred years of the Christian era the doctrine of Reincarnation was almost universally recognized by the Church. Such great men as Clemens, of Alexandria (216 A. D.), and Origenes (254) used all their eloquence in defending it. When Origenes was (by the disgraceful tactics of his enemies) declared to be a heretic, this doctrine was swept away, with many other truths that this noble heart had fought for. The condemnation of such a low creature as Bishop Theophilus is certainly not sufficient to crush forever an unpalatable truth. Cyril, one of the founders of Orthodoxy, was compelled to acknowledge that the ninth chapter of St. John can only be explained through the theory of pre-existence.

In the first Christian church the origin of the soul was explained in three different ways:

(1) The Traducian theory (supported by Dr. Wyld) was started by Tertullian (220). The thought that the child's spirit is a product of the parents suited Augustine, who wished to establish the dogma of our from-Adam-inherited sinfulness; but it was condemned later on by Anselm of Canterbury and Thomas Aquinas, who pointed out that spirit cannot be a product of matter, and that the life-principle emanates from God and is joined to the embryo at conception. This is (2) the Creatinian theory, which was generally acknowledged in the fifth century. Hieronymus (420) and Leo (461) declared that "God manufactures souls every day." Though there are a great many objections to this theory, it has reigned supreme since the utter extinction of the ancient Greek culture. (3) The theory of Pre-existence is the only one which is in full harmony with the doctrines of St. John and St. Paul, as they are developed in the Gospel. Joannes Scotus Eriugena (875) was the last of the brilliant defenders of this theory, which was gradually extinguished in the dark ages of clerical degeneration.

For my own part I firmly believe in Pre-existence, as I think it impossible that a just God should not give all His children an equal chance. One child is intelligent, another is stupid; one is born among honorable parents, another in the dens of vice. Have these children an equal chance? Certainly not. If this short life would be the beginning of our race toward heaven, all those who are mentally, morally and socially disinherited would have every right bitterly to complain; but if

the more or less favorable circumstances of our birth are a result of our previous exertions, it is perfectly just and fair that the spirit who has struggled hard to perfect himself occupies a higher step on the ladder than the spirit who has neglected previous chances. I believe that through the law of affinity the spirit who is to be incarnated is attracted to its future parents (this can account for certain characteristics remaining in the same family). For me, this earth-life is just a class in school; we enter and leave it through the gates of birth and death. I believe that those men who obstinately refuse to learn their lesson—which is to say, "Thy will be done!"—will have to re-enter the same class over and over again till they are fit for higher tuition in semi-material worlds, where the spirit clothes itself in a fitting garb by materialization and not by the unpleasant necessity of birth.

The Power of the Great God; or, Divine Leading

A REMARKABLE INSTANCE IN THE LIFE OF AN ACTIVE BUSINESS MAN

The following was published about three years ago in the Boston Watchword, Dr. Gordon, editor, and is the record of a remarkable experience in the life of Mr. Emmons T. Mockridge, president of the Philadelphia Medical Mission:

After a busy day, sitting in my counting-room in meditation, there came upon me an irresistible impulse to take the train and go to a distant city. After vainly trying to shake off the impression, I sent word to my family that they need not look for me that night, hastened to the cars without baggage, and at the end of a three or four hours' journey found myself at my destination, heartily ashamed of having yielded to so unaccountable an impulse. Finding that the next train would not start for my home for some time, I strolled up into the town to pass away the time, amazed that I could have been so weak as to take a long journey without any motive.

As I passed a public office a door opened, and there came forth a man whom I well knew, who, without expressing any surprise at my presence, asked me to walk with him; to which I consented. I noticed that he was under great suppressed emotion, and I sought for the cause. He told me that the night before he had been badly treated by another, and that he was now on his way to take that man's life. Of course I was horrified, and tried all sorts of argument and persuasion to induce him to desist from his purpose; but he was a man of singularly strong will and had become almost insane by brooding on his wrongs. For perhaps two or three hours I followed him as he entered different places in his search for his enemy, vainly seeking to deter him from his fell purpose, until at last at midnight I fell upon my knees in the street and cried unto God to save him from committing the dreadful crime of murder.

Immediately the answer came. He raised his pistol, fired it into the air, and said, "I yield to your entreaties and forego my purpose." "Now take me home with you," I said. He consented, and when we came there I kneeled down, insisting that he should do the same, and besought the Lord to not only make him forego his purpose of vengeance, but also to forgive the offender. It was a long time before he yielded to my entreaties that he should forgive him, but every time he refused I turned to God with fresh prayer until finally he consented to forgive. I then asked him to pray for his own forgiveness, and to ask God to receive him into His family as one of His children.

For a long time he refused my appeal, but I kept continually calling upon God for him, until finally as the day broke he made a full surrender, and as we both rose from our knees we gave the glory to God, who had used me as His feeble instrument to save a soul from death, deliver him from the power of error and bring him into the kingdom of His dear Son.

More than a quarter of a century has passed since that eventful night, but the event was of Him, who, when He commences a good work, carries it on to the end; for he has ever since lived a godly and sober life, exemplifying in his experience the mighty power of God to save, to keep from falling, and to present faultless before the Holy presence with exceeding joy.

If the mother does not realize the sacredness of her mission, and neglects her duties for idle amusements and society, the result will be, in advancing years, that what should be a source of the purest comfort, the children she has borne, will cause her the greatest discomfort, perhaps disgrace. The chief duty of life cannot be neglected with impunity.—A. M., in the *Higher Law.*

Life After the Transition Called Death



SUBSCRIBER to The Higher Law asks: "What are the evidences of a continuation of life after death? What are the evidences of life being better, richer, gladder than this restless, so often joyless, episode?"

Mr. Horatio W. Dresser, the editor, replies: We have already published a part of the evidences in articles on Immortality. The arguments there presented were based on personal experiences of two kinds: First, the existence of spiritual faculties, which are only slightly developed by those who are still in the flesh; and, second, messages from those who have passed beyond, the reality of which there seems to be no good reason to doubt.

(1) If, when the soul leaves the body, it has a free opportunity to exercise these finer faculties, now dimly understood through telepathic, clairvoyant and other psychic experiences, it must surely lead a richer life. It is, of course, unhampered by the flesh, and can see far into the heart of things, gradually acquiring a fund of new experiences in addition to the rich memories of this life. Then consider the enormously enlarged opportunities for work, through the transmission of noble thoughts, the application of spiritual power to help, to uplift and to heal. Furthermore, the insights into the true meaning of life, the knowledge of spiritual realities, and the soul's relation to the Father must so enlarge the horizon that, with the increased opportunities for service, life must be far more joyful.

(2) The messages which have come suggest a most beautiful development on the part of those who have entered the fuller life. One and all of those who have come to consciousness of the significance of their new surroundings have taken up the great work of helping to bring to consciousness those who are not so highly developed. Those who pursued a merely personal ambition here have become altruists there. Those who were spiritually gifted in this phase of life have a much greater power, and have become more and more ministers of the Spirit.

All who return and make themselves known experience difficulty in explaining the conditions of life in that more spiritual world. It seems to be fatiguing to communicate. Hence the messages are short. The experiences are mostly so different from ours that it is almost impossible to find words in which to describe them. It is precisely the same as when a soul in the flesh tries to make clear to a materialist the wonderful insights, the great power, and the upliftment of the experiences known as spiritual healing: the most one can say is, it is a matter of personal experience.

Those who have been merely physical beings in their earth-life and those who have been reared in orthodoxy are, of course, dazed for a time, and must begin, like little children, to learn the rudiments of real life. But those who, as I have said above, have some knowledge of spiritual faculties, have a sure foundation on which to build the higher spiritual life.

The evidences show that there is never a sudden leap into wisdom and Christianity. There is gradual development from the point where the earthly experience ceases. It would be unreasonable to expect that a recently departed soul could answer correctly any and all questions which one might ask. Wherever souls are, they are conditioned by the state of consciousness attained. Their happiness is dependent on the degree of insight into the great truths of life—the fulness of the life of service.

In the light of this evidence, let us now try to picture the transition. We will suppose that the progressing soul is familiar with thought-transference, has had experiences which prove the superiority of the soul to the flesh and the conditions of space, and has some awareness of itself as an eternal spiritual being. Such a man, of course, regards the soul as the most real part of his life—knows that the external planes of consciousness can be laid aside in favor of higher planes. He therefore approaches the transition in perfect trust, dwelling upon the soul, and not the body. The transition comes as an unfolding—a laying aside of a veil, so that there is a clearer vision.

It is said by some who have made themselves known to friends in the flesh that death is painless. And it is reasonably so, because it is probably at first a falling asleep. Then, undoubtedly, there follows a gradual awakening, as from a dream, during which the soul asks: Is this real? Am I truly here or was it all a dream—this life-round which now seems so distant from me? Where is —? Presently the friend in question comes, and makes

himself known. Now at last, instead of vaguely feeling the presence and vainly trying to become truly receptive, as was the case while the soul was in the flesh, the obstructing conditions are gone, although the physical world is still near by. And so there is a glad recognition, the thoughts of one soul being immediately perceived by the other. Gradually the spiritual vision becomes clear, so that the freshly arrived soul can not only hear, but see the soul friend.

Then the more advanced soul begins to help the newcomer to adjust himself to the strange relations. Little by little new habits are acquired, all primarily dependent on telepathy, volition (or motion toward) and spiritual sight.

The souls in the flesh are recognized by the quality of the psychic light surrounding them. The physical world is beheld in a new perspective of lights and shadows, and phases of it appear which were invisible before. Freed from the fleshly impedimenta, the soul naturally longs more eagerly for spiritual power and opportunities for its exercise; and the mere longing for it is a prayer which brings immediate response according to the depth of the spiritual longing.

As the now rapidly awakening soul advances from stage to stage, and acquires the new habit of swift locomotion, it becomes possible to approach close to souls in the flesh. But how terribly occupied they are—nervous, hurried, anxious, full of fear, absorbed in eating, in trying to rest, in making money, and a thousand transiently superficial things! How to reach them—that is the problem; and oh, how difficult to solve!

The guiding soul counsels patience, and persistent effort to communicate, to be renewed, however, only at intervals, since it is wisest to devote most of the time to growth among those exalted souls who have long dwelt in the richer life, and in helping those who enter that life ignorant, weak and undeveloped.

After a time the soul learns that, although it can seldom transmit even one distinct sentence, so active are the souls in the flesh, it can at least do this: it can communicate spiritual light or power, which is apprehended or assimilated by the flesh-enveloped soul as if it were its own thought, expressed in its own terminology. Here, then, is discovered a great opportunity for doing good; for, if souls in the flesh are spiritually quickened, they are likely in time to work out for themselves a theory of the spiritual life.

Thus the first great advance made by freed souls is in this ability to convey spiritual power, spiritual life, as compared with the dry words of earthly intellection. And it is probably because these souls give the kernel and not mere husks, because they see through instead of simply contemplating surfaces, that their experiences differ so from ours, and are largely beyond description.

To some it might seem, if that life is thus rich and joyful, it is desirable at once to enter it. No. Begin here and now to come to spiritual consciousness and cultivate spiritual powers, that you may first live this life in the best way it can be lived. Open yourself here and now to the great Light. Dedicate your life to the Spirit. Live by the Spirit, filling all your days with deeds of soul service, with thoughts of peace and cheer and love. Then you will be happy. Then you will be preparing yourself for the richer world. There are no fleshly limitations which can shut you away from this. It is simply a matter of cultivating the kind of life which is responsive to the power and the life and the wisdom which come from the central Source.

Tid Bits of Wisdom

It is as wise to moderate our beliefs as our desires.

Thoughts are but dreams till their effects be tried.

Speaking much is a sign of vanity; for he that is lavish in words is a niggard in deeds.

There is no arena in which vanity displays itself under such a variety of forms as in conversation.

A wise writer says: "When a piece of good fortune befalls me I instantly look for the reverse of the medal."

We exaggerate misfortune and happiness alike. We are never either so wretched or so happy as we may say we are.

To be vain of what you have learned is the same as to plume yourself on a piece of game you have received from a hunter.

If you would enjoy your meals, be good-natured. An angry man cannot tell whether he is eating boiled cabbage or stewed umbrellas.

ROUSE THE SOUL AND BE HAPPY AND FORCEFUL.

Life's Purpose and Some Suggestions

RALPH WALDO TRINE, in Practical Ideas, says: We are here for Divine self realization through experience, and we progress in the degree that we manipulate wisely all things that enter into our lives and that make the sum total of each one's life experience. To be brave and strong in the presence of each problem as it presents itself, and to make the best of all, to help the things we can help, and to be not bothered, and hence not weakened, by the things we cannot help, is the part of the noble. The question is, therefore, not, What are the conditions in one's life? but, How does he meet the conditions that he finds there? This will determine all.

To realize that everything that enters into our lives is there for a purpose and eventually for our highest good, and that some day, though not now, perhaps, we shall see the reason for it all and give praise that all things came just as they came, will help to lighten many a burden, will give courage and strength in many a struggle, and will light the way to glories yet unknown.

To live to our highest in all things that pertain to us, to lend a hand as best we can to all others for this same end, to aid in righting the wrongs that cross our path by pointing the wrong-doer to a better way, and thus aid him in becoming a power for good; to remain in nature always sweet and simple and humble, and therefore strong; to open ourselves fully and to keep ourselves as fit channels for the Divine Power to work through us; to open ourselves and to keep our faces always to the Light; to do our own thinking and to be sufficiently men and women to act always upon our own convictions; to do our duty as we see it, regardless of the opinions of others, gain or loss, temporary praise or blame; to play the part of neither knave nor fool by attempting to judge another, but to give that same time to living more worthily ourselves; to get up immediately when we stumble, face again to the Light and travel on without wasting even a moment in regrets; to love all things and to stand in awe or fear of nothing save our own wrong-doing; to recognize the good lying at the heart of all people and all things, waiting for expression all in its own good way and time; to love the fields and the wild flowers, the stars, the far, open sea, the soft, warm earth, and to live much with them alone, but to love struggling and weary men and women and every pulsing, living creature better; to strive at least to do always unto others as we would have them do unto us; in brief, to be honest, to be fearless, to be just, to be kind—this will make our part in life's great and as yet not fully understood play truly glorious, and we need then stand in fear of nothing, life nor death, for death is life. Or rather it is, is it not, the quick transition to life in another form, the putting off of the old coat and the putting on of a new, a passing not from light to darkness, but from light to light, a taking up of life in another form just where we leave it off here, a part in life not to be shunned or dreaded or feared, but to be welcomed with a glad and ready smile when it comes all in its own good way and time.

Psychic Phenomena

THE mind can travel to the Sun, a distance of 95,000,000 miles, in an instant. Distance makes no difference in thought projection. Space does not count.

Souls in harmony can communicate with each other thousands of miles distant, only proper conditions are necessary, says Human Nature.

Those who are favorably organized have premonitions of coming events, accidents, death, etc. Those who are not so organized can hardly realize such a condition of mind, but the facts of soul communion are so common all over the world, even among savages as well as civilized races, as to be beyond all dispute. We are searching into the laws of psychic phenomena.

Mr. Charles Malloy, the great interpreter of Emerson, says of this Magazine: "It is ably edited and comes at just the right time; I predict it will have a large and far-reaching circulation." In a recent long personal interview Mr. Malloy gave the editor much hope and courage. It is pleasing to number among our regular readers such friends as Charles Malloy.

WHEN poverty in youth improves the victim, it has the effect of turning all the will toward efforts, and all the soul toward aspiration, and who is not better for such conditions? The millionaires of intelligence and manliness sorrow for the millionaires of mere lucre.



DREAMS AND THEIR MEANING

"Behold, the angel of the Lord appeared unto him in a dream."—St. Matthew, i, 20.

A DREAM, to have significance, must occur to the sleeper while in a healthy and tranquil sleep.

Those dreams of which we have no vivid conception or clear remembrance have no significance.

To have beautiful dreams and night visions one must have a high spiritual nature.

The Angels do appear to us in dreams. The Bible says so. (Read Bible authority at head of this column.) But, aside from the Good Book, wise and God-loving seers of all ages have interpreted dreams, and will continue to do so in the future.

Much discredit—and rightfully so—has been brought upon interpreters of dreams because so many alleged "fortune-tellers" and charlatans have fooled the credulous—for a money consideration.

I never received any money for this work, outside of a regular salary, and never will. I will gladly interpret your dreams, and will be pleased to hear from the subscribers of this Magazine with accounts of their dreams.

I belong to a great brotherhood of Mystic Adepts, and in the name of that High and Sacred Order I pledge myself to treat all correspondence sacredly confidential.

We will now honor our spiritual guides and controls and ask them to aid us in interpreting the following dreams:

B. M. F.—To dream of white garments means that you are to be freed from all annoyance and to have comfort and fortune.

TOLSTOI 2ND.—We receive many dreams like yours where you see demons and frightful beings; they have no significance of a spiritual nature; they are usually caused by indigestion and eating too much. The angels and real dreams and visions only come to spiritually minded people—the pure in mind and heart.

D. A. L.—Your dream means that your Angel wife is trying to reach you. Our dear ones in the Spirit Life often try to reach us in dreams. Pray earnestly to God and the Angels for more light, and your prayers will be answered.

EDNA.—Your dream clearly indicates that your Angel mother will comfort and help you at any time when you are disturbed or apprehensive about anything; she is with you much, watching and caring for you. If all persons could realize that we do not lose those near and dear to us at the transition called death, but that often they come to us in the angel form, how much needless grief and sorrow would vanish in this world! The Angels are always near us, and if the world was not so blinded with fear, superstition, ignorance, intolerance and bigotry, it would see and hear more than it does. But in this New Age—this great Psychic Age—the Light is dispelling the darkness, and within the next twenty-five years *all* will realize the truth about Angel return.

L. M. S.—To dream of lightning indicates a love quarrel; to dream of someone shooting at you means that you have a charmed life, and will be guarded against danger.

MRS. DORA M.—Your dream clearly indicates that you have wonderful psychic powers; to dream of flying through the air always indicates that the dreamer is soulful and spiritual. Our Mystic Band will pray for you, as we do for all earnest souls who write to any department of this Magazine, and we can assure you that you will receive help from the All-Good. One of our Mystics was in your town thirty-eight years ago, when it was but a small village. We go to all parts of the world on different missions.

J. E. P.—To dream of dogs indicates that some friend will soon render you a great service. To dream of distinguished people clearly shows that you are a high-minded person and a thinker and searcher after Light and Truth. Your dream of the stars ascending and descending indicates that you will be fortunate, and that you are to receive money

in the future through the passing on of either a dear friend or relative. Should anyone dear to you pass on to the Angel World do not grieve about it, but remember they have gone to a brighter and better sphere—a higher realm.

GEO. M. B.—To dream of the Moon means that you are to have a love affair. Your dream in its entirety signifies that within a year a change of some importance is to take place in your life; it appears to us that this change in your affairs means much happiness. We would suggest to you that you give Spiritual and religious matters serious thought. We are not here on this planet for fun and pleasure, but come for labor, work, experience, knowledge and wisdom.

JO. O. K. and many others write that they dream of floating or flying through the air. This dream signifies that the soul is struggling hard for freedom; that it is hungry for spiritual truths; that it does often leave the sleeping body in the Astral, on voyages of discovery. *Live the life of Love and Service*, and be patient, you dreamers of the air (ether). The God within you is rousing your soul. In a while you will be awake and realize your great power and force. No mortal is fully awake—all of us are more or less asleep, groping in the darkness. This Magazine helps to rouse the soul.

KAVITA writes as follows:

MY DEAR PROFESSOR—Since 1890 I have kept a record of my dreams, as they are usually somewhat remarkable. I send you one copied from my book that came true over a month later. I may say, in parenthesis, that I had thought very little about our Indian troubles and had read less.

November 21, 1890.

Exact Copy.

Dreamed I witnessed a desperate fight on the edge of a river or creek between savages and our soldiers. The former were defeated. Saw the mutilated dead bodies floating about in the water as I looked from the window of a shanty near the shore. Saw the battle from beginning to end, and it was horrible. Nearly all our men were wounded in the knees and had them bandaged with white cloths. Saw E. F. fighting; he, like the others, was also terribly wounded in the knee. The effect of several hundred soldiers hopping around on one leg, the other being bound up and disabled, was startling.

Note: December 30, 1890. A terrible fight between our soldiers and Indians at WOUNDED KNEE CREEK.

The E. F. referred to was an officer in the Navy, and had nothing to do with the Army.

The following dream I would greatly like to have interpreted.

September 2, 1891.

Exact Copy.

Dreamed mamma and I were with a party of ladies in a large window watching a procession in which — (an Emperor) was the chief figure. As he passed the window he looked up and saluted, and we all waved our handkerchiefs. The next thing I knew he had taken a seat close beside me, and as the others discreetly turned their heads, he coyly slid his hands into mine! We did not speak, but I noticed that his eyes were very pale blue, and the left one had a sort of thin white film or shreds of white over the pupil. His complexion was mottled and weather-beaten, and his mustache blonder than I had supposed. I awakened, and going to sleep again, dreamed that I saw an immense square of white flowers in the sky, in the centre of which was a huge scarlet and white heart, also of flowers. Then, as I gazed in wonder, two enormous Angels, man and woman, surrounded by beautiful cherubs, came down to me, and the man Angel handed me an old, worn leather wallet, saying that my petition had been heard and that I would find the answer in the wallet, which had been in his possession since four thousand years B. C., but that now he had to resign it to me. In the case were two old cards, brown with

age and closely covered with names and inscriptions. I kept my dreaming senses clear, and read and understood the importance of the communications, but when I awakened I unfortunately could not recall a word.

I am sure this dream must mean something remarkable. It would be impossible for me to describe the glory and beauty of the Angels.

Kavita.

You are a wonderful Psychic and your dreams are prophetic. The second experience was more in the nature of a vision than a dream, and means that you are Spiritually minded and must look to the Angels and Great Souls for Light. Ask the Great God in all sincerity and all earnestness, in the Silence, to guide you. Pray to the Angels and they will help you. We shall be pleased to hear further from you, and in our Mystic way will help you. This Magazine will be of wonderful help to you because we Mystics are earnest and sincere, and work on the Universal Plane for ALL humanity; we do not work for fame, name, wealth or ambition; we hide ourselves—our personality—behind a simple number.

MRS. A. A. STILES.—Your dream is a warning not to be so critical of foreigners; learn to love and respect all peoples, no matter what their nationality may be. To dream of Indians means that some good fortune is to come to you. People on this continent ought to extend to the Indians much love. The Indians in the Spirit Life are ever striving to help us on the Earth plane. They have been taught in the Spirit World to forgive all the wrongs of the white men. The critical and uninformed often wonder why Indian Spirits are so much in evidence in the séance room and with mediums. The reason is that in the Spirit World they have progressed at a most wonderful rate, and see with joy and pride the white man's civilization and are eager to reach out to him and help him in every possible way. Your dream means much, and we hope you will instill into your heart more brotherly love. If you fully love humanity, irrespective of color, nationality, or religious belief, all the unseen forces will help you.

H. F. S. writes as follows: Since I became a subscriber to THE MAGAZINE OF MYSTERIES I have been very much interested in your Dream Department. Will you please interpret a dream for me which occurred sometime ago, but which left so vivid an impression on my mind that I am anxious to know the meaning? I dreamed that I was in the spirit and standing beside my dead body, which was lying on the floor, and which was nude, cold and rigid. I stood thus for a short time looking at my body, then, stooping, I grasped the body under the head, near the neck, and raised it about half-way up, when suddenly the body fell, and the noise awoke me.

While standing looking at the body I was alone—not a soul was with me, and I was entirely alone—but was so happy and contented.

Please publish the meaning of this dream if you consider it amounts to anything, and oblige.

DEAR BROTHER: You have the power of leaving (in the Astral) your gross or physical body, and your experience, or dream as you call it, was real. Your soul in its Astral Body really did leave your gross body and in the Astral Light could plainly stand aside and look on. This always happens to highly Spiritualized people at the transition called death. The soul at "death" is entirely freed, and often attends the funeral of its body in a happy and gay mood; it is amazed often at the foolish waste of energy in grief and sorrow of its friends, and if it had the power it would appear to them and tell them how foolish it is to mourn at death. Persons who are not highly Spiritualized, at "death" are taken by the Angels away to higher realms and taught or brought to consciousness of the New World or New Sphere they have entered. When fully understood the eternal progress of the Soul is beautiful.

JOHN C. C. writes: I have recently taken a trip to the moon. My guide was a spirit of dark blue color. We did not fly, but traveled rapidly. He told me about the stars, and the moon was beautiful when we were near it. In describing it he used words and terms that I know nothing about, but he understood and seemed perfectly familiar with all at the time. The part that impressed me was that when we returned to earth I could see through the roof, and saw my body sleeping quietly in the bed. Would like very much to hear from you about this experience.

What we say to H. F. S. above will give you much light. You, too, went out into the Astral with a Spirit Guide and visited the Moon. Eleanor Kirk's new book, THE CHRIST OF THE RED PLANET, is a wonderful work giving a description of the Soul's visit to the planet Mars, and should be read by all who are interested in the Soul and its flights. It can be obtained from Eleanor Kirk, 696 Greene

avenue, Brooklyn, N. Y. We would advise all interested to write her for circulars describing this book. If you will mention this Magazine in your letter she will gladly give you the desired information.

We have answered all the really important letters. Our space is precious and we cannot waste it on dreams that are not warnings of dangerous happenings or do not mean something.

All persons who write to this Magazine are helped by us in the Silent and Mystic way. If you do not receive a special letter or see your dream answered in print your letter has been attended to. We are tremendous workers, day and night. Most of our work is done through prayer and messages to the Spirit Realms. Where we see special help is needed we call for it.

But remember, dear readers, you must help yourselves. Don't lean on us. Nothing will come if you do. Get down on your knees and do some old-fashioned, earnest praying. We reach the Eternal Good by prayer, meditation, work, mediums and all the unseen forces of the universe. Every section of this glorious country has either a minister, a rabbi, a priest, a spiritualist medium or some spiritually minded man. If in trouble or doubt, go to this Man of God and open your heart and soul to him, and help will come through him. The Spirit works through ALL religions and all cults and all sects.

We are always pleased to hear from the subscribers to this Magazine, and cordially invite all of you to send in your dreams for interpretation.

Address Dream Editor of THE NEW YORK MAGAZINE OF MYSTERIES, 22 North William street, New York City.

The Raja Yoga of India

(OR CONQUERING THE INTERNAL NATURE)

EACH soul is potentially divine.

The goal of all is to manifest this divinity within, by controlling nature, externally and internally.

Do this either by WORK, or WORSHIP, or PSYCHIC CONTROL, or PHILOSOPHY; by one, or more, or all of these—AND BE FREE.

This is the whole of religion. Doctrines, or Dogmas, or Rituals, or Books, or Temples, or Forms, are but secondary details.

The great Swami Vivekananda, of India, says that since the dawn of history various extraordinary phenomena have been recorded as happening among human beings. Witnesses are not wanting in modern times to attest to the fact of such events, even in societies living under the full blaze of modern science. The vast mass of such evidence is unreliable, as coming from ignorant, superstitious or fraudulent persons. In many instances the so-called miracles are invitations. But what do they imitate? It is not the sign of a candid and scientific mind to throw overboard anything without proper investigation.

Surface scientists, unable to explain the various extraordinary mental phenomena, strive to ignore their very existence. They are, therefore, more culpable than those who think that their prayers are answered by a being, or beings, above the clouds, or than those who believe that their petitions will make such beings change the course of the universe.

All our knowledge is based upon experience. Raja Yoga teaches us to study cause and effect. Every bit of knowledge is based upon experience. Coming to religion, we find that "all the religions of the world have been built upon that one universal and adamantine foundation of all our knowledge—direct experience. If you go to the fountain head of Christianity you will find that it is based upon experience." Christ said He saw God; the disciples said they felt God; and so forth. Similarly, in Buddhism it is Buddha's experience—He experienced certain truths, saw them, came in contact with them, and preached them to the world. So with the Hindus—in their book, the writers, who are called Rishis or sages, declare they have experienced certain truths, and these they preach. Thus it is clear that all the religions of the world have been built upon that one universal and adamantine foundation of all our knowledge—direct experience. The teachers all saw God; they all saw their own souls; they saw their eternity; they saw their future, and what they saw they preached. Only there is this difference, that in most of these religions, especially in modern times, a peculiar claim is put before us, and that claim is that these experiences are impossible at the present day; they were only possible with a few men, who were the first founders of the religions that subsequently bore their names. At the present time these experiences have become obsolete, and therefore we have now to take religion on belief. This I entirely deny. If there has been one case of experi-

ence in this world in any particular branch of knowledge, it absolutely follows that this experience has been possible millions of times before, and will be repeated eternally. Uniformity is the rigorous law of nature; what once happened can happen always.

The teachers of the science of Yoga, therefore, declare that religion is not only based upon the experience of ancient times, but that no man can be religious until he has the same perceptions himself. Yoga is the science which teaches us how to get these perceptions.

We will print from time to time much about this Raja Yoga, because the science of Raja Yoga puts before humanity a practical and scientifically worked-out method of reaching truth. We use the mind to analyze the mind and illumine facts for us—to turn the mind, as it were, inside, and stop it from going outside, and then to concentrate all its powers, and throw them on the mind itself, in order that it may know its own nature and analyze itself.

This is going into the Silence, and it is a most excellent plan for all who desire calm, peace, strength and vigor to go into the Silence some time each day. This is the only way to eventually take away all of our misery. By silently analyzing our own minds we come face to face with something which is never destroyed; something which is, by its own nature, eternally pure and perfect. This is the real man—the eternal soul—and when we realize that we are eternal souls—eternally pure and perfect—we will no more be miserable, no more unhappy. The Yoga knows that all misery comes from ignorance, from fear and from unsatisfied desire. But when man fully realizes that he is an eternal soul and that he never dies, then he will have no more fear of death. "When he knows and feels that he is perfect he will have no more vain desires, and both these causes being absent, there will be no more misery—there will be perfect bliss, even while in this body."

Swami Vivekananda says that there is only one method by which to attain this knowledge, and that is by concentration. All knowledge in the world comes to the great seers and sages of the world by the full and complete concentration of the powers of the mind. Nature is always ready to give up her secrets if we only know how to knock, to give her the necessary blow.

We tell you, dear readers, there is really no limit to the power of the human mind. The more concentrated it is the more power is brought to bear on one point, and that is the whole secret of power—of Raja Yoga.

So try hard each day to go into the Silence and hold the mind in a perfect calm or receptive condition.

It is easier to concentrate the mind on external things, as the mind naturally goes outward; but, in Raja Yoga, or psychology, or metaphysics, the subject and object are one. The object is internal, the mind itself is the object, and it is necessary to take the mind and with it study the mind itself—the mind studying mind.

Raja Yoga never asks the question what your religion is. We are all human beings, the children of one All-Father, and it makes no difference what our religion is, whether we are Deists, Atheists, Christians, Jews or Buddhists. The Yogi says that ALL beings are eternal souls, going onward, forward and upward to one goal—perfection. But we are not all conscious of this truth, and to those who are not conscious, it points the way to Yogic Concentration and Meditation, through which one can realize their oneness with the Eternal One of the universe.

Indeed, we say, believe nothing until you find it out for yourself. In the study and practice of Raja Yoga no faith or belief is necessary. As we go along we find that the mind is a finer part of the body, and that the mind continually acts upon the body. The mind acts upon the body and in turn the body acts upon the mind; that both must be kept clean, pure and in fine condition if we would have perfect health. The Yoga is very particular as to the foods he feeds his body and as to the thought food he feeds his mind.

Next month we will go into detail and give the readers of this Magazine a few simple rules as to what to feed the mind and what to feed the body, which, if followed, will be of great advantage in acquiring psychic power or force.

According to the Raja Yoga, all this external world is but the gross form of the internal or subtle. The finer force is always the cause, and the grosser the effect. So the external world we see about us is the effect, and the internal is the cause. In the same way external forces are simply the grosser parts, of which the internal forces are the finer. One who has discovered and learned how to manipulate the internal forces will get the whole of nature under his control and is a Mystic Adept or Yogi. The great Yogi proposes to himself no less a task than to

master the whole universe; to control the whole of nature. He sets his mind and will to arrive at the point where what we call "nature's laws" will have no influence over him; where he will be able to get beyond them all. He is complete master of himself—of his appetites, desires and passions—and master of the whole of nature, internal and external. The progress and civilization of the whole human race is simply controlling this nature.

Certainly Raja Yoga is a very attractive study and practice to all Souls who aspire for the highest attainment, and in the series of articles we will print here each month our readers will have an opportunity to look into this ancient Hindu system of conquering both the internal and external nature.

For Daily Thought

"Too swift arrives as tardily as too slow."
Sleep and rest abundantly.

Spend less nervous energy each day than you make.

Be cheerful. "A light heart lives long."
Think only healthful thoughts.

"As a man thinketh in his heart, so is he."

"Seek peace and pursue it."

"Work like a man; but don't be worked to death."

Avoid passion and excitement. A moment's anger may be fatal.

Associate with healthy people. Health is contagious as well as disease.

Avoid carrying the whole world on your shoulders, far less the universe.

Never despair.

"Lost hope is a fatal disease."
"Know-all" disease is worse than the cholera.

The above thoughts held one hour each day will make you a sound, sensible, lovable person.

Books That Help One to Acquire Psychic Power

MANY of our readers write, asking us to suggest books that will help them to reach the higher realms, where they can see and know more about the "Unknown," secret forces, unseen powers and psychic powers. The following books are recommended by the Mystic Adepts, and we will be pleased to supply them, postpaid, at the prices given:

By Henry Wood

IDEAL SUGGESTION THROUGH MENTAL PHOTOGRAPHY. Octavo, cloth, \$1.25; paper, 50 cents. Eleventh edition.

GOD'S IMAGE IN MAN. Some Intuitive Perceptions of Truth. Cloth, \$1.00. Thirteenth edition.

STUDIES IN THE THOUGHT WORLD. Fine cloth, \$1.25. Sixth edition.

EDWARD BURTON. A Novel. Cloth, \$1.25; paper, 50 cents. Eighth edition.

THE POLITICAL ECONOMY OF HUMANISM. Fine cloth, gilt top, rough edges; 320 pages. \$1.25.

VICTOR SERENUS. A story of the Pauline Era. Fine cloth; 500 pages. \$1.25. Third edition.

THE SYMPHONY OF LIFE. A Series of Constructive Sketches and Interpretations. Fine cloth, gilt top, rough edges; 300 pages. \$1.25.

By Eleanor Kirk

THE INFLUENCE OF THE ZODIAC UPON HUMAN LIFE. The book by the above title is the only simplified work on Astrology in the world.

It will tell you the truth about yourself, your family and your neighbor. It will strengthen you. It is not awkward, because the year of birth is not necessary to the true reading of your character and future possibilities. It will show you how to use your talents, to have health, wealth and happiness. Price, \$1.00.

LESSONS IN PALMISTRY. By Maria Andrews. Fully illustrated. 25 cents.

NEW PSYCHOLOGY. By J. P. Gordy, Ph.D., LL.D. \$1.25.

THE LAW OF PSYCHIC PHENOMENA. By Thomas J. Hudson, LL.D. \$1.50.

HYPNOTISM: HISTORY AND DEVELOPMENT. By Bjornstrom. (Double.) Paper, 30 cents.

ETHICS. By Mackenzie. \$1.50.

METHODS AND PROBLEMS OF SPIRITUAL HEALING. By H. W. Dresser. \$1.00.

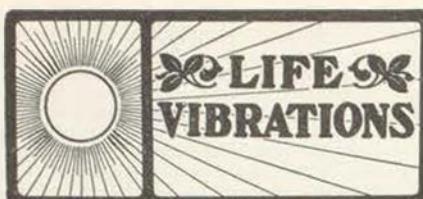
THE POWER OF SILENCE. By H. W. Dresser. \$1.25.

THE PERFECT WHOLE. By H. W. Dresser. \$1.25.

THE HEART OF IT. By H. W. Dresser. 75 cents.

VOICES OF HOPE. By H. W. Dresser. \$1.25.

Any one of the above books sent postpaid on receipt of price. Address all orders to THE NEW YORK MAGAZINE OF MYSTERIES, 22 North William street, New York City.



In nature there's no blemish but the mind.
—Shakespeare.

The mind is its own place and in itself can make a Heaven of Hell, a Hell of Heaven. What matter where if I be still the same?—*Milton*.

Try to realize you are a SOUL and always have been a Soul in ALL the past and always will be a Soul in ALL the future.

You are an Eternal Soul.

There is nothing either good or bad
But thinking makes it so.

Whether in the body or out of the body you are an ever existing soul—a glorious manifestation of the Mighty God.

Whether in the body, or out of the body I knew not.—*St. Paul*.

God manifests His Glory in many and divers ways. All we see is God—the All-Good.

Love ALL, for ALL is God.

Condemn not your fellow beings, for are they not all God's children?

God is truly the All in All.

Think broadly.

Think tolerantly.

Think with God in your head and heart—this is LIFE.

"For He shall give his angels charge over thee to keep thee in all thy ways."

"They shall bear thee up in their hands lest thou dash thy foot against a stone."—*Ninety-first Psalm, 10th and 11th*.

Great men are they who see that spiritual is stronger than any material force; that thoughts rule the world.—*Emerson*.

What are we in this world for?—*Leo XIII*.

Life is: To LOVE, TO LIVE, TO SERVE—THAT'S ALL.

Then let us love life; let us be patient; let us be joyful; let us be just—this is LIFE, here or beyond.

The soul is the man, and the mind its instrument—both are God.

"I am owner of the sphere,
Of the seven stars and the solar year,
Of Cæsar's hand and Plato's brain,
Of Lord Christ's heart and Shakespeare's strain."

Life: Peace, Joy. Bliss be with all souls of the universe. F. H.

Mysticism

By John F. Morgan

THE TEMPLE OF THE MAGI

WAS one of the first members to join in Chicago in 1890, and I took twelve degrees. During the World's Fair year Mystics of both sexes came from all parts of the country to be initiated in Astrology, Higher Mathematics, the Spirit of Numbers; and the latest information on all lines from Planet Mars, on the "Astral Mirrors." In fact, Senators, legislators, editors, actresses, physicians, lawyers, board of trade men, and people from all walks of life were represented by its membership of over 500. We had "Mystic Picnics" and no end of good times and good feeding. We had an "Astral Club," where we would meet and compare notes as to past memories and look up our records in the encyclopedias and see if we could find "ear marks" of our past incarnations. But to be eligible to the "Astral Club," you had to be a member in good standing for the Seventh Degree (which cost you \$35). I was lucky. I receive my "astral test" in the Third Degree early in the game, when the limit was not so high.

The "astral test" consisted in a past record of your incarnation in other physical bodies, when a member of the *Temple of the Magi*. This information was supposed to be given to Olney Richmond upon the "Astral Mirror," from the brothers upon the planet Mars.

This ancient order, which flourished in Egypt and Persia many thousand years ago, again became active in the latter part of the nineteenth century.

The Magi teach, in an age, that which is appropriate to the time; hence it follows that the secrets co-existent with B. C. 2000 are now common knowledge. In the same manner,

Dr. Blitz, of Paris (France), represented the Martinist Order. He was also a deep student of the Kaballa. At a reception given him, at which I had the good fortune to be present, Dr. Blitz explained how in Paris all the liberal-minded Spiritualists, Theosophists, Mesmerists and all other shades and degrees of Mystic and Occultists amalgamated and met upon a common ground. In fact, they supported a university and had an independent magazine, and enjoyed many other advantages. I exclaimed: "Why can't we do likewise?" The result was an organization known as

the secret teachings of to-day will be known to all students of science a hundred years hence.

The prime tenet of the Mystic Order is Evolution Entire. This does not mean that the physical exists, alone, through evolution; it means that everything in the universe has its being through the same general law.

It teaches that soul, body, mind, astral life, as well as planets, suns, systems and nebulae, all have been evolved, instead of created.

It holds that the only bodies in the universe which have always existed, and were, therefore, never evolved or created, are ultimate atoms. By ultimate it does not necessarily mean atoms of carbon, or oxygen, nitrogen, etc., as known to us. These so-called atoms may be, and doubtless are, molecules made up of still finer atoms. Molecules are evolved and disorganized, as are, also, higher organizations.

It holds that everything organized is made up of atoms, therefore the common idea of spirit or soul being constituted of anything other than atoms is wholly repugnant to its teaching. It holds that the spirit and mind are the products of the experiences of this life, while the astral soul, or eternal life principle, is the product of ages of evolution. With certain limitations, peculiar to the Magi, this is the doctrine of reincarnation; but it does not confine the principle to man, nor even to animal life; it holds that it is a universal law, existent upon all planes above the atom.

The order deals with occult subjects of every description, from a scientific basis. Thus, numbers, geometrical forms, tarots, cards, planetary magnetism, chemical formations, cabalistic words and laws governing same, are classed among our occult studies.

Why these should be exploited in a secret order is known only to Masters of the First Quarter, who are well and truly qualified to advance. Not all who receive the degrees know them. Not all can assimilate them. Many people are wholly unable to understand why the "mysteries," as they are called, should not be taught Neophytes and Masters. There are several good reasons why they should not be, among which are the following:

First. They require a great amount of study in order to understand, appreciate and truly possess them.

Second. A mystery is no longer such when it becomes common property. Thus, hypnotism, which was a "mystery" in the middle of the last century, is now an open secret.

The members of the Order are not all required to hold the same views, as it has no set creed, although the topics upon which they differ in belief are those which admit of various views. For instance, while some Mystics hold that mind dominates and rules matter, others believe that mind and matter are correlated and reciprocal. The leader of the Order holds that mind acts upon the physical body and, in turn, is reacted upon the physical organization.

In religious matters, the Magi hold that Truth is Truth, no matter where found, and that falsehood is falsehood, in whatever form it may be presented. Therefore no preference is given to any creed, or religious book, over another.

In Astronomy, the Magi believe in a plurality of inhabited worlds and a boundless and truly Infinite Universe.

PROF. C. H. A. Bjerregaard, of the Astor Library, New York, delivered a series of seven lectures to a private class, the expenses of which were met by subscriptions of the students. The lectures were on "Mysticism and Nature Worship" (L 5499, Public Library), a subject he was well qualified to handle.

I had in connection with Professor Bjerregaard some very convincing evidences of "past memories" and associations, and with him I manifested unusual power of healing, as he was very much depleted and exhausted by his laborious work the week that he was here, and I healed him completely.

MARTINISTS

Dr. Blitz, of Paris (France), represented the Martinist Order. He was also a deep student of the Kaballa. At a reception given him, at which I had the good fortune to be present, Dr. Blitz explained how in Paris all the liberal-minded Spiritualists, Theosophists, Mesmerists and all other shades and degrees of Mystic and Occultists amalgamated and met upon a common ground. In fact, they supported a university and had an independent magazine, and enjoyed many other advantages. I exclaimed: "Why can't we do likewise?" The result was an organization known as

THE CHICAGO ESOTERIC EXTENSION, of which I was one of the charter members.

It was the design to have this as a place where people on all the broad lines of thought might come together for an interchange of ideas, and benefit by harmonious association. Prof. William Tomlinson had the honor of giving the initial lecture, his subject being "Harmonic Vibrations." The professor presented the philosophical side of music in so simple and entertaining a manner that he quite captivated the audience.

The Bramacharin followed soon after, on the "Vedanta Philosophy," explaining how the different verses of the Vedas were seen clairvoyantly in the air before being written down.

THOUGHT MACHINE

Under the auspices of the Chicago Esoteric Extension, Cheiro delivered a very interesting talk on "Palmistry" to an overflowing audience. He here had his thought machine. He claimed that when he examined a hand he always verified it by having the party register his thought vibration in the machine. Dr. De Baraduc, a famous French physician, has invented an instrument for measuring human vitality, mental and physical strength, nerve force, mind and soul. It is called the "biometer." This instrument is affected in a special way, according to the state of mind of the person to whom it is applied. It shows whether he is in a state of joy, sadness, confidence or depression. Human vitality, according to Dr. De Baraduc, is of two kinds—mental and physical. The vibrations of mental vitality are given forth by the left hand; those of physical health are good and evenly balanced—the right hand repels the needle and the left attracts. It is said the biometer will be of great value to physicians in diagnosing disease.

The French Academy of Sciences has in daily use several of d'Odiarde's machines for the test of mental force, and two are in London. One is in daily use at Notting Hill Gates Hospital. The use of the other machine now in London has been obtained by Cheiro.

[The above interesting article, taken from the Sunflower, does not refer to The Universal Brotherhood of Ancient Mystic Adepts (The Holy Seven) who are connected with this Magazine. There are many degrees in the Order of The Holy Seven, and to take these degrees does not require any money. The Order is sustained by ample means provided in a Mystic way, and members of it never pay to the Order any money.—EDITOR.]

True and Permanent Success

DEALING with the affairs of life one reaches true and permanent greatness and true and permanent success and true and permanent prosperity and happiness by pure, sober, careful, discriminating thought and careful action. One must not be impatient of results or be too much in a hurry. What is true of an individual is true of a nation. That principle has made America the greatest country on the planet. We have always had and are continually propagating great, grand and noble thinkers and workers who mould character and direct and lead the masses on to good and great things. The wise heed such leaders; the foolish haven't the inclination nor time to do so, hence their misdirected efforts and their consequent worry, distress and unhappiness. A calm, thoughtful, patient and serene person is always open and receptive to the mighty unseen or psychic forces.

Cheer Up!

WHEN filled with woe, grief and sorrow try hard to summon the will power to cheer you up. Go off quietly into the silence with a copy of this Magazine and glance through it for the cheering word. It is always printed by the Mystic Adepts in each number.

The psychic or soul power of our beings can be roused by going into the silence and thinking of the Eternal One. Here are three excellent verses, by Martha Shepard Lippincott, which, if read quietly, work like magic in rousing the soul:

Though clouds arise to chill the heart,
And fill it with despair,
And Happiness will soon depart,
As life seems so unfair;

Keep hope, fear not, for God is near
To drive the clouds away,
And when His soothing voice we hear,
Will dawn a brighter day.

The clouds will quickly disappear
Beneath God's sunshine bright,
And as we feel our Father near,
Our lives His love will light.

WHEN we are conscious of the constant presence of Angels we become supremely happy.

Victims of Insomnia Form a Band to Pray at Night

CHICAGO people who are victims of insomnia need never know the horrible sense of loneliness.

"The Guild of Night Worshippers," of which a number of Chicago people are members, was instituted largely with a view to obviating loneliness of this order. The order, which was born in London some years ago, is interesting, besides, on account of the various picturesque features which distinguish its objects.

Every member of the guild, which has no president or executive officers, is known to all the others, except in rare instances, by a number, and also by a special name, under which he or she is to be prayed for.

The names and designations chosen by the members to represent them upon the "Prayers Paper" sent out monthly to all the members contains also a list of the things or requests to be prayed for. The residence addresses of the guild members range from London to Porto Rico, with guild representatives in almost all parts of the world.

Rev. G. B. Pratt, late assistant rector of the Epiphany Church, Chicago, but now stationed at Dundee, Ill., is the head of the Guild of Night Worshippers in America. Between and

among sleepless sufferers there is always a strong and sympathetic understanding, founded on "fellow feeling."

Many members find in the spiritual exercises of the Guild of Night Worshippers a most helpful means of courting and securing at least a modicum of nerve restoring and peaceful slumber.

"Spiritual friendships," says the guild leaflet, "may thus be formed between some who, though never meeting here on earth, may take up their friendship again in the life beyond the grave."

The membership lists are made up of men, women and children; of business men, people of wealth and leisure. Large numbers of invalids are reckoned with the members of the Guild of Night Worshippers, but in Chicago it is said that the invalid members are outnumbered by those who are simply sleepless—helpless victims of the disease of insomnia.

Anyone who suffers from insomnia can get relief, whether they belong to "The Guild of Night Worshippers" or not, if they will let their prayerful thoughts go out to the All-Good as they recline with hands folded and eyes closed.

Wonderful Experiments in Telepathy

ONE of the Mystic Adepts of this Magazine is now conducting a series of experiments in long distance telepathy, and we hope in a month or so to print some wonderful results. In thought transference or telepathy two things are essential to get results: both the sender of the message and the receiver must sit in the silence and concentrate their minds on trying to send and receive thought messages. These sittings should last from one to two hours, and all difference in time between the two calculated and arranged for with precision beforehand. It often takes much patience and many sittings before even a simple message can be successfully transmitted by one mind to another. Many persons are profoundly interested in telepathy, and we observe that the editor of Human Nature, San Francisco, is also experimenting along these lines. In a recent editorial he says:

"We are trying to hold a 'long distance' telepathic communication with friends in London and in Huddersfield, Yorkshire, England, by simultaneously going into the silence at a given time. There is eight hours and ten minutes difference between us. When it is 8.10 P.M. in London, it is 12 noon, same day, in San Francisco.

"Distance is no objection. Telepathic communication can be held across the street between two persons in sympathy with each other. In our opinion, the time is coming when some people will be able to talk to each other mentally half way around the earth as distinctly as we do now at twenty miles by the telephone."

A New Messiah in Paris

ALL France, but especially Paris, is deeply interested in Psychic and Occult matters. Paris now claims a new Messiah.

He lives in luxury, heals sickness and makes a small fortune. He is of humble birth. He says man's folly is a gold mine, in which he digs. He charges from 500 francs (\$100) to 60,000 francs (\$12,000) for an interview. He claims to have cured the worst form of cancer after two hours' incantation. A police inquiry shows that he has an expensive château near Cherbourg, where he lives in luxury.

WE do not realize as we ought what ministries cluster round our life, to aid us in being what we may be. Angels, angels every one, think about us every day, bearing us in their hands and lifting us up when we are fallen. Their faces gladden us when we do well, and grow very sad at us when we sin. Aye! and in some way those that we speak of and think of as in heaven love us still with all the old love of earth and all the new love of heaven together.—*Robert Collyer.*

Great Souls and Great Disturbances

AMONG many superstitions which hold the public mind there is one that whenever a great soul goes out into the hands of God there is a great disturbance of the elements. The cases of Cromwell and Napoleon are historical. Attention was directed to this when Mr. Gladstone died. Those who remember the peculiarly weird thunderstorm which broke over England on the following Sunday will not need to be reminded of the vivid crimson lightning and the memorable rain-torrents. The week of the Queen's death saw a vast disturbance; the very elements seemed to be unsettled, and the continuously heavy rain, hail and gusts of wind impressed anyone who had heard of the old Celtic superstition. History records frequent instances, coincidences, no doubt, but still remarkable coincidences, and novels without number have their central scene lit up with similar manifestations. "There are more things in heaven and earth," said Shakespeare, than coincidences, though he worded it differently.

It is recorded that when Christ "yielded up the ghost," the veil of the temple was rent in twain from the top to the bottom, and the earth did quake and the rocks rent. May not a psychological explanation be yet forthcoming for these violent disturbances of the material elements?

Christian Science

NOTWITHSTANDING the great opposition from pulpit and press, the Christian Scientists are thriving and gaining a great many new members daily; Christian Science thrives and grows under persecution, opposition, scoffing and ridicule, the same as modern spiritualism has thrived and grown in spite of ridicule and its persecution. A great many professing Christian Scientists are spiritualists believing in spirit return, and a great many Spiritualists use Christian Science in curing their ills. It will be a great day for peace and harmony when all religious bodies and all "cults" will practice the teachings of the Master—brotherly love.

MAN cannot be the only or the highest thing that loves in this vast universe. There is—there must be—in it some great, deep heart of sympathy, the infinite counterpart of our faint and feeble human love.—*John James Taylor.*

GENIUS is capacity to realize ideals by allowing the Absolute Power to radiate through one's finite life.

Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?

What Hypnotism Will Do

CRIMES COMMITTED UNDER ITS INFLUENCE ARE RARE

By Prof. George T. Ladd, of Yale University

"WE are a nation of lawmakers and law-breakers," said Prof. George T. Ladd, professor of philosophy in Yale University, recently, in the course of his lecture at the university on "The Legal Aspects of Hypnotism."

Professor Ladd said that while it was possible for crimes to be committed by a patient in the hypnotic state, these cases were comparatively rare.

"It is a queer fact," he continued, "but invariably the patient seems to have a consciousness which prevents him from actually committing the crime. In this respect it resembles the crimes committed on the stage. There have been known cases, however, where a person after continued experience under the hypnotist has been made to fire a revolver which he really thought to be loaded at a dear friend. In my mind, however, I believe that the patient really knows that he is playing a part, or at least has a dim consciousness of it in all cases."

As to whether a person can be induced by a suggestion in the hypnotic state to commit a crime after waking, without having any idea as to where the idea originated, Professor Ladd thought in some cases, where the person was again and again subjected to the hypnotic influence, such a thing might be possible, but such cases were extremely rare.

As to the ruling of the court under such circumstances Professor Ladd said a very mixed condition of affairs faced a judge, and the rendition of the verdict must depend upon whether the rulings of the classical school of criminology or the anthropological school were allowed.

The first school recognized all individual responsibility, for instance, and contended that society must punish crime as individuals would punish it, with a recognition of moral blame. The anthropological idea is that society has nothing to do with the freedom of will, but that if the failure to punish a crime is going to result in more crime being committed, it is right for society to punish anybody where such punishment will serve its interests.

The lecturer discussed whether laws should be passed to forbid, under penalty, the practice of hypnotism, and touched on the laws enacted some years ago in Belgium, which prevented public exhibitions of hypnotism and experiments on the mentally weak.

"How any court could determine this last," said Professor Ladd, "is beyond my comprehension."

Some people have been clamoring for a restriction of the practice of hypnotism to members of the medical profession, but Professor Ladd characterized such a step as foolish. He admitted that in cases of obtaining secrets from persons under the hypnotic influence, or in cases of the surrendering of the person, the statute books showed a gap.

He also was in favor of the abolishment of public exhibitions of hypnotism, as the temptation in such cases was strong to use violent methods, and thus develop a latent hysteria in the patient. In closing, Professor Ladd said:

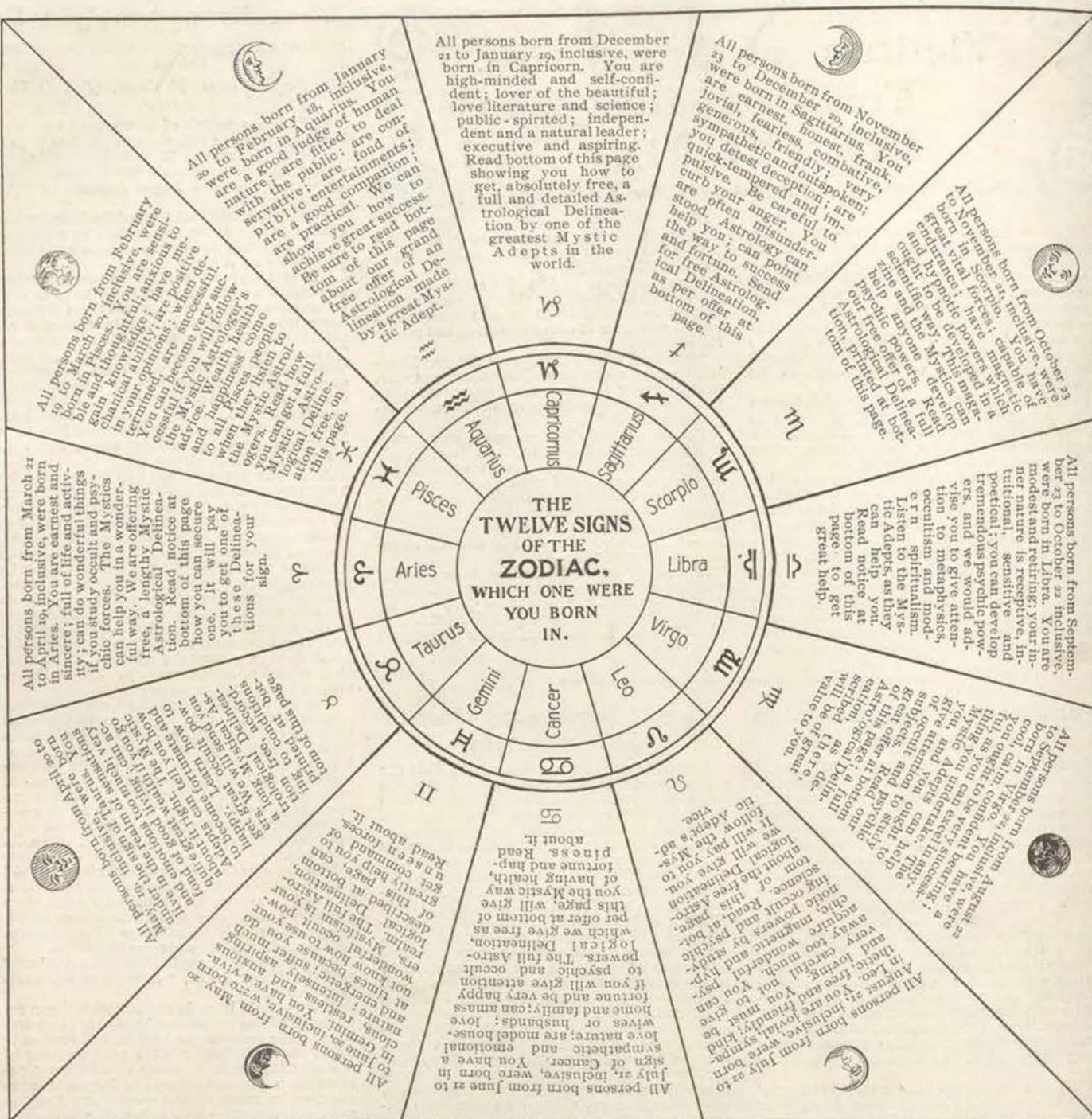
"It might be possible for a skilful physician to obtain important information from a criminal by hypnotism, but rarely could it be done, for if the man is a liar in his normal state, then the chances are strong that the results of the hypnotic condition would show very little truth gained. At any rate, it would be contrary to the law of the courts of the United States, as such testimony would tend to incriminate."

How To Be Powerful

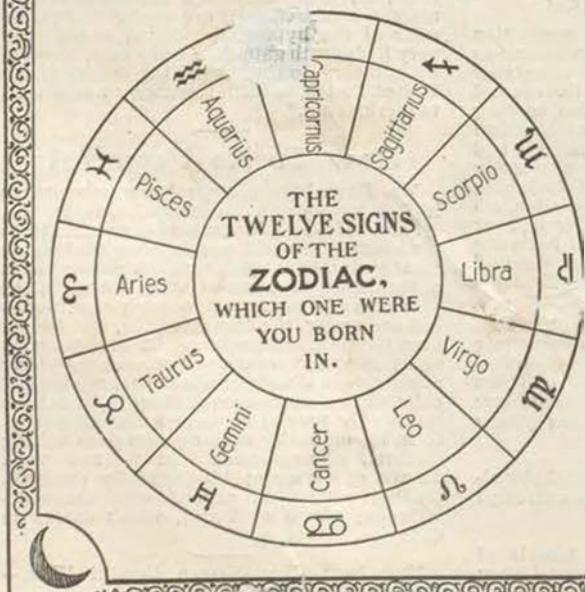
MR. FRED BURRY, a gentleman who stands high in advanced thought circles, says:

Men are looking for the seat of power. Some are looking outward, worshipping a self-made ideal god; others think supreme power lies in a tenacious, determined will; others in the thoughts (as so many dynamic projectiles)—but the power, the energy of life, lies deeper than all these conceptions. The tendency in many quarters is to over-emphasize the power of strenuous thinking; when quiet repose and calm, almost an absence of thought, have been repeatedly proved to be agencies of power. It is by naturally making ourselves willing channels of expression that we rise to a degree of mastery; by faithfully thinking, feeling, acting, in accord with the ever-widening vision of Truth, which comes to each one.

THE best Capital is a Capital Wife.—Success.



★ HOW TO GET A FULL AND DETAILED ASTROLOGICAL DELINEATION OF YOUR LIFE FREE



THE MAGAZINE OF MYSTERIES will give, absolutely free, to each person sending one dollar for one year's subscription to the magazine, a lengthy Astrological Delineation, prepared by a MYSTIC ADEPT ASTROLOGER. Be sure to send the month and date of your birth with your subscription.

These Delineations are of great value to anyone who desires to know the Mystic Rules for having Perfect Health, Wealth and Happiness, as they are prepared by one of the greatest Mystic Adepts in the world.

With this wonderful Delineation and the magazine you can learn how to have all the Unseen Forces and Occult Powers help you. There is not a greater blessing than perfect health, prosperity, long life and general success. These Mystic Astrological Delineations show you how to get wonderful Psychic Power. They show you what to do, when to do and how to do to command all of the great planetary, solar, magnetic and psychic forces of the universe.

With your Astrological Delineation, as given by this Mystic Adept in astrological and occult science, YOU CAN AVOID DISEASE, FAILURE AND MISFORTUNE.

Astrology is an exact science, and a Delineation prepared by a true Astrological Adept, who is honest, sincere, learned and conscientious, will be of great value to you.

Remember, you get this magazine one whole year for one dollar, and we send you free your Delineation.

Send birth-date and one dollar to

THE MAGAZINE OF MYSTERIES,

22 North William Street, New York City.

