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The New York

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# Magazine of Mysteries

AUGUST 1902

NEW YORK

VOL. 3 No 4

See Page 116

PSYCHOLOGY FOR MOTHERS



HAPPINESS

PROSPERITY

THE GHOST OF AN IDEA See Page 118

## The New York Magazine of Mysteries

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**CHARLES E. ELLIS, Proprietor**

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THE NEW YORK MAGAZINE OF MYSTERIES

ARE YOU TRYING TO GET FOR US ONE NEW READER OR SUBSCRIBER?

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.

## A Vision

It was in "The Silence" that this vision came to me. I had read the thirty-seventh Psalm, and had been sitting some time with closed eyes, breathing in the great desire for a more full realization of the fact and power of universal goodness, when I perceived something more than common in the limitless space into which we enter when we shut out from us the objective life.

I seemed to be standing alone in the open of God's universe, all about me gray and neutral-tinted in the twilight, when at my right I perceived a glint of light, and turning toward it I beheld far off up in space a crescent, like a young moon, and sitting in it the figure of a woman. As I looked it came nearer and nearer, the crescent and figure growing larger and more fully revealed, until, when it had passed more than half the distance toward me, the woman slid from the crescent and with swift, gliding motion came on toward me, while the crescent swung back into the far distance. As she came toward me I perceived that she was full of majesty and power. Her hair, bound about her head with a tiara on which blazed in white light the word TRUTH, floated out behind her a golden glory; her garments were of soft white, and about the hem of her robe was brodered in letters of gold, "Holiness to the Lord." In her right hand she held a small whip, on the handle of which was inscribed "Justice," and in her left was a banner, the legend of which was "Freedom." As she came near I perceived that her eyes blazed with the intensity of a great purpose, and suddenly raising her right arm she flung out the lash of the small whip, and as she threw it, it seemed to stretch almost interminably, and I turned to see at what she was launching her correction.

I beheld a monster hideous to look upon; hate, vindictiveness, and greed distorted his countenance. On his forehead was written "Tyranny," and on his garments were blazoned in phosphorescent light ugly kata-la of venomous things, venomous legends. As I looked, the lash of the woman's whip struck him over and over again, and he rushed toward her like a maddened wild beast. But the little slender lash stung him now here, now there, blinding him, wounding him, and causing him to shrink away as if he would flee. And now what seemed very wonderful to me happened, and what I fear I cannot graphically describe. The woman, so to speak, began to surround him. Silently, swiftly, she, while still far off, began to circle round him, coming all the time nearer and ever lashing him. Nearer and nearer she came, and I saw him look terrorized and shrink into himself. Still she approached closer and he grew more abject and smaller, until suddenly, without my having seen him disappear, she stood glorious and triumphant where he had been.—*H. McL. Shepard Wolf, in Eleanor Kirk's Idea.*

## The Future State

What Dr. Lyman Abbott Thinks About It

"I THINK that there are no dead; I think that there is no death; I think that there is no long and dreary sleep, no waiting for a future resurrection of a body which has served its purpose and has no future purpose which it can serve; that life goes on unbroken by what we call death; that the resurrection of Jesus Christ was not an extraordinary event, but only an extraordinary evidence of an ordinary event; that He was the first-fruits of them that sleep; that all rise from the dead as He rose from the dead, and live as He lives; that to die is to depart and to be with Christ, which is far better; that every death is a resurrection, and that to every spirit God giveth a body as it pleaseth Him. I think of death as a glad awakening from this troubled sleep which we call life; as an emancipation from a world which, beautiful though it be, is still a land of captivity; as a graduation from this primary department into some higher rank in the hierarchy of learning. I think of the dead as possessing a more splendid equipment for a larger life of diviner service than was possible to them on earth—a life in which I shall in due time join them if I am counted worthy of their fellowship in the life eternal."

"Love is the Secret of Life."

"Love with Wisdom is the Secret of Life."  
 "The Torch of Life is fed with the Oil of Love."

"Love is the Oil of Life."

"The Torch of Love is the Secret of Soul."  
 —*The Hidden Way.*

We live in a new and an exceptional age. America is another name for Opportunity. Our whole history appears like a last effort of a divine Providence in behalf of the human race.—*Emerson.*

Adversity is the trial of principle. Without it a man hardly knows whether he is honest or not.—*Fielding.*

It is as right for the national government to make the streams and rivers of the arid region useful by engineering works for water storage as to make useful the rivers and harbors of the humid region by engineering works of another kind.—*President's Message.*

The reclamation and settlement of the arid lands will enrich every portion of our country, just as the settlement of the Ohio and Mississippi valleys brought prosperity to the Atlantic States. The increased demand for manufactured articles will stimulate industrial production, while wider home markets and the trade of Asia will consume the larger food supplies and effectually prevent western competition with eastern agriculture.—*President's Message.*

## Where Prayer Never Ceases

THERE is one spot in the United States where the voice of prayer is never still. For more than twenty months the "turret of prayer" that surrounds the "Temple of Truth," near Lisbon Falls, Me., has never for an instant been without the sound of a human voice in supplication. It is the intention of the people who attend to this remarkable form of worship that prayer in the turret shall never cease so long as the building shall stand. Those who take part in the service compose the Holy Ghost and Us Society. The association affiliates with no denomination, and tries to conform strictly to the teachings of the Bible. Starting without a penny, it has in a few years achieved such success that it has built four buildings, the "Temple of Truth" among them, which form a rectangle capable of seating 20,000 people. There is tremendous power in prayer.

A more serious order of preaching is called for if ministers are to make a saving impression upon the age. They handle the most momentous truths, and it ill becomes them to trifle in the pulpit. They have only the Sabbath in which to press home upon those who attend their services the concerns of time and eternity, and they cannot afford to mince matters when it comes to things upon which depends the weal or woe of those for whom they are accountable at the bar of God. If they felt their tremendous responsibility for souls as they ought, how differently many would preach! —*The Presbyterian.*

## How We Help the Sick

Any of our readers that are suffering from sickness of any kind are requested to write a personal letter to our Mystic Adept Spiritual Healer. Tell him candidly the nature of your disease, and he will immediately give you SPECIAL TREATMENT, surrounding you with MYSTIC HEALING VIBRATIONS, also giving you TRUTHS that will UNFOLD THE KNOWLEDGE OF LIFE'S LAWS, revealing the secret of PERFECT HEALTH AND LONG LIFE.

There is absolutely no excuse for anyone to be sick or suffering if they understood God's Laws of Perfect Health.

This is truly a spiritual work and cannot be estimated by dollars and cents. IF YOU ARE SICK YOU WANT OUR HELP, AND WE ARE EQUALLY ANXIOUS TO HELP YOU, UNTRAMMELED BY THE DOLLAR MARK.

We want every one of our readers to be HEALTHY, STRONG AND VIGOROUS. If you are sick or suffering, let our MYSTIC ADEPT SPIRITUAL HEALER RESTORE YOUR HEALTH. We make no definite charge for this service; all we ask is the opportunity to help our suffering Brothers and Sisters. If at any time you desire to assist in this great work financially, any contribution that you see fit to give will, of course, be gratefully received. Understand, Dear Brother or Sister, we leave that entirely in your hands.

In writing enclose a two-cent stamp for reply. Address Mystic Adept No. 12.

## Cause of Much Obsession

PERSONS who habitually frequent séance rooms in search of psychic phenomena are in much danger of Obsession by evil earth-bound spirits. Many spiritualist mediums and public clairvoyants are in poor health and misery through obsession. It is a very dangerous thing to experiment much with psychic phenomena. Spirits of the "dead" do come back and possess and obsess persons to the injury of both the spirit and the person obsessed. Therefore, great adepts who know about these things have always warned people to have nothing to do with spiritualistic phenomena. Modern Spiritualism, say the adepts, has clearly proven that the spirit cannot die; that the soul is eternal; that the transition called "death" is a birth into newer and better conditions, and therefore has fully and completely fulfilled its mission, and is not now needed in this soul age, when all men are coming into the Light and beginning to realize they are eternal living souls, with gross bodies or ethereal or spiritual bodies. Man is now learning to live with GOD, THE MASTER, the HOLY GHOST and the HOLY ANGELS and is leaving the spirits to God, who will lift them up out of their bondage—Earth attraction. When we live with God and Christ and the Angels we will not be in danger of obsession; indeed, that is the only cure for obsession.

Misery, unhappiness, much failure and much disease are peculiar to certain localities—cities, towns and villages. For business success select cities, towns and villages with seven, eight and ten letters in their names. A village or town with eight or ten letters is good for business, health and happiness. London, with its six letters, is a negative city and is being excelled by both New York and Chicago with their seven letters each. Boston, which lays claim to being the Hub of the Universe is a provincial negative town full of fads, cults and fancies. There is much in the mystery of numbers. New York will be the largest and most magnificent city in the world, with Chicago next. These two cities with their seven letters are the two positive centers in the new order of things.—*Mystic No. 7.*

The Christian people of America are doing a great and grand work in India. The gospel of THE MASTER is growing and spreading in the Orient. This Magazine is liked by the Holy Adepts of India as they like the Christian American Spirit found in it. AMERICANISM means much to all the dark-skinned races, especially those of India. The Light of the West will yet redeem India from its sleepy, dreamy ways.

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## THE POWER OF RELIGION

THE reason why some persons do not like religion is because it puts a restraint on their animal and bestial desires, appetites and passions. The sensual and carnal-minded hate all holy things. Obedience to Divine Law causes chafing and fretting to the carnal-minded who desire to live only on the plane of pleasure—pleasing the senses. Religion is the power that helps lift the soul out of sensualism.

The plane of *happiness* is far beyond the plane of *pleasure* and is reached through complete surrender of mortal mind and mortal will to God, and *living* the Christ-life of brotherly love, and meek and humble obedience or perfect service to God, and the world—humanity. Religion is the only power for happiness.

We are not living at our best when we live to please our senses. When we live to delight the Soul rather than the mind or body, we have moved up on that plane of consciousness where we fully and completely realize our oneness with God, and fully and completely realize that we are all eternal souls, ever going onward, forward and upward to the great God, the Loving Father of All; that the difference in all beings is a difference of degree of evolution of the soul. This is what true religion teaches.

As one great soul says: "Man is a rude, crude, but grand sort of creature, with the making of an archangel in him." It is only when we begin to live the religious life, with the Eternal living Christ in our lives, and get free from sense enjoyments, that we realize what noble beings we are. Religion frees the soul.

We are all of us the children of one ETERNAL GOD—the Loving Father of All. And when we purge our souls and hearts and minds (especially the mind) of sin we will then talk and walk with GOD, the BLESSED CHRIST and the Holy Angels, and be freed from all delusion, all woe, all disease and all misery. We will then be religious.

Living without Christ, THE MASTER, on the plane of pleasure is what gives man his pain and sorrow and misery. When the Son of God, which is the Light, is not within us we are in total darkness and we stumble about in a vague and uncertain way, without hope or courage. Then it is we need religion.

To *live the life* requires sublime love, sublime faith and sublime courage. But when we once determine to come fully and completely to God, through THE MASTER, all the mighty Unseen forces of the universe help us. Thus Holy Angels minister to us and help us to come into the New LIFE, which is the Eternal Life of Peace, Joy, Harmony and Melody. Then we live in the very presence of GOD and THE MASTER, THE HOLY SPIRIT, and the HOLY ANGELS forever and ever, whether in the body or out of it.

A Great Year! 1919! "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." (Matt. xxiv, 14.) THE END SHALL COME! The end of sin, evil, wickedness, darkness, ignorance, superstition, anti-Christ movements, new cults, new revelations, new mental schemes to reach God. Look forward to 1919. The Kingdom of God is to come on earth. Love and serve THE MASTER. 1919 is coming.

The Holy Spirit cleanses, purifies and vitalizes the bodies of men, and removes all disease. Nervous apprehension is the effect of past or present sins and will cease when conversion or regeneration is complete.—A Mystic.

## Some Day

"SOME DAY," we say, and turn our eyes  
Toward the fair hills of Paradise.  
Some day, some time, a sweet, new rest  
Shall blossom, flower-like, in each breast.  
Some time, some day, our eyes shall see  
The faces kept in memory,  
Some day their hands shall clasp our hands  
Just over in the morning lands.

Some day our ears shall hear the song  
Of triumph over sin and wrong.  
Some day, some time; but oh! not yet;  
But we will wait and not forget  
That some time all these things shall be,  
And rest be given you and me.  
So wait, my friend, though years move slow,  
The happy time will come, we know.

## Our Mysticism

HOLY ADEPTS who have reached the highest spiritual attainment known to mortal man say that as a matter of truth there are no mysteries in the universe; that mysteries seem such to the ignorant, superstitious and carnal-minded or unregenerated. Even Holy Mystics pass through the degree of mysticism in time and come up on the highest plane—the holy of holies—where live the Christian Adepts. These Christian Adepts are holy men who live as nearly as possible *the life*. The reason they hide their personality under the veil of mysticism is because they do not desire anyone to worship or adore them. Even now some of the great Mystic Adepts of the world are coming out and making themselves known as simply *Christians*—God-loving men who follow Jesus Christ, the Savior of Men. These hide their identity as mystics by engaging in some honest commercial pursuit, joining a Christian Church and living in the world as plain, simple Christian gentlemen. Some Christian men and women hold that "foggy mysticism" is dangerous to the teachings of THE MASTER and Christianity, and so it is by some alleged mystics who try to found cults and schools of mysticism. The mysticism in this Magazine leads men to GOD and THE MASTER and away from "cults" and false prophets and self-seeking teachers. The mystics connected with this Magazine have nothing to sell; they work for humanity on the universal plane.—*The Mystics*.

When will the suffering learn that sin and evil destroy, and bring disease and woe and misery *without fail*; and that righteousness, *living* the Christ-life, invariably brings the opposite results—health, a long and useful life, prosperity and eternal happiness?

We give up all to gain all, means we give up all worldly sins to gain all heavenly joy, peace and happiness. In loss of attachment to worldly things we make great spiritual and heavenly gain; and then we realize the truth of these words:

"That life hath lacked its measure,  
And that soul wants true completeness,  
That hath not learned what heavenly gain  
Lies hid in earthly loss."

## America

AMERICA is a term now universally applied to the United States, because it is the government of the West; to no other nation is the name of a whole continent, an entire hemisphere, applied. There is a prophecy in this usage; it presages the ultimate growth of the first nation of the West, until it involves the nations of Pan-America.—*Flaming Sword*.

[All the great Mystic Brotherhoods of the world, all the great Mystic Adepts and Holy Seers and great prophets in all parts of the world, are agreed as a unit that AMERICA is to lead all nations of the world. In time this one great America will comprise all of North, Central and South America—Pan-America. Fortunate is he who lives in this grand and glorious Christian Country. This is the Soul Age for the whole world, but now more particularly so for America. For ages the Holy Men have known this. All that is happening now is written down in the Secret and Sacred Writings and deposited in all the Inner Temples of the Great Lodges.—*The Blissful Prophet*.]

"Christianity is the most enlightened and comprehensive, the noblest and tenderest and heavenliest religion of all time."—*Hon. John D. Long*.

Religion is a *living, working* force that always produces grand results; it does not make man an idle dreamer nor a sad, sorrowful, mournful and whining pessimist. Therefore, you see the great nations of the world are Christian Nations. THE MASTER is the great Redeemer of men and Nations. Individually and collectively, Christianity will lift humanity into the highest planes of wise and intelligent activity, progress, prosperity and happiness. Jesus Christ is the great power in America to-day, so that all nations marvel at our wonderful civilization. God is pleased with His people on this North American Continent and all the Unseen forces are working to help us. All the great Adepts *know* this. Some day all nations will realize the *truth* and follow our example and be just as progressive, prosperous and happy.

Let all aspiring souls tell all their friends about this Magazine.

## Announcement FOR THE Universal Brotherhood

EARLY IN SEPTEMBER, in NEW YORK, BROOKLYN, JERSEY CITY and other accessible suburbs, CLASSES WILL BE FORMED FOR instruction in the Principles and MINISTRY of the Brotherhood, including Healing, SELF-TRAINING and SPECIAL METHODS of Spiritual Development, etc., etc.

This teaching will be preliminary to the formation of Chapters in which members will be initiated into the secret work and privileges of the Order.

Applications for membership in these Classes should be made at an early date, as it is necessary to complete arrangements for the great work in which all members of the Brotherhood, it is hoped, will take an active and earnest part.

For further information address, with self-addressed stamped envelope,  
H. A. K. 1Δ, Magazine of Mysteries.

## First Monument to McKinley in China

THE first monument to President McKinley will be erected by the Chinese. It will be located in Shanghai, and money is already being subscribed to the fund. The secret leaked out a few days ago when the Rev. Poon Chew, a Chinese minister of San Francisco, visited New York. He said: "The Chinese feel that America is a friend to China, notwithstanding the exclusion laws. When President McKinley was shot it sent a thrill through all China, and they are going to show their grief in something more substantial than words of condolence."

The Chinese are waking up and taking kindly to everything that is "American"—especially the Christian Religion. This means much prosperity for both China and America. Any country in the world will do well to follow American ideas if they desire a full measure of prosperity and a high civilization. Wherever the Banner of the Prince of Light is unfolded and planted there will be found great progress, prosperity and happiness. THE MASTER is eventually to reign supreme throughout all Nations of the World; then will come the Millennium.

One of the significant signs of the times is the large sums of money that are being given by very rich men to all religious and charitable works. Look at the wonderful money offerings of last Easter.

Easter offerings this year are the largest in the history of the country. The custom of making offerings on this date is increasing in its observance. Just as Methodists, Baptists and some others are adopting vestments for their choirs, and introducing more form into their manner of public worship, so they are taking up the observance of Lent, of Good Friday, of Easter, and of the making of offerings on the latter Church feast day. New York City churches lead, of course, in amount, the total sums placed on the altars of the churches of that city on Easter Day being about \$500,000. The largest single offering was that of Grace Church, where it exceeded last year's offering by \$7,000, and last year the offering was \$108,000. St. Andrew's, Holy Trinity, St. Thomas', Heavenly Rest and St. Bartholomew's churches were \$10,000 each. During the last few months the offerings at the Brick Presbyterian Church, New York, have exceeded \$80,000. Offerings of Episcopal and other churches are reported large in proportion, and at least twenty per cent. higher, all around, than on any previous Easter. And these offerings in American churches exceed in amount those given anywhere in the world.

The venerable Mrs. William Gulick, sister of the late Mrs. Peter Gulick, who was the mother of many missionary sons, is said to be in good health and strength at the age of ninety-eight years. Religious work, especially missionary work, is conducive to a long, useful and happy life.

The New York Witness says: "God's promises, whether in regard to spiritual or temporal matters, are always conditioned on our doing our part."

# The Universal Brotherhood of Ancient Mystic Adepts

By Brother No. 1

**I**N 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.]

The influence of a positive thought projected into the mind of a person who is negative may change disease into health. On this basis is given what goes under the name of mental treatment.

The influence of an exalted realization of the power and presence of God, without mental effort, may produce marvelous cures. When this state is consciously attained and an invalid is lovingly held in the Healing Presence, it is called Spiritual Healing.

Both these phases of modern healing are included in the theory and practice of the New Thought. In mental healing, power is consciously projected in the form of thoughts or feelings from one mind to another. In spiritual healing, power is consciously or unconsciously imparted either as thought or feeling. The former is practiced through the activity of mind forces; the latter through their passivity.

A mental treatment requires on the part of the healer a positive state of mind, with an emphasis of conviction concerning health, vital force, energy—all that suggests splendid physical conditions. Alert, positive, active, virile, this mental attitude will inspire faith in the mind of the patient, convey potent suggestions of health, and capture the citadel of disease through its very boldness of attack. Strong in the overwhelming assurance that disease thrives by wrong and unpleasant thought-pictures in the mind of the patient, the metaphysician valiantly attacks and puts to rout, not only the pictures of disease, but the fear, anxiety, memory of accidents, conscious or unconscious dread of heredity, anguish of mind, or perverted emotion that has caused them. The wholesome and altogether desirable health thoughts sent forth by his powerful mental vibrations arrest the patient's attention. Involuntarily he accepts them as his own. The superb confidence of his mental physician is infused into every thread and fiber of his being, and the result is mental and physical healing. If to his newly-acquired confidence is added knowledge of the law, he has a basis for permanent health, provided he is obedient to the law.

In this positive exercise of the mental functions, it will be seen that all that is strong, courageous, and virile in the personality of the healer is brought into the mental treatment. Yet occasionally there are patients who seem totally irresponsive to the most persuasive and dauntless suggestions. Argument, delineation of cause and effect, aggressive, powerful words, either silent or audible, apparently have no effect. In vain the conscientious practitioner labors over these obstinate cases. In vain he seeks for an understanding of what is lacking in his administration of the law. At last he leaves that phase of the matter which relates to his personal failure and searches more deeply into the Source of his power. He opens his mind more fully to the reception of knowledge. As he contemplates the vastness, the immanence of the all-pervading Power, he ceases the intellectual struggle to analyze or classify, or even to receive. His thoughts are stilled; his whole being is hushed into silence—that "silence which is a solvent that destroys personality and gives us leave to be great and universal." And here his soul is fed with a divine satisfaction—a transcendent peace. He has given himself to "the Lovely, the Original, and Pure, who on that condition gladly inhabits, leads and speaks through" him. Or, with Jesus, he has found that it is "the Father that doeth the works." Feeling this living oneness with the Source of "every good and perfect

gift," he recognizes it as the universal Giver, giving to all impartially—to himself, to his patients, and to the world at large.

Back at last from his meditation on the Abstract, he finds his vision enlarged, his perceptions quickened, his understanding cleared—and his patient healed. And this he would call spiritual healing—spiritual because, instead of being the result of mental effort, it was the result of the emanation of his spiritual quality while he was in that exalted state known as the spiritual. In his withdrawal from personal considerations he had found that side of his being which, as Emerson says, "lies open to all the attributes of God." In the reception of this influx of divine Consciousness, he had become through his passivity the channel through which the God in him might act upon those to whom his unselfish interest was attached.

Yet it does not always follow that healing is the result of such treatment any more than through the use of mental power. The cause of failure, however, does not lie with the principle of healing, but rather with the healer or patient, or both, in their nonconformity to the conditions necessary for demonstration. This is, of course, ignorance of what the conditions are. Just as heat is required in the making of bread, or as light is necessary to the growth of vegetation, so a point of affinity is required, between the one who gives and the one who receives, that will permit the connecting waves of vibration to transmit the message, power, feeling, quality—what you will.

This point of contact, or affinity, may be on either or all the planes of being, viz.: the magnetic, temperamental, sympathetic, mental, or spiritual. Perhaps the most common of these causes for lack of connection are found on the personal plane—in the anxieties, moods, prejudices, mental or physical intensity, on the part of one or both participants in the effort to establish health.

The highest attenuation of any power is that which is least tangible to the senses; hence, the highest healing potency must be that which is above the personal and on the spiritual plane. This is a realm in the being of man that is impervious to all inharmony in whatever form, which in itself is the supreme calm of the Spirit, and which indeed corresponds to what the scientist, in his mathematical analysis of the solar systems and their movements, calls the "center of gravity." "It matters not how great may be the number of massive orbs threading their countless interlacing, curved paths in space," says a recent scientific writer, "there yet must be in every cosmic system one single point immovable." So in the system of man there is that which is absolute in its perfection, unmoved forever amid the swirling, restless currents that sweep through mind and body. To become conscious of this Center is to find the harmony which is health. He who can introduce to a patient this Pool of Bethesda, whether by audible treatment or silent treatment, is the transmitter of the highest attenuation of the Power that heals.

The subtle and wonderful soul quality which emanates from a character wrought through spiritual love and wisdom is continually healing, both morally and physically, every one who needs such ministry, and who can respond in any way to the spiritual vibrations.

Without deviation, or the slightest conscious direction, these vibrations from the consecrated soul find the need which eagerly responds to their harmony, and though the suffering ones may not know from whence cometh the balm of Gilead, it heals their wounds and bruises and brings them into attunement with their own God of Love and Truth. This is the Spiritual Healing which is impersonal and of God.

Yours in Brotherly Love,

MYSTIC No. 7.

## India and Dr. Talmage's Help

INDIA owes a great debt of gratitude to Dr. Talmage. At Mr. Talmage's funeral services the Rev. Dr. Thomas Chalmers Easton, in referring to the great help Christian America gave to India through the instigation of the great preacher, said: "He was great in his spirit of philanthropy. When a heathen nation suffered for want of bread, his powerful appeals through that mighty agency—the greatest weekly paper of the century, the Christian Herald—enabled a response to be given that saved millions on millions of human lives! India, part of England's empire, will never forget Christian America's philanthropic Talmage!"

To reach and attract and hold the multitude for God and THE MASTER is a great and grand work. To do this, one must love God with all his soul, heart and mind and preach a pure, sweet Gospel. This is what Mr. Talmage did, and did it so Divinely that he was by far the greatest preacher to reach, hold and attract the multitudes the world has ever had.

Clairvoyant and Psychometric powers are the natural fruits or Divine gifts of all Holy Men who faithfully and loyally serve God and THE MASTER. They should never be sought. Let power and works seek thee.

It is stated that Mrs. Mary E. Parker is the only survivor of the older missionaries who reached the Hawaiian Islands before 1837. She is ninety-six years old and has lived there for seventy years. Religious people usually live long, useful and happy lives, because they are constantly filled and thrilled with the vitalizing vibrations of the Holy Spirit.

## Soul Culture

"I BELIEVE that a real working conviction that man is a soul and has a body, and that Browning's saying is true that the only matter of importance is 'the culture of a soul,' is more vital to the welfare of the world than all our development of wealth, all our inventions, all our discoveries, all our enormous advance of knowledge in other directions."—Rev. Minot T. Savage.

[Very true, Brother Savage! But, we must also develop wealth as a means for more leisure and more time for soul culture. Again, the Spiritual Man sees in all this progress and prosperity in the world the Hand of God. So, both Spiritual and Material and Intellectual growth proceed hand in hand, by Divine Mind and Divine Order, in an orderly and progressive way. Everything is progressing about right in these Great Days. "God is in His universe!"—EDITOR.]

The evil power of Hypnotism is being more fully realized from day to day by the deep, earnest and profound thinkers of the world. The safe way is to have nothing whatever to do with Hypnotism.

Extraordinary phenomena is a natural accompaniment of all Holy Men. Go where they may, they are naturally great doers of good and lasting works, which the carnal minded or unregenerated cannot understand nor comprehend.

When the first shred of the personality is gone all that can thus suffer has passed away, and in the perfected Adept there are untroubled peace and everlasting joy. He sees the end toward which all are working, and rejoices in that end, knowing that earth's sorrow is but a passing phase of human evolution.—Annie Besant.

The entire Bible is now printed with Chinese characters in three dialects and the New Testament in four more. In seventeen dialects at least one gospel is in the Romanized print. The gospel of Christ is spreading in China at a tremendous rate. Even the missionaries are astounded at its great growth.

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## The Pooj's Story

THE Pooj Mahtabrik was a great man among the Jains. The Jains are a sect of Hindoos, holding principles somewhat akin to those of the Buddhists.

Pooj Mahtabrik was the high priest of the Jains.

One day he came in great state to call upon the Padri Sahib (the missionary) arrayed in flowing white robes. Alighting from his carriage and followed by a disciple, he came to the door, and with a low bow made his salaam. Passing the nurse-maid with a child in arms, he dropped a rupee into her hand to indicate his desire that she should take good care of the missionary's child.

Seating himself upon the proffered chair, the conversation began with the usual inquiries as to mutual health and welfare. Presently the conversation turned to the subject of religion, wherein the priest expressed his strong disapproval of the missionary's habit of destroying animal life, and specially of his fondness for beefsteak and mutton-chops.

The missionary replied in words like these: "My dear sir, if I believed like you do, that the spirits of animals are the spirits of men enslaved in bestial forms, and that possibly some of my relations might be caged in the bodies of dogs and cats, sheep and oxen, tigers and jackals, birds and reptiles, instead of preserving animal life, I should make it my aim to destroy it, and thus liberate these miserable spirits, and so hurry on the course of transmigration and eventual arrival at the perfect state of 'Nirvana.'"

The Pooj looked compassionately upon the missionary and said: "These stages are necessary and the consequent suffering cannot be evaded, so that in your effort to free the spirits of your friends, you would only add a few more pangs to present pain and oblige the reincarnation in some other state, until the crimes of the past have been expiated by the sufferings of the present. Moreover," said he, "these creatures, however despicable, enjoy their life, and therefore do not want to be killed, and so the application of your golden rule should prevent you from taking their lives." To illustrate this point, the old priest related the following story:

"Once upon a time there was a fakir, who by his manifold works and charity and penance had so endeared himself to the gods, that one of them vouchsafed to him a revelation, telling him that notwithstanding his virtuous life in his present state of existence, because of sins committed in the past, he must be born the next time as a pig.

"The old fakir was filled with anxiety as to how he might escape such a state of existence, and so further inquired of the god as to when and where he should be next born, and by what mark he might be recognized. Having received detailed information on all these points, he called his two sons and explained to them his new revelation and then made them promise on their solemn oath that after his death they should go to the specified place and immediately put him to death, and so deliver him from his hoggish environment.

"In due time the fakir died, and on the appointed day his sons, with naked swords in their hands, visited the pigsty, where their father was reincarnated, and sure enough there they saw the identical pig, recognizable by the marks their father had given them. With drawn swords they rushed upon the pig, but he scampered away as fast as his legs would carry him, and outran his assailants. Squatting upon his hind legs, the pig awaited the advances of the men, when he was thus addressed: 'Why did you run away, since you made us promise with a solemn oath that we should kill you?'

"The pig spoke and said: 'True, my sons, when I was a man I told you to kill me when I should become a pig, but now that I am a pig I prefer to remain a pig, and so I now gladly absolve you from your oath. Go in peace.'

With these words Pooj Mahtabrik arose smiling at his triumphant vindication of his doctrine, and with a low salaam departed.

[The Mystic Adepts know all about Reincarnation. They say regenerated Christians do not come under the Law of Reincarnation; that the Jains and Buddhists have an entirely wrong conception of the doctrine of Reincarnation. That the soul is eternally progressive and does not enter in any incarnation a body lower in its organization than it previously occupied. That the soul comes from the lowest up to the highest. Its last stage on this planet is when it lives in a pure,

beautiful, white-skinned body, the mind of which has fully realized the Blessed Christ as THE MASTER. When it lives the Christ-life in one incarnation it is then free from this law of Reincarnation, and at the transition called "death" it can pass on to the radiant heavenly sphere and remain there for all time, unless it chooses to come back and take on a human form to help humanity. The above story will reveal much to the aspiring soul. Many Jains are reincarnating in America and England. Each soul must reincarnate in all nations, America being the last. That is the reason we have in America, and especially in the United States, such a superior race of beings. In regard to flesh eating, that is indulged in by the thoughtless and carnal-minded, who will soon learn there are better foods. The Mystic Adepts abstain strictly from eating flesh-foods—bodies of animals; but do not condemn those who have not yet realized that flesh eating is a sin. The killing of animals for food will cease with this century.—*The Blissful Prophet.*]

## Listen! The Principal Idea Is: "Listen!"

It pays to "listen."

Listen to your spirit.

Your Spirit is the God-power within you.

The God-power in you is your Divine thoughts.

Your Divine thoughts are the only power you can depend on.

There is no other power within mankind that makes him move and have his being, other than the power of thoughts.

The power of God's thoughts creates us. You are either created by the thoughts of others, or by the Divine thoughts of God. If you wish to be born again, take God as your Creator and Listen to His Divine thoughts.

*Listen!*

## Spiritual Progression

SPIRITS after leaving the body go on progressing, provided they are not too much disturbed by their relatives and friends here on the Earth-plane. It is an awful thing, in most cases, to try and attract back to earth the departed spirits that we love. They are, after leaving the body, in the hands of God's Angels who can better care for them than we can, and if left alone can better help them to progress and rise into the Angel World. When our departed friends become Angels they will naturally seek us here on the Earth-plane through that eternal law and power of attraction called LOVE. Angel intelligences continually tell the Adepts to discourage in every possible way that phase of modern spiritualism that teaches its followers to live in psychic and occult phenomena—spirit return. Spiritualism or spiritual science in its highest development has little or nothing to do with phenomena. The Holy Adepts can produce any and all phenomena that have ever been produced, yet produce none for the curious and vulgar. Divine Power is a holy and sacred gift and is used by the Adepts in a mystic, holy way for the good of the WHOLE. Become a true Christian and you will know that, knowing which, all is known.

Making a mistake in the outset of life is like beginning to wind a skein of silk at the wrong end. It gives infinite trouble, and perhaps is in a tangle half through; but it often gets smooth and straight before the close. Thus many a man has so conquered himself, for duty's sake, that the work he originally hated and therefore did ill, he gets, in time, to do well and consequently to like.—*D. M. Craik.*

Neighborly love is the first step toward brotherly love. THE MASTER taught us to hold ourselves at least friendly to all we meet.

Spirit or spiritual revelation manifests in its highest degree through pure and holy channels—pure and holy instruments. The mighty and blessed angels can only dwell in a pure, sweet and holy aura. The mighty INCOMING LIGHT is for the pure in heart and mind.

Humanity on earth will suffer and be in darkness to the extent that it is disloyal to THE MASTER, the living Christ.

## Suggestive Religious Changes

MANY new devices to attract people to churches have been invented and adopted of recent years, and a religious periodical, the Church Economist, gives special attention to descriptions of them and their working, says the editor of the New York Sun.

The most remarkable, not to say curious, of these innovations are the vested choirs, borrowed from Roman Catholicism and Anglicanism, which have been introduced even into a Baptist church of New York, but more extensively into Methodist churches in several places.

On last Easter Sunday the Washington Heights Baptist Church started the innovation of a vested choir of sixty voices, with cassock and cotta, and the women wearing also mortar-board hats. That is, the vestments are the same as in Episcopal churches. The introduction of such a choir into the Metropolitan Methodist Temple, a year ago, proved so successful, apparently, that the example has been followed by other Methodist churches, one at Chicago having come into line recently and conspicuously.

This is very suggestive, because the two Protestant Churches which in the past were always most distinguished by the extreme simplicity of their worship and their church architecture, and were most violently opposed to anything like mere aestheticism in religious services, were the Baptist and the Methodist. They were plain people, and all worldly display, in raiment and in social life, was eschewed by them. Methodists were enjoined by Wesley, in his "General Rules," to "evidence their desire of salvation" by refraining from "putting on of gold and costly apparel." Like austerity of life was the Baptist rule, and the meeting houses of both denominations were usually without steeples or any other marks of a distinctly ecclesiastical architecture.

The change from all this to the pomp of vested choirs and the imitation of purely ritualistic features is revolutionary. A generation ago it would have stirred up violent protest throughout those denominations. Now it seems to cause no disturbance whatever, but rather to provoke an amiable desire to repeat and extend the innovation.

Will these ritualistic Baptist and Methodist churches stop with vested choirs merely? Will they not go on, naturally and logically, to the adoption of other features of the liturgical Churches they are imitating. We are likely to see the Cross introduced, and perhaps the time will come when the plain Communion table will give place to a veritable altar, with all its religious significance. This is, therefore, a serious innovation, suggestive of a radical doctrinal transformation in the future. We have seen how Ritualism in the Episcopal Church has advanced to a bold teaching of the Real Presence.

Meanwhile the Paulist Fathers tell of conversions from Protestantism to the Roman Catholic Church increasing at a rate so great and rapid that the time seems to be coming when the Catholic throng will be too large to be contained within the walls of their churches. On the other hand, the propagandas of Mormonism, Christian Science and the "New Thought" are described by their votaries as pushing ahead astonishingly, and, on their side, the agnostics are confident that belief in all Christian dogma and all supernaturalism is passing away not less rapidly. Our correspondents continue to discuss the question of individual immortality to so great an extent that their letters exceed in number those we get on any other single subject.

The religious waters seem to be more disturbed at this time than ever before in the history of Christianity, and signs of unprecedented revolutionary changes appear in many directions.

[The Mighty Spiritual Wave that is now sweeping the planet is bringing about a grand result. The whole world is to be Christianized, and men are to come back to the first and original moorings—GOD, Christianity, the Living Church. THE MASTER is to rule supreme. All the "cults," the "fads" and "fancies" of a day only ultimately bring men to God and Jesus Christ, Our Saviour. The Church has nothing to fear from Mormonism, Christian Science and the "New Thought."—EDITOR.]

The spirits, as a rule, object to the spread of Light and Truth, while the Angels do not. There is a great and wide gulf between a spirit and an Angel.

## THOUGHT HELD BY THE SILENT BROTHERHOOD

(HELD DAILY AT 9 P.M.)

[INHALE]

I—am—now—at—one—ment—with—eternal—love,

[EXHALE]

and—send—out—to—all—mankind—strong, loving thoughts

## NOON THOUGHT

(HELD DAILY AT 12 M.)

I—now—realize—the—**GREAT—"LOVE OF CHRIST"**—and will this day try to make at least three persons happy—"IN HIS NAME"

[Love is attained by means of perfect resignation, and is eternal]

My beloved, rest in this mystical silence if you desire to hear the sweet and divine voice. Open the door that **GOD** may communicate **HIMSELF** unto thee, unite with thee and thus form thee unto **HIMSELF**

Merely to bask and ripen, is sometimes  
The student's wiser business.

—Lowell.

I used to get up early just to sit  
And watch the morning quicken into gray  
And hear the silence open like a flower.

—Mrs. Browning.

Not all of growth can be accomplished in the vigorous push of active work, not all of wisdom gained by hearing, reading, comparing, analyzing. There are times when busy hands and feet, busy eyes and ears, busy minds and brains, should rest—rest absolutely, not alone in hours of natural sleep, but in the hours of a much-sought-for and often-found silence.

All nature has periods of diastole and systole, of expansion and contraction, of activity and stillness. To understand this law is to be able to conform intelligently to such conditions as will produce the best development of the Soul's faculties and powers.

He who would live according to his royal privilege, gladly gives his time and effort to a search for and an application of the most natural methods of growth. If a certain mental or physical state is needful to the attainment of what he seeks, he needs only to know what that state or condition may be.

Mental non-resistance has its correspondence in physical relaxation. Both are the necessary means by which he finds that perfect repose, the rest referred to, and out of which comes the surest re-creation, the rarest experiences, the most valuable knowledge.

Mental non-resistance; what is it?

A state of mind in which there are no anxieties, plans, arguments or insistent questionings. A state of friendly good-will to all the world. Added to this, a fervent aspiration to know the Highest and Best.

Such a mental attitude naturally causes the body to relax. The muscles, nerves and brain molecules, being sooner or later obedient servants of a consciously dominant thought, harmony within and without reigns supreme. In this harmony is the blissful rest, the pregnant silence.

One who would prove the value of this restful period, must decide first of all that it is possible to enter this state of mind at will; second, that he will devote time to systematic and daily practice.

What happens to the lily growing in the dark and dusky earth-chamber, what happens to the tree during the cold and barren winter, what happens to the musician who waits for what to others are "soundless" harmonies, what happens to the inventor while he sits silent in his chamber waiting for the inward picture of his invention, now happens to this still soul, who, in the stillness, receives either consciously or unconsciously, that which will one day be as the beauty of the lily, the ripened fruit upon the tree, the wondrous music of the morning stars, the marvelous creation of a genius, the grace and glory of a Christly character. In the silence, his soul expands, pours its priceless treasures of divinely-given knowledge and power into the receptive and waiting mind which in its turn presents them to the world.

Day after day, month after month, year after year does the earnest student of the True and the Best thus ripen and use the spiritual gifts with which every soul is endowed.

"Yield all the days their dues,  
But when the evening light is lost or dim,  
Commune with your own spirit and with Him!  
Restore your soul with stillness, as is meet,  
And when the sun bids forth, haste not to show  
Your strength, but wait for blessing ere you go,  
And meekly bind the sandals on your feet."

MYSTIC No. 7.

Nothing more impairs authority than a too frequent or indiscreet use of it. If thunder itself were to be continued it would excite no more terror than the noise of a mill.—Colton.

Robert E. Spear says in the *Congregationalist*: "If there is one department of life with which the idea of good cheer is more closely associated than with another, it is the department of religion."

## The Bible

THERE is no profit in reading and studying the Bible unless you do so with fervent prayer. To the sensual and carnal-minded and unregenerate the Bible is in many places not understandable. To the Holy Mystic the Bible is a mine of golden truths. All the mysteries of the world cease to be mysteries when we are regenerated—born again. All woe and misery then disappear forever, and the regenerate man reaches true happiness which is lasting. The great evangelist, Mr. Moody, once said: "If I could say something that would induce Christians to have a deeper love for the Word of God, I should feel this to be the most important service that could be rendered to them. Do you ask: How can I get in love with the Bible? Well, if you will only arouse yourself to the study of it, and ask God's assistance, He will assuredly help you."

This Magazine will always urge its readers to turn to God and the Bible, because we desire to see all come into union with the Blessed One and be happy, and because this is the only way to glorious hope and continuous optimism, which the world needs.

In speaking of Word and Work, we will quote Mr. Moody again: "Word and Work make healthy, happy Christians. If it be all Word and no work, people will suffer from what I may call religious gout. On the other hand, if it be all work and no Word, it will not be long before they will fall into all kinds of sin and error; so that they will do more harm than good. But if we first study the Word and then go to work, we shall be healthy, useful Christians. I never saw a fruit-bearing Christian who was not a student of the Bible. If a man neglects his Bible, he may pray and ask God to use him in His work; but God cannot make use of him, for there is not much for the Holy Spirit to work upon. We must have the Word itself, which is sharper than any two-edged sword."

The Holy Mystics, who do tremendous works, constantly read and study the Bible. It is their only text-book or guide-book. Mystics need waste no time on other books for Spiritual development and growth. Moreover, they do not waste time in reading philosophy, books on ethics, etc. The Mystic spends some time each day in reading the Bible, in prayer and meditation and the rest of the time in tremendous work—service. These Bible-reading men and women are the great workers of the world, and never retire from work here until they pass out of the body to the Angel World, and after a little Holy rest there, they again take up service and do more and greater work for humanity than ever before.—*The Blissful Prophet*.

Sir Robert Hart, the most distinguished foreigner residing in China, is the president of the Society for the Diffusion of Christian and General Knowledge Among the Chinese.

## OUR NATIONAL DISEASE

Caused by Coffee

Physicians know that drugs will not correct the evils caused by coffee, and the only remedy is to stop drinking it.

Dr. W. J. Allison, of Heber, Ark., says: "I have been a coffee drinker for 50 years and have often thought that I could not live without it, but after many years of suffering with our national malady, dyspepsia, I attributed it to the drinking of coffee, and after some thought, determined to use Postum Food Coffee for my morning drink. I saw that Postum was made carefully with directions, and found it just suited my taste. At first, I used it only for breakfast, but I found myself getting so much better, that I used it at all meals, and I am pleased to say that it has entirely cured me of indigestion. I gained 19 pounds in 4 months and my general health is greatly improved.

"I must tell you of a young lady in Illinois. She had been in ill health for many years, the vital forces low, with but little pain. I wrote her of the good that Postum did me and advised her to try it. At the end of the year, she wrote me that Postum had entirely cured her, and that she had gained 40 pounds in weight and felt like herself again."

# Psychology for Mothers

By MRS. EFFIE W. MERRIMAN

## Introductory Thoughts

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**D**O not let the title of this article alarm you, dear mothers. I promise you there shall be nothing in these pages at all difficult of comprehension by even the most ordinary minds. We are going to leave the more formidable problems for those who have the time and taste for speculative studies, while we confine ourselves to the simple, scientific facts that will help us over the everyday difficulties which constantly present themselves to the conscientious mother, but which lose all their terrors when one has learned to regard them from the correct point of view.

From the day of that dreadful tragedy—the crucifixion of Christ—there has been a greater love and reverence for motherhood than the world had ever known before. The picture of Mary weeping at the cross will never be forgotten, and all through the centuries that have come between that mother's suffering and the trials of the mothers of to-day, she has been pictured as the ideal woman, because she was the mother of the ideal son. To-day, there are few women so lacking in womanliness that they do not realize the beauty of the crown worn by the mothers of fine children—do not long to be worthy of its possession.

A woman may have every fine characteristic, but if the crown of ideal motherhood is lacking she cannot be the ideal woman. There is still one beautiful experience without which she cannot be complete.

A woman may reap a certain amount of fame because of her artistic tendencies, or literary ability, or her advanced opinions on woman's rights or privileges, but to the mother of ideal children is accorded a measure of honor and love that makes the public approval of all other careers seem scarcely worth striving for.

The mother who would have ideal children must first have a proper conception and realization of the distinctive honor of motherhood.

From the time when she becomes conscious that she is to be a mother, she must think of her little one as a mortal whose mission it is to make the world better and happier. Not for one moment must she picture him as unsuccessful or feeble-minded, or sickly, or one too many, or in any light that is contrary to her ideal, for by so doing she robs him of a portion of his birthright. If a mother could know beyond the shadow of a doubt that the coming child would fill a position in the world that to her seemed most desirable, do you think she would waste much time in regrets or misgivings? On the contrary, the satisfaction of such knowledge would put her mind, and consequently her body, in the very condition most conducive to the growth of just such a child as she desires. The most ignorant woman does not doubt the influence of the mother's mind on the child when the results are undesirable; why, then, should mothers be so slow to find the lesson taught by the antithesis? The mother who thinks slightingly of her child before his birth, has no right to condemn the world, in after years, for accepting the estimate with which she branded him during this formative period.

The ideal mother keeps the ideal child before her mind all during the gestatory process, and should doubts or fears assail her mind she drives them away with the calm assurance, oft repeated, if necessary, "I know that I am honored in being given charge over this child."

When the child takes up its separate existence, the mother must not lose sight of the fact that it is not hers for her pleasure, but as a result of God's law, to carry out a portion of God's plan. Her child? Yes, and no. She cannot claim the smallest portion of its soul; she cannot even know what God intends it to do. She gave a body for the soul to live in, while here on earth, but, once given, it ceases forever to

be her property. Neither she, nor any other mortal, can own her child. He is God's property, over which she has been appointed protector, and she will one day be called to account for her guardianship. Blessed is she who wins the benediction, "Well done, good and faithful servant."

There are many women who long to be ideal in their relationship with their children, but who do not know how to go about it. To them the responsibilities of motherhood are truly awful. From the hour when the first baby is laid in their arms until the last child in the home is either married or dead, they live under a cloud of fear and anxiety. They go through life so very sure that something dreadful will happen that they lose the greater part of the joy of motherhood. Worse yet, their children are so much more likely to go wrong, or to be sick, or to die before their time, or to run away from home, than are the babies of the careless, happy-go-lucky mothers who rear their offspring much as the mother-dog rears hers.

Fussiness and fear are often mistaken for care and tenderness. The mother who really believes in the omnipotence and omnipresence of God does not spend the greater part of her life fearing that something dreadful is going to happen, either to herself, her family, or the world at large. She knows better.

When children go wrong, it is, in nine cases out of ten, because they were nurtured in an atmosphere where faith in God's love is a dead letter, and this atmosphere may be found even in the homes where the most solemn protestations of Christian beliefs are to be heard. There are many who claim to believe that God is all-powerful, but comparatively few who live up to that belief. The ideal mother must believe it so much that it governs her every act and thought.

Now, do not say that such a belief is impossible to you, that you would like to have such faith, but cannot. Such a declaration would only serve to prove your ignorance, and draw the network of your own false delusions a little closer about you, for the truth is you can believe anything you really wish to believe. Study the best writers on psychology, on mental processes, on the functions of the will, and on the many kindred topics, and from them all you will get practically the same idea regarding our ability to think and believe as we will. It is only a question of making the same impression on the brain a sufficient number of times. It is a recognized fact that it is possible for us to repeat the most arrant nonsense until it becomes a part of our beliefs; then how much more easily can we teach ourselves a fact that can be proven, or that appeals to our reasoning faculties, or that seems to satisfy our inherent longing for immortality, or that receives the approval of that inward monitor whose guidance we have learned to trust?

As may be readily seen, then, it is of the utmost importance that we come to some decision regarding the ideals we are to train ourselves to live by, for upon those ideals and our fidelity to them will depend the quality and extent of our influence in the home, and from the home to the world at large.

### THE FIRST STEP

MANY good people go through life complaining of lack of opportunity, or lack of educational facilities, or of the unequal distribution of wealth, never realizing that they might have had all they longed for if only they had reached out and taken it. They are like the child who, in the midst of abundance, cries of hunger and will not believe there is food within reach until some one has put a taste of it into his mouth. We grown people are usually allowed to be governed by our beliefs in such

matters. We may persist in declaring that there is not an abundance, or if there is, that none of it belongs to us, and the world will not stop a great while to argue us out of our delusion. It may call to us, in passing, to stop crying and to help ourselves, but it is not likely to spend much time in attempting to convince us, against our will, that our physical senses have misled us, and that really we are well provided for.

If we are wise we will taste the food offered us, taking it for granted that it is food, at least until a fair trial convinces us that it is not what we need to enable us to do satisfactory work. Something must always be taken for granted, you know, even by the most material of scientists, and so I am going to ask the mothers who say they have no working belief in God, and no faith in His power, just to take it for granted that God is a reality, and try to prove the assumption by rules laid down in this book.

Who or what is God? Who knows? There are many conceptions of Him, and this fact, instead of bringing doubt, as it does to some, should strengthen our faith in a power so baffling to our poor, little analytical minds. It is not necessary for us to see God, or to have a mental picture of Him in order to believe in Him, and we should never lose sight of the fact that whatever our idea may be, God remains the same; what He is to-day, He has always been, and always will be—always, always. We may change our beliefs, but such change does not affect God, and for that reason we show great weakness when we make God a subject of argument. "Be still, and know that I am God." When we comprehend that command, we shall not break in upon the lovely restful stillness with wordy combat on a topic that can never be understood by any testimony offered by the five senses.

There are a great many people in this world who must have some sort of a point around which to focus their ideas. I confess to a weakness in that direction, and so, as a means of help to others in my class, I am going to try to define an idea that I find helpful. I like to think of God as a great unknown Force, ruling all things. I do not want to define that Force or assign it a dwelling-place, for I prefer to think of it as far, far above my comprehension. I cannot have much reverence for any creation of my imagination, and to attempt to describe God or Heaven would simply be impossible to me, at this time.

My studies in magnetism have served to convince me that each one of us is surrounded by an aura, peculiar to ourselves, which has a certain amount of influence upon any one coming within its radiations. This fact leads me to imagine that God also possesses an aura which compares with ours in the same ratio as we compare with Him. God's aura is the spirit of love and life and truth, and of all the good which fills the universe, and without which "there was not anything made that was made." (By the way, do not read that quotation in the usual Sunday-school style, with a decided accent on the next to the last word, but place the accent on the last word, where it belongs, and the meaning will be clearer.) It rests with ourselves as to how much of this spirit of God we appropriate. The more we have, the happier and healthier and more successful will be our influence for good. We cannot help expressing what is within us, more especially when it is allowed to dominate us.

Now, you have an outline of my theory as nearly as I can give it. You are not obliged to accept it, but please do not condemn it utterly unless you are sure that you have something more helpful. I shall not quarrel with you about it, whatever you do, for it is not worth while, when the question at issue cannot be made subject to such proof as most materialists demand. Besides, I can only speak of it as my theory of to-day; to-morrow I may have grown into something a little beyond this. You may have something more satisfactory now; if so, this advice is not for you.

Most mothers of to-day regard Froebel as a leader among psychologists; they reverence his memory because of the help he has given them, and so, in such a work as this, it seems fitting to give his idea of God, as it is outlined in "The Education of Man."

"In all things there lives and reigns an eternal law," he says. "To him whose mind, through disposition and faith, is filled, penetrated, and quickened with the necessity that this cannot possibly be otherwise, as well as to him whose clear,

calm mental vision beholds the inner in the outer, and sees the outer proceeding with logical necessity from the essence of the inner, this law has been and is enounced with equal clearness and distinctness in nature (the external), in the spirit (the internal), and in life, which unites the two. This all-controlling law is necessarily based on an all-pervading, energetic, living, self-conscious, and hence eternal Unity. This fact, as well as the Unity itself, is again vividly recognized, either through faith or through insight, with equal clearness and comprehensiveness; therefore, a quietly observant human mind, a thoughtful, clear human intellect, has never failed, and will never fail, to recognize this Unity.

"This Unity is God. All things have come from the Divine Unity, from God, and have their origin in the Divine Unity, in God alone. God is the sole source of all things. In all things there lives and reigns the Divine Unity, God. All things live and have their being in and through the Divine Unity, in and through God. All things are only through the divine effluence that lives in them. The divine effluence that lives in each thing is the essence of each thing."

This first lesson is intended as a help to those mothers who have never thought of God as being very close to them—a part of their daily lives—who have never tried to bring Him into close relation with themselves, or to use His power in the beautiful work of caring for their babies, and who do not know just how to begin.

You have already begun, dear mother, although you may not know it, for the beginning always comes with the desire to get close to God. But there is a certain amount of training which you will need, in order that you may progress steadily. Progress depends upon use, in the spiritual and mental life as well as in the physical. One with soft muscles would not expect to perform great physical feats without proper training, and the first step to be taken by the mother who has decided to work with God is to train her mind to accept God as a reality.

Begin by declaring that God's spirit dwells within you—that it is the "still small voice within"; "the light shining in darkness"; "the light that lighteth every man that cometh into the world," and "the word that was God." Say it over and over, whether you believe it or not. It is a thought that cannot hurt you, and it will do you good. It is sure to, if you will let it. Repeat it, every hour of every day—aloud when you can do so without comment, but otherwise in silence. If repeated aloud it will more quickly impress itself upon the brain, and a good, strong impression is what you need. Let the eyes help you as well as the ears. Hunt up passages in your Bible bearing directly upon this point. Write, "I am the light of the world," and similar quotations as they occur to you, and think, every time, "This light dwells within me. I communicate directly with God, the Source of all power and all knowledge and all happiness." Pretty soon it will become belief, and then you have a good working foundation for all manner of victories.

While trying this lesson, do not allow yourself to doubt and question. Remember that any fool can ask questions that wise men cannot answer. Remember, also, that you have doubted or indulged in indifference the greater part of your life, and it has not brought you much satisfaction. Give this plan a trial. You crave a better life for your children than you have known, but they are not likely to have it if you stick to the old paths. Look in other directions for the good which life seems thus far to have denied you.

After a while you will begin to fit your declarations to your need, changing the wording as new difficulties present themselves, and right here let me caution you against half-formed sentences. There is little force in them. It is a common experience with beginners that the thoughts rush into the mind in half-formed, incoherent sentences that would sound like the babbling of the feeble-minded if put into words. You can train your will by struggling against this tendency. Finish every sentence, whether in thought or words, and try to have it express just what you mean—not necessarily what you believe at the present time, but what you would like to believe.

I know a little lady who, when first starting out in her quest for God, found it difficult to say "I believe in God." She was not sure whether she did or not, and to say so seemed to her like telling a falsehood. But to say "I think I shall believe

in God some day" was equally unsatisfactory, for she could see that such a statement lacked force. One day she got to thinking of sentences as living entities, good and bad, perfect in shape and ill-formed, positive and negative, influential and powerless, and while so thinking she fell asleep, but her mind went on with its vision. In her dream she saw these various classes of sentences living out a life in which the good, positive and powerful gradually destroyed those of the weaker class, changing grim shadows into a most wonderful light with every victory. This dream made an impression that was not to be effaced, and ever since she has been able to make the positive assertions, with no undercurrent thought that they are false to rob them of their power.

"When I catch myself giving form to an unworthy thought," she says, "I immediately send out a good strong thought to kill it."

This may strike the average reader as very absurd, but before you condemn it utterly give my friend's plan a fair trial, and watch the effect on yourself. There may not be an actual warfare between sentences, but there is a very great difference between the people who think strong thoughts and those who think weak ones, as any one can see without the aid of psychology. And it is not, of necessity, those of great brain power who think strong thoughts. Any one can do it who has sufficient perseverance to train his thinking apparatus.

Now, having taken this first step, strengthen your new impressions by repetition and actual use. Dismiss the thought that you will begin to use this new power when you know more about it, by accepting its more influential brother, "I will use it now."

Study little children and you will discover that the baby learns more readily from the three-year-old than he does from any other member of the family. The knowledge thus obtained may not always seem good to mature ears, but it is suited to the baby's needs, and both teacher and pupil grow into something better as they obtain wider vision. No teacher knows all there is to know about any one thing; and no one can be hurt by hearing us tell what we have found helpful. This thought will help overcome the tendency to wait until we have gone to the top of the mountain before daring to hold out a helping hand to those at the foot.

[The above is the initial article on "Psychology for Mothers." In the September issue will be a continuation treating of "Baby's First Lesson." Mothers should realize the great importance of getting their babies rightly started in their life journey, and this is a very valuable series of articles; not one of them should be missed. Mrs. Merriman has, for many years, been the Editor of the Minneapolis Housekeeper, and is widely and favorably known.—EDITOR.]

"They who think on Me with unflinching love and devotion find all that they need at their very doors."

When we pray we are talking to God, and when we read the Bible God is talking to us. When we are in a Holy Calm then the Holy Angels talk and sing to us. When we work we are obeying God and helping the WHOLE. So, we must pray, read our Bible, meditate and work, if we would *live the life*. The Blessed Christ taught us how to *live the life*, in a few simple teachings that are not complex nor involved and can be easily comprehended by the unlearned, as well as the most learned. The proof of Christ's teachings being the truth is in their simplicity and their *lasting* powers. They *grow* and *grow* deeper into the souls of men each succeeding hour, and will last forever, because they are from the soul and heart and not from the mind. The soul is lasting—eternal. The Soul does not change, nor can it be destroyed. Therefore the teachings of Christ will not only be for *all* time, but in time they will be for *all* men. He is *the Master—the Messiah*.

The world owes no man a living, but every man owes the world a service. Opportunities for the full exercise of gifts and powers, physical, mental and spiritual, are given, and he who uses them rightly, and fully, will get out of them what will supply his varied needs and benefit others. God commands us to work in the ways which He indicates in His providence and by His grace, and he who does as the Lord thus directs will be blessed in basket and in store and leave a blessing along his pathway.

## Why Kill?

MR. GROVER CLEVELAND wrote a letter recently demanding kind treatment for Cubans. Simultaneously he announced that he was going South "on a hunting trip."

Every day you read of men well to do who are going to the country—to kill something.

The hunter goes out in his boat or walks through the woods, in the beautiful climate of the South.

There a thousand things to please and attract him—the warm sun, the sky with its changing qualities, the smooth water, and all the wonderful forms of animal life.

The squirrel jumps twenty times its own length from one branch to another. The wild birds alight on the smooth water, swimming and diving and enjoying each other's company.

Harmless, foolish little rabbits hop about looking for something to eat.

The prosperous man, who has come out to enjoy nature, cannot be happy unless he can KILL some one of these harmless creatures.

He does not need them. He has all that he wants to eat. He has a dog, or pays another man to pick up the carcasses.

It is his delight to bring down the bird on the wing, or to shoot some poor animal as it dashes through the wood seeking safety. He presses the trigger, ends the life of an animal that has never done him any harm, destroys the happiness of some poor animal family, feels very proud and happy as he reloads his gun, and looks for a chance to destroy another life.

His kidneys are out of order, or his liver is sluggish. He must be persuaded to walk and get fresh air—and the love of killing persuades him to do that which is good for his kidneys and his liver.

There is really no need for the question which heads this column. The love of killing animals is inborn and it is natural.

The strongest thing about us is heredity. Emotions which have been bred in us for centuries can only be kept in check by the cultivation and force of will.

For hundreds of centuries the existence of man has depended entirely on his skill in killing.

For hundreds and thousands and tens of thousands of years men have killed other things that they might live. They have stalked all kinds of animals, from the mammoth to the grasshopper, and each day of each man's life meant inevitably the ending of one or more humbler creatures.

The habit of ages is not to be lived down in a moment, or even in a century.

But certainly the killing instinct ought first to disappear among those whose brains have been developed on lines other than killing. It would seem only reasonable to ask that a man intellectual enough to attain the Presidency of the United States should find sufficient pleasure in contemplation of nature's beauties and the wonderful works of God Almighty, without craving additional sensation from destroying a harmless, helpless creature's life.—*Editorial in San Francisco Examiner.*

Many Buddhists throughout the world love the mild and gentle MASTER and are becoming Christians. When a Buddhist becomes a Christian he becomes a most powerful instrument for God and the good of ALL. The Christian does not desire Nirvana or Sweet Contentment until *all* can have the same; or, until he works to that end he has no contentment.

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ONE evening not very long ago, I sat in my study writing. "Through long days of labor and nights devoid of ease" my entire thought and attention had been concentrated upon this work with the one tangible accomplished fact that I was dead tired.

On this particular evening, Nature rebelled at being worked overtime; ideas became very elusive, refusing to be coaxed or cajoled from their mysterious, enchanted haunts. Pull as hard and strong and long as I might on the old briar pipe, there were no ideas floating among the blue, fragrant clouds that filled the room and where erstwhile they were wont to gather. Stared I never so steadily into the warm, cheerful, open fire, that abiding-place of many pictures and fancies, there was nothing visible to me but the bright, glowing coals, before which my tired eyes drooped heavily. Even the sideboard failed to yield inspiration, and the very best I could do was to scribble a few lame, halting sentences that seemed to huddle together timidly, as though ashamed of their appearance and their parentage.

So, after having spoiled several sheets of manuscript in my intervals of dozing, I was about to give up in disgust and seek a much-needed rest when I suddenly became aware that I had a visitor.

How he came to be in my house and in my study unannounced I could not account for, unless, perchance, he had entered stealthily while I was enjoying a nap, but in my drowsy state, that did not strike me as being anything extraordinary, nor to be a matter of much consequence. There he was, anyway, the most peculiar-looking man I had ever seen, seated comfortably in the arm-chair before the fire, gazing steadily at me with a strange, earnest expres-

sion. My mysterious visitor was clad in a long, dark cloak, with a sort of cape or hood arrangement, which was thrown back over his shoulders. He was an old man, a very old man, unquestionably; yet there was an excited eagerness and earnestness in the expression of his face, a brightness of the eyes which bespoke the unquenched fire of youth. As I returned the stranger's steadfast look I became conscious that I was smiling a greeting and giving way to an awakening interest and feeling a friendly welcome for him that was altogether unwarranted upon such short acquaintance.

I filled and lighted my pipe, leaned back in my chair, smoking a while in silence, then I said, pleasantly enough:

"Good-evening."

"Sir," exclaimed this strange old man, "a pleasant greeting bespeaks a kindly nature. You give me courage. I thank you."

"Yes, but—" I broke in; but he stopped me with an upraised, warning hand.

"There, now, do not spoil it all. Bear with me for a moment while I explain the object of my intrusion, and I hope and believe this visit will prove a blessing to you, to all mankind—and to me."

"To all mankind and to you!" I repeated, puzzled at the curious expression.

"Even so," he replied. "For I am apart from mankind; you observe my appearance. I beg of you do not be alarmed. No, I am not one of earth's most unfortunate, not mad. I am, in fact, not even a man. I am but what men call a spirit, a ghost."

I felt a curious chill, half fear, half pity, creep over me as these words were spoken, so calmly yet with such a deep note of sorrow in the voice.

"A ghost," I whispered, then would have laughed at the fancy but for the appeal in the bright eyes before me.

"Aye," resumed this mysterious being. "A ghost—the ghost of an Idea."

This time I could not repress a smile at the queer conceit, for it seemed so very appropriate that I should have such a phantom visitor on this particular evening.

Paying little heed to my smile, the stranger continued:

"Listen! How long I have visited mortals in every age, in every clime, in every nation, men of all creeds, of all beliefs, of all tongues; men in all conditions of life, men of wondrous fame and power and station, and men unknown, toiling and starving in garrets or cellars; rulers and slaves, rich and poor, young and old, men of immortal genius. Homer, Dante, Shakespeare, Milton; men of humble works and lowly walks in life.

"It is my mission," he continued, "to persuade, to influence, to win some mortal to embody me, the Idea, into words of grandeur and undying fame. When I am thus reincarnated, then will my task be accomplished, and at last I shall find rest."

The speaker paused for a moment, seem-

ing lost in melancholy reserve, then he went on:

"To how many thousands have I appealed, none may even guess; some were busy with other works which men have since called famous, others mocked, reviled, scoffed at me and would not listen; others neglected me for a woman's smile, others in whom my hopes were uplifted were tempted away by the wine-cup; still others, strong in faith and of great ability, have but hesitated, delayed, till time pressed and it was too late."

He paused, and I was at a loss to find an apt reply. There was no need, however, for after a moment he continued: "And now I am come to you. I offer you the chance that comes to man but once in the span of his earthly life, the one great chance for fame and honor. I seek you not because of genius, but because of your industry, your zeal in the pursuit of knowledge and your ardent desire to accomplish a great task; because also you are known throughout the spirit land as one inclined to listen to a voice from beyond the narrow bounds of materialism. Do not hesitate nor delay; give me but your confidence and a scene shall be shown you, an inspiration and ability given you to produce and crystallize such wondrous, glowing words as no pen has as yet transcribed. I can speak no more. The time is here. Come."

With this last word of invitation, into which was thrown all the eloquent appeal of which his remarkable voice was capable, he stretched forth his hand to me.

Carried away, for the moment, by the earnestness of his speech and fascinated by the wondrous light in the shining eyes, I responded to his gesture by involuntarily putting out my own hand as if to touch his.

Instantly a mighty flash of light burst upon me, compelling me to close my eyes against its blinding force.

When I opened them again I was bewildered to find myself seated upon the summit of a low hill overlooking a long, narrow, barren plain or valley, walled in upon the opposite side by precipitous, frowning mountains, all seamed by fissures, dark gorges and deep, black caverns. Down the side of this fearsome mountain a huge black torrent rushed and roared and foamed with frightful force. The whole scene was one of intense gloom, the very sky above adding to the melancholy effect with heavy, lowering clouds.

Turning to my erstwhile visitor, now evidently my abductor and guide, who stood silently beside me, I was about to ask an explanation when I observed his gaze visited upon the frowning cliffs of the mountain opposite. He pointed with his finger and waved his hand as if to say, "Behold!"

Following the direction indicated, I perceived the dark figures of men issuing from all the crevices, fissures and caves, leaping with mighty bounds from crag and boulder,

brandishing spears and swords, rushing fiercely, with weird, horrid shrieks, down the steep slope of the mountain and gathering in a mighty cohort in the plain below.

Each moment the horde increased, the whole mountain side appeared alive with the creatures and one end of the narrow valley became choked with the dense throng.

With an indescribable feeling of horror, I noted that every face in all that black throng, which I could see through the deepening gloom, was vile, distorted, wholly evil. I discerned before me features now aflame with an unholy light, of men whom I had known in the world.

Presently the wild cries of these things diminished, hushed, ceased altogether, and a deep silence fell upon the place.

Suddenly there appeared upon a bold projection of the mountain a gigantic figure clad in black. The evil multitude sent up a mighty howl of fierce welcome and delight. Then this black giant leaped down from the frowning cliff, brandishing a gleaming sword in one hand and a huge black banner in the other. He stood upon the plain before them all and I could read in letters of red, upon his standard, these words: **THE EVIL DEEDS THAT ARE WROUGHT.** Then I understood that I looked upon the army of evil deeds, and that in their leader I beheld the personification of the greatest crime of the world.

Something impelled me to look again to my ghostly companion. I saw that he was pointing downward and behind me. As I turned to see whither he pointed, I gasped and reeled, for I was looking off into limitless space. Presently regaining some composure, I made out, through incalculable distance, yet very distinctly, the earth, over which hung a thick pall like the dark shadow of some colossal bird of prey which hovered nigh, ready to strike, tear and destroy all with ugly beak and talons.

Bird and beast and Nature itself seemed blighted 'neath the terrible gloom. Men and women gathered everywhere in affrighted throngs, cowering upon the ground or running, panic-stricken, hither and yon, and then was wafted up to me, through the darkness of outer space, the echo of the wail of despair.

Now I heard a loud, exultant voice shouting from the valley where the Evil Deeds That Are Wrought were congregated, and knew it was their leader addressing them. I forced myself to face about, to see, to listen.

"Deeds," he cried, "ye who have wrought so valiantly to win the world for our Prince, ye who have waited so long and multiplied and waxed strong in waiting, your reward is at hand. Have ye vengeance unfulfilled? desires ungratified? malice and hatred unvented? cruelty and torture and oppression unyielded? then all shall be satisfied. Your reward I proclaim to be the Earth, which even now, affrighted, abandoned, impotent, lies trembling at your power. The hour is come. Forward, then, ye brave Evil Deeds That Are Wrought, to the harvesting."

With a tremendous shouting the dread legion pressed forward, but ere the movement had scarce begun, the leader cried out in a tremendous voice, which rose high above the awful din of his followers: "Hold! What comes yon to block our path? Who stops the way?"

As he spoke, I saw approaching from the distance another stupendous concourse of beings, who appeared to outnumber The Evil Deeds That Are Wrought by ten to one. As they drew rapidly near, I perceived that they also carried warlike weapons and that there waved above them, in the sickening atmosphere, black banners inscribed with these words: **THE EVIL DEEDS THAT ARE THOUGHT.**

Fearsome, dreadful as was the first army, this second and greater one was tenfold more terrible, for its dread appearance was intensified by the presence, in its dark ranks, of the forms of fair maidens, of aged women, of monks and priests, of preachers and of men upon whom the history of the world has bestowed exalted places. Each of these beings, many of whom were of a fierce, unwholesome beauty, was dwarfed and shrunken. All bore the brand of unspeakable evil, and all moved with a slinking, crouching, half-crawling movement that gave to the whole body the undulating, gliding motion of a gigantic serpent. At the head of this legion of The Evil Deeds That Are Thought, holding the leader's place, came the distorted shape of a once most beautiful woman.

Soon the two armies confronted each

other in the narrow plain. There arose, from both ranks, mutterings, threats and horrid imprecations. Then the voice of the gigantic leader of The Evil Deeds That Are Wrought was lifted up.

"What do ye here, ye cowards?" he cried, "ye who through all the ages did but skulk and hide in some inmost fortress to urge on my bold spirits who wrought so well! We come now to claim the earth. Clear the path."

To this a woman's voice replied with infinite scorn: "Back, miserable braggarts, vainglorious boasters, who scarce dared to follow where we have led the way. All that ye did were ye lashed and driven to by the Thoughts. Are your numbers legion? Count mine. Could ye win such as these?" Her black banner waved above the forms of the maidens in the front ranks. "The earth is the portion of The Evil Deeds That Are Thought. Give way."

Thereupon these two vile armies rushed upon each other and there ensued a conflict, the clash and crash and din of which was that of many terrific storms.

This way and that, amidst the deepest gloom, raged this savage combat, while the very mountain shook and trembled at its violence. At times The Evil Deeds That Are Thought, by the very weight of numbers, seemed to advance, but the Evil Deeds That Are Wrought, fighting with all the ferocity of enraged beasts, rallied about their desperate leader, retrieved the lost ground, and held the advantage.

As this unhalloved affray progressed, I heard, arising above the horrid turmoil, but coming from afar, the sweet, clear note of a trumpet.

Turning in the direction from which the glad sound came, I perceived that upon the summit of the farthest mountain there rested a soft, warm flush of light, which steadily grew in strength till the whole side of the mountain became radiant and glowing. Then the trumpet called again, and with a burst of dazzling splendor, there suddenly appeared at the far end of the valley a mighty host clad all in white.

As the sun chases the clouds across the meadows, so this white multitude swept the vanguard of the shrieking, fighting, evil creatures from the path. With grand, irresistible force they pressed forward, cutting a wide swath through the dark ranks of The Evil Deeds That Are Thought, but the evil horde was of such monstrous proportions that they fell in upon the rear, pressed closely upon either side, until presently the white warriors were engulfed in the black, seething crowd and were sore beset. Onward, ever onward they valiantly fought their way, overcoming all who opposed them, filling the ranks of The Evil Deeds That Are Thought, whose resistance became gradually weaker and weaker, with consternation and dismay. The dark throng wavered, gave back, scattered and skulked away, and at length the white army confronted the frenzied Deeds That Are Wrought. Then, indeed, the conflict swelled to a most awful and terrible crisis. What had been the violence of storms now became the fury of whirlwinds. With frightful desperation fought The Evil Deeds That Are Wrought, and for a space of awful suspense victory hung in the balance.

Such a deadly struggle could not endure long, however, and worn by the fierceness of their earlier encounter with their evil opponents, the Evil Deeds That Are Wrought fell slowly, sullenly back. At last their leader fell. Then panic and despair seized them, and with frightful shrieks and groans they fled to the dark caves and chasms from which they had come, swarms of them in their maddened haste plunging headlong into the huge black mountain torrent to be swept down to unseen depths.

As the glorious white company swept triumphantly past in pursuit of their few remaining foes, I saw with throbbing, joyous heart that the forms of these victorious ones were of great beauty; that their noble faces shone with the sweetest, purest light and that in the glad light and fresh air there waved banners of white, upon which there shone, in golden letters: **THE GOOD DEEDS THAT ARE WROUGHT AND THE GOOD DEEDS THAT ARE THOUGHT.**

Finally the last vestige of all evil was gone. Then the noble army of Good Deeds and Thoughts, singing wondrous Hosannas, melted slowly, softly away, and I was left alone, save for the companion at my side. Already my soul was thrilling with wonderful thoughts, was elated, exalted, but again my spirit friend pointed downward

to the earth. As I looked, I saw that it was radiant with sunshine, the fields and forests were abloom, all Nature was glad, men and women sang beautiful songs of praise, and I knew that the earth rejoiced.

Now I understood what I had seen. A great inspiration filled me. I saw its answering flame in the eyes of my companion, whose face shone with hope and joy. He produced from beneath his cloak a long roll of parchment and a pen.

I seized them with eager, burning haste. Grand, noble ideas took beautiful shape in my brain; powerful, majestic sentences formed themselves into stanzas and cantos of a marvelous poem, and as I wrote they seemed to roll from my hurrying pen to the deep, throbbing music of some unseen organ that filled all space with the divinest melody. As I wrote with an ecstasy of spirit never imagined, I became gradually conscious that my pen grew in weight. In spite of my efforts it seemed to drag all too slowly to keep pace with my glowing thoughts. Soon I was panting and struggling in my endeavor to wield the pen, which now seemed too heavy to lift; then my thoughts became confused, grew incoherent, one by one the grand ideas melted as dew before the morning sun, the rich melody grew faint and died away. Still I struggled desperately to write, but the pen was already too burdensome: I could not move it.

I turned appealingly to the figure at my side, but the fearful, utter dismay in his face was too heart-rending.

As I dropped the pen from my nerveless hand, he uttered the awful cry of a vanished hope and sank from my sight. My head drooped upon my breast. Suddenly a bell tolled somewhere. I raised my eyes.

There I sat, nervous and trembling, in my chair before my own desk, the fire was very low, the lamp nearly out. The clock was just striking the last notes of twelve. I glanced at the paper before me, and upon one sheet I found scrawled these words: **The Ghost of an Idea.**

## Mysticism and Science

THIS state—intuition—when once attained, the mystic is able to grasp the great truths of existence. There seems no reason why they—mysticism and science—should not be brought together—the one to verify and enlarge the truths brought out by the other. There is perhaps much that each might learn from the other.

The scientist seeks revelation in the physical plane, the mystic through the soul plane. He who has no consciousness within him of any life above the physical plane is not able to believe there is anything higher. The mystic looks from the soul plane to the physical, and in the light of the soul plane the physical is understood. The scientists are those who, because of unbelief and disobedience to life's laws, perpetually stumble and bring plagues upon themselves, and learn by sad experience, wandering forty years in the wilderness before reaching the promised land; the mystics enter directly by the straight and narrow way. When the scientist comes to realize the genuineness of the mystic, they can be of mutual aid, the mystic by giving the scientist the benefit of his higher insight, and the scientist by aiding the mystic to put into practical forms the truths he sees.—*Occult Review.*

[Many Mystics are professional scientists, artists, writers, business men, etc. A genuine Mystic Adept always has much to do in science and the activities of life here on the Earth-plane. All Christian Mystics have ample means to successfully carry through any work they may be appointed by God to do. Some of the Mystics are stewards of tremendous wealth and are called by the worldly very wealthy. These Mystics do much for science.—*A Mystic.*]

You would better fool with alcohol and become a drunkard than fool with hypnotism, either as a hypnotist or subject. Hypnotism, disguised, as a blessing to mankind, has had a wonderful growth, but it is a most dangerous and delusive agency of the will and mind and has nothing to do with the soul, and is deceiving and dangerous. Moreover, the profession of hypnotism is a low and vulgar one, and hypnotists have no standing whatever among respectable men and women. In India the yogis and fakirs who are great hypnotists are looked upon as low, vulgar and degraded men.

All unregenerated men are doubting cowards, and live in the realm of "trembling fears."

## WHAT THE NEW THOUGHT WOMEN SAY OF THE WILL

BY AN OLD THOUGHT WOMAN

Gifts count for nothing—Will alone is great. All things give way before it, soon or late.—*Ella Wheeler Wilcox.*

First the wish, then the desire to realize, then next the will is put forth. The will is that which creates, and is the third step in realization.—*Sara Thacker.*

Each career is shaped and framed by the will. Woman can learn to polarize her Will for the manifestation of love and health, fearing not possible conception [in the married indulgences].—*Nancy MacKay Gordon.*

God loves me and approves of what I do.—*H. Emile Cady.*

I am spirit, I will be what I will to be, I will! I will! I will! I am master of my own body. I am. I am.—*Elsie L. Robinson.*

I am one with God. I can know what it is best for me to do.—*Mrs. Excell Lynn.*

Will is destiny. Whenever you strengthen your will, you improve your destiny.—*Lyda A. Churchill.*

Man not only desires to do certain things, but he cultivates a will that is strong enough to enable him to do what he desires.—*Densie Herendeen.*

I may, I can, I will express these virtues. Learn how to use the will properly.—*Mrs. M. F. Drabelle ("Ellebard.")*

One must keep constantly in view that his will is equal to any emergency whatever. The idea of a man submitting to be conquered by death! Oh the depths of such ignorance. Man, the condensed expression of all power, prostrating himself before a shadow that is the negation of all power.—*Helen Williams.*

**T**HE above ten quotations are all from recent "New Thought" writings. This literature is almost wholly by women. It is the voice of those who seek to rise out of bondage to the world, the flesh and the devil. A child must creep before it can walk. Creeping is a good sign but the child will not always creep. I have done exactly what all these women advise. I strengthened my will till I could dominate that of every other person in the house, "for their good," as I called it. I got so that the utterance of a desire would bring me money, goods, horses, lovers. I had them all galore to my heart's content. One day, I jumped upon my feet in the presence of my mother and sister and in full consciousness of the reality of my words, I said: "I am a god. The whole world and all its gold are at my feet."

When a child, I began to dominate the animals and all other children. I had the young calves, goats, and colts under my control when but twelve years old by psychic and mental domination. I tamed all sorts of animals by taking on their conditions, and was never afraid of the bulls with which I mixed freely. For twenty years, I cultivated and used will over all sorts of circumstances. I was perfectly healthy because I would not be sick. At the time when other women would be ill, I was racing and chasing regardless of wet feet and exposure, for I held myself as superior to matter and all my surroundings. When my mother cautioned me, I said: "I won't be ill. I'm not like other women. When the time comes, I will go in the storm and wet myself all over. You will see whether I can be sick." And I was not.

When the lovers came, I was affable but full of secret determination that as soon as trapped in marriage I would hold them in bondage under my feet. They would do as I said, but I never would do as they desired.

"I will do what I will to do" was a part of my being, was my only gospel, and no one could stand against me. I lorded it over grocers and trades-people.

This continued up to the age of thirty-two. I had it all to satiety. There was scarcely no way in which will can dominate that I did not work to its limits. But satiety came. I looked for other worlds to conquer. I felt myself complete master of all worldly circumstances and surroundings. I wanted I knew not what next. I was sick of it all. I had never seen, heard or read of the New Thought, the Occult, or any of its votaries. I had never read two chapters of the Bible, nor listened to a Sunday school teacher or preacher. I did

not move in society nor have intimates. I had spent thirty-two years doing just as these women say and could give any one of them points on the will.

Longing for something new and sighing "I've drank the cup of gall to the last drop, oh for one ray of light and one hand to guide," a friend brought me the first ten or twelve numbers of Occult Truths. In amazement and in bewilderment over the first impressions they made, I locked myself into my room for two whole days and read them over and over. I decided "This is the life I want—what other women can't get. I now give up all including my will to attain it. Nothing shall deter me." From that hour all who knew me saw a changed creature, and they wondered at the change. It can be said in strict accuracy that the surrender was so complete that will has never been present in me since.

Up to that time, I not only dominated myself and my environments, but I had all the legitimate consequences of so doing. Space prohibits describing them here but pain, anguish, hatred, suffering, disappointment followed in the wake of every triumph of will. I was cordially hated by those whom I hypnotized and outwitted. Never did I secure one thing that I had selected and so obtained but that an unsuspected and unforeseen misery followed it. It was all the same whether I ruled my own body and life or whether I ruled others. There never was and there never can be a triumph of will, that does not entail suffering. Three marriage engagements were broken. I now know that occultly it was because of my will regarding the control of my body. I suffered intense agony over the broken engagements.

During the past eighteen months, I have experienced an incredible absence of all will. To explain it is impossible except to those who have had will exterminated through suffering. Will once seemed to be a power. It can produce no ultimate except hell upon hells. You must taste its power or you will never give it up. So, follow these women till you have the experience to satiety. Creep! Later you will walk and some day run. Thank these women for plunging you into suffering. Suffering is the only cure for delusion.

As against these teachings of the New Thought women put Mr. McKinley's attitude: "The Lord's, not our, will be done." Put Jesus: "If a man smite thee," etc.; "Give to him that asketh," "If a man compel thee, go," etc. There is not one word in the teachings of Jesus, Buddha, Horus, Isis, Osiris, Pythagoras, Socrates, Solomon or any other great religious teacher about cultivating will. Why then should we listen to these unknown women? Only because there are thousands who have been repelled from the teachings of Jesus by a false Christianity that neither practices nor explains the reasons for non-resistance. These thousands must drink the bitter cup of suffering produced by will in order to afterward come to The Way of Taoism, the Path of Theosophy, the Truth of Mysticism, the Anointing of Isaiah.

These women are sending you to Christos which is agony, crucifixion, redemption. Banish all thought of will as a factor in life. It never produced aught but suffering. You are nowhere near to the beginnings even of a true life until done with cultivating will. A person with will is of the world, is a mischief maker, is in delusion up to the ears, has no conception of God, and however good a Christian is no follower of Jesus.

"He that seeketh to save his life shall lose it," but all these women say to you—"Cultivate will and will to save your life, will to conquer death and you shall by seeking save your life." So far as the world has listened to Jesus it has found peace and satisfaction.

## Apollonius and His Philosophy

HELLEN F. BROCKETT, in the Christian Herald, gives the following leading features of Apollonius and his philosophy:

Apollonius was born at Tyana, Cappadocia; various records give the date from 4 B. C. to 30 A. D., and, as to his death, state he vanished from Lindus or died at Ephesus, aged 100 years; each place erected a statue in his honor. He studied medicine in the Temple of Æsculapius with philosophers and priests, becoming an enthusiast concerning the Pythagorean system. He labored to reconcile the Oriental and Greek systems, and taught "that all sensible objects were material and corrupt, all sacrifice impure in the sight of the gods; even prayer became polluted by passing the lips of the supplicant." He laid great stress on the "discipline of the will in obedience, temperance and self-restraint," and, to carry out his teachings, wore coarse linen (no woolen), no sandals, allowed his hair to grow long, slept on the hard ground, refrained from using animal food or wines and avoided the society of women. He traveled extensively, gathering disciples in Asia Minor, Greece, Italy and Spain. He walked over Assyria, Persia and India, visiting temples and preaching "purer morality, endeavoring to restore the rites of Paganism." He was welcomed by Vespasian, the Indian Gymnosophists, and Eastern magi. After finding Pythagoras' theological books in a Trophonius cave, and visiting the Hill of Sages, he was regarded as an oracle, able to foretell earthquakes and eclipses, perform miracles, cure plagues, summon spirits, and restore the dead to life (for this latter act he was expelled from Rome as a practitioner of Black Art). He was said to possess supernatural powers, with which he freed himself from a Roman prison, into which he was cast for exciting the Greeks against Domitian. By some he was regarded as an impostor or magician, by others a sage or prophet. Philostratus' history of Apollonius is drawn from imagination, and contains many absurd mysteries and miracles.

## The Greatest Power Man Has

It is this that in the ultimate determines the influence of every man upon his fellow-men. Life, character, is the greatest power in the world, and character it is that gives the power; for in all true power, along whatever line it may be, it is, after all, living the life that tells. Are you in the walks of private life? Then, wherever you move, there goes from you, even if there be no word spoken, a silent but effective influence of an elevating or a degrading nature. Is the life high, beautiful? Then the influences are inspiring, life-giving. Is it low, devoid of beauty? The influences then are disease-laden, death-dealing. The tones of your voice, the attitude of your body, the character of your face, all are determined by the life you live, all in turn influence for better or for worse all who come within your radius.—*Ralph Waldo Trine.*

To which we would add that man's greatest power here on earth is to so live that he will influence for good all souls who come within his aura or zone of action. Living the Christ-life all the time makes one soul influence countless other souls for good. Living a pure, moral life is not enough. We must live the holy life. Must penitently confess our sins to God and be converted, and regenerated, and sanctified. To influence others for permanent good we must be God-loving men and women—religious men and women. Morality is only a phase of religion—one of the effects. Philosophy is another effect. Philosophy alone cannot make a man holy and powerful. Living in affirmations without being regenerated will not make one holy and powerful for good. A simple fervent child-like love for God, the Loving Father of All, will cause one to go to God in humble prayer asking for pardon for all sins as Christ, the Master, directed. More than this, we must surrender fully and completely to God our mortal mind and our mortal will, and be guided only by Divine Mind and Divine Will. We can then begin to live the Christ-life and influence all who see or hear us, and do great and lasting works for the WHOLE.

Regeneration consists in replacing every cell of the carnal body with a pure cell vibrating harmoniously with the Universal Power and with the Universe.—*Occult Truths.*

## THE RELATION OF THOUGHT TO POWER AND HAPPINESS

By Cheney L. Hatch, in the Froebel Sphere

**W**E do not possess our thoughts, but are possessed by them, till at last they force us into the arena, where like gladiators we must fight for them." This proverb is perhaps familiar to everyone, but have you ever analyzed the deep significance of those few words? Every new movement, social or economic, is but the blossoming of a thought, and this thought is but the sequence or the lineal descendant of another thought that started on its long journey ere time itself commenced for man, if such a comparison is allowable. There is nothing in this world, or any other world, the equal of the power of the mind; for everything else is but its expression in one form or another.

Everyone has probably some time or another imagined for a moment how beautiful it would be if he could be rid once and for all time of worry and its foster-brother fear, and has also undoubtedly experienced days when the clouds temporarily lifted, the sun shone warm and brightened everything, and every body conspired to make his happiness complete, and for the time being life was one grand, sweet song. I believe most sincerely that no one will ever experience any more of a heaven than that, and hell will never contain any worse terrors than the days when you were harassed by worry and fear. We make our own heaven and our own hell through control or lack of control of thinking. If we are capable of dispelling the clouds for one hour, then why not for all time, as time itself is but a succession of hours? I think it is possible and that heaven as a reality is as much here and now as it ever will be. The old thought about dying and being transformed in the twinkling of an eye to an angel whose chief delight is to twang the strings of a golden harp is fast becoming ancient history. One can rest assured that whatever his surroundings in the next world may be, he will find cause and effect in operation there as here, and that unselfish service will still be the golden key that unlocks the door to a fuller realization of a still more complete life.

Happiness is confounded in the ordinary mind with elation or pleasurable excitement. I do not think permanent harmony will ever be attained in this way, for the simple reason that a period of elation or high spirits has its corresponding period of depression or low spirits, as you will all acknowledge if you will but recall your personal experience. Harmony is the medium between the two extremes, and a permanent possibility if fear and worry will be relegated to the background where they rightly belong. Fear and worry are the results of a lack of trust in ourselves and the Author of our being, in whose intelligence and perfect love we work our destiny.

Harmony, or happiness, if you will, is but a habit of right thinking, to be classed in the same catalogue precisely as any other habit. I believe death itself, being as natural as birth, is but the stepping into another life with opportunities different, but none the less important, as those we now enjoy, for a still larger realization of a more complete heaven.

Fear and worry are the chief and perhaps the only things which prevent the faculties from performing their natural duties and contributing to the sum total of a full, rounded life. How many happy, serene hours we experience which pass unnoticed, and how many disasters we dread which never materialize, you may figure out for yourselves. First, then, eliminate from your constitution all anxiety for the morrow, for to-morrow never comes, and to-day is ever with us. To be sure, this is no easy thing to do, after living our past in fearing the future and inheriting that dread from our puritanical, well-meaning but oftentimes misguided ancestors, but we can at least start in the right direction; and knowing we have all eternity before us in which to become perfect, we can abide with the small results obtained with resignation and content.

Your results, however, will be ever in exact proportion to your earnest desire, inspired by right motives. We have but to move in the right direction to be met more than half-way and aided by a strength which is ever being poured down upon us from an inexhaustible source, from a perfect love that is nearer to us than we are to ourselves. We miss a great deal in life through what is known as our human nature, a polite name by which we excuse our selfishness. Unselfishness travels paral-

lel to harmony, and a perfect heaven would mean perfect unselfishness. You will probably argue that this is impossible in this practical age in which we live, where everyone is working for himself and must either be a hammer or an anvil. Does it interfere with our plain, everyday duties? Will it not aid rather than help the artisan in the perfection of his particular trade or calling? Are not wages and salaries the result of skill based on the laws of supply and demand? A man is never justified in saying he cannot be generous because others are selfish. The world will always be as selfish as you are, and no more so, but it is a poor rule that does not work both ways; so set the example of trying at least to be charitable toward those with whom you come in daily contact. Christianity is nothing if not practical, for life is eminently so, and always will be so. I do not mean to endorse the strenuous life, for I think a serene and peaceful, and consequently harmonious, life is possible and to be preferred. The man who is never content unless living in constant strife and excitement has a lesson yet to learn for which he is doomed to pay a large price. He wastes more real power than he receives, for he has no time to recuperate through repose until absolutely forced to do so by outraged nature.

Fear not, for there is nothing to fear. Worry not, for the future never comes. Live to-day in the sunshine of the joys which are so apparent if we but step forth from the shadows of our morbid foreboding. Every one of the gifts of Mother Nature is friendly to us if we but assume a friendly attitude. Keep your motives pure and good, and do all you can to forget yourself in service for others. Take life and its conditions as you find it, believing it is ever advancing toward the fuller, the more complete and perfect life. Have a trust in a higher power than your own. Await even death with calmness and resignation, knowing it is but one of nature's processes, and must be a blessing. When our time comes, as it surely will sooner or later, we will lay down our toys, and, like "Little Boy Blue," sink into a peaceful sleep, to awaken in a brighter morn to find that the wagy man we so much feared the night before exists but in our imagination.

### Energy and Force Are Capital

BACK of all energy is thought. The power of mind is tremendous. How important, then, is it for us to not waste thought-power by thinking of frivolous and unimportant things. Success says:

We start out in life with a definite amount of possible energy. We can spend it as we please; but, even with the best intentions, many people use up a large part of their capital in worry, anxiety, or by fretting over non-essentials—trifles which have nothing whatever to do with their success.

If we could only learn to control our thought-force, and to expend it where it is needed, instead of allowing it to ooze out or leak away in dribbles on unimportant matters, what marvels we would accomplish!

In an average lifetime, just think how much real energy, which might be turned into success-capital, has been wasted in useless expenditures and leakages! Some people spend half the power they generate in vain worry, anxiety, bickering, splitting hairs over irrelevances. Much of our possible success-energy is wasted through fear, which, in all its phases, is the greatest enemy of the human race—fear of failure, fear that we shall come to want, fear of imaginary happenings which have no foundation in fact, dread of criticism, forebodings about the future, fear of misfortunes that may come to our friends, ourselves or our business. How many promising lives have been wrecked by this gloomy phantom—fear!

THE windows of the Angel World are ever wide open to the Spiritualized soul.

THE evil is not in being rich, but the evil lies along the road to riches, lies in the way in which they are acquired. The whirlwind of American commercial life is the nation's great mortuary. It is the intoxication of excitement that covers the golden highway of wealth with brilliant wreckage.—*Rev. Henry Irving Rasmus.*

### An Evening Prayer

By Francis E. Pope

LIFE'S opening voyage, Lord, Thou didst safely keep  
O'er childhood's sheltered bays;  
And now the tides of age around me creep,  
Protect my shortening days.

Thou didst defend my youth when sped my bark  
Out toward the open sea;  
As I approach the shore, unknown and dark,  
Still guard and care for me.

Becalmed by the idle winds on placid seas,  
Thy vigil did not cease;  
Now tempests beat, and when I shrink from these,  
Impart uplifting peace.

When Joy, bright-winged, poised lightly on the prow  
Thou gently didst restrain;  
Though Sorrow often voyages with me now,  
My troubled soul sustain.

When many ships were nigh and skies were bright,  
I knew Thy presence sweet;  
As one by one they vanish in the night,  
Draw near me, I entreat.

Lord, Thou hast been companion, friend and guide  
O'er life's unresting sea;  
When Death, the gentle Pilot, stands beside,  
Oh, make the port with me!

### New Doxology

GREAT Fount of Life, and Love, and Light,  
Inspire our hearts to know the Right;  
Let us respond to Truth's high call,  
With "Peace on earth, good will to all."

Success will come by doing your best, not weakly and timidly, but strongly and with faith and courage.

### What Is West Gate Philosophy?

1. It is an impersonal system of teaching, designed for all advanced minds.

2. It demonstrates that "heaven" is a condition of harmony to be established between the physical, mental and spiritual attributes of each individual, and it suggests drills, exercises, concentrations and practical methods to the end of bringing about this ideal state.

3. It shows that fasting, seclusion, etc., are not always necessary, but that the secrets of the subjective worlds are already pressing upon us, regardless of present environment, and these secrets will enter at that moment when the conquests of the flesh shall have been made.

4. Its disciples are veritable philosophers, who accept life's discipline, not in the light of punishment, but training for a higher plane of usefulness. They know that "bad luck," illness, etc., are silent monitors, warning against some weakness within. They do not desire a lighter burden, but new strength to bear that which they know hastens them along the path of true attainment.

5. The entire structure of West Gate Philosophy rests upon these four cornerstones: (a) Purity of Speech. (b) Faithfulness to Environments. (c) Physical and Mental Harmony. (d) Sexual Purity. For further information address Chas. H. Mackay, Station A, Boston, Mass.

TRUE courtesy, that is, courtesy born of a true heart, is a most lovely and absolutely indispensable grace—one that nobody but a Christian can thoroughly develop.—*Geo. McDonald.*

BE not discouraged because the sphere of action seems narrow and the influence limited, for every word and act that a human being sends forth lives forever. It is a spiritual seed cast into the wide field of opinion.—*Lydia Maria Child.*

IT is very certain that sincere and happy conversation doubles our powers; that in the effort to unfold our thought to a friend we make it clearer to ourselves, and surround it with illustrations that help and delight us.—*Emerson.*

No man's faith is wrong whose life is right.—*Rev. Luther O. Dyott.*

LET us, then, be what we are, and speak what we think, and in all things keep ourselves loyal to truth, and the sacred professions of friendship.—*Longfellow.*

## Puzzling the Physicists

Radioactive Substances Astonish the Scientists  
and Cause Them to Seek New Hypotheses

Professor  
Emile  
Gautier

**S**UPPOSE that we are looking at a photograph representing the skeleton of a pocketbook. There are the metallic part, the frame, the leather lightly discernible, while inside are a key and a piece of money. Let us now see how the photographer produces this queer picture. First, he goes into his dark cabinet. He has no electrical apparatus, and no other apparatus, for that matter. He places the pocketbook on a sensitive plate. At the end of two or three hours he takes his plate, develops it, and we have the photograph of the pocketbook; all this has been done without sun, electricity, or ray. What kind of a miracle is this? It is simple. The photographer has left in the proximity of the plate a tube containing a few centigrams of chloride of barium. This story reads like a fairy tale, yet it is only one chapter of the history of science.

In 1896 M. Henri Becquerel made the discovery that the compounds of a metal called uranium emitted peculiar rays, and that the emissions were spontaneous and constant. That is, he discovered that this matter has in itself its own light and that this light is eternal. This fact reverses all known principles of chemistry. These rays were given the name of Becquerel rays, and the substances emitting them were called radioactive. It was in studying the properties of the radioactive rays that the investigators ascertained in an ore, the "pech-blende," or ore of oxide of uranium, the existence of three substances. These substances were polonium, which were found by M. and Mme. Curie; the radium, which was also discovered by them; and the actinium, which was discovered by M. Debierne. These ores of uranium were secured at the State works at Ivochunstal in Bohemia. Several thousand kilograms, besides tedious, expensive and hard labor, were required to obtain a few decigrams of the substances which are now astonishing the entire scientific world. They partake at the same time of the properties of the cathodic and X-rays. These substances spontaneously generate electricity. In a laboratory of physics they upset all the apparatus. If the operator is saturated with their mysterious energies he cannot approach an electrical appliance without upsetting it. At a distance they produce a chemical reaction. One of the most wonderful results in connection with this is

photographs, as mentioned above. They are spontaneously luminous without undergoing any transformation to a perceptible degree.

The price of these substances, owing to the difficulty of their production, practically annihilates their industrial value. But it is reasonable to suppose that later on they will be produced as cheaply as aluminum, formerly so expensive and now obtained so easily at small cost. We can already perceive the applications that will be made of these substances. It will be possible to treat wounds by the radioactive action of radium. The volts of radium may be used one day to cure neuralgia through slow emission of electricity. Any one carrying in his pocket a few grains of the substances would be able to reproduce, and with what ease, all kinds of radiographs. With a sensitive plate he would be at liberty to read through solid bodies, as it has been demonstrated that the rays can penetrate through several centimeters of metal. The most practical application, however, would be in regard to the illumination of homes and cities. The light which they emit is strong enough to enable one to read at night. Suppose that the halls of the cities and the internal walls of the houses were constructed with radioactive material. What would be the result? Eternal light produced without combustion, gas, electricity, or sun!

Where is the origin of these rays? Are they produced by the bodies themselves? Do they originate on the outside? In the first case, the energy could be borrowed from the environment under the guise of heat, but this hypothesis contradicts the principle of Carnot. In the second case, we are face to face with the ballistic hypothesis of Sirce, Crookes and J. Thompson. There is an emission of a material body making its way through material bodies. It cannot be either a gas or a vapor. It is not a molecule. Then it must be a dissociated atom, something like the ultimate form of matter. Such bodies can emit indefinitely without losing weight to a perceptible degree. We could imagine that we are facing matter in a new form different from what we have studied before to-day. Are we near discovering its unity? This radioactivity does not belong to a limited number of bodies. Could it be that the living cell is the result of these unknown phenomena? Shall we admit that matters which are considered inert are actually alive, sending through space emanations of all kinds?

## Aphorisms Chanted in Sanskrit

By Swami Vivekananda, of India

**I** AM without body or changes of the body.

I am neither sense nor object of the senses.

I am Existence Absolute, Knowledge Absolute, Bliss Absolute.

I am That. I am That.

I am neither sin nor virtue. Nor temple nor worship. Nor pilgrimage nor books.

I am Existence Absolute, Knowledge Absolute, Bliss Absolute.

I am That. I am That.

I am neither death nor fear of death. Nor was I ever born. Nor had I parents.

I am Existence Absolute, Knowledge Absolute, Bliss Absolute.

I am That. I am That.

I have not misery nor am I miserable. I have no enemy nor am I enemy.

I am Existence Absolute, Knowledge Absolute, Bliss Absolute.

I am That. I am That.

I am without form, without limit. Beyond space, beyond time, I am in everything.

I am the basis of the universe, everywhere am I.

I am Existence Absolute, Knowledge Absolute, Bliss Absolute.

I am That. I am That.

**LOVE IS LIFE.**

## Man's One Great Power

MAN has one power in particular which is not sufficiently dwelt on. It is the power of making the world happy or at least of so greatly diminishing the amount of unhappiness in it as to make quite a different world from what it is at present. The power is called kindness. The worst kinds of unhappiness, as well as the greatest amount of it, come from our conduct to each other. If our conduct were under the control of kindness it would be nearly the opposite of what it is, and so the state of the world would be almost reversed. We are for the most part unhappy because the world is an unkind world. But the world is only unkind for the lack of kindness in us units who compose it.—*Rev. Frederick W. Faber, D. D.*

'Tis sorrow builds the shining ladder up,  
Whose golden rounds are our calamities,  
Whereon, our firm feet planting, nearer God  
The spirit climbs and hath its eyes unsealed.  
—*Lowell.*

A Great Soul—a God-loving soul—will keep a brave heart, and radiate with joy and peace under the most adverse conditions.

Cardinal Manning, in speaking of the cruelty to animals, said: "We owe to ourselves the duty not to be brutal or cruel; and we owe to God the duty of treating all His creatures according to His own perfection of love and mercy." Dr. Newman Smyth says, in his Christian Ethics: "Cruelty toward the animal creation below man is to be condemned because of its inevitable immoral reaction on the man himself." Some wise and good soul has said: "When a man gets religion right his horse soon finds it out."

## Think It Over

SOMETIMES Truth and the Eternal Light enter the heart and mind of man by a few simple questions rather than by positive teaching or preaching. Here are a few questions which may set the doubtful and sceptical to think, if nothing more:

Look at a tree, dry and leafless in the winter, and reflect on what a change will take place in this apparently dead tree in the spring, when it is full of life, covered with leaves and beautiful blossoms. What great, intelligent and orderly power does this? Is it chance-work?

Again, observe with what order, exactness and precision our planet revolves, and how it keeps its right position in the solar system, so that no mechanism of man can compare with its perfect action, which has been going on for great ages, and then ask yourself is this chance-work? Is there not a great and wise intelligence back of it all?

Examine the wonderful beauty and construction of any flower or plant and marvel! Is there not an infinite power, intelligence and wisdom back of these expressions of life? Do they happen by chance? Could the wisest and greatest man in the world create one of these?

Study physiology and see the perfect and wonderful complex construction of our human bodies; study and reflect upon all the vital organs and their functions, the brain cells, the nerves, the tissues, the blood corpuscles and their circulation, and marvel! What is the great intelligence back of all this wonderful body in which we dwell? Is this some more chance-work of a blind force?

Study Astronomy! Look up into the heavens and behold their glory! Millions of stars—suns! Some of them so large and far away that, light traveling 180,000 miles a second, it takes thousands of years for their light to reach us! Again marvel! Reflect and be astounded! Do the beauty and grandeur of the stars and their orderly movements tell your soul or mind that this whole universe is chance-work? Can you not, upon thought, observation and reflection, see the Mighty Hand of a Mighty One working orderly, intelligently and wisely in everything, animate or inanimate, in the universe?

Let any man soberly and seriously contemplate nature—observe and think and think and observe—sooner or later he will receive a high view of the Providence and Power of God, and from this view he will begin to first admire the Omnipotent, Omniscient and Omnipresent Power that orders, rules and governs all things; from admiring he will begin to reverence, adore and worship this Great One, and a little later to serve Him and become a co-worker with Him.

What a blessed thing it is to be at one with the Mighty Eternal One!

A MYSTIC.

## A Winning Personality

LOVE of Truth, Justice, Purity and what is Good and Beautiful is what gives us charm of character, magnetism—a winning personality.

A winning personality consists of innate goodness; of modesty and a quiet and dignified bearing to all.

We say of this soul and that soul: "How lovely," "how charming," "how sweet," "how magnetic," "what a winning and charming personality!" Dig down deep into the character of these "charming" souls and what do we find? Character in its highest manifestation; purity in its highest; virtue in its highest; love of Truth, Justice, Purity and what is good and beautiful.

A winning personality sweetens and purifies the very air and gladdens the hearts and rouses the souls of all who come within its influence.

A winning personality is never conscious of its great good; is not egotistical; is natural; is Love personified.

Pride, Vanity, Conceit, Egotism, Arrogance, Haughtiness and Selfishness are cold and unattractive, human qualities and repel souls.

The more soul, heart and mind one has the more charming.

A winning personality comes when the soul, heart and mind are harmonized or spiritualized or played upon by God: it comes from within and not from without.

A winning personality is not acquired in schools, colleges or universities nor through text-books; it comes from God when the soul silently aspires to be God-like.

We stand before the secret of the world, there where being passes into appearance and unity into variety.—*Emerson.*

## The Occult Reason for Moderate Success and Failure

THE greatest adepts in the world see failure and only moderate success in the different affairs of life—religious life, business life and social life—through lack of the spirit of Christian Love or the spirit of "Live and let live."

Take business enterprises as an example. No business man can have any great degree of success who is not liberal with those who help him originate, create and sustain his business. In this great age, the giants in business are rapidly realizing that there is some mysterious or occult law silently at work with relation to fair and just treatment of employees by employers. If the employer in a wilful and selfish way refuses to recognize, honor and appreciate the services of faithful employees, a mystic and occult power is set to work at once in the great astral world of the Unseen, whereby that employee is taken away forever from the selfish employer and placed with an employer who is more just and more liberal. This same law applies to the employee as well. Often a faithless or disloyal or shirking employee is led by the Unseen forces to engage with a new employer who treats him shamefully.

The Angels appointed by God to overlook both employer and employee make no errors.

The good employer who is fair and just and liberal and willing to pay at least the prevailing rates for service is the man of great success to-day and retains his employees who can help him originate, create, build, construct and sustain a great business.

It is men with great big souls and great big hearts and great big minds that are doing the great big things in the world to-day and who attract and hold competent employees, with capacity, who can help them to win success and fortune. Such men are Christian Gentle Men—who live the Golden Rule—and attract to their aura all the helpful occult and mystic powers of the universe. Such whole-souled progressive men fully realize and appreciate the worth of the competent employee as a factor in creating and sustaining his business. No great business can be created nor sustained without employees who are masters in their line of work. And such men must be paid the full market value for their work or else some other business man will do so.

No "strikes" or arbitrary human measures are at all necessary to bring about an adjustment of what is right and equitable between employer and employee. The great and mighty Unseen forces will adjust all labor difficulties if the employee and employer will give them only half a chance to do so.

Earnest and fervent prayer to God for Light and Leading on the part of employer and employee will always adjust such matters satisfactorily.

Cheap labor is never cheap. There have been more failures through employing "cheap" men, especially at the heads of departments, than from any other one cause. A good man in these days is a high-salaried man, and if one employer will not pay a just and equitable price for work another will. I am speaking of good workmen who are masters in their different lines. There never were so many grand openings at such big salaries for conscientious workmen as at the very present moment. Employers cannot readily put their hands on well-qualified, competent workmen. The competition for skilled workers is tremendous and this competition is growing from day to day. There are many good openings for every honest, competent man.

The occult reason for only moderate success or failure in these days is due entirely to the depth, breadth and width of soul that is in the man—whether he be employer or employee.

Moderate success or entire failure is sure to come to him who is not fair, honest and just in his relations with his fellowmen.

The Mighty Unseen forces are at work on this planet to-day as never before and are bringing about an adjustment of rights between all men and all peoples.

The mean, grasping, sordid, selfish man, whether employee or employer, can no longer maintain a position of any importance in the world, and certainly his success and happiness will not be great. There is an occult reason for all things, but especially so for moderate success and failure.

## The Peace of God

OMNIPRESENT GOD, Thou alone canst bring peace to my soul. I feel Thy blessed calming presence here and now. May this blessed peace and holy calm be always with me through all eternity.

The Peace of God is Sublime and Perfect Bliss and soothes and heals all our disease. We are thrilled with peaceful joy that can come only from being bathed in the Holy Spirit and our eyes vibrate with a Holy Light and our ears listen to the calm, sweet and peaceful voices of the Holy Angels. Such is the Blessed Peace of God.

Eternal and omnipotent Father of Love, how blessed is the calming peace of Thy mighty and overpowering love! Thy omnipresence adds peace, serene joy and calm to our souls and we feel Thy Holy Calm. Truly Thou art the God of all comfort.

With Thy blessed peace we can endure anything and subdue all passions and live in the world or in heaven in eternal peace. Thy fathomless love brings harmony and melody out of all discords, and blessed peace dwells within and without, above and below. Glory be to the Son, Prince of Peace!

May the peace of the Eternal God dwell in all souls, in all hearts and in all minds, in all lands forever and ever, through the love and mighty power of THE MASTER forever and ever, is our earnest prayer. Amen.

God hath given to no man time for sinning.—(Eccles. xv, 21). You have leisure to be a philosopher—you have not leisure to be a Christian.—St. Paulinus. There is no leisure or inactivity about Christianity. It is the only religion that fully and completely rouses the soul to enthusiastic work and endeavor. Christians individually or collectively are not idlers or drones in the Great Hive. Those who are lazy, indolent and slothful and dreamers are not true Christians. The love of Christ and living the Christ-life makes man a persistent worker on the universal plane; it makes him a faithful and conscientious worker—a real doer of things. CHRISTIAN AMERICA is leading the whole world to-day in progress and prosperity—civilization.

God hears all our sorrowful cries, and tries to soothe and heal our sorrows and does so when we are truly penitent.

## Constructive and Destructive Thoughts

The hope of the righteous shall be gladness; but the expectation of the wicked shall perish.—Proverbs x, 28.

ANY keen observer will readily see that the righteous are happy and the sinful are miserable. It cannot be otherwise. That is the Eternal Law.

The great Adepts say that the righteous in this age are not only glad and happy, but they are also singularly progressive and prosperous; while those who look on the dark side of life, which is a very sinful and wicked way of looking at things, are not only miserable with disease and poverty, but many of them come to untimely ends of life here in the body.

Life here in the body on the Earth plane ought to be filled with gladness and happiness, and so it is with righteous men—God-loving men. Such men are full of optimistic hopes and wishes which the great God and the Angels cause to be fully and completely realized.

The power of the Unseen is tremendous! But the expectations of the wicked do perish, because all their wishes come from a carnal mind and are destructive. The thoughts of the righteous are constructive; the thoughts of the sinful and wicked are destructive.

Do you yearn to see THE MASTER? Look into the face of every earnest and fervent holy man and woman who is striving to live the Christ-life by helping others, and you will see the sweet, calm face of the Master reflected there.

Gentleness and kindness is the moving and doing power and force of the universe, for gentleness and kindness can only come through Love, and Love is God.

ETERNAL LIFE! Blessed words! Union of the soul with God makes plain the meaning of the words—ETERNAL LIFE.—A. Z.

For to be carnally minded is death; but to be spiritually minded is life and peace.—Romans viii, 6.



God is the Loving One. Love Him, for He pines for your love. Love God and live with HIM.—A. Z.

The soul cannot die! The soul is! The soul is eternal! Free the soul! It is now in bondage to sin. Free it! Love for God and CHRIST frees the soul, and nothing else can.—A. Z.

The Breath of Life is the Living Christ. As we love and accept Christ as our Blessed Saviour we have Life. Live the Life, sweet souls!—A. Z.

Medical Science in America is making wonderful progress. Both medicine and surgery are yet much needed in this world, and will not cease to exist until the whole world is regenerated. Our physicians and surgeons here in America are in most part God-loving Christian men, who are patient, kind, gentle and noble souls and withal skillful.

Let the soul once wake up and realize its true relation to God and it will vibrate with such intensity that no disease can exist in the body in which it resides. Perfect Rebirth and Regeneration as taught by THE MASTER, is the whole secret of perfect health and perfect happiness.

As long as any sin remains in us we cannot expect happiness nor perfect health. The poison of sin must be fully eliminated by Confession, Forgiveness, Conversion, Rebirth, Regeneration and Sanctification as taught by THE MASTER before we can expect health or happiness. Some doubt this statement of truth which is continually being made and continue to suffer.

Philosophers can never be as happy as Holy Men—religious men. All philosophers are not religious men; but all religious men are true and happy philosophers.

The only way to unfold rapidly and come into union with God is to recognize, honor and revere His Son as thy Saviour, as thy Redeemer. As long as man can see in Jesus Christ only a perfect man, spiritual growth and attainment is retarded. He was more than a perfect man; He was the VERY GOD come to earth to save us from our sins.

People who are slaves of fads and fancies are of little real service in the world. When man is really religious he is Divinely Controlled, and is free from all fads and fancies, and is then an active, enthusiastic, optimistic and persistent doer and achiever, and is of real service to the WHOLE. Genuine Christianity frees one from all foolishness and inactivity. A Christian is a real worker and not an idle dreamer. The DIVINE WILL, through the Christian, controls circumstances and overcomes all unfavorable conditions. Christians, individually and as a whole, do more and better work in the world than any other religious peoples. Compare Christian nations with those nations that do not profess Christianity and you will readily discover a wide difference in their powers to do; one nation idly dreams of happiness and never reaches it, the Christian Nation has no dreams, fads or fancies, but with the power of God and CHRIST and the HOLY SPIRIT, does things and is progressive, prosperous and happy and helps other peoples to become progressive, prosperous and happy. What is true of a nation is true of an individual. Fads, fancies and idle dreams are not for a progressive American man or woman.

For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.—Rom. viii, 38, 39.

A self-willed man or woman cannot please God, and the Divine Powers cannot entrust such men and women with any great work.

**Rev. Dr. John F. Carson  
on Faith, Love,  
Prayer**

**T**HE Rev. Dr. John F. Carson, of Brooklyn, after passing through months of severe sickness, recently said in a sermon: "In time of mental or physical extremity the grace of God is strong and sufficient to comfort and sustain. At the time when I thought death was near there was a perfect calm and peace of soul that I did not believe would be possible, and a confidence that God was guiding, and that all was well. That is the confidence that faith gives. Faith does not promise ecstasy or jubilee. It promises peace and it fulfills its promise. The peace which faith secures is not the calm of indifference or insensibility. Perhaps one is never so sensitive to his surroundings as when he seems to be on the borders of the eternal. Then he is alert to all interests. His sensibilities are acute. Great tides of passionate emotion swell through his bosom. But the child of God at such an hour has confidence in his God, and that confidence secures peace.

"This experience of quiet and calm and peace is a far deeper experience than that of joy. Joy is simply the pleasure which any faculty derives from its constitutional action. A man looks upon a thing of beauty and expresses the joy of sight, or he listens to pleasant sounds and has the joy of hearing. But peace is deeper. It is the quiet of the life that is hid with Christ in God. That peace is the result of faith. 'Thou wilt keep him in perfect peace, whose mind is stayed on thee; because he trusteth in thee.' Peace annihilates panic. Faith destroys fear. Faith, sitting in the window of the soul, looks out upon our kaleidoscopic life, and claims the whole being by fixing the mind, the thought, the imagination, upon God, the faithful God, the covenant-keeping God, the God that does for us exceedingly abundantly above all that we ask or think. A man's strength is not in himself, not in his wisdom, not in his power. His strength is in God. It is in the providence of God. It is in the presence of God. It is in the sense of God in the soul. We often theorize about faith and love and hope, about prayer and providence. There is something in all these that appeals to the moral sense. The ideals presented in them are beautiful and attractive. Our reason and taste and moral sentiment approve them. But we know nothing about them until we come into some life crisis and find that they are sustaining forces. We cannot know these things by coming to them from the outside. They are found out only by inside experiences. The fact is, they are too subtle to find expression in words or formulation in any system of philosophy. They are experiences, not ideas.

"The three sustaining forces in sickness or in need of any sort are faith and love and prayer; the faith that binds to God without any conscious putting forth of thought at the time of the need; the love that brings about us the sympathy and support of loved ones; the prayer that takes hold of God and pledges Him to our help. These sustaining forces back up and make effective the ministries of the trained and skillful physicians. Faith and love and prayer never can be substitutes for physician or medicine. It is part of the Divine ordination that fitting means be employed to compass definite results. Failure to employ these means is violence to the established order of nature. It being ordained that means be employed, it is obligatory to resort to the best appointed and the most approved that can be had. From time to time systems and theories are advocated which discard medicines and discredit physicians. But each of these has its own approved method of curing the sick and its own appointed healers; even that system which deals with sickness as a pure figment of the imagination has its so-called healers. To adopt the methods of any of these systems is simply to go back from the scientific to the crude. All the uncivilized and undeveloped races have had their healers who, by various prayers, incantations, enchantments and what not, sought to heal the sick. There is little, if any, advance over all this in the modern methods that set aside specific remedies. I prefer the scientific and the exact, and thank God for men trained in the schools, and who have consecrated their lives to the exalted mission of ministering to human ailments.

"The whole problem of suffering has been before me during the past few months. It is an unconquered and unsolved problem. There are mysteries which baffle our understanding. There is no pleasure in pain and perhaps no profit. But through suffering, character is developed and nurtured. If no affliction for the present seemeth to be joyous, but grievous, yet afterward it yieldeth the peaceable fruits of righteousness. Nobility of character is obtained through the discipline of trial. To get a vision of the widest landscape you must climb the hill from which alone it can be seen. To see the heavens at their best you must sit amid the shadows of night. Darkness alone renders the stars visible. It is the harp whose strings are stretched until, if they could, they would cry out with very pain, that gives soul-thrilling music to the world. The life that gives to the world the thrilling and transforming music of a strong and beautiful character is the life of the man whose every faculty and force and fiber is keyed to the concert pitch of heaven. Suffering in itself may not be helpful, but suffering opens the way to experiences which are helpful. The key to the larger life is often forged in the furnace of some grief. God's severest discipline is always merciful. If He ruins some cherished plan it is only to fill the soul with some brighter hope. Through sorrow we often come upon treasures which happiness is too blind to see. The end of all discipline is development. The mission of chastisement is culture. The purpose of suffering and trial is not to pull down nor degrade men, but to exalt them above the body and above merely temporal influences. The trials, disappointments, sufferings of our lives are only so many voices calling us to the truer, higher, better life. Our hearts should ever respond to all these voices. We come, through storm and calm, through night and day, 'mid the tempest shock, where abound sands that betray and rocks that bruise; we come unto the perfect man, unto the measure of the stature of the fullness of Christ; we come to

That perfect presence of His face,  
Which we, for want of words, call heaven.

"This is the ministry of trial, to bring us into closer touch with God. While the physical man may be checked and humiliated and depressed the spiritual man grows in sensibility and in responsiveness to the Divine. We could never learn the lesson of trust if we were ever self-sufficient. God sees fit to allow us to pass through suffering in order that we may be drawn nearer to Him, and that we may be qualified and fitted for ministries of helpfulness in the world. Only the souls that have suffered and the hearts that know can help us. This is the result which I hope for from my own experience of suffering, a life of nearer fellowship with God, and a ministry of better service for you. This is what I shall live for. The continued and abounding consideration which has been shown me has put me under an obligation that a lifetime of service cannot repay.

"As many of you know, before my illness, certain overtures were made to me and pressed with more than ordinary vigor, to enter other fields of service. About the first thing that I did on my recovery was to answer those overtures and assure the good people of the other churches that my work, I think my life work, is to be in connection with this church. I come back to the work, if not with a new commission, certainly with a new enthusiasm and a new vigor. I long for a ministry that shall be helpful. I want to pass into the uses of the people. I am not insensible to the kindness that prompts a favorable comment on any sermon or service. Every faculty I have is alive and sensitive, and such comments please. But God is my witness that nothing gives me so much pleasure as to know that something in my life and ministry has helped to lighten the burden of some heart, to sustain some one in the hour of struggle, to make some life better. May God grant me ability to so divide the word of truth that every one may have a portion in due season, so that we all may grow more thoughtful, more patient, more loving, more loyal to truth and to God."

[The Mystics recognize in the Rev. Dr. Carson a great soul for the uplifting of men to God, and now that he is back in holy service after months of severe illness, we will pray that his work in Brooklyn may be full of glory to God and THE MASTER.—*The Mystics.*]

**DUTIES ARE OURS; EVENTS ARE GOD'S.**

**How We Help the Sorrowful and Discouraged**

Some of the Mystic Adepts connected with this Magazine are powerful helpers 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.

The prayers of The Mystics are very powerful; get into our vibrations. May the peace of the Blessed One be ever with our readers.

"The Mystic Circle."

**Proof of Twofold Nature**

SEVERAL years ago I was invited by a friend to attend an afternoon concert at the Academy of Music, Brooklyn, and was to wait for her in the doorway. It was a very cold day, and I waited a long time. She did not appear, so at the last moment when the first number was being rendered, I went in and took my seat next the aisle. What followed, knowing something of the working of occult forces, I attribute to the facts that I was both tired and cold, therefore in a negative and passive condition. The orchestra was rendering most beautiful music, and the occult power of music is one of the great discoveries yet to be developed. Suddenly I saw, standing in the aisle, myself, looking at the physical "myself" sitting in the seat. Then the other self saw the house in which I lived, and my little girl, a child of eight, playing on the front steps. A moment later she fell from the top to the bottom, and the shock of the fall seemed to restore my two natures, and I again realized where I was, what was going on, and the melody of the strains to which I listened.

The incident worried me, and I was tempted to leave the building and return home. But I put the thought aside as foolish and stayed until the close of the concert.

I was within a short distance of my home, when my little daughter ran up to me and said: "What do you think, mamma; I fell from the top to the bottom of our steps, but Jennie caught me, or I would have been hurt." I found upon questioning her that it must have been at the moment when I saw it all from my place in the concert hall.

The "I AM" is realized when we get rid of the carnal mind and are one with the Holy Trinity.—A. Z.

Light of all LIGHT, and Life of all LIFE, and Peace of all PEACE are of Thee only, Blessed Master.—A. Z.

Great Souls not only submit to God's guidance, but humbly pray to Him for such guidance and leading as He may think wise. Therefore, we see God often using simple-minded, unlearned men as His great prophets. Men and women who cultivate *will power* never become great souls. THE MASTER taught non-resistance, which is the greatest teaching the world has ever had, and men and women who have been trying to *think* and *will* themselves into the Kingdom of God, and have utterly failed to get there, are realizing through much failure, much pain and much sorrow that they will have to abandon once and for all time all "Thought" processes and come back to the old methods as taught by THE MASTER and all his holy followers in all times.

TO ALL PUBLISHERS.—The great and ancient secret and mystic orders and brotherhoods throughout the world will in a Divine Way, through the help of the mighty Unseen Forces, help you if you will print a few suggestive words now and then against cruelty to animals, especially that cruelty of killing which some men practice under the name of *sport*—duck shooting, pigeon shooting, deer slaying, etc.

GOD WILL HAVE NOTHING SHORT OF PERFECTION IN ALL HIS WORKS.



## Beautiful Thoughts



## The Art of Charming

THE art of charming lies in the soul entirely. A soulful person is always charming, magnetic and attractive. If you were an Adept and could see and feel the Aura of the most magnetic people in the world, you would at once discern that they were really religious persons. The Aura of a charming person soothes and harmonizes all discordant vibrations. Personal magnetism is strong in all pure and holy men and women. A charming person has little or no will power; they have a *divine power* a million times greater than will power. As a rule people with strong dominating wills are not at all charming. A person with a strong will repels and does not attract. Jesus Christ, our Master, had no will of His own, and to merely read His life or His words makes the soul rejoice. We are charmed and held by Christ, because he was mild, gentle, meek, kind and had no will of His own. His only will was to serve God, His Father.

"It is only the royal soul that can reach true success. So long as the elements of fear, doubt, despair and envy paralyze the power and action of hearts, brains and hands, just so long shall we have dire failures."

But what is the cure of fear, doubt, despair and envy? These are diseases of the mind and can only be cured by the *Soul*. There is no fear, no doubt, no despair, no pessimism in a Soulful man or woman—in a soul that has surrendered to God. Great Souls who love and know God have not fear, doubt and despair. Cowards and Weaklings do not love God nor have faith in Him.

"Man was created in the Divine Image and has a spark of divine fire within his breast which is dominant over all lesser and inferior powers. Why we cringe and crawl with fear when we might arise in fearlessness is something beyond comprehension."

Without God in the soul, heart and mind man is a cringing, crawling, whining, complaining pessimist without hope or courage. It is only the God-loving soul that can have real hope, real courage, real bravery and real cheering optimism. If one whines, complains, grumbles and groans it is because he has strayed and wandered away from God, his source—his Father.

Oftentimes in cases of severe sickness when the sick person, the doctors and friends give up all hope of recovery, the Mighty God breathes His Holy Breath upon the sufferer and a seeming miracle occurs. The sick one recovers and has perfect health. The Mystic Adepts say that in such cases the mortal mind and mortal will become so weak that the soul has a chance to attract the Divine Healing Vibrations, and hence the seeming miracle. Many sick people die because their minds lack faith in God.

It is hard, very hard, to do much in this world when we are bowed down with sorrow and trouble and disease. But that is no reason why we should give up hope and courage. For years I suffered much from disease and have been at death's door a number of times. But I never lost courage. I should say never lost my praying powers. God has restored me to perfect health many times when I was very, very sick and given up by doctors and friends to die. He is the Great Physician.—*Frank Harrison*.

"When it becomes the joy of our lives to render service—to give ourselves unto the least and the greatest—we shall find that a great immutable law of compensation restores to us again sevenfold."

For as we serve God and man, He in turn serves us seventy times sevenfold. It is a grand and inspiring truth to realize that the Mighty God is ever ready to serve us if we will but let Him do so. In service the laws of Compensation and Reciprocity work and balance and harmonize all differences.

"Lord! let but Thy will be done, then is mine done also; for I have no other will than this—that Thy will be done!"

Choose that line of labor or work which chooses you, or the first work that presents itself to be done, and then work at it earnestly and sincerely and enthusiastically with love of God and love of service in your soul, heart and mind. That is the first step toward becoming a great soul—a great worker for God and humanity. No one who orders his life according to this rule can be a failure. All great men and great women have always given attention to present duties—the work at hand. It is our duty to God and man to do the work-at hand.

### "To Him That Overcometh"

THE most powerful man in the world is he that overcometh sin, selfishness and perverse will.

To him that overcometh is given the victory! He is crowned with success!

"The Bible's promise is always to the man who endures and holds out to the end—not to the man that goes part way, but to him who overcometh."

"To him that overcometh, I will give of the tree of life; to him that overcometh will I give power over nations; to him that overcometh, I will give to eat of the hidden manna: he that overcometh shall inherit all things."

The Mystic Adepts acquire tremendous psychic and occult powers by overcoming sin and delusion, through intense and fervent love for God and Christ, the Master.

Without the help of God and Christ and the Holy Spirit and the Angels men cannot overcome sin and misery. There is only one Way in life here, and that is God's Way.

Christ, the Blessed Son, while on Earth was continually praying to the Eternal Father of All. If the great Master needed to pray so much, how important that some of us mortals who aspire to become at-one with God should pray. Prayer, frequent prayer, in the Silence will bring the soul to God. Prayer never interferes with any duty we may have in hand. The Holy Mystics are tremendous workers and pray much as they work; the Mystics are continuously thinking of God, asleep or awake, in busy work or in quiet rest.

"When enlisted in the royal service of Success it is treason to entertain thoughts of your arch enemy, Defeat."

To this the Holy Mystics would say: First, enlist the royal service of God and success is assured. God is always willing to serve us. Think of it, the MIGHTY GOD of this great universe at YOUR service and my service. He, the Omniscient and Omnipotent One, the Creator of all things, suns, solar systems, plants, and all we see, stands ready now, this minute, to serve YOU and ME and any one of His Children, and all He asks of us is our love. Is it not treason to not love this Mighty One? It is the lack of love for God that is man's arch enemy of Defeat.

All real goodness in man is the effect of Divine Will and the Holy Spirit at work in his soul, his heart and his mind. When man through love will permit God to fully direct his every thought and his every act he becomes an Adept. Such a man is no longer bound nor limited, because he has become a Great Soul at one with the Eternal God and the Blessed Christ and the Holy Angels. He is now, right here on Earth, in the Blessed State—the superconscious or Blissful state, and in this intensely active and happy state he will live and breathe forever and ever.

Thus do Holy Men sing!  
Thy will be done!  
Thus do Holy Men live!  
Thy will be done!  
Thus do Holy Men pass out of the body to the Angel World!  
Thy will be done!

"Lord! let but Thy will be done, then is mine done also; for I have no other will than this—that Thy will be done!"

He who has already entered upon a Holy Life here on the Earth-plane is blessed by God and the Angels and his Path is made serene by the Unseen Forces. He lives in a Holy Calm and is a power for good among the sons and daughters of God who dwell here on Earth. The Holy Adept is ever active, but to the unregenerate appears inactive.

Force is not gravity, nor electricity, nor magnetism, nor chemical affinity. But WILL is the typical idea of Force.—*Brown*.

Infinite Love is the purifying fire, and it is guided by the great Refiner himself. The soul is within God's keeping, not man's. There is no death; no vindictive judgment; no angry God, nor burning hell.—*Col. Dryden*.

It is hard for him who knows about life beyond this Earth experience to demonstrate his knowledge to the satisfaction of one who does not know.

It is the quiet, secret, silent, fervent prayer of the sin-sick mortal that counts much with God. Prayer is the key that opens the doors of our hearts to God, our loving All-Father. Prayer thrills the soul and tears from it the veils of ignorance, superstition, perverseness and fear and doubt. Prayer burns away the Cage of Sin, and frees the soul forever from all discord.

There are pleasures and sorrows in the Spirit World, but only peace and joy and happiness in the Angel World. The Mystics will understand this paragraph.

When we approach a really Holy Man, as we come into his Aura we will feel a Holy Calm come over us. The calming power of the Holy Spirit is indescribable.

"Let us think, believe and know for ourselves and step out into the clear light of knowledge which first liberates and then stimulates to greater and greater effort and achievement."

God can help the weak easier than he can the so-called strong, because a suffering soul will yield the mortal will to the Divine Will where the so-called strong are stubborn and wilful and perverse, and will not surrender to God.

The Mystics say to man to not dwell upon God's blessing in another world, but to crave and seek His blessing here and now; to not wait for blessings in an imaginary heaven in a far-off place from a God who sits on a throne. There is a grander and greater and more blessed state for the soul than it can have in the place called heaven. It is that Eternal Peace and Joy and Bliss that comes in loving and doing now and here—in living with God and the Angels in the *Eternal Now*—we will live with Him in the Hereafter.

A wise man has said: "Both for bodily and mental health court the present." This is only another way of saying live in the Now. But we can only really live in the Now when we live with God, Christ, the Holy Spirit and the Holy Angels.

Life and Power come from within and from without; from the soul and from God and the Angels.

Act! In action there is wisdom and glory and happiness. Action rouses hope, and hope rouses action.

### Prayer of Thanks

O COME, let us approach the Eternal God, the Loving Father of All, with a prayer of thanks for the countless blessings He continually showers upon us. Let us thank God always for His Holy Breath that breathes through us and sustains us. O Eternal God, Thou has granted us a great privilege in sending us to this beautiful Earth to serve Thee! We thank Thee for the Countless blessings of Thy Provident Hand, for without Thee we are utterly helpless. How can we make one breath without Thee! It is only through Thy Omnipresence, Omniscience and Omnipotence that we exist! We praise Thee, Loving Father of All! We thank Thee, Great One. Overlook our base ingratitude and our thoughtlessness and our perverseness and willful stubbornness in not recognizing and honoring Thy great grace and endless blessings. Glory be to the All-Father and to the Son and to the Holy Spirit and to the Angels, forever and ever. Amen.

## Death, Disintegration and Reincarnation



HE text-books tell us that the definition of the word Disintegration, in brief, is the "dissolving of parts." But what becomes of the parts after dissolution? Farther than the claim that they are finally absorbed by the earth and the invisible elements, our physical scientific friends fail to give utterance; and they never will be able to give the world any further light until the subject is studied from a purely mental standpoint, says the Path Finder.

Physical scientists are as far behind the times as are the doctors and preachers. They are all standing in the middle of the great highway of progress. But fortunately, outside of being mere stumbling blocks, neither class referred to is capable of seriously impeding mental and spiritual growth.

Death, Disintegration and Reincarnation are "companion pieces" in the colossal scheme of life's evolution. There can be no separation of one from the others. And just as certain as Disintegration follows Death, just so certain does Reincarnation follow Disintegration; and equally certain is it that there is no such thing as Dead Matter; that all is Life; that that which is commonly called Death is but another form of Life—or, rather, the same Life Principle manifested in other forms.

The idea that there is such a thing in all the Universe as dead matter is being disproved with every revolution of this planetary sphere. It is being demonstrated every day of the year, the world over, that every atom extant, from the lowest type of molecule to the highest type of man, contains a separate and distinct germ of life, governed and controlled by the Universal Law of Attraction—the Law of Life.

Basing, then, the proposition that Disintegration is the first step—after Death—in the direction of Reincarnation, upon the fact that every existent atom contains a life germ, it is easy to understand the process by which Reincarnation becomes a factor in every stage of human development up to the point where Death has run its course.

Take the human body as an illustration. Every atom of the human body contains a separate and distinct life germ, which is capable of working out its own destiny; assisted, of course, by the Universal life forces. When Disintegration takes place (separation of the parts), each part or atom, filled with an ever-present but unconscious desire to live and grow higher, attaches itself to some other form of growth in a little higher stage of development. In other words, it takes on a new form—a new body, as it were. This is Reincarnation. This process is continued uninterruptedly throughout every stage of development. Whenever death takes place, Reincarnation follows Disintegration. Not necessarily immediately, but sooner or later must the letter of this inexorable law be carried out.

Every life germ, be it great or small, is a spark from the Infinite source of all supply. This spark has never yet been snuffed out, and it never can be. Man has scorched his fingers many times in the attempt, but it was a needed experience and one which has proved of invaluable service to the world at large.

And so it is with the Soul life, which leaves the body of man when so-called Death takes place. Sooner or later it takes on a new body. It finds a new home for itself, and if this new home proves to have been imperfectly constructed, as was the old one, another physical death results and another search is made for a habitation which is perfect in all its appointments. Millions of years have been consumed in these fruitless searches, but never once has the Soul lost courage or faith. It knows that eventually the fulfilment of its every desire will be realized and that life's struggle will then have ceased. It knows, too, that just so soon as man perfects his physical body and brings it into perfect harmony with his Soul life, and recognizes the fact that his body and Soul are one and inseparable, and must continue so to be throughout all eternity, and builds his physical and mental organism on these lines, Death, Disintegration and Reincarnation will have slept their last sleep.

To finish the moment, to find the journey's end in every step of the road, to live the greatest number of good hours, is wisdom.—*Emerson.*

To censure, criticise and condemn the actions of others is to blind our perceptions of our own glaring faults.

## The Mission of the Positive Man

No man achieves anything worthy until he learns the power of conviction.

The world stands aside for the man who has a programme, a mission, a calling to do that which he feels a throbbing compulsion within him to do.

Stoutly affirm your ability to do what you undertake. One of the best strengtheners of character and developers of stamina, generally, is to assume the part you wish to play. If you are deficient in courage, staying power, pluck or determination, learn to assert vigorously these qualities as your own by divine right. Be thoroughly convinced that they belong to you. Then you will strengthen your success-position wonderfully.

Grant had this positive quality—a firm conviction that he could accomplish whatever he undertook. It is the positive Lincolns, Washingtons and Grants who achieve results. The positive man is wanted everywhere—the man with the plus qualities of leadership. He is fearless—courageous, his conviction is born of the consciousness of strength.

Never allow yourself to admit that you are inferior to the emergency confronting you, for this is to invite defeat. Every time you acknowledge weakness, deficiency or lack of ability, or harbor a doubt, you weaken your self-confidence, and that is to weaken the very foundation, the very possibility of your success.

A young man might as well expect to get over the Alps by sitting down, declaring that the undertaking is too great for him, that he can never accomplish it, that he is afraid of the avalanches and of getting lost, as to hope to attain greatness in life while he is expressing doubts and fears of his ability to do what he undertakes. The achievement of such a man will never reach higher than his confidence.

[The above is a condensed article in *Mind*, on how to achieve success, by Mrs. B. Johnson. Every line has the true ring of the practical. The mission of the would-be successful man is to be Positive.—EDITOR.]

## Freedom

A CASCADE OF BEAUTIFUL WORDS

BLEND, if you may, one drop of rain, one passing sunbeam, one breath of the winds upon the forest leaves, the morning song of a single star, one bird note of the blue ether, in one unbroken tone, and get, if you can, a slight conception of God, of the Infinite harmony—then multiply that conception by the dirge of the deep sea breaking on the shores of Eternity, by the swirl of all the sunbeams flooding the infinite spaces, by the sighing of all the winds in the countless leaves of the myriad forests, by the Star-song of the millions on millions of created worlds, by the notes of all the birds of all the ages who spread their wings in the upper currents, and know—if your soul can bear it—what Harmony is—what Omnipresence signifies, what a divine symphony means. A full diapason—no accidentals, no discords, every delicate note set by a master hand. This is the harmony of the Universal.

This "all" is an eternal vibration. The soul of man is thrown out into the harmony, to find its own keynote. If there come a discord into the soul, it is his own production.

Bring, then, if you can, into this world of harmony, the notes of all the harps strung by Angel fingers—"and the number of them was ten thousand times ten thousand, and thousands of thousands," who sing the new song that our God hath made us "Kings and Priests," that we may dwell upon the earth. Then conceive, if you can, what it may mean to produce a false note, to throw a broken chord into this harmony.

And yet man is free to do this—free as the leaves to respond to the breath of the winds, free as the birds to catch the tones of invisible harps and sing them again to men, free as the evening star and the sorrowing Pleiades to shed their soft lustre upon a sleeping world—free—free as the Infinite God Himself.

WILT thou draw near the nature of the gods?

Draw near them, then, in being merciful; Sweet mercy is nobility's true badge.

—*Shakespeare.*

I EARN that I may eat; get that I wear; owe no man hate; envy no man's happiness; glad of other men's good, and content with my own.—*Shakespeare.*

Sow love, and taste its fruitage pure; Sow peace, and reap its harvest bright; Sow sunbeams on the rock and moor, And find a harvest-home of light.

—*Bonar.*

## Parody on "Rise of the Awkward Boy"

He longed to be great and he longed to be wise,

And they laughed at him; He studied books till he strengthened his eyes,

And they laughed at him! For his great theme was the Science of Mind; It teaches how to be true and kind, To be strong and healthy and surely divine, But they laughed at him.

He did his best day after day, And they laughed at him;

For he was determined to win his way, But they laughed at him!

He stuck to his books as true as steel; For his will was set on learning to heal, And he *knew* he could win by courage and zeal,

Yet they laughed at him.

His brother and sire thought him half crazy, And they scoffed at him!

For to them he was both foolish and lazy, And they scoffed at him.

For he *would* lie around and sponge off his dad,

Study papers and books—almost made him mad.

He was dreamy, yet hopeful—not gloomy and sad,

But they scoffed at him.

He would argue the case up one side, down the other,

But they scoffed at him.

Yet he proved many things both to father and brother,

But they scoffed at him.

His best dreams he proved true as time rolled on;

All nature to him was harmonious song, He was healing cases right along;

They were awed at him! He was rising up, he was winning fame—

They were proud of him! His coffers were sure enough filling with gain—

They were proud of him!

He is married now and settled down, His fame is spread from town to town;

He is winning his way by wondrous renown. Ah! They are proud of him!

—*Josiah A. Miller, in the Nautilus.*

## To the Ministers of the Gospel

WE hope that every minister in the country will be informed of our analysis of the miracles of the Bible, and the evidence that science brings in support of the truthfulness of the narrators of the New and Old Testament. A vision similar to that telepathic one had by Ananias when he "saw Saul of Tarsus in the street called Straight," inexplicable by physical laws, can occur between lovers indefinitely far apart, under spontaneous conditions; and so the article printed in the June issue has been entitled "Love and Ghosts." But it will also help many a clergyman to defeat the plausible claim of infidelity that because the Bible stories of miracles seem so widely improbable and untrue, therefore the "Good Book" is not to be relied upon at all. It is our purpose to strengthen wavering faith, and thereby to brighten the waning hopes of many by showing how the apparently incredible events of "the Scriptures" may be accepted on scientific grounds. A few copies of the June issue are on hand and can be supplied at ten cents each.

THE mark of a great soul is to never be cast down by adversity, and to never be lifted up to insolence and arrogance in the day of triumph.

STRONG passions work wonders when there is a greater strength of reason to curb them.—*Tucker.*

## "Our" Magazine

MANY of our readers when writing letters to us allude to THE MAGAZINE OF MYSTERIES as "Our" Magazine; they feel that they are a part of it, and that is just the way the owner, the editor, the publisher and the Mystics desire them to feel. This Magazine is for ALL, and to each one of you souls who read it, it is "OUR" Magazine.

## CONCERNING ASTROLOGY

Science or Superstition?—  
Learned, but Non-Com-  
mittal Letter from Eu-  
gene V. Brewster

THE following communication printed in the Brooklyn Eagle is of interest at the present time when so many are taking more than a passing notice of Astrology. In the Bible we find Astrology often mentioned and in these days it is again being taken up by spiritual men and women and is handled in a religious way. The charlatans and pretenders have almost destroyed this great art and science; for it is both.

"As a means of diversion and recreation, I have for some time been looking into the strange and entertaining theory of astrology, and I have the presumption to think that possibly the result of my investigations would be of some interest to your readers; hence this letter.

"I frequently see in your columns the advertisements of various astrologers, and I know for a certainty that thousands of people patronize them and have faith in their doctrine. Nor are these thousands composed mostly of the very ignorant and superstitious, for I find that lawyers, physicians, scholars, prosperous merchants and fashionable women make up the majority. The Saturday Review of July 4, 1863, said that without doubt there were a million of people who believed in astrology, and I am led to believe that the number has increased rather than diminished. This is no proof, however, that the theory is sound, the astrologers to the contrary notwithstanding.

"Like Achilles, we all have a vulnerable spot somewhere, and the greater we are the sooner do we fall a victim of one false theory or another; for, by the very law of compensation we cannot be perfect in all things. I have not yet said that astrology was a false doctrine. My opinion will appear as we proceed.

"As to the discoverer or inventor of astrology I can find no reliable information. The Bible contains many references to the doctrine and nearly all of the great characters of antiquity were believers and followers. The ancient poets—Homer, Horace, Virgil and Æschylus—were extremely profuse in their praises of the science. The first great men of medicine, Hippocrates and Galen, were believers, as also were the great Democritus, Thales and Pythagoras, the first two having said that it was rash judgment to trust one's self to a physician (or pretender) who was not skilled in astrology. For several centuries the doctrine was universally accepted in all China, Egypt, Persia, Rome and Greece, Chaldea being the principal center of its enormous power. A long list of prominent Englishmen who believed in astrology is given in 'The Text-book of Astrology,' including Roger Bacon, Duns Scotus, Baron Napier, the inventor of logarithms, Tycho Brahe, Lord Francis Bacon, Kepler, Flamsteed, first Astronomer Royal, and Sir Elias Ashmole, founder of the Ashmolean Museum. In continental Europe almost all the physicians were astrologers, including the great algebraist, Cardan of Milan. Chancer, the father of English literature, was a firm believer and he is the author of a treatise on the subject. I also find several authorities for the statement that John Dryden was not only expert in the science but that he computed the nativities of his children and foretold certain accidents to them.

"Literature abounds with references to astrology but it does not necessarily follow that the authors themselves believe. As for example, some astrologers claim that Sir Walter Scott was a believer and they point to his great novel 'Guy Mannering' as an evidence; but in this they are unfair, for in his 'introduction—1829' I find many disclaimers, among them this: 'While the astrological doctrines have fallen into general contempt, and been supplanted by superstitions of a more gross and far less beautiful character, they have, even in modern days, retained some votaries,' and in other parts he openly labels astrology as a superstition. One of the greatest intellects the world has yet seen, Goethe, begins his autobiography with a paragraph which not only shows that he was entirely famil-

iar with his own horoscope but that he was a believer in astrology.

"And so we might go on indefinitely, naming many great men of science, arts and letters who were believers in the mystic science, if such it can be called; but I have named enough to show that it was not the mistake of the few or the ignorance of the many that made astrology prosper and survive. The encyclopædias inform me that 'it is one of the most ancient forms of superstition and is found prevailing among the nations of the East (Egyptians, Chaldeans, Hindus and Chinese) at the very dawn of history.' It accorded well with the predestination theory of the Mohammedans and this might account for the ardor with which the Arabs seized and cherished it. The encyclopædias also tell me that 'astrology was given its death blow by the Copernican system,' but they fail to tell me that the very Copernican system, so called now, was first discovered by Pythagoras who was himself an astrologer. Even Copernicus himself was born in the latter part of the fifteenth century, and was a contemporary of Lord Bacon, a believer in astrology. Nobody is entitled to more credit for the perfection of the idea of the Copernican system than Kepler, of the sixteenth century, and Kepler himself was an astrologer. While these few facts do not render irresistible the conclusion that modern astronomy is not inconsistent with astrology, they perhaps tend to make one careful in assigning that cause for the death of astrology.

"Before getting down to the essence of the subject in hand, I am doing considerable beating about the bush, it is true, but I desire to be as thorough as space will permit. The subject deserves it. When I see a prosperous magazine devoted exclusively to astrology, when I see a Brooklyn paper devoting a conspicuous article to it at regular intervals, when I find society taking up the science and astrological parties announced, when I receive circulars by mail from astrologers asking employment at some coming function which has been announced, when I see signs on many doors announcing that an astrologer is within ready to cast my horoscope—I repeat, the subject deserves some degree of thoroughness. But, I already find many scribbled pages before me and I fear to write more.

"EUGENE V. BREWSTER."

### The Recluse

By G. Campbell Creelman, in Mind

THE hermit lives in the lonely wood;  
His home is a cave in a rocky glen;  
Far, far removed from his fellow-men  
He silently works for the Brotherhood.

He seems a captive, but none more free,  
Nor would he stir from that shady nook;  
His fare is plain—he drinks from the  
brook  
That flows through the dell to the distant  
sea.

He pores for hours o'er an ancient book;  
He scans its pages with eyes so keen,  
Then closes the volume with thoughtful  
mien,  
And turns his gaze toward the flowing  
brook.

To read in the heavens the secrets of  
earth,  
He climbs the side of a mountain steep—  
To study the stars while the world doth  
sleep,  
And there remain till the morning's birth.

Oh! he is a master of mystic lore,  
Who guards the secrets that men have  
sought,  
And for their possession have bravely  
fought  
With flesh and demons in battle sore.

A scion old of an ancient race  
Is this lonely man in his cavern home  
In the darksome glen, like an ancient  
gnome—  
Oh! who hath gazed on his noble face?

And here the recluse dwells alone  
To aid the world by the power of thought,  
Though his fellow-mortals know him not.  
It is thus the great ones are unknown.

No man can learn what he has not prepa-  
ration for learning. Our eyes are holden  
that we cannot see things that stare us  
in the face until the hour arrives when the  
mind is ripened.—Emerson.

The language by which God speaks to  
man is a universal language—the language  
of LOVE.

### The Object of the Church

The business of the churches should be to open the eyes of the blind and the ears of the deaf, to heal the sick and cast out "devils," and to proclaim to the poor the gospel of glad tidings.—The Light of Truth.

THE Church has a much higher and holier aim than this; or, ought to have a greater object than to degenerate into a "Healing Institute."

The Church is for the SOUL and ought to be a strictly spiritual institution where men go to pray and hear prayer, to worship God, and sing praises to God, and to hear sermons about God, the Master, and the Holy Angels.

The Church is not fulfilling its great office when it has preachers and teachers of philosophy, ethics, political economy, Sociology, etc., in its pulpits.

The Church needs Holy Ministers—men like Mr. Beecher, Mr. Moody, Phillips Brooks, Father Glennon, and others who are spiritual and who can rouse the Soul of Man.

The success and growth of the Roman Church [I am not a member of that Church] is due to its holding to spiritual teaching and not swerving one jot from spiritual teaching, and not turning their churches into lyceums for lectures.

The Spiritualists would turn the churches into grand Seance Rooms. The Mental Healers would have the Church a place for lectures on the Mind and Intellect (and a good many pulpits to-day are filled with mental scientists rather than Holy ministers). Some of the "New Thought" people would turn God and Christ and the Angels out of the Church, and so on indefinitely. I could tell with exactness just how each "cult" would have the Churches conducted.

The Church of God and Christ and the Holy Spirit and the Holy Angels is not intended by God for any of these human or mortal things, and it is now so understood by all progressive churches.

It is one of the signs in these latter days that the Church is becoming spiritual. Now I hear a whole lot of people who never go to Church exclaim "Nonsense!" They know not what they say because they don't attend Churches at all.

God's Church will stand for all time. The Church of the living eternal Christ cannot go out of existence—it is eternal.

The Church of Prayer cannot fail! Prayer is the most powerful thing in the world.

With Prayer and God's Word and nothing else in the Church it will grow and flourish and stand forever. And that is just what the Church is realizing this very day, and shaping itself to that end.

All the new "cults" and "schemes" and "plans" of men and women to reach happiness are drawing recruits principally from the old schools of Agnosticism, Atheism, Infidelity and Radical Thinking. Later on, after going through these degrees of evolution, God, Christ and the Church attract and hold these souls for good, because all men, through much sin, much error, much pain, much agony, much grief and sorrow ultimately reach God and are eternally freed and eternally happy.

A country without a church is not a country of high civilization, progress or prosperity.—Frank Harrison.

### Hypocrisy

ONE of the most abhorrent traits of character a man can possess, in my estimation, is hypocrisy.—President Roosevelt.

Hypocrisy in men professing religion has well nigh made honest men fairly abhor the word religion.

Hypocrisy in men and women who profess Christianity has well nigh made honest men hate all that has been labeled Christian.

Hypocrisy in some ministers and church members has well nigh made God-loving Christians falter and remain away from Church entirely.

A hypocrite works incalculable harm to religion, the Church and society; but not so much now as in the past.

The God-loving man, in time, through Divine Light, discerns the spurious and the genuine in all things. He discovers the more genuine and more true a thing is the more it attracts pretenders—hypocrites.

The man or woman with the abhorrent traits of hypocrisy are soon picked out in this Age, and are cast to one side with pity rather than condemnation, for the lot of the hypocrite is a sad one at best. A scoundrel who makes no pretensions to goodness or virtue is more respected than a hypocrite.

## THE DIVINE MAN

By the Rev. Henry Frank

**H**E is not the profoundest scientist who analyzes merely the objective and visible world, but the rather he who seeks to penetrate the invisible forces which operate the functions of the universe; so he becomes the truest student of the mysteries of human life who looks beyond the mere correlations and functions of the human organism to that marvelous power within man which is the cause of his activities and the generator of his thoughts. Fully to appreciate this proposition it will be necessary for us to make a hurried review of the mental and ethical development of the race, observing how the physical environment of mankind has ever been moulded by the workings of his inner, invisible nature.

What has been man's perennial attitude toward his physical environment? From the very first it has been one of opposition. Never has man been contented with his surroundings. His impulse has ever been to rise out of himself, and, if possible, transform himself into some other and higher being.

According to the principles of the science of Evolution, the better qualities of mankind, singly and collectively, have been developed because of man's constant struggle against his environment; he alone survives who has become best fitted for the conquest of his conditions and who does not suffer his circumstances to overcome or conquer him. But what force is it that enables man to conquer his environment? Why is it that all individuals are not overpowered by the same environment? Why is it that we witness so many different phases of human civilization? Why was not mankind originally prepared to enjoy all the blessings of that magnificent civilization of which we partake to-day? Why could not the primitive man attain the same altitude of intellectual advance to which we have risen to-day? Yea, more, why was he not contented to remain in the condition of life to which Nature had primitively allotted him?

The answer to these questions reveals the secret force in the evolution of the race.

The simple answer is that man has always been discontented with his lot. Discontentment is the supreme virtue of the human race. Instead of being, as some have thought, a curse, it is man's highest blessing. But what has been the cause of man's discontent? Who taught him to be discontented? Who taught him that there was a better and a more contented lot to be attained if he but strive? No other power hath taught this to man than man himself. He himself experienced the innate, irresistible ambition to become something better than he was—to be something more than a mere hunter of wild beasts in primeval forests, more than a mere hewer of wood and a drawer of water, more than a menial, a drudge, a slave—this impulse, which made him feel the expanding power of some vitalizing energy, taught him how to conquer the elements, master his circumstances and sway the forces of nature to his advantage and highest growth.

As long as man feels that the physical forces are his best and most available friends in furthering his interests and achieving his greatest victories, either in peace or war, these he will most studiously employ against all preaching and philosophy, prophecy and precept. Not until these forces begin to fail him, and he grasps out tremblingly for some slender limb to sustain him in his wild and eager clambering up the heights of being, does he begin to exclaim "All is vanity!" and naught avails but noblest thought and lofty living.

Having thus laid the groundwork for our tests, let us now study the experience of the race for justification of our premises.

Gaze upon the field of art, and who are they that there have conquered? Have those won the laurels of the world who sought the sacred haunts of fancy and imagination for filthy lucre's sake; who to fill their coffers stole the graceful lines of nature and visibly embodied them in marble and on canvas? Have the great poets, sculptors, artists been the world's great lives, enjoying luxury and ease, fretting at poverty, and preferring comfort to the achievement of a *chef d'œuvre*? Nay, they have conquered and received the world's acclaim and praise who discerned not the crude and ugly environment which enclosed them; who studied not the tickling of the palate with pleasurable dishes or the pleasing of the eye with delectable scenes. They saw the world within themselves; the outer world was naught. The mountains and seas, the rills and dales, the deep blue skies o'erfretted with myriad stars, the multitudinous faces of men crowding the thoroughfares of some metropolis, or the rustic swan cleaving the clod with

hoe or plough, or hewing the oak with sturdy blow—these were not to him what thou dost see, O Man of Dust, with eyes of flesh, or feel with heart of clay.

They saw but visions of the soul, which rose like glimmering mirages in some desert waste; they saw distant cities above the plains, which glowed like iridescent jewels in the sun, where cities ne'er had been; they discerned battlefields where the genius of heroism attained such triumphs as human achievement never equaled; they saw the paradise of peace—the world's millennium—and died proclaiming ultimate happiness for all, though the crude world still lay in the manger of poverty and woe, unmindful of the Messianic promise which beat in every human breast.

They have been the supremely great men who have by natural instinct, or by cultivation, spurned the necessitous conditions of existence and discerned above the obstacles in their path some angel inviting them to the achievement of miracles, and assuring them of final victory. Every genius who has achieved is a Prospero on some waste island amid sea, who has conquered the elements and the spheres of space and time, and laughed all obstacles to scorn, and calmly awaiting the approaching victory which he knew must come.

Where would have been the practical civilization of our age if it had not been for these dreamy and impractical forerunners?

They were the prophets who proclaimed man's higher possibilities, despite his present limitations. Inwardly they felt that man was capable of far higher attainment than that which he has yet reached, and they could not rest until mankind had tried their experiments at whatever cost to themselves, at whatever barbarous denunciation by the incredulous and the crude.

It was this impulse of the imagination, resting on nothing but the irrational reasoning of interior visions and inward yearnings, that gave the world an Alexander, without whose atrocious love of war and venture the then unknown world would have lain undiscovered and unaffected by the later and brighter civilization of the Greeks, and the physical prowess of the conquering Romans; it was this impulse that filled the groves and temples of Greece with the masterpieces of unequalled genius; that brought forth a Cæsar to penetrate the wilderness of Britain and Teutonia, laying the foundations of that later civilization which has been the joy and admiration of all mankind; it was this impulse that gave America its Thomas Jefferson, the wildest of dreamers, and in his day scouted as the most impractical of statesmen, and George Washington, whose patriotic abandonment was so bizarre and repulsive to the refined Tory aristocracy of Great Britain that had he been captured and brought beneath the spires of Whitehall he would have been hooted, jeered and mocked as a dastard and executed as a traitor; and yet to-day no secular name in history is so sacred to all mankind as that of the Virginia soldier who was willing to die for an idea, and risk the future of the world on the experiment of free government.

It is this impulse that ever gives the world its inventors, discoverers, artists and intellectual leaders in whatever field of experience they may abide. In their own day and generation they are little prized; nay, often despised. But as they forestall the day of greater knowledge the time comes when their bones are lifted from their graves and enshrined in temples of glory, and their names emblazoned on the skies.

Hence, I say, the triumphant promise of the human race lies in the possibilities of the subjective—the inward—man. I do not wish to seem to be so unscientific as to assume that there is really another and a distinct being in man, the individual, which is even in thought separable from the apparent man, and capable of distinguishing analysis. I mean merely to assert that within the bosom of mankind there is a force, an instinct, an hereditary impulse or habit—I care not what you call it—whose tendency is to exalt and ennoble him, even though it agonize and disrupt the visible, physical man, which seems to be the constant subject of its disorganizing tendency.

This dreaming, dawning, ascending man I call the Man Divine. We shall especially be able to appreciate his wisdom and prowess when we enter the field of Ethics and discover his achievements.

The dream of man has ever been of the highest, either in morals, politics or religion. That he has failed to attain is no proof that he has not striven. Ever has he aspired to Righteousness, Goodness and Purity, though never attaining to the Ideal of which he dreamed.

Have you ever stopped to ask yourself, "Whence came the idea of Jesus to mankind?"

The point which I wish to make is that the idea of Jesus did not come suddenly and wholly unanticipated into the world, but that it had been slowly and persistently growing in the human imagination for countless ages, and was variously represented by different historical characters through all periods of time, until it finally culminated in the career and character of Jesus of Nazareth.

Great characters in history resemble the ascending peaks of mountain ranges. Rising from the foothills and the humbler heights, we meet with constant surprises as we ascend from peak to peak. We are sure at each ascent that we have reached the loftiest summit; but we are speedily undeceived as we discern the shadow of some still higher ledge falling athwart our feet. We know, however, that the great peaks—the loftiest points—could not exist were it not for the lowlier hills that sustained them. We know that only by gradual ascent have the mighty mountains risen from the lowly foothills till their dauntless heads cleave the distant skies. Mount St. Elias and Mount Ararat are only possible because there are lowly ranges upon which they may rest their unrivaled majesty. These great peaks have come up from the lowlier ones because for ages they have been lifted by some impelling power till they attained their present heights.

So the great men of history have come because there were similar but less successful forerunners who preceded them and prepared the time and place of their advent. Not only was John the Baptist the forerunner of Jesus Christ, but every great character that had lived and aspired after truth and love in all the past. Jesus came late in the history of the world, because the mind of man had not been prepared for his reception until many had attempted and but partially succeeded.

Ages before Jesus of Nazareth, Plato conceived of a Man Divine who was in many respects the equal of the Man of Sorrows. And at the very time of the advent of Jesus there was an Alexandrian Jew—Philo—who drew the picture of the character and appearance of one so like to Jesus that Christian historians are perplexed, and insist that Philo either plagiarized the life of Jesus, or was writing arrant nonsense, the first syllable of whose meaning he could not comprehend.

Nevertheless, there stand the Logos of Philo and the Logos of John side by side—the two so similar that distinction seems impossible, although Philo never saw or knew of Jesus, and wrote at least one hundred years before John indited his Gospel.

Now the crucial question is, Whence came this conception of the Divine Man? Is Philo's conception, or Plato's, or that of the Jewish prophet, or Virgil's in his *Georgics*, or that which became embodied in some form in the countless Religions of Mankind, in aught different from the primitive savages' conception, who bowed before the rock or river, the pillar or the totem?

As has been said many times, and truly, the history of a little child is the epitome of the history of the race.

Now, take any child from the highest or the lowest station of society, and study the profound impressions which countless ages of hereditary influence have had upon it. Instinctively that child is prompted toward the right. But the degree of the prompting will depend wholly upon the degree of the environmental or hereditary impression.

The child Topsy has her inclinations to right somewhere buried in her nature, as well as the child Uncle Tom. But in the latter it will be more apparent because the hereditary and educational influence has been the stronger.

But in every child (as well as in every man, for that matter) there exists a secret door, through which, if you but rap loud and long enough, the real boy will make his entrance.

Behind this secret door he lives; there are few who find him often—for but few know the avenue of its approach.

Now, in some children this secret door is shut very, very tight—it seems almost impossible to open it. But sometimes it flies open almost unawares, and then you see the tear-wet eyes, and the twitching lip, and the penitential smile, and you know you have found the boy for whom you have been looking.

And there are some grown men and women who have locked tight this secret door, and fastened it with iron bars and sealed it close.

And when you rap there is no response, but a hollow sound.

And you say the man for whom you seek is dead and buried, and he whom you behold is but a living, walking coffin. But some day, all unexpected—at the moment of some great crisis, at a funeral, at a wedding, or in war's bloody embrace, when two locked in the death-struggle, their eyes suddenly meeting, something gives way within, and the death grasp becomes the embrace of love—at such times the secret door flies open and the mysterious man comes forth. And this man is the *divinity* that abides in every heart!

## DREAMS AND THE IDEA OF IMMORTALITY

DREAMS have often a powerful significance. But there are dreams and dreams, some of which are the trivial emanations of a restless and oftentimes diseased brain. Then there are the dreams (prophetic) which invariably come true. These are the dreams of warning that always go by opposites—but which nevertheless are sent for some all-wise purpose. These are the Spiritual dreams, the highest type of all, in which glimpses of the Eternal Soul are revealed to the Dreamer. Recently, Horace H. Hutchinson wrote on the subject. The book was published by Longman, Green & Co. Here are some condensed specimens of his work on dreams: When man first came to such power of mind as to be able to look on at his own mental operations and take intelligent cognizance of them, says Mr. Hutchinson, his first dream must have been a very funny experience. This primitive man, waking up one morning from the first dream, the first experience of the kind of which he had an intelligent consciousness, says to his wife: "I have seen my father, whom we saw killed a year ago. He came and talked to me last night."

So this makes a new departure in the ideas of the man and his wife about the nature of man. No doubt he had not formulated his ideas very clearly, but such as they were, here was a distinct and definite addition.

His father, whom he had seen killed, had come and talked to him. His father, therefore, was not dead. And yet he had seen the father's body, or one of his bodies, die and perish. It was evident therefore that his father was composed of two beings, one of which was dead, and the other still alive, and capable of reappearance.

Thence the primitive dreamer would quickly come to the idea of the survival of a part of the man, of one side of his being, so to speak of it, after the death of the other.

In the next dream he saw things at a great distance away from the place in which he was sleeping. When he awoke we may suppose him telling his wife that he had been a journey into a far country and never had traveled so quickly before.

On which his wife would contradict him and say that he had been here, in this place, asleep, all the time. At first, probably, the man denied this, and the wife would not insist, for the woman's rights, and especially her divine right to contradict her husband, had not yet been invented.

The instrument of conviction in those days was not the syllogism but a stout stick, so the wife would acquire the art, that modern women have lost, of silence. But after a while the husband would learn from others besides his wife, others as well equipped as himself with the weapon of primitive conviction, that he had not stirred from beside his fire, even though he appeared to himself to have gone to a far country.

So then he would acquire another idea, supplementary to his notion about the life of his father's soul after death. He would argue that while he himself to all appearance was altogether here, asleep by his fire, it was in reality only half of himself that remained here, the other half journeying off to a far country and seeing strange things.

The conclusion of that, again, was that man was composed of two parts, of which one would stay asleep by the fire and the other go wandering, and it was likely that this same other part that went wandering when the first part was asleep, also went wandering when the first part was dead, and thus, simply and naturally, the apparition of dead people is accounted for. It is all nice and easy.

And in this we see the beginnings of the idea of the prophetic trances that have pleased the notions of man in all countries at a certain stage of intellectual progress.

Primitive man, being observant, as he had to be if he was to live, did not fail to notice that in those conditions, sleep, trance, death, when the soul (so to speak of his notion, for convenience sake) went wandering, there was a difference in the manner of breathing, from the manner in which the man breathed when awake and when his soul did not wander.

The breath was the outward and palpable sign of life, that ceased with death as the soul left its tenement.

And yet the soul seldom appeared naked. It usually appeared clad with some kind

of covering, always of the kind that it had worn during life—or would again wear in life, if it were but the soul of some sleeping, not of some dead person appearing.

This is a consideration that leads to another line of the primitive man's thought. The late Professor Chandler, Professor of Moral Philosophy, as it is called (there used not to be much ethics of morality about it), at Oxford, used to say, of those that tried to found any argument on a life after death from the appearance of dead persons' ghosts, that if ghosts proved anything they proved too much; for they not only proved that the man was immortal, but that his hat and coat were immortal, too, for whenever you met a ghost you always found it decently dressed.

Therefore, he said, ghosts proved if anything too much. It seems a little too much, it is true, for our mental swallow, but it was not at all too much for the savage. If ever there was a proverb that expresses wisdom garnered by hard experience it is that which tells us that "appearances are deceptive."

We must go back to have another look at that dreaming man with his wife by his side taking notes, to be used with much caution subsequently, by reason of the instrument of conviction.

A week ago this primitive man lost his axe of stone, fathoms deep in the river, as he swam across. He could not find it by diving; it was completely dead to him, lost forever. Yet he went to sleep, and in his dream it appeared to him. He did not see it down in the depths of the river, or else there would have been nothing strange.

It would merely have meant that his soul, his second self, went wandering and saw it there, being a better diver than his body. But he saw the axe hanging up on the tree bough where he always used to hang it. It was there.

So this proved that, like his father, and his dog, his axe too had a soul, a second self, that could move about—it seemed a constant attribute of these souls to have much greater freedom of movement than the bodies to which they belonged—it was proved by the simple fact that he had seen it; for if primitive man had not assimilated the proverb that appearances were deceptive he had a most perfect faith in that rather contradictory one of our coining that says "seeing's believing."

He believed because he saw. That was all. And from this belief several rather singular results followed. He saw that his father had a life after death.

On the whole, then, and taking into the account all these various considerations, it is not at all too much to say that dreams were certainly the largest factor in natural religion toward inducing in primitive man a belief, not indeed in immortality—there is no evidence that he conceived the life after death as likely to endure forever—but in existence for a while at least after the body that he was best acquainted with had died.

It is singular in comparatively how few religions there is any belief in the existence of the soul before its birth in the terrestrial body; and this is possibly to be accounted for on the grounds that dreams would naturally show the sleeper nothing of which his waking sense had not had cognizance; nothing, that is to say, that he had not seen, heard, or so on, or combinations that the imagination could weave out of things of sense.

It is an interesting speculation, though one that does not lead to much solidity of conclusion, what the course of human psychology would have been had it never happened to man to perform "mental operations during sleep of which he retains consciousness on awaking."

Had the world been peopled by men and women who never dreamed, it would have been not a little different. As history makers, dreams have played a big part. "We are such stuff as dreams are made of" is scarcely as true as if it were a little inverted to "We are such stuff as dreams have made us."

When the last shred of the personality is gone all that can suffer has passed away, and in the perfected Adept there are unruffled peace and everlasting joy. He sees the end toward which all is working, and rejoices in that end, knowing that Earth's sorrow is but a passing phase in human evolution.—Annie Besant.

## The Guardianship of Spirits

INTERIOR experience and observation teach me this as a principle: When human endeavor and aspiration have attained the summit of their ability to accomplish—have reached the apex of the mighty pyramid of all material science, philosophy, theology and morality, which man, in his own beautiful strength, can erect and climb, then, upon that height, are the deeper spiritual elements of the soul unfolded, and, touching the spirit world, they receive from the angelic combination of administering spirits in the Summerland a spiritual philosophy and a divine illumination. In other words, when an individual human mind, in its physical and moral organization and development, reaches nigh unto the spirit world, then spiritual enlightenment and direction flow into the soul's affections and understanding.

But in our endeavors to attain this organic harmony and moral elevation, says A. J. Davis, in *The Harbinger of Light*, let it not be supposed that we are always left to strive and struggle alone. No! Like ourselves, all spirits and angels were once men. They have lived in corporeal organisms; have walked upon this or upon some other earth which rolls in space; have experienced the pleasures and vicissitudes, the joys and sorrows, the tears and smiles, of this incipient existence. But now, having passed through the transformatory process of outer dissolution, which mankind term death, they reside in the spirit land; and, in harmony with the immutable laws of progression and development, they have transcended all terrestrial imperfections, and still they march victoriously onward!

But they who have already attained to celestial heights, as well as those who have not yet advanced far in the spiritual country, they can behold us from where they are, and in our evening meditations, in our profoundest slumbers, in our daily occupations, in our "circles" of fraternal love, the spirit friends, whom our souls most attract, come to us and breathe their pure and beautiful sentiments into our souls. And when, by reading our thoughts they see us in trouble or in danger, it is reasonable to anticipate the reception (that is, if the vessels of our minds will admit the influx) of some spiritual assistance and direction from the angels' home. Surely, Christians will remember one forcible illustration of this truth—the beautiful account of how the scales fell from Saul's eyes. A protecting spirit—an angel messenger, watching the moment when the warrior's soul would admit of it, sent into his moral perceptions a current of divine elements, which not only made him see the error of his course, but turned his thoughts on high!

And there is, also, another prominent and beautiful instance of spiritual guidance recorded in religious history. It is related that "the angel of the Lord appeared to Joseph in a dream, saying, 'Arise, and take the child and his mother, and flee into Egypt, and be thou there until I bring thee word.'" Now, the majority of those who believe, because they have been educated so to do, in this circumstance, though it is said to have occurred centuries ago, will not give credence to similar, and often more complete, spiritual manifestations daily happening in our very midst. The principle of Nature which could develop spiritual intercourse in times past, is surely capable of doing the same thing in this era; for there must be unity and system in the operation of God's unchangeable laws. If it be said by some objector that the circumstances above alluded to can not be referred to Nature's laws; that it was accomplished by an especial command of God; then I remind the reader that there is nothing outside of, or superior to, that stupendous organization of matter and mind which I am impressed to term Nature. Neither are we to suppose that the Deity will do for one inhabitant of earth what He will not do for another; because He is "no respecter of persons," and because, also, according to the affirmation of the highest authority among Christians, "He is without variableness, neither shadow of turning." Therefore, upon the broad and immovable foundation of Nature and her laws (which laws are the very elements of God's will) we should rest the conviction that spirits can see our thoughts, and that they do sometimes approach us to remove the scales of superstition and error from our eyes—thus directing our thoughts toward the "Eternal Mind who will hear a sigh's low music 'mid bursting praises that ascend upward from a thousand realms."

## The Way of God

IN the Bible and in Nature GOD speaks to man in no uncertain words. He says order and perfection are to be in all our works; that perfection is the natural or normal state. Man resists and opposes God's Way, and he is neither orderly nor perfect in his works. Mr. L. A. Smith, the editor of the Advent Review and Sabbath Herald, says: "The only reason that man is not perfect is that the Law of God does not have free course in him, as it has in the things of nature. The law is perfect, and would produce perfection in man, as in the things of nature, if man would let it. But man resists it. He has no power to make himself perfect, but he has power to shut away from himself the perfection of his Creator. He has power to shut God out of his heart, so that the perfect life of God cannot be revealed in his daily walk and conversation, but, instead, only the deformed life that springs from self. This man has the power to do, until he experiences the transformation of the new birth. 'Consider the lilies of the field, how they grow.' They do not resist GOD; they do not hold back the working of His perfect law in them. This is the secret of their perfection, and this is the message they mutely bear to us, if we will consider it: 'Be ye therefore perfect.'

"Perfect order is God's Law. There is a divine and orderly way to do everything—lacing your shoe or writing a great epic. The perfect and orderly way is always the simple and easy way. God's Law applies to everything—politics, the State, the Church, society, business and labor. The smallest to the largest thing in the universe is constantly admonished by this ONE ETERNAL LAW. It is the very law of being and existence. Without it there can be no order or perfection—no universe. The heavens testify to the perfect, orderly working of the Law. Resist not *The Law*. Jesus Christ, Our Lord, taught non-resistance and the true Way of God."

It is sad and pitiable to see failure, or even moderate success. The Adepts believe in great success, and they always attain to success in all they undertake, simply because they are *Divinely Led* and have absolutely no will of their own. If an Adept is employed in any enterprise, and he is sometimes an humble employee, and the employer does not do full justice to him, he is soon taken out of that employment by the Higher Powers, and placed with appreciative employers, where he is permanently retained and liberally paid for his services. If employers and employees knew about this great and mighty law of Justice and Compensation there would be no need of labor unions or labor strikes. God will adjust all differences between employee and employer, especially if the employee is a God-loving, praying man. *Divine Leading* will lead us out of all our troubles into green pastures if we but love and trust GOD and THE MASTER and THE HOLY SPIRIT and THE HOLY ANGELS.

He who relies wholly and solely on GOD, the SON and the HOLY SPIRIT is a Mighty Soul. No harm can come to that soul, for it bears a *charmed* and divinely protected existence.—A. Z.

## Man's Great Enemy

THE Great Enemy within man is what he is proud of, namely, his great *will power*. Jesus Christ, Our Saviour and Master, taught *non-resistance*. The most powerful men in the world are men who have no *will power* at all. God manifests *all power* through such men. Critically examine and analyze all truly *great men*, and you will find they are men with little or no *will power*. Men who adore and worship the *will* and try to sweep through the world dominating men with their tremendous wills like Napoleon, sooner or later meet their Waterloo and are crushed by the Divine Will. There can be no great success or great happiness where so-called *will power* is cultivated and used. The Mighty Unseen Forces *grind* such a will in time to powder. So man's greatest enemy is that which he usually worships and cultivates and puts into practice, namely, his *WILL POWER*. Look into history and see how ambitious, willful men have been *broken* on the Wheel of Time. Live the meek and gentle and lowly Christ-life if you would really be strong and powerful and *enduring*. The *enduring* or *lasting* powers of the man of will are short-lived; indeed, he has no *enduring* or *lasting* powers.

## Important for You to Know

IN all HOLY PLACES, around Holy Men and Women, Holy Books, Papers and Magazines are wonderful Unseen Powers and Forces that drive away all evil obsessing influences, and help uplift the soul.

If all people could only fully realize this grand truth and would try to feel the great Divine Power that centres around holy places and holy things which would help them, they would attend churches and prayer meetings with great regularity, and would also surround themselves with holy books—Bibles, Prayer Books, Hymnals, etc., and religious papers and magazines.

The mere entering the House of God—any church—will often drive away and dissipate hosts of obsessing evil elementals or influences. The Holy Vibrations in any church are very powerful. That is the reason all churches should be open daily for meditation.

Go into the House of God as often as possible. This is time profitably spent. Help to support the churches without thought to sect. The Church is a grand institution and helps all who recognize it as God's Institution.

## Power of This Magazine

THE Mystics connected with this Magazine, in an indirect and direct way, have great psychic powers to do grand and good works. The mere reading and handling of this Magazine will, in a mystic way, bring you into the Holy Vibrations which make for Love, Light, Life, Health, Power, Progress, Prosperity and Happiness. Do you feel NEW LIFE VIBRATIONS when you take it up and read it? *God is here!* Hold in your mind when you read or handle this Magazine the thought: *God is here!* HE is omnipresent! HIS ANGELS are ever present in holy places or when a holy book, paper or magazine is handled or read. The great Mystic Adepts are never without the Holy Bible or a Holy Writing about their person. Each month we put in this Magazine certain HOLY WORDS that are *all-powerful* to uplift the soul. Even the owner, the editor and the publishers of this great Magazine know absolutely nothing about our secret and sacred and mystical ways in rousing the souls of the readers of this Magazine. Even they marvel at the *attracting* and *holding* and *uplifting* powers of THE MAGAZINE OF MYSTERIES. Always remember GOD IS HERE.

Happiness can only come by love, faith and peace with GOD through Our Lord and Saviour Jesus Christ. All other plans and schemes to attain to the happy or blissful state will fail, utterly fail.—A Mystic.

All sin has an overwhelming force to cast us down in gloom and despair. Affirmations and *will power* cannot overcome the power of sin. Confession, fervent prayer and complete conversion and regeneration is the only plan whereby we are freed absolutely from sin. Sin is death! "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Sin is destructive; GOD and CHRIST, and the HOLY SPIRIT is life and builds anew, regenerates—is constructive.

## How to Obtain Power

REAL power is Divine Power, and manifests fully and completely and perfectly in all men who fully, completely and perfectly surrender and give up all mortal mind and mortal *will power*, as taught by THE MASTER.

This is the giving up of *All* to gain *All*, and is a hard and difficult thing for man to do. It generally comes about when man has gone through much failure, much disappointment, much sorrow, much grief and bitter pangs brought on through his exercise of his mortal *will power*. Intense and bitter suffering drives souls to God.

The mortal mind and mortal will is naturally opposed to God's Will and God's Mind, and generally struggles hard before it yields or gives up. Some wills of men are completely broken and shattered before they will yield to God and come into the Light of Truth and the Omnipotent Power of God. But sometime, somewhere each mortal mind and mortal will *must* surrender fully, completely and unreservedly to God, and from that moment *all* Light, *all* Peace, *all* Power, *all* harmony and *all* melody will dwell within the converted man for *all* eternity.

## Immanuel Kant and Religion

ALL sentimental piety was distasteful to him. The affectation of a personal intimacy with the heavenly powers appeared to him self-praise and vanity, and seemed akin to the arrogance with which the favorites of earthly princes looked down on common mortals. For true Christianity he had a strong feeling of love and admiration. In Jesus Christ he recognized the ideal of moral perfection. Throughout his life he preserved a high estimate of the value of the Bible, with which from his youth he had a close acquaintance. On one of the unbound pages inscribed with Kant's memoranda and treasured in the Königsberg Library are these words: "The existence of the Bible as a book for the people is the greatest benefit which the human race has ever experienced. Every attempt to belittle it, or to do away with it entirely, is a crime against humanity. If there are to be miracles, this book in which the accounts of miracles occur only incidentally, as historical confirmations of the doctrines of rational religion, is itself the greatest miracle. For here we have a system of religious doctrines and beliefs that has been built up without the help of Greek philosophy, by unlearned persons, and that has, more than any other, exercised an influence for good upon the hearts and lives of men."

[The above, taken from the New York Sun, ought to impress men and women of the school of "Higher Criticism" of the Bible that this book of all books is the book for man to-day and forever. Indeed, it is a miracle to see how much greater hold the Bible has to-day than yesterday. No human agency can belittle or destroy it.—EDITOR.]

## The Truth

ALL truth is as old as creation. A "new thought" is only an ancient thought that millions upon millions have thought before, and it seems *new* because you have only now been able to grasp it. But there is something beyond *all* thought. Know *that* and you know *all*. Live the Christ-life, as taught by the Master, and follow no other "masters," for there is only one Master, and you will know *all* truth. You will then know *that*, knowing which, *all* is known, and will be eternally freed from all limitations. You will then *know*, and realize, the true meaning of omniscience, omnipotence and omnipresence. You will then *know* and *live* always—now, here and hereafter—with the Eternal God, the Loving Father of all. You will then have in your soul, your heart and your mind always the Blessed, *Living* CHRIST, and will not believe in the *dead* Nazarene. You will then know, feel and realize always the Mighty Power of the HOLY SPIRIT. You will then sing and rejoice all the time with the HOLY ANGELS of Heaven, who will come to you here on Earth; who will soothe you and help you and gladden you. You will then live with the immortals—Moses, David, Isaiah and Paul. Why seek for truth here, there and everywhere, when it is all locked up in your own soul and heart, and only needs the key of Love for GOD and Christ to unlock it?

"What doth the LORD require of thee but to do justly, love, mercy and walk humbly with thy God." This means to deal justly with *all*—animals included; to be kind and loving and merciful to men and animals. "The cause of all the wrongs we seek to right is the dearth of Christ-like love and compassion in the hearts of mankind," for all beings.

## "Seeing Things"

MANY a time, when a child is punished for "telling stories," he is being punished for telling the truth when he asserts that he sees some one, or hears something, as some children are undoubtedly clairvoyant or clairaudient or both, and actually do see and hear what may be unseen and unheard by others present, who, because of ignorance, attribute the seeming discrepancy to falsehood or to an over-wrought imagination. The writer of this knew of a child only four years old who saw his little sister's spirit so plainly that he cried as though his little heart would break because she would not play with him, her appearance to him being so real that he believed her there as she had been in the body. Such a case carries proof with it.—*The Mecca*.

GOD is with every great soul that is helping to raise humanity.

## Wonderful Hypnotic Treatment of a Star Actress

Hypnotism a Cure for Every Malady

Interview in New York Herald with Dr. Quackenbos.

ONE of the most powerful factors in the world to-day (therapeutically) is hypnotism. This is conceded by the great minds in medicine, both in the New and the Old worlds. That it has been prolific of incalculable good, no unprejudiced mind doubts for an instant; that its range of possibilities is unlimited, present performances by adepts such as the Professor Emeritus below quoted, are, we may say, proof positive. But what we want to get at is the distinction between the old Mesmerism and the up-to-date Hypnosis. As a matter of fact, there is no difference, though many of the old exponents of the art Hypnosis (mesmerism) say there is—and that Mesmerism is really *Mental Alchemy*. Well, if Mesmerism is Mental Alchemy, so also is Hypnotism. It is said that Mesmerism was first discovered by Anton Mesmer, a Swiss physician (born 1733, died 1815). Mesmer threw a halo of mystery over what was but a natural phenomenon—and called it Animal Magnetism. He had many disciples who made greater progress by discovering new methods of applying those natural forces, acknowledged since to be latent in most people. Much good has been effected by medical men through its means, and no little harm also done by charlatans who played upon the credulity and ignorance of the superstitious. But here follows a most interesting account of the therapeutic value of hypnotism:

By Dr. Quackenbos's declaration, made in a recent address delivered before the Psychological Branch of the Medico-Legal Society, that he had exerted a hypnotic influence upon an ambitious young actress, with the result that she attained a high rank in her profession, Dr. John Duncan Quackenbos, Professor Emeritus at Columbia University, brought upon himself a deluge of criticism; much of it favorable, and some of it of an unpleasant nature. To this Dr. Quackenbos says that he has become accustomed as a result of past experiences. He asserts that in most instances criticism is passed without a full understanding of all the circumstances.

Dr. Quackenbos was discussing the nature of the communications received by Professor James H. Hyslop, of Columbia University, from Mrs. Leonora E. Piper, when he related his experience with the actress who submitted herself to his hypnotic influence. In a statement made to the *Herald* Mrs. Piper confessed her ignorance of the influences that were at work upon her when she entered what appeared to be a trance state, but she expressed the opinion that spirits were in no manner connected with the phenomenon. Dr. Quackenbos said that he spoke from experience derived from two thousand hypnotic patients.

### EVERY CONCEIVABLE MALADY.

"These subjects," said Dr. Quackenbos, explaining his methods, "sought my aid for almost every conceivable malady, mental and moral; some for ethico-spiritual, many for literary or dramatic inspiration. I have thus been brought into closest touch with the human soul practically liberated in the hypnotic slumber from its entanglement with a perishable body. No injury has come to my mental or physical health as a result of unremitting work as a suggestionist because I get something back from my patients, otherwise I would be a nervous bankrupt.

"Hypnotic suggestion is merely a summoning into ascendancy of the true man. There is nothing mysterious about it, except to those who do not understand. It is a sudden overshadowing of character defects and mental weaknesses by a quick growth of moral energy.

"In my experience I have given hypnotic assistance to students wishing to qualify for a rigid examination and to the equipment of talented women for authorship or the stage. It was in this manner that I prepared an actress within a year who gained immediate insight into her endow-

ment; she absorbed confidence in expression and she went before the footlights a consummate mistress of her art, to be curtailed, as I have said, seven times throughout the winter after the climax of the play. To achieve this result the lady in question was brought to a full realization of herself in her higher relationships, and there came to me a spiritual indemnification for the energy expended.

### SPIRITUAL ENERGY EXPENDED.

"Hypnotism implies on the part of one personality an expenditure of spiritual energy which materializes as ethical activity in the personality that is inspired. The majority of hypnotists do perfunctory work, not sounding the depths of the soul they seek to aid. The hypnotist who is in full rapport with his subject is often startled by his own experiences.

"As an instance, an actress whom I was inspiring with confidence recently and preparing for her part assured me a week after treatment that she had experienced a remarkable change in her disposition and her attitude as regards the purity of the stage. She would not entertain a proposition from a manager whose plays verged on the vulgar, and her newly adopted ideals were so exactly in conformity with my own that there could be no question regarding their source.

"The time has come when souls may know of each other without the intermediary of the senses. I do not hesitate to say that we have within us an immaterial principle entirely independent of sense organs. These facts cast light upon the principles of telepathic communication. Minds brought into hypnotic contact can exchange thoughts, ideas, convictions and feelings which suggest the possibility that such minds may communicate without reference to space limitations.

### ANIMAL TELEPATHY.

"Some twelve years ago the late Austin Corbin purchased 25,000 acres of farm and woodland in Sullivan county, N. H., and stocked the estate liberally with game. Recently Austin Corbin, Jr., reported the presence of mountain lions and of lynx in the park. By some mysterious power the great cat, that vanished from this region a century ago, became aware of the presence of deer and elk in Blue Mountain Park. In my work I have at times felt myself thwarted by an intervening intelligence that opposed the strongest influence that I could exert. Susie G., a bright little girl of seven years, was brought to me for treatment, and though she at first submitted willingly to the influence, there suddenly seemed to come between us an influence that she felt as plainly as did I, and which she drove from her as though it were a tangible being. She referred to it as Satan.

"Natalie D., another patient of mine, passes daily from one personality to another without appreciable cause. In consequence of a nervous shock, received in her eighth year, her mind remained a child's mind while she gradually developed into physical womanhood. In one personality she repeats aloud the petitions of the prayer book, being constantly interrupted by the other personality, whom she styles 'Miss D.' and peremptorily orders out of her presence with emphatic gestures.

"There is no difference as regards suggestibility between natural sleep and the so-called hypnotic trance. That being the case, every hour of natural sleep is prolific of opportunity for communication with those who have departed this life, and who knows that it does not take place?"

Glories, like glow-worms, afar off shine bright,  
But looked too near have neither heat nor light.

—John Webster.

Ours is the seed-time; God alone  
Beholds the end of what is sown;  
Beyond our vision weak and dim,  
The harvest time is hid with Him.

—Whittier.

## Our Aims

ALL souls should strive to do the best they can with life here on the Earth-plane. Experience teaches that the problems of life here on this planet are hard to solve. All of the Great Souls of the past have solved the problems of life in only one way, i. e., with the aid of the Mighty One, our God and Father.

Life is too large and immense to be solved by mortal mind. The wise man goes beyond the mind—seeks Light and Truth from the Great Over-Soul.

The Great Buddha and the Blessed Jesus reached omniscience by going beyond the mortal mind. These Great Masters dwelt with God—were at one with God—and they taught that the only escape from the woes and miseries of Earth-life was through God.

Ruskin says, "God gives us always strength enough and sense enough for every thing He wants us to do."

How those words gladden and inspire the aspiring soul, because they are true!

In our aims we should not look for too large things. It is wiser to take life "as God gives it, not as we want it."

The true aim of life is to get into harmony with God's Will, and until we do this our lives will be more or less aimless—useless.

We can never work well and be joyful and happy until we reach atonement with the Blessed One.

Therefore, our first aim should be to realize Oneness; when this is realized we will know that "beauty which is born of power and the sympathy which is born of love."

With God in our minds, hearts and souls there is no aspiration in life that cannot be attained to; no obstacle that cannot be overcome.

He, the Ancient One, is our only strength, our only power to do.

Not one soul in all history ever made a great and lasting impress on the world—made the world better for his living in it—but what relied on God with childlike faith to guide and direct his aims.

When man sets himself to live a grand and good life, with God and His Angels as his guide and the Lord and Master Jesus as his Light, what can stand in that man's path as an obstacle?

Such a soul can solve all the perplexing problems of life and reach the highest realms of joy and peace.

The aspirations of the God-lover are always high; his aims are never low; he goes through life here on earth in a noble and courageous way—not in a useless and aimless way.

So, Rouse your Souls, ye that are sinful, weak, timid, fearful, apprehensive and sorrowful—rouse your souls, and look to the King of all Kings—the God of the great universe—your Father. Ask Him for guidance and strength; ask Him to take you, His child, gently by the hand and lead you out of the mire of the sensual world into the mountain tops where the Eternal Light ever shines.

F. H.

## Depend on God

FROM a recent sermon the Rev. T. de Witt Talmage we make the following extract:

One Easter morning Massena, the Marshal of France, appeared with 18,000 armed men on the heights above the town of Feldkirch. There were no arms to defend the town, and the inhabitants were wild with terror. Then the old dean of the church cried out: "My brothers, this is Easter Day. We have been depending on our own strength, and that fails. Let us turn to God. Ring the bells and have service as usual." Then the bells rang out sweetly and mightily from the church towers of Feldkirch, and the people thronged to the house of prayer for worship. The sound of the bells made the enemy think that the Austrian army had come in to save the place, and Massena and his 18,000 soldiers retreated. By the time the bells had stopped ringing there was not one soldier in sight. So put your trust in God, and when hosts of troubles and temptations march for your overthrow, ring all the bells of hope and faith and Christian triumph, and the threatening perils of your life will fall back, and your deliverance will be celebrated all up and down the skies. The God who led you through the way you never passed before will be with you at all the crossings.

"I need Thee every hour;  
Stay Thou near by;  
Temptations lose their power  
When Thou art nigh."

## Ghostology Burdwan Sensation

[The following condensed article comes from India (The Light of the East), a monthly magazine published in Calcutta, and is given by an eye-witness. Here are the particulars of the startling performance, as related by Lala R. C. Kapur, a gentleman well known in Calcutta, and whose veracity is unquestionable. It reads like a Spiritualist séance in the States.—EDITOR.]

"THE Séance, if you like to call it that," writes Mr. Kapur, "was held in a solitary room (at about 1.30 A.M.) of the house of the late Bhoirab Babu, which was detached from any others in which there might be any idol or any object of divine worship, or even pictures of Hindu gods and goddesses. All the windows and doors were carefully secured from within. As the room contained more doors than one, the *Oja* asked the gentlemen through which door they should want the spirit to enter in. And a particular door being pointed to, a wooden plank with a few arca nuts on and overspread with a clean piece of cloth was placed in the inside front of it for the invoked spirit to sit upon. Two gentlemen of the party, who had no faith whatever in ghostology, seated themselves one on each side and with vigilant minds, just close to the door, bolted, of course, with more than ordinary care. The *Oja* in the meantime burnt a substance like incense, and when cooled, deposited the ashes in the hollow of the palm of his left hand. He then got himself seated in a recumbent posture about five yards away from the particular door, with his back turned toward it, and allowed his right hand to be bound by a rope to facilitate detection of movements on his part, and the rope was held tight by a gentleman of the party with extreme watchfulness.

"After these preliminaries were gone through, the man placed his right hand upon his left, changed his recumbent posture gradually, and with extreme seriousness laid himself down on the ground upon his breast, with his face on his hands, and went on uttering audibly a world of *mantras* (prayers). A lamp was burning in the room in front of the man, which was to be put out the moment the spirit gave indications of his appearance. Outside the room a number of men sat just close to the door by which the spirit was to enter in, to catch a glimpse of him or his shadow, if possible.

"At this stage everybody remained perfectly silent for some time, while the *Oja* went on muttering the *mantras* without the least cessation and with great volubility, when the sound of some heavy treads was clearly heard overhead on the roof of the room. Taking this to be the advent of the spirit, the light in the room was immediately put out. There was a general horripilation in the room and everyone held his breath in anxious suspense not unmingled with a sense of awe; but the spirit did not make his appearance. Thereupon the lamp was lit again and the *Oja* asked for three brickbats to be brought to him. These were soon supplied; and

the man having besmeared them with the ashes in his left hand, wanted any one of the party to fling them in three different directions with as much force as possible. This done, the man went on with his work of uttering the *mantras* with redoubled energy.

"After a little while a similar sound of heavy steps was again heard on the roof, and, ere long, one sharp sound was heard on the door in front of which the plank was provided. And oh! Suddenly the bolted door flew wide open to the immense astonishment of all, especially of the two who were just close to it, the narrator being one of them. And from a cracking sound proceeding from the wooden plank, the party was given to understand that the spirit had taken his seat.

"The very first question that the spirit put was, 'Where is my mother's due?' (meaning mother Kali) and immediately a sum of Rs. 1-4, was placed on the plank according to a previous suggestion of the *Oja*. Then the spirit complained that there was such a crowd outside on the door-steps that it was very inconvenient for him to enter in, and the men there were, therefore, asked to recede a little. The spirit then made some miraculous revelations. Asked by a gentleman to tell his thoughts, the spirit said: 'I know your wife suffers from a severe pain in the abdomen when big with child,' which was exactly the thought uppermost in the gentleman's mind. Similarly requested, the spirit answered to a second gentleman, 'Yes, the *maddooli* may do her good for a couple of years, but beyond that, nothing is expected to be of any avail to your aunt.' In answer to a third he said, 'Oh, I see, you mean to ask me about your gold ring that was stolen the other day. Well, that is in your wife's box,' etc. The spirit made many more startling revelations, spoke with a clear voice, though with a nasal twang. 'Hazra,' for that was the name of this spirit, was now allowed to go, and vanished, banging the door behind him, which was kept closed all this time, after his entrance into the room.

"After awhile, and the same preliminaries having been gone through, another spirit was brought named 'Shamsheer.' This Mahomedan spirit was a jolly good fellow, and gave the party a delightful song, beating time on the plank all the while, to the great amusement of all.

"Lastly, a female spirit named 'Kamini' was ushered into the room, but was soon dismissed because her tongue was not at all a polished one; and thus ended the wonderful performance which lasted for two hours. The *Oja*, who all along lay with his face on the ground and exactly in the same posture, now got up and looked as much knocked down as if he had wrestled with the ghosts for these two hours with all his might and main. Everybody was perfectly well satisfied with this wonderful performance, and the *Oja* was rewarded with a sum of sixty rupees."

## Helpful Thoughts in Prose and Verse

OVER THE WAY

WHEN cold-hearted Poverty knocks at my door,  
And robs me of blessings I gathered before,  
Takes a glass from my table, a coal from my fire,  
And robs my dear Nelly in meaner attire,  
I envy sometimes in the heat of the day  
My very good friend who lives over the way.

But when I sit down at my pleasant fireside,  
And count o'er the joys I was never denied—  
My sweet little wife, and the babes at her knee,  
My health and my conscience unsullied and free—  
No longer I suffer my wishes to stray,  
Or envy my friend who lives over the way.

He's wealthy, but feeble; he's titled, but old;  
His son is a spendthrift, his wife is a scold;  
Suspicious of others, ill pleased with himself,  
His only delight is to reckon his pelf.  
Were he ten times as rich, I'd refuse, night or day,  
To change with my friend who lives over the way.

Though Poverty, frowning, peeps in at my door,  
I'll neither be beaten nor vainly deplore;  
I'll scare him away by hard work if I can,  
And look in his face with the heart of a man;  
And, hiving at home all the joys that I may,  
Forget my poor friend who lives over the way.

## Helps to High Living

SUNDAY.—Like threads of silver seen thro' crystal beads  
Let love thro' good deeds show.  
Monday.—Each man's life  
The outcome of his former living is.  
Tuesday.—Have good will  
To all that lives, letting unkindness die.  
Wednesday.—Before beginning and without end,  
Is fixed a Providence which moves to good.  
Thursday.—Govern thy lips  
As they were palace doors, the King within.  
Friday.—Let each act  
Assail a fault or help a virtue grow.  
Saturday.—Good must come of good,  
And ill of evil—surely unto all.  
—Edwin Arnold.

## The Laugh Cure

THE Rev. Frank Crane, of Chicago, says:  
"Man is the only animal that was made to laugh, and as science teaches that laughter is a sure boon to health, it is a sign for us to substitute excessive drug taking for laughter."  
"Laughter increases the blood circulation  
"It enlarges the heart.  
"It expands the lungs.  
"It jiggers the diaphragm.  
"It promotes the circulation of the spleen.  
"I once knew a man who laughed so much that when he died they had to cut his liver out and kill it with a club.  
"Beware of theologians who have no sense of mirth; they are not altogether human.  
"Keep your chin up.  
"Don't take your troubles to bed with you; hang them on a chair with your trousers, or drop them in a glass of water with your teeth."

## Cheer Up!

CHEER UP! Be happy!  
Happy days are here!

The growing good in the world is due to human kindness—love of man for man. The thoughts and feelings of brotherly love are making the world lovely. Waves of joy, peace and happiness are spreading with great force in all sections, and this increasing good is changing the world to a heaven of delights and pleasures. It is each succeeding day easier to live in the world, because this human kindness and love are making life a pleasure—a delight—instead of a struggle. Life was never intended to be too much of a struggle or a battle; it was intended to be joyful, blissful, peaceful and tranquil. Intense and everlasting brotherly love opens up a new world so bright, so happy that our whole being thrills with life, vigor, health, happiness, content and indescribable bliss.—A Mystic.

## Thought—Action

THOUGHT is the cause of all action, and all thought produces action; every evil thought produces evil actions; good thoughts make good actions. Pure thought produces pure persons and pure acts. Pure thoughts will clean and purify one, and, furthermore, make one strong and vigorous, and give health, as they vitalize and animate one. Every thought makes a "thought-form," which is indestructible until it can result in action; therefore it is important for ourselves, as well as the good of the world, that our thoughts be always pure, and thus constructive of good things. To have a good environment our thoughts must always be good. We can make our surroundings good or bad by putting forth good or bad thoughts—pure or impure thoughts.

THE highest health, the greatest vigor, the greatest genius, the greatest happiness—indeed, the beginning of eternal joy and bliss commence the moment we know how to take care of our thoughts and free them from immorality, hate, envy, jealousy, revenge, and keep them at all times clean and pure.

THE mind, when entirely free from all discordant, unpleasant and disturbing thoughts, is a jewel, and will gather to the man or woman possessing it wonderful forces and powers for making and spreading good. Cheerful thought makes us cheerful and sunny, and spreads about us an aura which kills the motive to mope and grumble in others. Therefore we owe it to ourselves as well as to our associates to always be in a cheerful frame of mind, by constantly thinking of pleasing things. This kind of thinking will stop the cruelties and the tragedies of the world, and is more powerful than volumes of spoken or written sermons.

THE thought which is back of ill-temper and generates it and sets it to vibrating throughout the world is the impure thought that makes men and women repulsive instead of magnetic, disagreeable instead of agreeable. Always think about others as you would have others think about you, and then you will be nearer to the meaning of the Golden Rule. You will soon act as you think; pure and good thoughts are always elevating—uplifting; pure thoughts will unfold you; pure thoughts will bring you to that higher realm to which all humanity is consciously or unconsciously aiming.

To acquire a true knowledge of the laws of life the mind must be kept pure and clean by the exercise of pure and clean thinking. Pure thought will create a sound, perfect body, and "a sound mind in a sound body is a short but full description of a high and happy state in this world. He that has these two has little more to wish for." Health, courage, independence, self-reliance, and all the nobler traits of character are produced by pure thinking. Bad thoughts enervate; they are insidious, corroding, undermining.

THE Christ command, "Be thou perfect as thy Father in heaven is perfect," means be thou loving, forgiving, considerate, tolerant, charitable, broad and pure. Thy Father in heaven is all love, all forgiveness, all consideration, all tolerance, all charity, all broadness and all purity, and when we know or realize God is all this it gives one hope, strength, joy, peace, bliss, calm, quiet, tranquillity, force, vigor, health, contentment and happiness; makes one kind and gentle to all; just and honest to all, and frees one absolutely from all temptations to do injury to anyone.

Without a God of absolute love and who will forgive so-called sins, wrong, omissions, etc., there would be no hope or courage in the world.

## HELPFUL THOUGHTS

"SERVICE is the word that must be continually before our minds and hearts until it becomes the universal watchword."

When we learn and realize that we are all of us serving, as units, the GREAT WHOLE, and render such service as we can with a glad and cheerful heart, we are really serving God. No matter what our hands and minds find to do we ought to do it with all our soul, all our heart and all our mind. Then we will be prosperous and happy and make others prosperous and happy. With *service* as the universal watchword, we will make the Earth bloom as paradise.

"All the world is running hither and thither, working and striving with apparently great diversity of aim; but the people are all, without exception, in pursuit of pleasure and happiness; they travel many and different roads, but their goal is one and the same—happiness, success."

Pleasure is one thing and happiness another. Those who live on the plane of pleasure will also live on the plane of pain. Happiness does not bring pain. Happiness is the end of complete success won by faithful and honest effort. Pleasure is fleeting and only pleases the senses or mind. Happiness is of the Soul and thrills the soul with joy. The wise ones seek happiness, which is eternal, and not pleasure, which does not last.

"Thoughts are potent things and always drawing like to like; so think not of defeat, or defeat will be yours; but think always of success as yours; and it will finally be actualized in your life."

No real or lasting success comes until the soul has recognized and honored God. Permanent success comes when we live the Christ-life here and now. The God-loving man or woman is always working and never idle and is beyond defeat. You never hear of really religious people complaining of defeat or failure. There are alleged religious people who moan, groan, whine and complain. I am not referring to these, for a religious person never complains.—F. H.

The POWER of EVIL is strong, very strong. The Power of Evil is weakened a little each day and at last will be overcome by the POWER of GOOD. The Power of Evil is IGNORANCE, INTOLERANCE, BIGOTRY, LOVE of MORTAL MIND and MORTAL WILL, instead of love of Divine Will, LOVE of SENSUALITY. The POWER of EVIL is in operation yet, but its days are numbered. Each reader of this Magazine can do much to help overcome the POWER of EVIL, not by ignoring it, but by loving God and living as near as possible the Christ-life.

The glory of man is not in supremacy, but in service. Those who seek power for supremacy over their fellow-men will invariably abuse power. The Presidents of the United States in most cases have been great souls who did not seek the office, but who were willing to serve the people when the office sought them. Those who have sought the office in an ambitious way have failed of election. The ambitious and self-seeking never are entrusted with real power in these days. "The glory of a nation is not supremacy, but service, and that not conquest, but betterment should direct the ship of state of a Christian Power." The Spirit of this glorious country of ours is not conquest. Wherever the American flag goes there will go Christianity, civilization and progress and prosperity and happiness.

Imagine for a moment a ranting demagogue suddenly given Divine Power and how he would abuse it! Imagine a million dollars suddenly let loose in charity (?) in some of the poverty-stricken districts of the over-populated East Side of New York City! There would be a grand crimson carnival of sin, crime, drunkenness and debauchery started in one hour. The poor are often poor because they are not ready for riches. So God has the Helping Power, the Strengthening Power, the Upholding Power and the great WITHHOLDING POWER!

Holy Mystic Adepts do not deal in fine-spun theories. Through realization they know. What they give to the world is through soul perception. Read this Magazine regularly and you will get into the vibrations of Love, Light, Life—the Truth.—The Mystics.

### Mr. Emerson Lived in the Now

MR. EMERSON was the possessor of a fine library of books, which he loved, and which he lost through fire. The following account of his loss shows how the great soul lived in the Now, non-attached to anything of the world: "When Emerson's library was burning in Concord," relates Miss Alcott, "I went to him as he stood with the fire-light on his strong, sweet face, and endeavored to express my sympathy for the loss of his most valued possessions, but he answered cheerily, 'Never mind, Louisa; see what a beautiful blaze they make! We will enjoy that now.' The lesson was never forgotten, and in the varied losses that have come to me I have learned to look for something beautiful and bright."

"EDUCATE MEN BY EXAMPLE," says Theodore Roosevelt, our President. We owe it to God and humanity to so live that our lives may be examples of honesty, justice and work. The influence of one really good man or woman is wide and far-reaching. It is the duty of each and every one to do the exact right thing all the time. The Godless man or woman does not usually educate men by example; they may possibly be such utter failures that other men will avoid their mistake. But the best example of true manhood are Christian gentlemen like the late Mr. McKinley and our present President.

We would say of a great merchant, he was a fool if he entrusted the important details of his business to a foolish or incompetent or dishonest or unreliable servant. We say of a rich man who gives a profligate, spendthrift son great sums of money that he is not only a foolish father, but does a great injury to his son. How, then, does the good and wise All-Father run His universe? Does He give power to the foolish? Is He not exhibiting the greatest love and wisdom in withholding many things from us that we think we ought to have?

### A Legend of India

AN old Hindu legend runs that Vishnu, the second person of the Hindu triad, while reposing calmly on his heavenly throne, thought of casting a look at his own nativity, and found in it that the next nineteen years of his life were under the malefic influence of Saturn; so in order, if possible, to evade it, and to defeat Saturn, Vishnu transformed himself into the shape of an elephant, and spent the nineteen years in a dense forest, eating grass and other vegetables, fearing lest Saturn would inflict on him insufferable punishment had he remained in his divine shape. When the nineteen years had elapsed, Vishnu resumed his real form and throne, and while sitting there he one day saw Saturn passing by, and having called him, asked: "How was it, Saturn, that you were not able to do me any injury in the nineteen years in which you had power over me?" "Why, sir," replied Saturn, "what can we poor subordinates do to such exalted gods as you are, except that for nineteen full years you have been eating nothing but grass, and passing a most miserable life indeed, tormented by flies and mosquitoes." This playful irony of Saturn's was to show Vishnu that Saturn inflicted the destined punishment upon him by the very means that Vishnu adopted to elude the same.—The Light of the East.

### Buddha-Siddartha Said

"I HAVE attained Nirvana (the Light) in the work of bearing the Light to others and I rejoice in the power of illuminated science (omniscience) that enables me to revisit the minds of men with the same form and features that I had when in the Earth life. My work is not perfected while man is in darkness, and so long as human hearts call for that bread of life that cometh down from above, so long the heart of GAUTAMA will respond to the cry of the desolate upon the earth."

There is no truth so high, no idea so pure, no law so transcendental that may not be put into practice the very moment that it is vitally believed in.—John P. Cooke.

### Longevity

By Chas. H. Conner

AFTER centuries of hope doomed to speedy failure, it would seem to be the height of human folly for one in this Twentieth Century to again proclaim man's ability to live—as long as he wants to; or, at least, far in excess of the present limitations. And yet, with the dead and dying falling around us, like autumn leaves, I dare to bid men hope for man's final victory over death.

Though everything about me, even the rocks and hills, springs into existence, flourishes and then inevitably crumbles and decays, yet I say the old order of things is not immutable; and it may be changed. The barrier that stands in the way of the fulfillment of this prophecy is the universality of dissolution, and the verdict at which man has arrived, that the elements of the human organism come into form and existence with a seal of limitation set upon their powers of endurance—a paltry three-score years and ten. Years ago I asked myself: Why must a man die? and there have been only these three answers:

Because it is natural—all things in nature die; that which has a beginning must have an ending.

Because life in a body runs its course, even as a fever, in a certain time.

Because within a limited time the system becomes infiltrated and clogged with material that fatally obstructs vital functions.

If cell life be predetermined, then that disposes of the question; but is that true? If that were true, man would never have gotten beyond a third generation, because if the sum total of life is, say, seventy years, each cell that comes into existence in the body after birth must be endowed with less and less life force, until at seventy it is nil. Therefore a child born of parents who were twenty-five years old, being bone of their bone and flesh of their flesh, would come into this world with twenty-five years marked against him. But such is not the case.

The flame of life within my body is as old as the human race; and my body is the generic Adam's body,\* which has persisted through duplication and reconstruction of its cells until this day. The unbroken succession of bodies emanating from parent substance shows that death is not inherent and predetermined as popularly supposed. Reflection further confirms this when we consider that a micro-organism, a cell, a germ, receives from that body, which is supposed to be hastening to its doom, such a measure of life as permits it (the germ) to vitalize countless myriads of associated cells, to grow, develop and continue to exist as an organic whole for many years; and though this parent body has parted with sufficient vitality to supply another body, it (the parent body) is still able to live out its days!

Since then it must be conceded that corporeal life is neither absolutely nor approximately fixed by a decree of nature, the cause must be looked for elsewhere; and our hope is not without reasonable foundation.

Man is under the dominion of "occult" influences which cause him to die, as they cause him "naturally" to desire to sleep at night and be awake in the day time. Add to this the retention of accumulated deleterious substances in the body and you will have the cause of what is called "natural" death.

To overcome death one must attack it on the occult side, the ultra physical. Because men have not done so ere now they have failed, being like a gardener who clips the tops of weeds without going to the root of the matter. Already is the preparation for the coming of a new race—the victorious ones—begun.

Demonstration is better than theory, and this generation shall not pass before the new race shall appear. These are not the words of an idle dreamer, or a fanatic, but a prophecy that the world may expect to see fulfilled by 1903.

\*I am as truly Adam, as I am myself of, say, twenty years ago.

When we love God we can fully draw power and strength for every need.

He who seeks power will abuse it.—Frank Harrison.



When in eternal cycling roll,  
The planets reach their place,  
Then comes new birth to bless the soul,  
And God reveals His face.

Should man forget his lesson here  
Upon this planet Earth,  
'Tis held for him in that bright sphere,  
Controlling each new birth.

The time will come when this you'll know,  
I AM has writ it there,  
That Love and Joy and Peace shall flow  
To bless, revive, declare.

—Zamael.

THOMAS B. Minn., born Sept. 27, 1849.—The excitable period during which you were born caused the gold fever in California, but did not have the effect of causing much excitability in your own nature. You are shown to be quiet and reserved, although much given to travel, and to have both clerical and mechanical ability which will bring you into good success long before the close of your life. You can develop your clerical ability by devoting some time to study, and you will gradually be led into some work where you will make your living almost entirely by writing. Your chief liability to illness is that which affects the region of the stomach and liver. Your health would be greatly improved by your eating much fruit. Let your diet consist almost entirely of fruit, and in a short time your system will be relieved of the strain which it has been under from the time of birth. You should also bathe occasionally in slightly salted water. You have some very favorable indications as to marriage, and are shown to have done quite well in the past. You form your strongest friendships with those born under the signs Leo or Sagittarius. In business you should accept dictation from others, although at times this is quite hard for you to do. During the balance of this year your best days will be Oct. 1, 2, 11, 18, 19, 20, 21, 28, 29.

JAMES L. H., Kingstown, N. Y.—You are shown to be of a very ambitious disposition, owing to the planet Jupiter having a very strong control over your life force. This planet was in an excellent position at the time of your birth, one tending to lead you into some noble pursuit in life. You are shown to have some disagreements with relatives and neighbors, and should always be very careful in the selection of your acquaintances. The trouble with these is not on their side, but comes from a lack of self-control and impulsiveness on your own part. Your mind is shown to be quite active, and you are liable to speak before you think, and thus be led into disputes with others. There is also some inclination to worry over trifles. You should seek to control this. Reading and study along occult lines will be very beneficial to you, and you should devote some time each day to this. Your birthstone is shown to be the amethyst, and your day of birth, March 7, 1855, is one over which Jupiter and Mercury had strong control.

Mrs. A. C. S., Plainview, Texas, born June 23, 1877.—The Zodiacal sign Cancer, which is the first sign of the watery triplicity, is the sign under which you were born. The part of the country in which you were born is, according to the planetary positions, one of the best places in which you can be for business or financial affairs. You are shown to agree well with most of those with whom you come in contact, and will become quite well off through the influence or advice of your friends. Your mental qualities are of a high order, and you have some very strong ambitions, leading you along religious lines of thought. You also have good clerical ability and would take much delight in an occupation where you can be almost continuously employed in writing. Monday and Saturday are your best days in which

to begin journeys or new undertakings of any sort. Your chief ruling color is a light green, and your birthstone is the emerald.

LORETTA, born in Ohio, Sept. 13, 1850.—The day upon which you were born was ruled by the benefic planet Venus, while the sign was ruled by the planet Mercury. These are two of the most active planets in the solar circle. The positions of these planets were such as to give you firmness of mind and good judgment. You make many friends through kind words as well as kind acts, and you are shown to get along very nicely in most of your social affairs. There are excellent indications of wealth, showing that you will always be better provided for than most of those around you. You should take much pleasure in relieving the distress of others whenever it comes within your power. In practicing concentration of the mind and studying along some of the lines on which lessons are given in the Magazine, you should have crimson and yellow colors, flowers, etc., around you in order to create the most harmonious vibrations. Your birthstone is the sapphire, and Wednesday is your most fortunate day.

S. D. D. S. H. S.—The day of your birth, April 20, 1853, shows that you were born exactly on the line between two of the strongest signs of the Zodiac, one of which gives martial power and impulsiveness combined with strong ambitious tendencies, while the other gives a firmness of mind and qualities which would lead you to good success in mechanical work. You are shown to have chosen your profession well and should achieve good success in it and become quite expert, especially in the finer branches of it. Work connected with metal will appeal most strongly to you, and it is through this branch of your profession that you will achieve the best results. Your birthstone is shown to be the topaz, and your two most fortunate days for commencing new undertakings are Wednesday and Friday.

FRIEDOR, A. J., born Aug. 24, 1859.—This day brought to the place of your birth a strong influence of the planet Mercury, and by this planet you have been controlled nearly all your life. You have an active Mercurial disposition and are somewhat changeable in character. I will publish an article in the Magazine during the next one or two issues which will be very interesting to you, for it will contain a description of a strictly Mercurial person. In your case you are shown to form some very strong friendships and to receive much gain through the influence and advice of these, but you should be careful to control your impulsiveness of speech, cultivating silence and devoting much time to study. Your birthstone is shown to be the agate in its many colors, and Wednesday is your fortunate day.

J. S. SMITH, Smith County, Kansas.—You, like one or two others recently delineated, were born at a time when the sun was very close to the line between two differently constituted signs of the Zodiac. You really come in under the rule of the watery triplicity, although born just before the beginning of the watery sign Pisces. The planets show your best success to be in some line of work of a mechanical nature or where you will handle small tools and metals to some extent. In work of this kind you can achieve good success. You would do well as a dentist or as a draftsman. In commencing new undertakings you should use your fortunate day, Friday. Do not be afraid of this day on account of the superstition regarding it, for while it might be unfavorable to some, it is always favorable to others. Each person has his own fortunate day, and there is no day of the week which can be considered generally unfortunate. Your birthstone is the amethyst.

PRICKLY ASH, born Sept. 18, 1863.—This day, Sunday, comes under the rule of the Zodiacal sign Virgo, the sign of the Virgin in Egyptian and Grecian Mythology, as well of the Christian religion. The sign itself is an earthy sign, but one which gives many strong intuitional forces. You will not have many great excitements in your life, and will be very fortunate in regard to money matters. As a rule, money will flow steadily and gradually in your direction, and you will lead a very uneventful life, with the exception of occasional journeys. You will obtain the best health in the location where you now are. You are right between a mountainous and a level country, and the sign following yours is strongly indicative of level ground. Your birthstone is shown to be the carnelian-agate. You will find many of these stones in your own region of the country.

NANCY LEE, born July 13, 1849.—Venus and the Moon were the strongest factors governing the day of your birth, and you are shown to achieve excellent success through their influence. The position of the Moon itself was such as to cause considerable changeability and impulsiveness of the mind. This you should seek to control. You have some strong indications of wealth, and are shown to have good intellect. You will achieve considerable gain in life through the exercise of your mental abilities. You do very well in planning new enterprises of any kind and can guide others quite successfully in the accomplishment of important work. Green and white are your most harmonious colors, and your birthstone is the emerald.

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No matter in which sign of the Zodiac you were born, you have some 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.

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## IS SELF-SACRIFICE OR SELF-DEVELOPMENT THE IDEAL OF RELIGION?

THE Rev. Hugh Black, of Edinburgh, states in his latest book the problem, which he declares to be "the problem of all religion," in the following words:

"Should a man obey his nature or thwart it, seek self-limitation or self-expansion? In some moods it appears to us as if the best attitude, as it is certainly the easiest way to peace, is to accept simply what seems the surface facts of our nature, and give up the long passion of the saints after the unattainable. Yet in other moods we recognize that life gains in dignity and solemn grandeur when a man realizes even once that for him in the ultimate issue there are in all the world only God and his own soul. We no sooner take up one of the positions than doubts pervade the mind as to its sufficiency. If we say that the secret of life is just to accept our nature and seek its harmonious unfolding, immediately the question arises whether self-culture is not only a subtle form of self-indulgence. If, again, we make renunciation the infallible method, we cannot keep out the question, whether it is not moral cowardice that we refuse to live the larger life and to wield the wider power which culture seems to offer."

Matthew Arnold defined culture as "pursuit of our total perfection by means of getting to know, on all matters which most concern us, the best that has been thought and said in the world." He assumed that we might reach perfection if we only were able to know. But, according to Mr. Black, "life is bigger and more complex than that would make out." He continues:

"Mere cultivated intelligence is no safe guide, as could be illustrated from the biographies of the most eminent apostles and the most diligent disciples of culture. In finding our way about amid the mysteries of the world and the practical problems of life, merely through getting to know what others have thought and said, though it be the choicest thought and the noblest speech, there is no guaranty that our acquired information will avail much for our particular difficulties. And even the light that is in us may be darkness. . . . While self-culture is a legitimate and necessary aim, it is not a complete end for human life. It is only one side, though a very important one, and needs to be supplemented and raised to a higher point and used as a means for a larger end than itself. Only this can save it from the inevitable degradation that must befall it, if it remain on the lower level as an ideal for self. Not even its achievements and conquests, not even creative genius in art and brilliant discoveries in science, can suffice for life, if there be not an inspiring force grander than the desire to reach self-development."

If culture as an ideal is a failure, so also, contends Mr. Black, is asceticism, for asceticism, by using methods only of repression and restraint, "withdraws attention from the true seat of sin, which is the human heart, and transfers it to what is really external to the life." The author goes on to say:

"To have as weapons only negative prohibitions is to fight a losing battle. The ascetic method is but another form of externalism, which is the curse of religion. Though it seems to begin in contempt for the external side of life, as a matter of fact its fundamental mistake is that it exaggerates the external. It sets too much stress on mere surroundings, for true life is possible anywhere, and evil is not confined to particular spots. Temptations, therefore, are not killed by creating a desert and calling it peace. Humility may be found on the steps of a throne, and spirit-

ual pride can kill the soul of a solitary desert saint or the hermit on a pillar. It follows that the methods employed are futile, being purely negative, an outside method of attacking the problem. It is false to make virtue consist in the mere denial of gratifications which our nature craves; and it is, to say the least, a calamity to look upon religion as a sort of moral police, saying, 'You must not do this.' Virtue, it is true, will always have a negative side; religion will always seem self-denial; but that is not the essence either of virtue or religion."

Mr. Black believes that the Christian solution of the problem presented lies in accepting neither culture nor asceticism as ends in themselves, but rather in grasping what each asserts, while rejecting what each denies. He concludes:

"Culture for its own sake, and sacrifice for its own sake, are neither a sufficient end, but they each find scope and are made reasonable by the great Christian thought of service, which reconciles so many difficulties which meet us in this whole region. With such a dominating motive as service there will be room for all types of personality, and for all individual capacities, however divergent. We will see the need of self-restraint, discipline, and the sterner qualities, supposed to be associated only with Puritanism; and, on the other hand, if we recognize that the end of all our training of our powers is for service, we will not limit the thought of service, as narrow Puritanism so often did. We will know that it takes all sorts of men to make a world; and if they be true men serving the common weal according to capacity, it does not matter much where and how they serve, or in what department of work. There are many and various kinds of service; and their rank is settled, not according to the type of work, but according to the spirit in which it is done. It is not dull uniformity in what is called charitable work that is needed, but spiritual consecration that will make all work sacred because inspired with a noble motive. . . .

"It is religion man needs, not culture in itself. So the birthplace of modern civilization is not Athens, but Calvary. The 'pale Galilean' has conquered against all the full-blooded gospels of the natural joy of life, but conquered in the grandest way of conquest, not by the extermination of the opponent, but by changing the enemy into a friend. When the sons of Greece are not against but for the sons of Zion; when all ideals of culture find their inspiration and nourishment in the divine ideals of Jesus, and take their place in the great, loving world-purpose of the world's Saviour; when thought, and art, and literature, and knowledge, and life are brought into subjection to the obedience of Christ, that is the true victory."—*The Literary Digest*.

[The happiest and at the same time the most useful all-round men in the world today are religious men who love God and THE MASTER, and live in the world spending their time in worship and useful service. When a man is thoroughly regenerated the question of what to do, how to do, when to do, and where to do, never comes into his mind, because he is then led by God, THE MASTER, the Holy Spirit and the Holy Angels in the right way. There are no doubts or questions in the mind of the holy man. Brother Black is right—religion is all a man needs; it is a waste of time and energy, and sinful, to seek culture and knowledge first. Seek God first, or rather surrender completely to God, and live the life, and then there will be no question of what to do enter the mind.—EDITOR.]

The circulation of this Magazine is growing at a wonderful rate each month. By leaps and bounds it grows. The pleasing part of it is that our circulation is not only large but it is far-reaching. Many subscriptions are coming in from the Far East. It is recognized and honored in the Orient by the great Adepts. The Light of the West is now blending with the Light of the East and great and wonderful vibrations are thus generated which reach everywhere. Our prayers are being answered, and the harvest will be plentiful.

"BLESSED ARE THE PURE IN HEART FOR THEY SHALL SEE GOD."

## What Wisdom Thinks of Woman

FAVOR is deceitful and beauty in vain; but a woman that feareth the Lord, she shall be praised.—*Proverbs of Solomon*.

Kindness in women, not their beautiful looks, shall win my love.—*Shakespeare*.

Women are a new race created since the world received Christianity.—*Beecher*.

A fair test and measure of civilization is the influence of good women.—*Emerson*.

The brain woman never interests us like the heart woman; white roses please less than red.—*Holmes*.

There are few husbands whom the wife cannot win in the long run by patience and love.—*Marguerite de Valois*.

It is a misfortune for a woman never to be loved, but it is a humiliation to be loved no more.—*Montesquieu*.

There is nothing a man of good sense dreads in a wife so much as having more sense than himself.—*Fielding*.

A man is in general better pleased when he has a good dinner than when his wife talks Greek.—*Johnson*.

Marriage has its unknown great men as war has its Napoleons, poetry its Chéniers, and philosophy its Descartes.—*Balzac*.

On great occasions it is almost always women who have given the strongest proofs of virtue and devotion.—*Montholon*.

He who cannot feel friendship is alike incapable of love. Let a woman beware of a man who owns he loves no one but himself.—*Talleyrand*.

God bless all good women! To their soft hands and pitying hearts we must all come at last.—*Holmes*.

The most charming and lovable woman to me is the sweet, pure, mild, meek, patient and gentle Christian woman; the woman who is more like THE MASTER than any other being—such a woman was my Christian mother.—*Frank Harrison*.

People boast of success—even the smallest; but we learn wisdom from failure much oftener than from success. "Often," says a philosophical writer, "we discover what will do by finding out what will not do. He who never made a mistake probably never made a discovery."

The Mystic Adepts connected with this Magazine belong to an Ancient Order that is *devotional* and *reverential*. The order is sustained by the Power of Love and the Power of Prayer, and has ample means provided it by some of the wealthiest men and women in the world. We have nothing to sell. We are in no way financially interested in this Magazine.—*The Adepts*.

The Holy Mystic through fervent and secret prayer to God, in the name of THE MASTER and the HOLY SPIRIT, meets, overcomes or endures any and all emergencies.

Duck shooting is a cruel and unmanly sport. Certainly no dignified or Christian gentleman ever indulges in duck shooting.

## Special Notice to Our Readers

We have a few copies of the first volume of *The Magazine of Mysteries*, which consists of the May, June, July, August, September and October numbers, bound in cloth with gold lettering, for \$2.00, postage prepaid. The binding costs \$1.40 and the six numbers at ten cents each brings the total up to \$2.00.

Also, Volume No. 2, consisting of November, December, 1901, and January, February, March and April numbers bound similarly to the first volume, at \$2.00 per volume, post-paid.

As a great many of our friends would like to have these bound volumes, we suggest that if you desire one, to send your order promptly, as our supply of the first volume is very small.

We also take this opportunity of telling our readers that, as the first numbers are now out of print, subscriptions cannot start earlier than with the May issue.

## In Love's School

THIS have I learned of love:  
To curb impatience strong;  
Be gentle as a dove,  
And musical as song.

The heart will have its own,  
As streams must find the sea;  
And love to spirit shown  
Is its eternally.

—*William Brunton, in Mind*.

"All that the future contains lies within the possibility of present attainments"—if we love God with all our soul, all our heart and all our mind.



"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 as sacredly confidential.

We will now honor our spiritual guides and controls and ask them to aid us in interpreting the following dreams:

B. E. G., Baltimore, Maryland.—The finger that gradually developed into a hand would mean that the hand will point the way to a better understanding of life. Even the voice pleaded that you might be given back your happiness. After all, we enter a sane and sober world, relatively speaking. We are too apt to think our burdens are heavier to bear than those of a neighbor. Rest well assured. Had you his you would sigh for your own again, for each back is built for just the burden it can carry—no more, no less.

MRS. JULIA V. TURNER, Byron Centre, Michigan.—There is no reason in the world, my good friend, why you should not keep your dream in your mind. Nothing could be prettier than to see mass upon mass of wheat shelled out of the ear. Nor could anything bring much more luck. The beautifully furnished room you entered, with its handsome appointments in the way of pictures and hangings, only proves that more happiness is coming to you than you anticipate. The death signifies nothing. This dream is the only one worthy an interpretation.

WILLIAM DELANEY, Rochester, New Hampshire.—Yes, the two dreams have a certain alliance or connection. The magnificently equipped army with their brilliant uniforms and plumed hats, poised in mid-air, would signify that you are to enjoy a new condition of things. The second dream, when the earth was not at all darkened by a total eclipse, is an outcome of the first. That is to say, the significance is the same. Be prepared to receive your new blessings with a good grace, else they might be wrested from you. Quite to the contrary, you related the dream clearly and succinctly. Dreams like these only come to spiritual people. I should be happy to receive more like unto them.

MISS A. M. SATTERLEE, Minneapolis, Minnesota.—Your miraculous and purely occult dream is particularly interesting and proves to me beyond a doubt that you belong to what we Mystics would call the "Psychic Circle." You may not have been aware of this. Nevertheless, it is true. The triple triangles, one within the other, could not reveal to you a happier sign than that of the "Mystic Three." The well-balanced and shining swords mean that your life will be well guarded from accidents of any kind, and that the measure of your days will be filled with sweet content. Of all the thousands of dreams that have come under my notice those of women are much more spiritual, occult and Oriental than those of men.

E. T. E., Winnipeg, Canada.—Always have the courage of your convictions, and

above all things never be afraid to relate your dreams, even to a person who would hold dreams up to ridicule. Now, as it happens, I should very much like to see your collection of recorded dreams. As an interpreter of them they would naturally hold an interest for me. The dream before me has a purely spiritual meaning. It means, too, that you have the spiritual gift of dreaming which is given to few. It is well to record them while they are fresh in your mind, for then they can be interpreted in their full significance. You are kindness itself to wait so long for this acknowledgment.

CHARLES HARRIS, Station C, Cincinnati, Ohio.—That was a beautiful dream of the spirit child, and it is rather symbolic of what your own present child is to be. It is a warning that the mother should be tended very carefully, not merely under the present circumstances, but for all time, for all the happiness the future may have for you rests in her. The event you speak of is more than likely to occur. During that time, see to it that she has every possible care and attention.

MRS. LOTTIE A. GREGG, New Jersey Ave., Washington, D. C.—Most assuredly. Angels come to us in our dreams, or we would not be blessed with dreams. Receiving the present from the friend only proves the loyalty and loving remembrance in which you have been held all these years. Carefully cultivate the spirit of your dreaming, for it will surely lead you into fields of sunshine and light, and so be the means of a lasting peace. Continue to read THE MAGAZINE OF MYSTERIES, for with unbounded faith and love we hope to encircle the world.

PAULINE REVERE, Lexington, Massachusetts.—Your dream is full of good omens. You are about to enjoy many good turns the wheel of fortune is about to bring. The main significance of the dream was when the bird burst forth into song. Generally speaking, to hear singing means a sadness and heaviness of soul, but taking into consideration the many other points of this dream, all unhappiness will vanish. Great souls by instinct to each other turn. And friendship means so much, more, perhaps, than any other sentiment. It is so fine, so subtle. It is the mysterious cement of the soul. He must reach a high state of development before this priceless of all boons may be enjoyed.

J. L. WINNINGER, Tulsa, Indian Territory.—Dreams may seem foolish things to you. Not so to the Dream Editor. Your dream is a clear one, and you will soon meet an old friend to whom you have spoken unkindly. When you do see him, embrace him within the circle of your love. Meet him fairly, and let him thoroughly understand you are sorry for past differences. The greatest mistake one can make in life is to lose a genial friend, and your friend was this. "He who can rule his own spirit is greater than he that taketh a city."

MRS. ELLA BLACKSTOCK, Danville, Illinois.—There is meant to be a spiritual and hidden meaning in every sentence written for this Magazine, and it is a source of much gratification to know that you acknowledge and appreciate our work. To dream of water clear as crystal is always ranked among the purely ethereal dreams,

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phia, St. Louis, Boston, Baltimore.

a consequence, you are prone to be a little too credulous. Being honest yourself, you believe in the honesty of all men. This, unfortunately, is not the case. Calm your splendid enthusiasm. This is the warning your dream holds.

S. A. R., Hollister, San Benito County, California.—Your dream of the power over the bear is an interesting and unusual one, and proves that an emergency is an inspiration to you. This is so with all brave men, but in this particularly distressing dilemma your quick action told at just the right instant. The message is that you will never be overtaken by any accident in the forest. It would have been better had you not slain the bear, as the animal came in all kindness. Guard your strength, that you may be able to lend a helping hand by your prowess.

LE BON, Piqua, Ohio.—Oh, no. It is not because you are Taurus-born that trouble came. It was one of those inevitable chain of circumstances no man can prevent. While you are wise to make a heroic effort to subdue and perchance even conquer your chief fault, for your sign, I admit, is a hard one to overcome, still, do not give up too much time to this. The main thing for you to do is to cultivate patience and forbearance. Sitting in the "silence" has proven a haven for many like yourself. Try it. I am certain you will be more than satisfied with the results. The bull was a sign of mastery and power, and the outcome of your business affairs will be just what you desire.

MRS. M. E. FRANCE, Ballard, Washington.—The charm and delicacy of your dream means much, and should prove to you a source of everlasting inspiration; but it carries a warning, too, that you must safe-guard yourself. The way to your own improvement is to be made clear as cut crystal. There will be no excuse for you to falter by the way, and I am sure you will not. Think of the dream often, for, by so doing, it is certain to make you steadfast in all your undertakings. A fine example of zeal and honor is the ex-Queen Regent of Spain, who, by the very fact of her exalted position, was obliged to climb the steep and thorny road, that others might tread the paths of dalliance. A noble life of self-renunciation. Read Alice Meynell's sonnet of "Renunciation." It is the only one she ever wrote, and the late John Ruskin declared it to be one of the finest in the English language.

EDNA E. HANENSTEIN, Caithness Place, Denver, Colorado.—As the years close in around you, it must be a great satisfaction to know that your soul-struggles have made you stronger. He who goes through life, his face wreathed in smiles, is not the one to be counted on in the hour of trial. You, on the other hand, would stand the test of time in a tragic moment, and for the very struggles it has been your lot to suffer, you would never fail in the final settlement of

the situation. There is trouble and sorrow at night, but joy cometh in the morning.

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 Lord Is My Shepherd"**

LEAD Thou, O Lord, to pastures fair,  
Beyond Care's highway travel-worn  
By weary feet that will not seek  
Thy refuge, where sweet peace is born.

There shall I rest in noontide heat,  
There, sheltered through Life's tumult  
stay;  
There, safe and calm, serenely sleep  
When night shall brood upon my way.

There, led by Thee, O Shepherd kind,  
Beside still waters I shall stray,  
Where passion-fevered ones may quaff,  
And thirst of heart and soul allay.

Lo, Thou wilt heal the wounds of sin,  
To health my fainting heart restore;  
And for thy Name's sake lead in paths  
Of righteousness forevermore.

And though into Death's valley dark  
I pass, no evil will I fear,  
For through the gloom, my Shepherd, still  
I know that I shall feel Thee near.

Thy rod and staff shall comfort me,  
Though sight grow dim and wanes my  
strength;  
Nor shall they cease to hold me up  
Throughout the dreary valley's length.

In view of those who scorn and hate  
Wilt Thou for me a table spread,  
Where day by day with heavenly food  
My hungering spirit shall be fed.

There wilt Thou, Lord, my head anoint  
With fragrant oil of Love Divine;  
And surely shall my cup o'erflow  
With joy's unfailing rosy wine.

Lo, goodness, mercy, all my days  
Of Life shall surely follow me,  
And in Thy house, my Lord, I'll dwell,  
Forever, saved and kept by Thee.

—Mara Thurie.

**The Lord's Prayer Echoed**

If any be distressed and fain would gather  
Some comfort, let him haste unto

Our Father.  
For we of hope and help are quite bereaven,  
Except Thou succor us,

Who art in heaven.  
Thou showest mercy, therefore for the same  
We praise Thee singing:

Hallowed be Thy name.  
Of all our miseries cast up the sum;  
Show us Thy joys and let

Thy kingdom come.  
We, mortal are, and alter from our birth;  
Thou, constant art;

Thy will be done on earth.  
Thou madest the earth, as well as planets  
seven,

Thy name be blessed here  
As 'tis in heaven.  
Nothing we have to use, or debts to pay,  
Except Thou give it us.

Give us this day  
Wherewith to clothe us, wherewith to be fed,  
For without Thee we want  
Our daily bread.

We want, but want no faults, for no day  
passes  
But we do sin.

Forgive us our trespasses,  
No man from sinning ever free did live,  
Forgive us Lord our sins,  
As we forgive.

If we repent our faults, Thou ne'er dis-  
dain'st us;  
We pardon  
Them that trespass against us.

Forgive us that is past, a new path tread us;  
Direct us always in Thy faith,  
And lead us—

Us, Thine own people and thy chosen na-  
tion,  
Into all truth, but

Not into temptation.  
Thou that of all good graces art the Giver,  
Suffer us not to wander,

But deliver  
Us from the fierce assaults of world and  
devil

And flesh; so shalt Thou free  
Us from all evil.

To these petitions let both church and  
laymen,  
With one consent of heart and voice, say  
Amen.

## Make Your Dreams A Fact

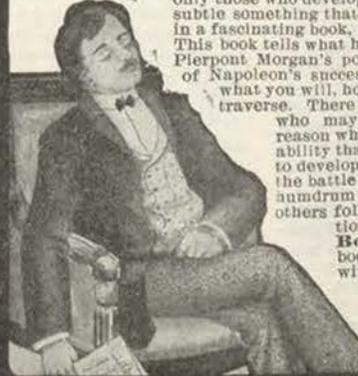


**DO YOU HOPE TO BE WEALTHY AND SUCCESSFUL?**  
PERSONAL FORCE AND STRONG CHARACTER THE KEY-NOTE TO SUCCESS

**HOW THIS VALUABLE QUALITY MAY BE DEVELOPED EXPLAINED FREE TO ALL.**

There is no reason why you should not be successful in your life's work. There is no reason why you should hope and wish and work in vain to reach your ambitions while others, seemingly without effort, forge ahead in the race of life. There is a cause for your failure, and a reason for their success. You have failed to develop the force that lies dormant in every person. You have not learned the secrets of concentration of thought and the mastery of your actions. Everybody has it in them to be successful, and the lives of great men everywhere prove that only those who develop their personal powers and force of character really succeed. What this subtle something that brings success really is, and how it may be developed, is fully explained in a fascinating book, **"THE PHILOSOPHY OF SUCCESS," Sent You Free!**

This book tells what has been the secret of Rockefeller's vast accumulation of wealth; of John Pierpont Morgan's power over other men, which enables him to control vast enterprises; of Napoleon's success as a general and leader of men. It teaches how you can make life what you will, how you can obtain position, wealth, and honor in every walk of life you traverse. There is no reason why you should hold a humble position and work for those who may be less capable and conscientious than yourself. There is no reason why you should fail while others, blest with even less intelligence and less ability than you have, succeed. A careful perusal of this book will show you how to develop that force of character and that will power which will enable you to fight the battle of life and conquer, instead of being a slave to conditions, and living a humdrum life. It will teach you how to become a master of men; to lead while others follow; to make a success of your business; to realize your social aspirations; to win in whatever walk of life you may set out on. **This Free Book Explains Everything!** It is not a dreary, technical work, but a book full of charm and fascination from beginning to end. You can read it with intense interest, because it tells the secret of the power of character, which will enable you to become truly and really successful and prosperous. If you wish to make your life a success, write at once. The book will be sent to you without its costing you a single cent. Address your letter to the Managing Director, **NEW YORK INSTITUTE OF SCIENCE, Drawer C. V. 11, Rochester, N. Y.**



## 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.



**F ALL THE VIRTUES,** patience is the greatest. We must ask those who write to this department to be patient. With our large and far-reaching circulation great numbers write us, and as we can print only 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.

E. J. C., Balzac, Colorado.—Yes. I can see you are young, and your zeal is still untried. Keep the fine thoughts you have expressed to me as a guide and a safeguard for yourself. In this way you can reach any ideal you may hold. And, remember, your strength will be as the strength of ten, because your heart is pure. You will yet be able to accomplish much good in the world, for God has put you here to serve. Thinking this may be an inspiration to you, I quote the motto of the King of England, "Ich dien," which, being interpreted, means, "I serve." It would be well if we all adopted this motto.

J. P., New Richmond, Clermont Co., Ohio.—Your health will improve, and you will yet be happy. Your good wishes for our success are appreciated, rest assured of that. As a Mystic of the Mystics has said: . . . "It was a beautiful ride beside the river, and many thoughts came which were peaceful and sweet, mainly those of leaving our fortunes in God's hands and doing his work here. He made us and all our longings. He knows their meaning, we do not. He knows their needs, we do not. The great, strong, loving Intelligence who created the loving heart, the lovely life, has builded its haven. Let us work while the day lasts, for the bridegroom cometh—the bridegroom of the Lord. His shape and form we know not, but that He will enfold the aching heart to His bosom, and give unutterable peace to His beloved child, we do know. God help us to see and to understand. Or, help us to do, if we cannot understand." This peace and calm will come to you.

JOHN AULD, Walton, New York.—It delights my soul to receive such a confidential letter as you have written to me. You may be cast down for a time, but you will be raised up. Step boldly forward and assert your rights. This is only just to her and to yourself. A field of special achievement is before you. In the bright Elysian fields that bloom forever and for us all, this reward stands out, bright and clear as the shining sun. Have faith and hope that the end will be just as you wish.

ALFRED R. PEARSON, Sanger, Fresno Co., California.—It is because you are a man of years and still have the spirit of a boy that the manifestations have been made, and it is absolutely foolish for you to fight against or reject them. These gifts are for some all-wise purpose. Watch carefully for results, good results. You write that many times you have been led to success. As to the evil part—that, too, comes for some good. Repeat for your benefit the words of the immortal bard, "There is some sense of goodness in things evil, would men observingly distil it out." You are fond of the beautiful and the artistic, and this should make you listen oftener for the "still small voice."

"HOPE," Yonkers, New York.—Yours is a splendid, forceful, energetic hand. A fine balance is indicated, and I should fancy you could easily and eloquently express your feelings in writing. You would make a talented teacher. Your mind is alive to all things, and the love for the mysterious has given you the desire to read many books that otherwise would have forever been hidden from you. Let this good work continue, for from it you will reap a goodly reward.

G. W. S., Turkville, Kansas.—Your terse but short note was a pleasure for me to scan. It shows that you could write at length if you will only gather up enough courage to think so. It is difficult, I know, to make the maiden attempt, but I strongly advise you making it. Wealth, as it is counted out in so many hard dollars, may pass you by; for all that, you possess what most men strive and fail to secure, namely, Health, Wealth and Happiness, that mere gold can not buy. I thank you for your expressed and implied compliments you have paid to the staff of THE MAGAZINE OF MYSTERIES.

WALLACE, Warsaw, Illinois.—A generous, inspired and magnetic handwriting. Never again, for a moment, hold in that active brain of yours the thought that you are marked out for misfortune. Troubles come to all men, and the man who cannot stand the test is no man. I can see you are free, open-hearted and just; these fine qualities should make you feel that life is worth the struggle. Your walks should be an inspiration to you. I know you are treading the pathway to future prosperity and happiness.

A. B., Mettina, Texas.—There is a little touch of sadness in your handwriting, which you can easily banish from your mind if you will take the pains to read more carefully THE MAGAZINE OF MYSTERIES, for throughout its pages is sung the optimistic note for the encouragement and upliftment of mankind. Sorrows enough we all have to witness, heaven knows. That is why we endeavor to lift the gloom that seems to encircle some people. Look up, and believe

"That men may rise on stepping-stones  
Of their dead selves to higher things."

GUILLAUME, Woolsey, Virginia.—I think, perhaps, your words in praise of the work we have endeavored to accomplish through the columns of THE MAGAZINE OF MYSTERIES have been the most gracious and comprehensive it has been my good fortune to read, and I heartily thank you for them. I am rejoiced to know mental relief has come to you—and your state is to be much happier in a short time. Believe that. "Cast thy burden upon the Lord, and He shall sustain thee."

H. F. B., Louisville, Kentucky.—There is plenty of good cheer coming to you yet, so bear up and do not be afraid. Your handwriting is clear and clean-cut and the mental vision is unclouded, yet you seem to be suffering temporarily from some mental depression. Get out into the open as much as possible and breathe plenty of fresh air. Baths of sunshine are always remedial, and they will prove doubly so in your condition. Certainly, our prayers shall be for you.

L. A. A. L., 542 Wabash St., St. Paul, Minnesota.—This writing shows great concentration; consequently, anything you may care to undertake, you can certainly accomplish—I mean, of course, with less effort than most people. This is a faculty to be proud of, and you should endeavor day by day to further exercise it. Be more careful of your choice of friends. Dissolve a friendship that you feel is not benefiting you. It is the wiser course to

take in the end. It shall be our blessed privilege to pray in your behalf.

MISS SUSAN LANE, 1242 Broad St., Augusta, Ga.—Your mind soars and longs for higher things, naturally, because you are penetrative and contemplative. I do not quite know what the burden of your song may be, but to me it sings of thoughts you would give your life to have realized. There should be no hesitancy on your part, because the indications are that your inmost desires will be realized, mainly through your own efforts. "Lift up thine eyes unto the hills," and borrow part of their strength for thine own.

THECKLA, Newton, Illinois.—It would be well-nigh impossible for us to make a Weekly of our Magazine. As matters now stand it takes much time and care to put together by the month's end all the interesting and occult articles it is your privilege to read. However, we thank you for your compliment and appreciation in wishing to read the paper four times in the month instead of one. Your hand is a psychic one, and you should be happy in feeling that many hidden truths are revealed to you. You have purity of thought and a kind heart, and for this reason our prayers will reach you all the sooner.

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.

Fear, Worry, Hurry and Nervousness can never be cured nor permanently stopped by any mental process. All these distressing and disturbing conditions leave us for all time when we love, honor and revere the Eternal God, the loving Father of All, and Jesus Christ, THE MASTER. You can say "Don't Fear," "Don't Worry" and "Don't Hurry" for years and years and affirm and affirm *I am fearless*, but it will do no good whatever. You can never hope to reach serene calm and peace and be entirely freed from apprehension until you surrender to God all mortal mind and will and become converted. Conversion, Regeneration and Sanctification, as our Savior and Master taught, is the only way out of all bondage to sin, fear, worry and apprehension—Nervousness.

### JUST THINK

You Can Think When the Food Makes Your Brain Work

The mind does not work properly unless the right kind of food is furnished. A young man studying telegraphy said that his progress was very slow. It seemed impossible for him to pick up the art and understand it.

He suffered continually with stomach trouble and could not digest his food properly, and he finally got so he could do but little work and was tempted to give up his studies altogether.

About that time some one told him about the brain food Grape-Nuts and he went in for it. In a short time a very remarkable change took place. His stomach recovered and he became free from headaches. His hand was no longer nervous and trembling when he used the key, and the whole mystery of telegraphy untangled itself, for, as he says, "I had the mental power to master it, and the understanding came easy when the mind was in poise and strong."

He is now holding a responsible position as an operator.

This is but one of the many illustrations of the advantage of using food purposely manufactured for rebuilding the broken-down gray matter in the brain and nerve centers throughout the body. The facts are there and can be proven to any one making the trial.

Don't overlook the recipe book in each package of Grape-Nuts.

## The Mental Attitude

By FREDERICK W. BURRY

Written Especially for The Magazine of Mysteries

**O**UR health, success and general welfare depend largely and primarily on our mental attitude. It is not sufficient to merely have periodical exercises of positive thinking; all achievement is born of the crystallized habit of concentrated thought.

We must cultivate a habit of concentration; the mind must be at all times well-balanced. The every-day positive mental attitude is a force irresistible and all-powerful.

A strong attitude of mind is a vital influence, affecting all things, animate and inanimate. It gives life to inert conditions, and reinvigorates where life already is. It gives out vibrations of health simply by its existence.

Our circumstances are just as we choose to look at them. Everything depends on the point of view. If our mental attitude is the same old weak position inherited from the past, it will be impossible for us to make much progress.

The majority of people are down in the depths of adversity and poverty; it is their mental attitude that keeps them there. A few are at the top, crowned with health and success; and it is their mental attitude that placed them there.

If a man has absolutely nothing tangible in sight to give him a lift forward, he may, nevertheless, bravely change the currents of his thoughts into channels of life and power and behold he has at once by a subtle means opened a new field of practical opportunities.

If we gauge our actions by the few things we can see, both our efforts and consequent results will be of the most limited and meagre character. Instead of this, we should see in our ideals the models for action and the prophecies of material manifestations.

Our ideas are never-failing resources of definite capital. If anything is substantial it is truly a thought. According to the nature of our thoughts, and especially our habits of thought, our experiences and our surroundings correspond.

If we would be more successful, we must no longer be blinded to the real things of life by the present objects before us. We must keep moving, following out, one by one, each ideal, as it is born.

It is said that all growth is slow. While there is truth in this statement, it is often made to cover an unwarrantable tediousness of conduct. As a matter of fact, the course of events moves forward all too slowly; that is to say, the upward moves of humanity's evolution are not as rapid as they might and should be. The reason for this is clear, when we see that the mass of people take no initial steps in advancing; they are ever looking for a leader or some precedent.

Why should the race be always seeking an example? Why all this timidity in giving expression to our ideas?

We do not know things completely ourselves until we tell them to others. That is to say, we grow by expression. The race is a unit. The best way to learn and the best way to develop is by opening our mouths and being generous with all our possessions.

The man of secrecy and the mean man are closely related. These individuals never possess much of anything and what they have got gives them little pleasure.

It is better to lose things than to keep them to ourselves. We must not be afraid to speculate, either with our ideas or other possessions.

Most people think too much—in the wrong direction. This is worrying. How much better, when there is nothing worth thinking about, to conserve our mental energy. At least, let us find time for calm and placid meditation, and not be always engaged in nervous and anxious thought.

Concentrated thought leads to success. And it would lead to greater success if the concentration was free from strain. We do those things best which are done with ease—with joy; our labors are then the productions of art.

Do we not allow ourselves to be over-

whelmed to an unreasonable extent with the currents of events? If our little plans do not turn out just so, how disappointed we are. How much better to look farther ahead, and see in the possibilities of the Future a field of rich resources.

This illimitable field lies before us, to be born from the infinite depths of being—of our being. Yes, we have, locked within, great and unimaginable potencies. Then there is no cause for fear or apprehension because there seems so little done.

Let us take the thought that there is much to do, and encourage ourselves on to action with another thought—that we can do it. We are then at once made rich in the only real kingdom, the realm of the ideal—and material manifestation is simply a matter of consequence.

Above all things is it necessary that we mark out our own tracks for action. Since our own ideas are of such value, how can we any longer ignore them for the customs of others, for precedent and the past?

Never mind the "lost" opportunities; there are plenty more; only let us lose no time in taking hold of them.

We may gather many useful suggestions from past and present examples; what has been done already may give us an incentive for further action. But let us not be side-tracked with the idea that there is no other original work to do; rather let us view all conditions as the early stages of possibility.

People make themselves miserable, and grow old and ugly, because they have a wrong, narrow conception of their nature. If they would view themselves and all their resources as of a limitless, infinite character, they could hardly feel discouraged or troubled.

Just as the man of millions laughs at the loss of a few thousand dollars, so may each one smile serenely as things are swept away when it is recognized that there is an endless "more."

But we cannot get in touch with this boundless supply unless we first make ourselves receptive by a spirit of faith. There are endless opportunities—but how can we grasp them when our thoughts are fixed on failure and departed things?

If you are lost in the darkness of vanished possessions, at least be brave enough to trust in the little glimmer of light afforded by your ideal; it will soon open up a path for you.

We must first make a venture; nothing of any account is purchased without daring. Are we not all fascinated by an attitude of courage? Do we not see in the brave position the crown of nobility? Thus do we instinctively give our testimony to the Power it represents.

We are here to explore new fields. Our ideals beckon us on to make more attempts. Whatever our ideas may be, they all contain some germs of sure promise; they all enshrine material possibilities.

We are truly placing our trust in tangible forces, when we trust our ideals; the very substance of creation is "mind-stuff."

As we recognize the absolute power of mind we will actually welcome the difficult problems that make this mental energy more operative. We all have to be pushed forward by adverse circumstances; otherwise we should be content to remain in the inertia of uncreative dormancy. Where there is too much ease there is no growth.

Life and growth are one; and what makes us so alive as the spurs and even hard knocks of experience? We are thus made more awake, aroused to the needs of the hour.

And we will not be afraid to stand alone when we realize the limitless potencies of Self-reliance and the power that can only express itself from the centre of Individuality.

There are many who complain of their lonesomeness and lack of support and outside recognition. If they would only open their eyes, they would see that theirs was the most opportune position; they would see that they were really saved from the hindrances and encumbrances that too often come from "friends" and "possessions." The very best way to appreciate true friend-

ship and real wealth is to first know how to do without them. By the experience of solitude and poverty we are led to the apex of Individuality—to the throne of Mastery; and from this position alone are we capable of rightly using our friends or our possessions.

People complain, again, because they have not had advantages of education, when right with them every day are the great lessons of experience, compared to which the libraries and universities are second-hand training schools. It is experience that unlocks the wondrous reservoirs of wisdom and makes individuals think and know as nothing else can. It is experience that creates a strong and more reliable Mental Attitude, so that one's personality becomes a magnetic influence, giving and receiving an endless stream of Energy, of Health, Success and Wisdom.

We are beginning to recognize how real and powerful is our subconscious nature; that underneath the surface of conscious thought the mind is ever at work, molding one's own character as well as outside conditions. We talk about the influence of a strong personality, of one's personal magnetism, hardly realizing that these are definite conditions of the subconscious mind, and that there is an actual emanation of life and energy proceeding from a well-poised character.

This attitude is reached by concentration. Our thoughts and habits must be under our control.

Just think that if you can save half your time you can make twice as much; and by concentration you can make your time more and more valuable every day; for you will not only save half by economizing your thoughts and actions, but you will increase your power to produce; you will compress your energies in a focalized vital spontaneity of production.

It is said of Napoleon that he only saw the object in view—the obstacle must give way, and that he "literally transcended the ordinary limits of human ability." While there may be many features about this man that are anything but commendable, we can gather some practical hints from his achievements; and with all such men of actual genius it has been the Mental Attitude that made them what they were, that created their powers, and stimulated them into manifestation. Look along any line of endeavor and you will see the mark of personal character always at the foundation of great conduct. It is the same in ordinary physical attainments of health and vigor—the Mental Attitude is what makes the man.

How can we longer allow our thoughts to remain in the morasses of fear and worry, or allow any weak thoughts of incompetence to harbor with us, when we have once realized how fraught with power is the Mental Attitude? Instead of such weakening, deadening mental vibrations, let us send out great currents of a forceful and creative nature. We are childish if we allow ourselves to be frightened by obstacles or difficulties or failures. There are really no failures; for every experience has taught us something. We have to be made to feel before we can amount to anything.

We marvel at the achievements of others; and perhaps we think it would be impossible to attempt anything like them. Well, are there not ten thousand untried regions of effort, unexplored and undeveloped forests of life with dormant resources, waiting for the hand of human action? Let us take time to think awhile, and then to work—calmly, heroically, faithfully trusting in the Mental Attitude.

All through the ages men who have put their trust in their ideas, and acted accordingly, have been persecuted by the world, which eventually benefited by these ideas; to-day we have a larger measure of freedom, and while the spirit of persecution is not quite dead, we are not so alone with our mental conceptions and our aspirations.

And if in the past a solitary individual dared to stand up and enunciate a new-begotten conviction in the face of severe opposition and condemnation, how much more should we bravely speak and live the Truth, when many thousands are with us, an ever-increasing number of earnest men and women?

Yes, the number of truth-seekers is growing, because they see how substantial and practical are the life-giving thoughts that spring from the attitude of faith and courage. Men are looking within, for they see in the Ideal of Individuality a possession that makes every one as rich and powerful in all real potencies as any one on the face of the earth.



Therefore first find the home of peace before emerging to meet the mob. Every mob is an expression of excess. Therefore become exceedingly moderate in all your ways, centered, strong, confident. If the violence of the mob be sent back upon itself, let it rebound. Keep calm and observant, letting the power work. If you can keep free from the mob process, the process will take care of itself. Do not think that you must reason with each man. Simply utter the word of wisdom and let it work. Nature is competent to take care of the rest.

A word of peace carries a power which no calculation can measure; wisdom has a weight which no error can support.

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The sick man is ill in mind and body, to be sure, but he is very much more. He is a soul, a son of God, who is wisdom and love and peace. As a soul he dwells not only with the body, but in a higher region, the environing spiritual world where God acts directly. As a soul he has the power to transcend the mob of his sensations and become the man of wisdom, the Christ whose word of peace stills the troubled sea of the lower life.

It is almost a matter of indifference what the difficulty is. The wisdom of God is a panacea for all difficulties; His peace has power over all circumstances. That peace and that wisdom are open to every soul. Therefore the essential is to seek these, asking for guidance to meet the case in hand. When the guidance comes it will recall the truth of the present situation. When the peace comes it will bring the power to quell the mob.—Horatio W. Dresser, in *Higher Thought*.

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It is impossible to permanently suppress justice.

It is impossible to prove that wrong is right. It is impossible for Truth and Error to support the same cause.

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THOUGHT control means that every idea is to be reckoned as having a specific value, and used accordingly. Fear and worry, and all disturbing mental friction, are caused by lack of concentration. Behind the power of concentration, which should become a general habit, entering into all our actions, is the faith or reliance on self, the recognition of the will. This forms a base on which we may build a tower of mastery.

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One of these images will be very bright, but the other three will be dull, like unburnished silver.

They will be in a straight line, one of the dull images on one side of the bright image and two on the other side of it. Turn the mirror slowly around and the images will appear to revolve around a common centre.

The explanation of this queer little phenomenon may be found in the fact that there are two surfaces in a mirror, one in front and the other in the back, where the quicksilver is.

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A similar experiment may be made with the planets Venus, Jupiter and Mars, or with any of the first magnitude stars, such as Sirius, Capella, Arcturus, Vega and Antares.

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WE are all governed by the Zodiacal or planetary influences that we are under from time to time. We are not governed by our friends or by anybody else, except in our erroneous imagination. In other words, all the good and the bad that there is in life or in the world is wholly in our own lives.

AGE has nothing to do with love favors. When the planets get around our way, then we receive favors or disfavor. The people through whom we receive them are only the instruments or mediums through which the planets operate. Man's laws have nothing to do with them. Man's laws affect only our appreciation of planetary laws.

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To learn the intricate operations and judgments of what is known as Horoscopic Astrology and arrive at satisfactory conclusions, requires great study by masterly minds; but the higher, better and more reliable Astrology can be easily learned in a few weeks by anyone of ordinary intelligence.

THE Zodiacal Order of Humanity is the "image and likeness" of God. When all of its members are recognized as "good," and each learns to operate in his own sphere, then Eden will be restored to man and sin and sorrow cease.

THE soul can never err. It centres in the heart. The mind that centres in the head is often in error. When the mind centres in the heart, then it is a soul (or soul) mind.

If you wish to know your time for rest—when nothing will go well with you no matter how you try—study Astrology.

If you wish to know the errors of modern civilization, study Astrology.

ALL troubles in life come from misunderstandings.

### A Soul's Desire

A HALF-GROWN soul in Karma land  
Thro' endless cycles strove,  
Unable yet to understand  
The laws of life and love.  
And from that universe of night,  
O'erwhelmed with Death's despair,  
It raised unto the Lord of Light  
A voice in eager prayer:

"Change me, Brahma, change me!"  
And Brahma's heart of hearts divine  
Was moved to give the mystic sign  
That to a thrilling lark gave birth  
To wing its way to waking earth,  
And there devote the sunlit hours  
To grateful song in tangled bowers,  
Where Love first preyed on blushing flowers,  
But danger lurked in every fold  
Of Nature's role in days of old.  
And when in taloned grasp it throbbed  
A throttled voice in terror sobbed:

"Change me, Brahma, change me!"  
And in his mercy Brahma heard,  
And changed it from a stricken bird,  
No longer fleet and fancy free,  
Into a busy bandit bee.  
Then every moment chimed a pleasure,  
Purling in unfettered leisure  
From petaled hearts some golden treasure.  
But summer joys are all too brief,  
While winter snows bring biting grief,  
And then in dawning fear and pain  
It cried to Brahma once again:

"Change me, Brahma, change me!"  
And lol in vague, yet sweet alarm,  
It felt the subtle, weaving charm  
Of conscious womanhood's red pow'r  
Steal o'er the vibrant new-born hour.  
But memories of a vanished glory  
Uprose from ages vast and hoary  
To tell again the tragic story  
Of shattered lives and hopes once due,  
To tender vows that were not true.  
And then she called on Brahma to bless  
Once more with Death's forgetfulness.

—Frank Dupree, in *N. Y. Journal*.

**BE KIND AND LOVING TO ALL ANIMALS.**

**Is Agnosticism Narrow or Broad?**

IN many circles it is the fashion to ring the changes on these words. The Christian believer, who shapes his ideas according to the Scriptures and walks by faith, and not by sight, is accused of narrowness, while he of a different way of thinking is spoken of as broad-minded. But it may be well to canvass the field, and see if there is not a wrong distribution and application of terms. It is by no means out of place to ask, Who is really narrow, and who is really broad? says the editor of The Presbyterian.

Here is a man who has given, as he supposes, a good deal of attention to the universe, and concludes that he has sufficient data at hand to pronounce a judgment as to its formation, age and operations. He recognizes throughout its entire domain law, order and development. He adjusts everything that comes under his investigation according to hypotheses of his own origination and formulation. He sees no personal God in his survey. His horizon is bounded by his limited outlook. He reasons about what he examines and studies upon premises, which he, or his school, lays down. He renders dictums or disputed points with an assurance that will permit of no denial. He and those who think with him call theirs a broad conception of nature, and take much pride in it. But he who reads the universe with a Christian's eye has a wider comprehension of it. He beholds in and through it an all-creative, all-upholding and all-governing God, working out his designs through all mutations and operations, and making it the vehicle for the display of his power, wisdom, goodness and glory. He recognizes organic and inorganic processes in their different stages, limitations and modifications, but all in harmony with, and under the direction of, a creative, developing and superintending Being, equal to all the varying phenomena throughout the animal, vegetable and mineral kingdoms. He brings into connection with it an omnipotent mind and will that furnish the solution of whatever problems concerning it may puzzle and baffle human comprehension. He accepts its mysteries, and awaits their unfolding in the way, and at the time, decreed on by its Designer and Ruler.

One of the greatest boasters of broad-mindedness is the agnostic. He flatters himself that he is not tied down to creeds and forms, but has the entire world to enjoy. Neither the possibilities nor the probabilities respecting a God, or a hereafter, trouble him; all he has to do is with the present; the future to him is an unknown affair, and can take care of itself. He sees the knowable and the visible, or life and its realities, about him, and he has no concern respecting things of which he knows nothing. But when we come to search beneath the surface, we find that this view of conditions and relations is of the narrowest character, and ignores entirely man's nature and destiny. It is the narrowness of ignorance, and of an ignorance of the worst kind. It is a deliberate closing of the eyes to matters revealed by an infallible Spirit. Because a person neither sees nor owns them does not argue their lack of reality, but only evidences the contracted shell in which he has incased himself, and out of which he looks. The Christian has a broader horizon. He has regard to the spiritual as well as to the material—to the invisible as well as the visible. His perceptions extend to both worlds. He contemplates the human and the divine, the earthly and the heavenly. His mind and heart expand under the influence of these quickening and moving outlooks, and he has experiences, hopes and realizations which the other cannot have, because he denies or excludes the factors upon which they are based, and from which they proceed.

The rationalist now comes forward and tells of his broad generalizations and sweeping analyses, whereby he reaches strange and unwarranted conclusions, ever announcing that he accepts only what appeals to his judgment. He concedes certain postulates respecting the present and the future life, but rejects all statements and beliefs which are not, in his opinion, either credible or provable. He therefore minimizes revelation. He subjects it to his standard of measurement, and everything that is not up to it is deemed unworthy of acceptance. In this way he sets aside much

important, and even saving, truth, and ejects from the Bible most, if not all, of its miraculous features, its unique narrations and its dominating spirituality, reduces to a minimum its inspirations, turns its historical characters into myths, exalts the humanity of its Christ, but weakens and depreciates his divinity, robs its prophetic portions of their force and diminishes the validity and extent of its teachings and communications. However boastful he may be that he is of a broader mind than he who receives the Word of God in its entirety, he is very narrow in his conceptions and interpretations. He has only one criterion of testing the greatest, grandest and most authoritative of books. He repudiates the tests for its proper understanding which it calls for and emphasizes. He circumscribes a sphere which God has thrown wide open to man for his highest and noblest improvement and development. On the other hand, while about the faith of him who accepts the Bible in its fullness and authority of communication and who recognizes the Lord as speaking in and through it from beginning to end, and as equal to the making good all that it declares respecting this and the other world, or in regard to himself and his creatures, there may not be so much that is flattering to intellectual pride, yet there is a willingness to let God be God and to speak and work by all agencies, and in all conditions, that have appeared best to him as recorded in it by the sacred penmen. It savors of a grander grasp of God and His will to give Him full credit for what He has said and done in His precious volume than to follow one's own conceit as to what is credible and trustworthy in it. The greatest intellects and worthiest men and women of Christendom in all ages, and in all relations, have loved to so conceive it, study it, and live by it, and they obtain thereby ideas of God, and Christ, and the Spirit, and of time and eternity, that were possible in no other way.

Another class think they are entitled to especial recognition as the broadest of thinkers, religiously, because they believe in and exalt an all-loving Father in heaven, a human Christ and a salvation for all men. They parade a humanitarian creed, and maintain that all that is required of man is to be kind, sympathetic and helpful as Jesus was. If he does his best to conform to Him as a model of living, the God of all mercy will make due allowance for all shortcomings, and is too good to finally condemn any of His creatures. But, however liberal this may sound, it is a narrowing of Christ's nature, a calling in question His veracity and bringing down the divine in His requirements, purpose and authority to the level of mere human judgments and wishes. It savors rather of looseness than of true breadth of view from the standpoint of inspired revelation. He in reality evinces the largest and truest comprehensiveness of thought respecting the human and the divine, who scans the entire area of revealed truth and accepts fully all that is unfolded therein concerning God and man in their respective constitutions and relations, here and hereafter.—*The Presbyterian*.

Not one life can be pure in its purpose and strong in its strife and all life not be purer and stronger thereby.—*Owen Meredith*.

A happy nature is sometimes a gift, but it is also a grace, and can, therefore, be cultivated and acquired; and it should be a definite aim with those who are training a child.—*Lucy Soulsby*.

**Lessons in Palmistry**

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.

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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 book of 68 large pages, profusely illustrated. Address all orders, enclosing 25 cents, to MAGAZINE OF MYSTERIES, 22 North William Street, New York City.

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85 per cent. cheaper than the old methods. 100 per cent. better. Weighs ounces where others weigh pounds. For Men, Women and Children; none too young, none too old to be relieved. We offer the only Scientific Appliance ever invented for the relief and cure of this unsightly condition; cured the inventor, Mr. P. B. Sheldon, of curvature of the spine of THIRTY YEARS' standing.

Throw away the cumbersome and costly plaster-of-paris and sole-leather jackets.

Our appliance is light in weight, durable and conforms to the body as not to evidence that a support is worn. It is constructed on strictly scientific anatomical principles, and is truly a godsend to all sufferers from spinal troubles, male or female. We also make Scientific Appliances for protruding abdomen, weak back, stooping shoulders. Send for free booklet and letters from physicians, physical instructors, and those who know from experience of our wonderful appliances. SATISFACTION GUARANTEED. Write to-day for measurement blank. Don't wait.

Stamburg, N. Y., February 9, 1901. After having worn the plaster-of-paris jackets, I can truthfully say your appliance is far more comfortable to wear. It corrects curvature quite as well and fits the body so perfectly that no one would suspect I was wearing one. You have my life-long gratitude and well wishes. Yours truly, Ida Blood.

The plaster-of-paris jacket above mentioned weighs 8 1/4 lbs. The Philo Burt Appliance put on in its place weighed 17 ounces—a difference of 115 ounces, or more than 7 pounds.

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**Is Agnosticism Narrow or Broad?**

IN many circles it is the fashion to ring the changes on these words. The Christian believer, who shapes his ideas according to the Scriptures and walks by faith, and not by sight, is accused of narrowness, while he of a different way of thinking is spoken of as broad-minded. But it may be well to canvass the field, and see if there is not a wrong distribution and application of terms. It is by no means out of place to ask, Who is really narrow, and who is really broad? says the editor of The Presbyterian.

Here is a man who has given, as he supposes, a good deal of attention to the universe, and concludes that he has sufficient data at hand to pronounce a judgment as to its formation, age and operations. He recognizes throughout its entire domain law, order and development. He adjusts everything that comes under his investigation according to hypotheses of his own origination and formulation. He sees no personal God in his survey. His horizon is bounded by his limited outlook. He reasons about what he examines and studies upon premises, which he, or his school, lays down. He renders dictums or disputed points with an assurance that will permit of no denial. He and those who think with him call theirs a broad conception of nature, and take much pride in it. But he who reads the universe with a Christian's eye has a wider comprehension of it. He beholds in and through it an all-creative, all-upholding and all-governing God, working out his designs through all mutations and operations, and making it the vehicle for the display of his power, wisdom, goodness and glory. He recognizes organic and inorganic processes in their different stages, limitations and modifications, but all in harmony with, and under the direction of, a creative, developing and superintending Being, equal to all the varying phenomena throughout the animal, vegetable and mineral kingdoms. He brings into connection with it an omnipotent mind and will that furnish the solution of whatever problems concerning it may puzzle and baffle human comprehension. He accepts its mysteries, and awaits their unfolding in the way, and at the time, decreed on by its Designer and Ruler.

One of the greatest boasters of broad-mindedness is the agnostic. He flatters himself that he is not tied down to creeds and forms, but has the entire world to enjoy. Neither the possibilities nor the probabilities respecting a God, or a hereafter, trouble him; all he has to do is with the present; the future to him is an unknown affair, and can take care of itself. He sees the knowable and the visible, or life and its realities, about him, and he has no concern respecting things of which he knows nothing. But when we come to search beneath the surface, we find that this view of conditions and relations is of the narrowest character, and ignores entirely man's nature and destiny. It is the narrowness of ignorance, and of an ignorance of the worst kind. It is a deliberate closing of the eyes to matters revealed by an infallible Spirit. Because a person neither sees nor owns them does not argue their lack of reality, but only evidences the contracted shell in which he has incased himself, and out of which he looks. The Christian has a broader horizon. He has regard to the spiritual as well as to the material—to the invisible as well as the visible. His perceptions extend to both worlds. He contemplates the human and the divine, the earthly and the heavenly. His mind and heart expand under the influence of these quickening and moving outlooks, and he has experiences, hopes and realizations which the other cannot have, because he denies or excludes the factors upon which they are based, and from which they proceed.

The rationalist now comes forward and tells of his broad generalizations and sweeping analyses, whereby he reaches strange and unwarranted conclusions, ever announcing that he accepts only what appeals to his judgment. He concedes certain postulates respecting the present and the future life, but rejects all statements and beliefs which are not, in his opinion, either credible or provable. He therefore minimizes revelation. He subjects it to his standard of measurement, and everything that is not up to it is deemed unworthy of acceptance. In this way he sets aside much

important, and even saving, truth, and ejects from the Bible most, if not all, of its miraculous features, its unique narrations and its dominating spirituality, reduces to a minimum its inspirations, turns its historical characters into myths, exalts the humanity of its Christ, but weakens and depreciates his divinity, robs its prophetic portions of their force and diminishes the validity and extent of its teachings and communications. However boastful he may be that he is of a broader mind than he who receives the Word of God in its entirety, he is very narrow in his conceptions and interpretations. He has only one criterion of testing the greatest, grandest and most authoritative of books. He repudiates the tests for its proper understanding which it calls for and emphasizes. He circumscribes a sphere which God has thrown wide open to man for his highest and noblest improvement and development. On the other hand, while about the faith of him who accepts the Bible in its fullness and authority of communication and who recognizes the Lord as speaking in and through it from beginning to end, and as equal to the making good all that it declares respecting this and the other world, or in regard to himself and his creatures, there may not be so much that is flattering to intellectual pride, yet there is a willingness to let God be God and to speak and work by all agencies, and in all conditions, that have appeared best to him as recorded in it by the sacred penmen. It savors of a grander grasp of God and His will to give Him full credit for what He has said and done in His precious volume than to follow one's own conceit as to what is credible and trustworthy in it. The greatest intellects and worthiest men and women of Christendom in all ages, and in all relations, have loved to so conceive it, study it, and live by it, and they obtain thereby ideas of God, and Christ, and the Spirit, and of time and eternity, that were possible in no other way.

Another class think they are entitled to especial recognition as the broadest of thinkers, religiously, because they believe in and exalt an all-loving Father in heaven, a human Christ and a salvation for all men. They parade a humanitarian creed, and maintain that all that is required of man is to be kind, sympathetic and helpful as Jesus was. If he does his best to conform to Him as a model of living, the God of all mercy will make due allowance for all shortcomings, and is too good to finally condemn any of His creatures. But, however liberal this may sound, it is a narrowing of Christ's nature, a calling in question His veracity and bringing down the divine in His requirements, purpose and authority to the level of mere human judgments and wishes. It savors rather of looseness than of true breadth of view from the standpoint of inspired revelation. He in reality evinces the largest and truest comprehensiveness of thought respecting the human and the divine, who scans the entire area of revealed truth and accepts fully all that is unfolded therein concerning God and man in their respective constitutions and relations, here and hereafter.—*The Presbyterian*.

Not one life can be pure in its purpose and strong in its strife and all life not be purer and stronger thereby.—*Owen Meredith*.

A happy nature is sometimes a gift, but it is also a grace, and can, therefore, be cultivated and acquired; and it should be a definite aim with those who are training a child.—*Lucy Soulsby*.

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**THE RELIGIOUS WORLD**  
*What Percentage of Young Men  
 Go to Church?*

**A**N investigation into the attitude of young men toward religion and the church was recently undertaken by secretaries of the Young Men's Christian Association in co-operation with the Federal Census Bureau. Representative cities, towns, and country districts were selected in different parts of the United States, and in individual cities representative wards were selected and average blocks in these wards were visited in a house-to-house canvass. A number of questions were framed, and a blank containing them was used with each young man, between the ages of sixteen and thirty-five, who was questioned. The results of the inquiry are thus summarized in Association Men.

"In the country, one in two young men go to church regularly; one in three occasionally, and one in fourteen not at all. In the city, one in four regularly; one in two occasionally, and one in seven not at all.

"In families where the father and mother belong to the same church, seventy-eight per cent. of the young men are church members. In families where the father and mother are church members, but do not belong to the same church, only fifty-five per cent. of the young men are church members. In families where but one of the parents is a church member, only fifty per cent. of the young men are members of churches. Where the father and mother are both Catholics, only eight per cent. of the young men are not church members. Where the father and mother are both Protestants, thirty-two per cent. of the young men are not church members. Where one of the parents is a Catholic and the other a Protestant, sixty-six per cent. of the young men do not belong to a church. Where the parents are members of Protestant churches, but do not belong to the same church, fifty per cent. of the young men of these families are not church members. Where one of the parents is a Catholic, forty-four per cent. of the young men do not belong to church. Where one of the parents is a Protestant, fifty-one per cent. do not belong to church.

"In the blank the following question was asked: 'Why are you not a church member?' To quote a few of the reasons given in the order of their frequency: 'Indifference,' 'No reason,' 'Can be as good a Christian out of church as in,' 'No time because of work,' 'Hada't thought much about it,' 'Don't see the need.' It is interesting to notice that a very small per cent. of the men avow agnosticism.

"Another question was asked of the men who were not going to church, why they did not attend. Among the answers were: 'Sunday work,' 'Indifference,' 'Not a Christian,' 'More pleasure other places.'

"Here again only two or three out of all those answering this question spoke about being agnostic."

The Interior (Presb.) declares that "for this reconnoissance of a field where the forces of evil drive their attack more keenly than anywhere else, all Christians owe a debt of thanks to the Association secretaries," and continues:

"The tradition has been that in the average city at least three-fourths of the young men never heard a sermon. This new enumeration indicates that the proportion of utter indifference is not more than one-fifth that great. One in twenty young men, we are accustomed to say, belong to church in the cities, but here are facts seeming to mean that we have guessed at only about one-fourth the actual ratio. All in all, the hold of Christianity upon young men is so much better than it has been our custom to think that every Christian laborer ought to take new heart and good cheer from these statistics."

The Watchman (Bapt.) says: "A large proportion of young men do not profess to be Christians, yet believe in the reality of the Christian life. Their reasons for not becoming Christians are independent of their mental convictions, and are founded on a reluctance to assume the obligations, moral and religious, of the Christian life. This agrees with the common observations of Christian workers among young men. Infidelity of the Tom Paine type has become rare. The attitude of college men and of public men toward Christianity has completely changed in the last

fifteen years. There is no longer any cause for a young man to be ashamed to be known as a Christian. It has become respectable and even commendable in the eyes of the secular world."

[Within only two years (since the beginning of the New Great Cycle) it has been noticed by keen and thoughtful observers of spiritual things that the church all over the United States is attracting and holding more young men than ever before. As stated above, church-going is now a part of all people who would maintain position and command respect, but that is not the reason young men go to church. The truth is, the Spirit of this Soul Age is entering the souls, hearts and minds of men, especially the young men, as never before in the history of the world.—EDITOR.]

**Optimism of Emerson**

EMERSON was always full of cheering optimism, because he was a God-loving soul. His power to attract and hold thinkers was due to the cheering optimism in his message to them. We make the following extract from William F. Dana's "Optimism of Emerson," which gives a clear insight into Mr. Emerson's power:

If Emerson preferred the present to the past, so, too, he thought that the future was to excel the present. He saw a constant progress in the relation of men to the world, and to one another. Everywhere throughout his writings this sentiment crops out. He finds the Malthusian theory and he exclaims: "Civilization mounts and climbs. Malthus, when he stated that the mouths went on multiplying geometrically and the food only arithmetically, forgot to say the human mind was also a factor in political economy, and that the augmenting wants of society would be met by an augmenting power of invention."

Having a large, cheerful nature, he was entitled to meet firmly certain views of life, which, to others of less buoyant disposition, brought sad conviction and despair. Amid every suffering, he could still abstract himself enough to see that every pain was the direct effect of some offended beneficent law. Death, even, which scarcely can be said to be the result of the voluntary action of man, he thus conceives of in his "Threnody":

When frail nature can no more,  
 Then the Spirit strikes the hour;  
 My servant Death, with solving rite,  
 Pours finite into infinite.

With such a view of events, he could proceed from Nature to God, and still believe that God was all-good, and that there was a divine law in and throughout the Universe. Man finding this possible, could work for the realization everywhere of the unity between man and the divine power. "Hitch your wagon to a star" could become a principle of action.

**The Mystics Work for Orphans**

THE Mystics are much interested in caring for orphans, especially those in India, Japan and China. Much good is being done by the wealthy Christians of the United States who are sending in a quiet way, without publicity, great sums of money to the missionaries in these countries, who use it for educating and training and teaching orphan children useful trades and occupations. The "American Idea" is spreading rapidly in these countries, especially in China and Japan. The poor peoples of these countries marvel at the open-handed generosity of Christian Americans. They cannot understand it. One Mystic connected with this Magazine has under way a plan whereby great sums of money will be poured into India, Japan and China in the name of the Master, solely for the education and training of orphan children. The Christians and Jews are taking excellent care of orphans in the United States. Money given for the care of orphans is always wisely given. There is a great outpouring of the Spirit in these days.

**This Is the Law**

LET man then learn the revelation of all nature and all thought to his heart; this, namely: that the Highest dwells with him; that the sources of nature are in his own mind, if the sentiments of duty are there; but if he could know what the great God speaketh, he must "go into his closet and shut the door," as Jesus said. God will not make himself manifest to cowards.—Emerson.

**Life Beyond Death**

COMING from any other writer than Ambrose Bierce, the subjoined statement in the San Francisco Examiner might be passed over as the emanation of a mind deficient in some of the essentials of complete development. Bierce, however, is a learned man, as learning goes in the material world, and this is what he says:

"In all countries but those in barbarism, all the powers of all the profoundest and most penetrating intelligences have been ceaselessly addressed to the task of glimpsing a life beyond this life; yet to-day no one can truly say that he knows."

It is not so that no one can truly say that he knows. A more correct statement would be that no one who knows can demonstrate his knowledge to the satisfaction of one who does not know. That is a peculiarity of the knowledge, but it is knowledge, nevertheless.

If Mr. Bierce is ever to know, it must be through efforts conducted personally by himself. The case cannot be proved objectively. Then when he knows, he can tell others about it, but they will not believe him, just as now he does not believe those who venture to inform him of the glad tidings. Some resistant natures appear predestined to remain in darkness, while others see the light with scarcely an effort.

If every man and every woman possessed as high mediumistic power as some, nobody would doubt the existence of a future state. Those who are gifted in that way are generally doubted, and the phenomena which they produce discredited, because the experience is so unusual and the facts so apparently impossible that the mind cannot resist the natural inclination to consider it all a fraud.

If there had been in all history but one earthquake and we had the most painstaking circumstantial account of it, nobody in this practical age would believe that any such thing ever happened.

If but a single meteor had ever descended out of the heavens to the startled earth, those with sufficient hardihood to affirm the fact would be vigorously denounced as credulous or liars.

The mind of man is so constituted that the phenomenon which is familiar is the phenomenon which is unfamiliar is the one that is probably a fraud.

That is why we say that if everybody were as strongly mediumistic as many have shown themselves to be, the phenomena of Spiritualism would be generally accepted as establishing beyond all question the existence of a life after this life. But the circumstance that everybody is not so gifted does not alter the value of the phenomena produced by the few who are. It only causes them to be discredited, which even Mr. Bierce must confess does not prove anything.—Stockton Mail.

**The Bliss of Living Love**

THE world is now crying out for a living and loving God—a living and loving Christianity.

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"God is Love," says the Bible. Obedience to God's commandments with fear of God's wrath and anger is not Living Love.

Obedience to God's commandments because we desire a reward for so doing is not Living Love.

There is only one way to be filled and thrilled with the Bliss of Living Love and that is to ———?

Happiness is of the soul and not of the mind. When the soul of man is fully roused the mind is stilled and is subject to the soul. When people are unhappy it is because their minds and wills dominate—they live too much in the realm of mind and too little in the realm of soul. All the great and useful and happy men and women of the world have been soulful or religious men and women. I am not speaking of so-called "professional" religious men and women; but of men and women who do and ACHIEVE and who put God and Christ and religion into all they do. Religion means, put God in all we do.

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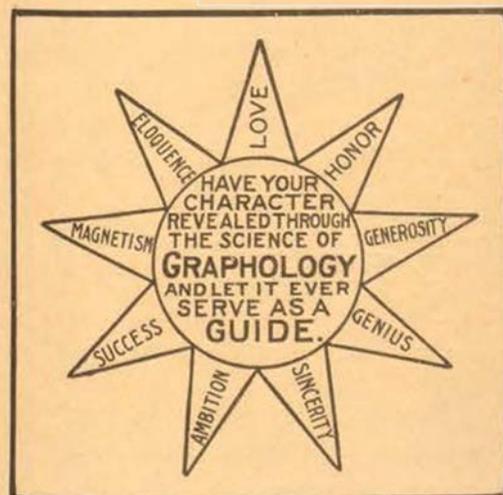
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