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I CAN AND I WILL

Ten Cents a Copy One Dollar a Year

The New York Magazine of Mysteries

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MORE LIGHT.

O Mighty God! the Loving All-Father!
 Thy children of Earth, who are just emerging
 out of the darkness of ages into the splendor of
 Thy Glorious Light, offer Thanks to Thee! We
 praise Thee! we adore Thee! Come, Holy
 Spirit! from the heights of Heaven—the Angel
 World—and send to Earth more of Thy Blessed
 Light. O God! how wonderful Thou art!

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READ CONQUEST OF OLD AGE Page 105

The New York Magazine of Mysteries

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CHARLES E. ELLIS, Proprietor

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TO OUR FRIENDS WHO ARE ACCUSTOMED TO GETTING THEIR MAGAZINE FROM NEWSDEALERS, WE WISH TO EXPLAIN THAT, BEGINNING WITH THE MARCH ISSUE, THIS MAGAZINE WILL NOT BE RETURNABLE, EACH NEWSDEALER BEING REQUIRED TO BUY THE COPIES HE WISHES FOR HIS CUSTOMERS. IF YOU BUY YOURS FROM MONTH TO MONTH, GIVE YOUR NEWSDEALER YOUR ORDER EARLY, SO HE WILL GET IT FOR YOU. IF HE DECLINES, THEN, OF COURSE, YOU WILL SUBSCRIBE AND GET IT DIRECT FROM THE PUBLISHERS.

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IF YOU ENJOY THIS MAGAZINE, WITH ITS VIBRATIONS, ITS HELPFUL WORDS OF HOPE AND OPTIMISM, WOULD YOU NOT BE DOING SOME FRIEND A GREAT FAVOR TO SEE THAT HIS ATTENTION IS DIRECTED TO IT? A JOY SHARED DOUBLES THE PLEASURE.

Thy Will Be Done

We see not, know not; all our way
Is night—with Thee alone is day;
From out the torrent's troubled drift,
Above the storm our prayers we lift,
Thy will be done!

We take with solemn thankfulness
Our burden up, nor ask it less,
And count it joy that even we
May suffer, serve or wait for Thee,
Whose will be done!

Though dim as yet in tint and line,
We trace Thy picture's wise design,
And thank Thee that our age supplies
Its dark relief of sacrifice.
Thy will be done!

If for the age to come, this hour
Of trial hath vicarious power,
And, blest by Thee, our present pain
Be Liberty's eternal gain.
Thy will be done!

Strike, Thou the Master, we Thy keys,
The anthem of the destinies!
The minor of Thy loftier strain,
Our hearts shall breathe the old refrain,
Thy will be done!

—J. G. Whittier.

Love

THE joy of knowing things is not so great as the joy of making them known. All man can owe his fellow man is to love him.

Love is the property of the Infinite, entrusted to man for dissemination and bestowal. It increases by being diffused. Then it is the "giving that does not impoverish." On account of increasing its volume by dispensation, "it is more blessed to give than to receive." It is that gift, above all others, which, in its bestowal, carries with it a part of the giver.—S. A. W., in *Weltmer's Magazine*.

THE excellent article in the January issue of THE MAGAZINE OF MYSTERIES headed "The Laws of Health" should have been credited to MIND, in which it first appeared as the original article. This credit was inadvertently omitted when the article was published.

Strength Thoughts

THE following helpful affirmations for the various days of the week are taken from that able Western monthly, the Higher Thought. We cordially indorse and commend them to the readers of this Magazine:

MONDAY—Give a little time each day to meditation. Everyone becomes weary of a monotonous life, and to be lifted out of this we must seek for a higher knowledge. Do not be afraid to change your ways and adopt better methods. *Affirmation:* My life is not dull and dreary. I have delightful, agreeable companions. I am a benefit to the world. I am filled with the Spirit of Good.

TUESDAY—Let your words be as the oil of gladness; praise, but do not condemn. Love is the only redeeming power. *Affirmation:* I am joyous and glad. I have abundance of time to do all I have or ought to do. The Christ in me is the power of overcoming.

WEDNESDAY—Hold fast to the good, and at night if you have not done all that you planned to do, rest in peace. The higher Will sometimes changes your plans and makes more congenial paths for you to tread. *Affirmation:* The Angels of God are guarding my pathway; my yoke is easy and my burden is light. I am meek and obedient to the Omnipotent Will.

THURSDAY—Free your mind from taint and your heart from guile. Allow only the richest, purest and best to find lodgment in you. The Spirit of All-Good is ever present. Be patient and look for the good that is. *Affirmation:* All power is in good. All wisdom is in loving the good. All light is in love. I love Good. I love God. I love Love.

FRIDAY—Awake from your sleep and arise in the newness of life. Do not be discouraged. If you fail in one thing take hold of another; your best efforts are never failures. If you cannot trust yourself, why ask others to do what you cannot? *Affirmation:* Each day I realize more of the truth. I have faith of understanding. I am happy and free. My work does not tire me, because Spirit thrills me through and through. I am filled with life and love.

SATURDAY—Why are you fretful and discontented? Look out upon the beautiful world, and then look into yourself and see where the trouble is. Harmonize yourself and the world is not out of tune. *Affirmation:* I am clean, pure and good. God made all good (not better, best). I am all right. I am patient, kind and true.

SUNDAY—If you go to church you will hear something that will help you the coming week. Do not stay away because there are black sheep there; go and help them to be white. Be a principle of unity and construction. Feel at one with your neighbors and sit in silent, prayerful communion. *Affirmation:* I am a builder in the plan of life. I rest. I am in harmony with all the world. I love the Truth more than all else. I will live in the consciousness of Christ as the power of love on earth.

Potentia

THOU canst not fail! The future all unknown
Lies in thy power, its secrets are thine own.
There's not a task that thou canst not fulfil,
Strong in the thought—"As thou thyself shalt will."

Thou canst not fail! What to the world's cold
view
Seems failure, in God's sight is courage true.
'Tis not thy life that's failure—sweet comfort
still—
For what thy life is "thou thyself shalt will."

Thou canst not fail when in temptation's hour
Fierce foes assail and threatening sin-clouds
lower.
A way is given, escape from every ill,
Thine is the choice—"As thou thyself shalt will."

Will sorrow come?—dark hours of grief and
pain?
Yes, but as gently as the falling rain.
Canst thou not see how thy God's plans fulfil?
His strength is thine—"As thou thyself shalt will."

Whence is this power? I lift my wondering
eyes
Unto the hills in glad and sweet surprise;
List to the voice—its breath my being fills—
'Tis God in thee—'tis He in thee that wills.

And can it be that He in me doth dwell
Day unto day? Then I must sin dispel,
My soul a temple worthy Him to fill!
Thou canst not fail—"As thou thyself shalt will."

—Practical Ideals.

In the Shadow of His Wings

Is the time of bitter trouble
When the heart is grieved with loss,
And o'er rough, hard ways we stumble,
'Neath the burden of our cross,
Then a thought comes, sweet with comfort,
And the heart's disordered strings
Lose their discord in its music—
"In the shadow of His wings."

Just to think! God is so near us
That His hand our hand may find,
If we reach out in the darkness
When our tears have made us blind.
Close beside us! Oh, the comfort
That the thought of nearness brings!
Earth becomes the gate of Heaven
"In the shadow of His wings!"

Love of God that faileth never,
Following all the wandering feet,
Hating sin, but seeking sinners
With a pity strange as sweet—
Follow, follow, ever follow
Till thy patient pleading brings
All Thy children to the shelter
"In the shadow of Thy wings!"
—Eben E. Rexford, in *Wellspring*.

The "Beyond Man"

THE philosophy of thought and the philosophy of expression; the philosophy of idealism and the philosophy of actuality; the philosophy of a Plato and the philosophy of a Bacon—and so the philosophy of life.

It is not enough to think fine thoughts; they must be expressed in tangible form. It is not enough to appreciate others; they must be surpassed. For verily it is not work that exhausts; it is the lack of creative expression. It is not rest that the weary ones of the world need, but greater self-manifestation.

Not a day should close—may, not an hour should pass—but that the world around us should receive the impress of our individuality. If in nothing more than an alternation and improvement in one's business methods, one's housekeeping, or one's manner of meeting a stranger, one should mentally follow one's senses unto their ends; and so will one's thoughts become creative.

This is a world of "creation," and he who does not "create" is not of this world. It is because people do not "create" that they sigh for other worlds. He who "creates" does not sigh; he rejoices.

It is only such as he who burst the adamantine walls of ancient thought, who can aspire to "lean and loaf at his ease." It is only such as he who immortalized idealistic thought, who can spend his days amid the cool of the Grecian temples, or his evenings amid the revelries of the great; it is only he who moulds the future, who can enjoy the blithesome chatter of a child.

Where the cynic points the finger of scorn, the "creator" points to the future; where the critic destroys the good in proclaiming the bad, the "creator" builds better; where the pessimist bemoans the emptiness of the present, the "creator" fills the future.—G. F. P., in *Freedom*.

THE sense of right and wrong, the principle of honor, or the instinct of benevolence, are barriers too feeble to withstand the strength of passion. In the tranquil seasons of life these natural principles may, perhaps, carry on the ordinary course of social duties with some regularity. But wait until some trying emergency comes. Let the conflict of passions arise. Let the heart be wounded by sore distress or agitated by violent emotions, and you shall presently see that virtue without religion is inadequate to the government of life. It is destitute of its proper guard, of its firmest support, of its chief encouragement. It will sink under the weight of misfortune, or will yield to the solicitation of guilt.—Blair.

The Lord's Prayer

OUR Heavenly Father,
May Thy name be held holy,
Thy Kingdom come,
And Thy will be done
On earth as in Heaven.
Give us to-day
Our bread for the day before us;
And forgive us our debts,
As we, too, have forgiven our debtors;
And do not take us into temptation,
But rescue us from evil.

What Christian Science Claims

THIS new religious cult claims to fulfil and not destroy; not to deface one altar or to level a single shrine; rather to build again the altars that have been broken down.

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God Knows Best



SOME time, when all life's lessons have been learned
And suns and stars forever 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, commingling with life's wine,
We find the wormwood, and rebel and shrink,
Be sure a wiser hand than yours or mine
Pours out this portion 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 workings see,
We could interpret all his doubt and strife
And for each mystery 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 loosed may rest,
There we shall clearly know and understand,
And, more, then we shall say that "God knew best."

The Great Renunciation

IN mystical writings reference is found to something which is really known only to the mystic. This phrase is common enough and people get mistaken ideas as to its meaning. They then think they know all about it. It means the loss of a deluded condition called self or the ego. One cannot renounce self except in appearance. All one can do is to feel intuitively that he is now willing to let it go. Man is an evolution, a growth as truly as is a tree. He cannot function in any given way until the time comes to do so. I cannot be willing to let go of self until the uses of self have been attained. It is in a sense useless to seek the great renunciation, but then the subject does not come to our attention until the right time. When it crowds upon us, it is because we are ripe for it. All who are not ripe for it feel a repugnance at the mention of the idea. It is folly to urge anything, however desirable in appearance, upon any person, for each comes to everything in an orderly manner. So will the great renunciation come when all is ripe for it. The place of departed spirits is merely a resting ground. They all return to earth to continue their careers, and all eventually reach the great renunciation in a physical body. Then commence the Mahatmic powers and the higher life. The loss of self is a loss of mud, of rags, of ignorance, of error and the consequences of error. Strange that anyone fears to lose self, but all do until self has had satiety. These people who talk about the higher self, and about being God, in actuality are fast rushing to satiety in self-worship. The pendulum will soon swing back and the next stage will reveal inclinations to give up self. As the great renunciation approaches, the purified male and the chaste female, the two that are one, come into conscious presence of each other. Not till ALL of sensual desire is gone can this occur. If a man and wife exercise marital privileges freely, they are not joined by God, will drop or fly apart, try again and keep on reincarnating till all desire has ceased to haunt their consciousness. If people say they are soul-mates and marry as do the world's people, they belong together only temporarily and have not yet neared the great renunciation in which all personality, all desire, all sentimentality has died.—Anagaraka Cakradannanda.

Stand for the Right

STAND for the right—
What right?
Whose right?
O silly pen—
Begin again!

O stand for what thou thinkest right,
With sword and might.
Thy right?
Sword's might?
Nay! nay! not so!
Cry saints above—martyrs below.
Hold back, O wayward pen.
Begin again!

O stand for what thou feelest right,
Before all men.
With silver tongue
That right defend.
This seemeth well, good pen.
The tongue is better than the sword
Unless the heart with hate be stored—
Unless it swings a murdering horde.
Pause, trembling pen—
Try once again.

O stand for what God saith is right—
Freedom for all
In His own Image wrought—
Freedom Christ-bought—
By dumb-lipped millions sought.
Go on, tired pen!
Prick up the sleeping Giants of the Earth
To join with brother Christ—
To suffer, hunger, fight—
Unworded, clean of soul and white—
Amen!
—Boston Ideas.

The Universal Brotherhood of Ancient Mystic Adepts

By Brother No. 1

IN response to a request from the Editor of **THE MAGAZINE 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 are 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 MAGAZINE 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 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.]

Control Your Environment

By Mystic No. 1

"As a man thinketh in his heart, so is he."

EVERY man is a living picture of the God within him. If he is coarse and brutal then his God is coarse and brutal; his mind is coarse and brutal; his thoughts dwell on coarse and brutal things. The thoughts we think make our conditions; true conditions come by pure, true thoughts, and not otherwise; noble conditions by noble thoughts.

It is well to feel that your thoughts *this day* will be purer than the thoughts of any previous day of your existence.

THIS WILL BE THE PUREST AND BEST DAY I EVER LIVED.

Think and feel this at the start of each day. Hold steadfastly to this thought all the days of your life, and then the incident of death will be a grand awakening to a new life not realized in your fondest dreams of peace, bliss, joy, contentment and tranquillity.

Through the channels of pure thought think to know how to live; think of Truth and its meaning; think of spiritual strength; think of harmony; think of health. Refuse to think of anything but the good.

If we think hateful thoughts, we are certain to reap a lot of fearful thoughts, and these will torment and distress us until they culminate in dis-ease. Therefore hate brings soreness and sickness. An absolutely pure thinker cannot have disease. The mind kept clean means a clean body—a perfect temple. Without hate and envy and their consequent fears the world would have nothing but joy and bliss. The opposite thought of hate is love; perfectly pure thought is perfect love which casteth out all fear. When we know how to think without hate and its attendant thought, fear, we have reached a point where a new flood of light will come to us and we will also then gain new and wonderful forces and powers and reinforce and vitalize all of our older powers and forces. Pure thinking is endless acquirement and endless strengthening. The pure thinker's possibilities are unlimited; there is no end to his progress or possibilities. He goes on forever and forever through all eternity, gathering new forces and strengthening old forces at every turn. The growth and splendor of the pure thinker have no limit.

OUR real I knows no age; it remains ever young; it is eternal and independent of the conditions of time. Nor can our forms be destroyed by fire. They are the mirrors in which the spirit reflects its divine image. Matter is as eternal as space and spirit, and as long as matter exists the spirit will reflect its image therein. Spirit requires such an image for the purpose of attaining self-knowledge.

Redemption

SOCIETY can be redeemed only by the redemption of its members in their individual characters. Individuals cannot be redeemed except by perfect obedience to all the requirements of justice, purity and fidelity. As long as man compromises truth with falsehood, purity with lust or self-gratification, justice with fraud and oppression, evil will prevail, for Christ can have no concord with Belial.

Is There a God?

THIS is one of the questions which the intellect has tried to solve, in an intellectual way. We have heard many arguments made use of. We think the divine being, in the infinitude of his *esse*, is not the subject-matter of discussion; that is, God as a being cannot come into the thoughts, ideas, images and conceptions of the finite mind; and to think of discussing the *being* of a God by the exercise of the intellectual faculties, where we are obliged to represent our ideas and conceptions by verbal signs, when by the very definition of the infinite we ignore all representations, reminds us very much of the juggler who proposed to enter into a junk-bottle, put the cork in behind him, and then swallow the bottle. This striving to bring the Infinite within the comprehension of the finite belongs to the same class of self-evident absurdities. The divine manifestations which are constantly outworking in the material and spiritual universes is the proper theme for intellectual investigation and discussion. But the *Divine Being* can only be made known to the inmost by its conscious, living presence therein. *It can be represented by nothing but itself, and therefore lies beyond the sphere of intellectual discussion.*

MYSTIC NO. 1.

Marvelous Success

WE ENCIRCLE THE WORLD

From Greenland's icy mountains,
From India's coral sands,
THE MAGAZINE OF MYSTERIES
Is read in every land.

FROM every country in the world, from darkest Africa, from Siam, from China, from India, from far and near come grateful letters, praising our wonderful Magazine, asking for prayers, desiring to join the universal Brotherhood, testifying to benefits received, etc., etc.

DO YOU SEE THAT THIS MEANS SUCCESS?

OUR motto is LOVE HUMANITY, LIFT THE FALLEN, HEAL THE SICK. We send out our forces to help others, rather than ourselves, and the HIGHER LAW is established. The power that goes out returns laden with the blessings it carried, and a thousandfold more.

We want to help you. We send you radiant vibrations that will bring health, prosperity and joy. The sure sign that you have been connected with us will be in your own immediate desire to help somebody. Perhaps you will want to subscribe for THE MAGAZINE OF MYSTERIES for yourself or a sick friend; perhaps you will want to join the Brotherhood [which is the cause of this paper's wonderful success. Just think of it, a circulation of 40,000! This paper is in our vibrations, which means marvelous success to all who come therein], in order to develop your best soul powers and to be able to help more. The more you want to help others the more you will come into our wonderful power of success.

We are making new friends every minute, who so fully appreciate our motive that they render immediate service in helping to pass our message of this Grand Truth to others.

The moment you have a good impulse *act upon it*; if it is to do a kind act, do it; if it is to write a letter, write it; if it is to subscribe for THE MAGAZINE OF MYSTERIES, subscribe at once. More people come to grief through procrastination and indolence than from any other cause.

Don't be indifferent; don't be neglectful of anybody or anything; be full of good cheer, faith, courage and helpfulness; join the Brotherhood, and be trained to succeed. We have a valuable message to you and for you.

The Universal Brotherhood of Mystic Adepts embodies the mystic lore of past ages and the PROGRESSIVE SPIRIT OF THE TWENTIETH CENTURY.

Its teaching and practice really give the key to advancement and power on all lines.

Become one of us, and prove for yourself.
MYSTIC NO. 1.

From a Member of the Brotherhood

To the Magazine of Mysteries.

I WANT to send a word of appreciation to your Magazine, which is so potent and powerful in the helpful vibrations that come to its readers. It is the "Philosopher's Stone," and through its teachings we shall come to know the Ultimate Truth, and all that lies between as a means to such an end.

To all who are to any extent able to heal, this Magazine will prove invaluable, as the Truth vibrates from every page.

Some time ago I was the means of healing a little child to whom the good priest had administered extreme unction. The healing covered a period of two weeks, but with the help of such power as these pages give forth, I feel I could do the same work in the same number of days. Another case was a relative of this child—a woman in middle life, who had used crutches for many months (having been salivated with mercury). She laid them aside in twenty-four hours; never to use them again.

I want to resume the good work with the renewed courage absorbed from these pages, and hope all who have grown lax in such work will make a new beginning *now*.

God bless THE MAGAZINE OF MYSTERIES and all that it represents! Let us each bring at least one more subscriber to begin the New Year, and so make its influence greater and farther reaching, till all the world responds.

I am a constant reader, and yours for universal good.

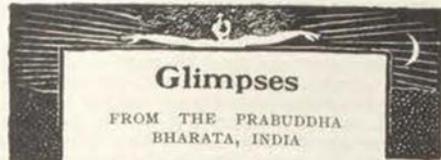
MYSTIC NO. 7028, Providence, R. I.

FREQUENT affirmation and desire for a realization of the following statement has been a great help to me:

Spirit dominates the world. I am spirit—a part of the Infinite Spirit of the Universe, and can do and be what I will, and dominate my material environment.

MYSTIC NO. 7037.

Dec. 10, 1901.



Glimpses

FROM THE PRABUDDHA
BHARATA, INDIA

I KNOW, O Jajali, the one eternal religion with its inner import. It is the ancient truth, what men know as love, sympathy and beneficence to all living beings.—*Mahabharata.*

HE that does not do evil unto others attains without difficulty the fruition of what he thinks, does, or sets his mind upon.—*Manu.*

Do not do to others what is not pleasant to yourself.—*Yajnavalkya.*

ANGUISH is born of Anger; anger fastens one unto the wheel of rebirth; anger destroys all virtue. Do thou, therefore, give up anger.—*Brihannaradiya Purana.*

HE who thinks of sense objects becomes attached to them. But he who thinks of Me (the supersensuous) alone, gets his mind merged in Me (God).—*Bhagavatam.*

ONE can enter the world after the attainment of *Bhakti* (supreme love and devotion to God). There is no fear of getting the hands sticky with the milky exudation of the jack fruit if one breaks it, after wetting them, with some oil.—*Sri Ramakrishna.*

By looking up into the heavens at night and seeing the myriads of mighty stars and planets and their orderly progress through space, ought to kindle in any thinking man's heart a burning love for God.—*The Mystics.*

THE aspiring soul continually quickens and enlivens itself by faith, and thus reaches a high degree of perfection.

GOD will give us full Light concerning the ruling and controlling of our appetites, passions and desires if we truly desire to serve Him.—*A Mystic.*

A GREAT Soul is always governed by Love, without selfish views; the love of God should be the end of all our actions.

Helps the Sale of the Bible

"WE have sold more Bibles lately than ever before," said a man who handles a good supply of the sacred books, to a New York Sun reporter, "and for a while I was puzzled to understand why it was. I am certain that I have not figured the matter out yet, but I have at least digested the various influences that might tend to create a demand for the Bible. I remember distinctly the impetus given to Biblical study when Ingersoll first blazed out in his agnostic career. His criticisms were so severe that men and women wanted to look into the matter for themselves. The 'Mistakes of Moses' and similar things put forward by Ingersoll called attention to the rich literary value of the Bible. The criticisms of Tom Paine and Voltaire and Rousseau, and the vague, heavy, mystical mutterings of Swedenborg had resulted in a like condition. More arduous study of the Bible always follows a high-tensioned liberal criticism. So I figure that the increased demand for the Bible now is the reactionary result of the high point touched by higher criticism during the latter part of the nineteenth century. There were Thomas Henry Huxley, and Darwin, and Draper and Spencer and a long list of men who had advanced theories somewhat at variance with accepted Scriptural teachings, and scepticism has really run riot for the past twenty years. Reactionary forces always follow these violent movements, and we are now reaping the harvest of other men's follies in the Bible. Other things, of course, have contributed to this increased demand, like some of the latter-day stories of novelists that have grouped around some tragic event in the Bible. But the main reason, in my judgment, is the reactionary forces which are bounding back from the high-tide wave of scepticism."

Have Faith

By E. S. Martin, in *The Christian*

IN flower symbolism the violet stands for faithfulness. The modest little flower is a favorite with nearly everyone, but few stop to think how each little velvet petal is impregnated with meaning, how it breathes to us of faith.

"Under the green hedges, after the snow,
There do the dear little violets grow,
Hiding their modest and beautiful heads
Under the hawthorn in soft, mossy beds.

"Sweet as the roses, and blue as the sky,
Down there do the dear little violets lie,
Hiding their heads where they scarce may be seen;
By the leaves you may know where the violet
hath been."

—*J. Moultrie.*

A man who has no faith in his own ability will never succeed. We all know that. So you who are talking about hard times, no money, no luck, etc., remember that "faith is the substance of things hoped for, the evidence of things not seen." Ask for what you want. Know that you will get it. If you are out of employment, and go to seek work, have faith you will get the work. Do not go in a half-hearted way, feeling beforehand you are going to meet a refusal. Step up briskly, saying within yourself: "I am the very one they want to fill this position." I will tell you a personal experience. I wanted one of those pretty new black dresses this summer. I didn't tell anyone. I just wanted, down deep in my heart, and kept on wanting. One day I received a message over the telephone to come over to my sister-in-law's, as my father-in-law had returned from St. Louis, and had brought for me a fine black dress. It made me feel right "trembly" for a minute to think how my wish had been realized, when I had mentioned it to not a living soul. Then I knew it was faith. Now, if there is something you very much desire, do not say anything out loud. Speak your wish in the Silence; in full faith it will come to pass. Soon you will be made happy by receiving what you desire. "According to your faith be it unto you."

Faith is trust, "an affectionate, practical confidence in the testimony of God." Thus, you see, one must put aside all fear. When you begin to realize that faith in your Divine right will draw all things to you, you will receive your own. Trust yourself. Trust the God in you. Have faith that all things are working together for your good, and you will soon come into the vibrations of peace, plenty and prosperity.

"Simple rule and safest guiding,
Inward peace and inward light,
Star upon our path abiding—
Trust in God and do the right."

Evolution of the Spirit

WE believe and hope that man can become good by habitually doing good. He will grow in grace by a gracious living. Spirituality may be cultivated as distinctly as art or literature may be cultivated.

The mind which speculates on the character of its own essence loses valuable time and will inevitably wander in the mazes of uncertainty, but in the world of moral action it will probably regain its trust. The soul's immortality, to some minds, is a perception of the soul's beauty, and the highest perception of the soul's beauty is that which arises from the experience of a noble life.

The man who lives for his brother-man, who knows that he has a relationship to every soul, whose duties he must fulfill, finds himself in the very act of losing himself, and is reaching the evidence of his immortality through the very process of sacrifice.

The highest gain of Philosophy is the insight that the real way to reach a better world is to secure a better man. Increased intelligence changes the face of humanity. Spiritual illumination of the inner life will do still more. Nature is throughout a series of conditions leading to results. There is no royal road to knowledge, nor any short and easy method to attain to character. Excellences are to be attained by patience, fidelity, study, aspiration.—*Philosophical Journal.*

I do not cast my eyes away from my troubles. I pack them in as little compass as I can for myself, and never let them annoy others.—*Southey.*

IN warm moments form your resolution, and in cool moments make that resolution good.—*Professor Tyndall.*

A Wonderful Power of Resistance

TOM JONES, of Ironton, sergeant-at-arms of a convention recently held in this city, was introduced to a young man from Cleveland by the name of R. H. Mack. Jones is a powerfully built man, weighing in the neighborhood of 300 pounds, while Mack is a delicate-looking youth weighing less than 115 pounds, and when a proposition was made to the former that he could not lift the latter from his feet twice in five minutes, the Ironton man smiled derisively, and said it could be done 200 times in the time specified.

Mr. Jones was invited to try and see if he could accomplish the feat of lifting Mack twice in five minutes, and he accepted the proposition. Placing his hands on the young man's side he lifted him easily, and after holding him high in the air for a few seconds, let him down and then looked around on the crowd which had congregated, with a look on his face which clearly indicated that he thought he was being make the victim of a joke.

"One," said a bystander from Cuyahoga County, and Jones was told to lift the boy again. He started in as he did before, but when he attempted to lift his subject he discovered that the resistance was greater. With all his efforts he could not lift Mack from the ground, and after a struggle lasting several minutes, he gave the job up as a hopeless one.

R. H. Mack is the physical phenomenon of the day, and he sets at variance all scientific theories. During his three days' stay in Columbus nearly all the strong men of the city tried to lift him, but they could not do so, although he apparently did not resist them in the least.

Members of the Columbus and Dayton baseball teams tried to accomplish the task, but, like all others, they failed to succeed. Mack's power, if that be the proper term, is unexplainable, and the scientists and physicians of many countries who have examined him fail to explain from whence comes this strange power, and how he accomplishes his feats of resistance.

In giving his exhibition, Mack does not appear to exert any force whatever, and while the one endeavoring to lift him is apparently exerting all his strength, he stands perfectly quiet.

There is no apparent mental action on Mack's part, and strange to relate, he does not appear in any way weak until after the exhibition is over, and then for several minutes he is completely exhausted, his heart beats irregularly, and he is worked up to a high nervous tension. It soon passes away, however, and then he is calm and collected and in his normal condition.

[We take the above article from the Columbus Dispatch. Further, we can vouch for the accuracy of its details, with this exception: Mr. R. H. Mack is a well-known Brooklynite. We know the young man intimately, and have closely questioned him as to the source of his strange power. "Years of steadfast concentration," was his reply. But Mr. Mack possesses a more wonderful power still—an almost perfect control of the Laws of Gravitation. We have seen him get on a scale and weigh as much or as little as he pleased—from a few pounds up to the full limit of the register.—EDITOR.]

CHRISTIANITY is not an abstract creed, a system of thought; it is not a philosophical system; it is the personal influence of a great soul.—*James Freeman Clarke.*

Sorrow

AN angel of God to two women came,
Saying, "What will ye ask in the Father's name
When at last ye enter the gates of Heaven?
For whatever ye ask ye shall be given."
White with shedding of tears, one raised her face,
Stiff set in the furrows which sorrows trace,
And she said, "On earth I have had to quaff
The cup of grief—in heaven let me laugh."

In pity he turned to the other then—
To a woman with eyes which held no pain;
Whose sunny face was a message of cheer
To lives which had else been sadly drear;
With lips ever ready for laugh or jest—
Denying the anguish which no one guessed;
And she answered the angel, "When I die,
God grant me in heaven a place to cry!"
—*M. T. Malby, in the New England Magazine.*

It is better to live to-day than to prepare to live to-morrow.

How to Concentrate

By Mystic No. 1

WHEN the soul becomes awakened to the knowledge of the psychic powers which seem to have been sleeping, then comes the intense desire to be able to concentrate, and when I receive a letter saying, "Please tell me how to concentrate," I then say this soul has been awakened to its higher powers.

This soul also knows it is possible for it to acquire this art, which is the only royal road to success, no matter what your vocation in life is. To be successful you must be able to fix your whole being on one purpose.

I like the manly words of Powell Buxton's, "The longer I live the more I am certain that the great difference between men, the feeble and the powerful, the great and the insignificant, is *energy—invincible determination*." A purpose once fixed and then death or victory. That quality will do anything that can be done in this world, and no talents, no circumstances, no opportunities will make a two-legged creature a man without it. Observe that the purpose is to be fixed, the aim concentrated and then the whole man brought to bear upon it. Desultoriness is the vice of the age; nothing is thoroughly done, because everybody attempts to do everything. We see this evil rampant in our schools, the curriculum of which includes as many branches of study as would occupy an average lifetime.

The "scholar" gets no more than the merest inking of all languages and sciences. His time is divided among so many subjects that patient, exhaustive inquiry is impossible; and the gold leaf is extended over so wide a space that it almost becomes too thin to hide the wire beneath.

It was this wise concentration of purpose on a single object that made Faraday a great chemist, and any great man that ever lived, or ever will live, must have this power to concentrate. You must become thoroughly interested in a certain study to become a master of that study. As the secret of all success is concentration, you can depend upon it that the secret of failure is mental dissipation; the expenditure of our moral and intellectual energies on a distracting multiplicity of objects, instead of conforming them to one leading pursuit. To do a thing perfectly it is essential that an exclusiveness of attention should be bestowed upon it, as if, for the time, all other objects, if not worthless, were at least superfluous. Just as the general who scatters his soldiers all about the country ensures defeat, so does he whose attention is forever diffused through such innumerable channels that it can never gather in force on any one point. The human mind, in short, resembles a burning-glass, whose rays are intense only as they are concentrated; as the glass burns only when its light is conveyed to the focal point, so the former illumines the world of science, literature or business only when it is directed to a solitary object.

Or, to take another illustration: What is more powerless than the scattered clouds of steam as they rise in the sky? They are as impotent as dewdrops that fall nightly upon the earth; but concentrated and condensed in a steam boiler they are able to cut through solid rock, to move mountains into the sea and to bring the antipodes to our doors.

The greatest performances of human art, which we behold with praise or wonder, are examples of concentration.

It is by this that the unshaped rocks of the quarry are transformed into the pyramids and that distant countries are united with railroads and telegraphs.

History teaches us that with even ordinary talent and the power of concentration all things are attainable. There is no royal road to anything worth having, but all things may be had by taking one thing at a time. That man grows unconsciously into a genius who observes vigilantly and resolves steadfastly.

Now, if you want this pearl of great price, you must pay the price, and the price is practice. As you have formed the habit of scattering your forces so you must form the habit of concentration. Do not drum or tap on a table or chair, or tap with your foot on the floor. Do not become frightened by sudden noises. Avoid swaying the head or body. Avoid all unconscious humming or whistling. Don't worry. Worry and anxiety denote lack of self-control. Self-control must be purchased with unceasing effort. We do not mean self-control in great matters alone, but

in small matters, which, if combined, make up the greater part of life. We make no hesitation in saying that sexual intemperance and indiscretion is the cause of diffused and scattered forces. If you ever expect to become a power for good you must have complete control of your sexual natures; they must become purified and consecrated to the higher power. To maintain complete control of them allow no waste of this creative life-force. *You must be continent*; your association will accomplish this. Live not on the sense plane, my brother, my sister. This is one of the great objects the *Universal Brotherhood of Mystic Adepts* are working for. To raise mankind on the higher spiritual planes of thought, the habitual condition of the mind must be broken, and the thought diverted in a channel of pure thought, which means holy living. Are you under the power of an uncontrollable passion? Write to the Mystics, who will guard your secret with profound fidelity, and help you to overcome your temptations. We love all—high or low, rich or poor, weak or strong—but we do love to help the weak. We want you to succeed, and become strong, so you can help others; but before you can do this you must be able to concentrate to begin with. Forever erase from your mind these words, "I cannot concentrate," and burn there instead: *I can concentrate*. Say this to yourself many times slowly: "This—one—thing—I—do." Remember the "I" is you—higher self; it is the God-part of you—your real self. It is indestructible and omnipotent, mighty, powerful and strong. Charge every atom of your physical being to recognize the power of silence. Command them as a general commands his army. Be still and know that I am God. You must become still. You must be regular in your practice; if you can, bathe twice a day, a warm bath in the evening and a cold bath in the morning; avoid stimulating drink; be continent.

Early to bed, early to rise; go about your business in a peaceful, happy mood.

Don't get excited; worry and anger must be avoided as much as possible. Cultivate the acquaintance of that holy, peaceful presence which forever surrounds you if you will but recognize it.

Practice three times a day, sitting quietly alone twenty minutes, looking at some bright object, or saying some word, such as *Love* or *Brotherhood*; but wherever you put your thought, hold it there; when it wanders, bring it back again and again to what you have started with. Some find it very helpful to look at the point of a candle-light; some, a bright object some, a word. The way I have found very helpful is to sit upright (not touching back of chair), look up with intense fixedness at a bright object, heels together, hands upon knee—palms up; draw in a deep abdominal breath having eyes fixed with earnest intensity upon some high object or settled point, and hold the Logos (or word) with all the earnestness of which you are capable; after holding the breath a moment, slowly exhale; repeat this many times, until the twenty minutes are up. Practice three times a day, and you will soon become master of your thought. Don't get discouraged, but try, try again. You must persevere. Do not doubt; you remember the old story of Bruce and the spider, that we read in our school-readers. "When Robert, the Bruce, determined to devote his life to the establishment of the liberty and independence of his country, he found himself surrounded with apparently insuperable difficulties. Some of his countrymen were false, others were faint-hearted and despairing, and all were crushed down under the iron hand of the powerful invading foe. After struggling long, fortune seemed entirely to fail him. Kildrummie Castle, the very last stronghold possessed by him in Scotland, was taken, and, with his own wife, and some of his dearest friends, fell into the hands of his enemies. The news of the taking of Kildrummie, the captivity of his wife, and the execution of his brother, reached Bruce while he was residing in a miserable dwelling at Rahrin, and reduced him to the point of despair.

"It was about this time," says Sir Walter Scott, "that an incident took place, which although it rests only on tradition in families of the name of Bruce, is rendered probable by the manners of the times. After receiving the last unpleasant intelligence from Scotland,

Bruce was lying one morning on his wretched bed, and deliberating with himself whether he had not better resign all thoughts of again attempting to make good his right to the Scottish crown, and, dismissing his followers, transport himself and his brothers to the Holy Land, and spend the rest of his life in fighting against the Saracens; by which he thought, perhaps, he might deserve the forgiveness of Heaven for the great sin of stabbing Comyn in the church at Dumfries. But then, on the other hand, he thought it would be both criminal and cowardly to give up his attempts to restore freedom to Scotland, while yet there remained the least chance of his being successful in an undertaking which, rightly considered, was much more his duty than to drive the infidels out of Palestine, though the superstition of his age might think otherwise.

"While he was divided betwixt these reflections, and doubtful of what he should do, Bruce was looking upward to the roof of the cabin in which he lay; and his eye was attracted by a spider, which, hanging at the end of a long thread of its own spinning, was endeavoring, as is the fashion of that creature, to swing itself from one beam in the roof to another, for the purpose of fixing the line on which it meant to stretch its web. The insect made the attempt again and again without success; and at length Bruce counted that it had tried to carry its point six times, and been as often unable to do so. It came into his head that he had himself fought just six battles against the English and their allies, and that the poor persevering spider was exactly in the same situation as himself, having made as many trials, and been as often disappointed in what it aimed at. 'Now,' thought Bruce, 'as I have no means of knowing what is best to be done, I will be guided by the luck which shall attend this spider. If the insect shall make another effort to fix its thread, and shall be successful, I will venture a seventh time to try my fortune in Scotland; but if the spider shall fail, I will go to the wars in Palestine, and never return to my native country more.'

"While Bruce was forming this resolution, the spider made another exertion with all the force it could muster, and fairly succeeded in fastening its thread to the beam which it had so often in vain attempted to reach. Bruce, seeing the success of the spider, resolved to try his own fortune; and as he had never before gained a victory, so he never afterward sustained any considerable or decisive check or defeat. I have often met with people of the name of Bruce, so completely persuaded of the truth of this story, that they would not, on any account, kill a spider; because it was that insect which had shown the example of perseverance, and given a signal of good luck to their great namesake."

And you, my Friend, wherever you are or whoever you are, you are not an insect, but the highest manifestation of God, if you will but recognize your Godhood within yourself. Can I concentrate? Yes, I can do all things in His name. BE STILL AND KNOW THAT I AM GOD.

N. B.—We have had so many letters requesting instructions in the art of Concentration that we have consented to give all, who are really interested, a start in this wonderful art. The 3d degree of the Brotherhood is devoted to this wonderful art that brings success.

Sensible Advice

If a mother can neither nurse her babe nor get a healthy wet nurse, then use the best brand of condensed milk with *pearl barley*.

Boil two tablespoonfuls of *pearl barley* for a full hour or more. The water will turn somewhat thick, and the barley a brownish or pinky color. When done, add water enough to make a full pint or more. Add this to equal parts of condensed milk, and you have a most safe baby food.

My own child was raised on this food, and never had a sick day or night. Of course, the only danger is that the bottle may become sour and filthy. *Wash and cleanse your bottles scrupulously.*

The mortality of children under five years of age is equal to all the other deaths of the entire human race above five years, while fifty-five per cent. of the deaths among nursing children are due to the nursing-bottle.—*Dr. Edwards.*

Magazine of Mysteries

THE CHIEF AIM OF THIS MAGAZINE IS TO AID ITS READERS—AND THE WORLD GENERALLY—ALONG LINES OF HELPFULNESS, MENTAL AS WELL AS SPIRITUAL; TO CREATE A DESIRE FOR RIGHT THINKING, CORRECT LIVING; THEREBY ATTAINING PROPER SPIRITUAL DEVELOPMENT, WHICH (IF THEY WILL BUT AVAIL THEMSELVES OF IT) IS WITHIN THE REACH OF ALL OF GOD'S CREATURES—FROM THE HIGHEST TO THE LOWLIEST.

Sayings of Brahmavadin, Hindu Mystic

APPARENTLY there appear to be two sets of laws—the laws of Nature, external to man, and the Divine laws within his being; but these two are one, for they are the outer and inner rules of action of the One Supreme Intelligence.

Conscious life is the most precious of all possessions, the Science of all Life is the greatest of all sciences; the Religion of Life is the apex of all religions; to purify, expand and conserve Life is the duty and business of all beings.

The basis of all the progress in the world is the unfolding of the individual spiritual nature—Divine goodness. This is the rising of the Celestial Sun of Being that gives growth to all the various forms of progress. The unselfish, loving, intelligent man or woman is in verity the Light of the World, and were it not for him or her, there would be no advancement in any channel of thought or field of endeavor.

All of Truth is involved in Love. The purer the love we have, the more of Truth we know.

All are bound together in a spiritual web and so organized that injury to one is injury to all. The world is one concrete whole, and has a soul as an individual has, and the soul of humanity cannot be fully emancipated until all are brought into the fold. While one is lost or in distress the happiness of the rest cannot be complete.

The only way to overcome evil is to make it good. Evil or imperfect people can only be gotten rid of by making them good. Dishonest people have to become temperate; impure, pure; the idle must become industrious; the filthy, clean. All evil must be outgrown, and good developed in its place.

Consciously or unconsciously, in whatever way one falls into the pond of immortality, one becomes immortal; similarly, the name of the Deity, however pronounced, voluntarily or involuntarily, is always potent for good.

In Spirit and Flesh

PEOPLE wondered oft at Wickenham's reserve, his quiet calmness and mastery over self. Men respected him and confided in him. Women liked him in an abstract way, for, while his manner toward them was distant, it was always courteous and sincere.

Wickenham was a young man not yet twenty-five; he was not handsome, but always he looked men in the eye, and those who knew him well said that his soul shone forth sometimes, and it was good to see. I was his friend and knew him better than the rest; not that I fathomed him, but that he told me and I understood.

One night we sat and talked of men and things. "Is there no woman in your life from whom you draw the sweetness of your spirit?" I asked.

He smiled, and a tenderness such as I never saw before came to his face. "Yes, there is one," he answered, "but I have never seen her as you see men and women. She comes to me at night, a presence which has no form and makes no sound, but which I know is pure and beautiful and true, for we look into each other's souls and see with perfect understanding. We feel each other's thoughts, and they are one—a perfect love and harmony, too delicate and subtle to be expressed."

"A dream woman," I said, after a pause. "Do you think that she lives and that you will ever meet her?"

"Yes," he said, "she lives, and we will meet, for we are part of one another, and know each other's souls."

Years passed by and Wickenham was still the same; gentle, courteous and reserved. One day I met him on an eastbound train. We alighted at Topeka just as the westbound flyer came rolling in. Some distance down the platform I saw a woman coming toward us, from whose eyes there seemed to shine a beauty which I could not understand. I saw Wickenham start forward, and the same mysterious light was in his face. And then I knew.

They did not speak at first, but seemed to gaze into each other's souls as Wickenham had said.

"You knew that I was coming?" asked Wickenham at last, and no man can tell of the tenderness that was in his tone.

She held out both her hands and he took them in his own. "Yes," said the woman, softly, in a voice whose music thrilled my heart, "I have waited for you all my life."

Both Life and Death have always existed. Life is the Organizer; Death is the Disorganizer. Life is eternal; Death is incidental. Life is ever present; Death is ever present.

The error-bound think that the purpose of life is the worship of idols, dead ideas, money, old customs and precedents, and to inflict death upon everything that lives; the wise alone know that the purpose of existence is to exalt life, and to realize that the power of Life in all its manifestations is the Central Source in operation.

Reasoning is of two sorts, inductive and deductive. By the inductive process man rises from the contemplation of the creation to the Creator, from the effects to the First Cause, God; man learns to see the manifestation of the Deity in every act of creation. One is analytical and the other is synthetical. The former is like the peeling off of the successive layers of plantain trunk till one reaches the pit within. The other is like the growth of the plantain trunk from the pith outside by the laying of one layer over another.

The king, the sage and the Deity should never be visited empty-handed. However trifling the present, it may be even a petty myrabolans (fruit), have something in thy hand to place before these great ones of the world.

Hear not the censure of thy Guru (teacher). Thy Guru is greater than thy father and thy mother. Wilt thou keep quiet were thy father and mother insulted before thine eyes? Yea, fight to maintain the honor of thy Guru.

He finds God the quickest whose concentration and yearning are the greatest.

In a potter's shop there are vessels of different shapes and forms—pots, jars, dishes, plates, etc.—but all are made of one clay; so God is one, but is worshipped in different ages and climes under different names and aspects. —*Light of the East.*

The Subjective of the Animal Man

By Albert Lincoln Wyman

It is frequently said that each man is a spirit, natively pure and noble, which, left unencumbered by degrading influences, would reveal all the evidences of its divine nature; but that, because this spirit is imprisoned in a mortal body, it is so dominated by its gross habitation that it can seldom rise far above mere animalism.

Such a proposition, when so baldly stated, sounds quite as pessimistic as it really is, and yet many persons unprotestingly assent to the thought it embodies.

A little reflection makes clear the sophistry upon which is based so fallacious an idea—that man's better self is impotent before the power of its grosser manifestation; for nothing could be farther from the truth.

A wise old philosopher asserted, centuries ago, that if a man resist the devil, the devil will flee from him, thereby asserting man's dominance over evil, provided only that man should will to dominate. The latter proviso is the all-important principle, if the truth be stated, for they who assert the prevailing power of what is gross behold man as a passive being, subject to whatever circumstances surround him, and utterly unable to mould circumstances to his will, whereas that ancient philosopher knew that the Creator had given man dominion over all created things and over all the forces of nature, and that man has but to assert his authority to obtain obedience to his will.

The truth is, he who maintains that the power of animalism, in its influence over the spiritual or nobler part of man, is unconquerable, is but seeking to find a cloak to hide the shame of his own conscious weakness. Mind and spirit are subtler, finer and more potent than the material, for it is man's mind that has subdued Nature and made her do his bidding.

He who will pause and seek the hidden meaning will be amazed at the beauty of an occult life. He will grow rapidly in wisdom and enter the life of mysteries. This is to know God. He who has a hundred intellectual creeds does not know God, however much he may think he does. He who always looks for the hidden meanings develops intuition, and this it is to know Him whom to know aright is life and peace. There are no mistakes in the occult life —*Occult Truths.*

The New Republic

By Edwin Markham

Voices are crying from the dust of Tyre,
From Karnak and the stones of Babylon—
"We raised our pillars upon self-desire,
And perished from the large gaze of the sun."

A grandeur looked down from the Pyramid,
A glory came on Greece, a light on Rome;
But in them all the ancient Traitor hid,
And so they passed like momentary foam.

There was no substance in their soaring hopes:
The voice of Thebes is now a desert cry;
A spider bars the road with filmy ropes
Where once the feet of Carthage thundered by.

A bittern cries where once Queen Dido
laughed,
A thistle nods where once the Forum
poured;

A lizard lifts and listens on a shaft
Where once of old the Coliseum roared.

There is a Vision waiting and aware;
And you must draw it down, O men of
worth,
Draw down the New Republic held in air,
And make for it foundation on the Earth.

St. John beheld it as a great white throne
Above the ages wondrous and afar;
Mazzini heard it as a bugle blown,
And Shelley saw it as a steadfast star.

Sayings of Fred Burry

THE dauntlessness of my character is a guarantee of safety. Where there is no fear there is no danger.

I link my cause with the motives of all men, perceiving clearly in each seeming opposing motive some phase of nature's evolution-law.

Let us keep the mind clear, remembering that where there is mental composure there can be no fear.

By the habit of concentration we liberate ourselves from every slavish thought; and all slavery is a self-imposed mental condition.

Far better is it to lose things, to forgo imagined personal rights, than to have one's face disfigured with wrinkles and other blemishes which tell of general mental and physical weakness, caused by fretting and care.

Seek not so much for outside praise or recognition; depend not on external casualities for your happiness; centre your consciousness on your boundless self; recognize your oneness with all life. The Infinite "I" is sufficient unto itself.

I must not be afraid to live in line with my ideals; I must not gauge the powers of the universe by what I can see; I must fearlessly plunge onward into Life's infinite ocean; and my courage shall be a pledge of my ensured attainment.

You are not working for the trivial passing considerations of the world; there is a glorious compensation for every effort, beyond the pretenses of the world's recognition; and this just return is enclosed in your character which is developed by experience; in due time the character of man blossoms forth, expressing its energies.

Our health demands that we continue moving, living up to our expanding ideals, changing our ground as some circumstances suggest, as well as moulding other circumstances from our existing position. Negative and positive attitudes each have their own value; and it is for us to exercise prudence as well as courage in accord with the character of events.

There is nothing worth "gaining" but added strength and beauty of personal character. The only value of materials is in the extent they develop this one priceless possession of character. Too often the materials themselves are placed in an undue position, as though they had intrinsic permanent value. They should be always treated as mediums for character development and expression.

We must come in closer touch with our fellows through the open hand of sympathy and love before we can understand what life really is, and thus approximate a condition of happiness. As long as we place any kind of barriers between ourselves and others, from social or private considerations, so long shall we fail to receive the blessings which come through the extension of consciousness.

Fellowship With God



ANY soul on this planet—no matter how low or humble it may be—can have fellowship with the Great God, if it so desires.

God will give anyone His Mighty Love and Sympathy if we but ask it of Him, in earnestness and sincerity.

What a grand and inspiring thought! Fellowship with God!

The soul, or real man, can only be roused and nourished by this Fellowship.

Without such Fellowship with the Ancient One, man is weak and at the mercy of all evil influences, which make him negative, colorless and without power or force to do.

Fellowship with God is to be led into the realms of joy, peace and rest by the wonderful Love of Him who is all-powerful.

Fellowship with God means tremendous power to do great and lasting works for humanity.

Again let me say, our Father always stands ready to take YOU by the hand and lead you gently and kindly away from all your sorrows, all your errors, all your mistakes and all your sins, and be at fellowship with you forever after.

This great truth of fellowship with God has been thundered down the ages in all the past, and will continue to be taught, preached, printed and sung as long as one soul in the whole universe is not in fellowship with the Blessed All-Father.

Fellowship with God means that we ought to go to Him, continually, in the greatest simplicity, "speaking to Him frankly and plainly, and imploring His assistance in our affairs, just as they happen." If in dire grief and sorrow, on bended knees, open up your soul, your heart and your mind to the Loving Father, and He will instantly answer your petition. God never fails to help us, even in our dying moments, if we earnestly beseech His help.

Fellowship with God means that in our labors, works, business and social relations the Holy Spirit is with us; that we do everything for the love of God; that God gives us His Grace to do everything well—with intelligence, power and force.

Fellowship with God makes man a positive factor in this life here on Earth; makes him magnetic; yet makes him kind, gentle, considerate, merciful, tolerant and charitable.

Fellowship with God is the soul's union with God by love; the shortest and simplest and easiest way to reach oneness and Eternal joy is to go straight to the Blessed One, and by a continual exercise of love for Him, and doing all things for His sake, the union will be made.

Fellowship with God means simple, childlike love, trust and faith in Him as our everlasting, loving Father. "The trust we put in God honors Him much, and draws to us great graces." The Angels read our hearts and minds, and rejoice with great joy when they find a soul about to come into fellowship with God. Moreover, the Angels can then help us, and do help us.

Fellowship with God is the complete unfolding or unveiling of the soul; the spiritual life in man has been developed; the soul is at one with God; man is now Christ-like.

The continual love of God and Oneness with God is the goal of all souls.

Fellowship with God is Oneness with God.

Man needs neither education, art nor science to become at one with God. To reach God and have Eternal fellowship with Him needs only a heart resolutely determined to love Him at all times.

GOD THE FATHER OF MEN is not satisfied if His children simply give Him gratitude for His mercies, or the most loyal obedience to His will; He wants also, as fulfilment of their love to Him, the enthusiastic use of their intellects, intent to know about their Father and His ways. That is what is meant by loving God with the mind. . . . "Understand Me, understand Me," He seems to cry; "I am not wholly loved by you unless your understanding is reaching out after My truth, and with all your powers of thoughtfulness and study you are trying to find out all about My nature and My ways."—*Phillips Brooks.*

"PRAISE GOD, FROM WHOM ALL BLESSINGS FLOW."

To love your neighbor as yourself and to do good unto those who spitefully use you, is not a mere command impossible of fulfilment. If your neighbor spitefully uses you, recognize in him only perverted good substance. His spiteful expression of that substance arises from arrested development, from his lack of knowledge that it is better to do the right than to do the wrong thing. He is no sinner; he simply hasn't found the way. If we are stronger in the knowledge of Truth, it is our duty as a part of the whole to give to him who is weaker of the substance of which we know we are a part. Thus, by our good thoughts and deeds, we lift him out of the position into which his mistakes have plunged him.

The Celestial Kingdom

A NEW basis for all action is required to-day; a standard that meets the ideals of love, opulence, faith, power—all that belongs to an expanded view of Life. It is no use any longer following the line marked by others' conduct, by the habit of imitating the past, by any rule or regulation moulded in some age of darkness and ignorance; each one must now become his own judge and counselor, laying out plans suited for his personal needs. For each one has his own salvation to work out; and this must be done without any outside interference.

No doubt in man's earlier intellectual growth, when he is just rising out of a mere animal stage, it is right and necessary that there should be artificial ties and restraints—a separateness of action, yet combined with a system of varied interchange; for, though man detaches his life from the common life of his fellows, his needs demand some social activity. Not until there is born in man a recognition of Oneness can there be complete freedom. Here the cycle of existence meets; in complete bondage is there complete freedom.

A casual glance at the many phases of man-made bondage in the world might cause one to give up all hope of attaining any great degree of freedom. Society appears so entangled in threads of habits and conventions, and the individual life so imprisoned partly with self-imposed restrictions and partly with the customs of the age, that liberation seems to be almost an impossibility. But all ties will snap asunder in due time; their very tenseness will cause the breaking of the bonds. Thus, as in all else throughout the Universe, the snapping of cords, the death of forms, is but a change, a liberating metamorphosis, leading to better and higher conditions.

Our past existence has been but an embryonic mortal dream—the mere shadow of existence. The incompetent conditions which have so long hampered the race's development have been the product of ignorance or darkness. Knowledge, Consciousness, Light, is all that is required for an entire change of man's relation to the Universe—a change from the negative side of Life to the positive. And this evolution or unfolding of being is just a change of Mind. By an alteration of the view we are born again—born to an existence immortal. Mental freedom and expansion carries man to the heights of Paradise.

Oh, the glory of Human Life! In all its varied forms it is sacred. We can never comprehend this Life until we acknowledge its Divinity, and order our actions by the standard of that recognition. If we would be conscious of the Reality of Life, of Self, of Nature, of God, we must truly rise above all prejudices, every narrow view—we must view things from a Centre—by Concentration of thought we shall discern the Everlasting Unity.

Freedom, Unity, Love—these words are linked together—they mean the same. All the rest is Illusion, where resides every manner of fear—the land of shadow. And we who have recognized in a measure the identity of Man with the Infinite Life, who can see in Love or Desire the awakening of a Universal Consciousness—we shall surely proceed to establish in our immediate circle and midst new conditions, new standards of action; and from every such centre shall there radiate a living current that shall by degrees remodel all Society, and renew the world—at last establishing on Earth the long-sought Celestial Kingdom.

HE who sends forth a good thought for another person has launched an indestructible force that will never return empty.—*Dr. Paul Edwards.*

If thou desirest to observe attentively, thou wilt feel all the Divine Principles of the Eternal Essence determine and act in you, each according to its virtue and character; thou wilt feel that it is possible to unite thyself with those Supreme Powers, of becoming One with them, of being transformed within the real nature of their agency! Thou wilt find and feel those Divine multiplications continue and expand daily within thee, because the impression that the Principle of Life will be transmitted upon thy being will attract thee more and more, and that finally they will be only more truly attracted toward thee, since they will be assimilated with thee. At that time the tongue is silent; it can utter nothing, and it is not necessary for it to speak, since the Being Himself acts in us, for us, and does it with a measure, a wisdom and power to which all human language would be incapable.—*Abbe Fourier.*

ARBITRATION is to-day's, and co-operation will be to-morrow's, version of the golden rule.—*J. Clayton Youker.*

The Conquest of Old Age

BY HELEN WILMANS POST



venture to place before the readers of THE MAGAZINE OF MYSTERIES an article—we might say a letter—from one of the most fearless and logical writers of the day—the Mother of Mental Science—Mrs. Helen Wilmans Post. Though it must not be taken for granted that this Magazine agrees with all Mrs. Post says on the subject quoted, still we admit her methods of thought are bearing her a great way toward the fulfillment of her fondest hopes, on the lines indicated in her article, viz., "The Conquest of Old Age." There have been within the last quarter of a century certain elixirs of life discovered—each purporting to renew worn-out tissues and increase the vitality of the red corpuscles of the blood. These, so far, have not proved anywhere near the panaceas which their discoverers claimed them to be. Mrs. Post, however, has been working on different and more logical lines, and it must be admitted that she has succeeded marvelously in her efforts. Within ten years (despite the tremendous mental strain the lady has undergone, in the production of numerous books and the editing of a magazine of great ability) her hair, as one of the first steps to the renewal of youth, has turned from a silver white to a beautiful light golden, just as it was in her young womanhood. We are informed that Mrs. Post's age is seventy years, yet from her photograph one would not take her to be more than five-and-forty, or fifty at most. The following is what this remarkable woman has to say on the subject:

"I think I was born with the belief quite developed," writes Mrs. Post, "that man need not die; that as his will was the supreme factor in his organization, it might be so strengthened as to prohibit his dissolution. I began to teach this idea to all with whom I came in contact long before I ever heard of Christian or Mental Science. It was a passion with me, and I expect it was caused by my excess of vitality rather than by intellectual perception of the possibility of such a thing. This perception came later, and it keeps on coming with a constantly augmented force. Every particle of my reasoning powers is now arrayed on the affirmative side of the proposition, and it grows clearer and more feasible every day.

"Now, mark my words, for I shall speak strictly inside of the truth. I do not claim to have overcome old age at this time, but I do claim that I am now doing it, and that every week brings me clearer evidence of the fact. Man grows through the acquisition of knowledge concerning himself and the Law of Being. Other knowledge outside of this does not count in the strengthening of his power to conquer old age and death. (These two—old age and death—may be classed together, since the conquest of one is the conquest of both.) When I first began to entertain the thought of conquering old age and death I imagined that my body would show forth immediate improvement. It did not do it. The old beliefs, of which my body was full, reacted with very great force. I began to show forth in a modified form every illness I had ever had in my life. I did not know the meaning of this at that time, and was tempted to quit trying. But after a while I found out that the new truth which was coming to me, and which I was planting in my body, was casting out the old, inherited errors concerning man's weakness and the feebleness of his will. It was this casting out process that kept showing forth in the shape of one form of sickness after another. This sickness was never dangerous, and when it passed I was stronger than before. Presently I learned to greet it as a friend in disguise. I had discovered that the new truth could not exist in the same body with the old errors. One or the other had to go, and the

errors were going. As the errors went, I noticed that I had greater power to think clearly; my brain power increased, and my whole mentality improved. It was astonishing how the newer and bolder thought began to be created by my brain. I began to see that man had the right to say what he would do and what he would do, and that once he established his position as a living will, no power outside of himself could prevent him from actualizing his own hopes and aspirations.

"Now, the strength that had to come to me before I could claim that I was conquering old age and death came first in an increase of intellectual power. I was at an age when people begin to subside all over—mentally as well as bodily—into the 'sere and yellow leaf,' and yet I was not doing this. On the contrary, my mental activities were quickening; I could think more logically and write more clearly. My memory, that had almost deserted me, woke up and began to act with wonderful ability. And so with other mental faculties, I became a wonderfully alive woman, so far as the mind was concerned.

"But the most of this time I was weak physically; there were intermissions to my weakness, during which I would be stronger bodily than ever before in my life. There was one indication of bodily improvement that never failed, as many of the others did. This was my hair. For years my hair had been snow white, and as I kept affirming the power and the right of my will, it gradually took on its original color, until it became the same as in my youth. Again there was a continual improvement in my sight. I had put on glasses at the age of thirty, and one eye was blind. This eye recovered entirely; and for years now I have been changing my spectacles from old to a shade younger, until I see that in the course of a year or two more I shall be able to discard them forever.

"At this time I have quit having the illnesses I used to have, and am all the time strong and well, and growing more vital constantly. This increase of vitality, which comes from my improved mental condition, is the thing that is going to save me. If it has not done so yet, it is surely doing it, and I can wait for perfect results, which I know the years are going to bring forth.

"People ask me if I would be willing to drink some virulent poison, or stand up and be shot at. No, I am not far enough advanced in the lifeward line of thought to be willing to do this. But I believe I am so far advanced that I am safe from the accidents that kill. I believe I am generating a thought atmosphere that is my protection.

"Do I look old? Yes, I think that the greater part of the time I show age, but not so much as most women of seventy. And there are times when I am talking on these subjects and become enthused by them, and then every trace of age disappears, and my face becomes illuminated and glorified. This is because my mind comes clear through to the surface and takes possession of my entire body. When I have gone far enough in this sublime life-saving thought; when my highest thought, which is now fluctuating shall become a permanent mental condition, it will hold my body to a permanent expression of itself. And this will be the conquest of old age. I am growing more and more toward this condition; the only thing that holds me back is the prevalence of the world's belief in the power of old age and death. This belief constitutes the present mental atmosphere, and every one of us breathes it in spite of ourselves, because it is the only universal breath there is at the present stage of race development. But the higher and more powerful mental atmosphere is being manufactured by the advanced thinkers all the time; and presently there will be such results as the world cannot now even dream of."

Fear

FEAR causes much woe, misery and failure. Great Souls are always fearless; they have great faith in God and the Eternal Law of Evolution.

A fearless man is always positive and forceful, while he who fears is negative and powerless.

Merrill says: "Fear is a negative condition arising from a want of poise. It is a lack of confidence in the law of life; it is the opposite condition of Faith, and the enemy of all success and happiness."

Fear is weakening.
Love God and fear not.

God has never deserted any part of the world. Some of the rites of the old people may seem foolish and childish, but in the sight of God all is childish. We should learn the lesson taught us to find the best in the lowest. What we want is less creed and more work, less ceremony and more honesty, less doctrine and more love.—Rev. Maurice H. Harris.

MILLIONS of spiritual creatures walk the earth unseen, both when we wake and when we sleep.—Milton.

No man is a prosperous man who is not spiritually prosperous.—Rev. Dr. A. R. Hold-erby.

The Subjective Mind

ACCORDING to Professor Hudson, subjective minds are continually communicating with each other without our consciousness being awakened to the fact. It is the subjective mind that exercises the power over disease shown in Christian Science and mind healing. This mind is set into operation by suggestion—whether from others or from one's self, says the Living Church. Thus the Christian Science healers' reiterated assurance that disease does not exist becomes the premise of the subjective mind, which proceeds to control the body as if no disease existed. Obviously such a process must have a mighty effect upon diseases which are of a nervous nature. Faith is said to act in the same manner, giving auto-suggestions to one's subjective mind. In trying to account thus for our Lord's works of healing, Professor Hudson overlooks the nature of our Lord's Person altogether, and contradicts many implications of the Gospel narrative.

The subjective mind, Hudson says, is perfectly logical—wonderfully so—and when supplied with premises through suggestion, will work them out to their logical consequences, and will even control our bodies under certain circumstances, especially in trances, so far as to enact the part suggested. Thus, if the subjective mind is acting under the suggestion that it represents some other person, and has the leading characteristics of that person suggested to it, it will enact the character of that person with remarkable skill.

In trances and in the hypnotic state, the subjective mind controls the body, and is itself guided by occult suggestions from every source. A remark, or even a thought, of one who stands by, or a telepathic suggestion from some subjective mind, unknown to its owner, will release the subjective powers, and cause a display of knowledge about absent or departed persons which may appear to transcend earthly means of information.

Professor Hudson's theory wears an air of plausibility, and seems coherent with itself; but it raises several difficulties, and needs much wider verification than it has heretofore received before it can be regarded as satisfactory. We are not prepared, especially in view of certain Scriptural passages, to deny unqualifiedly, as he does, the possibility of any communication with the departed.

Sentiment and Soul-Depth

MANY imagine that when they have lost sentiment and grown very practical a great gain has been made. It may be that in losing the index of a lofty quality they failed to conserve the quality itself, leaving life a dreary waste without the embellishment of imagination or the inspiration of depth of soul.

Sentiment is an adaptation of the interpretative, the aesthetic impulses of the soul to environmental conditions. When life is young these assert themselves strongly, and coming in conflict with the expedient and practical, often become depreciated. It is an expression—merely an expression—of a deeper and finer nature than the exclusively practical, according to the criterion of necessity.

When the demands of bread-winning press hard and claim all the thoughts and endeavor in order to meet the end, or when the disappointment of false philosophy, unwise ambition, misdirected energy, depress the soul sentiment dies. Alas for him who lets the nobler impulse which was its inspiration expire with it! Thereafter he drinks only from the wells of supposed failure, and summons from the depths of soul only memories. The rest of life becomes a compliance with conventions and the demands of expediency.

Analyze the work of poets, artists, geniuses who move the human mind to nobler things, and you find that it meets with powerful response because they recall the world to that which it neglects or has permitted to lapse in favor of the sternly practical.

Keep fresh these fountains whence sprang the earlier sentiments. What you call sentiment in you is the perception of realities behind the appearances; color and form and harmony and everything that appeals to appreciation will awake a response from that deeper side of your nature which is ever suggesting to you more than the external world appears upon its face to hold, and making life richer and fuller from within.—Realization.

STRIKES and riots, concentrations of capital and formidable alliances of labor are but prophecies of the coming day when unrest shall not burden the heart, when fretful discontent shall give way to a divine contentment, which shall ensure progress without pain and the common good without the sacrifice of personal rights.—Bishop Samuel Fallows.

THE most momentous truth of religion is that Christ is in the Christian.—Drummond.

Thought Gems

EVELYN ARTHUR SEE IN THE HIGHER
THOUGHT.

My inner sight is so deep, and my faith is so abounding, that I cannot deny to myself the infinite possibilities to man.

Every form in creation is a divine thought expressing Life. Life is God. Never wish for a thing; always ask for it.

Individual will is a specialization through which is worked out the realization to God of a particular infinity.

All growth is in the silence. Be still a short period each day and realize the Allness of Life, Truth and Love.

To eat the bread of life is to realize that all things are Divine Substance made manifest.

The love of God which flows through my thoughts is that which cleanses out all impurity.

Life is not a problem, but to understand your relation in it makes it a problem to you.

The Lord is of undivided Reality and constitutes the possibility of an individualization.

It is a great man who can recognize a great man in that one's own day and generation.

Each day I will live and honor God and myself with good thoughts and acts.

Love is the secret of Life. It is a restless force, a never-resting Energy.

Overcome fear absolutely, and absolutely nothing but God remains.

From Principle comes Law, which is the order of its expression.

The practice of love is the fulfilling of the whole law of God.

Patience is the prelude to peace and power.

"There is joy in the presence of the angels of God over one sinner that repenteth."—LUKE, xv, 10.

"Lord, what wilt Thou have me to do?"—ACTS, ix, 6.

"Whosoever shall call upon the name of the Lord shall be saved."—ACTS, ii, 21.

Oh, that we could always think of God as we do of a friend, as of one who unfeignedly loves us, even more than we do ourselves!—Baeter.

"Pray without ceasing. And in everything give thanks."—I THESS., v, 17, 18.

Without Me ye can do nothing."—JOHN, xv, 5.

Health

Good Health! What a rare, golden treasure;

We mourn it the moment it's gone,
We compass the world to reclaim it,
And failing, are wretched, undone.

When, with us, we value it lightly,
We treat it as though it were clay;
Too often, a slave to our pleasure,
We find it and fling it away.

A servant most faithful we find it;
Its laws are a boon in disguise.
But dear is the price we are paying,
When its precepts we deign to despise.

Yet always 'twould give us good service,
If its laws we would only obey;
But by constantly breaking its precepts,
We wilfully drive it away.

—Kneipp Water Cure Monthly.

CHEERFUL CHATS

"Come unto Me, all ye that labor and are heavy laden, and I will give you rest."—MATT., xi, 28.

WHAT a glorious saying, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest."

What one of us who is not at times heavy laden and bowed down with our errors, our mistakes, our sins, our trials, our struggles, our diseases? What hope and courage and Light comes when we can fully realize that there is One—the Omniscient, Omnipresent and Omnipotent One, who can heal and soothe our wounded hearts and give us rest!

It is a blessed and cheering message to the weary and oppressed—this Divine message, "COME UNTO ME, ALL YE THAT LABOR AND ARE HEAVY LADEN, AND I WILL GIVE YOU REST." It fires and inspires the soul because it is the truth—the Mighty God's invitation through the Blessed Jesus to the weary soul to come to the Great One and be at peace and rest and cast off all fear, all sorrow, all conflict and all tears.

No matter how low we may sink into the mire of sin, woe, misery and sorrow, this Message of Love and tender mercy of our Loving Master and Father holds good. If we but go to Him, our Father, as a little child goes to its mother when in distress, we will be taken gently and kindly by the hand and led to calm, peace and tranquillity.

Life here on Earth is made up of many temporal joys, many griefs, many errors, many sorrows and many conflicts. Until the Soul overcomes Mortal mind, and compels the mind and heart to recognize, honor and glorify God, there can be no constant joy, peace or rest. The Loving Father, speaking through Jesus, gave us mortals this grand message, and through it countless souls have gained victory and become at one with God and realized eternal joy, bliss and rest.

What a grand thing is the victory of the Soul! Then all grief and sorrow are vanquished! It is then eternally at peace and rest with God, the Peaceful One!

The victory of the Soul comes when it becomes one with God, the Eternal One. Some great grief, blow or sorrow usually attracts one to God's Love and Great and Tender Mercy. Then it is that this great message of "Come unto Me, all ye that labor and are heavy laden, and I will give you rest," rouses the soul, heart and mind. New hope, new courage, new light, open up to the suffering mortal, and if the mortal cries out to God in anguish and suffering, "O Father, save me; take me unto Thee," the battle is won. The Soul is victorious!

"If I ask Him to receive me,
Will He say me nay?
Not till earth and not till heaven
Pass away!"

Then regeneration begins! The Old Man dies! The Christ is risen in us! The angels sing with joy and gladness! The Soul has won its victory; it is at eternal rest and peace with its God, freed from the attachment of Earth! No longer is the heart heavy laden! No longer is the mind disturbed! The soul is in the realms of Eternal Bliss, because it has gone to God, its source.

God is not only a living All-Father, but He is more—He is "a Friend that sticketh closer than a brother," and when we are sorely oppressed and go to Him with prayers for relief, beseeching Him in earnest sorrow to overlook all of our mistakes and errors, He will grant us not only pardon, but will also come into our souls and hearts and give us rest, peace and good cheer. His Mighty Love is healing and strengthening. Then, and not until then, can we realize His wonderful power to help us.

"All your sins shall be forgiven,
Oh, how He loves!
Backward shall your foes be driven,
Oh, how He loves!
Best of blessings He'll provide you,
Nought but good shall e'er betide you,
Safe to glory He will guide you,
Oh, how He loves!"

So, all who read these words, if you be in distress and sorrow, say, "I will arise and go to my Father." He is ever crying

to the weary at heart, "Come home! come home! Oh, prodigal child, come home!" The angels are ever whispering softly, "Wanderer, come! Follow us, and we will guide thee home to God, where there is only joyous peace."

Sometime, somewhere, each soul must seek its God ere it will have eternal peace! Sometime, somewhere, the soul will listen to the gracious message, "Come unto Me," and when it does the mystery of all mysteries will be made clear and eternal freedom gained. Then it will be bathed in the Light of the universe! Then the soul will be victorious!

"Him that cometh to Me, I will in no wise cast out," said the Master. "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow." Down the ages these blessed words of God have been the saving words to countless souls, and have brought peace, rest, joy and freedom to millions of tired and weary wanderers. The only way to bury our sorrows is to take them to God and His Angels. Then with Solomon we can sing, "My beloved is mine, and I am His."

Then will the soul thrill with joy! Then there will be "hope of earth and joy of heaven." Then with David and the angels we can sing, "Blessed be His glorious name forever."

The Psalmist knew the saving power of God when he said, "The Lord will be a refuge in times of trouble," or, again, "The Lord is my defence, and my God is the Rock of my refuge." If we could go down deep into the hearts of all great men and women that the world has ever produced we would find that they suffered much and at times of great suffering they silently but earnestly cried out to God for help to sustain them, and it was then that God heard their prayers and came into their souls, hearts and minds with His tremendous love, and not only sustained them, but won their souls for all eternity.

In this connection it must be remembered that there is not a sin, not a crime, not a mistake made by man that God will not forgive or pardon. "He will abundantly pardon," and when the Master says, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest," He means those are heavy laden, who are heavy laden with the effects of sin, sensuous living and immorality. He is "mighty to save."

No soul will be in the realm of real joy and bliss until it draws near to God or becomes at one with God. The Psalmist said, "It is good for me to draw near to God."

Now, dear readers of this Magazine of hope and inspiration, I sincerely trust that my chats this month may lead some of you nearer to the Blessed One than you have been before. The truth of what I write can be easily demonstrated. Go into the silence and earnestly open up your hearts and minds to God and see if He does not take you gently by the hand and lead you out of your troubles, lighten your burdens.—F. H.

Duty and Ideals Everywhere

CARLYLE says, "The situation that has not its Duty, its Ideal, was never yet occupied by man. Yes, here, in this poor, miserable, hampered, despicable Actual, wherein thou even now standest, here or nowhere is thy Ideal; work it out therefrom; and working, believe, live, be free. Fool! the ideal is in thyself, the impediment, too, is in thyself; thy condition is but the stuff thou art to shape that same Ideal out of; what matters whether such stuff be of this sort or that, so the form thou give it be heroic, be poetic? Oh, thou that pinest in the imprisonment of the Actual, and criest bitterly to the gods for a kingdom wherein to rule and create, know this of a truth: the thing thou seekest is already within thee, here or nowhere, couldst thou only see!"

Life here on the Earth-plane is for work and service, for education, for culture and refinement—not for sensual enjoyments.

Salvation of the Race

By H. W. Post

WE must pass the phase of animal will before we reach the high place of the intellectual will.

With the reign of the intellect all the lower exhibition of will power must cease. The reign of the intellect brings in the sense of justice, and out of this sense of justice only harmony can come.

A state of harmony makes room and gives time for high thoughts and the execution of high hopes and noble, profitable and opulent desires. This is the state that is now but a few steps in advance of us; a state the coming of which no influence so much as Mental Science is hastening.

It has been through the slow ripening of the Mental Science ideas that a powerful sense of justice, and the need of the reconstruction of all things on a just basis, have become more apparent than ever before. Surely there never has been so tremendous an influence for good in all past history. The ascension of the entire race is in it—ascension from the beliefs in weakness that has held it earth-bound, disease-bound and death-bound all these ages.

These weaknesses are dropping from the negative pole of life in proportion as the race ascends to higher hopes based on higher knowledge. Knowledge is the power we need. At this stage of the world's progress it is the only real power. You may take the world and all the outlying planets; I will bend my brain to the evolving of new thought out of which new knowledge will come; and when this knowledge shall exceed yours, all your vast possessions will drift to me in obedience to the Law, and without one particle of an effort on my part to accumulate wealth. Knowledge is the prolific mother of all things desirable. To possess knowledge is to own the purse of Fortunatus; a purse that you never can empty, no matter how extravagant your expenditures may be. No wonder the philosopher said: "Knowledge is power." Take all there is by the power of the unlifted lower will; I will turn my thoughts within myself, and out of myself will bring forth the knowledge that will beggar you. As the higher is always positive to the lower, so the intelligent will is positive to the lower or uneducated will, and is master of all things and conditions.

St. Anthony and the Cobbler of Alexandria

WE read a pretty story of St. Anthony, who, being in the wilderness, led there a very hard and straight life, inasmuch that none at that time did the like; to whom came a voice from heaven, saying, "Anthony, thou art not so perfect as is a cobbler that dwelleth at Alexandria." Anthony, hearing this, rose up forthwith and took his staff and went till he came to Alexandria, where he found the cobbler. The cobbler was astonished to see so reverend a father come to his house. Then Anthony said unto him, "Come, and tell me thy whole conversation, and how thou spendest thy time." "Sir," said the cobbler, "as for me, good works have I none, for my life is but simple and slender. I am but a poor cobbler. In the morning, when I rise, I pray for all such neighbors and poor friends as I have; after I set me at my labor, where I spend the whole day in getting my living; and I keep me from all falsehood, for I hate nothing so much as I do deceitfulness; wherefore, when I make to any man a promise, I keep it and perform it truly. And thus I spend my time poorly with my wife and children, whom I teach and instruct, as far as my wit will serve me, to fear and dread God. And this is the sum of my simple life." In this story you see how God loveth those that follow their vocation and live uprightly, without any falsehood in their dealing. This Anthony was a great, holy man; yet this cobbler was as much esteemed before God as he.

Belief

THE attitude of mind that we call belief is thought activity.

Belief is the effort of the mind to comprehend truth.

Man never discovered truth by searching for error.

Man's power is as omnipresent as his belief.

Man can comprehend the unseen Source of Being by his attributes of omnipotence, omnipresence and omniscience. Man is trying to discover the door to this power. Belief opens the door. Omnipotent intelligence springs into action and ratifies that effort.—S. A. W.

The Answer

OFTTIMES we mortals weep rebellious tears,
And cry aloud to One enthroned above,
And question Him: "Wherefore, if thou art Love,
Is this Eternal dumbness of the spheres?
The inharmonious clamor of our fear
Shakes the whole earth, and yet no sigh, no move
Makes answer from that far fair realm to prove
That God exists, and that He sees and hears."
But when our pleading souls, discouraged, lean
Into the stillness where great strength is found,
And where the feet of mighty truths have trod,
Faith meets us at the threshold, calm, serene,
And stands beside us, listening to the sound
Of silence thundering with the voice of God.

—Ella Wheeler Wilcox.

A MAN is not entirely subject to his environment. We often hear men complain that they are victims of circumstances, but God has given us a will power which, if we but properly exert it, will prevail over the evil influences of our surroundings.—Rev. Henry Evertson Cobb.

THE influx of individualism and selfishness, too much of the formal and sensational, and too little of the spiritual and elevating character in connection with the services; and the lack of pabulum to feed the hungry spirit seeking for soul food. No spiritual association can live and prosper without this; it must have the corn; the husks will not satisfy.

MAN, though based, to all seeming, on the small Visible, does nevertheless extend down into the infinite deeps of the Invisible, of which Invisible, indeed, his life is properly the bodying forth.—Sartor Resartus.

HE who would be a great soul in future must be a great soul now.—Emerson.

WE are all bound together by a golden chain of love, a mighty, magnetic network of sympathy, and the tender, skilful artist can so touch these chords that they will vibrate and thrill, awakening the dying, despairing Soul from the night of gloom, and bringing into glad resonance the new morn of joy.—Adiramed.

THINK for thyself; one good idea,
But known to be thine own,
Is better far than a thousand gleaned
From fields by others sown.

AT some time each day send out a thought of perfect good will to all mankind—especially to those who have been cruel or unkind to you. Always wish for the good of ALL.

AN apt quotation is as good as an original remark.—Johnson.

THE mind that is much elevated and insolent with prosperity and cast down by adversity, is generally abject and base.

Will Culture

WHEN a horticulturist neglects to do the necessary work he fails to produce the fruit that greater diligence would have insured. Or if he is not well "posted" as to requirements, he may hinder the best growth of his plants by mistakenly doing something that is a deterrent to their development.

In our work as healers and teachers we find that most people need to gain new knowledge, as well as to be more persistent in the application of the principles they do understand. In Will culture, as in any other work, one must patiently undo all mistakes made during the experimental stage before there can be any great demonstration of the full possibilities.

If one has habitually said "I can't," and has been accustomed to being sick and weak for years, he must first gain a conception of the reason he is able to free himself from his bondage, and then begin the Will training which accomplishes the result.

A healer is one who has been through this drill and who thus knows how to compel a clear realization by the most rapid thought methods. His mind and body are organized so positively in the recognition of mastery that the pupil shares this exaltation and comes into the same feeling of power. Gradually is established a permanent habit of thought which is immune from discord.

Is it not worth the trouble—this peaceful, emotionless, intellectual realization of immortal strength and happiness?

Could there be any attainment more important?

This is possible. It is being demonstrated by thousands of persons who have concluded it is worth while.

We are being denounced as frauds by those whose income depends on the failure of the people to learn these truths. Is not this evidence that our ideas are of value?

If there is not yet enough intelligence among the people to demand freedom to follow desire in regard to whom they shall employ to heal the sick, those of us who had supposed the contrary will have to wait until evolution has operated a little longer.

All occurrences are simply the result of collective intelligence grinding its own grist for the purpose of projecting individual organizations to a more exalted plane.

To-Morrow Is a New Day

"FINISH every day and be done with it. For manners and for wise living it is a vice to remember. You have done what you could; some blunders and absurdities no doubt creep in; forget them as soon as you can. To-morrow is a new day; you shall begin it well and serenely, and with too high a spirit to be cumbered with your old nonsense. This day for all that is good and fair! It is too dear with its hopes and invitations to waste a moment on the rotten yesterdays."

It is a comfort to open the eyes in the morning with such a strong thought as the preceding one of Emerson's. To-day may be the day of salvation if I will. It may be the day when I, rallying the whole force of my nature, cut away from me the thing that holds me back from my full joy.

What have I accepted when I accept the "I am?" My sonship, my inheritance of the All-Good. This is the day when I summon my resolution and declare that I will no longer fellowship with error. I have reaped and eaten of the harvest of ignorance, and it is bitter to the taste. To-day I claim that I am Love. I am one with all Love, and the Light of Love is Wisdom. The wisdom of love is not manifested in the mind that selfishly holds to its own good only. Love rejoices in the universality of the truth. The mind which has unfolded so little that it rejoices only in the good manifested in its own body or environment had better begin "spreading the borders of its tent," else its own measure of its inheritance defrauds it. It is Love that fulfills the Law, and from love only comes the Living Truth. I will this day bind my hates, my resentments, my old sorrows in bundles and burn them, and in the light of this sacrifice to the LIVING GOOD I shall see its presence with me wherever I turn my eyes.—Freedom.

THE harmony of gossip is like that which exists between wolves so long as a carcass is supplied. When that is exhausted they feast quite as pleasantly upon one another.

THIS "getting even" process usually leads to the operator's undoing, clouds the vision and blights the whole life.

ASSOCIATED charities are as necessary to the present conditions as nurses are to war.

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.*

"Let us toil on; the work we leave behind us, Though incomplete, God's hand will yet embalm And use in some way—and the news will find us In Heaven above, and sweeten endless calm."

THE Great Worker works for work's sake! He loves work because He knows it is divine to work—God-like. All great spiritual giants that this world has ever had were tremendous workers. Moreover, these great souls worked with but one motive—the love of God and humanity.

He who works solely for personal gain—personal ambition—is not a true worker nor a great worker. Indeed, he is a laborer, a selfish drudge. His labor may bring him great rewards in the way of money; may gratify his ambition to outshine his fellow-men, but really his labors do not bring him true joy and bliss.

Again, the selfish laborer who is firmly attached to the fruits of his labor does very little good for the world at large, because he labors only for self and not for the blessed All-Good.

It is a great thing for a soul to realize that it is here on this planet as a co-worker with the Mighty God of the universe; that it is here to serve God and man in bettering the conditions of life on the Earth-plane; that it is not here for the sole purpose of seeing how much of the earth it can attach to itself.

Great woe and misery is sure to come to all souls who become much attached to earth, no matter how much of the planet they may temporarily acquire. This world is only a temporary home for any one of us, and we are here to unfold, to grow, to evolve, to serve God and His Angels in making it heavenly, so that souls that come after us may have the benefit of our work.

Now, there are great souls who work with God and the Angels and acquire great wealth, and yet are not attached to it. Such souls are God's stewards of wealth, because they love humanity and because they are workers who are non-attached or bound by material things. These great servants of God are, by divine leading, led to great wealth because God knows that they are wise and not selfish souls, and will use what material wealth they gain or acquire to advance religion, art, science, education, progress and civilization.

I refer to such great souls who cheerfully, quietly and divinely give millions to endow universities, to establish libraries, build churches, hospitals, orphan asylums and advance art and science. Such men are not attached to their wealth, and God, knowing their souls, has directed their minds so that they have, through work, become custodians of tremendous wealth. There is a reason for everything in this world, a cause for every effect. The Great God, in His omniscience, is always in His universe, and knows better than we do who to select as His loyal stewards. The Blessed One makes no mistakes. Each soul reaps exactly what it sows. This world, this solar system, this universe is in perfect order.

The thoughtless man sees the universe run

Books

THEY are the voices of the distant and the dead, and make us heirs of the spiritual life of past ages. Books are the true levelers. They give to all who will faithfully use them the society, the spiritual presence of the best and greatest of our race. No matter how poor I am, no matter though the prosperous of my own time will not enter my obscure dwelling, if the sacred writers will enter and take up their abode under my roof; if Milton will cross my threshold to sing to me of Paradise; and Shakespeare, to open to me the world of imagination and the workings of the human heart; and Franklin, to enrich me with his practical wisdom, I shall not pine for want of intellectual companionship, though excluded from what is called the best society in the place where I live.—*W. H. Channing.*

in an aimless, haphazard way, without intelligence or a head. The selfish man has a selfish God; the wrathful and unforgiving man a wrathful and unforgiving God, and so on; the God of each man has his own mortal attributes.

Those souls who have not yet reached that plane of consciousness or degree of evolution where they realize the Great and Mighty God, of necessity work with great attachment. The more Godlike the man, the more and better work he will do, and with less attachment. The secret of true work, of great work, is to work with intense love in the soul, heart and mind for the All-Good. Whatever work comes to your hand, do it like a God-man, because it is necessary to be done, and not because it will bring you personally some reward. Work with the love of God in your heart, and He and the Angels will provide amply for all of your material needs. This is working and serving without attachment to the fruits of your work.

God has much need of all of us in the work to be done on this planet. It is with the co-operation of His children here that He makes this world beautiful. God is within each being to a greater or less degree—to the extent we permit Him to enter. When we recognize and honor and glorify God—realize that we only live in Him—then will we know how to do great and lasting works; then we will realize how foolish and childish it was to be attached to this world. Live in the world, love it, adore it, work in it, serve in it, but be free—non-attached. Attach thy soul only to the Great Eternal Soul—God. Be a co-worker with the great Creator of all things.

The divine or spiritual man always toils and works, up to the very time that he passes out of the physical body to the Angel World. His very last work here on earth may be work that will only benefit coming generations. I once knew a great and good soul who lived to be nearly one hundred years in the body. The last few years of his life he worked prodigiously in planting great fruit orchards, that they might be of benefit to coming generations. Here was work without attachment.

All work, when it is done in a divine way, without low or selfish motives, is ennobling and inspiring. With such work, the soul is filled and thrilled with heavenly bliss. The angels are ever with such a worker. Then life here and now is full of glory and full of wonder. The Mysteries are no longer mysteries. The true worker sees things with the spiritual eye and hears the glad songs of the Angel World with the spiritual ear.

It is a great privilege God has given us to serve and work as His co-workers here in the planet-life, and we should so recognize it. We should work with joy and cheerfulness in our hearts and without sigh, murmur or complaint. Never be a sorrowful servant of God.

The soul, by living with God and working and serving with Him, can go through all life's troubles singing songs of joy.

"My Soul! What hast thou done for God?
Look o'er thy misspent years and see;
Sum up what thou hast done for God,
And then what God hath done for thee."

—*The Blissful Prophet.*

WE should go forth into life with the smallest expectations, but with the largest patience; with a keen relish for and appreciation of everything beautiful, great and good; but with a temper so genial that the friction of the world shall not wear upon our sensibilities; with an equanimity so settled that no passing breath nor accidental disturbance shall agitate or ruffle it; with a charity broad enough to cover the whole world's evil, and sweet enough to neutralize what is bitter in it—determining not to be offended when no wrong is meant, nor even when it is, unless the offense be against God.

THE progressive soul has a great, open mind, always ready to investigate and solve the problems of being. The study of the doctrine of Reincarnation is inspiring and aspiring to all progressive souls.

Unto the End

I KNOW not where to-morrow's paths may wend,
Nor what the future holds; but this I know:
Whichever way my feet are forced to go
I shall be given courage to the end.

Though God that awful gift of His may send
We call long life, where headstones in a row
Hide all of happiness, yet be it so;
I shall be given courage to the end.

If dark the deepening shadows be that blend
With life's pale sunlight when the sun dips
low,
Tho' joy speeds by and sorrow's steps are
slow,
I shall be given courage to the end.

I do not question what the years portend,
Or good or ill whatever wind may blow;
It is enough, enough for me to know
I shall be given courage to the end.

—*Ella Wheeler Wilcox, in the Journal.*

A Glorified Humanity

MANY think it mere rhapsody when we say that there is not and cannot be any isolation—that every atom has physical relations with every other atom, that every slightest movement is propagated indefinitely through space, that every "vagrant thought" is indeed a vagrant—perhaps "going about seeking whom it can devour." We know not what gravitation is, but we know that every atom depends upon it, and that it depends upon every atom. We know not what God is, but we know that we are His manifestations, and that He is our Life—that we live and move and have our being in Him, and that He lives and moves and has His being in us.

It is the same with this surging herd we call the Human Race, as the Independent Thinker finely says:

"Who seeks his own success through selfishness defeats it, and by slaying others slays himself. None is happy, save as all are happy. As each human being is himself the composite of infinite lives, which unite as one in the unity of his self-consciousness, so the race is one—a single race-consciousness evolved from a multiplicity. As one heart receives the pulsations of the whole race, so one mind incorporates the universal intelligence of Nature, by which we think, through which we live. We are all moved by one impulse through the Universal Heart, and think in common through the Universal Mind. When we are moved by the race-impulse to deeds of tenderness and thoughts of sympathy; when through the One Mind we come in touch with the Infinite, and merge self-interest in the great world-wave of love and the unity of souls; then do we draw God out of the Mystery of Being, throne Him in the breast of Man, and reveal His Image in a Glorified Humanity."—*Light.*

I HAVE had on earth many mediators, good men and women who tenderly covered my faults, patiently bore with my weaknesses, helped my infirmities. I needed them often, and I still need them. So when I pass "over the river" may I find Jesus, or my dear daughter, or some beloved spirit, who shall stand between me and the higher life, pitying my weaknesses and helping to lift me to that which is better.—*H. W. B. Myrick.*

Original Thinking

THINKING invigorates and expands the reasoning faculties, strengthens the character, creates and augments power and broadens human life.

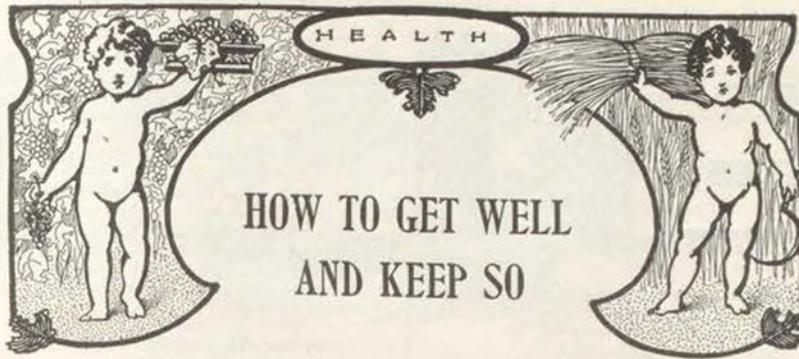
It is wrong to let your mind be vacant until someone else fills it. You should set your thinking machine in working order and produce something from your own mental loom. By all means try to do some original work; be not satisfied to be merely an imitator. "Insist on yourself; never imitate," said Emerson. Excellent advice, surely.

When reading be not content to think merely as some author may bid you, but judge, compare and reason for yourself.

Whenever you perceive any ray of light flashing across your mental horizon from within, prize it, for it is your very own.

If you desire to grow mentally and spiritually, command success and develop a strong individuality, you must wake up and learn to think for yourself.

The power to think is the highest power of the intellect, and one given to us by nature to put to good use. Therefore it is our bounden duty not to let thought suffer; if we do, we will surely be called upon to answer for our neglect to work in harmony with the law.—*M. O. M.*



Thought Health

[We should be very careful in the character of our thoughts! Scientists say that, according to the nature of our thinking, chemical changes are produced in the body—for good or for evil. For instance, anger is a deterrent—poisons the secretions—brings on a host of physical ailments that could easily be avoided by right thinking. And here we quote from Prof. Elmer Gates, the distinguished scientific writer.—EDITOR.]

"I HAVE discovered," writes Professor Gates, "that bad and unpleasant feelings create harmful chemical products in the body, which are physically injurious. Good, pleasant, benevolent and cheerful feelings create beneficial chemical products which are physically healthful. These products may be detected by chemical analysis, in the perspiration and secretion of the individual. I have detected more than forty of the bad, and as many of the good."

"Suppose half a dozen men in a room. One feels depressed, another remorseful, another ill-tempered, another jealous, another cheerful, another benevolent. It is a warm day; they perspire. Samples of their perspiration are placed in the hands of the psycho-physicist. Under his examination they reveal all those emotional conditions distinctly and unmistakably."

"To sum it up, it is found that for each bad emotion there is a corresponding chemical change in the tissues of the body, which is life-depressing and poisonous. Contrariwise every good emotion makes a life-promoting change. A noble and generous action blesses the doer as well as the beneficiary. Every thought which enters the mind is registered in the brain by a change in the structure of its cells. The change is a physical change more or less permanent."

"Anybody may go into the business of building his own mind. The thinking organ undergoes perpetual changes in cell structure and is never finished."

"Even in old age it is not too late. Let the esoteric mind-builder systematically devote an hour each day to calling up pleasant ideas and memories. Let him summon those finer feelings of benevolence and unselfishness, which are called up in ordinary life only now and then. Let him make this a regular exercise, like swinging dumb-bells. Let him gradually increase the time devoted to these psychical gymnastics, giving them sixty or ninety minutes per diem."

"At the end of a month he will find the change in himself surprising. The alteration will be apparent in his actions and thoughts."

"It will have been registered in the cell structure of his brain. Cells useful for good thinking will have been well developed, while others productive of evil will have shrunk. Morally speaking, the man will be a great improvement on his former self."

Suggestions for Health

TEN HEALTH COMMANDMENTS

1. Thou shalt not complain of the weather. God controls the winds and waves.
2. Thou shalt have no fear concerning thy food and thy drink. "Fear hath torment, and kills."
3. Thou shalt not dwell in the body and its sensations. Live in the spirit. "The soul knows not deformity nor pain."
4. Thou shalt not criticise thy neighbor. He is God's child and entitled to thy love.
5. Thou shalt not worry over thyself or thy friends. "Trust in Him, and He will give thee thy heart's desire."
6. Thou shalt not despise any living thing. "All is from God and God is in all."
7. Thou shalt not "pollute the morning" with a doleful face. "In His presence is fullness of joy."
8. Thou shalt not be in bondage to weakness or doubt. "He is the health of thy countenance. His trust shall be thy shield and thy buckler."
9. Thou shalt not be afraid to go wherever duty calls. "He giveth His angels charge over thee, to keep thee in all thy ways."
10. Thou shalt lie down and rest in peace. "Underneath are everlasting arms."

Principles of Health

1. BATHE with fresh water every morning before breakfast. Poor-blooded persons may use in winter a very little warm, but never hot, water. In bathing, rub all parts of the body with a rough towel from head to foot. Do not use soap daily.
2. Do not put on dyed underclothes. Wash or change them at least twice a week. Night clothings and beddings should be well aired. Ladies should use loose garments.
3. Abstain from fish, flesh, fowl, eggs, all intoxicants, wormy fruits, sour milk, impure water, cod liver oil, much use of medicine. Besides distilled water, filtered, boiled, deep-well water is preferable. Take moderate quantity of good food. Live upon cereals, paise, fruits, vegetables and milk; *i. e.*, adopt the Vegetarian system of diet. Eat slowly and chew well.
4. Take systematic daily exercise without exhaustion. Bodily and mental occupations may be in due alteration. Give reasonable rest to body and spirit by refined pleasure, so as never to be weary and lose the capability for enjoyment of life.
5. Take sufficient rest, sleeping at least six hours about midnight. Early to rise and early to bed. Keep the air in sitting and bedrooms always clean and fresh, with a window open day and night if there be no other ventilation. Keep no kind of lamp burning in the bedroom.
6. Be in the sunny air and avoid artificial light as much as possible. Practice deep-breathing through the nostrils with closed mouth.
7. Keep the feet always dry and warm, and the circulation of the blood regular. Be regular in eating, drinking, sleeping, studying and working.
8. Cultivate calmness, cheerfulness and generosity. Help others in thought, word, deed and example. Aspire to the good and the beautiful.
9. Study science and appropriate one of the exact sciences. Elementary knowledge of hygiene and medical science is necessary.
10. Do not be absorbed in material, but raise your thoughts to higher things also.—*Harbinger, Lahore, India.*

THE individual psychic life is God-given. It can be largely developed, or it can be kept in a weak condition. The development of this life depends upon the proper recognition of and obedience to certain fixed laws. It is the will of God that everyone should be strongly developed in a psychic sense. Health and strength and power are gained when one lives up to his God-given privilege.—*Osseoli.*

A PROMINENT physician has offered a cheap and simple cure for that form of mental depression known as "the blues." It is to smile. The more you smile the better. It relaxes the nerves, promotes digestion, switches the mind to agreeable thoughts, and has a happy effect upon those about you. The remedy is a cheap one, and while, in some instances, it may be hard to take, there is no fear of an overdose.

A Song of Sunshine

Don't worry 'bout de winter,
En live en fear and doubt,
De fros' en snow are sure to go—
De sunshine's comin' out!

Don't worry 'bout de winter,
Go mopin' roun' about;
De springtime's over yander—
De sunshine's comin' out!

—*Atlanta Constitution.*

FREE the mind with cheerful relaxing thoughts. Let go from the grind of tomorrow and live royally to-day.

We are but parts of one stupendous whole,
Whose body nature is—and God the soul.

Ether and Matter

Arthur Lovell, in Light

LORD KELVIN, in commenting upon the opinions of scientific men which have taken place within the last fifty years, a doubt is expressed whether we ought to call the hypothetical ether "matter"; and the remark is made: "It does not behave like it. It, in fact, behaves a good deal more like a 'disembodied spirit.'"

With all deference I confess I am puzzled how a "disembodied spirit" behaves, nor have I ever come across anyone who could tell. In fact, I challenge anyone to say that he or she has ever seen, heard, or even thought of a disembodied spirit.

Please do not think that I am quibbling with words or attempting to deny that "spirits" exist on other planes than the physical, for I have seen, heard, and touched them; but "disembodied spirits" never!

Of course, I know that by the term "disembodied spirit" the writer meant a spirit freed from the physical body, but I believe that the great need of to-day is to eschew all such vague terms and to adopt a precise and well-defined terminology. With this object, therefore, I ask all readers of Light to ponder over the following propositions, which I do not claim as my own at all, but merely as what should be regarded as fundamental axioms, for they have been almost universally adopted by the great occult and spiritual schools of thought:

1. Spirit is different from matter.
2. Spirit can only be manifested through matter. "No one has seen the Father," said Jesus Christ.
3. The term "matter" refers to the underlying "substance," "stuff," or "thing," the various motions of which constitute Nature, or the manifested universe.
4. Every thing or being that is manifested to the senses, and even to the finest clairvoyant sight, must be formed out of "matter," however fine. To speak of a "disembodied spirit" is tantamount to speaking of "The Absolute," which, we have it on the highest authority, no one has ever seen.
5. What is meant by a "disembodied spirit," of course, is a being clothed in a form too fine for the physical sight to see. The so-called "spirit" has always a material form or body, but not a physical form or body.
6. There is nothing at all inherently impossible in the idea of an individual dwelling in this fine body condensing more matter round his form and thus temporarily bringing it to the level of the physical plane. Materialization is constantly going on in Nature. Water is nothing but a process of materialization.
7. Electricity, magnetism, nerve-force, chemical action, are modes of motion of "matter," the hypothetical ether, which every day becomes less of an hypothesis, and more of a necessary postulate in science.
8. The terms "a spirit," "a disembodied spirit," etc., serve no purpose whatever but that of confusing the mind, for they are based upon misconception; whereas by mapping out, or dividing "matter" into varying planes or degrees of fineness and grossness, on which an individual spirit acts, the hopeless confusion which seems to exist in so-called "spiritualistic" and "materialistic" circles will be avoided, and the way paved for a more or less complete understanding of important questions with which human evolution is intimately connected.

An Earnest Prayer

O HEAVENLY FATHER of mercy and power,
To Thee I give mine soul this hour;
I raise mine eyes to view Thy grace
And catch the smile upon Thy face.

Mine soul expands while nigh to Thee,
For Thou art Master of land and sea.
My aspirations blend with Thine,
For I am Yours and Thou art mine.

In the past Thou cannot live,
But present blessings Thou canst give;
So give to us this hour, this day,
The power to drive all sin away.

Thou are not cruel, nor canst Thou be,
As sons of old have taught of Thee;
Thou art all kindness, joy and love.
Perfection Thou art—in Thee I move.

We must pave the path of love
Which leads to Thee, to joys above.
O Heavenly Father of mercy and power,
To Thee I give mine soul this hour.

RELIGION is something more profound than the creed of any one Church. Religion means the conscious recognition of and reverence for God and the faithful performance of our duties to our fellow men.—*Rev. Dr. Charles H. Eaton.*

The man who procrastinates struggles with ruin.



Beautiful Thoughts



Anticipation

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

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

—Alice Carey.

OPEN your soul and give God a chance.—
Jos. M. Wade.

LEAVE the future alone and think only of
employing the present moment well.

If the single man plant himself indomit-
ably upon his divine instincts, and there
abide, the huge world will come round to
him.—*Emerson.*

KEEP yourself ready and disposed to do all,
and to suffer all, in the silence of a soul per-
fectly abandoned to the Will of God.

To condemn another is but to condemn
self. It is like abusing our reflection in a
looking-glass, for existing wisdom brings
charity for all.—*Jos. M. Wade.*

TAKE away the mental assumption, "I am
injured," and the complaint is removed; re-
move the complaint, "I am injured," and the
harm itself disappears.—*Marcus Aurelius.*

THE face is an expression of the soul, and
each thought, each expression makes an im-
perishable impression on the soul. Every
word spoken and every action done in the
presence of a human being makes an impres-
sion for eternity upon an immortal soul.—
Dr. Brooks.

I KNOW there are no errors
In the great eternal plan,
And all things work together
For the final good of man.
That each sorrow has its purpose
By the sorrowing oft unguessed;
But as sure as the Sun brings Morning,
Whatever is, is best.

NOT till we are ready to throw our very life's
love into the troublesome little things can we
be really faithful in that which is least and
faithful also in much. Every day that dawns
brings something to do, which can never be
done as well again.—*James Reed.*

WHEN I look like this into the blue sky, it
seems so deep, so peaceful, so full of a mys-
terious tenderness, that I could lie for centuries
and wait for the dawning of the face of God out
of the awful loving-kindness.—*George Mac-
Donald.*

To live with a high ideal is a successful life.
It is not what one does, but what one tries to
do, that makes the soul strong and fit for a
noble career.—*E. P. Tenney.*

WHY do we not always smile when we meet
the eye of a fellow being? That is the true
recognition which ought to pass from soul to
soul constantly. Little children in simple
communities do this involuntarily, uncon-
sciously. The honest-hearted German peas-
ant does it. It is like magical sunlight all
through that simple land, the perpetual
greeting on the right and on the left between
strangers as they pass by each other, never
without a smile. This, then, is the fine art,
of smiling, like all fine art, true art, perfec-
tion of art, the simplest following of nature.—
Helen Hunt.

THE universe rests in the Supreme Soul.
It is the soul that accomplishes the series of
acts emanating from animate beings.—*Mann.*

To do so no more is the truest repentance.
—*Luther.*

A FACT is the direct speech of the Father.—
Theodore Parker.

WHENCE come these sighs, O heart?
Whence all this bounding joy?
Whence these so shifting moods
That mark thy life's quick
Pulse beats?

Whence the strength that seemeth
Like Omnipotence for free
For briefest span, then chaungeth
Into weakness desolate?

Whence Hope's bright light that lureth
On to happier effort
In the midst of cruel failure?

Whence this majestic peace
That falleth like the starlight
On a sleeping world?

O heart, what gate within thee
Opens that fair view
Of truth that woos thee to
A holier love and life?

And heart illumined from
The radiant soul, replies:
"These changing moods, these heights
And depths of human feeling,
These lights and darks and shades."

Of joy and hope, of sorrow
Or despair, are but
The throes of life, the hidden
Higher life evolving
Through experience.

—H. V.

To be happy is, after all, but an incident.
To be good and to do good, to know God and
to serve Him, are the important things.

Thy Kingdom come, Thy Will be done on
Earth.—*Jesus.*

Wise Thoughts

HUMAN IMPROVEMENT

WHILE any good can be done by us, we
should not fail to do it; but even when our
active powers of usefulness fail, which not
seldom happens, there still remains that last,
that highest, that most difficult, and perhaps
that most acceptable, duty to our Creator—
resignation in the privations and pains and
afflictions with which we are visited; thank-
fulness for all that is spared to us, amid
much that is gone; for any mitigation of our
sufferings, any degree of ease and comfort and
support and assistance which we experience.
Every advanced life, every life of sickness or
misfortune, affords materials for virtuous feel-
ings. In a word, I am persuaded that there
is no state whatever of trial, varied and vari-
ous as it is, in which there will not be found
both matter and room for improvement.

OLD age, when it has been attained in the
paths of wisdom and virtue, claims universal
honor and respect; since the old in goodness
and piety are marked by having stood the
great trial of human life—years assailed by
temptation, yet passed in virtue. The young
may promise fairly and hope fairly, but the old
are sanctified by practice; and none but the
ignorant or the vicious can despise that time of
life which God himself has marked with pecu-
liar favor; since honored age is often declared
by His holy prophets to be the temporal reward
of the pious and the just. The wise will ever
reverence age, the fool alone will despise it.

In the midst of His glory the Almighty is not
inattentive to the meanest of His subjects.
Neither obscurity of station nor imperfection
of knowledge sinks those below his regard
who worship and obey Him. Every prayer
which they send up from their secret retire-
ments is listened to by Him, and every work
of charity which they perform, how unknown
soever to the world, attracts His notice.—*Blair.*

HE who can free himself from the limita-
tions of false thought fits his mind for the
immediate cognition of truth, thus creating
conditions for greater attainment and the
only real progress.—*J. S.*

Consider the Lilies

THINK of the lilies, how they grow. They
neither toil nor spin; yet I tell you even Solo-
mon in all his grandeur was not robed like one
of them. If, then, God dresses in this way
the very wild flowers, which are living to-day
and will be used for the oven to-morrow, how
much more will He do the same for you, you
men of small faith?

And so in your case, do not be eager about
what you get to eat or what you can get to
drink, and do not live in a state of suspense.
For all these things the heathen throughout
the world are eager about, and your Father
knows that you need them all.—*New Chicago
Version, Bible.*

HAPPY are the merciful, for it is they who
will have mercy shown them.

HAPPY are the sorrowful, for it is they who
will be comforted.

HAPPY are the gentle, for it is they who will
inherit the earth.

HAPPY are the pure in heart, for it is they
who will be called the sons of men.

MISTAKES are necessary, for they teach us
that another way must be found. That
which teaches us something is not a mistake.

EVERY time you acknowledge weakness,
deficiency or lack of ability, or harbor doubt,
you weaken your self-confidence, and that is
to weaken the very foundation, the very possi-
bility of success.

INDIFFERENCE to truth makes one un-
healthy and diseased, even though the body
be cast in the mould of Adonis.

EVIL thinking brings winter with its storms
and discomfort, when all that makes the heart
glad is frozen and inanimate.

HE who gives himself airs of importance
exhibits the credentials of impotence.

Conquer Conditions

It is not always necessary for me to "kick"
or to run away from undesirable environment.
I can conquer it right where I am, and that
without fighting. If it is worth conquering,
if there are in it the elements of good, I can
mould the condition to my desires by the quiet
power of the higher will. While this progress
is going on I can rise superior to the uncon-
genialities by realizing my own resources, by
quietly resting on my own strength. This
self-poise is a requisite of success. By thus
rising above the undesirable we destroy its
power to affect us. Conditions have no power
to inspire us save as we grant them such power
through our own fear and weakness.—*Helen
Wilman.*

Life

SAID my heart to my soul:
"What meaneth this?
That a part of the whole
Infinite bliss,
Is not in the living,
But in the dying—
For death is life giving,
Sorrow defying."

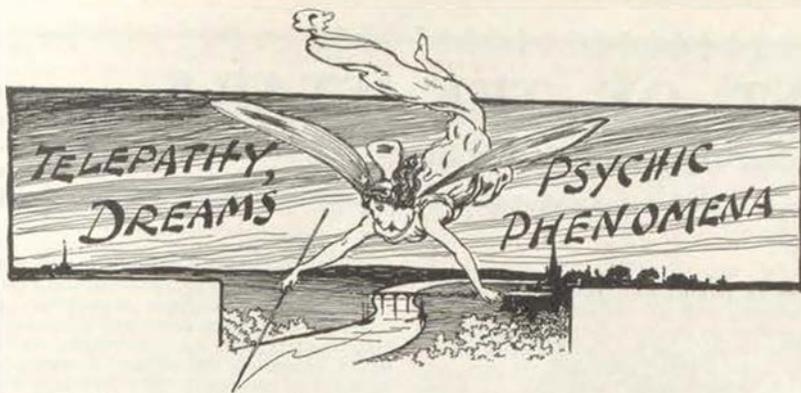
SAID my soul to my heart.
"Rearest thou right?
The whole, and not a part,
Of perfect life.
By death is given birth,
As a seed of grain
Slumbers within the earth,
Then shoots forth again
—*Florence Gounod.*

Deathless

THERE lies in the centre of each man's heart
A longing and love for the good and pure.
And if but an atom or larger part,
I tell you this shall endure, endure,
After the body has gone to decay—
Yea, after the world has passed away.

The longer I live and the more I see
Of the struggle of souls toward heights
above,
The stronger this truth comes home to me,
That the Universe rests on the shoulders of
Love—
Love so limitless, deep and broad
That men have renamed it and called it God.

And nothing that ever was born or evolved,
Nothing created by light or force,
But deep in its system there lies dissolved—
A shining drop from the great Love Source—
A shining drop that shall live for aye,
Tho' kingdoms may perish and stars may die.
—*Ella Wheeler Wilcox.*



Serrano's Famous Dream

MANY queer things in the line of dreams are told in Camille Flammarion's great book, entitled "The Unknown."

One of the most curious instances of second sight, in what appears to have been a partial dream state, is that manifested by Marshal Serrano of Spain, who passed away in 1892. The following account was written by his wife:

"For twelve long months a disease, which must, alas! have been very grave, slowly destroyed my husband's life. Being aware that the end was approaching rapidly, my husband's nephew, General Lopez Dominguez, went to the President of the Ministerial Council, Señor Canovas, in order to obtain permission for Serrano to be buried, like the other marshals, in a church.

"The King, who was then at Prado, refused General Lopez Dominguez's request. He added, however, that he would prolong his stay in the royal domain, so that his presence at Madrid should not prevent the marshal's receiving the military honors due to his rank and to the high position which he occupied in the army.

"The marshal's sufferings increased every day. He could no longer lie down, and remained all the time in an armchair. One morning at dawn he suddenly raised himself straight and erect, although he had been in a state of complete exhaustion from the use of morphine, and so completely paralyzed that he could not make any movement without the assistance of several of his aides. In a voice more sonorous than he had ever had in his life, he cried, into the silence of the night:

"Quick, let an officer of ordnance mount and hasten to Prado; the King is dead!

"He fell back fainting into his chair. We attributed the whole thing to delirium, and we hastened to give him a sedative.

"He dozed, but some minutes after he rose once more. In a feeble and almost extinct voice he said:

"My uniform, my sword; the King is dead."

"This was his last conscious act. After having received the last sacrament and the benediction of the Pope, he expired. Alphonse XII died without these consolations.

"This sudden vision of the death of the King seen by the dying man was true. The next day all Madrid learned with stupefaction of the King's death, which occurred when he was alone at Prado.

"The royal remains were carried to Madrid. By reason of this, Serrano could not receive the honors that had been promised him.

"It is well known that when the King is at the palace at Madrid no honors can be paid except to him. Even if he is dead his corpse receives them.

"Did the King himself appear to Serrano? Prado is at a considerable distance; everyone was asleep at Madrid; no one except my husband knew of anything that was happening. How did he receive the intelligence?

"It is a subject for thought."

The Hoodoo Doctor

THREE doctors named Grau, Freiberg and Hermann have established a reputation for eradicating disease from men and beasts by driving it into trees. The cures are effected at night on Tuesdays and Fridays of the week of full moon. A needle is stuck into the skin over the affected part of the body, and remains there until a few drops of blood appear. The blood is collected on a sheet of paper, and the paper is rolled in the shape of a pill. The "doctor" then goes into a wood alone, carrying this pill, selects a tree and inoculates the bark with the pill. The process of blood-letting and inoculation is repeated three times.—*Toledo Medical and Surgical Reporter.*

THERE are no mysteries to the Mystic Adept, because he is at one with the Universal One, who knows and controls all nature—external and internal.—*F. Harrison.*

Spirit Ships

THOSE whom we call "dead" are all about us, and are ready and willing to render us any possible service.

The largest dry goods merchant on State street is a Spiritualist, and always consults his spirit guide before undertaking any business enterprise. Like many well-known society women, he has a cabinet in his own home, at which he holds private séances.

Queen Victoria was a Spiritualist, and had a regular medium always in attendance, through whom she consulted the late Prince Consort whenever anything of moment was on foot.

George Washington was a Spiritualist. His writings show it. So was Abraham Lincoln, and so have been many other great men. The Bible is full of stories of Spiritualists. So it is not strange to me that I am able to see these things.

When the Maine was blown up it was said by New England fishermen that the spectre of the destroyed vessel, manned by a spirit crew, was often seen cruising up and down the coast from Quoddy Head to Boone Island Light.

The spectre crew stood at the guns and the fog horn was moaning. From the masthead flew the signal: "We cannot rest until we are avenged."

The schooner Ethel Merriam came into Booth Bay harbor, and Capt. John Newman could not be induced to take it out for weeks because he said he had seen the spectre of the Maine.

Then, here on our own coast the lost Chicora has often been descried on a storm wind driving down the sea, with white ice all about it, even in midsummer, and with the ice-clad form of Captain Stines upon the bridge.—*Captain Grob, in the Chicago Tribune.*

After Thirty-Seven Years

E. LE ROY SMITH, who was killed at Albany, N. Y., during a strike, was reared in Sherburne, a beautiful hamlet in the Chenango Valley, to which place his body was removed for interment. The News, the local paper of that village, gives this strange story of an early warning:

"As the late E. Le Roy Smith was awaiting on the emergency table for the operation, performed by the surgeons at Albany, after receiving the fatal bullet fired by one of the National Guardsmen, he told his partner, Mr. Herrick, this strange story: 'Thirty-seven years ago,' said Mr. Smith, 'I visited a clairvoyant, and she said I was to die from a gunshot wound. I have got the wound and am going to die; I feel it.' Thirty-seven years ago Mr. Smith resided in Sherburne, and Miranda Robinson was the village clairvoyant, and undoubtedly the person who so truthfully predicted the sad accident."

At the time stated Miranda Robinson had great repute among her neighbors, and for many miles round about, not only for her foretellings of future events, but for her wonderful unraveling of secrets. In tracing thieves and recovering lost and stolen property she was esteemed better than any detective. As more than a generation had passed away, and Mr. Smith was one of the most pacific of citizens—confining his fighting to the whist table—he naturally was not troubled by the prophecy of the Sherburne seeress, which was, nevertheless, brought vividly to mind by his death wound.

AN "eminent physician" has announced that as man progresses he has less and less use for his nose, and that in time this organ may gradually become less prominent, until it is but a mere rudiment. This distinguished scientist regards the nose as originally intended to be a means of safety for prehistoric man when it was necessary for him to be constantly on his guard against innumerable savage animals and more savage men. His sense of smell was, therefore, developed, like that of the hare, to enable him to detect approach of his enemy.—*Psychic and Occult Views and Reviews.*

Cuts a Bullet Out of a Hypnotized Man

A FEW days ago in Kansas City, Mo., the first public demonstration of hypnotism in connection with a surgical operation was given in the office of Dr. J. W. Cartlich, No. 1228 Grand avenue, before a number of medical students and two or three physicians. The subject operated upon was a negro man, twenty-six years old, named Robert Hughes, and the hypnotist was Dr. G. W. Palmer, of Kansas City, Kan., a graduate of the Hahnemann College of Physicians, Chicago.

The surgical operation, for the removal of a .38-calibre pistol bullet from the negro's side, was performed by Dr. Henry Crosky, himself a hypnotist of long experience. Hughes is a boiler maker and works in a foundry owned by Dr. Palmer, who reared him from boyhood. Three months ago Hughes was accidentally shot, the bullet entering the right side and embedding itself between the fourth and fifth ribs. Dr. Palmer and the police surgeon were unable at the time to remove it, and decided to allow it to remain in its resting place, as it would not, it appeared, be troublesome. For some time, however, the negro had complained of severe pains in his back, and for that reason Dr. Palmer determined to hypnotize the patient and have the bullet cut out.

The patient was taken to Dr. Cartlich's office and told to sit down before Dr. Palmer, who took both his hands in his own in such a manner that the doctor's thumbs rested in the negro's palms. The hypnotist looked his patient straight in the eyes. "Go into the first stage of sleep," he commanded. The negro's eyes closed and his head drooped forward. "Now the second," continued the doctor. "Now the third," and the negro was sleeping soundly.

A reporter who had held a watch open during these preliminaries, said: "Exactly twelve seconds."

"The third stage," said Dr. Palmer, "is the cataleptic condition. Stand up!" (This to the negro.) Hughes stood up as commanded, and the hypnotist passed his hands quickly down the man's arms, after which he was placed with his head on one chair and his feet on another. Dr. Palmer then placed his full weight on the man's middle, with no perceptible effect. He might have stood as solidly as on a plank. Then, without speaking a word, the doctor described a half circle with his hands above the negro's body, beginning at the head with his right hand and at the knees with his left, but without allowing his hands to touch the body, which rose and fell as though pulled with a string. The hypnotist next knelt with his right hand pointed to the floor, directly beneath the rigid form on the chairs. The body sank slowly to the carpet. "Now stand up," he said, and Hughes rose to his feet, still in a deep slumber.

The negro was placed on the operating table. "Now," said the doctor, his ear close to that of the patient, "you will feel no pain in your back—none at all."

Then Dr. Crosky bared the patient's back, and after locating the bullet with his finger made an incision about two inches in length. Owing to the fact that the bullet had become so firmly embedded between the ribs some hard work was necessary to extract it without much cutting, which the doctors wished to avoid. In fifteen minutes, however, the ball was taken out, the wound sewed up, and the hypnotist, bending over the sleeping form, called, loudly: "Bob, Bob, when you wake up you will feel no more pain in your back. You will want to dance a jig and you will be able to work to-morrow. Now sit up."

Hughes did as ordered. "When I count three," continued Dr. Palmer, "you will be awake; now, one, two, three, wake!"

The negro opened his eyes and gazed about him. "Now tell these men what you know about this matter," said Dr. Palmer.

Hughes rolled his eyes around in a half sleepy way and said: "What matter? I doan know nothin' about no matter."

Then, as a flash of memory came to him, he smiled a wide-open smile, and turning from the crowd he asked the doctor: "Did you get that bullet?"

"There it is," said Dr. Palmer, handing the man the piece of lead.

He seized his hat and coat and started for the door. "I'm goin' to tell my wife," he cried, gleefully. "I allus tole her dat was a .38."

DR. JOHN E. GILMAN, a well-known physician and surgeon, who has been for some time experimenting with the X-rays, now claims they are an absolute cure for that dread disease, cancer.

The effect of the rays, the doctor says, is to pour light and electricity through the cancer, destroying the germs and stimulating the activity of the starved parts.

A STUDENT OF THE STARS

A Wonderfully Fascinating Story

FROM my earliest remembrance my one longing was for knowledge, and my one ambition was for fame. Could I but share with Galileo, Kepler and Tycho Brahe that enviable position which they hold in the history of our sciences, my cup of happiness would have been full to overflowing, and to gain this end I would have done anything—would have committed any crime—aye, like Faust, I would have sold my future.

Mentally, I was endowed with a fertile brain, and had no trouble in mastering, with ease, the scientific and mathematical problems which I instinctively knew would aid me in accomplishing the great work which I felt assured I was predestined to achieve.

My nature was, however, a jealous one, and rather than have the world left in ignorance of the real discoverer of the scientific truths which I was to establish, I would have left these truths forever hidden. I, therefore, write this in order that the great revelations concerning the planet Mars and the life thereon which were made by my enemy, De Mauteo, and which startled the world at the time, may be attributed to my credit and not to his.

To accomplish this end I must detail the history of these discoveries.

After mastering as much knowledge on these scientific and mathematical questions as our best American universities could give me, I went to Europe and continued my studies there. At the age of twenty-eight I found myself in an awkward predicament. I was among strangers, with but a single shilling in my pocket, and a likelihood of starving to death—although my father was one of the richest of the American railroad kings.

A year prior to this, my father had written to me, commanding that I return to America and learn, by practical business life, how to handle the vast fortune which would some day become mine. I answered with a curt refusal, and, after first threatening, he finally cut off my allowance and granted me a year in which to accede to his demands, at the end of which time he assured me, should I fail to obey, I would be disinherited. I answered that he need not wait a year but might draw up his new will immediately—and, being thoroughly angered, I sent him a draft covering the balance I had left from his latest remittance.

I then changed my lodgings to much cheaper quarters, and instructed my bankers that all future drafts and letters should be returned to the senders, thus severing all ties with my one remaining relative.

During the year that followed I had many occasions to regret my hasty action, as I found myself in a position I was but poorly fitted for—that of supporting myself.

Considering the fact that my chief accomplishment consisted of a fair knowledge of Astronomy, for which I had a great love, I was fitted to write upon several scientific questions which were, at that time, of interest to the newspaper-reading public, and with the miserable pittance which these articles yielded, I was enabled to sustain life. I had, however, become conversant in Astrology, and, at such times as my work permitted, I practiced this vocation, and so increased my revenue.

Of course, during this time, I was forced to lead a dual life, and the John Belsworth that my fellow students knew was quite a different character from the "Professor Astronemo," who, with his mystic wand and long, white beard, awed those who called upon him and waited in fear and trembling while he calculated their horoscopes. They were certainly two very different people—yet quite the same.

One day, after a recitation at the University, I hurried to the quarters where I was known as Astronemo, donned my long black robe, with its mystic symbols, and seated myself at a table, upon which stood a weird, flickering blue light, which alone relieved the darkness.

How long I sat thus I do not know, for I was engaged in calculating a partial eclipse of the moon which would take place in a few weeks, and upon which the news-

paper to which I contributed had requested an article, when the servant parted the curtains and announced that a gentleman wished to consult Astronemo.

"What name does he give?" I questioned. "Mr. John Smith," answered the servant. "Well, bring him in," said I.

A moment later the curtains again parted, and I was aware that a figure stood in the shadow. In a sepulchral voice I said, "Advance, John Smith. You would consult the future. What are your desires?"

As I spoke my visitor came forward, and, as he stepped within the circle of light which my lamp cast, I saw that he was of quite a different type from those I had heretofore dealt with. He was clothed in a black suit which fitted his tall figure closely, and each movement was one of perfect grace. His face and hands were darker even than a Spaniard's, and his jet black hair hung over and nearly concealed his ears, but was brushed back so that it showed his high, broad forehead. A beard covered almost all of his face.

All of this I saw at a glance, but when my eyes met his, I felt helpless; they seemed to glow in the darkness like twin stars, and unconsciously I shuddered, for I felt that he was looking into my very soul—was reading my innermost thoughts. I knew that I was in the presence of a man to whom a mind such as I possessed was as plain as an open book. Yet the power which he exercised was not an hypnotic one, I knew full well, for I had mastered that simple art. What, then, was it?

"Well, sir, if you would consult me, I must know your desires. What is your wish?" I demanded.

Then he smiled. Ye gods, what a smile! In it amusement and sarcasm struggled for a mastery, until the latter gained, and he stood a statue of cynical enjoyment before me. His voice came clear and commanding. "I would consult a wise man. Astronemo was recommended to me. Where is he?"

"I am he," I answered. Again all was silence and, in spite of myself, I felt that my reason was leaving me. Then, with an effort, I seemed to shake off the load which weighted down my brain, and again I was myself, and I saw my companion convulsed with laughter—not the hearty, infectious kind which we love to hear, but a silent, joyless mirth.

I was frightened, yet angry. "Sir!" I cried, "enough of this. I am Astronemo. If you have business with me, name it."

"Well, sir, you are Astronemo," he said, in a low, clear voice, in which I now noted a slight foreign accent, "you are Astronemo just as I am John Smith; yet neither is our true name. Your true name is John Belsworth. Can you tell me what mine is?"

"No!" I gasped. And he looked at me pityingly.

"But you should know," he said, quietly. "Just now I forced my mind to read your brain, and in so doing, I left mine vacant so that you might enjoy the same privilege."

"I believe you, sir," I answered, "yet, although I acknowledge I was endeavoring to hypnotize you, I felt my reason slowly leaving me. Had it lasted a minute longer, I should have become insane."

"That was my test," answered my visitor; "I came to consult a wise man, and my first question was whether you were wiser than I. When, by my art, I forced my mind to enter your brain and read its thoughts, I left my brain vacant, and yours, of course, took possession. My brain, being stored with knowledge which your mind cannot even comprehend, has proved too much for you, and your brain would have given way had I not seen the wisdom of returning to my own body instantly."

"Had you delayed this return what would have been the result?" I questioned. "Would I have become demented?"

"Worse than that, my friend," he answered. "You would have been dead."

"I do not understand," I cried. "No, I see you don't; I fear I have not made myself sufficiently plain. You see," he explained, "when my will forced my mind to leave its home in my brain, it took temporary lodging in yours, and, being stronger than yours, it forced your mind out. The only lodging your mind had was

in my brain. Had I not possessed myself of your little store of knowledge almost instantly, you would have ceased to exist; but as I would then have had possession of your body when your mind died, my body would have died with it, and I would have been forced to live in that poor carcass of yours until I could find a more suitable body."

"But, my soul—" I interrupted. "Bah!" he broke in, contemptuously, "what is a soul? 'Tis only a mind. A great mind never dies. When it tires of one body it finds another. This body of mine was born in Constantinople about thirty-five years ago, but my mind was born in Egypt in the year 476 B. C."

"Ah, I see," said I. "You are a Pythagorean." "Well," he laughed, "that is the idea I intended to convey. Yet you are only partially right, since it shows you grasp the idea that I believe in, and am able to accomplish, the transmigration of my mind or soul into another body; but to say that I am a believer in, and am, moreover, a living proof of, the doctrine of Metempsychosis would be nearer the truth."

"Ye gods!" I gasped. "I would give my future life for such a power!"

He looked at me intently a moment, then said, "I believe that it is predestined that you are to have this power; but in return you will have to sacrifice something which you hold dearer than the welfare of your soul. But wait, we will see," and bending down he took from the table drawer a paper and commenced to figure upon it.

"Dearer than the welfare of my soul," I repeated mentally. "What can he mean? There is nothing that I hold paramount to that. No mind can be perfect—plainly, this is the one error that he has ever made. Why, with that accomplishment, I can be famous and live to enjoy my fame. My heavens! would that he were mistaken." But he was not.

As he figured and drew strange figures upon the paper before him, I leaned forward and saw that he was calculating my horoscope, and that he was making a far more complete reading than I had ever been able to do. At last he looked up.

"Well," said he, "it is as I thought—it is as I said. But," he added, "your mind will not be sufficiently matured for this great truth until thirteen years will have passed. I will come to you on your natal day in the year 1901, and will teach you this mysterious accomplishment. You will attain to many truths for the astronomical world before your body dies, but you must use great care, and refrain from selfishness, else your mind will also die. Use every end to further your knowledge of the stars, and in a little less than thirteen years I will see you again." And, bowing low, he left me.

It is needless to speak of my work during the succeeding years in more than a general way.

I made great progress in Astronomy, and had my first taste of the red wine of Fame when I discovered a second satellite to Venus. Shortly after this I was given an assistant's station in one of the largest of the English observatories, and, after making a number of minor discoveries, was surprised one day by a visit from Mr. Duckett, of Duckett & Dobbs, a legal firm well known in London. He advised me that my father had died intestate, and I was heir to his vast estate.

I was, of course, greatly astonished, and, resigning my position, I sailed for New York, and hunted up my father's lawyers. The senior member of this firm met me with outstretched hand, and congratulated me upon my good fortune. "For," he explained, "had your father not died when he did, you would have got nothing."

"How is that, Mr. Keiser?" I asked. "Well, in this way," he said. "You see, our late lamented client had no secrets from us as to the disposal he expected to make of his wealth. When you two quarreled he came to us in a great fury, and demanded that we deliver to him his will. Of course we did so, and he tore it into a thousand pieces. 'Now,' said he, 'draw up a new one, leaving all my money and property to three reputable men, to be expended on a college for teaching to young men all

the branches and intricacies of railroading, and let this will comprehend that the descendants of my employees are to receive expenses while pursuing their studies. Of course we drew up the instrument, and he signed it, and the newspapers lauded him to the sky. He was pointed out as a great philanthropist. All went well until about a month ago, when, as you doubtless know, there was a great railroad strike, and, sad to relate, his employees were among the first to quit work. Again he dashed into our office and demanded his will, and, in great anger, tore it to pieces. "Now, Kelsor," he thundered, "make me a new one. Give my money to charity; or—better—I will found a great lunatic asylum, I can excuse a lunatic for acting the fool," and he bolted from the room. We, of course, drew up the paper for him. Here it is. He died of apoplexy in his carriage before he reached his home. The will was never signed, so what the idiots lost you gain."

"Well, then, Kelsor," said I, "I wish you would sell all of this property of mine as soon as possible. How much cash have I now?"

He named a large amount, and after I left him I forthwith placed an order for an enormous lens, to be made as soon as possible, for I was now resolved to have the finest observatory in the world, although it might beggar me.

The power of money is indeed great, for, within five years I had erected an observatory which stood without a peer in the world, fitted with all scientific appliances which inventive genius could devise to aid a student of the stars. It was located in one of our Western States, in a city whose altitude was such as would bring me closer to the field of my researches, and whose rarefied air would offer the least possible resistance to the sight.

There I lived, studying the heavens with a comparatively small celestial telescope, and praying for the time when my seventy-inch lens would be finished and placed in position.

It was during this time that I became acquainted with Gabriel de Mauteo, for whom, I, at first, entertained the highest regard; he being an amateur astronomer and a congenial companion, we passed many friendly hours together. He showed such an interest in my work that I, without his knowledge, made a will making him my heir, adding, as a codicil, a provision that he must use every endeavor to perpetuate such fame as I might gain.

Some time afterward I discovered that, though ostensibly my friend, in reality he regarded himself as my rival in our astronomical work, and, as I found that he was using my theories and the minor discoveries that I had made—and of which he had knowledge—to gain personal renown for himself, I censured him severely, and after a heated passage of words, we severed our friendly relations, and I had the satisfaction of knowing that he was my open enemy.

Finally, after several years had passed, the lens arrived, and was placed in the great telescope in the tower of the observatory, and after disposing of the scientists and reporters, who came to see my matchless workrooms, I prepared to view the heavens.

My interest naturally centered in the planet Mars, and, to my great delight, I discovered that my monstrous lens showed many indisputable signs of life upon that little planet. I could readily distinguish buildings, and though, just then, even in my enthusiasm, I could not overcome a strange feeling, instinctively I felt that I was not alone, but, as my orders had been imperative that I was not to be disturbed, I again concentrated my mind on Mars, where my sight rested. Again the same nervous feeling overcame me, and I heard a faint footstep in the room. Angrily, I turned, and confronted the cynical smile of the strange man who had visited me when I was Astronemo.

"I see that you did not expect me, Belsworth," he said. "You certainly have not forgotten my visit in England, nor my promise to again visit you on this, your natal day."

"No, I had not forgotten your visit nor your promise," I answered, "but I did totally forget that to-day was the day you were to see me again. You see me situated quite differently from the time when last it was my pleasure to see you."

"Yes, you are situated differently, and you are probably not aware that to me alone you owe the change in your fortunes. You are already aware that I have powers which, to you, seem marvelous. I have another power of which you are ignorant,

and of which you will remain in ignorance, save for the mention which I now make of it. Did it ever occur to you that it was a strange ordinance of Providence that your father's employees should have incurred the ill-will of their benefactor, and that he should have died so suddenly at the instant when his death meant so much to you? It is a strange condition that I, a man, should stand before you and freely acknowledge that I am guilty of what the world would call your father's destroyer."

I could not repress a shudder, and noting my look of loathing, my companion continued:

"I need hardly say that I do not regard it as crime. In my estimation, I but removed an obstacle in the path of your fame. Consider—had John Belsworth, Sr., not died when he did would you, at present, be John Belsworth, the noted young astronomer, or would you still be the pseudo-astronomer, Astronemo? Which would be preferable?"

He paused, but I could not answer, for, although I had never had even a small degree of filial affection for my father, yet I would very much rather have thought that his death was due entirely to natural causes than to have known that I was indirectly the cause of it.

"Well," he cried, "I see gratitude is foreign to your nature. But enough of this—I will not bother you further with a recital of the many ways in which I have aided you. It is ordained that I shall make you conversant with the mysteries of a strange power, and when I have finished my task I will leave you to your own resources. Come, let us get to work. Look into my eyes."

I could see that he was very angry, and I would have tried to pacify him, but when I opened my mouth to speak I raised my eyes to his, and the words refused to come, but, instead, I experienced the strange, uncanny feeling that had come over me when, in my English lodgings, he had read my mind. This time, however, it was not so severe, and in the few seconds that elapsed I became aware that what he had told me of my father's death was true, and, moreover, it was through his work that the great railroad strike had been brought about, and that his actions were solely for my welfare. This was all I had time to learn from the massive storehouse of his brain, when I became aware that my mind had again returned to my own brain.

"I find," said John Smith, "that you are much better developed mentally than you were when I last saw you, and are quite fitted for your lesson in Metempsychosis. It would, indeed, be a boon to humanity if all teachers could solve the problem of instructing pupils as easily as I have. In that case when a man wanted his child taught in any of the branches he would summon a teacher, and this teacher would, by the method which I shall employ with you, in one brief lesson, make the pupil thoroughly conversant with the knowledge which his teacher possessed on the subject. Now, listen intently to my instructions, and do precisely as I tell you, else you will cause the death of both of us. I shall concentrate my mind on the knowledge I wish to impart to you, so that will be uppermost in my mind, and with my eyes wide open, but seeing nothing, will become cataleptic. Then you concentrate your mind upon your desire to know how to effect the transition of your mind to another living brain, and gaze fixedly into my eyes. When you have mastered this knowledge let your mind formulate the wish to return to your own body, and, immediately it has done so, pour the contents of this vital down my throat, and I will revive. Do not, on any account, try to delve further into my store of knowledge, else we will both cease to exist, and you will go before your Creator a destroyer, not only of the body, but of the mind as well."

(Concluded in March issue.)

To-morrow's fate, though thou be wise,
Thou canst not tell, nor yet surmise;
Pass, therefore, not to-day in vain,
For it will never come again.
—Omar Khayyam.

As you grow ready for it, somewhere or other you will find what is needful for you in a book or a friend.—George MacDonald.

O day most calm, most bright, the fruit of this, the next world's bud.—George Herbert.

He either fears his fate too much,
Or his deserts are small,
That dares not put it to the touch
To gain or lose it all.

"If I Should Die To-night"

By Solon L. Goode.

If I should die to-night
What would my entrance be
Into a strange and vast
Unknown eternity?
Disclose, O spirit world,
Some whispered hope to me.

If I should die to-night
As conscience tears my soul,
Would Death unfold his scroll,
O'erfraught with deeds unwise,
And would forever roll
The tears from mem'ry's eyes?

If I should die to-night,
Would demons mock with glee,
And on the river's brink
Despoil and torture me?
Or would my poor soul sink
In dark oblivion's sea?

If I should die to-night,
Oh, whence could my soul flee?
Would spirit lips once clothed
With dead mortality
Kiss my immortal brow
And gladly welcome me?

If I should die to-night,
O Christ, I'd cry to Thee,
For Thy love's deep and broad—
Wide as some shoreless sea,
And in that love I know
Would be a place for me.

The Holy of Holies

By Harriet L. B. Rowell.

INTO the silence enter thou;
Put off thy shoes from off thy feet;
For the place whereon thou standest now
Is holy and sweet,
And 'tis most meet
That thou should'st walk unshod
Into the presence of thy God.

Into the silence enter now;
Lo, where the angels love to tread
With reverent feet, behold thou!
Bend low thine ear,
That thou may'st hear
From out the vast eternity,
The voice of Him that speaks to thee.

Self Help

THE first duty man owes to himself is to do all he can for himself without attempting to shift the work upon another, for this makes the individual independent, and there is no virtue on earth so great as independence. By doing all that we can for ourselves we soon learn that we are of omnipotent nature, that the God spirit of power and performance dwells within us, and that we are much nearer God through demonstrations than by petitioning him in unknown realms.

Glame

Is the principal life-impulse which can be obtained in breathing pure air, drinking pure water, and eating fresh fruits, grains, nuts and vegetables, taking sun and air baths and wading in running water. The mystic adept understands this law and is very careful in the selection of his food, eating only fresh, sun-ripened fruits, nuts, cereals and vegetables. See MAGAZINE OF MYSTERIES, New York, October.—From *Kneipp Water Cure Monthly*.

Chief Errors in Diet

WE eat at the wrong time. Our food is not properly cooked or prepared. It may be wrongly mixed. Some fruits have acids that hinder the digestion of starch. Drinking with a meal is wrong. Failing to masticate your food, also not eating slow enough and mixing with it saliva, which helps to digest the starch and turn it into sugar to carry it a stage nearer to being used as heat and energy, is also wrong.

You may be taking an excess of the nourishing elements—an excess of proteid turns to waste products—or you may not be taking enough of these elements.

Abstain from drinking during or within half an hour before or two hours after eating extremely hot food. Each person must find out for himself that which agrees with him best; he must learn to combine and mix the various foods scientifically and chemically.

The Value of Solitude



MERSON declared that great deeds are born in solitude, and there is no doubt that great characters are formed in solitude.

Throughout history we find that Great Souls spent much time in solitude. Solitude is the Soul's opportunity to commune with God and the Angels. Jesus spent much time in Solitude.

"And in the morning, rising up a great while before day, he went out and departed into a solitary place, and there prayed."—*Mark, i. 35.*

Study of great achievements, of noble characters, from the Founder of Christianity to the useful scientist of to-day, will impress upon you the value of solitude to the human soul, says the Journal.

A curse of all civilized life, and of American life especially, is the exaggeration of its social side.

There is no time given to restful thought, no chance for the brain or the soul to get away to study itself and its possibilities.

The business man struggles all day in company with others. He chats and gossips in the evening with family or friends. Even in his dreams business schemes and business acquaintances accompany him.

Children brought up in cities and towns are like monkeys in a crowded cage. They are packed closely together, with no chance for isolation to develop individual character.

Why do so many of the great men come from lonely country life?

Because the isolation gives them a chance to develop THINKING and to build up CHARACTER. They are not mere echoes of others shouting around them—they lead individual lives and have some hope of shining as individuals.

Men and women should give themselves and their children the benefit of a certain amount of isolation.

A body tightly bound with cords could not develop muscular strength. And a brain surrounded on all sides and at all times with chattering minds all running in grooves has no possible chance for development.

Religious feeling, true reverence for the Creator, depend upon solitude and lonely thought. Bernard of Clairvaux says:

"Come away from the noisy world. Enter into the silence. Trust thyself and the universe with God."

Fénelon says:

"Silence promotes the presence of God, humbles the mind and detaches it from the world."

Thomas à Kempis says:

"In solitude and silence the holy soul advances with speedy steps and learns the hidden truths of the oracles of God."

Not alone religious sentiment, but all good impulses are stimulated by judicious solitude. The fine work of the actor is studied out in solitude. It was not in the chattering, boasting crowd of an actors' club that Booth or Forest found expression for great emotion.

Newton, studying his problems in the sand, was a LONELY boy. And all through history the "lonely boy" crops up, giving to the world in later years the fruit of his lonely meditations.

Over and over again Bacon cries out: "My spirit hath been much alone," and to his long hours of loneliness we owe his wonderful philosophical work, foundation of all accurate modern science.

If you are fortunate enough to have a thoughtful child, one that sits and contemplates a knife or a doll in solitude—with eyes and thoughts far away, do not bother that child with advice to run and play with others. Let it alone. Be glad for its sake that its mind is developing, while other children are losing identity in constant mingling with others.

Society, of course, is necessary. And excessive solitude is as bad as any other excess. Men should mingle with their fellows, get advice, encouragement and suggestion from each other.

Children should have their playmates, and the greater side of life should be the social side—since man is a social animal, destined to greater and greater combination of effort and co-operation.

But it is a fact that many children and men develop into mere characterless machines for lack of the few necessary hours of thinking, of self-study and of isolated concentration of the mind. See how public institutions turn out poor, characterless creatures in thousands.

When Burns, the poet, was a poor devil, solitary because he had no friends to spoil his solitude, he wrote marvelous poetry.

When Burns was called a great poet, and spent his time lounging about the rooms of fashionable women, he stopped writing his good poetry and wrote the trashiest kind of stuff. He was having fun, feeding his body and his vanity, but starving his genius, which could develop fully only in solitude.

Many a genius has its wings clipped at the first flight—and the wing clipping is done by success in what is called "society." Solitude is unknown, and the mind is filled with trash.

In "society" itself are many who might be able. But if they are able, society sees them rarely.

You may travel through all the drawing-rooms in London and in New York without meeting any of the men whose work is important in the world. You will meet poor human parrots, cackling and preening their feathers—unfortunate creatures that might have amounted to something had fate not cursed them with its worst disease.

How brightly shines human folly in our neglect of our minds, in our constant stifling of all possible spiritual growth through incessant foolish, indiscriminate social pleasure!

If a man forgets where he has put his latch-key, or if a word escapes his memory, he steps aside to think the matter over. He will say: "Don't bother me; I am trying to think of something."

If his mind needs temporary solitude to grapple with the problem of a mislaid word or key, how much more does it need solitude if it is to do any serious work?

"And Jesus, being full of the Holy Ghost, returned from Jordan, AND WAS LED BY THE SPIRIT INTO THE WILDERNESS."—*Luke, iv. 1.*

Pray that you may be inspired to seek solitude and to find in mental concentration the way to do the best work that is in you.

ALL that we are is the result of what we have thought; we are founded in our thought; we are built up of our thoughts.—*Buddha.*

"TAKE no counsel of thy fears—have perfect confidence in the good within—it will never fail you."

It is not blessedness to know that thou thyself art blessed;

True joy was never yet by one, nor yet by two possessed;

Nor to the many is it given, but only to the all, The joy that leaves one heart unblessed would be for mine too small.

And he who holds this faith will strive with firm and ardent soul,

And work out his own proper good in working for the whole.

—*Wisdom of the Brahmins.*

WISDOM.—We have to buy wisdom from day to day. We can't get it in any other way, for what wiser men say to us has but little effect, as there is no wisdom in words; therefore we are all determined to experience for ourselves and find either wisdom or the undertaker's box. I have paid more money for wisdom than would make a man rich, and I am now considered fairly wise; still I find every few days that I must change something more to experience account. One thing sure: In the line of wisdom I get what I pay for, while I see many men about me paying dearly for the whistle, and who don't seem to get the whistle.—*Jos. M. Wade.*

TRUTH makes one healthy, even though the body be shaking with palsy. Indifference to Truth makes one unhealthy and diseased, even though the body be cast in the mould of Adonis.

The Mind Can Create Any Desired Condition

It is the mastery of self—that, and nothing more. It is the making of one's self equal to any occasion; it is the creating the circumstances. In short, it is directing life both in material and spiritual ways along the paths that make for what is good and worth while. I believe that mind can create whatever conditions it is directed to create by the will, and that the secret of right living lies in training the will and in coming into recognition of the personal power that everyone has.

Jesus knew and recognized this power as no one else ever has. But all the wise, good and great of any age have followed along these lines. It is for us to-day to realize that it is possible for each one of us to lead this life of the spirit at all times and in all places, so that whatever we may desire to possess or to be, which is better, will come to pass.

Fear and anger are the elements that must be eliminated from the nature before tangible results can be observed.

It stands to reason that this should be so, when actual scientific experiments have demonstrated that the breath of an angry man breathed into a glass deposits a brown substance, which, if injected into a dog, will cause death. Anger is poison, and when a person is angry his whole system is being poisoned by exactly the same thing that kills the dog. The same thing has been proved true of fear. Both must be eliminated and their place filled by perfect faith and absolute serenity, in which all things are possible.—*J. V. C.*

THE following is what Henry Harrison Brown says in a recent discourse of "The Home, and How to Make It:"

"Make it out of good thoughts; then will its atmosphere be Love. It will radiate, like the sun, Life, and, like the sun, draw All-Good to you. The centre of the objective life is the home we make by our thinking; for *what we think we are*. Thought is creative. Homes, like all institutions, are thoughts first, then realities in their objective world. To have good we must think good."

JUDGING from an ethical standpoint, all religious creeds are good, because all spring from an inspiration or desire for that which is highest and best, and notwithstanding the errors that creep in after the tenets of the various sects are established, the germ of religion still remains as the basic principle upon which those beliefs were founded. It is therefore well to condemn nothing, but to investigate all and hold fast to that which is good.

WHEN your soul reaches the Silence, there begins to be revealed, not to it but within it, an overwhelming reality before which the soul is dumb. The soul asks not who or what this is. It need not. The impress conveys all this information, not in words, not in thought, even, but in essence, in a gentle vibration far too fine to compare with the vibrations of thought, sound, sight or physical perception. A few of these experiences take out of one's mind all delusion that theologians have put there about the nature of God.—*Occult Truths.*

Love

LOVE is the ideal thought or essence of the soul. Love is the highest expression of human thought or life. It is a flame that consumes as by fire all evil desires, all imperfectness, all suspiciousness, anger, hate, malice "and every sin that doth so easily beset us on the path toward truth and right." It is a regenerator and a reorganizer—a distributor of increased good. Love is creative; it is masculine and feminine; it includes all that is good in the universe.

Love helps us to know no limitation, to become universal in thought. It helps us to radiate light and truth. Love is law; it helps man to become master over himself; it makes him wise and steadfast, hopeful, courageous, peaceful and happy to the extent he is supplied with it. God is Love—pure Love—and man is His offspring. The regenerated man is filled with pure Love; but in his mortal state he comprehends but little of that Love Divine that uplifts, spiritualizes him to find the within of himself, and to become a law unto himself. Love redeems, saves and perfects. The Infinite storehouse is full; let us find it.

The Kingdom of God

FOR I dipt into the future, far as human eye could see,
Saw the Vision of the world and all the wonders that would be;
Till the war-drum throbb'd no longer and the battle flags were furl'd
In the Parliament of man, the Federation of the world.
—*Tennyson.*

I Can and I Will

By William Walker Atkinson

DID you ever say the above words to yourself with the strong feeling, then felt within you a thrill which seemed to cause every atom of your being to vibrate in harmony with some note in the grand scale of life, which had been sounded by the I AM—the real self? If so, you caught a momentary glimpse of the Inner Light; heard a stray note of the Song of the Soul; were conscious for the moment of Yourself. And in that moment you knew that untold power and possibilities were yours. You felt somehow that you were in touch with the source of all power, knowledge, strength, happiness and peace. You felt that you were equal to any task, capable of executing any undertaking. For the moment there was no Fear in the world for you. All the Universe seemed to vibrate in the same key with your thought. For the moment you recognized the Truth.

But, alas! the spirit of doubt, distrust, fear and unfaith called you again to Earth, and the vision faded. And yet the remembrance of the sight, the echo of the sound, the remnant of the new-found strength, were with you still, and you accomplished great work before the impulse wore itself out.

Many men know that in times of great peril, grave perplexities, life and death struggles, a feeling of calm, confidence and strength came over them, and they were borne on by a power of them and in them, but over which they seemed to have no control. There are times at which extraordinary conditions confront us, when our bodies seem paralyzed, our minds stupefied, our will power apparently gone. At such times we are frequently made conscious of the existence of the Real Self, which has answered our involuntary demand, and has come to the rescue with the cheerful cry, "I am here."

Many men make use of this source of strength without realizing it. One day a young man is sorely distressed and makes the involuntary demand, and it is answered. He knows not whence came his new-found strength, but he is conscious of the uplift, and he feels more confidence in himself. The next time he confidently demands the aid, and again he is answered. He gets what he calls confidence and faith in himself, which carries him over many a rough place and starts him on the road to Success. His repeated success causes him to speak and think of his "luck," and, believing in his star, he takes chances and risks that other men would not dream of. He dares. He makes some failures, but his "I can and I will" feeling carries him through to ultimate success. He gets to simply know that he will "get there" in the end, and regards apparent failures as a part of some great plan of Fate intended to benefit him in the end. And so he goes on and on, knowing that if he advances three feet and slips back two, he it still one foot ahead. He has confidence, because he feels that "things will come his way"—because they always do. And so long as he keeps up this line of thought he does succeed, and it is only when he loses heart at some unexpected slip, or when, having attained success, he becomes dazed and frightened, and begins to fear that his "luck may turn," and that he will lose all he has accumulated—it is only then, I say, that his star wanes.

Talk with any successful man upon this subject, and if he be truthful he will admit having felt, from the time of his first success, that he had some sort of "pull" with Fate, some "lucky star," some special Providence operating in his behalf. He expected results; he had confidence in things turning out right, and he was not disappointed. Things seemed to work in his favor; not always as he expected, but somehow matters straightened out in the end, so long as he kept his "nerve." This confident expectation is a great thing. Try it. You "need it in your business."

Do you remember the lions that confronted Christian in "Pilgrim's Progress?" If Christian had been an "I Can't" fellow he never would have passed them, but singing out his cheerful "I Can and I Will," he marched boldly on—and you know the rest. I remem-

ber hearing many years ago a couplet that ran something like this:

Tender handed stroke a nettle,
And it stings you for your pains;
Grasp it like a man of mettle,
And it soft as silk remains.

The man who wrote these lines certainly was an "I Can and I Will" man.

Do you know that you are like the young giant who had not discovered his own strength? You are not aware of the powers latent within you. You do not know that earnest effort and calm demand will bring to you what you desire. You do not know that Desire, Confidence and Will are the triple key to the doors of attainment. There are possibilities before you, awaiting your coming, of which you have never dreamed. Assert yourself, and enter into your kingdom.

To accomplish this you must be possessed of a burning desire; you must be as confident of ultimate success as you are of the rising of to-morrow's sun; you must exert the will to its utmost, so as to keep yourself steady and firm in the pursuit of your subject, allowing nothing to "side-track" you. And you will find that Desire, Confidence and Will will not only brush obstacles from your path, but will begin to exert that wonderful force—as yet so little understood—the Law of Attraction, which will draw to you that which is conducive to your success—ideas, people, things, circumstances.

The world is looking for "I Can and I Will" people—it has places ready for them—the supply does not begin to equal the demand. Pluck up courage, ye unfortunate ones, and begin the fight by banishing Fear from your minds. Then start to climb the Ladder of Attainment, shouting "I Can and I Will" with all your might. Do not bother about the upper rounds of the ladder—you will reach them in time—but give your whole attention to the round just ahead of you, and when you have gained a firm foothold on that, then look at the next one. One round at a time, remember, and give your entire attention to each step. Climb with Desire, Confidence and Will inspiring each step, and the task will seem much easier. You will be conscious of some mighty force attracting you upward and onward, and aiding you as you progress.

He who thinks "I Can and I Will" thoughts attracts to himself the "I Can and I Will" forces in his neighborhood, all of which tend to strengthen him in his work. Like attracts like in the world of thought, and every one of us is a magnet drawing to himself qualities corresponding in kind to those uppermost in his mind. Think for a moment, and you will realize the truth of this statement. "Thoughts are things." "Birds of a feather flock together," so be careful what kind of thought birds you allow to dwell in the regions of your mind.

If you are an "I Can't" person, change your tune at once. The more you say you can't, the more you will find that you really can't. If you fail to feel the "I Can and I Will" vibrations within you, just start to-day and say, "I Can and I Will;" think "I Can and I Will;" act "I Can and I Will," and you will find that before very long verily you CAN and you WILL.

Remember that one note of the violin, if constantly sounded, causes the mighty bridge to vibrate. Bear this in mind, and repeat the words over and over; think them over and over; act them over and over in your mind, and in time you will be conscious that the vibrations have commenced, and that the mighty structure of your being is quivering to the keynote, "I CAN AND I WILL."

[The above able article, from the Zodiac, is from the pen of the great writer and thinker, William Walker Atkinson. The lesson it conveys is worth tomes of superficial advice. Be in the NOW—live in the PRESENT—and keep before your eyes ever the five lucky words—I CAN AND I WILL. The reading regularly of THE MAGAZINE OF MYSTERIES will give this magical sentence a meaning which will carry joy and happiness to the hearts of those who have previously regarded their lives as failures. Let "I Can and I Will" be henceforth your watchword.—EDITOR.]

What the "New Thought" Is

By Horatio W. Dresser

I WOULD be the last to deny that extravagances and even excrescences have attached themselves in some measure to what is called the "New Thought." But they form no part of its vital principles, and are only the incidental accretions which are common to all new movements. Aside from its therapeutic possibilities, as proved by numerous practical demonstrations, it embodies a great and general reaction against the prevailing materialism which has characterized the closing part of the nineteenth century.

It must be borne in mind that this is no cult, in the sense of having any central authoritative creed or specific formulated system. It is free from dogmatism, and so permeated by evolutionary optimism that it sees the good even in everything and everybody which most actively oppose it.

The "New Thought" should be no fad, hobby or narrow unrelated theory. If not confirmed by experience, analogy and well-ascertained spiritual law, it will shortly go the way of all error. The spiritual basis of all things is more and more in evidence, and the general trend of scientific development and discovery is distinctly in this direction.

External organization is but little depended upon for the spread of the new movement. It is not aggressive, not a sect, and no rival to existing religious organizations, but rather vitalizing and complementary. Its rapid progress is in the nature of an esoteric leaven, transforming without observation. Therefore the magnitude of the movement is quite unappreciated by the general public.

The evolution of the higher life is in perfect correspondence with unfolding principles upon the lower planes. The spiritual is only the lawful upper zone of man's nature. When, in the ruling consciousness the ideal higher and lower order are set up, the change is expressed and indexed in the external man. The cultivation of an inner supremacy is as normal as the growth of a tree, and involves nothing that is strange, occult, supernatural or illogical. But it is hidden from ordinary sentient perception.

How to Think

"A STUDENT of thought-control or Yoga should always apply himself to its practice if he wants to be successful. Success will come late if the practice is confined to only a short period in the day or night, and the mind is let run wild the rest of the time. If the struggle is carried on continuously the whole of the time one is awake, one can concentrate one's mind with some degree of satisfaction for the little time specially set apart for its practice.

"The best way of carrying on the struggle with the mind through the hours of one's duties in the ordinary work-a-day world is to try and do a work at a time, keeping the whole mind applied to it during the period of its execution. It is usual with us to work at a thing with the mind hovering about other objects. This should be put a stop to. Let the mind occupy itself wholly with the work at hand. When that is finished let it do the same with the next. This conduct not only makes the mind a tool in the individual's hand—as it should be—but makes all work the best that could be turned out by him."—*Pra-buddha Bharata, India.*

Peace

By Edward Rowland Sill

'Tis not in seeking,
'Tis not in endless striving
Thy quest is found;
Be still and listen;
Be still and drink the quiet
Of all around.

Not for thy crying,
Not for thy loud beseeching
Will peace draw near;
Rest with palms folded;
Rest with thine eyelids fallen—
Lo! peace is here.

THE shortest way to bliss is to go straight to God and give Him all our love; do all things for His sake; our only business is to love and delight ourselves in God; to love and delight ourselves in God is to work and serve with joy and gladness in our hearts for the privilege of service.

It has ever been the man with an idea, which he puts into practical effect, who has changed the face of Christendom.

LOVE IS YOUR MASTER, FOR HE MASTERS YOU.

The New Theology

As Expounded by the Rev. R. Heber Newton, D.D.—Its Distinction from the Old

From Mind



IT is a new Reformation through which we are passing, a reformation or refashioning of the old theology—not a new formation, much less a mere destruction. It is a movement repeating, on a large scale, the Reformation in the sixteenth century. The issue of that mighty change was at the time expected, by timid foes and by overzealous friends, to prove an utter break with historical Christianity. It proved to be a recrystallization of the old elements of faith, temporarily thrown into a state of flux, in much the same old forms, enlarged and ennobled.

Notwithstanding the vastly greater change now going on, there is good reason to believe that the issue of this new reformation will be, not the loss of religion, nor yet wholly a new religion, but the old religion purified and evolved, made reasonable and moral.

We have had an unscientific theology and, by reaction, an irreligious science. We may have scientific theology and thus a religious science. Theology is shedding its skin and preparing to grow a new body—a natural theology. Theology is no longer regarded as an exact science of the divine mysteries, authoritative and final, God's word to man, but as a most inexact science; inexact necessarily, in the grossly imperfect state of man's knowledge; full of the errors and limitations of human speculation—man's thought concerning God. This is an emancipation in itself.

The old theology teaches the dogma of original sin—the guilt handed on from the fall in Eden. The new theology translates "original sin" into "the law of heredity," which dowers us to-day with the inherited appetites and passions of the brute man from the ages past.

The old theology sees in the hereafter two worlds—the one of perfect, unalloyed bliss, the other of hopeless, horrible suffering—into one of which every man passes immediately, through death, to abide therein forever. The new theology sees in the hereafter all varieties of experience, following upon all varieties of earthly life; each man's lot there being the natural consequence of his character here; the mercy of God enduring forever and the love of God being mighty to save there, as here, unto the uttermost.

The old theology teaches a dogma of divine election, which vindicates the logic of man at the expense of the character of God. The new theology teaches a law of Providential selection, which chooses out the few for the service of the many and calls the elect, not into the position of the petted favorites of the court of Heaven, but into the vocation of the servants of the Heavenly Father for all His children.

The old theology sets forth a dogma of sacrifice which sees in Jesus Christ a voluntary victim to propitiate the wrath of the Father; by His death placing in man's hands a quit claim from Jehovah for the full payment of all debts of humanity to Him. The new theology sets forth the natural law of sacrifice, which runs through all creation and is an expression of the very heart of God Himself; under which individuals and classes and races are all slowly being fitted into the human life divine, as men are found ready to sacrifice time and money, and life itself, in the vicariousness of love whose perfect manifestation is in Jesus Christ.

WE must make room in our minds, in our tastes, in our sympathies, in our religion and in our lives for all that we can learn both of Nature and humanity. We must multiply points of contact—thoughtful and loving contact—with these large, rich regions of God's creation. We ought to know that we live in them as truly as we live in our houses.—*Charles G. Ames.*

A GREAT sorrow is a great opportunity. This world is never dark when it is seen in the light of God's countenance.—*Rufus Ellis.*

LET us devote ourselves anew to the service of good will. Let us resolve, for the time to come, to be considerate of all, the present and the absent; to be just to all; to be kindly affectioned to all.—*N. L. Frothingham.*

The old theology teaches men to believe in a God outside of Nature, who wound up the mechanism of the universe six thousand years ago, and now occasionally interferes in it, by suspending its laws, in order to attest the mission of his messengers. The new theology teaches men to believe in God as the Spirit indwelling the universe, whose will energizes in its forces, whose mind thinks in its laws, whose nature is imperfectly revealed in Nature, whose character is seen as in an image in man—"Our Father who art in the heavens."

The old theology propounds a dogma of Incarnation which represents God as coming down through space, from somewhere, at a certain moment of history, to embody Himself in a man, whom men vainly tried to think of as being both God and man, being indeed neither very God nor yet very man. The new theology, returning to the original philosophy of the Church, propounds a doctrine of incarnation which conceives of the Divine Spirit dwelling in the universe, embodied in Nature, ensouled in man, as coming out from within "the abysmal deeps of personality," and so filling one man that "in him dwelt the fulness of the Godhead bodily"—making Him the sacred symbol of the universal reality through which man receives power to become the son of God, a partaker of the divine nature.

The old theology holds a dogma of the Trinity whose historical origin it has forgotten and whose philosophic meaning it has lost; holding it as a hopeless puzzle to the intellect and standing menace to faith, to nine-tenths of believers a formula of scarcely disguised tritheism. The new theology lays bare the historical origin of the doctrine in paganism, brings out its philosophic meaning in Christianity, and sees in it the archaic form in which man has ever cast the mystic perception of the threefold mode of being of the one God, who is "above all and through all and in you all;" God as the Absolute Being transcendent, unknown—the Fount and Spring of Being; God as the Immanent Reason of creation; God as the Moral Power manifest in conscience, pushing forward the education of man.

As the practical outcome of theology in life we have the old theology finding in man no true child of God—partaker of the being of God, begotten out of the substance of the Heavenly Father, endowed with the potencies of the divine life, the heir of God; but a creature made, rather than a son begotten, a being separate from the divine being, alien to the divine nature, outside of the divine life; a "child of wrath," a son of the devil—a "totally depraved" being, a thing accursed in creation. The new theology, which finds only one stuff in the universe, finds in man the blood and fibre of the soul of the universe, the substance of God, a being verily "begotten, not made," born out of the innermost being of God, inheriting the powers of his Father, having "dominion" over all things in heaven above, on earth beneath, and in the waters under the earth; whose nature is the nature of Deity; who is in that nature good, in the very goodness of God; a being who, as he realizes his heirship, enters upon his dominion and has power over sin and sickness and every curse.

When the process of retranslation is complete, and the average Christian achieves the transition from deism to theism, the new theology will dispossess the old. Then the present painful experiences of doubt will disappear in a religion at once reasonable and reverent, born of the marriage of Science and Faith.

ALMOST all women will give a sympathizing hearing to men who are in love. Be they ever so old, they grow young again with that conversation, and renew their own early times.—*Thackeray.*

Now, as never in the world before, the passionate yearning to explore the mystery of life resents annihilation as a base affront. And with the greater need there comes the greater hope, seeing that, in a world so wonderful as that which science has revealed, nothing can be too grand to be believed—the grander the more likely to be true; and seeing that the correlation of this hope with all that is most high and pure and grand and lofty in our moral life is as God's pledge—unless that life be none of His—that He will satisfy our hope with a reality as great as our desire.—*John W. Chadwick.*

The Power of Blessing

By Leo Virgo



ONE of our most sincere and faithful sisters writes that she read in the Bible Lessons not long since that one could literally make herself over by blessing. She says she wants to be made over; she wants the beauty of her youth to come back, and we do not find any fault with her candid desire. We all want to be beautiful, and this innate desire is not vanity. Our answer to her question was quite extended, and it has been suggested that we print it for the benefit of others. It follows:

"I said that through blessing we might make ourselves over, and I am sure it can be done, but I did not say how much effort it might require, nor how much time it would take in specific cases. Some have been blessing themselves and their surroundings until they are far along on the road, while others have been doing right the opposite. The one who has blessed has multiplied the good, and the result is an easier way into the Kingdom of Bliss. (Blessing and bliss are from the same root.) Beauty of body should always be the out-picturing of beauty of soul, and this inner beauty should always be the first consideration, because external beauty must necessarily be transitory unless the goodness and harmony of God be incorporated into it. So the first step in this process is to attain that peace, purity and power of soul which God only can give. Pray much, forgive all, praise all, condemn not, put away pride, seek beauty for its spiritual radiance rather than its mortal form, then you will attain both.

"The second step is to quicken through the power of the Word all the functions of the body. The specific details of this process each will find for himself as he proceeds. The body has many brains, or ganglion centres, through which the mind acts. We use consciously the brain in the head only. We should think through every brain cell in the organism, and consciously direct its action in building up the body. When you have attained control of the various functions in the organism, through thinking through the brain centre that holds the vital energy there as a storage battery, then you can stop all decay and dissolution, and perpetually renew the body. This requires much interior concentration and blessing of the run-down, weak, and discouraged flesh man. I know, because I have been at it for over twelve years, and I am just now beginning to feel the new currents of life flow steady and strong through my organism. I spend from four to six hours daily in this work. At first it was difficult to get started, and I had many set-backs, but now it is quite interesting, and I often stay up all night intent upon making some point in the control of these subjective functions of the body.

"I will give you this key as a starter: Being is mind; Being is formless ideas; these ideas are Intelligence, Power, Love, Substance, Truth, Life. These formless ideas take form through centres of consciousness called cells. In man Intelligence is manifest through the front brain, Power through a little brain at the root of the tongue, Love through the solar plexus, Substance through a centre just below and a little back of the heart, Truth the navel centre, and Life through the sexual centre. To get control of these centres is the great overcoming of the Master, and it is accomplished in this way: Sit in the silence and affirm; say, 'Power.' Realize the mighty power of God. Get a great understanding of power. Then say, 'I am that Power. My body is a battery of Power Omnipotent. That Power is now vibrating at the root of my tongue and through my larynx.' Then centre your attention at that point and think Power, Power, Power, until you feel a quickening. Sometimes the first manifestation will be a fit of coughing, showing that you have stirred up the conditions there. Then go to the Love centre and talk about God-Love. Send out thoughts of love to everybody, yourself and your own body included. Then to each of the other centres. Keep this up until you have all the centres alive and under your mental direction.

"As I say, this requires persistence and patience, but it is the only permanent way to get control of the body and renew it. You can see that the word of blessing and praise is the most important to use in this work, because it needs a separate stimulant. This will give you work enough to last a long time. When you have gotten these six centres purified and filled with the pure water of life, then you can turn it into wine and thus perform the first miracle at the wedding of mind and body in Cana (place of reeds, the larynx) of Galilee (power of vibration). When you have accomplished this, you are far on the road to Jerusalem, or City of Peace."

Esoteric Palmistry

BY CHEIROMA



THE esoteric side of palmistry seems to have been greatly neglected by modern palmists. The physical and mental natures have been analyzed to the extreme, while the spiritual nature has been passed by either unheeded or not considered of much importance; but whatever the reason, the fact of its existence is in no degree lessened. The nature (the spiritual) is manifested in palmistry as surely as man is endowed with mental and physical "lines."

The three natures—physical, mental and spiritual—are beautifully blended, and the dependence of one upon the other for its development or progress is interesting and instructive. Through a healthy physical body the physical brain has greater possibilities, the product of which enlightens the higher nature, either consciously or unconsciously, and thought is the medium.

Thought is a subject largely written upon at the present time, and is receiving attention from all new sects and beliefs, as well as the old. In Mental and Christian Science it is one of the foundations of principle from which much of their belief is built, and societies have been organized for the purpose of closer investigation. Science is also trying to fathom its sacred portals as never before.

The expansion and contraction of thought are interesting to note, as well as being vital facts. The emotions—a product of thought—are chiefly depicted upon the face—as joy or sorrow—which are too well known to repeat here. The philanthropist and miser, the philosopher and fop, and endless illustrations we meet daily, are the result of thinking; and the face shows this result. The lines may be drawn and firm set, or softened and smoothed out by the same process—thought.

Specialists of phrenology and faciography have repeatedly proven this to be a scientific truth; not alone the changing of the lines on the face, but the contour of the face and head is altered. In the first instance of joy and sorrow, the change on the face is sudden—the change on the other organs of the body is not so rapid, perhaps, but the effect is sure.

We are coarse or refined according to our life or thoughts. If we continually dwell on the coarser things of life, the texture of our skin is coarse; our very attitude is counted coarse by a critical public. On the other hand, if our tastes are cultured, our thoughts pure, we are constantly drawing the finer

forces to us, which render our whole anatomy of fine, delicate particles.

The nerves of the hand are extremely sensitive to brain action. Scientists have explained to us the peculiar arrangement of the papillae, which produce this result, hence nature has a record-book—and the result of thought is summed up in the hand. To be sure, the natural trend of thought is stamped from birth, and a close investigation of the hand will reveal whether we have followed its dicta or conquered self and command the thoughts we wish to have. For instance, the person with an artistic or comic hand admires the beautiful. Art, music and literature appeal to him in a very different way than to one with a square hand. However, it is possible for the person with a square hand to cultivate artistic tastes; and for the artistic person to acquire qualities natural to the square hand; and often to the material advancement of both; and the lines clearly show which nature has been added to or taken from. Then we might say these thoughts are subdivided, as we have the physical, mental and spiritual natures, and the correspondences appearing in the hand, as before stated, although one or two of the natures may be at a low ebb. Our thoughts may be purely material, or for the physical alone, to the utter exclusion of the mental or spiritual nature—then the heart's desire may be for a mental gain, and an ambition "to know" nature's great truths: this may not mould the character of such a truth-seeker. Indeed, it seldom does, as it is the desire to be wise mentally, ignoring the spiritual or physical development, as the case may be, or the spiritual nature may be manifest, and a life of sacrifice for others, with the best and purest thoughts prompting the act, but perhaps at the expense of the physical.

A harmonious blending of the three is surely a perfect twine, but the taking from one or two natures mars the perfect symmetry, as, if the physical be depleted the brain is not clear and cannot do perfect work, and, if the brain be hampered, it cannot perfectly function to the higher self. So absolute harmony in thought is essential. It brings a blending and equalizing of the three natures, producing a perfect character and a perfect man.

[The above article on ESOTERIC PALMISTRY, is interestingly abstruse and ingeniously handled to the very last line. Palmistry has been recognized as a science for thousands of years, and will continue to be thus recognized for thousands of years to come.—EDITOR.]

I Know Not When

"I know not when the sun may dip
His forehead in the foam;
I know not when this life may slip
From out its earthly home.

I care not when the sunset-hills
Are glowing with the close
Of all my earthly cares and ills,
Of all my earthly woes.

I'm homeward bound to land of peace,
In realms beyond the skies;
I know not when this toil shall cease,
I know not when my soul shall rise.

But this I know, that end of earth
Is not the end of life;
And this I know, that "second birth"
Will close earth's weary strife.

I hope to know as I am known,
That friends who've gone before
Will greet me in my spirit home
On bright and sunny shore.

I hear the rush of angel wings
In memory's listening ears,
And music to my spirit sings
That comes from heavenly spheres.

Hope sees a star above the gloom,
And love can hear a song
That comes from out beyond the tomb,
Where friends have waited long—

Where fairy hands are waved at night
In dreamland's mystic spell,
And visions bright in radiant light
A glorious tale doth tell.

—J. W. Dennis.

Never Give Up

To know how to wring victory from defeat, and make stepping stones of our errors and mistakes and failures, are the secret of success. Never give up. Wake up! Rouse the Soul and Mind, and at every failure take on new courage. This is the divine way—the spiritual way. At last comes the victory of the Soul, and what a sublime Victory it is! Goldsmith said: "Our greatest glory is not in never failing, but in rising every time we fail." Read this Magazine thoughtfully and carefully and get the vibrations which make for hope, courage and power to do.

Dreams

Oh, Dreamer of Life's morning,
Thy bark puts out to sea.
There lies a waste of waters
Between thy dream and thee.

But he who sails Life's ocean
With firm and steady hand
Will safely pass Charybdis
And reach the Promised Land.

—A. F. N.

ALL RELIGIONS ARE GOOD.

The Trend of Modern Thought

THE significant trend of modern thought is seen in the attention paid to soul culture. Creative energy is awakening in man's subconscious being. Omnipotence is being focalized in the imperishable potency of his thought. A hitherto unknown dignity is seen to belong to him. He is no longer a worm of the dust, but a reigning sovereign. In soul culture "thoughts are things." "Thought force" is the creative power that builds all things. There is nothing in nature or art that is not the product of this vital soul energy. All the achievements of Christian Science, Mental Science, Divine Science, Magnetic Healing, Hypnotism and Suggestive Therapeutics are unsought, consciously or unconsciously, by this power, and we are in the infancy of it. It will not be long before all forms of disease will yield to the concentration of Thought Force. Suggestion is rapidly displacing the drug system; wise physicians are coming to recognize the fact. Meantime, laymen have to a large extent been the pioneers in the various forms of psychic healing.

All phases of Psycho-Therapeutic thought are commanding wide attention. Chairs of Psychology are beginning to be introduced into the colleges and universities of the United States, which is a very significant indication of progressive development in our methods of education. All the "signs of the times" indicate the dawn of a "New Era." Old things are rapidly passing away. The reign of lust will soon end. The sovereign dominion of Love will be established. Truth will overthrow error. Health will banish disease. Good will conquer evil, and the darkness of hoary-headed superstitions will be dispelled by the effulgent light of the Spirit. Character will outweigh creed, and doing right for right's sake will supersede every form of faith.

Altruism must prevail. Selfish greed and a soulless competition will be as much out of place in the New Dispensation as it would be in Heaven itself. There will be no rich and no poor. The extremes of opulence and luxury, and poverty, squalor and wretchedness, will not be known. None shall cry for bread, nor shiver half clad in cold and cheerless tenements. The "sound of revelry by night," mingled with the wail of sorrow from breaking hearts, will fall upon the ear of the distressed listener no more. The exalted shall humble themselves, and the lowly shall be lifted up. Wisdom and knowledge shall be the stability of the times that are "To Be," and all work of whatever nature shall be performed for the purpose of adding to the sum total of human happiness. This will be true, not only of individuals, but of governments. The nations of the earth cannot transport their vast standing armies into the Millennium. They will have to cease their horrible slaughter of human beings or perish from the earth before that glad day dawns. It is according to the inexorable degree of retributive justice.

Let the fate of ancient nations be a warning to those now on the scene. Neither the "sable trappings of woe" nor the accoutrements of war will have any place in the New Time that is rolling on:

The rising Sun of Love appears,
The shades of night dispelling,
Its radiant light through coming years
All gloomy doubts expelling.
Brighter and brighter still it shines,
All good and truth revealing,
Bringing to view Celestial Shrines,
And naught divine concealing.
And soon the "Golden Age" will come
In fulness of its measure;
The victory over wrong be won—
Priceless will be the treasure.
The holy light of Love divine
In human hearts is shining;
Henceforth let none on earth repine,
With love their souls entwining.
—Dr. N. F. Ravelin, in *Spiritual Review*.

THE trust we put in God honors Him much
and draws to the soul great bliss.

Do good, by helping to circulate this Magazine. Speak to your friends about it.

THERE is no greater happiness than that which comes from making others happy.

It is God that prompts the heart to every thought of good, and it is selfishness that prompts the heart to every thought of evil.

THE spirit or feeling that you give to your thoughts and words determine their quality and power. God is reflected in good.

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BLESSED ANGELS, I greet ye and ask ye to continually assist me in this noble work. May my efforts always be to obtain a greater knowledge of the Divine Laws governing the life of the individual upon this planet, and to make that knowledge of use in uplifting the soul and relieving the sufferings of my brother man.—"Zamael."

ELLEN A., March 19, 1837.—The Sun, which was the strongest planetary force in operation at the time of your birth, is located in the sign Pisces. The description of this sign, therefore, shows your general qualities, but besides this I find that some of your planets were so strongly placed in other signs that you have many impulsive tendencies, and that this has been the cause of some misfortune to you in the past. You are shown to be exceedingly talkative and have made some enemies through your impulsiveness of speech. This you are liable to do quite frequently, and it will need great self-control on your part to overcome these tendencies. If you will try to control this and be as kind and loving as possible toward those with whom you are associated, you can become extremely successful and retain friendships better than you have ever done in the past. Your birth was under quite fair circumstances, and you have some good prospects, but you should remain in agricultural or domestic life. There is much restlessness and anxiety indicated, which would be detrimental to you if you should undertake a business life. You need to cultivate contentment and cheerfulness, and if you do this you will become more successful in every way than you have ever been.

MRS. A. E. T., March 4, 1836.—Your birth occurred shortly before sunrise and at a time when the planets were in quite favorable positions and were endowing those born at that moment with great vitality, also giving excellent indications as to health and length of life. Could you have received early training along musical lines you would have developed some talent, which would possibly have made you quite an important person in society and would have been of great pleasure to you. You are also shown to have some hypnotic or clairvoyant qualities, which it would take but slight cultivation and concentration to develop to a point where they could become quite useful to you and of great benefit to others. The inclination to worry over trifles is the most detrimental factor in your horoscope. If you will cultivate contentment you can be much happier, and will attract to yourself those spiritual influences which will increase this feeling and bring you better prosperity; and not only that, but you will greatly raise yourself in the esteem of all your acquaintances.

J. M. H., Aug. 8, 1837.—The sign of the Zodiac under which you were born was Leo, and you will find this represented in all Mythology, Eastern, Egyptian, Chaldean or Hindu, by the figure of the Lion. This figure is supposed to, and does, indicate many of the qualities of those who were born as you were. You will also find in the Bible

references to the "Lion of the Tribe of Judah," which tribe of Israel corresponds to this Zodiacal sign. You have the powers within you which can make you quite a leader in both the social and business worlds in which you move, but there are shown to be some indications of a tendency to domineer and control the actions of others to a great extent. This is a kind of impulsiveness which, if you do not bring it under control, will cause you to have a number of enemies. You should avoid this by concentrating your thoughts upon one line of work. If you will do this you can generally accomplish almost anything which you set out to do. You are shown to have excellent results in your social and family relations, and will have children who will become very much respected and will be of great assistance to you during your old age. You should be careful and avoid speculation during the coming year, as there are indications of loss unless you use extra caution.

MRS. A. O., Dec. 4, 1854.—You were born under the ruling of the Zodiacal sign Sagittarius. The position of the Moon at the time was such as to make you somewhat excitable, for the Moon governs the mental qualities to a great extent. You will need to control impulse and excitability somewhat. If you will do so you can become much more contented and happy than you would otherwise be and more successful from every point of view. The sign under which you were born is classed as one of the Fiery signs of the Universe, and you have at times strong impulses toward the exhibition of anger. Try to cultivate kindness and sympathy in your dealings with those you meet, and do them as much good as you possibly can. You will find that this will have a strong reacting influence upon yourself, and you will be surprised at the benefit received. The chief happiness which you can gain will come through controlling the action of your mind and an effort to lift up and make others happy. You have but slight Psychic power because you have never been brought into the line of cultivation necessary to develop this, but it is inherent within you and will develop rapidly when you learn the full power of self-control. There are some rheumatic tendencies indicated, which will be much relieved by daily exercise in the sunlight. You need to bring much sunshine into your life in order to make you happier, and into your body to improve the health.

SARAH CHRISTINE, July 5, 1855.—The sign Cancer, under which you were born, is the first sign of the Watery Triplicity, and governs the emotional nature and the emotional and religious faculties of mankind. You have been endowed with a high moral nature, and could rapidly develop clairvoyance, clairaudience or other Psychic powers. If you will delve deeply into occult and religious subjects you will find growing within yourself faculties which will enable you to come into communication with powers from the Unseen World, which will be of great benefit not only to yourself but also to all with whom you come in contact. There are many persons born in your sign who have strong hypnotic healing powers. Should you seek to develop these within

yourself, I would not advise your going into promiscuous circles, seeking spiritualistic manifestations of phenomena. You will gain the best results by trying to commune with your own soul in silence, but you will need daily practice and must avoid fear and anxiety.

WILLIAM A., April 7, 1851, 10 A.M.—The sign, Aries, under which you were born, and also the positions of some of the planets, would give excellent indications as to mental development, and show that you should be in some line of clerical or professional work in which there was a great deal of writing to be done. There was, however, a counteracting influence which has prevented this to a great extent, but has not prevented your acquisition and success in many other lines. You are best qualified for some occupation dealing in real estate and agricultural or earth products. There are strong indications of travel, there being frequent journeys by both land and water. Your indications show good success in your business affairs, and that you will agree excellently well in partnership or marriage with a person born in the early part of the month of December. By holding your mind upon the highest ideals and steadily working toward them, you will reach a degree of contentment and happiness that will put you on a plane of life far beyond your present expectations, and will make you magnetically attractive to success.

J. B., May 4, 1853.—The day of your birth was ruled by the planet Mercury, which accounts for a great deal of your activity, and I find that this planet at the same time was located in the region of the heavens governing your mental qualities. You should have an excellent ability for technical learning, and you will never be satisfied in any position other than one in which your intellectual qualities will be under almost continual excitement. You also have some qualities which would tend to give Psychic power, and by concentration of thought upon the development of your interior faculties to their highest possible extent you can readily attain a high knowledge of forces superior to those employed by the majority of mankind. From a business point of view your mind is shown to be resolute and capable of strong will and determination. This is the chief source of your undoubted success, but you can become still more successful than you have been by cultivating the higher qualities and devoting the mind to the elevating and blessing of those with whom you come in contact during your life upon this earth. You are shown to disagree somewhat with relatives and neighbors, but this is in many cases on account of some of your own actions and is a matter which is greatly within your own control. Cultivate kindness and sympathy of manner toward all whom you meet.

W. J., Sept. 23, 1879.—The sign of the Zodiac under which you were born was Libra, but you were born only a few moments after the change from the preceding sign Virgo, and, therefore, have a strong combination of the influence of the two signs affecting your character. The ruling planet of the day of your birth was Mars, and his position at the time was such as to combine with the other planets in giving strong vitality and indicating good length of life, but showing an excitability of temper which should always be kept under control. From the influence given you by the beneficent planets, Jupiter and Venus, I am inclined to think that you have already profited by a knowledge of this fact and are making some advancements. At the time of your birth the two highest Spiritual or Psychic planetary forces were quite favorably located, and endowed you with mental qualities tending to lead toward a deep investigation of these subjects. You have some excellent ideals, and if you will adhere steadfastly to them you can become quite highly advanced during your incarnation upon this earth. Your astrological colors should be crimson and blue.

M. A., Feb. 8, 1854.—The planetary conditions governing the time of your birth were exceedingly favorable as to vitality and length of life, and show that you will reach old age under quite contenting circumstances. Your fortunate days for commencing new enterprises of any character are Wednesday and Saturday, and these should be taken advantage of, especially during your favorable years. The year 1902 is one of these, especially during the months June and October. You are shown to have excellent moral qualities, and your interest in the study of such thoughts as are published each month in THE MAGAZINE OF MYSTERIES is but the outcome of the development of this moral nature. Through deep study and concen-

tration of thought upon occult sciences, you can attract to you very beneficial influences from the unseen world, which will be powerful in assisting you to be both healthy and happy. You must, however, remember that you were born under the rule of that portion of the Zodiac which signifies servitude to some extent, and that your greatest effort must be to develop your interior qualities, so that they can become of service to humanity.

E. E. LEO, Aug. 15, 1854.—The sign, Leo, under which you were born, gives you strong impulsive tendencies, and there are indications that you will be qualified to lead in almost any enterprise in which you engage, either social or financial. The positions of the planets show that you will be subject to some illness affecting the lungs, and it will be very necessary for you to get out into the fresh air in the early morning hours as much as possible, seeking to expand and strengthen the lungs. There are also slight indications of liver trouble which will affect you during the latter part of your life, unless you are careful in regulating your diet. By proper caution you can overcome many of these tendencies and will enjoy excellent health. You are shown to have some artistic tendencies which you should cultivate even now. When you are out in the open air seek for the beauties of nature, and try and lift your soul faculties to their highest point of exaltation. Then, when you come back to your daily occupation, you will be filled with a kindness and sympathy for those with whom you associate which will bring many blessings to your own life. Your colors are green and red, and your birth-stone, to correspond with the planetary vibrations shown to exist at the time of your birth, should be the ruby. You have considerable inherent hypnotic or magnetic power, and you will find that the morning exercise spoken of will greatly assist you in developing it. There are several indications of travel, but your journeys will be mainly by land.

S. R. C., Nov. 12, 1871.—The sign Scorpio, under which you were born, gives you excellent vitality, and, as a rule, indicates a person who is very liable to go to extremes in almost anything they undertake; but in your case the polarization of the planets has brought about influences which give you high moral and intuitive faculties, leading you to be deeply interested in Psychic studies and a culture which leads to the highest attainments possible to be made during this incarnation. By holding your mind steadfastly to your highest ideals you will make some grand attainments and will rapidly develop a knowledge of unseen forces which will be of great benefit to yourself and to others. You will attract to yourself those magnetic and healing influences which will enable you to relieve the distress of many with whom you come in contact, and will bring you strong and lasting friendships. You should wear considerable of the colors red and violet in your clothing, and should be in the sunlight as much as possible to strengthen these qualities in your nature, and after you have studied and developed enough to become cognizant of the vibrations of the birth-stone, you will find the opal to be a stone exceedingly beneficial to you. While this stone has been considered by many to be unfortunate, it is not so in your case, but is really strongly beneficial to you.

E. E. B., born Dec. 31, 1839.—Your incarnation comes under the rule of the ninth sign of the Zodiac, Capricorn, and the planet Saturn is the ruler of this sign. The planet Mars was ruling the day of your birth, giving many impulsive tendencies. You have had a very troublesome period through the greater part of your life and have not yet entirely escaped. You are coming under more favorable planetary influences for the year 1902 than have existed for you before this time. The directional motion of the moon which governs this year of your life is controlling the latter part of the second house of your horoscope. This house governs money to a great extent, and under favorable aspects of the moon you should make some important financial gains. The aspects of the other planets to your ascendant are getting better each day, and you should have increasing health, with the exception of possibly a slight illness during the month of March. After this time your health should improve greatly.

During the month of May you will be quite active socially and should make some very influential friendships. You should remain more quiet during the months of June and July and avoid any exciting amusements or social engagements. If possible do this until September. In this month you will again have excellent planetary influences assisting you in both financial and social affairs. Some of the most powerful planets will be affecting the tenth house of

your horoscope during this period. This house governs honor, profession, etc. From this time until the month of December your friendships and successes should greatly increase. In commencing new work of any kind it will be greatly to your advantage to use the fortunate months and days which have been given to you before. You will also find that good days during the coming year will be May 7-8, 15-16, 25-26, and Sept. 2-3, 11-13, 20-22 and 29-30. These are excellent periods for commencing new enterprises, and the planetary forces acting upon your horoscope at these times will be of much assistance. These are also good times for investments. You are shown to have considerable magnetic power, and if you will place your mind firmly upon the study and cultivation of the highest soul-faculties, you can make considerable advancement during the latter part of the year 1902. You will be assisted in such studies during this time by psychic forces, and this study will greatly increase in you the power of doing good to those around you.

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 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.

On the Origin and Destiny of the Soul

EVEN in the midst of his fame, Plato showed his desire to learn as much as to teach. A friend, noting this, asked how long he expected to be a scholar. He replied: "As long as I am not ashamed to grow wiser and better." The strongest tendency of his mind was toward the supernatural, or the spiritual, says the Philosophical Journal. He was ever reasoning about the origin and destiny of the soul. He taught the existence of one Supreme Being, without beginning, end or change. He called it "the Good," and compared it to the Sun, "which not only makes objects visible, but is the cause of their generation, nutriment and increase. So the Good, through superessential light, imparts being, and the power of being known, to everything which is the object of knowledge." In this he anticipates the scientific monism of Dr. Tyndall.

All will agree that immortality is for the good; but the continuity of consciousness, which many confuse with immortality, is very different. Were there no fear, no apprehensions, the dying would look serenely upon death as a friend leading them to a quiet spot where the weary are at rest.

Life Is What We Make It

THE trouble, I think, with us all
Is the lack of a high conceit.
If each man thought he was sent to this spot
To make it a bit more sweet,
How soon we could gladden the world,
How easily right all wrong,
If nobody shirked, and each one worked
To help his fellows along.

Cease wondering why you came—
Stop looking for faults and flaws.
Rise up to-day in your pride and say:
"I am part of the First Great Cause!
However full the world,
There is room for an earnest man.
It has need of me or I would not be,
I am here to strengthen the Plan."
—Ella Wheeler Wilcox

STRIKE for mutual freedom.

DON'T remain in the grip of anger, worry or fatigue, but chase them out by merciful, beautiful silence.

We can get the same substance and sustenance from vegetables that we get by devouring the vegetable-eating animals. All the salts, acids, minerals and alkaloids found in man can be found in the various families of the vegetable kingdom.

How We Help the Sick, Sorrowful and Discouraged

Some of the Mystic Adepts connected with this Magazine are powerful healers through prayer alone.

Any reader desiring the prayers of this Adept can have the same freely and without cost by merely sending a written request for prayer to "Mystic No. 9," care of "The Magazine of Mysteries."

One subscriber writes: "Tell your Mystic Adept that my burden of sorrow was almost immediately lightened after writing him; that I had sorrow, and asked him to pray for me. It was indeed a remarkable experience."

The prayers of a Holy Mystic—a true God-lover—are all-powerful.

In writing enclose a two-cent stamp for reply. The prayers of The Mystics are very powerful; get into our healing vibrations. May the peace of the Blessed One be ever with our readers.

"The Mystic Healing Circle."

Suffering Due to Delusion

If one lives in Truth he cannot suffer. This is what the adept alone sees and knows. Suffering is a part of the fictitious "mortal mind." Suffering is a real belief and, as such, is a fact, but is due to none of the external causes to which men attribute it. Two men may go through a battle side by side. One may suffer fear and all its horrors. The other, none at all. But the circumstances are the same; mental conditions alone differ. One mind contains the illusion that danger of harm is present. The other does not. The genuine fatalist, who is the only genuine theist, could never have fear and so outgrows suffering. He who knows that all things are moving on in sublime regularity cannot suffer. Suffering is the penalty one pays for his foolish beliefs in chance, accident, free will, choice, personality and individual separateness and for his ignorance of Omnipresent good.

Men seek or choose what they think will be good. They do not need to choose. They only need to accept the inevitable. Children largely do that and do not fall into those intense and terrible sufferings men and women bring upon themselves. They smile even in their tears and forget in an hour their severest pains, while we carry our remembrances hour by hour, month by month and year by year. So doing brings new suffering. Life can be cleared of all suffering and be kept clear simply by an optimistic disposition. Minimize your griefs and say "I brought them by my forgetfulness that God is all, does all, makes no distinctions of good and evil, dwells in harmony and peace." We absolutely must cease to discriminate between so-called good and evil if we would cease suffering. Here is an absolute cure, a complete estoppel of all unpleasantness. Many teachings of Mental and Christian Science are beneficial in this respect. The delusions of personality, of will, desire, etc., have necessitated the suffering symbolized by crucifixion. But the symbol is tame in comparison with the reality. Be of good cheer, my friends, it is as if this Christ should say to you: "I have overcome the world" in you. "If I go not away, the Comforter will not come."

This Comforter is the Sanctus Spiritus. It is a special breath or breathing. All of you, the sufferers, should watch for this long-drawn breath which will come spontaneously and the agony will then die out. Your soul will develop as this grows upon you, and will be in, and a part of, your life. There is no vague superstition here, but a living, experimental reality. You are then reborn, and never until then.

[The above unique article is condensed from the current issue of Occult Truths. The trend is in the right direction. We make most of our own troubles, unhappily.—EDITOR.]

It is a demonstrable fact that we impart an influence to everything with which we spiritually come in contact, which influence may be detected by those who are highly susceptible to impressions. Hence we impart a sphere characteristic of our own spiritual condition, which is continually sending forth its influence, tending to reproduce itself. If that sphere be one of truth, purity and justice, we are adding momentarily so much to the redemptive influences of the external universe, and in view of this the future will rise up and call us blessed.

MYSTIC NO. 1.



"Behold, the angel of the Lord appeared unto him in a dream."—St. Matthew, 1, 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 receive 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:

S. M. WILLIAMS, Boston, Mass.—It is not given to every man to be blessed with the vision of a lost love. It should sustain you in every way—and prepare you to meet any emergency with a splendid, heroic courage. Never despair. Thank God the blow came in the evening of life, and that you are able to re-live in dreams what you have lost in reality. Rest assured, the spirit of your wife is ever near you. And why should this not be so? There are no regrets on your part, for you made her life here happy. Indeed, she suffers in a way, for her only regret is that you are not by her side. When you do join her, you will go willingly—

"Sustained and soothed by an unflinching trust, Like one who wraps the drapery of his couch About him, and lies down to pleasant dreams."

GORDON, Adrian, Minn.—Snake dreams are generally accounted very unlucky—but the ending of yours is simply magnificent, and it means that you have triumphed over an enemy, and that you will continue to rout all future enemies. A snake is held sacred in India, and is symbolic of charm and inspiration. You write well. Cultivate the gift through study and prayer. The dream is a warning that you must express in some way, and as soon as possible, your hidden talents.

CLARA, South Chicago.—Your vision of the star is a beautiful and wonderful one. It means you have much psychic power, and it is your bounden duty to cultivate this rarest of all gifts to the fullest extent. By so doing you will grow in grace every day and become a comfort to yourself and to your friends. You need patience, however, so pray for that and we will help you to secure it.

ELIJAH, Athol, Kan.—To dream that one is almost gone is generally taken as a warning—not that you are to die suddenly, but that you must strive to live a higher and purer life from day to day. Let there be a unity of heart and purpose in all you undertake, and you will enjoy much soul-comfort. The angels are guarding you, so take heart and make a name for yourself.

MRS. EMMA SLAPP, Indiana.—While your dream meant a terrible ordeal to struggle through, still the significance of it is great. It means that you will enjoy a wonderful reincarnation. In other words, you are to be a great personage, and it will be your privilege to make for good and to grant many favors. I would advise you to prepare yourself for the life to come by a present life of prayer, study and meditation. Let the Bible be your constant guide and companion.

MARION MILLMORE, Back Bay, Boston, Mass.—Certainly, there are Heavenly Marriages. More than that, there are marriages of mind, right here on this good round earth. Of course, we Mystics place mind above everything—for the reason that if a man has a fine mind then everything else is added unto him. The burden of my song has ever been: cultivate and express the best that is in you, for then only do you concentrate yourself to God. Your dream means that a great Peace will soon enter your soul. Read THE MAGAZINE OF MYSTERIES oftener. It is apt to bring you brighter dreams than the one just related.

FRED. THORN, Mitford, Mass.—It is always a good sign to dream of beautiful distances, or of clear water, and since you had both in your long vision, it is doubly significant of a personal peace, power and harmony. To the true Dreamer of Dreams, or, to be more correct, to one who has Visions, there is always given "an inward and spiritual grace." It certainly tends to harmonize one, and he is thrice blessed who can recall his dreams and live again in them at will. Thank the Angels for your spiritual upliftment and pray for more.

"GEO. O. KAYE," Amherst, Wis.—The fact that the meteor had inscriptions that were revealed to you alone is an excellent sign, and should encourage and awaken you to a broader view of life. The bees trying to sting you means that you are to be spurred on to better and more serious endeavor. Good fortune awaits you, morally and financially. Be prepared through prayer to act wisely, and a new Heaven and a New Earth is yours for the asking.

MRS. MARTHA R., Fresno, California.—We Mystics will send up heartfelt prayers for your little band. Your writing down of Mass in Latin is, as the priest said, something wonderful for anybody to do. It means, however, that you must cultivate your memory so well that it will never fail to serve you or anybody else. Have for your very own some of the finest passages of THE MAGAZINE OF MYSTERIES. This will work wonders toward your development in a general way and toward the unfolding of your soul in particular.

NELLIE HORNILL, Indiana.—The dream of the butterfly fitting from blossom to blossom means immortality. It means that you yourself will never know Death, so beautifully and easily will your soul pass from your body. There is a new companion coming into your life to give you comfort, love and peace. Fear nothing. Look up and the spiritual upliftment that is to be yours will be a joy to you forever.

K. H. H., Redding.—Most things are possible in this good world. Such a soul as you speak of is hovering around you all the time. The dream is the outcome of this. The trouble is, you have not been cognizant of it; you are psychic and should know more about these things. Prepare to meet this great soul, for some day it will reveal itself unto you suddenly, and I am sure your desire is to feel worthy. Study all you can alone, and discuss the subject with such friends as are of the same faith.

P. J. O., Detroit, Mich.—Your dream is amusing, complicated and rather significant. Dame Fortune is trying to smile at you from a distance. I only warn you to be on hand when she knocks at your door, and give her the heartiest welcome anybody ever had, else she will escape you. The elephant coming toward you means some man is trying to find out where you live. The singing means you will experience a sadness and heaviness of soul, but, after all, it is for your soul's best development, therefore be thankful. Better dreams than this will undoubtedly follow. Establish the habit to recall, and then write them as clearly as possible.

MONE, VONE, New York.—The chrysalis has blossomed into the butterfly, and your

soul is experiencing a wonderful awakening. You have every reason to rejoice over this, for you certainly have striven for and now secured your reward. Many intangible things surround you at all times. I know you will look for hidden meanings and they will reveal themselves. Your thirst for knowledge will be gratified. The golden light that appeared to and through you, is a thoroughly psychic sign, and means that your soul is soon to rise to heights hitherto unknown. I think it almost impossible for one even to dream of the deep happiness that is to be yours in your future soul's awakening.

G. A. J., New York.—To dream of flying is one of the most spiritual of dreams, and it portends an advancement of soul. This, in itself, may not seem to mean much, but it does, to one who is forever looking for better things. This is the more true in your case, for in them you experience delightful times, meet charming people and visit interesting countries. A man's world could be bounded by such dreams as these. Watch and remember their varied turns, and keep a strict account of them, when possible. You are evidently intellectual, and could write well and at length, if you will only put forth the effort. This is a gift sent from Heaven, therefore guard it carefully.

Francois, New York.—It is always delightful and fortunate to dream of beautiful women. It means great future success. The Circle of Light that appeared came from the Great Spirit that rules us all, and it is a direct message that you cultivate yourself in every way—in Music, Literature and Art. While the end of the dream is not as happy as it might be, still there is nothing in it to cause any alarm. I bid you pray for more strength to arouse yourself, and to show to the world what God has given you to share with others. Not that we are sufficient of ourselves to think anything as of ourselves, but our sufficiency is of God.

AHUMADA, New York.—The great significance in your dream lies in the fact that it was short and vivid, and, too, that you were awakened by a voice. You will meet with success in a double sense—I mean both from a material and spiritual standpoint. While you are aggressive, your aims are high, and you are determined to reach the goal at any cost. You are striving for higher things, and I am sure you are trying to live on a higher plane of thought. You will reap more true happiness from this than from anything else you have ever undertaken in all your life. Press forward and the Light will come.

CAMPBELL, Lebanon, N. H.—You will be enabled to conquer all difficulties, no matter where you may be. A brave rescue is always a noble thing to witness, whether in reality or in a dream, the main point in the argument being that the restless spirit is ready to do and dare. I think you will always do the right thing in an emergency. Continue to believe in your calmness and courage, and these traits will never desert you. I am rejoiced to know you read our Magazine often. It will sustain and help you, as it has thousands upon thousands of others. I would ask you to give more thought to spiritual matters.

J. T., Versailles, O.—Your dream is a noble one, and partakes of the nature of a Brunnhilde. To see circles of light, with pictures evolving from them, means for you an advancement in life. Keep this dream before you in your waking hours as much as you can, and read carefully the interpretations of all the Dreams in THE MAGAZINE OF MYSTERIES. This will teach you how to describe better, and it will also serve as an inspiration to dream further.

IANTHE, Wynn, Ind.—Undoubtedly your mother's spirit is trying to inspire you with courage. Listen and obey, for it is to mean much for you in the future. Your dream is a remarkable one, in that so many events were marshaled in such short order, and your description is graphic beyond words. This, in itself, is a gift. Be thankful for it, and pray oftener for divine guidance. Everything points to progress for you, and shortly all your troubles will vanish.

ESTELLE, Wisconsin.—Your Decoration-Day Dream means that success awaits you at every turn. It is not an unusual thing to dream that the dead awaken and speak, but in your case it seems to have a broader and finer significance. The second dream only recalls the fact that you are brave and intrepid both in your waking and sleeping moments—something rare in women, in the same circumstances. Your fondest desires are certain to be realized at no distant date. Try to impart to others less fortunate the courage you possess.

H. P., New York.—Such a dream as you

describe should fill anyone with a lasting happiness, for it proves, beyond the peradventure of a doubt, that all your dear ones are acting as angels and ministers of grace to you. They stand as a kind of bodyguard, yearning for the day when they can enfold you. Remember, they too are sad without the mother spirit. No, it does not necessarily mean you are to join them soon, but you will be more than ready to go in God's good time. "Let not your heart be troubled," "for blest is the tie that binds."

CONSTANT READER, New York.—Quite to the contrary, your dreaming of babies is a sign of good luck—particularly is this the case when a woman has the dream; so you should count yourself doubly happy. As a rule, it means you are about to make new and charming friends, or that old and tried friends are to come into your life again. The only uncertain part of the dream is that you were surrounded by all sorts and conditions of babies. The significance would have been finer had one of the babies been your own. I am quite sure that will come to you.

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 Rev. Dr. Strong Believes in Evolution

THE REV. DR. Augustus Strong, President of the Rochester Theological Seminary, accepts the general theory of evolution, and holds that the Bible, like other literature, is a product of evolution. In a recent address Dr. Strong said:

"There has been an evolution of doctrine just as there has been an evolution of the drama, just as there has been an evolution of nature. Evolution in nature is still going on; so is the evolution of Scripture. The Bible as a book is complete; but the meaning to us of the truth of the Bible is constantly changing, just as the meaning of nature is constantly changing under scientific scrutiny.

"The Bible is not free from error, and men of all ages have regarded it as their right to criticise the Scriptures. Ezekiel criticised the Bible when he said, 'God gave His people statutes that were not good.' The people were too sinful for good statutes. Christ criticised the Old Testament laws concerning divorce and ceremonial purity, yet He did not think that by doing so He was destroying the Scriptures. He said: 'I come not to destroy the law, but to fulfil the law.'

"The right to judge the Scriptures belongs to no ecclesiastical body, but to every member of the Church. The Church is not an ecclesiastical organization, but a company of saints, each of whom is as great an authority as any other. The fact that each individual may interpret the Bible for himself does not make individual conviction supreme, because, while using reason, we make Christ the supreme and infallible authority in religion."

We are all of us too apt to consider it the work of superior intellectuality to loudly vaunt disbelief, to deride faith; in short, while willing to render to Caesar those things which are Caesar's, to refuse to give to God those things which are God's. Since God permeates each one of us—since we are each sparks from the Divine, to deny faith is to wrong our better selves.

How to Conquer Poverty

NEXT to disease there is nothing in the world that hampers people in a worldly sense more than poverty. It has been the "millstone around man's neck" throughout the ages. Yet poverty is the result of man's own wrong way of thinking. He has traveled along lines of fear, along the dark alleyways and byways of pessimism; his thinking has been the thinking of the pessimist, pure and simple. Let him change all this, and get into the sunlight of optimism, looking ever on the bright side of life, thinking noble, unselfish thoughts, sending out pure and loving vibrations to his fellow-men, and his worldly conditions will soon take a change for the better. "I was born of poor, very poor, parents," said an able and well-known editor recently. "Shrewd, intelligent, honest people they were; but they had this failing—they always saw the dark side of things. They were held in the bonds of poverty by their own fears, with the result that what they were expecting always came—and plenty of it—the absolute need of money and the good things of life. They thought on wrong lines. When I reached manhood I changed conditions by a proper mode of thought, taught me by close observation, and here I am to-day, a living example of the blessings of optimism." Right thinking and honest effort will always better our conditions. It may be of slow growth at first, but it will come as sure as the sun shines in the heavens.

One of the great objects of this Magazine is to help people to come into their own, and they surely will if they get into its vibrations by an earnest and thoughtful perusal of its contents.

GERALD CARLTON.

Existence of the Soul

ONE of the strongest proofs of the existence of the soul is seen in the fact that at no two consecutive moments of our lives does the ego feeling rest upon the same matter or energy. The system of waves within my brain will all have radiated away many times before this paragraph is completed. The matter giving out the energy will pass away as waste, and the arteries bring back a new supply. For days, weeks, months and years matter and energy will thus pass, while the identical consciousness will persist, and can be traced through every change precisely as energy can be traced from matter to matter. To say that energy is a two-sided entity, one side of which constitutes sensation, is against the fact. The energy my body has to-day is not the energy of yesterday. Yesterday's energy has all radiated away and carried both its sides with it, but the same consciousness remains.—*Phrenological Journal*.

ALL humanity is on the march upward. The goal of human achievement was never so high as it is to-day.—*Frank S. Forbes*.

HE that hath the knowledge of the Microcosm cannot long be ignorant of the knowledge of the Macrocosm.—*Ahplli*.

WHAT is the holiest? That which to-day, and ever on, Deeper and deeper felt, souls more and more together binds.

—*Goethe*.

Do something to brighten the life of those around—the majority who have days and years of such dull, uninteresting routine. Never mind about receiving thanks, for very often those who are helped in this way have their perceptions too benumbed to at first fully appreciate any kindness. Something done for another is an added valuable experience for Self; so here alone is a compensation. How much could the employers do in this way; how much even to their advantage this would be, since if the conditions of labor were made interesting (as they could be) work would receive a welcome attention, and magnificent indeed would then be the results.—*Frederick Burry*.

"Influence of the Zodiac Upon Human Life"

WE are pleased to recommend to our readers a book by the above title by Eleanor Kirk. It is a simplified work on astrology, of great merit. 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. The price is only \$1.00, post-paid. Address all orders, enclosing \$1.00, to THE MAGAZINE OF MYSTERIES, No. 22 North William street, New York, and the book will be promptly forwarded.

"Lessons in Palmistry"

THE best and most comprehensive book on Palmistry we have yet seen is one recently issued under the title of "LESSONS IN PALMISTRY," by a great Psychic Palmist, "Maria Andrews."

We can highly recommend this book to anyone desiring to become a palmist or who wishes to read his or her own hand.

Anyone can easily understand these lessons in Palmistry, as they are profusely illustrated with excellent engravings, showing in detail the many different kinds of hands and the lines of the palm.

The author of "LESSONS IN PALMISTRY," who hides her identity behind the pen name "Maria Andrews," has made a life-long study of cheirosophy—the science of palmistry—doing so for pure interest in the study and not for professional gain. She is a member of one of the oldest and best known English families, as a girl meeting in her own home, where they were constant visitors and long-time friends of her family, Bulwer-Lytton, Charles Dickens, Thackeray, Anthony Trollope and others of their contemporaries of national note. Bulwer-Lytton and Dickens were firm believers in the science of cheirosophy, and through their interest in it, and later for its own sake, the writer of these lessons found it a most attractive study, no less for cultivated people than for men of world-wide fame.

"Mrs. Andrews" looks upon the hand as an open book to all who can read it, and in forty years of travel and active life she has proved to herself and to her friends the truth and worth of the science in helping the youth of both sexes to determine their career from the knowledge, written in their hands, of their talents.

The widespread interest in Palmistry, and the difficulty of learning anything about it from the involved and contradictory works previously put upon the market, are certain to win for "Maria Andrews's" clear and practical instructions the permanent place they deserve.

We have secured an edition of this valuable work, and as long as it lasts we will be pleased to send a copy to any of our readers at only 25 cents a copy. It is a large book of 68 pages, profusely illustrated. Address all orders, enclosing 25 cents, to THE MAGAZINE OF MYSTERIES, 22 North William street, New York City.

Patience

OUR soul is like a kite
That soars with ease toward heavenly height,
Held by a link part visible.

On earth through nature see,
But only feel when reaching toward Infinity
This feeble link with heavenly heights.

We droop as blighted things
From clouded faith, on earthly wings,
Struggling to trust the invisible.

Our soul longs for new life,
Breaks the frail thread by constant strife,
Nor ceases its unending flight.

An Aspiration

I ASPIRE, above all things, to be absolutely pure!

My heart, my soul, my mind, my body must be clean and absolutely pure.

It is my birthright to be absolutely pure, and I can secure what is due me by deserving it and aspiring to it.

I will be absolutely pure!

From this time on my thoughts will be of clean, pure things, and thus I will become absolutely pure.

Along with my aspiration I must have love, gentleness and kindness for everyone and everything. This is a rapid stride toward absolute purity.

To be absolutely pure I must cast out all impure thought—all bad thought.

I will be absolutely pure!

When I am absolutely pure I will be absolutely happy and influence countless others to be absolutely pure and absolutely happy.

My thoughts, my aspirations, my desires must be high, must be absolutely pure.

On the sensual-animal plane the vegetable feeds on the mineral, the animal on the vegetable, the man on the animal, and the earth-bound spirit on the animal man. Man can only dislodge the undeveloped spirits that feed upon him by ceasing to eat the flesh of animals, and cultivating Love to all life.—*L. A. M.*

HAVE YOU RECOMMENDED THIS MAGAZINE TO ANY FRIEND OF YOURS?

Psychic Delineation By Handwriting

A MYSTIC ADEPT, who is a Chirographical Seer, writes for this department each month brief and correct psychic delineations of character by your handwriting. This is free to yearly subscribers only, and the request must be made at the time the subscription is sent. 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 assumed name or initials for print. We never print the real names in this department.



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 so many 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.

MARY H., Corsicana, Tex.—Your charming attenuated handwriting fills us with the most delightful sensations. Surely you are blest above most women, for you have many talents. A finely balanced artistic temperament is indicated, and there is a generosity of purpose revealed in every stroke of your pen. Many spirits continually hover over you, and a soft white light plays about your head. The spirit that is farthest away speaks after this wise: "Let nothing daunt her in the autumn of her life, for she has striven hard to live the perfect and harmonious way." This is the birthright of every man. The glory of the achievement falls to few. Every day of your old age will be comforted by reading THE MAGAZINE OF MYSTERIES.

M. L. MORA, Minn.—You are wise to sit alone, and if you will only do this conscientiously every day for a few minutes, you will soon see how your mentality will improve. God will help you to do anything you may desire within the bounds of reason. You bring a singleness of purpose that is as refreshing as it is rare, and all your efforts will be crowned with success if you will cease brooding. This is your chief fault, and one that you must try to eliminate; and you can, for our prayers will be given to that end.

HOPE AND SYMPATHY, Kansas City.—Do not hold the thought that there is so much evil in you. In the end, you know, we shall all be able to overcome evil for good. It is wise, therefore, to begin now with the leavening process. I know just how much time and patience it requires, but you evince much power and strength of character in your handwriting, and you will come out triumphant in spite of every difficulty that may be placed in your path. Call forth that splendid courage I know you have, and your life from now on will be a pleasure to you. Our prayers are yours for the asking.

ZULA, Palizada-Campeche, Mexico.—There is every reason to believe you have psychic powers of the highest order, and what most men are obliged to struggle for is already yours—the gift of clairvoyance—I mean in a double sense, for you can, if you will, see both in your sleeping and your waking moments. This power is generally given to a singularly sincere man, and your remarkably clear hand tells me you are single-minded as well. I advise you to commune with yourself during or after the "siesta." Bear in mind that "every good gift and every perfect gift is from above, and cometh down from the Father of Light, with whom is no variableness, neither shadow of turning."

VALENTINE, Neodesha, Kansas.—Your letter impresses me with the fact that you should scatter joy and peace wherever you go. You are generous and merry, and a good conversationalist. The vibrations are many, varied and charming—every one of them. Above all, there is not one dissenting voice that speaks. One says: "Let her good work go

merrily on. She will be prosperous and happy, and her many ambitions will be gratified." With all the joyousness, I see some melancholy, too. Pray that this may be driven away. We think, too, as do thousands of others, there is no magazine in the world that can take the place of THE MAGAZINE OF MYSTERIES. And, in truth, there is not.

MARY M., Boston, Mass.—You certainly cannot have made a mistake in your way of living if you still have faith in prayer. That is a spiritual impossibility. Never fear. Fate can do you no harm. You seem to radiate tenderness of feeling and the spirit of forgiveness. I am sure you could write if you chose, and so receive much comfort in this way. I see a beautiful grove of palm trees, and there are glades through which the light softly plays. This means for you clearer visions and a peaceful future. The voices do not speak this time, but the grove of palms signifies more. Yes, we will pray for you, and we believe our prayers are more fervent and effective when asked for.

ETERNAL LIFE, Yankton, S. D.—You have spoken well and fearlessly as becomes a man with a brave heart. Why should you not desire to become a clairvoyant? Everybody should desire to see clearly, and that is all clairvoyance is. There is nothing particularly mysterious about it, except to the one who does not see. A mystery only remains a mystery until it be revealed. Then we see clearly, as face to face, but now darkly, as through a glass. Devote a few moments of every day to calm thought. I am sure it is in you to become a clairvoyant, always keeping in mind this: "For the things which are seen are temporal; but the things which are not seen are eternal."

A. R. P., Fresno County, Cal.—Your mediumistic power speaks in every syllable of your writing, and you should foster it kindly and continually. Aside from this, you are broad-minded, generous and gentle, always willing to come to the rescue. Your ideas are for the most part lofty and artistic. You can, and do, conceive great projects, and you should endeavor to carry out some of these. This Magazine teaches you how to acquire psychic powers. Read it often.

MRS. JENNIE P. RICE, Zenia, Cal.—It is wonderful how many thousands of our subscribers look upon THE MAGAZINE OF MYSTERIES as a sort of Bible. We receive letters to this effect every day. We have tried, and we feel quite sure we have succeeded, in making our paper helpful, healthful, inspiring and comforting. You are working faithfully, and you will be rewarded. "Let us not be weary in well doing: for in due season we shall reap, if we faint not."

MINERVA, Stirling, Kans.—It is really delightful to come across such an interesting hand as yours. You are true to the core and just, and never yet have you been afraid to tell the truth. This is oftentimes very difficult, as people who tell the truth can testify. The spirit of freedom dwells within you, and you often wish others enjoyed this heavenly quality too.

"Ring in the valiant man and free,
The larger heart, the kindlier hand;
Ring out the darkness of the land,
Ring in the Christ that is to be."

One of the most beautiful religious commands a poet ever gave to man.

MRS. E. MCC., Constableville, N. Y.—We know of only one way to correct your unhappy condition, and that is by prayer. We will gladly mingle our prayers with yours. You must have unbounded faith in yourself and strive to gain your ends with determination, patience and gentleness. Never let your courage falter, for you will need it all, and yet something tells me you will come out gloriously victorious. Continue to watch

and pray. You, as one of our subscribers, will come in for part of that high spiritual tone we try to give in these pages.

A VISION OF HOPE, Paris, Tex.—No wonder you experience a calm and peace as you turn the pages of THE MAGAZINE OF MYSTERIES, for you bring vibrations of peace. Your letter fairly radiates them. I think you are inclined to be sad and melancholy. This should never be indulged in, and I am sure you can drive such conditions away. They can do you no good, and are apt to work some harm. We will pray for you and yours.

LOVE, Waterbury, Conn.—If we printed all the commendatory letters we received they would fill a library, and yet we would like to, because they are so various and delightful. That is a pleasure we must deny ourselves. As for yourself, I see an interesting personality, a man fond of detail. You have excellent executive ability, and should make a successful business man. You bring a breezy atmosphere that is charming, and I should fancy you were a genial friend and companion, always ready to serve.

B. L. Y.—You have a fine, sensitive nature. Your soul or real Self hates anything that is low, base, coarse and vulgar; you have a tender, sympathetic heart. A voice says: "Her love for animals will attract to her the Gods of the animals, and they will bless her and make her happy." Anyone who loves animals and works to help them is blessed by the Angels and the Gods of the animal world. As the animals cannot write nor print magazines this Magazine is ever ready to say a word for them. The real Mystics so dearly love animals that they are strict vegetarians and never eat flesh food—dead animals.

W. P. A.—You are careful, methodical and are adapted to a commercial life. A voice says: "Tell him that we can help him in that matter which interests him so deeply." You will know what this message means. There is some very important matter that you will be called upon to decide, and the Spirits will put thoughts into your mind that will enable you to settle it in a most satisfactory manner to yourself and others. You ought to be very successful in business, and we see clairvoyantly, a bank, and a cashier handing out great packages of bills. This means wealth for you.

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.

The Twentieth Century

We tread a better earth to-day
Than that the fathers knew;
A broader sky-line rounds away
To realms of deeper blue.
More ample is the human right,
More true the human ken;
The law of God has been a light
To lead the lives of men.

He led our generations on
In mist of smouldering fire;
To more than all the centuries gone
The marching years aspire.
Across the onward sweep of time
We strain our vision dim,
And all the ages roll and climb
To lose themselves in Him.

We gaze upon the æons past—
A blind and tumbling surge,
And slowly, from the weltering vast,
Behold a law emerge.
The water seemed to heave and sway
In chaos undenied,
Yet not a foam-flake drove astray,
For He was wind and tide.

O Purpose of the stumbling years,
O wistful Need and Hope,
Whereby in all the woven spheres
The atoms yearn and grope;
Flow through the wandering will of man
A tide of slow decree,
And merge our strivings in the plan
That draws the world to Thee.
—Frederick Langbridge, in the Standard.

Christian Spiritualism

WHY do thirty millions of the population of the United States go to "meetings" or to church services of some kind nearly every Sunday? If they go to church it is because it is the custom, or because it is social, or because they see their friends there, or because the preacher is eloquent, or because they find a commercial interest in it, or because they like to worship in that way.

Many of these people consider the churches human institutions, like any other, good to those who find them useful. The stated preaching of the Gospel is not, in their view, absolutely necessary to salvation. Some of them do not believe in any future after death; with many what is called "religion" has dropped out of their list of "practical" concerns. The church ceremonies seem to them idle, the sermons dull, the devotional exercises unmeaning. The priestly function they do not regard as important.

With sacraments and a creed, the "church" stands for something to those only who revere the sacraments and accept the creed; but to those who do neither it is a mere spectre, a poor ghost of things departed, no better than a superstitious reminiscence of a tradition.

To this state of mind let us give a quiet statement of some of the reasons in justification of OUR religious services.

The aim of our services is to stimulate the mind and move the feelings in the direction of the moral ideal—that is in the ethical and intellectual as distinguished from sensible things; or the things of sense. It is a means of soul culture; it belongs to those agencies by which men and women are refined in sentiment and desire. It selects time-honored means for these purposes.

Religion in every age of mankind has employed music as a means of arousing and expressing emotion, for the best of reasons. Music is the full voice of the human cry in every mood and modulation. The cry of penitence, sadness, bitterness, complaint; the cry of longing, aspiration, petition; the cry of thanksgiving, praise, joy, of pardon—it voices them all perfectly, for it commands all instruments, touches all keys. Music—not being concerned with relations between local, accidental or visible objects, not being associated with living persons, but being incorporeal, as it were—is completely adapted to express sentiments, bodiless, dreamy emotions, unlimited desires, hopes and aspirations that reach out into the boundless spheres; those airy, nameless, yet vital feelings which we call spiritual.

It is this peculiarity that makes music a universal voice, of no one tribe or sect; it is simply and sweetly human.

Another means which we employ is prayer. The invocation is universal and of vast significance. Without prayer there is no religion. We avoid printed, stereotyped prayers, for to prayer we seek to restore its grand, original meaning; prayer is the heart's desire for unattained and, by ordinary means, unattainable good. It is hunger and thirst after divine things.

The power of the spirit which gives birth to prayer teaches us all how we should pray. As our prayers are born of divine will, if sincere, they will reach the source we designed them to reach.

Prayer is the breathing of an emotion of longing for heavenly gifts; for more life and holier life. It is a conscious declaration of this longing when it exists, and an uttered wish for it when it does not exist. It is a deliberate effort to call up and hold in view for an instant, as supremely desirable and beautiful, qualities of goodness, nobility, purity, loveliness, which are remote from our daily experiences, which we can only dream of and long for; which nevertheless seem to all of us sweetly and gloriously human—the mere occasional thought whereof gladdens and elevates and consoles.

"As one heart yearns for another,

As a child turns to its mother,"

so turn we to the Fount of Prayer. There is nothing approaching to superstition in this. The act may be as sincere as the admiration of ideal characters in history, as the study of perfect forms in art, or the effort after ideal melody in music.

There is nothing here fanciful or empty or idle. Prayer has a use; yes, an important one. For surely it is important that people keep before them, as objects of supreme and passionate devotion, the best they know or feel or can think of; and they should, by conscious preparation and endeavor, lift themselves up to its presence and vital realization.

That this is difficult with some is a good reason for perseverance. It is no reason for neglecting it altogether.

I believe that the omission of prayer would be felt to enfeeble, to let down the whole exercise of the Sunday, to take the glory, the poetic beauty and glow out of it and leave only prosaic elements.

Its spirituality would depart. And even though inadequately performed, it is yet better than if it were not performed at all.

To us, it seems that there are subjects which the people cannot afford to forget, which they need to be helped to hold in earnest remembrance, for the reason that the ordinary daily life tends to keep them out of the mind.

Modern existence has to be so devoted to business, politics, society, to bread-winning, that the aspects which are not palpably visible are concealed, forgotten, and their worth comes to be doubted. Material uses make such inroads and demands on the intellect that no other uses are thought of. The intellect, and even the spirit, comes to be regarded only for material uses. The ideal faculties of reflection, contemplation, meditation, the insights into truth by the clairvoyant spirit—these fall into neglect and are slighted and discredited.

These buds of the soul dry up, atrophy and are lost by neglect, just as Charles R. Darwin lost his faculty for music from disuse.

The purely human relations which men sustain to each other by virtue of their humanity, the social changes involved, the ties they weave, the responsibilities they impose, are matters of great import.

The capacities and possibilities of man, the reach of his hopes, the range of his desires, the worth of his God-given attributes, the weight of his will, the condition of his development into manhood's or womanhood's spirit, come within the scope of "platform" treatment. Think of the significance of the ancient words, God, Immortality, Life, Death, the results of conduct here and hereafter, spiritual cause and effect. Let us listen to words of wisdom from James, the brother of Jesus: "Humanity, I would ask you a few questions. Let them be answered by your inner life. Let nothing come between you and Almighty God. Have you a desire to feast your souls on the bread of life, which is knowledge? Have you made up your mind what kind of knowledge is best befitting eternal life? Have you a desire to be fed on fiction because of its antiquity? Are you where you can drink from the fountain of holy inspiration? Have you prepared yourself for fulfilling your earth labor while you are a material body? Now, if you can answer these questions to your own satisfaction, then my advice cannot do you any good. There is a great commotion in the opinion of man, because there are no two that think alike, and none are satisfied with the belief which they have sought to comprehend. And why? Because they have no foundation for their theories but heathen tradition and priestly mystification. All claim historical accounts, but they are without authority, date or signature. Fiction comes in to finish up the priestly devices. But they who seek God through mystification will be led by mystification forever. Humanity, learn what God is, then you will have a foundation on which you can cast your anchor when the tempest rises high, and your frail bark is driven about by the opinions of men that are ready to advise without knowledge. Who can learn from the past and not feel that humanity is not higher in the scale of knowledge? And their souls are asking for food better befitting their condition than the heathen forms and ceremonies of the past. Light from that inner life of all things speaks to every human soul that has caught the life beyond. Come ye to the feast of the angels and await the coming of God's breath upon His own chosen ones, that are naught but the children of light. And their life bespeaks their holy blood, and they are ever ready to give light concerning God's wondrous formation and His holy revelation. Then all will be willing to say: 'He that created all things, and held them from destruction, is capable of holding control. That God is my God, and I will bow to Him, and Him alone.' Children yet unborn may say: 'The nineteenth century caught the light from eternal distance, and we will ask for a still brighter light that is better befitting our condition than that which was revealed to our ancestry.'"

[The above able article from the Light of Truth is from the eloquent pen of John P. Cooke. Mr. Cooke's writings are always soul-inspiring, evolved as they are from both a spiritual and an intellectual standpoint. He has the inside track on the subject of Christian Spiritualism, and is always interesting and instructive.—EDITOR.]

Which Side Are You On?

No one, who is in the least familiar with the facts of the present colossal thought projections on all the Old Thought systems of past ages, appearing, revamped in a new form, can fail to see that in the order of thought growths, there always precedes a series of thought destructions. Without the "death blow" being given to the old and dominant thought systems, no new orders of intellectual growths could find a soil in which to grow, and evolution would come to a standstill.

The New-old systems of human thought now in the world, in harmony with the order of evolutionary progress, are to displace the present organized system of thought in state and in society. The present popular systems displaced prior systems, for this is the method of thought growth. The present order of society is the result of its organized thought, and it is always the dominant system that holds sway in politics, in philosophy, in religion, and subordinates all other thought systems and practices.

Now, these dominating systems of thought that are organized into politics, medicine, church, college, state and society are being displaced, just as the reaping hook and flail were displaced by the self-binder and threshing machine. This process of displacement divides the workers into two classes, that is, two sides stand opposed—those who advocate and uphold the present dominating systems of applied thought and those who advocate and uphold the new-old thought systems. This is the battle now on.

Old psychology is being fast displaced and the new takes its place. The old was a stepping-stone on which to evolve the new, and the new comes through psychic phenomena, developed by mesmeric, hypnotic and suggestive force. The New is applied in therapeutics where the old was defective. The New can be applied in the education of mental and moral powers, where the old remained a "dead letter."

The drugless system of healing also develops systems of philosophy that modify the whole of the theories of medicine as a power to cure disease or "assist Nature;" in fact, the New-old systems of thought now in the world will not cease spreading till the "New Man" and the "New Woman" are here.

I mean by this latter statement, no vague, mysterious nothing, but the literal, that men and women are being reconstituted in their mentalities, that is, an expanded growth of consciousness is being attained and the "letting go" of the old fallacies is being done by hundreds of men, and more of women than men (curious), in this age of transition from the Old to the "New."

This transition is not made without great and most painful "birth-throes," for no child is born without the life-bond being severed that connects the child and mother. The present old thought systems that are organized in state, church, society and college is the mother of the New-old systems, paradoxical as this appears, and the "bond" between the "mother and child" is being severed, and when the severing proceeds to the stage of completion, the child is born; a New Age is inaugurated, the Old has given way to the new, a "New heaven and earth" is seen by every soul who has been born again out of the present old systems into the New-old thought growths.

Which side are you on? Are you content to remain in the old? Evolution pushes all out of the old and fossilizes all who refuse to travel upward and onward.—Condensed from L. Emerick, in *Waltmer's Magazine*.

NATURE'S harvest is ever ready for the reaper. Man can always gather such of its golden sheaves as his needs and comforts demand.

YOUR Soul is YOU. Fix this fact permanently in your mind and you will the more readily comprehend the workings of the Laws of Life.

LIFE'S pathway is an endless boulevard leading up to the Eternal Heights. The only obstructions in this great thoroughfare are those placed there by man himself.—Edgar Wallace Conable, in *the Pathfinder*.

ENDEAVOR is a Goddess,
Who sits on a Golden Throne.
She wields a jeweled sceptre
With a lustre all her own.

And they who kneel before her—
And they who own her sway,
Shall win a dazzling coronet
On Life's Triumphal Day.

—A. F. N.

Redeemed

By F. W. Clarke

[Special contribution for THE MAGAZINE OF MYSTERIES]

OH, God! where is the light? I cannot see.
 All dark, obscure, no hope within
 My soul. Without,
 What hideous phantoms shall my vision
 meet
 If I arise from out this awful gloom.
 In doubt, yet all
 Resistless, I obey
 The voice of love, which suddenly I hear;
 It calls to me as in the past,
 But stronger now,
 With love supreme; it bids me venture forth
 And seek again that which was lost on earth.
 Oh, blessed voice,
 My soul obeys
 And rises from its shroud of dark despair;
 And then, a sudden burst of light
 So dazzling that
 The closing of the eyelids dimmed it not.
 Where is the darkness? that I may hide
 again.
 I dare not look
 Beyond the gate
 Which stands majestically before my sight,
 For there, behind its golden bars,
 I know the voice
 Which spake to me with love divine doth
 dwell.
 And He who called me from that darksome
 grave
 Must know my sins—
 My agony.
 And now, behind, in front and all around
 Strange forms do glide, and some there are
 Who moan and beg
 For shelter in that realm of glorious light;
 And some beat at the bars in bitterness.
 Forgetting self,
 I pity them,
 And turn to speak a word of love to all.
 But, checked with sudden memory
 Of all my past,
 I could but bow my head in shame and join
 In Silence that unhappy throng—the humblest
 one;
 Yet filled with pain
 For all their woe.
 "Why art thou silent?" spake again that
 voice;
 "Look not again upon thy past—
 'Tis not thy deeds
 But thy desires which gaineth love for thee.
 Thou hast thy work to do, and simple is the
 way;
 Stretch out thine hand
 And say thy words."
 In glad obedience to this command
 I mingle with the hopeless throng.
 I speak of love,
 Of charity, and some there are who weep,
 And with their tears come light and love
 divine.
 They look beyond
 And go their way.
 And some there are who will not heed the
 voice
 Of love, but seek an entrance to
 That great beyond
 With all their imperfections hid within;
 Slow the progress of these unhappy souls,
 Yet there is hope
 Of heaven for all.
 And once again I hear that tender voice;
 It bids me stand before the gate
 Wide open now.
 I kneel and gaze in ecstasy within;
 The boundless realm of love and peace is
 there—
 I feel and know
 That heaven is mine.
 But stronger than my soul and its desire
 To enter and remain within
 That perfect sphere.
 Love turned my gaze upon the world without,
 And I beheld again the multitude of woes
 And scalding tears
 Of pity, dropped,
 And pity filled my soul, and my desire
 Was turned from self to those poor souls
 In fetters strong
 Held captive. Leaving Paradise behind,
 Again I seek the shadows of the past,
 And listening,
 I hear these words:
 "Oh, blessed is the choice which thou hast
 made
 In giving up eternity for sake of love.
 Thou hast redeemed ten thousand million
 souls!
 Go forth again, for thou hast conquered all,
 And all that life can give is thine."
 And as I choose, so may that choice be thine,
 And if before thy soul is called
 From earthly bonds
 Thou shouldst forget thyself and live for
 those
 That live with thee, then, hast thou con-
 quered all;
 And all that life can give is thine.

Automatic Telepathy

[The following very interesting article is from the able pen of Mr. W. T. Stead, the famous English editor. Proof of automatic telepathy is at the present moment beyond question, but it takes time and persistence to acquire and perfect the art—if it can be called an art. Neither must one expect immediate results. It is only by continued effort we master the most difficult undertakings—and so it is with automatic telepathy; the more we call that wonderful power into use, the greater are our chances of success. We tested this unique method of thought transference, and, though not as successful as Mr. Stead, we are amply satisfied with the results.—EDITOR.]

"I HAVE for several years," writes Mr. Stead, "conducted a series of experiments of automatic writing with friends in various parts of the world, and have arrived, after much experience, at certain conclusions, about which I feel tolerably certain. 'Automatic handwriting' is a term used to describe writing which is obtained when the recipient, holding pen or pencil, places his hand lightly upon a sheet of paper and allows the mind of the communicating person to use that hand as their own. To many it may seem incredible that if you disconnect, as it were, your hand from your mind, and place it at the disposal of a third party, your hand should write anything intelligible. I do not say that all persons have this faculty. I was extremely surprised when I was first told that such a thing was possible. But after a very little practice I found no difficulty in obtaining results as described, and to this day I have only to make my mind passive, place my hand with a pen upon a sheet of paper, to ring up, as I may desire, on the telepathic exchange, any friend of the circle of those who can write with my hand, and my hand then and there differs only from the letters which the person would write himself in that it is in a different handwriting from his own or from my own, and is usually much more frank and outspoken than if it had been written by his hand instead of by mine. The conclusions at which I have arrived as the result of experiments carried on for the last six or seven years are:

"First—That no one can say beforehand whether any particular person can or cannot use my hand for the purpose of telepathy or automatic handwriting. Some friends who are very near and dear to me utterly fail. Others with whom I am not on particularly near terms write with considerable accuracy.

"Secondly—It is not in the least necessary for the person who writes with your hand to be conscious that you are receiving such a communication from him. That is to say, you ring up your friend and ask him to communicate by the aid of my automatic hand. That message does not, as a rule, produce the least impression upon his physical consciousness. The friend will use my hand to tell me the whole series of incidents which he did not intend to communicate to me.

"Thirdly—It makes no difference for the receipt of the telepathic communications whether the person from whom you receive them is asleep or awake, or is engaged in any kind of mental or physical exercise. The sub-conscious mind, which alone is exercised in all sub-telepathic transmission, takes no account of these external circumstances, is always ready to be rung up and never resents any questions.

"Fourthly—The most accurate communications are always those relating to subjects upon which the person from whom the communication is received feels deeply. An intense feeling, either of joy or sorrow, is transmitted not merely with accuracy, but with a certain intensification of emotion, whereas the inquiries as to prosaic details, such as what they may have had for dinner or by what train they came up to town, are apt to be considered quite wrongly.

"Fifthly—The value of these auto-telepathic communications is materially impaired by the fact that the transmitting sub-conscious mind, of whoever it may be, is apt to confound thought with things, and to describe a fierce determination to do harm as if the harm were absolutely accomplished. In the same way a great dread lest an accident should occur will often be rendered as an absolute statement—as a fact that the accident has occurred.

"Sixthly—Another element which deprives the communications of the value which at one time I thought they might possess, is that the communicating mind, whoever it may be, is sublimely oblivious to considerations of time. That is to say, my hand has often written accurate descriptions of the mental state of a person from whom the message came which were perfectly accurate some years, months, weeks, or even hours before, but which were not correct at the moment at which the message was written. This, however, is a comparative bagatelle, compared with the element of marvel that is

introduced by the fact that the automatic hand will frequently describe events as having already happened which have not happened at all, but which subsequently happened exactly as described. I have had so many experiences of this sort that if any one of my friends was to write with my hand and inform me that any accident or piece of good fortune had befallen him, especially if the message were given with any particularity of detail, I should feel tolerably certain that it had not happened at the time of writing it would certainly happen before long. I always make a rule of submitting all the writing which I receive to my friends from whom it purports to be a communication, and their annotations are extremely interesting."

Life, Light and Love

To every child of earth
 There cometh from above
 Three Blessed Ones whose names
 Are Life, Light and Love.

Life cometh first to bless;
 Light, then, that we may see;
 Then Love, the greatest, folds him round
 With tender ministry.

He lives and knows and feels,
 With Love Divine is born;
 For Love itself is Life and Light,
 And these Great Three are One.
 —Jean Vincent Leach.

Something to Think About

PERFECT MAN is attuned to the glorious Symphony of Eternal Life.

Man is crippled by only such limitations as he recognizes.

Harmonize the Physical and the Spiritual and you will shine forth in all the splendor of your magnificent attainments.

Enlightenment is the seed germ implanted within all life, whose harvest time comes only with the dawning of complete recognition.

Vitalize every atom of the body with the Soul force—the Eternal Life Principle.—*The Path-Finder.*

Be Content

SOME murmur when their sky is clear
 And all is bright to view;
 If one small spot of dark appear
 In their great heaven of blue.
 And some with thankful love are filled
 If but one gleam of light—
 One ray of God's good mercy gild
 The darkness of their night.
 In palaces are hearts that ask,
 With discontent and pride,
 Why life is such a weary task,
 And all good things denied.
 And some in humblest huts admire
 How love has to their aid—
 Love that not ever seems to tire—
 Such rich provision made.

Those who either from their own engagements and hurry of business, or from indolence, or from conceit and vanity, have neglected looking out for themselves, as far as my experience and observation reaches, have from that time not only ceased to advance, and improve in their performances, but have gone backward. They may be compared to men who have lived upon their principal, till they are reduced to beggary, and left without resources.

He only is advancing in life whose heart is getting softer, whose blood warmer, whose brain quicker, whose spirit is entering into living peace. And the men who have this life in them are the true lords or kings of the earth—they and only they.

No man or woman of the humblest sort can really be strong, gentle, pure and good, without the world being better for it, without somebody being helped and comforted by the very existence of that goddess.—*Phillips Brooks.*

MAKE sure that, however good you may be, you have faults; that however dull you may be, you can find out what they are, and that, however slight they may be, you would better make some patient effort to get quit of them.—*Ruskin.*

The importance of plain talk cannot be overestimated. Any thought, however abstruse, can be put in speech that a boy or negro can grasp.



I KNOW something better than the usefulness of piety. It is the piety of usefulness.

MANY of us enjoy being loved, while we shirk the responsibility of loving.

YOU cannot be in a comfortable frame of mind when you are the picture of despair.

THE good word of a plain fisherman or hunter is worth more than a degree of doctor of divinity from a learned university.

AS it must happen in this world, the answer to our prayers comes in a way and at a cost we little dream of.

GOD gives His children strength to sustain such burdens as He imposes, not such as they devise.—*F. R. Marvin.*

THOUGHTFUL minds see that the arena of mortal effort is now fully in play along the lines of social and spiritual upbuilding.

BE humbled; walk softly. Down, down, for God's sake, my dear and worthy brother, with your topsail. Stoop, stoop! It is a low entry to go in at Heaven's gate.—*Rutherford.*

GOOD health is very much like money; it is valued most by those who have to work hardest to get it, and it is squandered by those who come by it easily.—*Caleb Wright.*

FOR there ban't no law brought in yet against tellin' the truth about a party after they'm gone, thank God—though 'tis a dangerous offense while they'm livin'.

THERE are many lies in the world, and not a few liars, but there are no liars like our bodies, except it be the sensations of our bodies.

IN my opinion the man who kills his fellow is the hero of barbarism; the man who risks his own life to save the lives of others is the only hero that a true civilization can honor.—*Andrew Carnegie.*

A GREAT seer says: "For a whole life I have studied and worshipped God, and I find that religion is love—love to our poorer brethren, the lower animals, and more especially to that tremendous being Man."

DEATH is merely an incident in man's life. After the soul has departed and all that is mortal of us has been consigned to the dust from which we were created, man still continues to live, for then it is that we receive a spiritual body.—*Rev. H. Branson Richards.*

WHILE a healthy body helps to make a healthy soul, the reverse is yet more true. Mind lifts up, purifies, sustains the body. Mental and moral activity keeps the body healthy, strong and young, preserves from decay and renews life.—*James Freeman Clarke.*

NONE but the fully occupied can appreciate the delight of suspended, or, rather, of varied labor. It is toil that creates holidays; there is no royal road—yes, that is the royal road—to them. Life cannot be made up of recreations; they must be garden spots in well-farmed lands.—*Mrs. Gilbert Ann Taylor.*

POVERTY, my dear friend, is so great an evil and pregnant with so much temptation and so much misery that I cannot but earnestly enjoin you to avoid it. Live on what you have; live, if you can, on less. Do not borrow either for vanity or pleasure; the vanity will end in shame and the pleasure in regret.—*Samuel Johnson.*

THE Spirit world is the thought world. And as thought lives within the physical man, so the spirit world interpenetrates the material world. Thus, right in the midst of material grandeur, culture and luxury there may be filthy hovels of undeveloped spirits, if the thoughts of those who inhabit that material magnificence are on a low spiritual plane. And right in the midst of humble surroundings a sphere of ineffable glory may be enshrined, inhabited by angels, if the inhabitants of that humble dwelling are spiritually enlightened.—*Lucy A. Mallory.*

The Love for Home

A REMARKABLE story is told of a dog—a pointer—owned by a gentleman in Cincinnati, who three times gave him away to friends at some distance from the city, only to find him back again, once through a blinding snowstorm, very shortly after his banishment. It was resolved to experiment with him in order to test the fact whether this was the result of memory or of some keenly developed scent or other sense not known. He was accordingly dosed with morphine and taken to a town in Kentucky 150 miles away. In twenty-eight hours he was at his master's door. It was thought, however, that he might have recovered from his lethargy in time to see in what direction he was going, and so had found his way back by simply keeping to the railroad track. He was, therefore, dosed with ether, put in a closed basket, and taken northeast and southeast, then kept in a dark shed over night, and let loose in the morning. He at once set out in a straight line and on a run—not at all like a dog that had lost his way—crossed two broad rivers and three steep mountain ranges, through five large towns and a network of roads and cross-roads. Although he had never been in that part of the country before, in four days he reached Cincinnati again. He could not have remembered or known anything about his journey down, for he was unconscious the whole of the time. What, then, induced him to start in the right direction and keep it till he arrived home? This question has long puzzled the naturalists, for stranger instances even than this of animals finding their way home have occurred.—*Our Dumb Animals.*

IT may not be the next step that will bring you what you desire; but each step opens out new paths. To march onward is the one most needful thing to reach the goal.

BE alert and wide-awake to every intuitive and suggestive thought, looking with no mere casual glance into the heart of circumstances and experiences that contain a kernel of truth for you.

A POWER not ours that makes for righteousness.

A Wet Day

By *Isa J. Postgate, in Gentleman's Magazine*

All day the heavy clouds hung down,
Gray mists about the hills were thrown,
The trees dripped ceaselessly;
The while a sad and low refrain,
That seemed to tell of constant pain,
Came up from the gray sea.

Yet, spite of all the damp and chill,
Some little flower stars shining still
Might in the hedge be seen;
And ever through the falling rain
Was borne into the sodden lane
The scent of eglantine.

With eventide the brightness came,
The sun shone out with sudden flame
As joy to one who grieves;
He touched the mournful trees with gold
And lighted rainbows manifold
Among the dripping leaves.

Soft cloudlets of a rosy hue
Came sailing through a tender blue;
And like a soothed child,
The earth, though still her eyes were wet,
And grief she could not quite forget,
Looked up to heaven and smiled.

Don't Wait

WHAT is life? Sometimes 'tis sadness, sometimes joy. Oh, if you have a smile for anyone, give it now, don't wait! Life is said to be "what we make it;" but oh, I think our friends, and all whom we meet from day to day, add their mite in forming our lives, for we are all susceptible to influences more or less. The geniality and warmth of the smile invigorates, whereas the scowl and the harsh words depress; but how thoughtless we are, many a time, when we frown! We might just as well smile. If anyone has a kind word—a word that would cheer another—oh, give it now. Don't wait until it is too late, for the years are fleeting by, and now is the time they need your words of cheer to help them tread the path of life. If you have a kiss for someone, give it now while the lips are warm with life and can thrill with love and joy. It is grand to be able to produce a smile instead of a frown, like a flash of light in the darkness. The frown is darkness—yea, death itself; but the smile is life, sweet life. Let us all send out more sunshine in the world to lighten the pathway of our friends and neighbors. Our flowers, our smiles or our love will most assuredly help the living. We all hunger for each other's love and sympathy; give it ere it be too late.—*Lillian D. Windsor.*

The Theory of Color

THE theory of color in its relation to the mind is said to have upset the mental equipoise of many deep thinkers. Dr. Robert McIntyre thus explains it:

"The three primary colors—red, blue and yellow—are the colors each of the body, the mind and the spirit, and respond each to its own.

"Red belongs to the body, and the animal instinct of every being responds to it. It has lately been discovered that it is the color, not the odor of blood, that arouses the thirst for it in the wild animal; it is the color of blood instead of the smell that changes the tame tiger into a wild one and restores its old nature. The well-known instance of the passion of the bull, when it catches sight of a red flag, is a good illustration.

"When a boy I used to fish for bull frogs with a bit of red flannel. It is the best kind of bait and all of us boys caught more frogs that way than any other. No end of instances and animal peculiarities carry out the same idea.

BLUE SOOTHES THE MIND

"Blue is the color of the mind. The color is restful to it, and refreshes after long thought. A sight of a blue sky when the sun is not too bright is responsive and suggestive to the thought, and calms one more quickly than anything else. Some people who have understood the idea partially have put blue rooms in their homes, and have taken care that the library especially should have a blue tint.

"The most difficult part of my theory, but by far the most fascinating and wonderful, is the response of the inner spirit, or the soul's mind, to yellow. An experience of my own has always been a marvel to me, and I have never found anyone who could explain it.

"I was driving one day in the country alone. It was summer time, and the whole country was growing wild with great yellow old-fashioned 'niggerheads.'

MADE HIM HYSTERICAL

"As I turned a bend in the road I came upon a perfect ocean of them, a solid yellow ocean. The wind and the sun's rays were going across them in opposite directions, the wind cutting them into waves, the sun gleaming sideways across, tipping each wave with a brilliant shine. My horse stopped.

"All of a sudden such a wave of feeling came over me that I lost control and broke into sobs and tears. I wept aloud and then became hysterical and went into laughter. Every time I raised my eyes to the field I lost control again, and it was several minutes before I gained self-possession enough to make the horse go on. The sight of yellow has always since had the effect of sending through me a strange thrill."

I Will Be Silent

I WILL be silent, that the wise
May wisdom teach me, day by day.
'Tis only clattering fools despise
The tongue that doth no thoughts betray.

I will be silent. Nature speaks
Alone when human lips are mute.
The voices of the mountain peaks
Await the stillness absolute.

I will be silent, and the flower
Perchance its magic will disclose;
'Twere more than worth a quiet hour
To win the secret of a rose!

The hush of day, the calm of night,
Will unveil mysteries to my soul,
Till heaven may open to my sight
Through Nature's ever-changing scroll.
—*Emma C. Dowd.*

Advice Within the Scope of All

IF we cannot follow out the Divine injunctions in all their particulars we can do the next best thing—live as nearly as possible up to their requirements. We must look to the to-morrow—that is clearly evident—but we need neither be grasping nor unjust in our dealings with others. It behooves a man to be industrious and take advantage of his talents and the facilities presented to him, but it does not compel him to wrong any living being—in thought, word or deed.—*Gerald Carlton.*

THE object of education is the realization of a faithful, pure, inviolate and hence holy life.—*Froebel.*

THERE is no higher law; all law is high. There are different degrees in its recognition, however, which may be designated in the terms of high and low.—*E. C. Merrill.*

Spiritualism, the Need of the Present Hour

By Harrison D. Barrett, in Mind

SINCE November, 1847, various phenomena outside the realm of physics have challenged the attention of the thinking people of the world under the name of Spiritualism. So insistent and persistent have been these manifestations that the wisest minds of all nations have been constrained to study them in order that they might determine their origin and ascertain the value of that which they revealed. Out of their investigations and analyses has grown a system of thought of transcendent beauty and power.

The frequent recurrence of psychical phenomena under the name of Spiritualism made it imperative that the Society for Psychical Research should be organized. For nineteen years this organization has done excellent work, but it has only succeeded in verifying that which Spiritualism had claimed and proved to be true ever since the first phenomenon was manifested, fifty-four years ago. Spiritualism has compelled Science to take hold of this question, and has thereby done much toward the advancement of the education of the race. But Spiritualism had a higher mission than that of promoting psychical research, important though that work was. It was to reveal man's soul to himself; to give him light upon the problems of his origin and destiny; to show him the pathway of duty and teach him how to walk therein; and to prove to man his relation to God through his kinship to all his race.

At the time of the reappearance of Spiritualism, the teachers of the world were rapidly drifting into Materialism. The scientists and philosophers of the Old and New Worlds recognized nothing outside the realm of matter, and their leaders even went so far as to declare that in matter they found all the promises and potencies of life. Theologians, pulpites, churchmen—all were powerless to stay this trend of thought on the part of the scholars of the world.

Spiritualism came, and its message postulated Life as the antecedent Cause of all things, and at once introduced evidence to prove its postulate. The demonstration that one finite being had survived the change called death proved that that being did not originate in matter, and clearly showed that Life was infinite in power and possibilities, and laid down the principle that Life involved all existing things. In short, it declared God's universal Fatherhood and Motherhood. As finite life is intelligent, so Spiritualism declared that Intelligence is involved in universal Life; hence the term *Infinite Intelligence* in the vocabulary of the Spiritualists.

In a word, it reverses the statement of the materialistic scientist, and declares that Life contains all the promises and potencies of matter.

The message of Spiritualism next dealt with the personality of Jesus Christ and the nature of His teachings. It proved that the phenomena He wrought were similar in character to those of modern times, and drew the logical inference that they were produced by similar causes. The study of His life and work proved that He was a *psychic* of exceptional power, differing only in degree, not in kind, from the mass of humanity. Spiritualism made His life of value to the people of to-day by showing that what He did may be done by all, provided they live the life of the spirit and enter into the larger lights of soul-wisdom as He did. Instead of rejecting His so-called miracles as myths, they are shown to be the results of natural law—and that law, we claim, is in force to-day as much as it ever was. Spiritualism declares that there can be no special revelations made to one age and people, but that they are universal in character and are the property of all ages and peoples. What Jesus taught, interpreted in the light of the spirit, is simply the ethics of noble living and the certainty of reaping as men have sown.

Spiritualism next takes the Bible and its records. It does not throw them away, but simply saves their spiritual truths to the world. If the spiritual evidences were removed from that book, even the Christians would have to reject it. The facts upon which Christianity is built are accepted by Spiritualism, and their universal character is proved by their reproduction to-day.

Spiritualism demonstrates that the so-called miracles of the Bible are in reality spiritual phenomena that transpired to arrest the materialistic tendencies of the people of those days, just as psychic phenomena are doing in our time. Without Spiritualism's message, the Bible finds no rational interpretation, but through Spiritualism, has a helpful message for all mankind.

Spiritualism next emphasizes spirit return as a part of its message to the world, and it is but natural that it should deal with the destiny of man's soul. If it is a product of Infinite Life, then it is but sequential that it will continue to exist so long as the force that projects it into being exists. That means eternal duration. Spiritualism offers a series of proofs that man survives the change called death. It proclaims that in that survival man retains all his mental faculties—his loves, hatreds, memories, and all other qualities that characterized him as a thinking individual while on earth. The phenomenal proofs are only calls to mankind to determine their meaning, and are not by any means mere playthings to please the senses and to cause momentary wonder.

In the first place, it gives positive knowledge of another state of existence. It next removes the fear of death, and harmonizes man with life and its environments. It takes away the agony caused by the transition of a loved one by the comforting assurance that he still lives. It rolls away the stone of doubt from the sepulchres of human hearts and reveals the Angel of Life in all her beauty. It dries the tears of the sorrowing, heals the wounds of the mourners, drives away all doubts as to the condition of loved ones in the other life, and gives to all the sunshine of immortal joy by revealing the glories of the realm of the soul. Spiritualism supplants faith with knowledge and turns the shifting rainbow of hope into the golden stairway of fact.

Spiritualism speaks also with no uncertain sound with respect to immortality. All sensible Spiritualists admit that the mere fact of spirit return does not of itself prove immortality. It only proves life beyond the tomb. But when a multitude of spirits unite in testifying that they are taught that life is unending—when proofs are offered that human spirits have survived the change one year, ten years, a century, thousand years—Spiritualism asserts that it is perfectly logical to assume that they will continue to exist throughout eternity. Spiritualism asserts that Infinite Life is self-existent and eternal; hence, it declares that that which is evolved from Infinity must have an existence coincident with its Source.

What of life in the spiritual world? This is naturally the next question. Spiritualism asserts that heaven and hell are states of consciousness, rather than places of abode, and that men and women create both by the fiat of their wills. It also postulates that man enters spirit life precisely the same being he was when he took leave of his body—that death is only an incident in the soul's experience, and hence works no immediate change in it. It also asserts that man's life in the realm of spirit is one of activity, and that each one is compelled by the fact of life itself to engage in some pursuit that will add to his store of knowledge. By "pursuit" is meant search for instruction, or aiding by mental action those less fortunate. Spiritualism further asserts that man earns his place in the spirit world by the life he lives on earth—that he has the shaping of his life in his own hands. If he live meanly on earth, meanly will he live in spirit.

Progression is the affirmation of Spiritualism with regard to man's soul in the after life. He may remain inert for a time after his change of worlds, but ultimately he must begin a course of progressive improvement. It is progression or retrogression on earth, and the same law holds good in the soul spheres, which, after all, are the only real planes of being. "The soul man is the only real man," declares Spiritualism; hence, that soul, when divested of its fleshly covering, must cast aside all its hatreds, jealousies, malicious thoughts, and other ignoble attributes if it would rise in the scale of being as it should. There are sin-sick souls to succor, sorrowing hearts to cheer, darkened minds to be il-

luminated, unloved lives to be brightened by affection, dormant beings to be awakened, and myriads of other afflictions and necessities to be ministered to. These tasks are set before the enfranchised souls in the higher realms, all of whom rejoice in being able to do good. By helping others they grow in wisdom and goodness themselves. The future life revealed by Spiritualism is filled with pulsing activity, helpful service and true soul growth.

Upon the question of morals, Spiritualism speaks with assurance and has a message that can be perfectly understood by all. Right thinking as well as right acting, is emphasized, and the consequences of the former proved equally potent for good or ill as the latter. The *law of consequences* is reiterated by Spiritualism until its every follower knows that there is absolutely no forgiveness for sin, no salvation from evil, save that of individual action. There is no attempt to cast aside the Ten Commandments, the Sermon on the Mount, or any other ethical principle the world has ever received. Spiritualism urges its followers to put them all into operation in their daily lives, supplemented or preceded by pure thoughts and noble aspirations. Spiritualism's ethics are an all-compelling *Must* to momentary right thinking and right living. In Spiritualism each man gets what he earns, no more and no less.

In Spiritualism, again, there is the incentive to pure thinking and living that inevitably spring from the thought of grieving some loved one by wrongdoing of any kind. To the Spiritualist, the watchful eyes of father, mother, friend or teacher are or may be ever upon him. Does he dare, within his soul, to think or to live ignobly under their loving espionage? He will not grieve them thus, and by casting out the baser elements from his nature he rises in moral power until he reaches the plateau of true selfhood.

Spiritualism breathes over the world a message of Peace. The jarring strife, the militant spirit, the factional contests of men—these are no part of its teachings. It comes to the world to fulfil the saying of old: "On earth peace, good will to men." To this divine end it seeks the good in all things, and ever aims to find the spark of divinity in even the most degraded beings on earth. War and bloodshed are abhorrent to it, and its messengers from the soul-realms have always pleaded for the establishment of the law of love as the governing power among men. Spiritualism teaches purity of life, rectitude of conduct and nobility of purpose. From every one of its seven hundred platforms, Spiritualism pleads for the abolition of war, capital punishment and all other kinds of murder. From its every rostrum the religion of love is proclaimed every week. All attempts to overreach one's neighbor, to betray innocence, to injure one's fellow men, to make the lives of children miserable, to blacken character or to destroy confidence are frowned upon and reprobated.

Spiritualism rests upon truth, not error; hence, every exposure of fraudulent practices makes the genuine all the more valuable. The residuum of genuine phenomenal facts is large enough to afford a broad field for study and scientific research for many years to come. Even one intelligent communication establishes the fact of life beyond the tomb, and presents a problem for study that cannot fail to interest, instruct and uplift every seeker for truth.

To the dying, Spiritualism conveys the message of eternal life and reveals the smiling faces of loved ones gone before. To the mourners, its message is one of joy in that the departed still live and love them as devotedly as before. To the sorrowing, it has a voice of comfort through its gentle reminder that pain of the body disappears as the spirit rises in glorious victory over seeming death. To the heavy-hearted, it has the solace of rest and peace through the removal of all burdens from the despairing soul. To those in search of wisdom, it has a tender message of encouragement, and shows them that by prayerful aspiration they can overcome all things. To those in doubt it has a revelation of truth's all-potent light, and sets them in search of their own souls. It bids its followers rise higher and higher in moral, spiritual and intellectual power through the daily exercise of the soul's muscles in prayer. Altruism is its watchword, and Love is the power by which it means to heal the sin-sick world.

Prayer

SOMETHING, my God, for Thee,
Something for Thee;
That each day's setting sun may bring
Some penitential offering;
In Thy dear name some kindness done,
To Thy dear love some wanderer won;
Some trial meekly borne for Thee,
Dear Lord, for Thee.

MAKERS OF OPPORTUNITY

By Frederick W. Barry

Written especially for *The Magazine of Mysteries*



NOT only does Success require that a man shall grasp opportunities as they appear before him, but that he also create them. Circumstances may be moulded by our wills. The will is a centre, and from this point outer conditions may be made to serve.

All life is infinite in its nature. The source of existence, the power behind creation, is immanent within every atom. The centre of the universe is everywhere, and the circumference nowhere; thus all is infinite.

Man, then, is no mere creature of accident, powerless to direct his fate; he is not, as has been said, only an insignificant being, placed here as a plaything by a capricious deity. He is the apex of creation; and this because of his field of recognition or consciousness. Man is here to be master of the universe. In him is enshrined a force which, once manifested, shall be capable of transforming and renewing the earth.

The men who have made history have been those who expressed themselves to the utmost. To-day we yield homage to the heroes of the past, who rose above their surroundings, who overcame great obstacles; courage, fearlessness, call forth our admiration more than anything else. Yes, we love the man who has displayed his Power.

We give these tokens of honor because we instinctively see in the actual life of a master or genius only the potencies which reside in us all.

The race is now beginning to recognize its indwelling power; and manifestations of this power are becoming correspondingly frequent; it is hardly too much to say that we are all becoming children of genius.

Why, indeed, should we not give birth to "masterpieces?" Do we not all possess the one Infinite Life, with all its inherent possibilities? Are we not all in touch with an inexhaustible fount of Energy? All that is required is an active Self-reliance, and then we cannot fail to express our great energies.

No longer is it necessary for us to look back at examples of history before we act; no longer do we need a precedent before we take a step forward. It was doubtless all right in the past, when only a few had reached any particular height of intelligence, that men should have their masters and leaders, that they should simply obey and follow the mandates of councils and schools; but now, with our widespread knowledge, we may originate plans ourselves. This is not to infer that masters and leaders will cease to exist, but their office will have changed from one of dictatorial authority; they will now be only a little in the vanguard of the whole race.

We may all be creators of opportunity. We do not have to wait until things come our way, until circumstances arrange themselves in symmetrical order around us. And to create opportunity is only, after all, to open wide our eyes to things as they are; all creation is only discovery. Yes, we are surrounded by fields of opportunity now.

We must be more diplomatic. Instead of complaining and fighting conditions which seem to be evil we must use them as tools for our own ends. From an unbiased viewpoint everything will disclose some measure of possible profit. We should not shut ourselves off from the value that may be contained in disagreeable things; how much better to overlook any distasteful features and make these conditions subserve us!

A mark of true mastery is in that self-reliance which refuses to be burdened with trivial, inconsequent affairs, which, while giving all required attention to details, yet rises above them into a grasp of the whole and complete situation. Concentration is indeed the key to attainment; but not, as seems to be often supposed, when it is concerned merely with the limits of a very narrow circle.

In all lines of activity to-day there are continual increasing signs of progress and change. Then if we would succeed, we must keep up with this onward march; we must

keep abreast of the times. Methods which were all very well in days gone by will not do now. More and more is it demanded that men shall broaden the scope of their views; and while they possibly continue to be specialists in some particulars, they must have a broad and varied knowledge. Concentration does not imply the centreing of one's thoughts on a single thing the whole time, for a wholesome change awakens more interest, thus enabling one to give increased attention to each thing in hand. There should be a certain balance between the extreme of erratic impulsiveness and what may be called getting into a groove.

By taking a wider view, as here suggested, we become, in a degree, immune against the dashing tides of adverse circumstances; we are less under the control of the fluctuations—which just now show themselves so often—belonging to the present waves of change and progress.

When we take a broader view of life we are not so disturbed by the obstacles which appear before us, for then we see with a cleared vision and discern in all difficulties the actual means to advancement. We then perceive the educational character of even the failures, and we no longer waste our time in senseless regrets; we proceed to build and rebuild anew.

Where, after all, are the different experiences of life taking us to? What is the meaning of the world's display of both order and disorder? It is by the alternations of existence we rise to great heights of Consciousness. The discords of life, equally with its harmonies, develop our soul's character. Our character, after all, is the main consideration of life; and this is trained by the simple but sometimes severe process of Experience.

Once having our personal character in a position of strength and positiveness, the outside world begins to shape itself in correspondence with our desires. The makers of the world as we see it to-day have been the men of strong character, and we each possess the power to even create spheres of worlds of Life—great centres of action.

We must not allow our thoughts to be limited by the narrow ideals which may seem sufficient for our friends. Let us expand, and dare to formulate our own plans. If there appears little material to work on, let us take our ideals, and recognize in them the seed-germs of material, which may be planted and will then grow into fruition.

Have we not all in the past at times been forced to take some step forward, and has not such an enforced venture eventually proved in some way unexpectedly beneficial to us? Likewise, if we take our steps onward, voluntarily, we shall meet with encouraging results at once; the first step will disclose opportunities; by making ourselves receptive we shall receive.

It is not a blind, reckless spirit that is required, so much as a trustful and rational faith. With an active faith our powers become infinite in possibility; miracles may be said to be born of self-confidence. If this recognition of one's self is capable of doing so much for us, taking us out of the swamps of discouragement and poverty, we should waste no time in cultivating it. A bold egotism must not be mistaken for a vainglorious egotism; the former gives to all an equal recognition; when the Self is confessed, this is discerned as indwelling in all.

Nothing so tends to the development of one's character as a generous and kind acknowledgment of others' good qualities. To see the good in others, and ignore any disparaging thoughts, is strengthening for self and others. A habit of such a cheerful way of looking at people may be formed, and one will surely be repaid for any effort in forming such a habit. On the other hand, a habit of fault-finding will create general discouragement and failure all around. The wisest plan in any undertaking is to take a complete view from every side, and not form conclusions merely from one point of view. It will then be found that the law of compensation is universal in its action, that there is even a useful office for what are called losses and failures. The activities of all men and

their different and sometimes apparently opposing ways are all aiding on the great cause of evolution, all extending in some manner the course of education.

The race moves as a unit. The purpose that men see in their personal affairs, the end they have in view, is often very far short of the true motive that Nature has for their activities; and who shall say that what seems at the time a mistake will not prove itself in due course to have been a valuable experience? In fact, we know that many passing so-called blunders have turned out to be of definite value.

The fear of making mistakes prevents many from venturing forward; and yet it is better to move and fail than not to move at all. Dormancy leads nowhere; but a step forward will lead somewhere; and when dictated by reason, and not by reckless caprice, it will lead, sooner or later, to success and achievement.

Neither do we have to wait a long while before desired results present themselves. One brave step opens a flood of light on our path, and we see our way clearer.

Co-operation and collective interest give to the individual more scope. Nowhere does this consolidation prove its value more than in the world of business. This is being recognized by our great commercial men, who for purely personal, and, if you like, selfish ends, are uniting their forces together. A still wider expansion of interests, when the nation and the race become one in concerted activity, will bring a corresponding measure of increased individual freedom, and thus happiness.

We need not wait for such a large move before we commence to order our actions after a standard of true brotherhood and altruism. A powerful reaction occurs to our advantage when we link our lives with the lives of others, when we live not for any exclusive self—when Self for us implies All.

We then enter personally into an infinite realm; we have actually enlarged the consciousness of our own being; we see ourselves as one with all, and thus in touch with all.

The lines of demarcation placed around us as individuals are narrowing grooves, and we would do well to remove them. The imprisoning artificial custom of shutting ourselves off from others' society, of contracting the spheres of our interests, should be abandoned at once. Every attempt at such an exclusion is suicidal. It is the generous man who reaches the pinnacle of attainment.

We are infinite beings, and we need to order our days accordingly. Our personalities are instruments in the hands of the one Life, which is in all and is all; they have a limited field to play in, which is, however, continually widening, in the order of growth; but they have no power to act alone. The idea that the personal will is something separate from the divine will is an illusion. There is but one will; this is the divine or personal, whichever way you look at it. It is because we have within us such infinite power that our path through life may be one of great promise and attainment. All that is required is recognition and consequent expression of those messengers of infinite opportunity—our ideas.

Let us express ourselves. Let us no longer hold back. As the time goes on, let it mark signs of growth with us. Whatever advance we may make in our business—and we may and should make advance here—let everything, however, be subservient to the cardinal motive of all experience—the development of personal character. We should always be masters, and never enslave, even by what may be called success.

There is a great movement going on just now throughout the world—a movement toward a larger measure of freedom. The time is not far off when the earth shall show forth a life equal in glory to our highest ideals—in fact, the offspring of those very ideals. Even now men are literally pouring into the world inventions born of their brains; and these inventions are giving men command over all nature. Our waking hours are being relieved of the old sordidness and tiresome routine. A new interest has been aroused in us all. At last we see that life is truly worth living; and we know that we may all do some part in making life on this planet to be one of ever-increasing glory and power, for ourselves and for all.

In our circle and midst we shall, if we look around, see a wide field for our endeavors; and every earnest thought or word or act bears an influence extending from our own person to realms unknown and illimitable.

I'm glad I learn to love the things
That fortune neither takes nor brings;
I'm glad my spirit learned to prize
The smiling face of sunny skies.

LAMPS do not shine long without oil nor faces without full reservoirs in the heart.

