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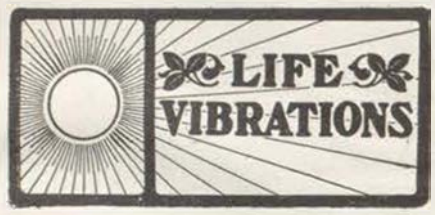

August!

"July and June have slipped away,
And August's here again."

Heat is life and energy; cold is death. Blessed heat!

Blessed August!

Thou art full of Life Vibrations for the aspiring soul!

Blessed season of rich golden harvests!

Now the morning-glory delighteth the soul!

And water-lilies, white as the thoughts of an angel— "Did you grow in the Golden City, my pure and radiant ones?"

" Nay, nay, I fell not out of heaven;
None gave me my saintly white;
It slowly grew from darkness,
Down in the dreary night.
From the ooze of the silent river
I won my glory and grace;
White souls fall not, O my poet;
They rise to the sweetest place."

And dahlias with stately splendor with the golden corn, reminds us of eternal Providence.

" And here a pumpkin's lazy gold
Has slowly greatened more and more,
Till now its heart might almost hold
Cinderella's coach-and-four."

Come, beloved, let us be thankful and restful and reposeful in the summer hour.

Let us dwell with the Most High!

Let us re-create and get ready for the busy Fall and Winter.

" Soar with the birds, and flutter with the leaf;
Dance with the seeded grass in fringy play;
Sail with the cloud; wave with the dreaming pine;
And float with Nature all the livelong day.

" Call not such hours an idle waste of life;
Land that lies fallow gains a quiet power;
It treasures from the brooding of God's wings
Strength to unfold the future tree and flower.

" So shall it be with thee if, restful still,
Thou rightly studiest in the summer hour;
Like a deep fountain which a brook doth fill,
Thy mind in seeming rest shall gather power."

Confidence in the Remedy and Physician

Without admitting any healing potency *per se* in the drug, general belief and acceptance have clothed it with some power both in the conscious and subconscious mind. Even a bread-pill, through personal belief, may prove a powerful cathartic; but nothing less than general belief would insure uniform results. Confidence in the remedy and the physician, and the psychological influence of the latter, with surrounding beliefs and acceptances in the thought-atmosphere, all together form an important element. It is often admitted that the prescriptions of a practitioner for whom the patient has an aversion, or even a lack of confidence, have little or no power for good. Until there is a more general growth of reliance upon super-sensuous forces, their field will mainly be among those ills which are not immediately of a very decisive nature. This is expedient, not from any fault of the law, but from prevailing materialism, unintelligent criticism, and unjust intolerance.—*Henry Wood.*

Inspiring Poem Worth Knowing

Whatever your occupation may be, and however crowded your hours with affairs, do not fail to secure at least a few minutes every day for refreshment of your inner life with a bit of poetry.—Prof. Charles Eliot Norton.

THE DYING CHRISTIAN TO HIS SOUL

By ALEXANDER POPE

The last two lines in the following poem are from the Bible, and occur in the first epistle of Paul to the Corinthians, 15th chapter, 55th verse.

ITAL spark of heavenly flame,
Quit, oh, quit this mortal frame!
Trembling, hoping, lingering, flying—
Oh, the pain, the bliss, of dying!
Cease, fond Nature, cease thy strife,
And let me languish into life.

Hark! thy whisper; angels say,
"Sister Spirit, come away."
What is this absorbs me quite?
Steals my senses, shuts my sight?
Drowns my spirits, draws my breath?
Tell me, my soul! can this be death?

The world recedes; it disappears;
Heaven opens on my eyes; my ears
With sounds seraphic ring.
Lend, lend, your wings! I mount, I fly!
O Grave! where is thy victory?
O Death! where is thy sting?

Affirmations

From "Now"

[An affirmation bears the same relation to Soul Culture that an axiom bears to mathematics. It is to be taken as truth, not reasoned upon, but accepted. Thus held, it will mould the expression of life into its own likeness. The "I" is the ego of the person who affirms. As one says, "I am happy," when all goes well with him, he is to learn to say, "I am happy," when all seems ill to him. He will thus, by Auto-suggestion, produce in him that mental state that is happiness. These Affirmations are given as spiritual gymnastics by which one may grow into self-control. When they are repeated, or held in mind, other and injurious thoughts cannot come in. Thus by conscious choice one becomes Master of Fate.]

Thankfulness.

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

For Life and all its joys, I am thankful.
For Truth, and all its power, I am thankful.
For Love, and all it brings me, I am thankful.
For the earth that supports me, I am thankful.
For the skies that overshadow me, like arms of loved ones, I am thankful.
For the stars whose beams are like love-glances from tender eyes, I am thankful.
For the Sun, the Heaven Father, shedding upon all that I love his Light and Life, I am thankful.
For the clouds that carry the ocean's life to all the earth, causing it to bring forth food for all that lives, I am thankful.
I am thankful for the Life that manifests all about me, in plant and flower, in fragrance, song, gambol and reproduction.
I am thankful for the Human life amid which I manifest that which I am.
I am thankful for the manifestations of Human thought in machine, dwelling, vehicle and vessel, in fort and field, in press and telegraph.
I am thankful for the manifestations of the Love of the Beautiful that cluster about me, in picture and statue, in architecture and landscape gardening.
I am thankful for the thoughts that are mine from essay and poem, treatise and drama, journal and novel; these all are mine to enjoy, to use. To those who have thus made effort for my unfoldment, I am thankful.
But most am I thankful for the Human hearts that love me and that awaken love in me; that rest upon me and upon whom I also rest; for the friends that are mine to love, to inspire, to educate, and to comfort. Love incarnate has no more for me than this gift: that I may love and be loved—this sum total of Life.
To Life, to that which I am, I give bounteously of my Love in thanksgiving. I am thankful that I can say I AM! Thankful that I am I.
In every moment of consciousness, I am thankful to thee, O Infinite Life. Under whatever name men name thee, thou art my own Soul, and to thee, the God incarnate, be praise evermore!

For him in vain the envious seasons roll
Who bears eternal summer in his soul.
O. W. Holmes.

The universe pays every man in his own coin: if you smile, it smiles upon you in return; if you frown you will be frowned at; if you sing you will be invited into gay company; if you think, you will be entertained by thinkers; and if you love the world and earnestly seek for the good therein, you will be surrounded by loving friends, and Nature will pour into your lap the treasures of the earth.—*Wildwood Philosophy.*

Religion is nothing but love.—***William Lloyd Garrison.***

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MAGAZINE OF MYSTERIES

A MAGAZINE OF HEALTH, HAPPINESS AND PROSPERITY

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WE were a party of six who sat near a glowing fire in a wide, old-fashioned fireplace, while outside the wind was blowing with a dismal sound. It was just the kind of a night when people indulge in telling of strange happenings of bygone years.

"I am thankful," said Dean Parker, "nothing now happens that cannot be explained in either a common sense or scientific manner."

We were all silent for a short time after Dean's remark, then one of our number said: "Let me tell you something, Dean. Once upon a time, as the children say, I was riding with my brother and sister to a little town about three miles from our home—it was after sunset—when I saw a boy, perhaps ten or twelve years old ,walking beside the road. He had a switch in his hand, and struck carelessly at the weeds as he walked along.

"As we came near I noticed that the boy was a stranger to me. His features were regular. He wore a broad, weather-beaten straw hat. His pants were rolled up nearly to his knees, and in general appearance he was much like the average farm lad of that age.

"After we had passed him I asked my brother who he was. Imagine my surprise when he inquired, 'What boy? I did not see any boy.'

"My brother looked behind us and all around, then said: 'There is no boy around here; you must be dreaming.'

"I insisted that I had seen a strange boy and described him, only to be laughed at about seeing people that others could not, so I said no more about it, and it soon passed from my mind.

"About two years later I was teaching a class in music a number of miles from home. A ride of half an hour on the cars, then a drive of four miles into the country, brought me to the house where my day's work began. Here six lessons were given then I drove back to town in time to take the evening train for home.

"I got along nicely while the days were long, but during the short days I was often after dark getting back to town. One day in November it began raining moderately before I reached my stopping place, and before the second lesson was finished a steady downpour was on hand. By half-past four the rain had slackened, and I decided to return to town. I was urged by my hostess not to go, fearing something might happen to me, for it would be dark before I could possibly reach the station.

"I had not gone more than one and a half miles before it was pitch dark. The road was so muddy the horse could not go faster than a walk, but I consoled myself for the slow pace by thinking that even at that rate I could reach town in plenty of time for my train. It was so dark I could not see the horse's head. The lights in the farmhouses looked like stray stars. As the lightning flashed I could see that there was quite a stream of water on each side of the road. It soon now began to rain again, and the flashes of lightning became more frequent. All at once the horse stopped still, and refused to go farther. A flash of lightning showed me a boy standing in the middle of the road with both arms outstretched. I called to him to please lead the horse forward, and receiving no reply from the boy, I then took the whip and touching the horse with it urged him to go on.

"He was evidently frightened at the touch of the whip, for he sprang to one side, nearly overturning the buggy, then began backing until he was turned around, then started on the back track at a lively pace, and I seemed wholly at the mercy of my steed. I now began wondering why the boy had not answered me, and if it was he that had frightened the horse. It suddenly came to my mind that I surely had seen that boy before, but where? At last I remembered. That was the very boy my brother had laughed at me about seeing, when no one else could see him.

"I drove about fifty or sixty rods back (or rather the horse took me back) to a farmhouse. I found shelter for myself and the horse, and when my wraps were removed the good woman remarked: 'Pears to me you are purty plucky to be drivin' alone this kind of a night. Ha'n't you got any folks to take care of you, that you go teachin' music out in the country in all kinds of weather? Now, if I was in your place I'd marry some good man and let him take care of me, for 'tain't no way for a girl to do, to be goin' drivin' alone such nights as this.'

"I told her perhaps I should take her advice sometime, but not until after this term of lessons was completed at least.

"A SUDDEN FLASH OF LIGHTNING SHOWED ME A BOY STANDING IN THE MIDDLE OF THE ROAD WITH BOTH ARMS OUTSTRETCHED."

"The next morning about seven o'clock, I started for town, and was told if I got into trouble again along the road to just stop and stay with them, and with a good, motherly grip of the hand, she bade me good luck and good-bye.

"When I arrived at a culvert on my way, I found the cause of my trouble the night before. The culvert had been washed away, and the horse seeing it had known he could not cross and had sense enough not to try it.

"But what about the boy? I knew I had seen him plainly, and now felt he was there to protect me in some way. There were three men at work near the culvert, and after a wait of a few moments they had some stringers across the opening with planks put upon them, then one man led the horse across.

"All the way home I could not help thinking of how I escaped being thrown from the buggy when the horse turned around, but I said nothing to anyone about seeing the boy.

"At another time I was about to visit a friend who lived some distance from my home. I had started for the station, with my brother and sister accompanying me, when I saw the boy again. He seemed to be walking backward before me with his arms outstretched as I had seen him at the culvert. I did not mention it, knowing they would laugh at me, but I decided not to go that night. We reached the station some time before the train was due, and in a few moments I told them I would go home and wait until morning. They were astonished at this decision, but I made no explanation further than to say I felt impressed it was not best to go that night.

"The next morning the first lines we saw in the paper were those telling of a terrible railroad accident which had occurred about thirty miles from our city, where a number of lives had been lost, and a good many injured. The family were all rejoiced that I had concluded to wait, and now I began to think the boy a kind of guardian angel.

"The next time I saw the boy seems the strangest part of my experience. As you know, I followed the advice of the old lady, and married a good man and settled down to housekeeping in———, and have earnestly tried to prove myself worthy of his love and tender care. The house we had rented was in a very pleasant neighborhood, and my husband's business prospered; so he decided to buy the property, but the agent told him that the property belonged to some heirs and a good title could not be obtained on account of unsatisfactory settlement of the estate.

"The father had made a will giving the home and a few thousand dollars to the younger of two sons, who was a cripple, with only a few hundred to the elder, a spendthrift, who, he said, had cost him much more than he was giving to the other; and, besides, he was able to take care of himself, while his brother was nearly helpless. After the father's death the will could not be found. The lawyer who drew up the instrument and the witnesses were found, but so long as the will could not be produced the older son would not agree to anything but an equal division of all the property.

"We felt very much disappointed at not being able to buy the place, but continued to rent it as before. A few months later I walked to the gate with a friend who had spent the day with me. It was twilight, and as I returned to the house I saw the boy at the side of the house. He seemed to beckon me toward a side door, and I followed him. Near this door there stood a large maple tree; the boy stopped under the tree and stooped down and began, apparently, to dig in the ground under its spreading branches. I spoke to him as to a real person and said: 'I will dig in the morning.' I happened to have a pencil in my hand and I stuck it in the ground at the place indicated by the boy, and he seemed to disappear as I went into the house.

"I told my husband about this, as I had told him of the boy long before, and we wondered what he could be warning me of now. I explained how he had seemed to dig, and we decided that I should look and see if I could find anything in the place he had indicated.

"The next morning I armed myself with some pots of plants and a trowel and went to work. The plants I took along for the benefit of curious eyes and tongues, who might otherwise inquire about my movements. Did I believe I should find anything? Yes, but I had formed no idea as to what it would be. I had only taken out a little dirt when I struck some hard substance, and in a few moments I had uncovered a tin box about the size of a brick; this I concealed in the folds of a large apron which I wore, and carried it into the house. Then I returned and set one of the plants in the place, and took away the others, and no questions had been asked.

"When my husband came to dinner, his first question was about what I had found. We examined the box, and after some effort it was opened; and the contents proved to be the lost will and several other important papers.

"The next morning he took the papers to the Probate Judge. The lawyer who had made the instrument identified it as the lost will, and we bought the place at once.

"Now, Dean," said I, "please explain these incidents in either a common sense or a scientific manner." To which he replied:

"I have not one word to say."

What is Man's Life?

By E. M. Boughton

ANSWER:—It is the all of him. "A man's life consisteth not in the things which he possesseth," for "As a man *thinketh* so is he." Our weal or woe is of our own making; as we choose our own outward surroundings, so do we also control and secure our own happiness or misery. Suffering is the result and outcome of unrest, and unrest is the child of discontent. How few obey the Scripture injunction, "Be careful for nothing" and "Be content with such things as ye have." Worry is the soil upon which grows discontent. As we sow, so also do we reap; if we sow the seeds of discontent to-day, we shall surely reap the fruits of sadness and sorrow to-morrow. And what is the cure for all this? We have it in the quotation above: "Be content with such things as ye have." Our life is directed by a divine plan, which we should gladly adopt as our plan.

Make every day a glad day; as the light enters our dwelling, so let joy and gladness come into our heart. Always endeavoring to make others happy is the best way to increase our own; to "Rejoice in the Lord alway" is our highest privilege, because "In Him we live and move and have our being," and, living in Him, we live only in the all good—who made us to be happy and to rejoice in Him alway.

Happiness

FITNESS is a condition just a little beyond the sight or grasp of self-satisfaction.

When life ends it is certain not to have reached its full desires.

Character, education, physical condition, station in life, accumulation—all are a bit shy.

It is proof we are to do as well as possible.

Few of us realize loss of time, and worse than this, ignorance of opportunity.

It is well some people see the use they have for themselves. The world's present state of advancement was due to this alertness.

To see in advance what we were to become would not be well. The future, ever a mystery and creating anxiety is the instigator of ambition. Hope and anxiety are synonomous. We have our being as a unit in nature dependent upon an invisible power.

And all great powers are invisible.

We depend upon the senses for realization—to comprehend the effect of cause.

Death, the manifestation of life, as life is the manifestation of birth, comes to the individual through this invisible agency.

This is the argument in favor of an intended optimistic existence.

Happiness is a combination of three conditions:

(a) Actual belief in the Deity.

(Define as you like. Obey; don't worry and pray continually. Build up the mind and talk truth. Speak complimentary and kind to people. If they err, the more important are gentle words.)

(b) Knowledge of the most pleasant labor (the strongest talent).

(c) Union with one mentally congenial for companionship and reproduction.

(Adopt (a) cancel jeering and jealousy; find (b) and (c) will follow as a natural consequence. If you succeed in all you are in clover; miss them all and know no actual happiness.)

If these conditions are successful the individual is an intent.

Happiness is the mission of mortals. Find it.—*Fred Newell Odion.*

Grains of Gold

A MAN must have a clear head to do good work.

One can have no greater enemy than a violent temper.

There is no happiness destroyer quite equal to that of a restless, impatient, always dissatisfied temper of mind.

The experience of humanity in life is very like men in a crowd. Some elbow their way to the front, others are pushed to the front, and others again are forced to the rear.

Wealth and want equally harden the heart, as frost and fire are both alike alien to the human flesh. Famine and gluttony alike drive nature away from the heart of man.

The human race includes two kinds of people—those who know too much and those who don't know enough. From the first class the knaves are mostly recruited, and from the second class the fools.

Cultivate effort and strength of purpose and be thankful for all the difficulties that come to you, giving you the opportunity to prove your strength and force.

I have one aim, one only goal
Whereto I plod,
The large sereneness of a soul
At one with God.

—*Susie M. Best, in Self.*

TALKS TO A CHILD

By Jean Paul Dresser

ONCE upon a time there was a great and glorious man who loved children with all his heart. All his life long he worked for children, thought about them and played with them. Now, some years before your father and mother were born, this good man had a school, across the ocean, in far-away Germany—the happiest school that ever was. Friedrich Froebel—for that was his name—was the kindliest man, and so good-natured; he was just as loving as he was queer-looking, and that is very loving, indeed, because he had a long, crooked nose and his hair came down to his shoulders. Friedrich Froebel used to play with the children of his school, and he made every minute as happy for them as he could. It was his first great plan that the school should ever be a happy place—a place which his little ones would always think of longingly, so that when they were in their downy beds at night they would have pleasant dreams and laugh in their sleep.

I will tell you a funny story about the school; it is a true one, too. Once, when they were in the midst of a frolic (you mustn't think that they frolicked all the time), a few visitors appeared on the scene, and asked if they might inspect the school. Mr. Froebel was having such fun I suppose he was covered with children) that he neither saw nor heard the people, but kept on playing the game, just as though the visitors had never been born. The visitors meanwhile looked on with wonder and deep surprise. You know the Germans expect you to be very proper, and do as other persons have always done; but a teacher, especially—a teacher, of all men—ought to be dignified, thought they. "Who ever heard of a teacher's capering about in such a fashion? A teacher should wear a sober face and be severe. We are shocked at this. We think it is very silly, indeed." And with that the strangers took themselves away, disgusted.

There was such joy at all times in that school that the boys and girls hardly knew they were being led into noble manhood and womanhood. You see, the good man loved his little ones so much that they just had to love him, and everyone else, too. They learned to love beauty in colors and forms, in grass and trees, earth and sky, and even in the clouds. Perhaps they used to sing as the poet Wordsworth did—the poet who loved so deeply the hill and dale and flower—"My heart leaps up when I behold a rainbow in the sky." I know a little poem that tells you what those children learned. Maybe you would like to hear it, and maybe, too, you would like to learn to say it by heart. Mr. Froebel's little ones did not know this poem, but they knew others that were just as sweet.

"All things look bright and beautiful,
All things great and small,
All things wise and wonderful.
The Lord God made them all.

"Each little flower that opens,
Each little bird that sings,
He made their glowing colors,
He made their tiny wings.

"The purple-headed mountain,
The river running by,
The morning and the sunset
That lighteth up the sky;

"The tall trees in the greenwood,
The pleasant summer sun,
The ripe fruits in the garden—
He made them, every one.

"He gave us eyes to see them,
And lips that we might tell
How great is God Almighty,
Who hath made all things well."

What a friend Friedrich Froebel would be to you and me if we could have him with us now! You know what made him such a great and noble man—it was his love for humanity. He loved children, and felt that they were fresh from God. Do you sometimes wonder what love is? Well, love is God speaking and acting. All the beauty and sweetness in the world, all the beauty and sweetness in your dear little self, are a part of God; and when you are good-natured and sweet, as now, that is love. The nature of love is to go out to do kindness, to render service to others. When you love, little one, it means that God speaks in you; and He is always ready to speak. How much, and how often, God spoke in Friedrich Froebel! Love holds each child, each pebble, every river, every butterfly and bird, every star, the earth even, and the sun—in a word, love holds all things in their places.

A foolish consistency is the hobgoblin of little minds.

Insist on yourself; never imitate.

—*Emerson.*

Psychometry of the Soul of Things

"PSYCHOMETRY is the science which treats on vibrations—a psychometer the individual who analyzes these vibrations," says Arthur F. Milton.

Sensitiveness seems to be the underlying or governing principle of this qualification—an interior sense or feeling, which is conscious of sensations or emotions (vibrations) existing in or emanating from all conditions of life or objects possessing conductivity.

There is no doubt about the sensitiveness, but we must find a basis or cause for its being.

Physical science would most likely present it as a neurological effect. But the uninformed might similarly point to the telegraph wires as the *cause* of the message.

The same principle or force, it is claimed, which sensitizes the wires embodying the message, sensitizes the nerves. Without electricity the nerves, like the wires, would be minus the sensibility manifested. And furthermore, without an intelligent operator behind the electricity there could or would be no intelligible message forwarded.

To assert, it is said, that human brain-matter generates thought, is equal to asserting the same of a generator or storage-battery. Both need an intelligence back of them to make the effect agree with the cause.

Whether Nature constitutes that intelligence or whether man possesses an innate or independent consciousness, is indifferent. If the first-named be accepted, we must acknowledge Nature to be a conscious life-entity; and if the latter, we must account for an individualized consciousness in man not disclosed by dissection.

But as effects partake of the nature of their causes, man must be the effect of an intelligent cause, and Nature herself must be conscious—for what is life but consciousness?—and man is either an automaton through which Nature is enabled to operate intelligently, or he is an individualized consciousness, evolved out of her creative impetus (love).

The latter, however, seems to be the more probable, because man is enabled to defy Nature if he chooses, doing wrong despite her warning against it through what has been termed his conscience (intuition).

Nor is there any doubt about the latter; and as there is no brain-matter located in the region of man's intuitive consciousness (whether it be the heart or solar-plexus) we have found a basis or a battery for an intelligent operator.

Now, whether Nature is that operator or man is himself the agent, is indifferent. The fact exists, and that is sufficient for argument—whatever term we may apply to that interior consciousness.

It is certain that those who have enjoyed the advantages of civilization are more sensitive than the uncultured; and furthermore, that study and observation increase sensitiveness—suggesting that additional knowledge or effort augments interior vibration or reinforces the humanic storage-battery.

Like the supply-wire, which becomes "alive" or sensitive according to the force back of it, so the human nervous system is supposed to become sensitive according to the energy or life-force which animates it. And as effects may be penetrated according to the force propelled from the generator, so certain effects may be penetrated by the unseen vibration of the nerves, according to the impulse or energy issuing from the human centre of gravity, but intelligently conscious of that which it touches or comes *en rapport* with.

The experienced claim that ill-feeling, hatred, jealousy, intemperance, gluttony or lust are sensed or felt as sympathetic emotions, which betray the nature of the individual on whom their consciousness is centred; and furthermore, that deceit, selfishness or criminal intent are known by a sort of intuitive consciousness (discernment). And, on the other hand, that purity, chastity, and good will (humanity) are known by synonymous impulses in favor of the individual or on one's own account when coming *en rapport* with persons or conditions possessing these qualifications, or virtues—unless one's own nature is too corrupt to sense that which is good or pure.

An active selfish or sensual vibration, for example, may temporarily neutralize an antithetical vibration in another, and even pervert the good, or convert it into evil according to the influence of the operator. But "To the pure all is pure," if powerful enough to resist the temptation of an impure or an uncharitable vibration, to which a sensitive is also subject, if self-control is lacking.

But—debarring the latter—such is character-reading or psychometrizing—also termed knowing the "soul of things," and to which the technical appellation of Psychometry has been applied. Through it much may be understood not known to physical science, and is a beacon-light to the traveler among strangers, besides being a comfort to the practitioner.

It may be developed by a rational adherence to the rules of health or a temperate life in which the storing or saving of vitality is an object or a principle—and self-control in all matters emotional and passional, for the latter is unnatural vibration, being in discord with Nature, and darkens man's perceptive qualities accordingly.

Active hatred or a false sense of pride (arrogance) may possess the necessary force for penetrating effects (the discharge of which into one's solar-plexus nearly everybody has experienced), but it is like a broken wire throwing out its fluid promiscuously, wasting its energy or substance, and obtaining nothing in return for it.

But passion in any form, whether it be as parcity, covetousness, vanity or deceit, ambition (which is the desire to be something in the effect in contrast to aspiration, the desire to be something in the cause), is said to be an *obstacle* in the way of obtaining correct delineations, all of which are "colored" according to the tastes and feelings of the operator, and leading into that common error of judging others by one's self. In temperance and justice, therefore, it may be said, reposes a knowledge of the "soul of things" or the light of causation—Truth.

SOUL CULTURE

SOUL culture inspires one to put forth his very best efforts in whatever work he may have in hand; put Spirit in your work and it will produce good and lasting results for you and the Whole. The most intelligent and conscientious work is always produced by spiritual men and women. It is the calm, serene, holy man who loves work because it is divine to do something for the good of the Whole, who accomplishes great work. God and His world always need our work, whatever it may be—that work which is nearest to our hands is the most needful, and useful, and profitable to us and the All. Soul culture eventually regulates all our thoughts, deeds and acts in an orderly way and makes us more independent and more interdependent, and in the process of the Great Evolution will solve all the problems of our Earth existence: both employer and employe will hold the grand ideal of the Sovereign Good and we will all be conscious that we are workers for God—the good of the All—workers on the universal plane.

The Divine Law is better understood and better obeyed each succeeding day, and as the mind opens the doors and gates of the soul we find that real progress is due to man learning to do that work which he can best do, and doing it with joy and gladness and cheerfulness—with all his soul, heart and mind. Soul culture opens our minds to what is best for us to do, how to do, when to do, and to cheerfully and joyously do. Spiritual growth and material progress are essential to man's progress—they go hand in hand. Our present great progress is due in a great measure to our great spiritual unfoldment. Man has a higher and better religion to-day than ever before—the religion of Love. Work and Progress without fear or doubt of God or Devil.

We have entered the new age of Love, Light and Progress. Each soul is slowly but surely learning the eternal and divine law of progress. As we love God we work with power as merry souls; as we fear the All-loving Father we are filled with doubt, morbid pessimism, and dodge and shirk our duties.

"The law of progress is in the line of each member of society doing the particular thing which he can do best, and leaving everything else alone. This natural principle is being widely utilized, and, as a result, no past age can be compared with the present in respect to the ease, quantity and quality of production."

Soul culture teaches that "labor is normal: idleness abnormal." Emerson said: "Human labor, through all its forms, from the sharpening of a stake to the construction of a city or an epic, is one immense illustration of the perfect compensation of the universe."

The soul, and only the soul, dignifies all toil, all labor. Man as an eternal soul, progressing to infinite and eternal perfection, works like a god; as a mere mortal, like a coward and a slave.

Love and know the Blessed Omnipotent One if you would work with mighty power, with tone, with joy and peace, with great dignity, and reach the highest realm of existence.—*Frank Harrison.*

Behold the Lilies

'CONSIDER the lilies, how they grow,"
In all their glorious majesty and power,
As gracefully their wondrous blossoms sway,
And they in meekness trust, from hour to hour—
Behold the lilies!

"They toil not, neither do they spin,"
Because their faith hath set them far apart
From our poor human lives of doubt;
The love of God lies deep within thy heart—
Behold the lilies!

And yet no king of old could ever be
Arrayed like these: they draw from the air
And from the earth the substance they need;
We should heed well the lesson; they are fair.
Behold the lilies!

No golden glory can compare with theirs,
As white and pure they stand—so sanctified—
We should low bow our heads in silent prayer,
As we list to the words of Him who cried:
"Behold the lilies!"

—*Alice Davis Moody.*

Getting Brightness into Our Lives

SELFISHNESS is darkness. It shuts us up in the tight little box of our own lives. Unselfishness gives us a wide circle of interest and delight. What we do for others has as much to do with our happiness as what we get for ourselves. Just think how many joys a man may have who is not confined to his own reasons for rejoicing! Remember how Jeanie Deans blessed the good lady who helped her, saying: "When the hour of trouble comes—and seldom may it visit your leddyship—and when the day of death comes, that comes to high and low—lang and late may it be yours, O my leddy! then it isna what we hae done for ourselves, but what we hae done for ithers, that we think of most pleasantly." And this truth is for all hours, though it be most clearly manifested in the hour of extremity. Doing the most for others is doing the best for ourselves. If you have never made another life bright, you know not how much brightness can come into your own. It is no wonder Paul and Silas rejoiced at midnight, with their feet in the stocks, and praised God, for they had been doing good all day.

Reputation

WHAT is reputation? 'Tis the power that nerves
The human arm that for good of mankind serves;
'Tis that which giveth currency to human dross.
Its worth is priceless, irretrievable its loss.
Without it, no value can be placed on gold,
Birth has no distinction, no reverence the old.
And all the decorations, all the arts of life,
Stand like the Upas tree with deadly poison rife.
Oh, rich inheritance! Oh, legacy divine!
The pure, the undying wish to inspire is thine.
Thou art the greatest treasure mortal times display,
Without thee man is gilded loam or painted clay.

The Mirror of Life

WE all of us live in glass houses. Only the glass is not transparent; it is silvered, rather, and all about us are reflections of ourselves. We cannot always see ourselves as others see us, but we can always see ourselves as we see others. Every human being has something to tell us about ourselves. This man's weakness shows us where our danger lies. That other's genius for art or poetry wakens our hearts, and we say, "I, too, could be a painter, or a poet." So the proverb says, "As in water face answereth face, so the heart of man to man." This is why history is the most interesting and biography the most influential reading. And this is why God perfected His love to us in that He sent His word, not only in tables of stone, not only in written laws, but finally and supremely in the life of Jesus Christ, that we, seeing Him, might say, "This is the life I was meant to have, the kind of manhood mine was meant to be." So, "we all, . . beholding as in a mirror the glory of the Lord, are transformed into the same image from glory to glory."

Our Help is in God

IT is easy to have peace when we are doing our known duty, and when we give ourselves to pure thoughts. But there are some of us who do not always do our known duty, and who do not always seek enjoyment in pure thoughts. What is the help and hope for such? Such need help, and must depend for their hope outside of themselves. "Lord, help me, for I cannot help myself. Lord, keep me, for I cannot keep myself. Control my acts. Restrain my thoughts. Make me pure. Keep me pure. Help me against myself. Truly my hope is in Thee." Such must be our prayer. Longings and resolves for the right are good, but control from God is better. Let us have the best.

Good temper, like a sunny day, sheds a brightness over everything. It is the sweetener of toil and the soother of disquietude.—*Selected.*

ABOUT THE MYSTIC SUCCESS CLUB

Read and Think It Over

What infinite bliss to feel Health, Strength and Vigor in every vein! In health what force to do and achieve!

HEALTH IS ESSENTIAL TO THE SUCCESSFUL ATTAINMENT OF ANY HIGH ENDEAVOR.

HEALTH IS YOUR BIRTHRIGHT. HEALTH IS ABSOLUTELY ESSENTIAL TO TRUE SUCCESS. COME, BELOVED, JOIN THIS MIGHTY BAND OF SOULS, AND HAVE HEALTH. "WHY SHOULD ANY DISEASE BE TERMED INCURABLE? EVERY MOMENT OLD CELLS ARE BEING DESTROYED AND NEW ONES CREATED; AND PHYSIOLOGISTS NOW TELL US THAT CERTAIN PARTS OF THE BODY TAKE BUT A SHORT TIME TO REBUILD THEMSELVES, WHILE THE MOST OBDURATE ARE RENEWED IN LESS THAN TWELVE MONTHS, SO THAT EACH NEW YEAR WE LITERALLY DON A NEW GARMENT," if we know *how*.

Carefully read all of the following testimonies from a few of our members, which show clearly the great and good work THE MYSTIC SUCCESS CLUB IS *doing for its members.*

Brother John D. Jones, Plymouth, Pa., writes: "May God give you more help in your blessed work of spreading health and happiness over the earth." All members write us in this spirit as they appreciate fully the great and lasting work of our Club.

Sister A. C. Onischka, 956 American street, Philadelphia, writes as many others do. She says: "I have experienced such a happy, peaceful feeling since I have completed the Second Degree. In spite of all the trials I have I am getting so calm and strong that I scarcely notice them; I have received so much strength, light and encouragement since joining the Club that I now go on my way rejoicing, feeling that my Saviour is ever near me to sustain me, and my health is getting splendid. I can do a good day's work and do not get fatigued like I used to. I am so thankful that I joined this blessed Club; it has certainly been a great blessing to me. I am a new being. I am now working the Third Degree. I work the degrees alone in the Silence." Oh, beloved sister, there is a bright future for you, and all who understand the mighty power of the Silence.

Brother E. Muchie, Denison, O., writes: "Since joining our Club I feel like a new man, and look at the world differently. I feel your mystic power for good. I have always carried the book you send with First Degree through the day and always sleep with it under my pillow. Oh, what a blessing! May the Divine Power be with you always, and help you carry on your good work. Whenever I can help spread and circulate your grand and noble magazine I shall certainly do so. May the Divine Power bless each member of The Mystic Success Club each day." It is pleasing to have so many thousands of brothers and sisters enthusiastically and earnestly praying and working for our success—really the success of the All. Anyone who helps this club or our magazine is helping to spread the gospel of sunshine to all.

Blessed is he who in any measure helps the ALL, for unto him comes the ALL.

Brother O. E. Williams, Cleveland, O., at end of his work in the First Degree, writes: "I cannot express my praise and appreciation in writing for the wonderful change that your First Degree has made in me; I have had such an uplift; I seem to be walking on air; I have lost all fear and doubt about the outcome of life. As a grateful brother, I wish our Club great success." The Club is a tremendous success, dear brother, and is working miracles in lifting great numbers to a higher plane of life, in all parts of this blessed earth. When we come to vibrate with the Most High, we lose all fear and doubt as to the outcome of Life, here or anywhere, and in fearlessness born of universal love we come into health, peace, force and possession.

Brother G. W. Ballard, Mt. Vernon, Iowa, writes: "I have just completed the work in the First Degree. I feel greatly benefited in every way. I feel so light, strong, happy, calm and quiet most all the time now. It seems a divine Presence is with me all the time. I feel I have succeeded beyond my expectations. The Mystic Success Club is a grand organization. I wish the founders and all members of the Club the greatest success."

On this and in this issue we print some of the experiences of members of this Club. We could fill all the pages of this magazine each month with such testimonies received during the month. We ask all members to send in their experiences, as we desire to keep and preserve a record of our work.

THE MYSTIC SUCCESS CLUB

Health, Wealth, a Long, Useful and Blessed Career for You

"No Enterprise Is Too Venturesome, No Effort Too Daring"

To accomplish great things one must do the small and simple duties of life thoroughly.—A MYSTIC.

The whole world around us, and the whole world within us, are ruled by law.—THE DUKE OF ARGYLL.

Men of an extraordinary success in their honest moments, have always sung, "Not unto us, not unto us."—*Emerson.*

Practice yourself, for Heaven's sake, in little things; and thence proceed to greater. —*Epictetus.*

"THE greatest glory is not in never falling, but rising every time we fall," said Confucius.

To stand erect as long as possible, and to rise quickly whenever we faint or fall—that means success.

We may lose everything, but as long as we do not lose hope and courage we are safe from failure.

We ennoble fate and soon make life joyous and successful by nobly bearing all adversity.

He who has no inward strength, no inward light, no soul-strength, will have a hard struggle to maintain health, vigor, force and achieve success, though all health, all vigor, all force, and all success are around him continuously.

The real force and power of life is the force that we do not see; the Unseen helps man more than the seen.

"If there is naught but what we see,
What is the wide world worth to me?"

Indeed, none of us see anything but the temporary outward expression of Life; man can manifest power and force to live, to do and achieve only as he feels eternal power and force ever resident within his own soul.

All the men and women of success the world has ever produced were men and women who recognized and realized the fulness of *all* life, of *all* power, of *all* force centering within their own inner being; and all successful persons in the future must recognize and realize this same truth. THE MYSTIC ADEPTS HELP YOU DO THIS.

Now, aspiring success, it will be well for *you* to know this one truth: The owner, publishers, editors, writers and great Mystic Adepts connected with THE MAGAZINE OF MYSTERIES are men and women who have RECOGNIZED and REALIZED—who are pre-eminently successful—who can help YOU.

This Magazine came to the world unannounced and unheralded, and is the phenomenal success in magazine publishing—all glory be to the Light of the Spirit.

For a long time we have been formulating and perfecting plans to make THE MYSTIC SUCCESS CLUB the most perfect, forceful and helpful organization in the world.

AND LIKE ALL THINGS WE DO IN SPIRIT, IT, TOO, IS SUCCESSFUL, AND IS A FITTING AND BEAUTIFUL DEMONSTRATION OF THE INNER POWER OF MAN.

This Club is a tremendous success; all its great number of loyal members are reaching success; and through it we are doing a part of the blessed works promised for this Twentieth Century by the Sages, Seers and Prophets—the abolishing of drudgery and poverty.

All who join THE MYSTIC SUCCESS CLUB, and do the easy and simple work of the four secret, sacred and mystic degrees, will reach great success; if you are loyal to our simple teachings your success is assured.

"All are needed by each one;
Nothing is fair or good alone."

We know the psychic and occult law of union, co-operation and reciprocity. We desire *you* to become one of us at once.

Read these great words of Emerson:

"*Men will live and communicate, and plough, and reap, and govern, as by added ethereal power, when once they are united; as in a celebrated experiment, by expiration and respiration exactly together, four persons lift a heavy man from the ground by the little finger only, and without a sense of weight.*"

You are asked to join us at once, take the four simple degrees, and get fully into our vibrations and become full of HEALTH, have perfect RECEPTIVITY and *attract* all the tremendous psychic and occult powers that will make *you* personally magnetic and cause *you* to realize fully, *here* and *now*, success in its highest and most perfect degree.

Come, beloved, join us this day, and with "a long pull, a strong pull, and a pull all together," we can, in this psychic age of quick action and great results, achieve phenomenal success.

What is that *mystic something* that makes for success?

THERE ARE BUT FOUR STEPS TO SUCCESS, VIZ.:

First Step—PERFECT HEALTH.

Second Step—RECEPTIVITY.

Third Step—ATTRACTIVENESS—PERSONAL MAGNETISM.

Fourth Step—FULL RECOGNITION AND REALIZATION OF YOUR PSYCHIC-MENTAL POWERS.

In a little while our Mystic Adepts take you through these *Four Steps* or *Four Degrees*, by correspondence, and *you* come into HEALTH, RECEPTVITY, ATTRACTIVENESS and REALIZATION.

You are also held in a psychic and occult way by master adepts for health and success.

But *you* must read and re-read the occult and mystic writings we send with each degree to fully *realize* success.

Much time and money have been expended in organizing and formulating our plans and preparing the four degrees so that they might be simple and comprehensive to *anyone*. A child can comprehend them.

BELOVED, YOU CAN BE SUCCESSFUL.

No matter how old you are, how many times you have failed, what your present health is, or how far away you live, take on new hope and become a life-member of THE MYSTIC SUCCESS CLUB.

In a way that you cannot now understand, in the four degrees, our Mystic Adepts will stir your soul, your heart and your mind so that you will come into—

NEW LIFE.
NEW HOPE.
NEW COURAGE.
GRAND SUCCESS.

Anyone can take the four degrees in four months (one degree a month) and be on the road to great and permanent success; the degrees are *simple* and all-comprehensive, and in no way are complex, involved or intricate.

You can easily and readily get into our vibrations and the spirit of success.

Like all great and good things, our plan for your success is extremely simple.

By our mystic and occult plan we—

FIRST—Lead *you* to HEALTH. (First month.)
SECOND—Lead *you* to RECEPTIVITY. (Second month.)
THIRD—Lead *you* to PERSONAL MAGNETISM. (Third month.)
FOURTH—Lead *you* to REALIZATION. (Fourth month.)

Remember THE MYSTIC SUCCESS CLUB operates in a *practical* and *positive* way with a true co-operative principle, unlimited in scope; we work with *you*, and *you* with us, in perfect harmony, under the broad and eternal co-operative law.

"IN UNION THERE IS STRENGTH."

Like THE MAGAZINE OF MYSTERIES, THE MYSTIC SUCCESS CLUB is another notable Twentieth Century Success; with the Inner Light ever burning, nothing can fail with us.

YOU CAN BE SUCCESSFUL!

Never doubt it!

The Four Degrees together with the treatments of our Mystic Adepts will set you aflame with New Life, New Hope, New Courage and lead you to success.

Hundreds of letters are pouring in, speaking in glowing words about the wonderful blessings that have come to members since they enrolled their names as life members of this Club. Read some of these letters printed on these pages devoted to the Club.

Distinctly understand, THE MYSTIC SUCCESS CLUB is in no way a money-making organization. We have set aside a large sum of money to make it a grand success, and in turn for what we do for *you* in helping to make you successful and happy, we will expect you to help us to *partly pay* the expenses of supporting the Club (printing, postage, clerks, etc.).

To that end each member becomes a yearly subscriber to THE MAGAZINE OF MYSTERIES at one dollar, and gets *three* (3) friends to subscribe for the Magazine at one dollar a year, sending us the three subscribers, with three dollars. Upon receipt of the three subscribers, with three dollars, you are entered on our membership books as a *full life member*, with no further dues or payments of any kind whatsoever. We then mail you the First Degree (Health Degree), which, if you will work out, giving to it a little time each day, will put you on the road to perfect and permanent health. At the end of thirty days we mail you the Second Degree (for Receptivity); in thirty days more the Third Degree (Attractiveness; or, Personal Magnetism), and in thirty days more the Fourth or final Degree, which prepares you for full Realization. It takes four months to work through the four degrees, and *you* are then in a far more healthy, receptive and attractive condition than you ever thought of being here on the earth-plane of existence. Some will develop the most perfect clairvoyant and clairaudient powers, which are always helpful to success; *all* will be more successful than they ever thought possible. Now, at the end of four months is the *real* beginning of *real* and *permanent* success.

At the end of four months all of your Psychic-Mental powers will have been developed to a most wonderful degree, and new doors will open to you for success, and Life will be beautiful.

Read this department each month, which will print about success, the growth of THE MYSTIC SUCCESS CLUB, special success and achievements of individual members, etc.

In conclusion, remember *you* become a life-member of THE MYSTIC SUCCESS CLUB, and will receive our daily vibrations that we send out in the Silence, upon becoming a subscriber for one year, at one dollar, to THE MAGAZINE OF MYSTERIES, and securing three more subscriptions from three friends, at one dollar each. If you are already a subscriber, then send three subscribers, with three dollars; if not, then send three subscribers and your own subscription, with four dollars. We will immediately enter your name as a Life Member on our books and send you one degree each month. There are no further dues, assessments or payments to be made.

Come, beloved—we speak to *you* in love, sincerity and earnestness—join hands with us for life, and help us spread the glad song of hope, health, courage, optimism and success to the whole world.

This is the golden opportunity of your life. If you doubt it, go into the Silence and ask the God within the soul about it.

Read this over thoughtfully and ask yourself about it.

THE MYSTIC SUCCESS CLUB is organized and founded by men and women who have realized tremendous success, and it will be in a prosperous and forceful condition as long as there is one discouraged soul on this planet.

A great Mystic Adept, who has realized all that is successful, will have encouraging and hopeful words printed here in this department each month.

Each member of this Club becomes a determined and purposeful conqueror of discordant and adverse conditions of Life, *now* and *here*.

In a while, each member assists others to rise and realize fullness and wholeness of Life.

It is a grand union of eternal souls for self-expansion and all-expansion—for Growth, Progress, Enthusiasm and Optimism.

We bring out in *you*, beloved, all the resources of your soul, heart and mind.

We fit *you* for the highest and noblest service—the highest and noblest success.

No power can ever take away from you what we give.

We help you to make your Life, *now* and *here*, larger, broader and grander in every way.

Read, each month, about THE MYSTIC SUCCESS CLUB.

With love, peace and good-will to *all* beings in the universe, we are, always for grand success,

THE MYSTIC SUCCESS CLUB,
Care of THE MAGAZINE OF MYSTERIES,
22 North William Street, New York City, U. S. A.

N. B.—We desire members from all parts of this great and blessed planet.

What a great and mighty force for good is this Club! It is reaching out to many thousands of aspiring and discouraged souls daily. Its membership is growing at a tremendous rate. And this helps the magazine; it is adding thousands of new readers each month. How grand and glorious is the work of the Spirit! All praise and all glory be to God, forever!

THERE CAN BE NO ONENESS WITH PROVIDENCE UNTIL WE HAVE THAT LOVE AND FAITH THAT CASTETH OUT FOREVER ALL FEAR AND ALL DOUBT. IN A SIMPLE MYSTIC WAY WE SHOW YOU HOW TO BE FEARLESS. THIS IS THE ANCIENT WAY—THE ETERNAL WAY—TO ALL TRUE SUCCESS.

Sister Ruth B. Evans, Stockton, Ind., writes, after working through the First Degree: "I feel so grateful for the blessed privilege of being a member of this glorious Club. I have worked through the First Degree, and its teachings are beautiful and far-reaching. I have put them into practice with good results. My health is much improved, and I now have new life and new hope. I sincerely send my love to all the workers in this glorious cause, and may the loving All-Father-Mother bless you." There never was an organization of this character founded on such a solid and sound basis as this. As Sister Evans says, our teachings are "far-reaching." More than that, they are lasting. We point the way for *permanent* success in all things—eternal success. All loyal members become awakened for *all* time.

Sister Etta Johnson, Drensey, Ore., sends us a letter filled with love vibrations. Among other words of praise, she says: "I have, with God's help, worked out the Second Degree of our Club, and I am thankful to the All-Father-Mother, and grateful to you, great and powerful souls, who love as God would have all love. I am so glad that I belong to such a body of souls. I want to live to advance in soul knowledge, and to fill the place that God intends me to fill; dear beloved ones, I want to realize more fully the eternal God within my being, and the brotherhood of all. Your degrees received so far are highly prized by me. I am much happier than I have been for many years, and I seem to feel your loving presence all the time. I constantly feel the Unseen Power and know that all is right, and there shall be no more dark days in my life. I will help you all I can."

The loyal members of this Club have no dark days. How full and complete and joyful is a life lived in the pure, clear WHITE LIGHT!

Brother George M. Baker, Bentleyville, Pa., is being taken out of fear and nervousness by our Mystic Adepts. He writes: "I can truthfully say that for the last two months I have had peace and happiness, and my nervousness is going away. When I took hold of the Second Degree, something took hold of me, and I am following the leading." Good! The omnipresent Spirit will *take hold* of anyone and lead them to all joy, peace and happiness if we will but love and keep quiet, serene and reposeful some little time each day, as given in the Four Degrees of this really Mystic Club. Our work is simple, unique, and while *Ancient*, it appears *new* and *original* to all outside of the inner lodges of the Ancient League of Mystic Adepts and the Elder Brothers. We can permanently help anyone who comes to us.

Sister E. Fiske Belknap, Philadelphia, writes: "I feel your prayers; I feel the good influences of the Club. I write in Christian Love." It is pleasing to have so many members with the Christly spirit. We believe in awaking the Christ in *all* souls and *the* Christ, as we understand it, is the spirit of universal and everlasting love for *all*, whether one be labeled with a religion, a sect, or not; whether black, yellow or white in skin. The Spirit in *all* is white and eternal, and that is the only part we see in any man, *all* men, *all* Being.

OUR MYSTIC "DISTANT" TREATMENTS, GIVEN BY MYSTIC ADEPTS, TO ALL MEMBERS OF THIS CLUB, ARE FELT BY ALL IN A WHILE. THE SPIRIT KNOWS NOT SPACE NOR TIME, AND WITH IT ALL WORKS ARE POSSIBLE; NOTHING IMPOSSIBLE.

Sister E. K., Akron, O., writes a long letter, which she requests us not to publish, in which she states that when she joined the Club she was suffering from dire poverty; that after the work of the First and Second Degrees, the inflow of success began; that she is kept busy and is earning much money. Now, dear sister, it is a rule that whenever good comes to us from the working of the Spirit, we ought not to be afraid to give full, open praise and glory to it, and also tell others freely how we were blessed. When we fully recognize, honor and give praise and glory to Providence for *everything*, we need never more fear failure or poverty or drudgery or ill-health. All praise, all glory be to God, the All in All, the Eternal Sustainer of All, for all we feel, see, hear, taste or smell, is the old Mystics' fervent prayer.

ABOUT THE MYSTIC SUCCESS CLUB

Continued from page 95

ALL MEMBERS WHO ASK FOR SPECIAL PRAYERS AND ABSENT TREATMENTS BY OUR MYSTIC HEALERS FOR SPECIFIC TROUBLES ARE HELPED. OF COURSE, WE EXPECT YOU, TOO, TO KEEP AT THE SIMPLE, EASY AND COMPREHENSIVE WORK WE GIVE YOU TO DO IN THE FOUR DEGREES.

Sister E. Bachmann, 1220 Racine street, Racine, Wis., writes: "I cannot find words to express my gratitude for the great blessings I have received in working out the First Degree of the blessed Mystic Success Club. My whole being is better. I sleep better, and I control my mind better. My ugly throat cough has entirely left me and my voice is gradually getting normal again. With holy love, peace and good will to *all*, I am with you for grand success for *all*." What blessed words! Peace and Success is the birthright of *all*. Come, let us all strive to live more with God—the Spirit—that we may demonstrate more peace and love *within* our own souls, and more harmony for *all*, and in *all*. This is the teaching of the Holy Mystics.

Sister Emily Eaton Arnold, Ripley, N. Y., writes in holy love. Among other things, she says: "I am fairly awed at the immensity of the Love, Calm and Peace that are mine since I began working these degrees, and it seems to me everyone with whom I meet fairly vie with each other to give me delight. I desire so much that *all* may know this way—the Club way—from the least to the greatest." Such is the power of Love to create Personal Magnetism, beloved sister.

Sister Lecil I. Sick, Denver, Col., after working the First Degree, writes: "I wish to thank you for all the good results I have had; I am very grateful for blessings received and the good-will exchanged." Beloved, our Club work is a true way to the fountain of eternal Life and Strength.

Henry Wood says: "We are living in an eternal fountain of strength, and yet are weak; we are encompassed with good, and yet behold evil; health is infinite supply, and still we groan with pain and disease; order and symmetry are ours, but we are filled with discord and confusion; and all because we abide in the seen and transitory."

We find a number of persons prefer sending us $3 *for three subscriptions to be sent free to friends or public institutions, and thus earn the privilege of being enrolled as a life member of the Club. While we prefer all members to secure three subscriptions from friends or acquaintances, we have concluded to accept yearly subscriptions that may be given as presents to persons whom you may think need such a cheering and uplifting magazine to smooth their path of life for one year. No doubt you can select three persons who would be glad to receive the Magazine for one year as a present from you, who would be thus reminded of your interest in their welfare each month for one year. So, if you will send your own subscription for one year and the names of three persons whom you desire it sent to for one year, together with* $4 *to pay for same, we will be pleased to enter you as a life member and forward the Four Degrees. You can do good by sending copies to the reading-rooms of some home for aged people, some society, club or public hospital, or other similar institution. Many of our regular subscribers often send us subscriptions for homes and institutions of this nature, or to some poor "shut-in" invalid or cripple. Your own soul will tell you what to do in the matter. In no way will we receive mere money for a life membership in this Club.*

Sister Florence E. Doane, M. D., Kansas City, Mo. Thanks for your long letter and blessed words. We will help you. Be patient. Work out the Four Degrees with an earnest spirit. We never speak much of "dollars" or "money"—they flow in naturally when we come into oneness with Providence—the All-Father-Mother. You, and many other members of this Club, will know the *how* in a little while. God bless you, and all.

Understand, this Mystic Success Club helps all its members to spiritual and mental growth first, and last to material things. Poverty and Drudgery are always overcome by discernment. We believe in opulence when the mind is rich and opulent. Our teaching applies to all the affairs of life *here* and *now*.

GREAT DISCERNMENT, DISCRIMINATION AND JUDGMENT MAKE FOR QUICK AND PROFITABLE BUSINESS TRANSACTIONS. WE SHOW YOU HOW TO DISCERN, DISCRIMINATE AND ACT QUICKLY, NOT ONLY IN BUSINESS, BUT IN ALL THE AFFAIRS OF LIFE.

A GREAT MANY MEMBERS ARE SO PLEASED AND DELIGHTED WITH OUR WORK, AND THE RESULTS, THAT THEY ARE ASKING THEIR FRIENDS TO JOIN THE CLUB. WE WILL HAVE 100,000 WORKING LOYAL MEMBERS SOON. WHAT A POWER FOR GOOD! BUT WE WILL NOT STOP AT A MEMBERSHIP OF 100,000. THE MORE MEMBERS, THE GREATER OUR POWER FOR GOOD. DO YOU KNOW OF AN EARNEST, ASPIRING SOUL THAT WOULD LIKE TO JOIN US IN THIS GOOD WORK? IF YOU DO, ASK HIM QUIETLY AND CONFIDENTIALLY TO SECURE THREE SUBSCRIBERS FOR OUR HELPFUL MAGAZINE AND BE ONE OF US.

NEVER SHOW THE FOUR SACRED BOOKS WE SEND YOU TO ANYONE. THESE SACRED TRUTHS ARE FOR YOU, AND YOU ALONE, AND THEY MUST BE EARNED BY GETTING THREE SUBSCRIBERS BEFORE THEY CAN HELP ANY ONE. No one can ever sneak into the Kingdom; and it is an eternal and divine law that no one can receive something of value for nothing. We learn at the ultimate analysis we *earn* all we get; we reap *exactly* as we sow. The eternal Law of Reciprocity never for an instant ceases to work. YOU HELP US IN OUR WORK, AND WE WILL HELP YOU. Our work is a universal work, and is effective and potential in the exact ratio as we are *just* and *exacting*. We exact very little, and give much. For countless psychic and occult reasons these Four Degrees must be earned by securing three subscribers for this helpful and forceful magazine, which is doing such a great and lasting good all over the world.

Sister M. R. Smith, 160 Miller street, Utica, N. Y., writes a long letter filled with the vibrations of universal love. Among other things, she says: "I wish I could tell you how much good the first three degrees have been to me. I am much improved in health, my mind is hopeful, courageous and peaceful, and I am continually thankful that I am a member of The Mystic Success Club. Life has a new meaning to me now, as never before could I understand *why* Life, *any* Life was, although I had some vague idea of the Power and Wisdom of the One Cause. I am thankful I am learning something of the real, great God, and myself, and all Being. THE MAGAZINE OF MYSTERIES is a fulsome treat each month, and I read and reread many of the good things therein. I could not well do without it now, for it is a *real feast* to my hungry soul. I never tire of my First, Second and Third Degrees. I feel the forceful and loving vibrations every time I read them. God bless The Mystic Success Club!" What a blessing it is to have so many thousands of prayers and "God-bless-yous!" Is it any wonder that this Club is growing, and growing at such a tremendous rate?

TO MANY INQUIRERS: *The Mystic Success Club is in no way connected with any so-called religion or any so-called religious denomination. It gladly welcomes to membership and fellowship brothers of all religions, no religions, all nations. We are all children of one God. We teach universal love, tolerance, charity, progress and prosperity. Our religion is love of God and all His children, love for this world while we are here, and love and admiration for the countless other beautiful worlds and spheres comprising His universe. We teach the Brotherhood of Man and the Fatherhood of God, the All-Father-Mother. But our main aim is to inspire and awaken souls so that they may be healthy, strong, vital, progressive and prosperous here and now. These are only "hard times of oppression" to those who are asleep spiritually, mentally and physically.*

Sister Pauline Dietrich, San Antonio, Texas, writes: "Enclosed you will find my record of second month. Words are inadequate to express the joy and happiness I feel in being a member of this blessed Club. May your good work go on forever until "every tongue and nation" shall be enrolled in The Mystic Success Club. I have commenced the work in the Third Degree, and it has already helped me much." Thanks, beloved. We will soon expend a large sum of money in advertising and spreading the glad tidings of our Club in all parts of the world. This Club is to have the largest membership of any similar organization in the world. Some of the seers and prophets say there will be no limit to its membership and the great, lasting and far-reaching good it will do. The more members, the greater our power to help *humanity*.

Brother Doctor F. Ward, Beno, Ark., sends us a letter full of love vibrations at the completion of his work in the Second Degree. He says, in part: "I am highly pleased with my success so far. Thank God, I shall live up to this work just as long as the All-Father-Mother permits me to remain in this flesh. I cannot say all I want to say in praise of your work, and I could not tell how much I feel that the dear brothers of The Mystic Success Club have done and are doing for me and so many others. All I can say is, may the great God reward them and the ones interested in THE MAGAZINE OF MYSTERIES, by far the best and greatest magazine I have yet seen." All praise our work and THE MAGAZINE OF MYSTERIES, and are helping to increase the membership of the Club, and the circulation of the magazine.

A warm unison of love fills and thrills all members of this Club, and everything which has been vague and dark becomes comprehensible. In a little while amazing opportunities for success open before the member. What wonderful blessings are ours when we can see! What joy and bliss there are in freedom! How the mysteries are explained! It is heaven HERE *and* NOW!

Many members write: "The First Degree has helped me very much, giving me a larger and fuller view of Life than I ever had before." Others lay special stress on the immediate soothing power of the First Degree, saying: "I am cured of years of nervousness, worry and fret and that weakening state of mind that induces Insomnia." The worst cases of nervousness and Insomnia are immediately cured—permanently cured—by the mystic healing thoughts contained in the book we send with the First Degree.

ALL NERVOUS ILLS, FRETTING AND WORRYING, ARE EASILY, QUICKLY AND PERMANENTLY CURED BY FOLLOWING THE ANCIENT MYSTIC RULES LAID DOWN IN THE FIRST DEGREE.

Brother Irving W. Herring, 7148 South Eighth street, St. Louis, in completing his Second Degree, writes: "I cannot tell you how much the lessons and teachings of the two degrees have helped and benefited me; my health is so much better; but better than all, is the grand uplifting and healing forces that have been thrown about me, until Life now is like a grand sweet song, and I look back and wonder how I ever lived in the old, complaining, selfish way. God bless you all and The Mystic Success Club." This is the universal praise our work is receiving.

OUR MEMBERSHIP IS GROWING AT A TREMENDOUS RATE. THIS CLUB IS DESTINED TO BE BY FAR THE MOST SUCCESSFUL ORGANIZATION OF ITS CHARACTER IN EVERY WAY IN THE WHOLE WORLD.

Brother C. H. Bateman, Shelter Island, N. Y., in a long letter telling how much we have helped him to overcome adverse financial conditions, in part says: "Most Dear Friend: You have my most sincere love and gratitude for the good you have done me. Have now finished my Second Degree, and already have been greatly blessed; in fact, from the very moment I joined the Club I have been peculiarly blessed; but this past month I have been especially cared for. Have been unsuccessful in business for *many, many* years, till it seemed as though I must give up. About the time I was most discouraged I saw a copy of the blessed MAGAZINE OF MYSTERIES, and it immediately roused me and gave me new hope, new courage and new thoughts, and I have been growing constantly stronger. Now, some Unseen Power protects me and has kept me from overwhelming defeat, and for which words cannot express my gratitude to God's great and lasting goodness. Your teachings have led my mind into new channels where I have found the way to peace, calm, force, and a simple, childlike faith in God. The First and Second Degrees have helped me much, and I know The Mystic Success Club will eventually show me the way to great and lasting success. God bless your work!" Blessed brother, you will be helped to success. Put all your mind, heart and soul in your present work, and trust to the eternal and universal Spirit—God—and come into oneness with Providence.

WE RECEIVE MANY LETTERS FROM MEMBERS SAYING THAT THE FIRST DEGREE HAS BROUGHT TO THEM THE FIRST SWEET, RESTFUL AND REFRESHING SLEEP THAT THEY HAVE HAD FOR YEARS. We quote a few words from one letter which gives an idea of many: "I now sleep soundly and feel rested and refreshed when I awake in the morning." BAD CASES OF INSOMNIA OR NERVOUS DISORDERS OF LONG STANDING ARE EASILY, QUICKLY AND PERMANENTLY CURED IN THE WORK OF THE FIRST DERGEE.

Sister L. Haefeli, Gresham, Ore., Route 5, writes: "God bless you all for what you have done for me." We receive many brief notes like this.

Sister Mrs. Charles Duke, Box 11, Deer Park, Ont., Canada, after working the First Degree, writes: "It is truly a great blessing to me, and the First Degree contains the teaching that my soul has longed for and hungered for, for years. I am being helped, and in my restful sleep feel the soothing secret forces. Will you hold my son in your prayers?" Beloved, we will hold you and yours in our prayers in the Silence.

Sister Sarah Tures, Porterville, Cal., writes: "The first degree has helped me much, and I thank God and our Blessed Club." A few words, but with the right ring!

Right action ever tends to success. The Ancient teachings of THE MYSTIC SUCCESS CLUB *lead its members to right action. We turn, in a simple mystic way, the whole current of your being, and in a while the limitless powers of the universe begin to serve you.*

Why We Grow Old

If at thirty or thirty-five you expect to be an old man or woman at fifty-five, you will be one, because the mind makes the material correspondence of whatever it sets itself permanently upon. Any person continually in fear of something will bear the marks of such fear graven in his or her face. If you so look forward to such decay of the body as a thing that must come, it will come. People who keep young in their minds show it in the condition of their bodies. Three-fourths of our people look the old man or old woman at sixty because they have always received it as an inevitable necessity, from which there was no possible escape —that they must be on the downhill side of life at that age. It is to them a "law of nature." It is for them only the law of ignorance. There are still a great many "laws of nature" of which we know little or nothing. To say "impossible" to the idea that people cannot live longer than the present average of life, and at the same time be strong and healthy at a "great age," is to put ourselves in the long catalogue of past dunces who said it was impossible for steam to propel cars and ships, or for electricity to carry news. Every generation finds out some new power in Nature, and not all of nature's unrecognized powers are confined to the propelling of machinery.

It is a great aid to the preservation of youth and vigor to be able to sit still and keep still in mind as well as in body when there is really nothing to do, because in such condition mind and body are recuperating and filling up with new force. The body is not fed with material food alone. There are other elements, now little recognized, which act upon it and give it strength, and the grand source and means for receiving these lie partly in that mental and physical quietude of mind which acts only when it has full power to act. If, then, wisdom guides action either by brain or hand, a great deal more is accomplished, and a balance of life's forces is kept in reserve.

In this age of rush, hurry and tumbling over each other, thousands imagine it is necessary to be doing something all one's waking (or, we will say, business) hours to attain success. Leisure is almost a sin. This is a great mistake. Thousands on thousands are so "doing" all the time. What does their "doing" amount to? A pittance, a bare subsistence; and why? Because there is no discretion as to what the person's force is put upon. One woman wears her body out at forty in polishing stoves, scrubbing tinware, and in hundreds of other little jobs. Her mind is all absorbed in these details. Another one sits quietly and an idea comes to her whereby all this work may be accomplished without any physical effort on her part, and by those who can do nothing else. She is the more likely to preserve her health and vigor Health and vigor are the belongings of a relatively perfect maturity, and that is even more attractive than what is generally called youth.

It is this habit of mind which keeps people perpetually swinging their legs and feet or beating tattoos with their finger-nails. All this is useless outlay of force, as much as sawing wood. To sit still and centre yourself on what is going on, or, if you can, when there is nothing to do, think as nearly nothing as possible, and, if you can, doze or go into a waking dream, is to store up strength for future effort, be that effort mental or physical.—*Prentice Mulford.*

The purest part of our life runs first, and leaves only the dregs at the bottom; and that which is good for nothing else we dedicate to virtue, and only propound to begin to live at an age that very few people ever attain.—*Seneca.*

New Sayings of Mrs. Wiggs

"I've made it a practice to put all my worries down in the bottom of my heart, then set on the lid an' smile."

"You never kin tell which way any pleasure is a-comin'. Whoever would 'a' thought, when we aimed at the cemetery, that we'd land up at a first-class fire?"

"I b'lieve in havin' a good time when you start out to have it. If you git knocked out of one plan, you want to git yerself another right quick, before yer sperrits has a chance to fall."

"The way to git cheerful is to smile when you feel bad, to think about somebody else's headache when yer own is 'most bustin', to keep on believin' the sun is a-shinin' when the clouds is thick enough to cut."

"Don't you go an' git sorry fer yerself. That's one thing I can't stand in nobody. There's always lots of other folks you kin be sorry for 'stid of yerself. Ain't you proud you ain't got a hare-lip? Why, that one thought is enough to keep me from ever gittin' sorry fer myself."—*From "Lovey Mary," The Century Magazine.*

No one can live a gormandizing, sordid, licentious life and wear a halo of peace and joy—*the whole face puts on mourning for the death of self-respect.—The Mental Advocate.*

The Larger Christ

By HENRY WOOD

Written Especially for THE MAGAZINE OF MYSTERIES

OUR ordinary conception of transcendent realities is limited and inadequate. I well remember thinking, when a child, that the familiar horizon of woods and hills which seemed to form a wall reaching to the sky, must contain most of the world. That part of the heavens which rested just above these well-marked boundaries included about all there could be of the blue and airy realm above our heads. The heaven of the Bible was in the same direction, only a little farther away. If there were anything on earth beyond my horizon it could not amount to much. But there was one slight exception. I was told that in the South there were negroes who were slaves. I located them just back of the wall which was formed of the sky-line of hills in the southerly direction.

We are now children of larger growth, but, though the scope of our day-dreams has expanded somewhat, our horizon is still very limited. The great business of life is the bursting of the cords of limitation which have been made very real by our own beliefs and thoughts. How hard to get the larger view! We are encompassed by walls of tradition, convention and authority, and some of them are so rigidly consecrated by holy thought and historic reverence that it seems almost a sacrilege to disturb them. Though unseen, they are solid and high, so that they often shut out the full light of heaven and hinder the entrance of "the Spirit of Truth."

The limitation of the ages regarding the word Christ, has caused a great and positive loss. There is a grander and truer concept of divine incarnation. Christ was the name, not merely of one person who was called Jesus — beautiful as that full-blossomed expression was — but of the divine sonship in humanity. This sonship is eternal and inclusive. Jesus was a person, local and historic, who supremely manifested the Christly mind and quality. We cannot afford to narrow the divine incarnation to a single outward expression, however grand and complete they may have been. This in no way lowers the divine dignity of the first fully developed "Son of God," but only uncovers the potential Christ-hood of the whole human family. The image of God is in every man, even though obscured or hidden by material rubbish. "For the earnest expectation of the creation waiteth for the revealing of the sons of God." What a significance there is to Paul's words! The world needs the living Christ—the full recognition of filial relation and intimacy. The normal outward expression of God is through man. "The Word is made flesh," not merely in one instance but as a universal law. Its eternal quest is outward articulation. Its external manifestation in the degree of its completeness is characterized by harmony, sanity, health and good-will. If Jesus were the only son of God, he could in no true sense be a pattern for others if they are not of the family.

Tradition has virtually given the world a dead Jesus, far away, instead of a living Christ within. Paul gives this truth expression: "Even though we have known Christ after the flesh yet now we know him so no more." Sonship, like a perennial plant, is ever sending out its shoots to indicate its quality. The divine life pulsates through all, but the eyes of consciousness are not yet opened to that great truth. Consciousness is the only place where God does not dwell, for even Omnipresence cannot enter there until invited. To bar it out is "the unpardonable sin;" unpardonable in the very nature of the case so long as the condition lasts. Even this condition may coexist with the intellectual belief that Jesus died as a sacrifice for sin. Christ never died, because he is divine spirit. Only flesh is subject to so-called death. The very nature of Christ is life—life more abundant.

Religious truth may be stated in evolutionary terms, for religion and science are but different aspects or sides of the unit of Truth. Let us see. Christ is the name of the eternal divine involution, while Jesus was a full expressive evolvement of the same. Involution always must precede evolution. There must be inwrapping before unfolding. The unseen nouminal flows into the outward phenomenal. Truth needs not merely statement, but also the Jesus quality—embodiment. Material man requires divine demonstration on his own plane of consciousness. Those who are not spiritually unfolded cannot easily see the Christ except through the Jesus. The grand human ideal is a general incarnation. Christ is the divine awakening in the soul or the unfoldment of the spiritual consciousness.

"Though Christ a thousand times in Bethlehem be born,
If he's not born in thee thy soul is all forlorn."

Christ, enlarged in meaning from a single personality, signifies the eternal outflow of God's love toward men, as we view it from the human side. This love is one with God and is God, but to our dim vision it has the aspect of a separate personality, and so we call it "the Spirit." God is one, even though he bear three different aspects to the undeveloped consciousness. Faith and love seem so abstract to us that we must have specimens of their work in concrete and personal manifestation. Jesus was the name of a Judean peasant, local, temporal and material, while the Christ within him is from everlasting to everlasting; but the Christ so filled the Jesus that they both became one—Christ.

Material thought, now, as in the time of Jesus, is ever dwelling upon forms and expressions, while the larger and deeper reality is hidden behind them. The Christly Nazarene tried in vain to prevent the worship of his personality, and finally told his followers that it was expedient that He "go away." So long as the material embodiment was before them, they could not feel the larger spiritual and divine presence which shone through it but was not limited by it.

God is incarnate in nature but not in the degree of sonship. It is soulful in divine expression—a larger Bible—but until the spiritual vision is opened it seems cold and heartless. It is really a vast sanctuary, instinct with vibrations of love, harmony and life.

Did Jesus forgive sin? Yes, but not by the magic of a powerful personality, but through the outflow of divine love, for which He was a fit channel. That is a remission of sin because it puts it away. To recognize the Jesus in men aids them to uncover the Christ within more fully. The larger Christ would mean a perpetual Christmas—the ever-recurring birth of the Prince of Peace in the hearts of men. Outward manifestation is through the body, which is to be purified and spiritualized so that it may be a fit temple for an inner divine service. The normal education of the spiritual self comes through an experience in matter; therefore, "now is the accepted time." "The kingdom of heaven is within you." The inner Christ makes all things new. The spiritual realm should be brought into this life without waiting to find it in the next.

Success in Failure

"What is failure?—Nothing but education; nothing but the first step to something better."

A young art student, who had just finished a picture, declared, with tears in her eyes, that it was "another awful failure!" Just then the instructor, seeing what she had done, took a brush and palette, and put a few quick strokes of light here and there; and lo! the "failure" was a thing of beauty. The young woman learned to put on the finishing touches to her own "failures" and they won a prize after all.

Thousands of great works of art, mercantile *coups d'etat* and wonderful inventions have been lost to the world on the very eve of accomplishment, because their authors became discouraged and disheartened when but a little more work, a little more time and a little more perseverance would have put on the few finishing touches and changed the picture to a work of art.

Perseverence is the "open sesame" to the door of success. Self-confidence is the only one from which you can learn the pass-word. Self-confidence is the mother of perseverance and perseverance is the mother of success.—*M. B. Martin.*

You should be perfecting either your own ruling faculty, or your outward well-being; spending your art either on the life within or the life without; that is to say, you must hold your place either among the sages or the vulgar.—*Epictetus.*

"Do It Now"

You will notice on the desks of many successful business men, and others who have an inclination to be successful, the above words, "Do it Now," and most of them are endeavoring to live up to the motto. It is an excellent suggestion to one who is in the habit of always putting off until to-morrow. "Mañana" is the Spanish word for to-morrow, and the Spaniard's ambition, manner of conducting business, and the general appearance of the country, especially in Mexico, all indicate very strongly that "Mañana" is lived up to most thoroughly.

In addition to the terse little sentence, "Do it Now," might be added another phrase, which, from its various applications, has become more or less slang, but it is business just the same and applies to many employees, and that is, "Get busy!"

There should be a time for everything, work, play, study, rest, whatever it may be. Get at it at once and finish it thoroughly; then to the next thing, without wasting time between. Make a programme every night for the following day and live up to it as completely as possible. It will astonish you to see the vast amount of work that can be accomplished. Remember the old song of "The Water Mill," "The mill will never grind with the water that has passed." The minutes that are wasted we can never have again.

Helpful Friends

How bright, sweet faces aid us
  Along our upward climb;
Their language surely prophesies
  A holier, happier time.

These cheerful souls, I sometimes think,
  Are angels in disguise;
They seem so robed in holiness,
  That God looks through their eyes.

They never say an unkind word,
  Nor think an unkind thought;
But see the good in everyone,
  And treat the bad as naught.

They do not wait a far-off time
  For happiness and heaven,
But heaven, with them, is here and now,
  And love is freely given.

O souls so pure, you little know
  How great the good you do—
A word, a smile, the overflow
  Of large hearts, clean and true.

You're clad in immortality;
  There'll be no severed tie;
When all is good and pure and true,
  There's nothing left to die.

—*Clara Cochran.*

The Mortal Coil

By W. D. Jones

THE new century holds the highest promise of our longing hearts. It seems entering with a fixed and strong determination to pry the human race out of the materialistic ruts in which it has run since time began. Heretofore man's sphere of life has been narrow, circumscribed by the limitation of materialistic notions. These notions have been fretting manacles on his spirit and powers of life. The world is now taking its first steps into the new and boundless liberty of mind. The old chains are snapping, and the new territory is expanding. Men have been taught heretofore that they are born to *die*. They are now taught that they are born to live. They have been taught that they are poor, wretched, fallen, weak and depraved worms of the dust. They are now taught that they are, and have always been, the sons of God; that they are of the most exalted origin and are faced toward a magnificent destiny.

When the materialistic cerements are cast off, man will come out of the darkness and confinements of the past and the world will enter upon a new and marvelous life.

We should be called uncomplimentary names by the "unco good" were we to speak out our thought of the probabilities of the new century. Telegraphy without wire or words; locomotion with wings; vision extended to unseen things; remedial agency all and always availing; man free, healthful, spiritual and happy.

What an inheritance looms up before us!

Come on and in, O day of light, of freedom, of love and of God!

"Shun the weakness of philosophizing beyond your depth."
Why exaggerate the power of virtue?
These strings wound up too high will snap.
Why fancy that you have all the truth in your keeping?
There is much to say on all sides."

Laurel crowns cleave to deserts;
And power to him who power exerts.

—*Emerson.*

As a life of care is always a miserable life, so is it the greatest of all miseries to be perpetually employed upon other people's business; for to sleep, to eat, to drink at their houses, to walk their pace, and to love and hate as they do, is the vilest of servitudes.—*Seneca.*

God's love and blessing, then and there
And now and here and everywhere.

—*Whittier.*

God could not be unkind to me if he tried.—*Thoreau.*

The progress of the intellect is to the clearer vision of causes, which neglects surface differences. —*Emerson.*

The world rolls into light!
It is daybreak everywhere.

—*Longfellow.*

Now is the accepted time. Come unto Me.

Be good, and you will do good.

LOVE ONE ANOTHER.

IN EVERYTHING GIVE THANKS.

THE UNIVERSAL BROTHERHOOD OF ANCIENT MYSTIC ADEPTS

By Brother No. 1

IN response to a request from the Editor of THE MAGAZINE OF MYSTERIES to our Universal Order of Ancient Mystic Adepts 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.

During the last few years there seems to be more tribulation and suffering among people than we have ever known. People are discouraged and heart-sick and know not which way to turn. Many cease their struggles and go down into the waters and are swept away by the tide of despair.

Some yield themselves to the impulse to cut the thread of life and commit suicide.

Now, Brothers, what does this mean? Are we to believe that our God has forsaken us and that there is no meaning to this existence? We cannot think so for a moment when we take the larger view, and the larger view is that which we gain by placing ourselves in touch with the Absolute. Out of darkness comes light. Out of struggle comes peace. This is the drama enacted over and over in nature and we see before our eyes every day some illustration of the Divine purpose in nature's processes.

We must think, then, that good is the ultimate, that these conditions and experiences mark a certain epoch in the soul life, but that they are not final. This being so, each individual must bear, as patiently as may be, the hours of midnight until they merge into the dawn. You, dear Brother, no matter what you are striving against, must not think of yielding for the moment to depression, nor ever allow yourself to say there is nothing to live for.

How can any soul be useless if it is in the Divine intention to bring that soul to final perfection? How dare anyone say he does not want the gift of life? Yet, by yielding continually to discouragement and looking upon conditions that are hard, one can easily lose hold upon the hope and courage that would otherwise carry him forward. We say again, therefore, do not yield to depression. Do not feel that you are more burdened than others, that your life is harder or your road more lonely. There are many who seem in every way deserted, and yet if we could but see beyond the turn in the road, we would see, indeed, that it is only the sorrow that endureth for a night.

Every soul, facing darkness, is privileged to find the light as great as the corresponding darkness. Sometimes it is when we are pushed to utter nothingness, as it were, that we rise to the emergency and prove ourselves all that God intended. In fact, every hard circumstance in life is an opportunity, rather than an affliction, when we look upon it as such. We turn the darkness into light. It is by our attitude of mind toward conditions that makes them what they are to us.

Now, dear Brother, you must arouse yourself to realize, first, the great gift of life itself; second, the privilege of proving it. In this way only you will be able to be a help and perhaps a savior to others who may not know what you know. Note this, not only for your own benefit, but for the help it may enable you to give to others: Never, under any circumstances, has any soul the right to go out of this world as a suicide. To all such who may be tempted should be written in letters of fire, "Beware! It is not an escape. It is a precipitation into intolerable anguish."

Every human being who has come into the world has come for a Divine purpose. If he does not fulfill that purpose by living out every experience that is given him, he is a shirk and a coward, and perhaps too late will find that he has literally thrown away, not only the earth life, but his opportunity for further advancement. At the very least, he has postponed the advancement for countless ages and in indescribable suffering and remorse may be doomed to pass those ages of waiting.

Admonish everyone, therefore, to turn resolutely from every temptation to look on the dark side or to let go his hold upon the opportunities that daily and hourly present themselves for making life a credit and an honor to God. You have only to try, ever so little, and you will find that your right words are Life and Health. If you continually think of life as precious and beautiful and something for which you can constantly give thanks, you will find life and peace.

When that peace that passeth understanding abides in your heart you will become magnetic, spiritually magnetic, to attract friends, opportunities, beautiful things. Do you catch the secret? It is this: To find the peace, you must seek the kingdom of God. This is the kingdom of love which begets confidence, trust, happiness. When you have found this all-abounding love you have peace, and with that you have all the rest. Seek continually to keep your mind still. If you are inclined to worry or fear, go immediately and speak aloud over and over again the words of the 23d or the 91st Psalm. They will quiet and refresh you. They will help to bring you to that wonderful peace for which you long, and as the days come and go you will soon find yourself growing stronger, calmer and happier. You will find that trifles no longer annoy you and you will be able to hold yourself steady in the midst of trying conditions. When the light within you begins to illumine your own pathway, it will be as a light set upon a hill. Let your light shine.

Yours in holy love,

H. A. K. 1 △

THOUGHT HELD BY THE SILENT BROTHERHOOD

Thought to be held at 12 M.

"Serve the Lord with gladness, come before his presence with singing."
—Psalm 100, 2.

Thought to be held at 9 P. M.

"'Tis Summer, glorious Summer!
Look to the glad green earth,
How from her grateful bosom,
The herb and flower spring forth:
These are her rich thanksgivings,
Their incense floats above.
Father, what may we offer?
Thy chosen flower is love."

Service and song go together. One is the activity of the hand, the other of the heart. There is nothing that will so quicken the spiritual life as singing. There is nothing that will so help to do the hard work of the hands as singing.

This noon thought which we have chosen for the month will do untold good for you, if you will follow it. Just think what it implies—optimism, good cheer, willingness—every virtue in the calendar is included in these little words of David. But do not confine your singing merely to the noon-time. Sing in the morning, the forenoon, the afternoon and the evening. You do not need to make much noise about it. There may be times when you would rather sing silently. Just let your heart sing. It does not matter so much whether anybody else hears it as whether *you* hear it; for, if you hear it, Dear Brother, it will keep you in tune, not only in mind, but body. It will do all sorts of good things for you; take the pain out of your limbs, the ache out of your head, the cloud from before your eyes. It will put you in tuneful touch with everybody; so that you will be like a ray of sunshine, making light and joy all about you.

And after you have been singing all day it will be the most natural thing in the world for you to sing the song of gladness for the beautiful Summer.

Take this little verse for nine o'clock and learn it and repeat it over many times before you go to bed and see if there is not a new and sweet incense on the altar of your heart. See if you do not find thankfulness for all your blessings springing like a fresh fountain to cleanse your mind of all but the sweetest and best. You will lie down to sleep as though you were really a new creature and every morning will bring you new vigor and joy and life. Let this be a month of singing and praise.

Yours in Holy Love,

MYSTIC NO. 7.

Song

My heart leaps up when I behold
A rainbow in the sky;
So was it when my life began,
So is it now I am a man,
So be it when I shall grow old,
Or let me die!
The Child is father of the Man:
And I could wish my days to be
Bound each to each by natural piety.
—*William Wordsworth.*

Knowledge

For lack of knowledge my people are destroyed.—*Hosea* iv, 6.

NOTHING is impossible to the man who has looked into the face of the Real and recognized himself. To distinguish that which is from that which seems to be is a gladder miracle than any performed by Jesus Christ, because it is a permanent blessing, an everlasting, transcendent transfiguration.

Realization of the Real is the only knowledge that has any staying power. Everything else is subject to change and is consequently not of the slightest permanent value. Book-knowledge never yet saved a soul from suffering. On the contrary, it has undoubtedly added to the sum total of human misery. The cultivation and exaltation of the intellect has not so far in the history of the race led to mental victory or spiritual power. The intellect deals with objective phenomena, with the things that are seen and heard and bartered and sold. It concerns itself with bloody histories, human nature hashed and rehashed into fiction and sensuous verse. The world prides itself upon its libraries, but where is the book that can impart health, happiness and longevity to the reader? The thrill which sets the nerves a-quiver is short-lived, and even the high note of descriptive virtue or sublime courage is not vital enough to produce an echo.—*Eleanor Kirk.*

The one who rises above selfishness is very near the kingdom of heaven.

"Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing."

With Young Men

By James I. Vance

YOUTH is built for amusement as well as for other things, and the propensities of this part of a young man's make-up are likely to find gratification somewhere. Youth and pleasure are congenial. Youth readily lends itself to a schedule of amusement. The blood is in the best fix for the business of enjoyment. The nerve cells are fresh and tingling. Life is full of delicious exuberance and pleasurable enthusiasm. It is a glorious thing just to be alive. The muscles are elastic, the bones are supple, the step springs, the eye flashes, the cheek colors.

"The year's at the spring
And day's at the morn;
Morning's at seven,
The mill-side's dew-pearled.
The lark's on the wing;
The snail's on the thorn,
God in His heaven—
All's right with the world!"

That is youth. Do not repress it. Express it!

THE PROGRAMME OF JOY

The young man should have a programme of joy, sweeping the full gamut of life and striking every note in the register of experience with accents of happiness. He should cultivate himself in the direction of good cheer by dwelling on that which delights and inspires, rather than on that which disgusts and debases. Both kinds can be found, and one usually brings home what he hunts. That was not a bad habit of the Spaniard, about whom Coleridge wrote, who always put on his spectacles when he went to eat cherries, that they might look as red and as large as possible. It is an admirable custom to make the good things of life as big and vivid as possible, and the bad things as small and obscure. Young manhood needs a recreation department. All work and no play makes Jack a dull boy. Get into the game somehow. Play golf or football, ride, walk, row, swing a club. Get into God's out-of-doors, breathe free air and re-create yourself. Give the laughing muscles a chance. They were made to be used. Humor beats drugs and fun is the finest of diets. Pull out of your gloomy corner and throw off your long face and go where the lights are brightest, the music merriest and the faces full of good cheer.

BE HAPPY

The world is saying to youth, "Be happy." The flowers which greet you and the song-birds which hail you are saying, "Be happy." The running rivers and the whispering forests, the twinkling stars and the jolly mountains are saying, "Be happy." It begins to look as if you not only might be but ought to be happy. And so you ought. Happiness is a duty. Unhappiness is a sin.

It is a mistake to suppose that religion and gloom are synonymous. The way to become good is not to go through life with the lachrymal glands overworked and all propensities to grief assiduously cultivated. Morality is not a campaign of repression. A good man does not need to make himself miserable in order to keep his character. It is a common mistake for a young man to suppose that a long face and a clear conscience go together. He thinks seriousness another way of spelling wretchedness, and concludes that if he is to work out his salvation in any worthy fashion he must tame his gait to a graveyard schedule. The proposition which confronts him is whether he will be miserable here that he may be happy hereafter, or whether he will have a good time now and take his chances on eternity.

All this is a horrible travesty of religion. God is not a Puritan. He is not in the business of putting old heads on young shoulders. He does not invite us to the cemetery until we die. It is no sin to be young and enjoy life. It is no violation of the decalogue to be entertained and amused, to have a hearty laugh over a clean jest or to delight in the beautiful. Indeed, the character of true worship is happiness. God is in the cheering-up business. In the name of all the sanctities as well as of all the hilarities, "Be happy!"

THE SANITY OF PLEASURE

Life would be saner if we gave more time to the programme of joy. It is a common notion that pleasure is a thing which takes care of itself. We must spend time and thought and toil on the serious side of life, but gayety is automatic. There are people wholly immersed in the cares of business, completely occupied with the quest for gain, who are saying, "After a while we will enjoy ourselves. When we have succeeded in business and accumulated a competency, we will play." Meantime they are losing the faculty for enjoyment. When at last they begin to play, they find that the laughing muscles have ossified and the enjoyment nerves have gone out of business. There is not only the art of entertaining, but there is the fine art of being entertained. Keep the amusement programme up to date. There is an ethical value in a smile. There is philosophy in recreation, morality in amusement, and strength in humor. The distinguished president of a famous New Jersey college came into the office of the college treasurer, one day, with a story of woe and a countenance of calamity. The treasurer jestingly said: "Smile! A man should never lose his smile." The president went out smiling, and a week later came in again, limping and tortured with rheumatic gout. Forcing his facial muscles into the aspect of a smile, he said, in reply to a question about his health, "Oh, I've the rheumatism, but I'm enjoying it. I'm having a high old time with this infernal gout." That man was a conqueror, and probably the gout was not so bad because of the smile. The amusement question has a direct effect in the making of a strong, symmetrical character, and that is another reason why it is sane to be happy. Life is a serious business even when it is funny. A smile no less than a tear reflects on character. There is such a thing as a self-executing judgment seat in every man's nature. It is not possible to gratify the desire for amusement with moral filth and keep the soul unsoiled. So that pleasures are to be consecrated, no less than work and struggle. The people who think that the only consecrated ground is in a graveyard are mistaken. A lawn may be as consecrated as a cemetery. An athletic field may be as moral as a mission field. A pleasure party may be a means of grace no less than a prayer meeting. That is the earnest creed which finds God in all life. The old notion that he confined himself to a programme of trials and tribulations is false. He has too much sense to do that. He is concerned in everything that affects human life. He made the laughing muscles as well as the tear glands. He comforts our sorrows and sanctifies our joys; compensates our losses and consecrates our gains, halos our work and hallows our sport.

. . . . . .

"Religion is loyalty to God. Conscientiousness is loyalty to one's self. Religion and Conscience combine in demanding of every man loyalty to one's fellow-men. Social loyalty is thus supreme excellence, an exquisite blossoming of human character; but it is also a common virtue rooted in the ordinary instincts of manhood. The sentiment is essential to the existence of civilization."

Night and Dreams

I GAZED upon my loved ones in my dreams
When star-eyed night had passed the zenith high
And Dian, down the sleep-enchanted sky
Sunk low, and threw her opalescent gleams
Upon the lonely, shore-enshadowed streams.
My soul, transported, passed the border nigh
The ethereal land, unseen by earthly eye,
Between what we behold and that which seems;
For slumber ranges o'er that jasper bar,
Where oft the living seek the spirit-band;
And as of old, the love-illumined forms
Pass through the gates of pearl to earth's lone star,
Bringing sweet airs from the immortal strand
Beyond the cold, the darkness and the storms.
—*Julia Noyes Stickney.*

Psychic Powers

PERFECTION in power to control nature, have perfect health, strength, and prosperity, comes through Love, Faith, Hope, Charity (tolerance), Optimism, Discrimination and Discernment of the Real from the False. Love, universal love, is the first step on the stairway to Perfection, and by it we attain to liberation—freedom. Success is speedy for the extremely persistent lover of the ALL. Hold constantly in mind that in a little while, by fervent and constant love, you will reach *now* and *here* the heavenly state where no misery can touch you. Learn by thought, observation, meditation and *listening* in the silence to know that the universe is a harmonious whole, the manifestation of *one* will—God. Strive with patience and serenity to not be disturbed by the so-called "evil" in the world, and thus make yourself a *positive* centre, which will dissipate and end discords in yourself and others. It is a psychic phenomenon that the most *positive* and *forceful* and *helpful* men and women in the world are those blessed souls who are serene by reason of their divine psychic power to discern in all action, no matter if labeled "evil," ultimate good—eternal good. Adepts always hold that "all is good," notwithstanding the opinions of superficial thinkers who scan only surfaces and are *bound* by Dualism.

God is God

LISTEN to the dualists and you hear God is impotent and not omnipotent. Everything, from their limited view-point, is out of order. Improvement and progression is an illusion to the dualist's mind, and there is not one of them but could order this world and the universe better than God can—if you take them or their words seriously. O puerile mind! God is God! O fearful and doubtful mind, listen to the apostle's words of truth that will live forever—"God is love!"

God is God! and nothing can be out of order in His blessed universe. Cease to superficially scan surfaces and appearances and *know* the true meaning of Evolution and Growth and Progress, and you will realize God is God, and you will cease to question His plans and methods in the grand eternal plan and will become sane, sober and dignified.

God is God! He is omnipotent! Do you hear? —OMNIPOTENT! God is God! He is omniscient! Hold the thought—*God is omniscient.* More—God is omnipotent. The Father is always with *you.* God is God! How the pen thrills as it writes, *God is God!* Glory be to God for ever and ever!—*The Blissful Prophet.*

Famous Singer's Views on Diet

VERY little food of the right sort is required to keep the body in full strength. Fruit is by far the best and cheapest.

I have known strong men who lived on milk, dried figs and nuts. Their health was superb, their strength remarkable.

The monkey lives on fruits and nuts all his life. A thoroughbred horse thrives better on grass and grain alone, than if given all sorts of things which its stomach is not used to digesting.—*Adelina Patti.*

And now comes the necessity of affirmation. Holding yourself in that condition of repose where you feel that your old beliefs are beneath your feet, begin to affirm of yourself such conditions as you desire: Health, strength, symmetry, beauty, etc. At this point a seemingly strange thing happens. You will find that as you make the affirmations of your desires, there comes a mental response saying: "You will have all these things now." This is the materializing power of the Word, when spoken in clear understanding of Truth. It is the power that gradually begins to make you over after the pattern of your desires; it is the externalizing power.—*Helen Wilmans, in Freedom.*

It is the soul that furnishes man a clew to comprehension, and in a while enables him to comprehend the All.

The seer "sees into the life of things." The soul lights the Path in the wilderness and is both the seer and the light.

LOVE'S power to give grades what it can receive;
Love that gives not *is* not; it must bestow.
And God is love; hence going forth must know
The power creative of itself; perceives
In action only all that love can be.
Who most can love, to him most love is given—
Unmeasured love is all there is of heaven.

Listen to what thy soul teaches, and thou shalt *know* the way.

Progress! Progress, orderly progress! everywhere. Nothing stands still. Before any individual can have progress he must realize that progress is at every hand; must know the great possibilities of man. It does not take a deep or profound thinker or keen observer to see the great progress of many men in these golden days.

It is only by Psychic-mental power (soul-culture) that man can develop a *positive* individuality. Paradoxical as it may seem, it is only when we give up our minds, or merge mortal mind and mortal will into Divine Mind and Will, that we become *positive.*

Blessed day!—when love and knowledge replace hate and dogmatic belief. Remember, beloved souls, we have now entered the Fourth Great Cycle of this planet, when we are all to live *here* and *now* in peace, harmony and melody. A few clouds yet dim the horizon, but they are only the fleecy clouds that we often see at early dawn and will soon be burned away by the glorious sun of this Golden Age.

NEVER give up; keep alive and alert even amid the dreariest scenes and times. Chance will open somehow if you are getting ready for it by the faithful daily duty.—*James Buckham.*

The most manifest sign of wisdom is contented cheerfulness.—*Montaigne.*

It is our hopes and aspirations that inspire us and fire us with love and life. Hope on and fear not. In hope there is tremendous power. In a while all hopes and aspirations are realized. It is a psychic and occult phenomenon that hopes and ideals are realized, sooner or later. It is better to say that the eternal law is that as we hope and aspire so we shall be. We reach the kingdom *now* and *here* through the power of hope. Infinite Love and Patience will stand by us until all our hopes are realized. Hope on, then, beloved, in all events and all conditions, and never cease to hope and aspire. Hope will always attract to your aura bands of mighty angels who will help you onward. —*B. P.*

We can never clearly see the blessed future until we live only in the *Present.* Prepare to live here and now!

Keen perception, wise discernment and discrimination come with soul-culture, and that is the reason spiritually minded people are healthy, forceful, helpful, prosperous, progressive and happy.

Keep the mind open to all new thoughts; be open to conviction and not fearful to *know.* It is thus we grow, expand and progress; it is thus we give up the lower for the higher, and reach freedom. Many a life is transformed from darkness, sorrow and pessimism to joy and everlasting peace by the entrance of new and higher thoughts.

In soul-culture we lift all of our burdens and enter a peaceful, joyous and sunshiny life—a positive, forceful and helpful life *here* and *now.*

It is not far from Earth to the Angel World.—*A. Z.*

"The pure in heart see God." See, they are always clasped to His bosom. God is omnipresent. He is *here* now as you read these words. And the blessed angels are always near you, trying to reach you with their soothing and healing and calming words. Indeed one of them is writing these very words for *you*—for *you*, beloved.

The Unspoken

OUR speech is but a surface foam; below
Broods the unspoken, and her caves are rife
With turbulent powers and passions, to and fro
The veiled vitalities of under life.

We meet and part, we say and straight unsay,
Nor tell our mid-sea longings to our mates;
But all the while, deep down and put away,
The unsaid sways our fortunes and our fates.

Speak well of all;
'Twill be a medicine unto thine own frail heart;
Think well of all;
Nor let thy friendship at the foibles start
That appertain to our humanity—
True love hath in itself the principle
Of patience unto death.

Words to be Thought Of

ALMOST every good and substantial thing means hard work. If a man accomplishes anything of value, it is by persistent, hard work. Some young men wonder how our men of science, eminent physicians, lawyers, etc., have attained such eminence. It is easy to inform them, for there is no easy-going, lightning express to learning and eminence. Every one of these men spent years in unremitting hard work. Work is no dishonor, and laziness is no credit to any one. It is good to have good wages, but half pay is better than nothing, and working for nothing is better than idleness.

There is no true manhood without independence. He whose individuality is swallowed up by fashion, folly or society has lost that which he may never regain. He who restrains himself from luxury may help others in necessity. He who helps others may look to God for help.

Difficulties are placed in our way that we may overcome them, and pass through conflicts to victories, and through victories to triumphs. Hard work brings its reward. The laborer shall come with his arms full of sheaves, and in his heart he shall have peace of God. As it is with the ordinary things of life, so it is with character. It cannot be obtained with a single bound, but must be built up from the foundation, stone by stone, as the great pyramids were built.

Mental Control

NOT only are thoughts "things" on their own plane, but they are clearly the prototypes of all things which appear finally on the plane of sense. When we leave the bustle of the outer world and give ourselves up for awhile to restful meditation upon an ideal, we are opening the flood-gates of our inward being and inviting a tide of heavenly knowledge to enter in.

Editorial Sayings

By Helen Wilmans Post

THE New Thought is oxidizing the bronzes of the people's worship. Their luster dims rapidly in these latter days.

Progress is the great solvent. See how the creeds with all their boasted stability are being melted down by it.

The ideal is not an imaginary thing; it is the drawing force in the human mind, and on the road of progress it is the only reliable leader. And that an assurance of endless unfoldment toward happiness, and freedom from our present hampering conditions, it is. There is not a soul in the world but would feel its promise if he would watch it; and feeling its promise, would he not investigate it? And investigating it, how could he fail to see in it the advance courier of his own true greatness?

Every power on earth builds up to the man who keeps searching within for the knowledge that reveals to him the great creature that he is. If he quits striving for this knowledge—which yields him self-strength—and begins to delve among the rubbish of the past, in order to adjust himself to it, he falls; he has no power but that which is borrowed; and who does not know the evanescent character of borrowed power?

The body must materialize in exact correspondence with the intelligence. As the intelligence changes, the body changes. It is not the will that changes the body, but the intellect.

Browning says Progress is the law of life. Man is not man as yet.

If I ever see the time when I am afraid to carry out my highest and best ideas, I hope my friends will write my epitaph as flatteringly as possible, for I will be ready for it, and ready for the broadest mantle of charity as a cover for my pusillanimity.

Development: Individual and Social

By EUGENE DEL MAR

Written Especially for

MAGAZINE OF MYSTERIES

LIFE is One and inseparable. Universal Spirit expresses itself through Individual Souls, the fundamental interests of which are identical. The Unity of Life renders necessary the assumption of such an essential harmony and inter-dependence. Creation is One and eternal. Its activities are confined to conversions, exchanges and transformations of Expressions and Manifestations of the sub-conscious and conscious, of the invisible and visible.

The Universe is All There Is, and nothing ever was or can be subtracted from or added to God. Each Soul assists in Creation to the extent that it is instrumental in converting from Being into existence new forms or manifestations, or brings to consciousness the eternal truths of Being.

The Universe is Self-Creative. The principles of Life are inherent and immanent in Life itself, which is as all-inclusive as is the Universe. And each Expression of life determines the form of its Manifestation. It neither originates nor dominates the Law, but, subconsciously or consciously it directs how the Law shall operate in relation to itself. It is the degree of Soul-unfoldment which measures or determines the extent to which each Expression of Life has acquired capacity to develop consciously. The conception of an all-inclusive Universe carries with it the *necessity* of being Self-creative; and the fact that Soul-unfoldment is determined by the individual Self is the motive of, and incentive to, all Self-expression.

Each Soul assists others in the degree that it increases the general stock of conscious Love or Wisdom, and thus enlarges the supply available for all. This may be accomplished by the individual Soul only as it unfolds, and attains to more universal conceptions.

One expresses that which he represents. What he has absorbed and assimilated, he radiates and distributes. When one intensifies his consciousness of Love—which is inclusive of all the attributes of Universal Spirit—this enures for the benefit of all. Having more to give, he gives more; and, his consciousness having become more universal, he is more willing to give.

One can give out only what he has. One must accumulate before he can distribute; must absorb before he can radiate. Consciousness of receiving or of possession is a preliminary to consciousness of giving or of distribution. It is individual Self-development that measures one's ability to be of benefit or advantage to others; and one's possible usefulness, either to the Self or to others, is determined by his Self-unfoldment.

One reaps as he sows; his Soul-unfoldment being dependent upon his conscious Self-expression. He attracts what he lacks and requires through consciously giving to others from his store of available possessions. The consideration of one's development, therefore, is the assistance he renders to others.

One unfolds as he enables others to develop, and development in consciousness is necessarily an individual one. The methods, indeed, may be individual or social, but society is benefited only as individuals are benefited. That which is most beneficial to the greatest number of individuals is most advantageous to society as a Whole, while that which is detrimental to all individuals must of necessity be the most harmful to society.

The interests of the individual and of society in general are regarded by many as necessarily at variance. This view is based upon the assumption that material, rather than spiritual, possessions are the essentials of Life, and it is the fundamental delusion of all materialistic philosophies.

This belief in the separateness of individual and social interests, has its basis in a conception of duality, and dictates dualistic methods of activity. It assumes a Universe at war with itself, and it seeks to attain peace and harmony through violence and antagonism.

Harmony, indeed, may be acquired indirectly through methods of discord, peace may be secured remotely through war, and success may be attained along the circuitous route of failure. But the direct road to harmony demands harmonious methods; the proximate condition of peace is the result of peaceful causes, and the straight path to success is through success itself. While all paths lead to harmony, peace and success, *ultimately*, one's comparative wisdom or ignorance is denoted entirely by his directness or indirectness of attainment. It is the directness of wisdom that evades the discords and inharmonies necessitated by the indirectness of ignorance.

Social development represents the aggregate of individual unfoldment, and all social changes essentially are individualistic. The welfare of the Whole is the measure of the welfare of its parts, and the Whole can alter only as the parts change. Individual Soul-unfoldment, therefore, is the fundamental basis of all development, whether social, racial or universal.

Each Soul is inseparable from Universal Spirit, and therefore from every other Soul. Not even a material atom of the Universe, much less a Soul, can be dispensed with possibly. But each Soul has its particular and distinct line of individual development, and its rate and harmony of progress is dependent upon the services it renders to others.

Dualistic methods essentially are of a negative character, and only indirectly do they promote peace or harmony. Fundamentally, unitary methods are positive, and lead directly to greater peace and harmony. They are based upon the conception of a Universe that is at complete peace and in full harmony with itself in all its parts, with Love as its basic motive.

One neutralizes his efforts when he seeks to benefit mankind in general through hatred of its individual members. It were as though he strove to exalt the Whole through the incidental degradation of some of its inseparable parts; or as though he endeavored to make a harmonious Unit through cultivating strife among its constituent elements. And yet, as long as he hates a part he must hate the Whole; while he can love the Whole only as he loves its parts.

One cannot be at variance with his neighbors and yet remain in harmony with the society of which they form a part. If one hate those with whom he comes in daily contact, he cannot love that larger unit of humanity which includes them. While society as a Whole may possess attributes denied to its constituent parts, an individual can promote the interests of society only as he subserves those of other individuals.

The conception of the identity of man's duty to God and to Man leads to a practical philosophy of love and active benevolence. If man is made "in the image and likeness of God," "in whom he lives and moves and has his being," then man's duty to God and to man necessarily are identified. Such a conception of individual Self-expression suggests inter-dependence and co-operation, and inculcates a life of service to one's fellow-beings. The line of conduct most conducive to mutuality of benefit is made so clear, that the deception of Self or of others is rendered most difficult.

The conception of the separateness of social and individual interests leads to delusions and deceptions. It prompts the ignoring or evading of present opportunities for helping or assisting others—and, therefore, the Self—under the excuse of reserving one's powers for use in an assumed wider or broader field of usefulness. And thus one is induced continually and indefinitely to postpone Self-expression and to deny himself and others the advantages of his greater Soul-unfoldment.

Social and individual development go hand in hand; and the plea of social, as opposed to individual, development is a specious one. It suggests the general inclination to live for an assumed future existence rather than for the assured present one. Those indisposed to help their fellow-beings individually, are likely to deceive themselves or others through inculcating the delusion that their usefulness to others is being exerted to greater advantage and in behalf of the many rather than of the few.

A great success is the result of lesser successes, upon which it is dependent. The ability to cope with large difficulties is developed through the efficient handling of small ones. Each elevation in the ladder of life is inclusive of all the lower rungs, and each inferior degree of unfoldment forms an inseparable part of the superior one. In similar ways, that which is more universal and inclusive holds within itself the less universal or more exclusive; while one can influence the larger units of society only through broadening his harmonies, sympathies and activities.

From the point of view of the Soul and its inherent principles, there is no conflict of interests. Acting from this standpoint, the individual receives benefits proportionate to the assistance he renders others. He places the best he has before others. And to the degree that this is representative of a greater development than they consciously possess—and, therefore, is more attractive to them—they are disposed to act upon, and benefit from that which he offers.

The supreme need and privilege of each Soul is Self-expression. In no other way may one be of benefit to another. Thus it is that individuals are essential to the development and welfare of each other. Mutuality of benefit is so complete that, inevitably, the elevation of one assists to exalt all, while the degradation of one assists to retard all. One rises only with others, and others fall only with him.

One may benefit humanity best through Self-unfoldment and Self-expression. One is a public benefactor only as he is a private benefactor. His influence is universal when he benefits a single individual. Opportunities are individual always. One receives and gives to the Universal, not by subtracting from or adding to the Universe—of which each individual is an inseparable part—but by receiving raw subconscious material for conversion into finished conscious products. Individuals alone may benefit from such absorption, assimilation and distribution.

The one duty, obligation, pleasure or privilege of each individual is to love the Self as an expression of the Universal Self which knows only complete Unity, Perfect Love and Absolute Wisdom. Loving the all-inclusive Self, it loves each individual expression of that Self, and thus "loves its neighbor as itself." It loves the environment of the minute, the opportunities of the hour, the experiences of the day, and the obligations of life.

Loving the all-inclusive Self, the individual senses the Universal and Inclusive in the partial and exclusive, and exerts a worldwide influence even while concerned with the minutiæ and details of everyday existence. While such a life may leave no great visible or tangible results directly traceable to it, its influence in the realm of cause carries effects that tend inevitably to uplift and elevate all humanity.

A CURE FOR POVERTY IN ONE LESSON

ELHEST, in "Freedom"

YOU know hard work alone never made a fortune. You have undoubtedly seen figured out that if Adam had lived until now and worked every day at two dollars a day, and Eve had taken in washing to support the family so that he could save his entire earnings, and if he had kept it all in a safe deposit vault, that he would to-day be worth about five million dollars; while, if he had worked one day only and placed the one dollar at interest and had allowed it to accumulate at compound interest, there is not enough money in the world to-day to settle with him.

Then if you would have greater financial success, invest your surplus earnings in some profitable enterprise—let your money work for you, let it earn, accumulate, and add to your usual income.

But, you say, "How are we to find the opportunity and to know it when we see it?"

By being on the lookout for opportunities, and when you see one and feel in your own mind that it is right, act promptly on your own good judgment. Learn to depend upon yourself entirely. Make up your mind—decide quickly, allowing no doubts to assail you when you have once decided; but throw all your force of mind into it that you will succeed and that everything is helping you to succeed.

If you have difficulty in settling a proposition in your own mind or on any of these points, repeat many times daily affirmations of success, such as: "I am success;" "success is mine," "all that I desire is coming to me;" "My discernment is clear;" "My judgment is good;" "I am prompt to act;" "I am positive." Hold this attitude of mind and you will be surprised at the change in conditions and circumstances. Where before all was dark, you will soon discern new opportunities and your judgment will indicate to you that which is good. You will act promptly on your convictions and thus seize the opportunity that will bear you on to success.

Who ever heard of a successful man or woman vacillating? They act on their convictions and act promptly. They use their mind and rely on it.

Recapitulation: Affirm that which you desire, build it into yourself and watch constantly for opportunities. Act promptly on your convictions and when you see a good opportunity seize it promptly.

> The thing thou cravest so waits in the distance—
> Live worthy of it—call, and it shall come.
> Ella Wheeler Wilcox.

Keep this lesson; read it many times, and when you think you see an opportunity and are in doubt as to what to do, read this lesson again.

THE MYSTIC SUCCESS CLUB, in its four degrees, will help *you* to decide *quickly* and *accurately*. Read about this great Club elsewhere in this issue of the Magazine, and think it over—ask your own soul about it.—EDITOR.]

I cannot, however, but think that the world would be better and brighter if our teachers would dwell on the Duty of Happiness, as well as on the Happiness of duty; for we ought to be as cheerful as we can, if only because to be happy ourselves is the most effectual contribution to the happiness of others.—*Sir John Lubbock.*

Let conscience be your invariable guide.—*Andrew Jackson.*

God

God is the Eternal Fountain of all existence, and the Essence of all things; the perceived and the perceiver; the sustained and the sustainer; the only Reality, without which nothing real exists. Dr. Franz Hartmann says: "God is everything and yet nothing special. God is far more than space. Space is not God, but only His Body. God is all things, and yet no particular thing. We may speak of His Breath as the life of everything; of His Justice as the fulfilment of His Law; of His Word as the whole of creation; of His Will as infinite Love; of His Spirit as the truth. But if we regard Him as the Source of all good, He appears to us as a loving Father; in His aspect as the Fountain of happiness, He is Himself eternal Bliss; manifesting His power in all nature, He reveals Himself as a divine Teacher; and revealing Himself in our hearts, He comes to us as our Redeemer. The motion of His power in the universe is His Will, His activity in all things their life, and His manifestation in the soul of man the revelation of wisdom. His dwelling-place is in *all* that he has called into existence; His seat is the self-consciousness of the spiritually awakened man; He is Himself (in His own essence) eternal rest, being, and bliss; His Kingdom is Wisdom, His Word is the Truth, His life is Light, and the way to Him is through patience."

Fervent love, with patience, carries the soul to the Most High. Love for *all*—universal love—causes one to realize the All Good. "God (in His own essence) is neither good nor evil; there being nothing real but God, He is above both conditions." He is the All—the "saint," the "sinner" the "killer" and the "killed."

"Real knowledge of God is not a matter of understanding for the mortal mind; it belongs alone to the 'Son of God,' having become revealed in man. Only the God *in* man can really know the Divinity of the universe to be his own real Self."

It is only the Universal Lover who can understand or comprehend God—the blessed omnipresent, omniscient and omnipotent One. We must love *all* to know the *All*. The slightest criticism, condemnation or intolerance of any being or any thing—even of our own acts—is a bar to fully knowing God—a bar to union with the blessed Omniscient One. We must cleanse our minds of all these puerile thoughts of God and man, good and bad, creation, beginning and end, original sin, etc., before we can become universal lovers and live on the universal plane at-one with the great God.

It is impossible for one who has attained to the Blessed state—at-one with God—to explain in a comprehensive way the All in All—the great God. All a holy (whole) man, who has *realized*, can do, is to suggest by iteration and reiteration, by thoughts, acts and deeds, his joy, peace, serenity and bliss, what it is to reach the state of Eternal Bliss—infinite perfection.

He *knows*, but cannot demonstrate or explain to finite or carnal mind that *all* souls are eternal and go to one eternal goal—the Blessed One. Each soul in a while will realize the truth. In the meantime those that have realized can sing the glad and joyous song of the mighty love of God and Eternal Bliss for All—sometime, somewhere.

"There is no purifier in the world like knowledge," says the *Gita*. Divine Knowledge dispels all ignorance and illusion and carries a man to the highest attainment—union with the Eternal One. "Greater than the many is the One." Let us embrace the all-embracing unity, Being, and reach the blessed state of Eternal Bliss.

Such a thing as an absolute untruth or error does not exist in nature. What we call error is but the mental condition which passes away when the mind dwells long enough upon the object with regard to which the error is postulated. From this it appears that the chief characteristic of truth is permanence, and that the highest truth is the eternal principle in nature. Religion, therefore, is the realization of the permanent basis of all existence. . . . As faith and devotion gather strength from knowledge and action, the vague and dimly perceived ideal becomes invested with meaning and reality. . . . Religious systems are but the formulation of truth by symbology of words and emblems. They are the shadow of truth, never truth itself.—*Mohini M. Chatterji.*

A Ray of Hope

Come hope, sweet hope, abide with me,
Throw your promises wide and free;
Lift the clouds that darken my soul,
And shed your radiance over the whole.

What if your promises, false as fair?
What if your brightness, light as air?
The gloom is gone, bright hope is here,
And joy and radiance everywhere.

—*Jane Hall Annesley.*

Effective Philanthropy

By ALBERT ENOCH MARPLE

Shortsighted selfishness is one great barrier to genuine progress and unqualified happiness. Enlightened self-interest and an unselfish interest in the brotherhood of humanity go hand in hand. The innate desire of each individual is to do right, and any failure to attain complete righteousness must be attributed to the failure of the individual to discover the right ideal, or else, having the right ideal, his organization and environments are at fault. The individual having the right ideal, it becomes his happy privilege to overcome the barriers of imperfect organization and environment. To doubt his ability to do this is to deny the supremacy of the inner man, who will eventually overcome all obstacles and exemplify the statement of Jesus when He declared that "I and my Father are one."

A Lincoln story is always in order. Riding along the road one day Mr. Lincoln discovered a pig in a swamp. The first impulse of this grand soul was to go to the rescue, but reflecting that to save the pig meant the destruction of his pants, he rode on. But after riding over two miles, he concluded to return and emancipate the pig. After relieving his brother in the swamp, Mr. Lincoln fell to examining the motive that sent him back to release the pig. At first thought it seemed to be pure benevolence, but, at length, he came to the conclusion that it was selfishness, for he certainly went to the pig's relief in order (as he said) "to take a pain out of his own mind."

This story simply illustrates that the purest type of unselfishness and genuine selfishness go hand in hand and reciprocally act and react on each other, and further, that the command "to love thy neighbor as thyself" implies the command "to love thyself." Had the noble Lincoln rescued the pig at once without riding two miles, there would have been no necessity to return "to take a pain out of his own mind." And further, if a man does not love himself, an equal amount of love for his neighbor will do that neighbor little good. "Let us come to the conclusion of the whole matter." In serving others we serve self best.

How, then, can I be of the greatest service to my fellow-man, more especially to those that most need my help? By giving him money? The individual who responds to every call upon his purse, worthy though the call may be, will soon carry an empty purse, and will see the world in want as before. While he may contribute occasionally and sometimes do a good thereby, he must stifle his generous nature on most occasions, or else himself become an object of charity.

We hear the name of Helen Gould lauded to the skies as a synonym for all that is commendable in the feminine character. I do not desire to detract from her just merits, but what is she doing? Jay Gould was so busily engaged in doing for Wall Street what Wall Street was always trying to do for him, that he had little time and less inclination to endow a home for broken-down sailors. His daughter simply exemplifies the law of compensation so clearly elucidated by Emerson. She can speedily expend every dollar she is worth right in New York, and then what? The truth is one's capacity to do good is very much limited, if we deal in tangible material gifts alone.

But the mental scientist is never without resources. To-day he may give a dollar to the beggar, made such by his own poverty-stricken attitude of mind; he always harbored the idea of want and wretchedness, and his fears materialized when he commenced to tramp; to-morrow he may not. In either event, however, it is his happy privilege to make esoteric appeals to the beggar's inner manhood. Rest assured, they will not have been made in vain. True, you may not see any visible change, but you have conferred an everlasting benefit both to the beggar and yourself.

The above simply illustrates the application of the principle, there being an infinite variety of ways in which it may be applied. Convey a few sympathetic thoughts to your "enemy"; it surely tends to disarm him. Make yourself useful on all occasions, and "strangers' hands that you have strengthened may strew lilies over you."

Living Life Over Again

What the world needs is more to-day living; starting in the morning with fresh, clear ideals for that day, and seeking to live that day, and each successive hour and moment of that day, as if it were all time and all eternity. This has in it no element of disregard for the future, for each day is set in harmony with that future. It is like the sea-captain heading his vessel toward his port of destination, and day by day keeping her steaming toward it. This view of living kills morbid regret of the past and morbid worry about the future. Most people want large, guaranteed slices of life; they would not be satisfied with manna fresh every day, as was given to the children of Israel; they want grain elevators filled with daily bread.

Life is worth living if it be lived in a way that is worth living. At each New Year tide it is common to make new resolutions, but in the true life of the individual each day is the beginning of a New Year if he will only make it so. A mere date on the calendar of eternity is no more a divider of time than that a particular grain of sand divides the desert.

Let us not make heroic resolutions so far beyond our strength that the resolution becomes a dead memory within a week; but let us promise ourselves that each day will be the new beginning of a newer, better and truer life for ourselves, for those around us, and for the world.—*William G. Jordan.*

Body, Soul and Spirit

By W. P. Pyle

In symbology, the triangle represents the body, soul and spirit of man. This spirit is a part of the Universal Spirit—the spirit of God—not detached, but individualized; as it were, a molecule or cell in the body of the Infinite. This fraction is striving to develop into a complete likeness and consciousness of the Whole. God the spirit is one; a unit comprising all; everywhere present; equally and as fully conscious in one place as in every other. Then each part of the One must be equal to every other part, and be an epitome of the Whole; and as a corollary, it has all the powers and possibilities of the Unit, and the desire of continuously advancing toward the perfection thereof (for this perfection is not yet manifest).

Life is made up largely of blunders. There is a limit to human knowledge, and after all, the man who does his best does all that can be expected of him.

Blessed is the man that loveth God and feareth no thing: he has reached the Kingdom *now* and *here*.

Maxims for the Married

That Also Will in the Main Serve Any, Married or Single, Who Live in the Same House

Respect each other's individuality.

Seek to influence each other only by the power of higher example.

Maintain and allow the same freedom that exists between good and pure friends.

Let your love be founded on admiration and friendship.

Strive to correct your own faults and study to make the other happy, and be exceedingly careful that you never reverse this rule.

Keep your most refined and gentle manner for the home.

Never refer to a mistake that was made with good intentions.

When a wrong is pardoned, bury it in oblivion.

Consider the other's honor your own, and shield each other's weakness with sacred jealousy.

Remember that ill-temper nearly always comes of disappointment or overwork or physical suffering.

Treat each other as courteously in private as you treat your friends in the drawing-room.

Never allow intimacy to become familiarity.

Be rivals in generosity, and let misunderstandings die for want of words.

Consider marriage as the partnership of equals.

Share the joys and sorrows of life, its toils and profits, as equal partners should.

By your worthiness and culture make the other proud of you, and do not feel that marriage gives you any right to demand, or dictate, or criticise.

Our Environment

That those best adapted to their environment survive, is the law. It is useless to attempt to defeat it. The rulers, the rich, the successful of to-day are the fittest for this present environment. Their position proves it. But environment does not make man. Man makes his own environment. If you are not fitted for the environment in which you live—and if you are ruled, poor, unsuccessful, irritated, discontented, it is plain that you are not—do not swear at the fittest. It is not their fault that they are on top. It is yours, if anybody's, that you are at the bottom. Set about creating an environment for which you are fit. Or if you have not sufficient brains, courage, determination, self-confidence, to use your creative power, adapt yourself to your environment. In any case do not pose as a downtrodden one. No one is downtrodden who is not willing to be.—*Rev. Hugh O. Pentecost.*

Advice is like snow: the softer it falls the longer it dwells upon, and the deeper it sinks into, the mind.—*Coleridge.*

The Mystic Healing Circle

LET US GIVE YOU HEALTH

"Your Body is the Garden, Your Soul is the Gardener, Your Birth-Right is Health."

HOW WE HELP THE SICK

Any of our readers who 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.

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 now find that we can carry on this great work for the small sum of $1.00 a month for each person (husband and wife as one person). Many of our friends that have so kindly sent large sums of money to help establish this grand work are hereby notified that $1.00 from each person will now pay all the necessary expenses. We are pleased to make this announcement, as it shows how little money is required to do good and help each other when the right spirit is manifest.

When writing for vibrations kindly give full given name instead of initials.

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

We print a few of the many letters received from grateful hearts who have been blessed by the work of Mystic No. 12. Should you wish to aid in this great work and help the sick please send in a few words that we may publish.

Soothe Her Like Anodyne

A Mother writes: I have found her asleep more than once with the Magazine in her grasp, and a great many times holding the yellow papers which we got from *Mystic No.* 12. They both seem to soothe her like anodyne.

My Son is Now Well

My son, whom you surrounded with your vibrations, is now well. Oh, how thankful I am! God bless you and every living soul. Yours in love.

W. C.

A Change has Come

Mystic No. 12—I have been reviewing things, and find, on looking back, what a decided change has come over my life, physically as well as spiritually, apparent to my friends as well as myself. The change dates from almost the first week of writing you for help. In December last, through my dear friend and neighbor, Mrs. Wade, I wrote you for advice and help. Also subscribed for THE MAGAZINE OF MYSTERIES.

Of the Magazine I cannot speak too highly. One can read it and still it is ever new, and I look for the numbers long before they are due, as each one seems better than the last. When tired and disturbed, if one picks up the Magazine, you cannot help but feel its vibrations of love, health and brightness, so that it takes care away and you arise refreshed and strengthened to go on in song rather than complaint. And of the help I have received physically. At the time I wrote you I was exceedingly nervous and inclined to look on the dark side of life and magnify ailments. Now I find myself more cheerful, amiable and stronger, and hope shines forth in my life to-day as it never did before. Troubles pass more lightly over me, and in thinking of them I try to leave them to God instead of bearing the burden uselessly as of yore. What a blessing your life is to all who come in contact with you! It must be such a comfort to you to know how you strengthen those in poor health with loving vibrations of health and comfort. Yours, with sincere thankfulness,

MABEL D. SCOTT,
Sydney, Canada.

I am Very Much Improved

Dear Brother Mystic No. 12—I can never thank you enough for the great good you have done for me. I am very much improved. My great desire is to know more about the Truth. Enclosed please find $1 and stamp. Sincerely,

MINNIE JENSEN,
2023 Sherman ave., Omaha, Neb.

God does Care for His Children

We feel that you have done us a world of good and wish to thank you again. We have both seen some wonderful things in the Silence—of faces long since passed into the great Silence—and are able to overcome, in a great many ways, things that seemed almost impossible. As a word of encouragement to you, I write this lengthy letter.

You have made me to see that God does care for his children and loves us although we do err.

MRS. R. B.

A Better State of Mind

Mystic No. 12—You are giving me a more beautiful state of mind than I ever had.

A. B. P.

I am Improving Slowly

Dear Brother Mystic No. 12—Please find enclosed one dollar for another month's treatment. I am improving slowly; my strength is returning, as I can see, from week to week, but would like to continue for a time in your vibrations

J. R.

Everyone Begins to Look and Wonder

Beloved Friend Mystic No. 12—I never can express to you the great gratitude there is in my heart to you who have helped me so much. This is the third month of treatment, and the improvement now begins to be *so marked* that everyone begins to look and wonder.

MRS. C.

Mountains Became Mole Hills

Dear Friend Mystic No. 12—Your message reached me May 11, but I began to feel much better and happier from the time it was dated, May 9.

Everything seemed to smooth out, and mountains became "mole hills." I take as much of the noon hour as possible to rest and read one of your messages, which are very restful. Sincerely yours,

F. C.

Special Offer

My printed messages heretofore have been only for those within "The Mystic Healing Circle." This month the vibrations of our heart go out to All; and All who send a written request for the printed message, "How to Pray" and "What is Right Living?" to Mystic No. 12, inclosing a self-addressed stamped envelope, will receive same without additional cost.

MYSTIC No. 12.

Divine Love

"AND with my song will I praise him."—Psalm, 28, 7.

"Upon the harp will I praise Thee, O God, my God."—Psalm 43, 4.

Sing these words of praise (tune, Dennis):

I praise, I praise, I praise,
I praise, I praise, I praise.

"And the burden of the Lord shall ye mention no more; for every man's word shall be his burden. —Jeremiah, 23, 36.

Silently, and from the heart, say:

I am nothing—God is All.
I am one with The All.

God is Love. I am one with Divine Love. I am nothing. God is All.

I am one with The All. God is Life.
I am one with The All Life. God is my Life.

If you think you have an enemy, silently send him these vibrations: "I love you." "I love you." "I love you," and thus "thou shalt heap coals of fire upon his head, and the Lord shall reward thee." —Proverbs, 25, 22. "For our God is a consuming fire."—Hebrews, 12, 29. "For God is love."—I John, 4, 8.

This month let this thought come to you:

"God is Love."

What better way is there to get the weeds out than to commence a sort of mental gymnastics? It may be purely mechanical at first to silently say to one whom we have considered an enemy: "I love you." But in time the heart will grow warm with a spark of Divine Love planted. I know of no quicker way to get health than by letting shine out that Kingdom of Heaven which is within you. Harmony and Love. Instead of a whip which always strikes in the rebound on the back of the one who strikes others, you send out mercy, which is twice blessed—it blesses both he who gives and he who receives. "Blessed are the merciful: for they shall obtain mercy."—*Mystic No.* 12.

For Every Day of the Week

Sunday—

Four things a man must learn to do
If he would make his record true—
To think without confusion clearly;
To love his fellow-men sincerely;
To act from honest motives purely;
To trust in God and heaven securely.
—*Henry van Dyke.*

Monday—Mankind cares nothing for you until you have shown that you care for mankind.—*Ralph W. Trine.*

Tuesday—

Wherever you are, be true;
Whatever you are, be that;
Straightforwardly act,
Be honest, in fact,
Whoever you are, be you.
—*Farm Journal.*

Wednesday—We live in a wonderful world, and the more you know about it the wiser and better you will be.—*M. Alcott.*

Thursday—

Keep onward—right on till the goal is attained.
Front the future with courage, and obstacles fall;
By those—and those only—the victory's gained.
Who keep faith in themselves and the God over all.
—*J. L. Jewin.*

Friday—Never a sincere word was utterly lost. Never a magnanimity fell to the ground. Always the heart of man greets and accepts it unexpectedly. A man passes for what he is worth. What he is engraves itself on his face, on his form, on his fortunes, in letters of light which all men may read but himself. Concealment avails him nothing, boasting nothing. There is confession in the glances of our eyes, in our smiles, in salutations, and the grasp of ..ands.—*Emerson.*

Saturday—

"Catch the sunshine! Don't be grieving
O'er that darksome billow there!
Life's a sea of stormy billows,
We must meet them everywhere.
Pass right through them! Do not tarry.
Overcome the heaving tide,
There's a sparkling gleam of sunshine
Waiting on the other side."

Our troubles can stand anything better than indifference and ridicule. When we separate ourselves from them and forget them for things of greater interest, or when, in our own minds, we turn their insignificance to derision, they speedily slink away abashed and "hide their diminished heads."

All around him Patmos lies,
Who has spirit-gifted eyes.
—*Edith Thomas.*

We are all together lying,
On the bosom of infinite love.
—W. C. Gannett.

"A GLORY shines across the coming years,
The glory of a race grown great and free.
'Twas seen by poets, sages, saints and seers,
Whose vision glimpsed the dawn that is to be.
A shining shore is in the Future's sea,
Whereon each man shall stand among his peers
As equal; and to none shall bend the knee.
Awake, my soul, shake off your doubts and fears.
Behold, the hosts of darkness fade and flee
Before the magic of the morning's face;
And hear the sweet and wondrous melody
That floats to us from far-off golden days.
It is the choral song of liberty.
It is the anthem of the coming race."
—*J. A. Edgerton.*

Only a little while yet, sweet and precious souls, and then we "shall know." A little more love, a little more patience, a little more faithful service and we will reach the glorious goal—Infinite Perfection—at-one with God.

By the grace of God the United States is more progressive and prosperous each succeeding day. We are an energetic, enthusiastic and optimistic people, and it is such people, individually and collectively, on which the divine mind and will can work, showing us what to do, where to do, when to do and how to do.

All of our American commercial giants are spiritual men and live in the gospel of great and mighty works—great and high achievement. No matter what zealots and sentimental pessimists may have to say on our great and wonderful progress in these modern days of Light, it is a blessed and beneficent good for the Whole. Great material prosperity, through developing the resources of not only our own country but of the world, and our inventive genius, are signs that we have surely entered the beginning of the millennial era. January first, nineteen hundred and one, marked our entrance into the real Golden Age, with America at the head and leading *all* nations of the world. All this is down in the ancient writings—that the Nineteenth Century would close a Great Cycle—and the Twentieth Century begin the real Great Psychic-mental Age, or Golden Age.—*The Blissful Prophet.*

Our appetites and passions are controlled and overcome by real spiritual growth—love of the All Good—and not by repression and suppression. Love God and thou wilt have no passions, appetites and desires.—*A. Z.*

The love of God is the beginning of understanding, knowledge and wisdom.

A gentle man who is uniformly kind, gentle and just, carries with him a charm that is irresistible. This is the possessor of real "personal magnetism" in its highest degree. Emerson said: "Repose and cheerfulness are the badge of the gentleman—repose in energy." Frequently going into the Silence with the Silent One will make one well-mannered and abolish worry, hurry, scurry and flurry in all one's acts and deeds—make one refined, gentle and cultured.

Do not attempt to deal with the highest and most sacred of all sciences, unless you are resolved to walk in the way of holiness; for those who are not pure in heart will not see the true light and not understand the true doctrine. Only those who feel the presence of holy truth in their souls will behold the divine mysteries. Only those who have overcome the bondage of self will know the secrets of eternity.—*From a Master.*

Fervent and persistent love of God frees us from all limitations and leads one to the Unlimited.—*A. Z.*

Confusion and Obscurity cease as we live in Spirit; soul-culture carries one to the Most High—Omniscience.—*A. Z.*

To the God-loving soul there is no "Unseen" or "Unknown," and the so-called "Incomprehensible" is fully comprehensible.—*The Blissful Prophet.*

How grand and wonderful is the universe! The number of stars visible to the eye is about 7,000, while 56,000,000 stars are revealed by the most powerful telescope. Holy and thoughtful contemplation of the starry heavens is inspiring and helps one realize the Blessed One who sustains the Whole.

Mental wealth, which is the recognition of innate ability, is the only true sort of external wealth. External wealth that has not this sort is but a floating air-plant. There is no dependence to be placed upon it.

That remarkable phrase, "the pursuit of happiness," classifying it as an unalienable right, is one of the truest ever penned by man. It was the evangel of the Revolution, and the American ideal will never be realized in daily life. The province of philosophy is to set forth what happiness really is, the way of its attainment, and how it is made permanent.

A man's love is the measure of his nearness to God.

Man never gets beyond the power of matter or nature by insanely abusing either; we must love matter and nature as a god does, because both are a part of us and serve us; we become sanely related to matter and nature through knowledge. The great soul who has reached *oneness* and *freedom* loves *all*—spirit, nature, matter—because all is *one*. The eternal soul eternally co-exists with eternal matter and eternal nature. Matter, nature, soul, spirit, God, the universe are *One*. If one places too high a value or power in matter or nature and separates them, to that extent he is a slave of matter or nature.

The Way to the Blessed State is by the broad Path of Love—it is not a *narrow way.—The Blissful Prophet.*

Know that in Universal Law is all Power.

"He who meditates on God attains God."

The Egyptians were not a people of very high intellectual development, and yet their religious system was strictly associated with, I might rather say founded on, the belief in immortality.—*Gladstone.*

Men in ignorance and carnal-mind cannot comprehend God and call Him the Incomprehensible One—He is only incomprehensible to them as long as they are on the plane of ignorance and carnal-mind.

In this world we all get just what we need—no more, no less. Surface or superficial views of those who have not yet fully awakened to spiritual truths make it appear that God and The Law are not just. Look deep within and know that all reap exactly what they sow. Often when we face what man calls "adversity" we get priceless gifts from the Spirit. Mortal longings are illusions of the senses. How few mortals know what they really need! Our real blessings often come when we least expect them, and often what ignorance calls a curse is a blessing.

Live in the passive voice; be intent on what you can get rather than on what you can do. Live in the subjective mood, meditating on what might be rather than what actually is. Live in the third person, finding fault with other people instead of setting your own affairs in order, and prescribing their duties rather than attending to your own. Live in the plural number, following the opinions and standards of respectability of other people rather than your own perception of what is fit and proper. Keep these rules faithfully, always measuring the worth of life in terms of personal pleasure rather than in terms of growth of character, of service, of high ends—and you will be a pessimist before you know it.—*President Hyde, of Bowdoin College.*

Thinking

How essential it is that people shall learn to think for themselves. To say one would better think wrong than not at all, sounds very strange. But how does the child learn to drive a nail? Does he hit on the head fairly and rightly each time? Alas, no! It hits the board and mars it. The fingers, too, may get a share of the pounding, but by constant effort and continual practice it learns to drive a nail, and hit it squarely on the head each stroke. So with thinking; we may make mistakes, we may not always reason just exactly as we should, but we need to learn to think for ourselves. We like to be independent financially, yet we seem to be content to let others think for us. Others often seem to think it not only a privilege, but a duty to think for us, too, and try to be our conscience. No, we want to learn to think for ourselves. True, in our reading we want that of the best writers and speakers; such are good guides to teach us healthful and elevating ways of thinking. The more we express our insignificant thought the more and better we become able to think.—*Justice.*

Our existence, how blessed! That's enough—I exist! From everlasting to everlasting I exist.
Whitman said:

"I exist as I am, that is enough,
If no other in the world be aware I sit content,
And if each and all be aware I sit content."

The mind is intelligent as the light of the soul illumines it.—*Frank Harrison.*

Soul culture or spiritual growth increases man's power to do and achieve, and never makes him an idle dreamer or shirker—it makes him a fearless and diligent worker. "Seest thou a man diligent in his business—he shall stand before kings; he shall not stand before mean men." Again, he that loves the All Good will work with more than human power—he will work with the guidance and assistance of bands of angels, and will be possessed of tremendous hope and courage and enthusiastic optimism.

"Rejoice not when thine enemy falleth, and let not thine heart be glad when he stumbleth."

Never yet was there a great soul who had not to reject sense pleasures and enjoyments to become such.—*Raja Yoga.*

The more man follows Nature and obeys her laws the longer will he live. The further he removes from them the shorter will be his duration of existence here. Only unartificial, simple nourishment promotes health and long life, while meats, rich and mixed foods but shorten our existence. We frequently find a very advanced old age among men who from youth upward have lived, for the most part, upon vegetable diet, and perhaps have never tasted animal flesh.—*Hufeland.*

Calm determination, with intelligent work, in a cheerful and willing mood, carries us on to great success.

The angels can reach a calm, serene and patient man, who is willing to work, and help him to do great and lasting works.

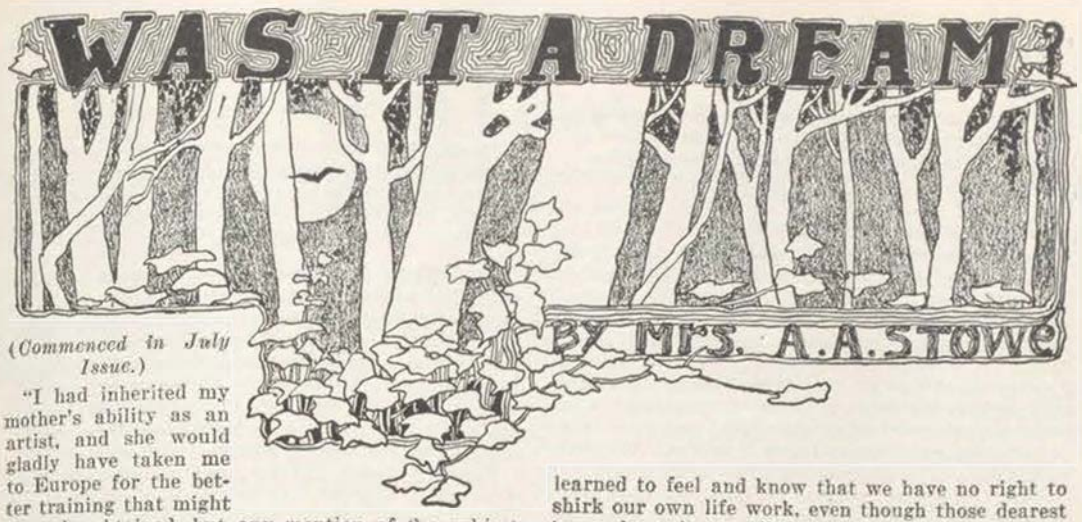
All men are closely watched by discerning spirits and angels of the highest order; those who are faithful and cheerful in little things are *led* to greater works. Men of industry, integrity, and reverence advance at a great rate; dreamers, idlers and shirkers are let alone, that they may learn the eternal law of justice, through experience. No man can be helped until he is ready to be helped. God's withholding power is beneficent.

Vitality and power of endurance come from the Spirit.

Are you a serene and calm soul, a beacon and light to others, along the journey of life?

The present restless discontent is a blessed sign of the closing of an old dispensation and the opening of a new and bright era. The present restlessness and discontent will in a little while be spiritualized and harmonized, and out of it all will come a progress, a prosperity and a civilization that the most optimistic have only faintly hinted at. Be patient! In a little while the golden sun of a golden day will be in the zenith. God is God! He is always in His universe, and makes no mistakes.—*The Blissful Prophet.*

Man begins great and powerful works—lasting works—when he reaches Freedom. We are all eternal workers, each on a different plane of action in the Grand Evolution. As our minds become free and open we ascend to higher planes, where more and better work comes to our hands. In Freedom or oneness with the great God we do the highest and best and most lasting works.



(Commenced in July Issue.)

"I had inherited my mother's ability as an artist, and she would gladly have taken me to Europe for the better training that might there be obtained, but any mention of the subject so distressed him that the plan was given up.

"'Daughter Helen,' he would say, 'give Sunshine the *very best* training that money can procure in this country; but I can't have her taken from me; and I am too old and feeble for the ocean trip.' And, indeed, he was too broken in health for the sea voyage. Hence, my training, though good, was not what it would have been had he not refused to part with me, even temporarily.

"The day before my grandfather's death he came out of a half-stupor, in which he had lain for some time, and addressing grandmother, his face beaming with the assurance of the truth of his words, said: 'Edward is alive, Mary. I have just seen him.'

"Thinking it one of the vagaries of sickness, we paid no attention to what he said, the more so as he had, at once, again relapsed into a stupor which ended only in death.

"But afterward grandmother often spoke of his dying exclamation about Edward's being alive. She seemed to gather from it some comfort and hope that her long-lost son was really alive, and that he would sometime be restored to her arms again. We did not try to dissuade her from this, because of the comfort she derived from it.

"The next year, when I was just seventeeen, came the death of my sweet mother. I cannot tell you what this was to me. Words are powerless to express so great a loss. You who have yet your own dear mother cannot fully understand my loss. It seemed as though all joy and brightness had suddenly been shut out of my life, as though only darkness and gloom encompassed me.

"The tie between my mother and myself had always been an unusually strong one. She had not only given me all the mother-love of her warm heart, but she seemed to have in a measure made me heir to my father's portion also. When her lamp of life went out I felt as though mine, too, must expire. I felt that I could never survive the ordeal of separation from her who had not only given me life, but had also given to that life its chief happiness. Grandfather's death had been a sorrow, but then I had her for a comforter.

"Even painting, which had heretofore been an absorbing passion—even this ceased to interest me. Life was utterly gray, utterly colorless.

"I never think of that period of my life without a keen feeling of regret at the unnecessary suffering that I then endured. Sorrow at my dear mother's death I must, indeed, have borne; but it should have been a natural sorrow, devoid of that utter despair which characterized the next year's experience. Had I had sympathetic companionship much might have been spared me.

"Grandmother and Norah both loved me and were, in a way, kind to me, but neither of them understood me or my nature, hence there yawned a wide gulf between them and myself, leaving me to feel alone in the world: the more so as I had no intimate young companions, my close associates having always been my mother and grandfather. While my mother lived, even while mourning his loss, I had not felt the need of other companionship, but now—oh! it was almost unendurable!

"In a few months I had grown so thin and wan that grandmother, becoming alarmed about me, consulted our family physician. He advised an entire change of scene, hoping that it might arouse me to a renewed interest in life.

"After much weighing of the pros and cons thereof, a year in California was decided upon. We came first to San Francisco, spending some time there. I made several visits to the Hopkins Art Institute, then but recently opened, and my artistic taste reviving in a measure, I once more began to feel some interest in life.

"In particular did one painting, 'In the Santa Cruz Mountains,' charm me. The glorious mountain scenery fascinated me, until I could almost feel the restful quiet of its cool, shady depths.

"Wishing to copy it, I applied for the requisite permission to do so, and was referred to the artist herself, Miss Annie Browne.

"I can never tell you all that I owe to that meeting. Miss Browne seemed to understand, untold, my need to be drawn out of my morbid sorrow, and through her sweet, tender sympathy I learned to feel and know that we have no right to shirk our own life work, even though those dearest to us have been called to the Beyond. I was brought to see that life always, even in our darkest moments, holds some sweetness for us, will we but permit ourselves to see the brightness all around us, and that the refusal to do so is a sin, because through our unhappiness we are adding to the sorrows and cares of others.

"Speaking of the painting that I wished to copy, Miss Browne said: 'It is better for you to paint from nature; you thus express your own conceptions of scenic effects, as you cannot do in copying another's work. I am going down there again next week, and shall spend two or three months in that vicinity. Why not join me on the trip? The mountain air will do you good, and you can make many studies for future work.'

"'I will gladly do so if permission is given me,' I replied. This I finally secured, grandmother and Norah coming down here with us—for you have doubtless guessed that it was here that we came. We all had rooms at a small hotel, which has since given place to the larger one where we are now staying. Miss Browne and I spent much time at the head of the little glen that lies just to the right of our present 'snuggery.'

"The previous year, when she had been here, engaged on the picture that had attracted my attention at the art institute, Miss Browne had had a small hut put upon the hillside, just above the bottom of the glen, and near that charming cascade whose beauty I tried to portray in that painting of mine which you admired."

"I remember admiring several, Aunt Marian, but you are referring to that exquisite moonlight scene, where the nearly full moon has just cleared the crest of the high hill back of the little hut, and is sending a flood of soft, silvery light sifting down through the rather sparse foliage which frames in that side of a tumbling, leaping cascade?"

"Yes, dear, that is the one; and when you are a little stronger you are to go to the very spot where that picture was painted, and are to see, with your own eyes, the lovely little falls you so much admired in the painting, the very scene of my experience to which I referred when speaking to Mrs. Gray—an experience which has given me the happiness of my mature life. But to my tale again:

"One day we had guests from the city, Mr. and Mrs. Arthur Browne, cousins of my Miss Browne. They were all to stay at the cabin-studio until late in the evening, that they might see the moonlight on the falls, the weird beauty of which I could well imagine. I was wild to make one of the party, and finally I won consent to do so. I think grandmother was almost afraid to thwart my wishes, fearing to destroy my reawakened interest in art.

"When, at last, the moon surmounted the crest of the hill it sent such a flood of silvery light upon the scene as to make it seem a new world. The effect on my overwrought nature was most intense. I was seized with a frenzied desire to paint the moonlight scene. I had heretofore been making some studies for future work, while dear Miss Browne was engaged upon a landscape, a daylight picture, taking in a point in the glen where the wooded hillside curved away in a half-circle, and the purling little brook at its base widened out to a tiny lakelet, nestled in its woodland setting.

"Next morning I had my largest easel and a large canvas carried to the little hut-studio. I wanted only the daylight effect at first, that I might get the waterfall, the wooded hillside, and the little brook, each and all as perfect as possible. I succeeded well with these, but when I tried to put in the moonlight effect, despair seized me—vivid and fascinating as the impression was, I could not catch it, at least could not paint it. I felt that I must again see and study the scene by moonlight.

"Miss Browne, to whom I had confided my dilemma, promised that, if possible, she would procure grandmother's consent to our spending one or more nights there when next the moon was at the proper stage to produce the effect that I wished to paint. I had but little expectation that she could succeed in winning grandmother over to our wishes, but she did. Miss Browne was and is one of those winsome persons who can almost always cause others to see things as they wish them to do. It is a great gift.

"We had spent three nights at the little hut-studio, returning to the hotel once each day, both to procure a good, warm meal and to show that we were, so far, all right, when my unexplainable experience came to me. This one was to be the last night of our stay there. A strange restlessness possessed me. I could not sleep. My life seemed suddenly full of some new, strange influence—nothing which gave me any alarm, but a new and sweet, though strange feeling.

"After lying awake for hours, toward morning I sank into slumber, only to seem to see my mother standing by my bedside and to hear her loved voice calling out to me:

"'Marian! Marian! Go to your uncle!'

"I awoke with the tones of her voice ringing in my ears; awoke to bitter disappointment and grief that the sweet vision was only a phantasy of the unreal, which had come from my own unrest. Crying softly to myself, that I might not awaken dear Miss Browne, I gave way to my grief that my dear, idolized mother must ever be to me only a memory, however sweet. Crying softly over this, I must have again fallen into slumber, for I was again awakened to see her standing by me, this time pointing up the hillside above the waterfall, saying even more pleadingly than before:

"'Marian! Marian! Do waken and help your uncle!'

"This time I was fully awakened, with no wish to again fall asleep.

"Daylight was just breaking. I arose quietly, not wishing to disturb Miss Browne, and scribbling a note to say that I would be back by seven for our morning cup of coffee together, I started up the steep hill in the direction indicated to me in my sleep.

"My reason chided me for taking the foolish trip, for such it certainly seemed to be: yet an indefinable 'something' that I could not then and cannot now analyze or understand, irresistibly carried me forward. I had not climbed quite half-way up the steep ascent, going up the glen meanwhile, which had here narrowed to a mere gully, when I espied the form of a man lying, half-doubled up, in a small depression of the slope.

"My heart seemed to stand still. I had never been cowardly, yet in this strange experience my knees shook so that I could scarcely proceed. Convinced from his position that the man was either dead or unconscious, and if the latter, would soon die unless assistance was given him, I forced my way to him, despite my tremors.

"I found him, as I thought, alive but unconscious. Having no restoratives with me, I returned to the hut for them, knowing that Miss Browne had some there. I ran with all speed, and, early as it was, found Miss Browne awake and just reading my note.

"'I have found him, and he is not dead!' I exclaimed, 'but he needs help at once!'

"'Found whom? What do you mean?' she asked.

"'A man is lying on the hillside, badly hurt and unconscious, but still living,' I replied. 'Come quickly, or it will be too late!' I added.

"Taking some restoratives with us, we made all haste back to the unconscious, I feared dying, man. Under her ministrations he soon rallied and opened his eyes, only to fix them on me and to cry out, 'Helen!' as he once more swooned.

"'From his position I know his thigh is broken, and we must have help to move him," said Miss Browne. 'Can you not go to the hotel and procure help and a stretcher?' adding, 'Be as quick as possible, I fear he is already past help. I will stay here and care for him until help comes. Do not come back yourself, as he evidently mistook you for some one he knew, and fainted this last time at sight of you. He must not be unnecessarily agitated, if we hope to save him.'

"I sped as quickly as possible, and help was soon at hand, and the injured man borne to the hotel, where a physician had been summoned to attend him.

"My mind was in a whirl, yet I said nothing to grandmother of my warning dream, if such it were, nor of his fainting exclamation; hence she was awaiting his arrival, full of sympathy for an unknown sufferer, but calmly unconscious of his identity. But mother-love is not to be deceived. One glance at his unconscious face, as he was borne into the hotel, and her cry rang shrilly out: 'Edward, my son! my son!' And it was indeed he.

"The swoon was followed by raving delirium in which he mingled calls for 'Helen' and his mother with frantic appeals to help 'Charlie.' 'I am dying here on the hillside and poor Charlie is dying up there all alone,' he moaned.

"Hearing them repeat what he said, I started to search for the one who he said was 'dying on the hillside all alone.'

"Not a quarter of a mile from where I had found my uncle lying, but clear on the top of the crest, was a tent. Spying it, I went no farther, but returned and reported to the others.

"'That's what he means,' said the physician. 'Some one is in that tent, either sick or dead.'

"Two men started out to investigate. They followed my directions to the tent I had seen, and within it found a very sick man. Improvising a stretcher from blankets and poles, they bore him to the hotel, and we had two patients to care for.

"Grandmother, Norah, Miss Browne and myself all devoted ourselves to the sick and injured men, grandmother also employing a couple of men to assist us in nursing them back to health. Their recovery was slow, but at length we had the pleasure of seeing them both fully restored to health.

"Uncle Edward and his partner, your Uncle Charles, as you have doubtless guessed, were out on a camping trip together, investigating a large body of timber on which they had taken an option, and were looking it over carefully before determining about the purchase. They intended, if suited, to open up a big lumber industry here.

"Charles had not been at all well for a couple of days, but refused to give up, claiming that he would be all right in a day or two. He had suddenly become much worse that night, and before morning grew so ill that Uncle Edward started off to hunt a doctor, though he knew the trail was one difficult to follow in the dim, uncertain light, the moon being either below the horizon when he started, or near it and behind the high, densely timbered hill, which towered far above them in the southwest.

"Coming hurriedly down the trail he stepped on something, a loose, round stone, probably, which rolled with him, causing him to lose his footing and to fall in such a manner as to break his thigh.

"Lying there alone, with death staring him in the face, he thought of the past, thought of the anxiety and suffering his selfish conduct must have caused his parents, and determined, if his life were spared, he would endeavor to make all possible amends to them. Then, growing desperate over the thought of his partner, who was, perhaps, dying there in the tent alone, he made a desperate effort to crawl down the trail for assistance; but the first movement gave him such agonizing pain as to cause him to faint, and, falling in a cramped position, his own injuries were made even worse than before.

"Uncle Edward, not caring to revisit the scenes of his early life, grandmother decided to remain here with him.

"My own happy marriage with your uncle, my uncle's partner, grew out of that summer's experience. Before your uncle was entirely convalescent we had plighted our troth. But to please grandmother, the time was set far away in the future; in fact, we were not to marry until my twenty-first birthday.

"When I was just past nineteen, Uncle Edward took passage on one of his own lumber schooners, bound from Eureka, where he was then lumbering, to San Francisco, with a load of shingles. We never knew why he did this, as his custom was to take the faster mail steamer, instead of his own slower freight boats.

"The schooner was caught in a terrible storm and foundered with a loss of all on board.

"Grandmother never recovered from the blow of uncle's death, though she lived some months. Finding that death was approaching, she sent for Charles, and asked that our marriage might take place immediately, as she thought it well to place me in a husband's care before her death, knowing that that event would leave me entirely bereft of near blood relatives. It was as she wished. Our wedding was a quiet one, saddened by the shadow of approaching death.

"Of my married life I need not speak," continued Mrs. Brownell, "for you already know how supremely happy is our home life. The only cloud is that as yet no child has blessed our household. Have I tired you, dear, with my long tale?"

"Tired me, Aunt Marian? Not at all! How I love you for telling me all about it—about yourself, your mother and all."

"And can you now answer your second question," said her aunt, smilingly, "or shall I answer it for you?"

"I think I can answer it, Auntie. I know one card was a small photograph of yourself. Was not the other one a much reduced in size reproduction—a photo, too, I think, of your moonlight picture, which had been the means of your staying at the studio that night, hence, also, the means of saving the two lives?" was the answer.

"You are correct in your conjecture," said the aunt.

Alicia remained in deep thought for some time, then in a low voice said, "Was it a dream—a *real* dream, Auntie?"

"I do not know, dear," was the reply. "I only know that the facts are as I have given them. I will let you decide the question for yourself."

I give my readers the same privilege.

There is lots of honest faith in doubt. Why should any one believe anything without exercising his God-given right to reason about it? The world has always suffered much from blind belief in dogmas and traditions. Let each one *know* the truth by looking within, and be free. We no longer live in conventions nor the cut and dried beliefs of the Dark Ages. We live in a new and bright day of freedom.

Men become famous when they are open-minded, free and untrammeled and dare to speak the truth.

Eternal process and eternal progress are divinely interchangeable terms. Oh, what a blessed thing it is to be at-one with the Eternal!— *B. P.*

"As to Psychic Phenomena, I Believe——"

Concise Extracts from Various Authors who Have Expressed an Opinion upon the Cause of "Psychic Phenomena," Taken from Eltka

PROF. W. XAVIER SUDDUTH, A.M., M.D.

(Fellow of the Chicago Academy of Medicine)

FROM hundreds of tests made during the past twenty-five years, I am a firm believer in telepathy. The operation of an organic brain in the production of thought sets up vibrations which pass out into space, going on and on forever. The ether fairly teems with the vibrating thoughts of the by-gone ages, and all that is necessary to become possessed of this store of universal knowledge is to become sensitive to ether vibrations, and learn how to translate them into ordinary language. Without such ability they are as Greek to the illiterate.

Upon this same premise we may interpret the phenomena of death apparitions. A person in *extremis* may send out very intense thought vibrations which go on and on until they find a recipient. This is generally some near relative, who by reason of consanguinity has a similar vibratory note, consequently is enabled to receive and possibly translate the message into language.

It is impossible to know the abstract except it be projected in terms of sense perception; in other words, except it be materialized. It is this very fact that makes it necessary for psychometrists and crystal gazers to have some object upon which to fix the attention. The controls, so universal with trance mediums, also serve the same purpose; namely, they objectively voice the subjective, and serve to bring it above the threshold of consciousness, thus making it "knowable."

It is not absolutely necessary for an individual to lose consciousness in order to become sensitive to his environment and thus receive messages and reveal the so-called hidden mysteries of the world. In support of this last statement we have many successful "readings" of honest, competent psychometrists. All that is necessary for mediumistic revelations, is a condition of dissociation of consequences which permits the subjective perception to take cognizance of these subtle influences and raise them above the threshold of consciousness, thus bringing them into eternal relations where they may be "read"—that is, perceived by us.

It matters not how this be brought about, whether by automatic writing, by planchette, or by the voice of a control speaking through the medium.

I wish to be understood as not disavowing belief in all spiritistic phenomena.—(*Spiritism, Hypnotism and Telepathy, by Clark Bell, Esq., LL.D.*)

PROF. OLIVER LODGE, F.R.S.

I regard the fact of genuine "thought transference" between persons in immediate proximity (not necessarily in contact) as having been established by direct and simple experiments; and, except by reason of paucity of instance, I consider it as firmly grounded as any of the less familiar facts of nature such as one deals with in a laboratory.—(*Proc. S. P. R.*, Pt. xvii, p. 451.)

SIR WILLIAM CROOKES

In 1898, Mr. Crookes said, in his presidential address before that great scientific body, the British Association: "It would be well to begin with *telepathy;* with the fundamental law, as I believe it to be, that thoughts and images may be transferred from one mind to another without the agency of the recognized organs of sense—that knowledge may enter the human mind without being communicated in any hitherto known or recognized way."—(*Id.*, Pt. xxxiv, p. 3.)

REV. MINOT J. SAVAGE, D.D.

Classification of facts communicated: First. There are hundreds of facts communicated with which one or more of the sitters who are present are well acquainted beforehand.

Second. There are things told which none of the sitters ever knew, but which it is possible the psychic may have known.

Third. There are no end of facts communicated which the psychic by no possibility could ever have known, but which may have been known to some of the sitters.

Fourth. There are facts related which no person present, sitter or psychic, ever knew.

Fifth. There are things told which are not known by any of the persons present, but which presumably may have been known by some living person somewhere in the world.

Sixth. There are cases of facts communicated which no living person in the world knew at the time or could possibly have known.

It must also be remembered that apparitions and the movements of physical objects must be accounted for.

Now, there are only two theories which at the present time claim the serious attention of serious people. These are what have come to be widely known as the telepathic and the spiritistic theories.

God's eternal changeless law is never coercive; it is always beneficent.

Moral Reforms and Religion

Ministers, Not Preachers, Needed

By Frank Harrison

To effect great popular moral reforms the religious element in man, the conscience of power within him, must be appealed to. You cannot legislate him into morality.—*The Most Rev. P. J. Ryan, Archbishop of Philadelphia.*

LET all the time, energy, and tremendous sums of money which are constantly being directed toward legislating men to be moral be expended in educating men and appealing to the God within the soul, and in a while we would have a perfect and beautiful world full of peace, harmony and melody.

Let our church ministers be real *ministers* to the soul and not essayists on politics, political economy and all the transitory problems of the day.

Rouse the souls of men, and all problems will be solved.

The church ought to be for spiritual upliftment and not for essays and diatribes against capital, the working men, or any of the countless subjects we usually hear there.

The world needs soul-food and not preachments; love, not law; tolerance and charity, and not the vaporings of bigots and fanatical reformers without knowledge or wisdom.

Only a few months ago I attended church services for sixteen consecutive Sundays in sixteen different Protestant churches—"popular" churches—in Boston and Providence, R. I., and all I heard were harangues denouncing capitalists, trusts, dancing, the theatre, and similar subjects, and not one word about the great omnipotent God of Love, nor one word telling me I was an eternal child of the Blessed All-Father. All of the sixteen preachments referred to the tremendous sins, evils and wrongs of the world, and were more or less tinged with sentimental pessimism. Not one ray of sunshine was shed; not one optimistic hope roused in my mind; I left the churches with a bitter taste in my mouth, feeling that if what these preachers *preached* was true, God was *impotent* instead of omnipotent, and a grand failure.

The seventeenth Sunday, the Spirit led me to ten o'clock Mass at the Roman Catholic Cathedral (Providence, R. I.), and with the sacred music, and formal prayers, and other formal ceremonies of the Mass, I felt a holy calm that one always feels in His Presence. The sermon was short but spiritual, and referred in no way to worldly things. Moreover, the large cathedral was packed with ardent and devout souls, who I could see (clairvoyantly), were under the soothing spell of the Spirit.

I am not a Roman Catholic, but a Catholic of *all* Catholics; I am a universal lover, and worship God at *all* shrines. To me *all* beings are eternal children of an eternal All-Father.

When we have real *ministers* full of the Spirit, and not mere intellectual moralists and essayists, in our churches, then there will no longer be complaints about the decline of church attendance.

When our teachers and leaders are soulful men and women and drop the illusion that legislation can reform the world, and use all their time, energy and money in plans for appealing to the inner man, then we will see decided and permanent improvement along all lines. It is as brother Ryan says: "The religious element in man, the conscience of power within him, must be appealed to."

Some people are amazed at the steady and constant growth of the Roman Catholic Church in all parts of the world. It is because this church holds to the one central underlying principle of all growth and progress, *i. e.*, that the eternal and changeless Spirit of the universe creates, orders, rules and sustains all material or temporal things, and her priests, bishops, archbishops, cardinals, officials, and Pope, year in and year out, century in and century out, hold to forms, sacred music and words that always appeal to the soul and not to the senses or minds of men.

Come, men of the pulpit, become real ministers of God and the soul, and speak calm, sweet, holy words of God's mighty and eternal love, and tell us we are all eternal children of the All-Father, and then in a while we will need no laws at all. We are hungry and need soul-food, not mental harangues and gymnastics.

Men who are unawakened and blind to the moral force of the one Eternal Changeless Law are the great sufferers in this world.

For God's sake!—never, *never* think, much less say, of any one, "You will never amount to anything." I speak in holy love and reverence, *knowing* two things: *all* souls are eternal, and ultimately, in the Grand Evolution, reach one goal, infinite perfection—oneness with the great and blessed God. Next: The dynamic power of Thought is so great, intense, far-reaching and potent that the mere thinking of any one as "a failure" has disastrous effects on both the object and thinker. The highest and purest thinking is to express love and confidence in the ability of *all* to reach perfection. —*Frank Harrison.*

The Power of Love

By WILLIAM E. TOWNE

Written Especially for
THE MAGAZINE OF MYSTERIES

"I give unto ye a new commandment, that ye love one another."—*Jesus.*

THE motive power of the universe is love. Love is life. Where love exists there is action, expression, power, happiness and health. Where love is not there is stagnation, suffering and death.

God is love.

Love is harmony.

Hate is a denial of love—the absence of love.

Where love rules, all the acts of life produce good and harmonious results. Where hate rules the mind, violence and discord will manifest in the environment, and produce accidents, ill health, enemies and sudden losses.

He who hates lays up for himself future misery, because sooner or later the Great Law of Love, which obtains throughout the universe, will attract him so strongly that in self-defense he will have to respond, and the obstructions of hate which he has reared will be swept away by much suffering. He will have to undergo a complete readjustment and come into harmony with the vibrations of Truth.

No man can live unto himself alone. Sooner or later the great equalizing forces of nature will act upon him so powerfully that he will have to recognize, in some degree, the unity of life. This will be absolutely necessary if his sense of identity is to be preserved. He will find his (real) life by losing it (the mortal life). His mortal will must become one, through love, with God's will—the will of the universe.

Love transforms, transmutes and glorifies wherever it exists. Where hate rules, all is darkness. The person who is under the dominion of hate will be able to see only the faults and weaknesses of those with whom he associates. The joys of life will be as ashes to him. But to the one whose soul is attuned to the vibrations of Universal Love, who has merged his life in the One Life, all is light. Such a person is able to see the Eternal Good back of every act of his fellows.

Where the ordinary mind could see only an ugly face or a repulsive personality, the mind attuned to divine love sees the eternal soul back of this material manifestation. If anyone performs an act of selfishness, or robs his fellow, the seer knows that his act is due only to ignorance, and that in time the almighty power of universal Love will open his eyes, and he will no longer desire to do anything not in accord with the law of justice.

All so-called "evil" and "sin" is simply a form of ignorance. It is an absence of knowledge of good. Love is the great revealer of truth and good. When a sense of Universal Love unfolds in a man's mind, he becomes open to all wisdom and power. Hate, and fear, which is always the accompaniment of hate, create about one an atmosphere so dense that the vibrations of life and truth cannot penetrate it.

Hate causes resistance. Love knows that "all is good," and hence he who loves is receptive to all life. His atmosphere admits the shining light of truth's vibrations, and he radiates light upon all the world.

He who loves becomes a shining *sun* of God. The sun shines upon the good and bad alike. It never changes. It is steady. So likewise the person who is conscious of Universal Love in every fibre of his being, will see only the good in everything and will resist nothing. He will *shine* upon all alike. He knows that the Eternal PRINCIPLE of love and truth is in each man and woman, and that if it does not manifest now it will sooner or later and his *recognition* of this fact will help them to realize their real natures.

If you recognize hate in another person, you help them to perpetuate it. If you look back of the hate to the Eternal Soul, and ignore the dark atmosphere with which they have surrounded themselves, you help them to a higher plane and a happier one.

It is impossible to estimate the mighty redeeming power of unwavering love which is conscious of its own power.

A consciousness of Universal Love brings freedom from all fear. "Perfect love casts out fear." Do you realize what it would mean to you to be free from fear? "Fear is the only devil," says Elbert Hubbard. Fear is the cause of about all the trouble and unhappiness which humanity knows. Accidents, so-called, and the sudden development of acute diseases, are due to fear in some form.

You attract from without that which corresponds with your mental state. If you are close anchored to the soul, and realize that you are one with Divine Love and Harmony, your outer life will correspond with this recognition.

Do not be deceived and hypnotized by appearances. Love is the building power. It gave form to all that you look upon, and it can re-form it all. All is life, motion, vibration. That power which governs vibration is love. Be true to the PRINCIPLE of being, and the outer manifestations will right themselves. Listen to the words of one of the greatest seers the world has ever known: "But if the man is true to his better instincts or sentiments, and refuses the dominion of facts, as one that comes of a higher race, remains fast by the soul and sees the principle, then the facts fall aptly and supple into their places; they know their master, and the meanest of them glorifies him."

If you are suffering from some disease and would be free, turn to the soul within and dwell upon its light and power. The soul is eternal health. Accept this truth with your mortal mind. Let go of all doubt, fear, worry, etc. Trust all to the soul, nd its powers of love. Let your love go out to all with whom you come in contact, to all animate life, to all nature. Love every motion of your body, every thought of your mind. In this way your thoughts will become harmonious, and expressions of the Divine Self within.

If any particular organ is diseased, picture it in your mind as perfect. Remember the principle by which it was brought into manifestation and invoke that principle to re-form, re-create and heal it.

Love is the mighty healing power of the universe, as it is the creative power. To heal is to re-create or make whole, and love is the only medium by which this can be accomplished.

By loving your enemies you convert them into friends. He who loves his enemies is a thousand times more powerful than he who hates them, or is simply indifferent even.

When you have learned to love all in the universal sense, you have conquered self—your mortal, material self—and become consciously a part of the Universal Life. The fires of eternal love are alight within you, and will never be extinguished. You have entered upon the great Path which leads to joy and peace and universal wisdom.

This is the Path which has been trod by the great Seers, Adepts, Mystics and Masters of all ages and in all climes. It is gained and kept by the mighty, blessed power of love. They who travel this path know not hate nor fear nor evil. They see peace, health, success, joy on every hand, because their inner selves are attuned to the vibrations of Universal Love and Light and Truth.

Weary, weak and distressed brother or sister, hold in the inner chamber of your soul the healing thought: "In Him we live and move and have our being," and keep it there until its vivifying presence sends a glow through your whole being. Clasp it in your consciousness until you feel the divine heart-throbs pulsating through the channels of your entire complex nature.—*Henry Wood.*

Bryan's Views on Immortality

THE February *National Magazine* reprints from a new book, "The Proofs of Life After Death," this expression of the views of William Jennings Bryan on immortality:

"I shall not believe that this life is extinguished. If the Father deigns to touch with divine power the cold and pulseless heart of the buried acorn, and make it to burst forth from its prison walls, will he leave neglected in the earth the soul of a man, who was made in the image of his Creator? If he stoops to give to the rose-bush, whose withered blossoms float upon the breeze, the sweet assurance of another springtime, will He withhold the words of hope from the sons of men when the frosts of winter come? If matter, mute and inanimate, though changed by the forces of Nature into a multitude of forms, can never die, will the imperial spirit of man suffer annihilation after it has paid a brief visit, like a royal guest, to this tenement of clay?

"Rather let us believe that He, who in His apparent prodigality wastes not the raindrop, the blade of grass, or the evening's sighing zephyr, but makes them all to carry out His plans, has given immortality to the mortal."

A steadfast aim in the midst of adversity—a determination backed by industry and perseverance—will eventually land us at the goal of our ambition.

Scientists say that Pessimism is malaria to mind and body.

Blessed is he who can endure with patience; endure all adverse conditions without murmur or complaint, knowing that in a while all things, circumstances and events are good for him, the eternal *ego.*

"The New Name"

By Dr. George W. Carey

"And his name shall be in their foreheads."
"And I will write upon him the name of my God"
"And I will write upon him my NEW NAME."—*Revelation.*

1—A SOUL struggling up to the sunlight,
Up from the mire and the clay,
Fighting through wars and jungles,
And sometimes learning to pray—
And sometimes a king with a sceptre,
And sometimes a slave with a hod—
Some people call it Karma,
And others call it God.

2—A beggar, ragged and hungry,
A prince in purple and gold,
A palace gilded and garnished,
A cottage humble and old—
And one's hopes are blighted and blooming,
And one gathers the ripened pod—
Some call it Fate or Destiny,
And others call it God.

3—Glimmering waters and breakers,
Far on the horizon's rim,
White sails and sea gulls glinting
Away till the sight grows dim,
And shells, spirit-painted with glory,
Where seaweeds beckon and nod—
Some people call it Ocean,
And others call it God.

4—Cathedrals and domes uplifting,
And spires pointing up to the sun,
Images, altars and arches,
Where kneeling and penance are done—
From organs grand anthems are swelling,
Where the true and the faithful still plod—
Some call it Superstition,
While others call it God.

5—Visions of beauty and splendor,
Forms of a long lost race,
Sounds and faces and voices
From the fourth dimension of space—
And on through the universe boundless
Our thoughts go lightning-shod—
Some call it Imagination,
And others call it God.

6—Acids and alkalis acting,
Proceeding and acting again,
Operating, transmuting, fomenting,
In throes and spasms of pain—
Uniting, reacting, creating,
Like souls "passing under the rod"—
Some people call it Chemistry,
And others call it God.

7—Vibration of Etheric Substance,
Light, flashing through regions of Space,
A girdle of Something, enfolding
And binding together the race—
And words without wires transmitted,
"Ariel"-winged, spirit-sandaled and shod—
Some call it Electricity,
And others call it God.

8—Earth redeemed and made glorious,
Lighted by Heaven within;
Men and angels brought face to face,
With never a thought of sin—
Lion and lamb together lie
In the flowers that sweeten the sod—
Some of us call it Brotherhood,
And others call it God.

9—And now the sixth sense is opened,
The seventh embraces the whole,
And, clothed with the Oneness of Being,
We acknowledge dominion of Soul—
And in all Life's phases and changes,
And along all the paths to be trod,
We recognize only one power—
One present, Omnipotent God.

MISS MELISSY'S MESSENGER

By LORENA M. PAGE

THE morning sun, shining over the line of mountains, lit up the windows of the Valley Brook Hotel with the lustre of burnished copper. Either in response to its glowing greeting, or a flutter and tapping sound at an upper casement, the window was thrown open and a sunny head appeared, followed by a hand that was nearly as white as the dove that was resting on the ledge.

"Oh, you pretty creature!" exclaimed a sweet, ringing voice. "Helen, look, here is a dove at our window."

"How you frightened me!" complained her companion sleepily; "I was dreaming, and you've spoiled it all—I can't even remember what it was about."

"Well, here is something more romantic than dreams, listen to this note that I found fastened to its neck:

"'Dear Love—Another night has passed and I send you morning greeting. May my messenger reach you. I wait in return your token either by this, my messenger, or on the wings of harmony.

'M.'"

"What can it mean?" asked the girl addressed as Helen.

"I cannot make out; some love-sick swain, no doubt, though the writing is delicately beautiful. We must leave such deep problems and make haste or we shall be late for breakfast; the air of this valley has given me such a ravenous appetite that the cane syrup and sweet potatoes they serve taste better than all the dainties did back North."

"Yes, and you are gaining so much, Rose, that they won't know you when we get back."

"Do you know, Helen, I sometimes wish that I need never go back. It is so restful here; no one is ever in a hurry, and no one expects anything of me; I love freedom."

"What would John think to hear you speak in that way, Rose?" asked Helen, solemnly.

"Oh, bother John! Can't you let me be free as long as possible? I was foolish to promise to marry him and tie myself down the way a girl has to when she is engaged. I'm enjoying my last chance," and she tossed her head defiantly.

"Yes, so I should judge. Don't go too far with Leonard Morrison, Rose; he is a genuine Southerner, and I should dislike to arouse his jealousy or anger. Have you told him of your engagement?"

"No, grandmother Helen, I have not; and what's more, I don't intend to."

They had finished dressing and were about to leave the room when the dove, with dainty tread, crossed the room near them. Rose stopped, and turning to her desk, hastily scrawled:

"My Sweetheart—Your messenger has reached me, and I hasten to reply. I will join you in the evening as of old, on the wings of harmony."

Then lifting the dove from the oaken floor, she tied the missive to its neck and gaily tossed it from the casement. There came a shy tap at the door and Helen opened it to find an old negro woman standing there.

"Please Missy, did yo' see nuffin' ob Miss Melissy's pigeon? Ah's pow'ful suah Ah seen it a-settin' on yo' winder, an' Ah'd like to ketch it, fo'—fo' Miss Melissy sets a pow'ful sto' by dat pigeon."

"I just sent it away," said Rose, coming forward. "I'm sorry."

"Nebba min'. Ah'll fin' it. Ah mus' go now, 'cause Miss Melissy'll be lookin' fo' me," she said, turning away.

"Does Miss Melissy live near here?" inquired Rose.

"Yessum; she lib in de big house right down dere by de ribba a step."

Rose came near remarking that she had thought the old place deserted. The next moment the old woman was hobbling down the corridor.

That same evening as the two girls sat by the open window and saw the full moon rise over the mountain, Rose remarked: "I have never seen a light in that old house of Miss Melissy's; have you, Helen?"

The old, dilapidated ruin stood dark and silent in the midst of a vine-tangled, grass-grown garden on the banks of the moonlit stream.

"No, I haven't, Rose. It is late; I am tired, and believe I shall go to bed."

"And I shall sit here in the moonlight and build fairy castles about Miss Melissy."

It seemed to Helen that she had scarcely fallen asleep that night, when she was roused to consciousness by Rose, who was shaking her in no gentle manner.

"Helen! Wake up! I want you to hear the music; it is over at Miss Melissy's."

It was only the strains of a piano, but in them there was something indescribable and wild. A mystery ran through all the melody. The strangest part of it was the apparent absence of touch, the music seeming to be rather the vibration of strings under the sweeping touch of the night wind. It rose like an anthem of triumph mingled with a world of love and hope. They forgot all else while listening to it, and how long it lasted they could not tell; the spell was not broken until the sound, growing fainter and fainter, died away on the moist night wind.

"I have not seen a spark of light there the whole evening," whispered Rose. "Ugh! There is something about it that makes me feel creepy. You are a musician; how did it affect you, Helen?"

"I never heard anything like it. There is something about it that I cannot express."

Again the next morning the dove was fluttering at their window, and at its throat rested a dainty missive. After some hesitation Rose opened it and read:

"Dear Love—I am happy, for at last my messenger has reached you. The message you sent in return is resting on my heart. True to your promise, you came, and my heart, as in the old days, was filled with rapture. May my waiting not be long ere I join you to part no more. M."

"Ah's 'shamed to hab to come ag'in," said the old black woman at the door, "but Ah jus' has to ketch dat pigeon, fo' Ah don' know what Miss Melissy'd do ef it got los'."

"Is Miss Melissy well this morning?" asked Rose as she put the white dove in the hands held out for it.

"Oh, yessum, thank yo'," she answered, at the same time feeling about the dove's neck. "Ah hope this here pigeon won't botha yo' no mo'," and she turned down the hall.

The dew had scarcely dried on the tangle of old-fashioned flowers in the garden by the river bank when Rose paused by the sagging gate, and catching a glimpse of a lavender dress through the vines screening the dilapidated veranda, she went slowly up the grass-grown walk, pausing at times to admire a close-growing flower.

"Good-morning," she said, as she reached the steps and came in view of the wearer of the lavender dress. "I was just passing, and seeing your lovely flowers, came in to admire them." She thought she had never seen such a beautiful old lady as the one before her. Her hair, that was brushed high, was as white and soft as snow, and the face, lighted by a pair of fathomless, deep brown eyes, was tinted as delicately as a child's and had as artless an expression.

"Sit down, please. Excuse me for not rising; I did not sleep until late last night, and feel quite exhausted."

Rose sank on the upper step and wondered what Helen would think if she knew that she was at Miss Melissy's.

"Your garden is beautiful," she finally remarked to her hostess, who sat regarding her in silence. "The flowers do not grow so luxuriantly in the North."

"Did you say the North? That is where Loren came from."

"Miss Melissy, yo' tea——" Then the old black woman stopped upon seeing Rose.

"Yes, Tildie; put on another cup"; and as she spoke she made a feeble effort to rise.

As Rose sprang to her assistance she saw that the face of Miss Melissy was covered with innumerable tiny wrinkles, and in the young girl's mind came the thought of a roseleaf that had been crushed by a ruthless hand.

"No, I could not think of staying," said Rose. "I will try to come again to see you."

"Oh, I shall feel so disappointed if you do not stay," pleaded Miss Melissy. "Do you know, the most of the people who come annoy me. But I love you; you are of Loren's people."

"And I am sure that no one could help loving you," said Rose, as she put her supporting arm about Miss Melissy.

Thus they entered the house. An overpowering fragrance filled the room, and as Rose became accustomed to the dim light, she saw that it came from great vases of flowers, clustered upon a piano.

"I always keep them there for Loren; he loves them, and I gather them to please him," said Miss Melissy, following her gaze.

They sat down by the little tea-table and Tildie went from the room, muttering to herself and shaking her head. The furniture and carpets were faded, moth-eaten and old; but, above all else, the piano caught Rose's eyes and held them; how old and quaint it was, and so different from any instrument that she had ever seen. The mahogany shone with a warm lustre as though polished with loving care. It rested on seven spindle legs, and the keys were yellowed with age.

"You play beautifully," Rose finally said when the tea was finished.

"I do not play," said Miss Melissy. "Loren plays for me, and then I am so happy—just as I used to be in the other days. I hope you believe me; they all think that I am crazed, and treat me as a child. I want you to see my messenger," went on Miss Melissy. "I have been sending her for months and years, it must be, and at last I have had an answer back."

Rose felt her cheeks crimson at the part she had played with the message. Miss Melissy left the room. From the moth-eaten draperies that covered another doorway came Tildie, who began clearing away the tea things.

"Does yo' b'liebe huh?" she finally questioned, under her breath.

"Why—yes," answered Rose, with some hesitation.

"Yo' b'liebe dat Marse Loren comes back heah?"

"Oh, I don't know anything about him," she answered, moving toward the instrument. "This old piano has more music about it than any one would imagine; I heard it last night," she said, changing the subject.

"Fo' de Lawd sakes! Did yo' heah it playin'?" The black face grew almost ashen.

"Yes; it was some time in the night, and the most beautiful music I ever heard. Does Miss Melissy play?"

"Oh, Laudy, no!" and Tildie fairly rushed from the room.

A little later, when Rose was taking leave of Miss Melissy on the veranda, the latter standing with the dove tenderly clasped to her breast, there came the distant beat of hoofs on the hard turnpike road, and a moment later Leonard Morrison passed. He raised his hat with all the polish of a courtier. A quick indrawing of the breath and an almost inaudible word drew Rose's attention to her companion. Miss Melissy was standing with eyes like glowing coals fixed on the disappearing horseman. The dove had fluttered from her grasp and her small, white hands were opening and closing with nervous spasms.

"Scoundrel! Coward!" she breathed. "Do you know him—or did he dare to speak to me?"

"I know him," answered Rose, wondering at the occurrence.

"Don't trust him—he comes from a bad lot—don't trust him. I—I—must rest; I am weary. Come to see me often. Good-by," and she was gone.

The days and weeks flew by with the winged fleetness of youth. Rose had been an almost daily visitor to Miss Melissy, and while Helen did not seem inclined to call upon the inmate of the old place by the river, she made no objection to Rose doing so, for there at least she did not meet Leonard Morrison. It was just at dusk, after a day spent in the hills, when there came a low tap at the door, and Helen opened it to find Tildie in the corridor.

"Rosie, would yo' please go to Miss Melissy? She's been complainin' all day, an' a-wantin' yo', but dey 'lowed yo'd gone to de mountings."

Rose had risen and thrown a fleecy shawl about her head before the message was half given. She assured Helen that there was no cause for her to worry about her, for she was not afraid while with Miss Melissy. A few steps from the hotel the old woman left her and hurried away in the shadows. While Tildie was the most devoted of servants as long as the daylight lasted, she fled upon the first encroachments of twilight, to spend the night with her daughter—the cook of the Valley Brook Hotel.

Miss Melissy was lying on the couch by an open window, near the old piano. "I knew you would come, Rose," was her welcome.

"Can I light the lamp for you? It will be more cheerful," asked the girl, as she sank on her knees by the side of the couch, for Miss Melissy had become very dear to her.

"No, he never comes in the light, so I like the shadows best, if you don't mind, dear. Loren always likes to find me thus."

"Tell me of Loren, Miss Melissy. I have never seen him, and you speak of him so often."

"He never comes in the day-time, and you have not visited me in the evening before. Loren's home is far from here and he cannot always come, but I wait for him here each night." Her voice was very low and sweet, lingering on each syllable with loving cadence. "It is long ago," she went on, "that Loren and I were parted. It must be nearly fifty years—let me see, what day is this?"

"It is Christmas, Miss Melissy, and the snow lies deep in the North to-night."

"Christmas, did you say? Strange how I could forget this night of all others, for it is just fifty years ago this very hour that—listen, dear, and I'll tell you of Loren. He came to this Southern valley for his health and I loved him from the first. Before he came I had many suitors, among them Leonard Morrison. You start, child, at the name. He was the grandfather of young Leonard. I did not love Leonard Morrison, but I perhaps gave him encouragement, for I was thoughtless in those days. Will you hand me that little glass of cordial on the stand?—my lips are dry to-night. Thanks, dear. Yes, it is fifty years ago to-night that Loren and I

(*Concluded on next page.*)

Arouse Yourselves, O People!

By Frederick W. Burry

[Written Especially for The Magazine of Mysteries]

IN the British Museum, as everybody knows, there is a library: this library is one of the wonders of the world. It contains some two million volumes, for which over a thousand volumes of catalogue are required. There are sixteen volumes of catalogue just for the thousands of editions of the Bible and its commentaries. Forty miles of closely packed shelves constitute this wonderful library.

And this is only one of the world's great libraries. Never was such an era of books as this. It is not very long since printing was invented, but during its short existence, how it has revolutionized the world!

How wonderful that the means of an education is now brought within the reach of every one who will only take time to read. Our free libraries and inexpensive literature have made learning almost as free as the air.

But it is strange how comparatively few avail themselves of the opportunity to read and study. For where there are thousands who read there are tens of thousands who do not. True, the general masses read the newspaper every day, which they consider to be an indispensable thing—this they will take time to look over, when they would begrudge the same time for actual practical reading.

It is a hopeful sign, however, to observe that our great dailies are gradually filling some of their columns with useful articles and essays.

Then there are some people who have their well-stocked libraries, but who keep them as they do their bric-a-brac—for show. Then we have the book-worm, who eternally pores into old musty volumes and ancient archives, who is an authority on the "classics" and the "masters," and who is simply a mouthpiece for other people's (generally long deceased) ideas.

Books are glorious things to have when they are good ones. And those that must rank as the best are the ones that help us to think ourselves.

Is Life and Truth and Wisdom a thing of the past, like the so-called "age of miracles"? Is there no one living to-day who is as bright and clever as the "old masters"?

Then surely we, as a race, are retrograding and not advancing.

Are the thoughts of men long since dead and gone better and more serviceable for humanity than the live thoughts of the many earnest teachers of to-day?

Have we nothing but ancient relics and dry-as-dust, moldy volumes for a foundation of Religion and Philosophy and Science?

Is there no living Spirit in Man that transcends the crumbling Letter, even as the substance transcends the shadow? Is the life of Memory, the infinite ocean of subconsciousness, to hang upon the chances of traditions and second-hand books? Is not this great sea of Memory to be added to, as the ever-flowing stream of Life goes on, and the Waters of Experience make their undying impression in the deep reservoir of the subconscious mind?

The Soul, the Character, the Man, is not dependent on libraries. Within each man is a greater library, a vaster university, than any four walls contain. Each man is a Shrine of Genius—the home of Ineffable Wisdom. Look into the eyes of even the weakest and most ignorant child of man and you will see, though undeveloped and dormant, the Light that lighteneth every man that cometh into the world—a spark, an ember of Wisdom, that but needs a little fanning to become a bright Flame.

How wonderful to walk along the street, and know that in the passing throng are contained titanic possibilities, which cannot forever remain merely latent, but which are indeed even now beginning to show themselves. Yes, the signs of general and world-wide awakening are everywhere. People are throwing off their shackles; mentally and physically, the earth is becoming free.

This beautiful earth! It waits for the conscious molding power of man before its marvelous and varied life can present itself. It waits for the growth and development of Science—the knowledge that is Power.

Books that are of the most value not only appeal to the head, but the heart as well. They touch one; they are alive—born from the experience of the writers. Every one does not need to be a writer—we are not all suited to be teachers—but we can and should all be creators. We can pick up some suggestions in the books, which we can apply to ourselves and improve upon. That is what education is—picking up pointers.

It is a pity to see men and women grinding their lives away at tasks which make them, considered commercially, to be so much cheap machinery. It is a pity to see people neglecting mental culture, which could and would deliver them from incompetence and misery.

Just a little effort to think awhile, a brave reliance on one's own power to rise—but this attitude of mind people do not take.

We can admit the imperfections and corruptions of our present social system. But with all this, so much can be done, so many personal ideals and desires speedily realized, if there is but a faithful concentrated purpose, a mental alertness.

The enormous flood of periodical literature that to-day deals with the problems of personal reform is doing much toward rousing the long-dormant energies of people. Instead of merely railing against social conditions and talking glibly of the glorious future, these practical publications show man how he can better his conditions now, and how he shall change society and the world at large by first reforming himself.

The great men of the past were men of original action—in this self-reliance rested their power. To-day, more men are becoming original—more people are learning to trust the infinite energies of the Soul.

The difference between the kingdom of man and all beneath that kingdom is the gift of self-consciousness, and that gift in its maturity is actual genius.

For every man is a potential genius.

What is your special phase of genius? What do you desire most to do? What work do you like best?

You are here to perform some work—something which no one else can do—for nobody can exactly fill your place.

Refuse to any longer bind yourself by the laws that bind other men. Refuse to be intimidated by circumstances. Refuse to be limited by custom, ignorance, prejudice.

Climb over the mountains. Face what you fear. Attempt the "impossible."

Even if you are held down—crushed, hemmed in by a thousand labyrinths—what of it? Surely you know that these are the opportunities, absolutely essential for your Salvation.

Salvation from what? What but every weakening, deadening influence that keeps your energies in check—that prevents your expansion. A Salvation that is a Glorification.

The world's energies are at present frittered away. The few years that men live are spent in useless tasks, or squandered in ridiculous and enervating pastimes. The world is all right; men are all right; but both are smothered up in the accumulated rubbish of the past.

Let us get out from under this load of ashes. Let us resurrect ourselves. Let us make something of ourselves.

What can we make of ourselves as long as we pay any heed to the admonitions of others, whose eyes are blinded to the powers of a man, powers that are his simply because he is a man?

M-A-N spells Genius.

Shakespeare, Plato, Michael Angelo, Columbus, Dante, Goethe, Beethoven, were all right. But who shall say that these and a few others were the only bright stars in the firmament of human life? Who shall say that as great or better men do not exist now or shall not exist?

No one can limit the possibilities of man but himself.

To be a master one has simply got to choose—and act.

It is impossible to make any hard-and-fast line of distinction between things. Equality is a fundamental principle of Life, because Life is One. This is a Universe, and all things are working together—all are equally necessary.

The wear and tear and scramble that has been the universal custom, the strenuous activities, the anxieties, the incessant mentally and physically exhausting labor, must be exchanged for calm, concentrated effort. We must let go of our vanities, our old-fashioned methods, our roundabout habits, for they impede our progress. We must learn to conserve our time and energies; we must find out how to get the most and best results with the least expenditure of force. This is sensible economy, and attended to, will bring us happiness and peace.

It is useless to go on studying and reading when we are learning nothing that is of any value. It is useless to keep up the same daily routine that never leads anywhere but in a circle.

I would see people make something of themselves. My message is for women as well as men, and for the uneducated as well as the educated, the weak and the strong, old and young—all in due measure.

Stories come to us—in fact, such cases are all around us—of old women wearing their few remaining years away in sweatshop toil, for a few pennies to keep body and soul together. Then there is the young girl or boy slaving for a pittance, and the man with a large family earning a few dollars a week. My message is for these. Then there is the sick, the disabled, the mental and physical wreck. My message is for these, too.

I tell you, get out of these conditions. You ask, How? Don't ask me how, you who each one has infinite potencies within you; you who can, if you will but have faith the size of a mustard seed, move aside mountains.

I am not acquainted with your personal affairs. Therefore, I can only give you general advice. But what I am telling you is applicable to all cases. All power is in recognition, in faith, in self-reliance; this is will-power.

The world has been built up by men of will. History has been created by these men. Their ideals of personal greatness and potentiality have made them create something. For the ideal trusted in always emerges into the actual and real.

The great men of the past have said, "Do what you are afraid to do," "Other men's laws are not for me," "We die because of the lack of will." Make sweeping statements like these; make your strong affirmations, and act accordingly.

Of course you have limitations, but they get fewer and lesser as you commence to think and act. You may exchange poverty for riches, failure for success, old age for youth, sickness for health, worry for peace of mind.

And you artists, you with the æsthetic and ethereal aims in view—you may all give birth to your lovely ideals. This world was made for beauty and glory. You artists, let me tell you, you who paint and sing and orate and perform, and you who make plans, and you who manufacture superb things; yes, you are in the very vanguard of life—you make life worth living—you are the practical ones.

Let us all cultivate the sense of beauty. Don't only gaze afar off at the products of skill, don't merely ruminate over others' ideals. Believe in your own power—your own ideals—and the world will soon have cause to be grateful that you are living. It will be at your feet, as it has been at the feet of other heroes; for first people worship, but at last, all sooner or later are impelled to emulate and then create and get in the lead themselves.

Truly, the ancients have left many valuable souvenirs behind them; the continents discovered, the lands explored, the civilizations built up, the philosophies, religions and sciences, the noble monuments of architecture, books and statues and paintings, are some of the things that we have the past to thank for. But are we any the less reverent because we see in these things a symbol of human greatness, because we take the Teacher of Galilee at His word, and believe that "greater things can we do"?

(*Concluded from preceding page.*)

sat here. He was at the piano, playing, while I sat on a low seat, close beside him. I have no memory of the length of time we sat thus, but the sound of hoof-beats, pausing at our gate, roused me. The next moment—oh, I can hear it even now!—a report rang out, and Loren, my love, fell forward upon the keys, staining their whiteness with his blood. Oh, Rose! he never spoke——"

The girl had her tender arms about the withered form.

"I was ill," she went on feebly, "for a long, long time, and during all that time, though others declared him dead, Loren watched over me. I came slowly back to life, but when I told them of Loren's coming, I heard them call me 'strange,' and they put no credit in my words. I told them of Leonard Morrison galloping away after the shot that night, but they only smiled sadly, for I was crazed, they said, and he was the rich old squire's son. It matters not now, for Leonard Morrison has long gone to his account, as have those who smiled with him, and I shall soon go to Loren."

As the last words crossed her lips, a brighter column of moonlight crossed the room—was it moonlight? It shone like a silvery vapor and floated, white and ghost-like, toward the old piano. Rose had said that she would not be afraid with Miss Melissy, but when the shadow, or substance, or whatever it was, reached the instrument, and seemed to slowly assume a tangible shape, that was still so ethereal that the clusters of flowers, glowing in the silvery light surrounding it, showed through its transparency, and a sound like the breathing of a zephyr across the strings came stealing forth from the instrument, almost inaudible at first, but slowly growing in volume until the whole place seemed vibrating with the sound, she hid her face in the cushions of the couch, and trembled in an awful paroxysm of horror. The night wind wafted the fragrance of the flowers through all the room and made strange murmurings.

After hours, it seemed to her, of harrowing harmony, she began to feel numbed to the influence of the unknown Presence, and to catch the beauty of the exquisite sound that was slowly growing into an anthem of triumph, and gathered courage to look at her companion, who had partly risen, her face plainly discernible in the moonlight. It was transfigured with an angelic expression, and the veil of clay, that was blemished with lines of age and sorrow, seemed so transparent that the beautiful spirit, ever young, shone forth as it had fifty years before. Her eyes filled with the love of youth, were turned toward some Object that the eyes of the girl dared not look upon.

"Loren!" she breathed.

The music died like the falling of the wind after a storm, and with the lull came the sound of footsteps on the old veranda. Rose staggered to the door.

"Oh, John!" was the glad exclamation, and she was folded in the arms of the tall stranger.

Down the hard road came the beat of horse's hoofs. Rose, scarcely breathing, drew her lover into the dark hall. The sound died away down the road. She struck a light and led the way to the room where Miss Melissy lay by the open window. Her still face was shining with the light that seems to touch some mortals when the gates are left slightly ajar.

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Life's small indeed for him who sees
No spheres beyond his own;
Who looks not out to wider realms,
Nor tries to catch their tone.
Pythagoras taught (a truth then old),
That color, tone and time
Were held in differing ration by
Each planet world sublime;
Each corresponding to some power
Within the soul of man;
In harmony and divine love,
Evolving God's own plan.
Look out, then, to all Nature's realms
Inspire from works sublime.
Spread, *now*, your blessings all around
To help each other climb. —*Zamael.*

Z. T. G., born Dec. 28, 1849.—The portion of the Zodiac under which you were born was the sign Capricorn. You are of such a nature that if you suffer a sudden reverse it will be difficult for you to accommodate yourself to a limited style of living. You would desire what you had been accustomed to, and would be very unhappy unless you could obtain it. You need the comfort and inspiration of a cheerful and hopeful friend. You are self-reliant and indisposed to receive advice, but can act well on the suggestion of others. You are of a very independent nature and do not like to be controlled. You have excellent ability for acquiring knowledge which is practical or scientific and which can be applied in advancing the interests of humanity. If you could control your feelings o your retiring sensitiveness and push forward with determination you could become very successful. You should be very careful of your diet, for you are liable to some liver and nervous troubles. Your companions in business or in domestic life should be persons born between April 20 and May 20. Your birthstones are the onyx and topaz. One of your fortunate days of the week is Saturday. The planetary ruler of your birth-sign is Saturn.

Mrs. Jane B., born Feb. 19, 1842—At the time you came upon this planet the Sun was just entering the watery sign Pisces, the sign which corresponds to the feet in the great Solar Zodiac. This is a sign which gives great inventive possibilities, and in order to realize this fact you should endeavor to cultivate the mind to the highest possible extent and concentrate your thoughts upon the highest utilities. You have good mechanical ability, which will rapidly develop if you do much reading and studying. There are times when you are subject to periods of depression and anxiety. If you give way to these you are liable to become despondent and neglectful. You are too anxious and cause yourself a great deal of worry unnecessarily. Cultivate contentment and cheerfulness and overcome this tendency, if possible, and you will not only make yourself popular, but will also add greatly to the comfort of those with whom you may be brought in contact. Thursday and Saturday are your fortunate days and you should use them whenever possible in commencing new enterprises, for this will bring you under better planetary influences, as two of your ruling planets are active in controlling your success upon those days.

Myra T., born Oct. 17, 1876.—Libra was the Zodiacal sign under which you were born. You are well adapted to become an instructor in any line. You have the power of impressing others with your ideas and leading them to the attainment of knowledge. In work of an artistic nature, if you will educate yourself and use your talents, you can gain success. Many of the poets, lecturers and teachers of the world are born as you were. There is something in your nature which gives you a peculiar fondness for books. You are susceptible to the psychological influence of other minds, and can often read the thoughts of others. You are very shrewd in business matters. Your brain is very active and requires constant employment. You are guided by both reason and feeling, but are somewhat nervous, undecided or irritable. Your friends notice this and sometimes speak of it. You have numerous changes in life, and succeed best in something which causes you to be very active. Do not let worry or discomfort act upon your mind, for this is liable to cause ill-health. You need very little, if any, medicine, but do require rest and quiet. This, combined with some attention to your diet, will generally keep you in good health. In beginning new enterprises you will find Wednesday and Friday to be your most favorable days. The sapphire is your birthstone.

Rev. D. G. B., born June 18, 1873.—The portion of the Zodiac under which you were born was the sign Gemini. There are many who are born under the same sign as yourself who have become famous as poets, lecturers, writers, etc. You are adapted for a legal or literary occupation, and should study for this long enough to gain the full benefit of your work. You are enthusiastic, but you scatter your forces and do not accomplish as much as you would if you went about your affairs more quietly and calmly. A strong love for scientific or intellectual pursuits is shown in your nature. You would succeed in work of a literary or artistic character if you educate yourself for this. You have an excellent mind, but are subject to impulsive changes. As a rule, you will have better success in the employ of or associated with others. Through the attainment of the higher forms of knowledge and through intuition you will know just what will be best for those who come to you for advice. If you do not cultivate the better part of your nature, you are liable to become boastful and selfish. The stones used as your birthstones are the emerald and the beryl. Your fortunate day of the week is Wednesday. Your astrological colors are orange and yellow.

Homer Hudson, born Sept. 5, 1878.—I find that at the time of your birth the life-giving Sun was in the Celestial sign Virgo. This is, therefore, your birth-sign. It is classed as an Earthy, negative, magnetic sign, and has a strong connection with the influences acting upon the region of the solar plexus and the stomach of mankind. The Earth, at the same time, was situated in the watery sign Pisces. Your mind is very active, and you need to concentrate your energies to avoid a loss of vitality. You have excellent endurance, either physically or mentally, and can acquire much intellectual knowledge. This will make you masterful in any sphere of life or any profession you may engage in. There is a tendency in your nature to become morose and sullen when reproved. This should be studied. This is told you, not for the sake of scolding, but to enable you to be on your guard and to cultivate the most agreeable manner of living, so that you may become successful in every way. You are successful in work of an agricultural nature, like buying or selling of agricultural products. In this you will certainly have the best financial success, for upon the day of your birth the planets were in excellent aspect affecting occupations of this kind. You would also have success in connection with woodwork. Of course, this is but one application of your mechanical ability. In new undertakings you should use your fortunate days, Wednesday and Friday. Your most favorable months are May and September.

Roy, G. D., born Dec. 27, 1881.—At the time of your birth the life-giving Sun was located in the sign Capricorn. Financial success is sure to be yours, and you need have no fear as to the future. You were born under a sign which gives good mental powers and the ability to lead. You will push forward rapidly and become a successful leader among your associates. Your power of organizing will bring you into such relations with others that you will control and direct them. You have a strong emotional nature and are capable of deep and lasting affections. There are some artistic tendencies in your nature. I should recommend you to cultivate these, and I believe that if you will do this, you can become very succe sful and have much pleasure with work of some artistic kind or with music. When you try to live and to do your best you are very kind, generous, gentle and confiding. You do not like rude or vulgar people, and will try to avoid their company. Your chief occupation in life will be one in which you will have much writing to do in connection with books, papers or legal documents. Your fortunate days are Tuesday and Saturday. Your mo t favorable months are May and September.

B. J. T., born May 13, 1888.—At the time of your birth, which was on Sunday, the sign Taurus was the ruling one. This gives you excellent indications as to health and longevity. You will be very successful in forming friendships and attaining your desires throughout life. You are of an excitable nature. As you grow older you will realize this and will overcome it. You should cultivate kindness and generosity as much as possible. You will have the best success in handling agricultural or food products of some kind, and if you are engaged in farming on your own account in a small way you would do better to remain where you are. You are shown to have a strong love for home, but there is some changeableness of the mind which causes you to have a desire for excitements and this you should endeavor to control. Your astrological colors are white and yellow and you should carry a topaz as your birthstone, for its vibrations are those which are the closest in harmony with the vibrations of the planets at the time of your birth. In starting new enterprises of any kind, your success will be greater if you use your fortunate days, Sunday and Friday. Your best months are September and January.

Rexie, born Aug. 14, 1852.—Your strong, impulsive tendencies come from your having been born under the rule of the fiery sign Leo, which is the sign represented by the Lion in the Egyptian Zodiac of the heavens. If you will study the nature of the Lion you will have a fair key to your own disposition. There are many who are born under the same sign as yourself who have become famous as poets, lecturers, writers, etc. You are adapted for a legal or literary occupation. Your brain is very active, and requires constant employment. You are guided by both reason and feeling, but are somewhat nervous. You have numerous changes in life, and succeed best in something which causes you to be very active. Your companion in domestic life or in business affairs should be one who is born between the 21st of November and the 21st of December. Wednesday is one of your fortunate days of the week. While you have a great deal of courage and impulsiveness, you should also cultivate kindness and generosity, which would make you more prosperous and also of assistance to others. You have excellent mental qualities, but there is some impulsiveness which you must overcome in order to make you truly successful. You will make large financial gains during your fify-fifth year. Your birthstone is the ruby.

A. D. J., born Feb. 8, 1847.—You were born under the sign Aquarius. You have mechanical ability and take delight in trying to invent new methods of doing work. You would be successful if you engaged in work connected with the use of metals or machinery of some kind. Your birthstone is the garnet. You have much patience in your nature, and you will wait a long time for an opportunity to do a favor to a friend or to overcome an enemy. You are quite progressive. You have much love for scientific work and are capable of making high attainments. You are an earnest student. When the mind is directed along spiritual lines you become deeply religious and attain a realization of many of your ideals. You have strong mediumistic qualities. These when cultivated will be of much benefit to you, for you can gain knowledge by which you can benefit others. You have excellent ability as a judge of human nature, and can read character readily so that you need not be imposed on. You have much love for society, for adornment and for pleasure. You make a faithful friend, and can be depended upon to accomplish almost any mission with which you are entrusted. You have excellent reasoning power. When you exercise this you form just conclusions and your ideas will be accepted by others. Your excellent memory allows you to acquire a fine education, especially along religious or scientific lines.

Sarah B. Marcum, born July 2, 1864.—The sign under which you were born is Cancer, the sign that rules the breasts, the Crab. You have a very retentive memory for facts, but are inclined to be rather timid in expressing yourself, because of fear that others will not be satisfied with or approve of what you do. This often causes you to appear too reserved or haughty, when you really do not desire to be so. There are many indications of your traveling,

and there is a strong probability of journeys by water. You have much desire to be well thought of, to appear well to others, and love to dress well. Your ambition also leads you to seek some work in which you can become famous. You are extremely sensitive and easily offended. You sometimes appear peculiar and are misunderstood by others on account of some eccentricity in your character. You are of an energetic nature but do not push forward with sufficient determination. If you could control your feelings and push forward, you could become very successful. You need to be allowed to do most of your work in your own way, and be free from restraint as to the manner in which you accomplish the end you have in mind. The planetary body which is the ruler of your birth-sign is the Moon. Your astrological colors are white, green and russet brown. Your fortunate day of the week is Monday.

Mrs. B. M., born June 10, 1865.—The portion of the Zodiac under which you were born was the sign Gemini. You have strong desire for knowledge, but are impatient and want to do too much in a hurry. You are liable to extremes, which may endanger the health through exciting the nervous system. You should also have considerable regard for the throat and chest, as these are liable to some weakness. You should seek a companion among persons born between the 20th of January and the same time of February, or between the 21st of August and the 23d of September. You have considerable artistic development in your nature and are shown to be an excellent talker and writer. If you will devote your time to some occupation of a literary nature you can achieve excellent results. You will, however, need to concentrate your mind steadfastly to your studies to develop the best qualifications you have. You are shown to be in many respects kind and generous and will make many friends. You combine your ideals and imaginations with sound, practical reasoning or philosophy, and arrive at very just conclusions. You have excellent endurance, either in physical or mental work, and can acquire much intellectual knowledge, but you need to concentrate your efforts on one line and avoid hurrying.

Jennie M. L., born Oct. 11, 1888.—You love order and justice. You can often get these best by keeping silent and working ahead toward the accomplishment of your purposes. You need to control the mind at times of danger or excitement, for you are liable to become confused. You are easily influenced to good deeds and religious work, but do not pay much attention to a strict construction of creeds. The portion of the Zodiac under which you were born was the sign Libra. Your colors are crimson and blue. You have musical talent, and would become proficient if you would earnestly strive to cultivate it by practice. Your mind is of a judicial character, and you are one who will weigh and balance both sides of a question well. If you cultivate your talents you will become a very well-balanced person. Your disposition is a kindly one, and there is much courteousness and pleasantness in your nature, which comes from the planet Venus. You are very amiable and can form and hold friendships well. In business affairs you have a keen judgment, and can often foretell the result of an action. This sometimes enables you to make financial gains when others would falter and lose. There is danger to you from illness caused by lack of control over your diet. You will need to be very careful in the selection of your foods, and should avoid anything which tends to irritate the stomach.

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TEMPLE TEACHINGS

One thing have I desired of the Lord; that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in His temple.—Psalm xxvii, 4.

BELOVED of my heart, why art thou cast down and in tears? Dead! Thy friend dead, sayest thou? Nay, my Child, there is no death. That which thou loved lives and cannot die, for it hath life, the life that I have given it, which is without end, and, though the form hath been laid away, what is the form but the garment?

It is not for the form thou grievest. Think not upon thy loss, of that upon which thine eyes may not rest. Think rather of the free, glad spirit. For why should it not be glad, my Child? Are not the other mansions I have prepared as beauteous as this of the earth? Thinkest not my love as tender, my care as great, and have I not prepared a place for all who pass from the earth? Canst thou not trust me? Thy tears, my Child, are for thyself. Thou art lonely, because thou hearest no voice. Thou art desolate and thinketh of thy loss; but listen. Change thy thought; think not of self at all; let thy thought follow this one whom I have called, and be glad that I called her to greater privileges and a new and beauteous world, wherein she shall be taugth wise and wondrous things out of my law.

Thinkest thou she is lonely? Nay, for have I not sent ministering angels to receive her, comfort and teach her? She is free from the trammels of the diseased and suffering body. She breathes the sweet and heavenly air; to her ears there are new sounds; to her eyes new sights. She is sad only in seeing thee grieve, and this, indeed, my Child, is a grievous burden, for thy grief holdeth her earth-bound. She cannot be free as she would, because she is loath to leave thee; yet is powerless to help thee, for in this moment, dear one of my heart, the power lieth with thee, to hold her bound or set her free.

Thou, being still of earth, hath power to bind on earth. Beware, then, how thou useth the power. Thine every wish to have the loved one back with thee is a new fetter in the bond that holdeth her earth-bound. Wouldst thou be as a jailer, as a grim shadow upon her path, barring her path to freedom? Nay, nay, Beloved, farthest from thy heart is such a wish. It is because thou knowest not the law; because thou art buried in thy grief, that thou hath so far held her back; but now thou wilt be brave; thou wilt look above the dark shadow of thy grief and think of her, not self.

And in thinking of her new joy and heavenly freedom thou wilt see her as one new born, robed in the white garments of life, not death; and thou wilt be content to let her go, even as thou wouldst had she gone on an earthly journey wherein she would have found pleasure and blessing. And now, Beloved, as thou canst conceive her happy, privileged and free, content thyself with doing things that she would have done, carrying out in thy life the prophecy of hers.

Busy thyself with those about thee and live thy life as sweetly and perfectly, moment by moment, as thou must think she is living hers. Let her be an inspiration to spur thee on to a higher standard of excellence, a rarer, sweeter living; for thus wilt thou give her joy; thus wilt thou help in all ways to advance her in the proficiencies and pleasures of the new life; thus mayest thou have the true bond of communion and as surely receive from her the loving message as thou canst send to her.

Question not, dear one of my heart, the wisdom of her going hence. There is much beyond that thou canst not at present understand; but this, which seemeth separation, desolation, death, is but transition. There is good in it to thee and her. When thy heart is calm and thine eyes are clear, perchance thou mayst see and understand to some degree, and then thou wilt know, my Child, that these two worlds are needful; the one seen, the other unseen, are the two halves of a perfect whole.

The seed, for a short space, must be buried in darkness, hidden away and lost, that a new and more perfect life may emerge; so thou mayst be withheld from seeing those who have been called hence, for a period, until that subtle change hath taken place within thee and thy consciousness hath arisen out of clouds into light.

All experiences are good. They serve a purpose, wise in its beneficence, tender in its justice and supreme in its love. Be content, dear one, to live each day to the measure of thy ideal, knowing that, in the fulness of time, all things shall be revealed. Let thy heart be patient and thy lips silent as to the unknown. See, feel, know Life, the *one, only, indivisible, perfect, continuous* Life, the Life which is, was and ever shall be; and thou wilt find thy heart overflowing with the joy of such knowing, and thy lips full of the speech of such joy; for neither to thine eyes, heart nor spirit will there be any more death.

My peace broodeth over thee, Beloved, as the soft wings of the mother dove broodeth over her little ones. Peace.

Helen Van-Anderson.

On Serenity

By F. H. Lancaster

IT would seem that too much could not be said in favor of this: To be serene with the sweet, strong, life-giving serenity of sunshine. That story of the wind and sun and the traveler's cloak might well point another moral, saying:

"A serene intentness will always prevail
Though bluster and bustle will often fail."

Emerson defines serenity as "joy fixed or habitual." It is also the sign and seal of strength. Only weak natures worry; only vain natures complain. Now it is true that as a t acher forms her own character so does she form her school. Quiet and resolute, or frail and fractious. It is for her alone to say which she will be and also whether her school shall be a bee-hive or a wasp-nest. Let us look facts in the face. Serenity presupposes strength, physical as well as moral and mental. A teacher should enter her schoolroom a living illustration of that line of Kipling's: "Forthright, full harnessed, accepting. Alert from the wells of sleep."

Sleep and sound digestion, these two. We cannot sit up half the night with a chafing-dish and be serene on the morrow. But we know this, most of us. It may have been a humiliating admission to make, but we have all made it. The surest foundation for success along any line lies in being a healthy animal. Heavy eyes and an aching head read ruin. An insulted digestion makes a most malignant foe. Sound nerves and a clear head—good capital for any investment; good ground-work also for serenity, but only ground-work. To this must be added a cool, bull-dog determination to keep a grip on that inner self; a grim self-reliance that enables us to front the foe without flinching, and a wide tolerance that makes us slow to dread or despise; to hold to the big things of life and to rise above the little ones. Not always so easy as it sounds.

Not so very long ago teachers frequently "took it out" on unruly pupils. They also "got even" with them. Such a course would not be tolerated now by even the least enlightened portion of a community. That practice is dead. Is the spirit of it also dead? Do we hold each pupil as a trust absolutely equal with his fellows in the sight of the law and in our sight? If we do, we have taken a long stride toward serenity. There only remains to be added unto this a deep joy in our work; a love for it; a fixed belief that it is the biggest thing in the world for us. Far above social functions! Quite worth thinking and eating and sleeping for. Also worth keeping a clear conscience for and a civil tongue. If it is not worth this, it is not worth anything. For the work that is not worth the best that is in us isn't the work to give our lives to. It is drudgery and all drudgery is degrading. This must stand; we work serenely, we drudge doggedly. The teacher who drudges doggedly in her schoolroom is a slap in the face to our twentieth century civilization.

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.

MYSTIC No. 9.

Selections to Memorize

"Our hands contain the magic wand:
This life is what we make it."

Be strong, O heart of mine!
Look toward the light.
—*Adelaide Proctor.*

The possible stands by us ever fresh,
Fairer than aught which any life hath owned.
—*Jean Ingelow.*

Cheerfulness is the best promoter of health, and as friendly to the mind as to the body.—*Addison.*

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

The tendency to persevere, to persist in spite of hindrance, discouragements, and impossibilities—it is this that in all things distinguishes the strong soul from the weak.—*Carlyle.*

We think that old Aladdin's lamp,
Which brought him wealth and station,
Had, on its base, this potent word
Of magic—"Education."
—*Selected.*

In a word, they willed one thing, to which all other things were made subordinate—subservient; therefore they accomplished it. The wedge will rend rocks, but its edge must be sharp and single; if it be double, the wedge is bruised in pieces and will rend nothing.—*Carlyle.*

Blessed be Drudgery, the secret of all achievement, of all culture.—*Marden.*

Diligence is the mother of Good Luck.—*Proverb.*

Genius begins great works; labor alone finishes them.—*Joubert.*

Money is a needful and precious thing, and when well used a noble thing; but I never want you to think it is the first and only prize to strive for.—*Louisa M. Alcott.*

There's always a way to fall, my boy,
Always a way to slide,
And the men you'll find at the foot of the hill
All sought for an easy ride.
So on and up, though the road be rough
And the stones come thick and fast;
There is room at the top for man who tries,
And victory comes at last.
—*Alvin T. Hunt.*

Failures are but the pillars of success.—*Welsh Proverb.*

But try, I urge, the trying shall suffice;
The aim, if reached or not, makes great the life.
—*Browning.*

In idle wishes fools supinely stay;
Be there a will, and wisdom finds a way.
—*Crabbe.*

The world belongs to the energetic man.—*Emerson.*

"Grumble? No; what's the good?
If it availed I would;
But it doesn't a bit—
Not it."

Blessed are the Happiness Makers.

Blessed are they who know how to shine on one's gloom with their cheer.—*Henry Ward Beecher.*

"What is it that gives to the plainest face
The charm of the noblest beauty?
Not the thought of the duty of happiness,
But the happiness of duty."

"A day of worry is more exhausting than a week of work. Worry upsets our whole system, work keeps it in health and order."

"Don't let the stream of your life be a murmuring stream."

If you send one person, only one, happily through the day, in forty years you have made 14,600 beings happy, at least for a time.—*Sydney Smith.*

Living in the Spirit

By J. P. COOKE

Written Especially for
THE MAGAZINE OF MYSTERIES

BY the spirit of a thing I mean the bearing, the intent, the purpose of the thing—the dominant motive of the life. The spirit of a deed is the temper that actuates the deed, be it good, wise or—otherwise.

The motive of a life may be helpfulness, a gentle, human kindness. Now, no man, woman or child can communicate this temper or spirit of kindness unless it is a prime motive, an impulse in their own life.

We can always turn to the gentle, helpful lives of purity which have been lived even in an impure world, and witness the power of a faithful, because consistent, life—a life that nestles close to the spirit.

This nearness to the soul-life is the saving and redeeming element. It is this that delivers; it is all-sanctifying. We live amid perils. Solicited on all hands, weak in our passion, fluttering in our determination, infirm of purpose, accessible at all points to influences that lurk about us and haunt us in the dark, we go through life as through a hostile camp.

What shall save us? The mother's prayer? It is forgotten, how soon! The early lessons instilled in childhood? How long do they last when the stress of evil comes? The deep and serious admonitions of the father—what are they worth in the crisis of temptation?

Are the words of wisdom, though "well conned and understood," a power when the battle comes on? One thing, and one thing only, will save a man or woman from vice or evil, and that is some form of self-consecration to the spirit.

No matter what the form—the spirit of literature, of art, of history, philosophy, reform or of religion—so long as the mind is truly devoted, sincerely consecrated. Let one seek something noble—whether beauty, honor, grasp of mind, knowledge, usefulness. Begin with that in earnestness. What an organizing force is such a spirit! How it gathers interest about the focal spots! What clearness it gives to the mind! How it beats off pleasure and sheds temptation! How it rallies the resources of the soul and vivifies the will! With what unerring instinct it points the man toward the Alpine heights of his true life!

This element of true Being is the safeguard of character. We shall all make mistakes, of course; ideas are imperfect, knowledge partial, passing convictions will give way, but if through it all there runs that golden thread of the spirit and life, it will presently become a golden chain, knitting the life about the very throne of God! By this power we regain our place in the great calm of the Divine Reason which embraces the living vortex of the world!

As Emerson has said: "The Author of Nature has not left Himself without a witness in the sane mind. The moral sentiment speaks to every man the law after which the universe is made, that we find parity, identity of design, through nature and benefit to be the uniform aim; that there is a force always at work to make the best better and the worst good."

This is the very law of spirit progresson. It is a principle deep seated in the heart of God. For what attraction rests at the core of the universe? Not blind, brute force and matter, or darkness—but the living, pulsating Light of the Eternal Goodness.

This Intelligence is primal, and as the inner, eternal life of our being, it comes to the consciousness of its true self, it is quickened unto Life. We are all children of this Holy Breath. We see at a glance that all personal experience would be impossible were it not for the unity of consciousness, held together by the attraction of that Inner life. The world of Nature would be no world to us if we could not grasp it in the divine synthesis by a principle of reason within, which is kindred to, and reflective of, the rational order without. This Reason is the crown and jewel of our manhood. By this we rise to that Absolute Intuition and therein behold the personality of God. We mean by that the wonderful unity of the love and wisdom, that Breathing Light of Blessedness whose influence radiates in all directions. It Breathes forever, and it is for us to catch the rays.

The Science of Psychology is daily demonstrating the fact that we behold a vast wilderness of phenomenal or material manifestation on one side and a conscious unity of mind in the intelligence of each one of us, on the other side, but between these two orders we are writing the individual spirit of our own life. There is a central line of Life and Reality—as fine as a line of gossamer—imperceptible to the outer senses, yet it is all-sufficient. If we catch that ray, and live by it, lean on it, cherish it, it anchors the inner life to the Light of the Overflowing Goodness—at the heart of the world—and that is ample. That is the important fact. What is that unity of consciousness—"in tune with the Infinite"—but our point of life in the all-permeating being of His Love!

All Living things carol to this Glory of all Glories. The bird vanishes in the dim distance.

. . . "The abyss of heaven
Hath swallow'd up thy form; yet on my heart,
Deeply hath sunk the lesson thou hast given,
And shall not soon depart.
He who, from zone to zone
Guides through the boundless sky thy certain flight,
In the long way that I must tread alone,
Will lead my steps aright."

The Average Man

WHEN it comes to a question of trusting
Yourself to the risks of the road,
When the thing is the sharing of burdens,
The lifting the heft of a load,
In the hour of peril or trial,
In the hour you meet as you can,
You may safely depend on the wisdom
And skill of the average man.

'Tis the average man, and no other,
Who does his plain duty each day;
The small thing his wage is for doing,
On the commonplace bit of the way.
'Tis the average man, may God bless him!
Who pilots us, still in the van,
Over land, over sea, as we travel,
Just the plain, hardy, average man.

So on through the days of existence,
All mingling in shadow and shine,
We may count on the every-day hero,
Whom haply the gods may divine,
But who wears the swarth grime of his calling,
And labors and earns as he can,
And stands at the last with the noblest,
The commonplace, average man.

—*Margaret E. Sangster, in Harper's Weekly.*

Rules for Home Life

YEARS ago I pasted in the back of my writing desk a newspaper clipping which reads as follows:

How can I help to make home happy? With God's blessing I will try:

1. To make home duties of the first importance; not to despise the very smallest, but to perform it, even unto God.

2. To undertake no work outside which may cause the neglect of any duties at home.

3. To think of the happiness of others before my own, for even Christ pleased not himself, and went away leaving us an example, that we should follow his steps.

4. To try to add to the happiness of every member of my family, sympathizing in both what gives them pain and pleasure.

5. To find out my besetting sin, and fight hard to overcome it, for I can do all things through Christ, which strengthened me.

6. To remember God has formed my home, and as long as he leaves me in it, no one but myself can fill the niche in which he has placed me.

"Content to fill a little space,
If thou be glorified."

7. To improve the talents God has given me, especially those that will give pleasure, or be of use to others, remembering the command, "Whatsoever ye do, do all to the glory of God."—*W.*

I BELIEVE in the trinity of natural living, right thinking and good morals If a worship of this trinity were the rule, the progress of humanity would be increased a hundredfold.—*Soundview.*

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OUR 50c—TEN DAYS FREE TRIAL PAY AFTER RECEIVED PROPOSITION, SHOULD MEAN A FINE NEW WINTER OUTFIT FOR EVERY BOY IN THE LAND.

IN OUR BIG CLOTHING FACTORY we have made up several thousand complete (suit and overcoat) winter outfits for boys from three to sixteen. We make these outfits up during the dull summer season, when we could get the most skilled labor at comparatively small wages, and to advertise our Boys' and Children's Clothing Department, to get readers of this paper to write for our free book of clothing samples of boys' and children's clothing, and that every reader may know what stylish garments we make, the quality of the material and workmanship, we are offering these special combination outfits at the actual cost of material and labor, with only enough added to pay the expense of handling and shipping the garments.

ALL THESE GARMENTS are made from an extra heavy, strictly pure all wool kersey cloth, in dark gray and black mixed stripe effect. It is an extra heavy, strong, serviceable cloth, a goods seldom used in boys' suits that sell at less than two or three times our price. We took the entire output of the woolen mills in order to reduce the cost of the cloth to where it would be possible to produce these garments at the price. To the best of our knowledge, such cloth, such trimmings, such workmanship and finish was never before furnished in boys' clothing and offered through any newspaper announcement. Such garments would sell in any first class clothing store at easily double our price.

EVERY GARMENT IS MADE EXTRA HEAVY for winter wear, heavy lining and interlining, extra strong sewing, double stitched throughout. Overcoats are especially well made, being extra long. Overcoats in outfits A and B are made with concealed fly front, velvet collar, slash pockets, heavy lining and interlining, doubled stitched throughout. Overcoat in outfit C is made double breasted style, slash pockets, velvet collar, strap in back.

STATE WHETHER YOU WISH OUTFIT A, B OR C, state age of boy and say whether large or small for age, enclose $4.95, or if you prefer enclose only 50 cents (postage stamps taken), and we will send the four garments ordered C. O. D., subject to examination, balance $4.45 and express charges payable after received. But in either case we will send the four garments to you with the understanding and agreement that you can take them home, try them on, let the boy wear them, and if at any time within ten days you are not convinced that it is the strongest, warmest, most serviceable and best wearing material that you have ever seen in boys' garments, more stylish, better fitting and at LEAST ONE-HALF LOWER IN PRICE THAN YOU COULD BUY THE SAME GARMENTS ELSEWHERE, YOU CAN RETURN THE GARMENTS TO US AT OUR EXPENSE, AND WE WILL IMMEDIATELY RETURN YOUR MONEY.

THESE OUTFITS come in three combinations as illustrated. OUTFIT A is for boys from 8 to 16 years of age, and comprises a three-piece suit, including a three-button round cut sack coat, single breasted no collar vest, one pair of knee pants and a long, heavy, single breasted, fly front winter overcoat, four pieces in all. OUTFIT B is for boys from 8 to 14 years of age, and consists of a double breasted square cut coat, two pairs of knee pants and one long, heavy winter, single breasted, fly front overcoat, four pieces in all. OUTFIT C is for boys from 3 to 8 years of age, and consists of one single breasted Norfolk jacket with belt, two pairs of knee pants and one long, double breasted overcoat, four pieces in all.

SIMPLY STATE AGE OF BOY and say whether large or small for age, state whether you wish outfit A, B or C, and we will guarantee a perfect fit. IF YOU ENCLOSE $4.95 you will save 25 cents express charges on return of money. If you send 50 cents you can pay the balance, $4.45 and express charges, at your express office after the garments are received. In either case, if you don't receive double the value you could get from any other house, send the garments back and get your money back.

IF YOU DON'T ORDER one of these outfits at $4.95 don't fail to write for our free book of cloth samples of boys' and children's clothing. If you have boys you cannot afford to be without this book. It contains a big assortment of fair sized cloth samples of everything we make in boys' and children's fall and winter clothing, boys' knee pants suits, reefer, vestee and Norfolk suits, fancy blouse suits, overcoats, ulsters, reefers, everything imaginable in boys' and children's fall and winter clothing, and all at about one-half the price charged by others. The book is full of fashion figures, descriptions, illustrations, etc., contains cloth tape measure, order blanks, rules for measurement, explains our liberal pay after received proposition and is the MOST COMPLETE BOOK ON BOYS' AND CHILDREN'S CLOTHING EVER PUBLISHED.

WHEN THESE OUTFITS ARE GONE there will be no more at the price. The cloth has all been cut up and our factory is now in the midst of our busy season. We couldn't today buy cloth and produce these outfits in thousand lots at anything like the special $4.95 price we offer. The big overcoat alone is worth more than we ask for the complete outfit. Don't compare these with any cheap ready made clothing. Remember, it is a heavy weight, strictly all wool kersey. The cloth used for the overcoats is the same color and weave as that used in the suits, only a heavier weight, full 26 ounces to the yard. The suit goods is 22-oz weight.

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SAYINGS OF THE BLISSFUL PROPHET

Observations on Eternal Life, Specially Written for The Magazine of Mysteries

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

INVOCATION

ALMIGHTY and eternal God, grant me understanding, knowledge and wisdom to write here words of Truth, Love and Hope. O blessed guardian angel! I ask thee for Light from the Angel Spheres, and may my guides and controls guard my mind and hand, that nothing but the Truth may be written. All for the glory of God, the Holy Spirit and the Holy Angels. Amen.

THE eternal and omnipresent Good in and through Nature is ever reaching out and striving to help man in his onward and upward march to infinite perfection.

The one eternal changeless Law of Nature is always the same to all, and is always beneficent; man is only hurt as he ignores or is unfriendly to Nature, and refuses her help.

It is through Nature, internal and external, that we come to perfection and freedom; obedience to Nature's laws, or rather, the one Law, opens, frees and makes sane the mind, and in working with Nature and not against her, we attain to oneness with God and reach the blessed state.

"To the degree in which we are spiritually unfolded, we may penetrate beyond appearance (beyond Nature) and gain glimpses of the real."

In resisting Nature, or thinking of her as unfriendly, cruel or relentless, we close our eyes to all the real and lasting beauty in the world.

Be friendly to Nature, and you will be near to Omniscience—very near to freedom.

There is no better way to love God than to be non-resistant and non-attached to Nature.

Love and live with Nature, but form no attachment for her if you would have peace and force, bliss and strength of soul, heart and mind.

Some are attached to Nature in a sordid and selfish way. How much of material wealth can she produce for me? "A potato-patch in full bloom to one means only coming potatoes, to another an æsthetic revelation of Divinity."

The destructive (?) storm, the tornado, the flood, the earthquake, the drought, the famine and other alleged calamities produced by Nature are not only good and wise happenings, but are beautiful when viewed by a Seer, by one who is at one with the Wise One who controls all Nature. Not so are these events considered by the unawakened or carnal-minded one.

It is the spiritual man who knows the beauty and sweetness of Nature and her innocence and beneficence.

Listen to a great spirit, who is at-one with God and Nature, and is now in the Angel World. Thoreau said:

"The indescribable innocence and beneficence of Nature—of sun and wind and rain, of summer and winter—such health, such cheer, they afford forever! and such sympathy have they ever with our race, that all Nature would be affected, and the sun's brightness fade, and the winds would sigh humanly, and the clouds rain tears, and the woods shed their leaves and put on mourning in midsummer, if any man should ever for a just cause grieve. Shall I not have intelligence with the earth?"

And again: "In a pleasant spring morning all men's sins are forgiven. Such a day is a truce to vice. While such a sun holds out to burn, the vilest sinner may return. Through our own recovered innocence we discern the innocence of our neighbors."

Nature to be known and understood must be interpreted by the spirit and not by the intellect.

"The course of Nature is the art of God."

Henry Wood says: "The scale of Nature is boundless. Upward and downward her octaves are endless in vibratory harmony. When we attempt any intellectual solution of her mysteries, we are confronted with the incomprehensibility of the Absolute."

Great intellectual giants have always said God is incomprehensible.

The spirit comprehends *all*, and knowing Nature, the great soul, an adept, is at-one with Omniscience, and is said to control Nature, internally and externally. God is not incomprehensible to the spiritual man.

He, the spiritual man, gets beyond Nature and closer to the great God than his own thought is, by loving and not opposing Nature; by non-resistance to her, and non-attachment to her.

Herein lieth the whole secret to absolute freedom and eternal bliss: Love Nature, obey her laws, be non-resistant and non-attached to her.

Blessed is he who lives *with* Nature, non-attached, and *not against* her; his path is short, straight and broad to eternal bliss.

By love, non-resistance and non-attachment to her, Nature leads us to the Most High, and we get beyond both Nature and Reason.

As we *know*, we do not need to reason, and Nature serves us in a bountiful way—in endless and countless ways.

Ignorance, attachment and resistance are all against the Natural Law—against Nature.

To be antagonistic to Nature, or unfriendly, or even critical, is to be antagonistic and unfriendly to God, for it is through Nature—Natural Law—He does all His great and mighty works.

And how beautiful Nature works! "How exquisitely does Nature do her finishing, polishing and shading! No point-laces, brocades, or velvets can compare with her embroidery in lichens, ferns and mosses. Her shuttles weave more delicate fabrics than those fashioned by the cunning of the looms and dyes of the Orient."

But, beloved, behold her beauty transcends all beauty, when she begins her work in man. Aside from the angels, man is the finest, highest and most beautiful manifestation or expression of God and Nature.

Man only mars or scars his beauty when he resists Nature or is attached to her.

The only thing to be attached to is God; or, rather, the only thing to do is to awake and become conscious that you have *always* been sleeping on His blessed Bosom, and that all ills and troubles were only dreams, nightmares and illusions. As a matter of truth, that is all our troubles are—mere dreams, nightmares and illusions.

So, come, beloved children of the All-Father-Mother, let us awake and know we are hand to hand with God and Nature, and come into eternal oneness—eternal wholeness—eternal completeness.
—*The Blessed Prophet.*

A well-known scientist has published a book on old age, giving the results of information received concerning nearly nine hundred persons who had attained the age of fourscore years or more. The deductions made from the statistics obtained are of no special use to the young man or woman who wishes to reach an extreme age. Robust and delicate people, the temperate and the intemperate, the heavy eaters and the light eaters, the men of intellect and the men who have lived by their muscle, the smokers and the non-smokers, the meat eaters and the vegetarians, those who exercise and those who don't, are all represented among the old-timers. The only conclusion of any great practical value obtained from these statistics is that men and women who do not worry have the longest lives.

You must use the tools that come to hand and be glad for them, if you want to get things done.—*Jacob A. Riis.*

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Power Divine

THE sheen of the morn
On the valley and mountain,
The gems of the field
And the gifts of the mine,
The glance of the rill
And the gleam of the fountain,
All tell, with their splendor,
Of Power Divine.

The voice of the bird
In a rapture of gladness,
The sigh of the wind
Thro' the whispering pine,
The hush of the eve,
With its shadows of sadness,
All tell, with their magic,
Of Power Divine.

The tints of the wood
And their delicate blending,
The skirts of the cloud
And their mystical sign,
The Queen of the Night
And her armies attending,
All tell, with their beauty,
Of Power Divine.

The blades of the storm
That the Tempest is flashing,
The worlds that revolve
In the hand of Design,
The wrath of the deep
When the billows are dashing,
All tell, with their grandeur,
Of Power Divine.

O Light of all light,
And the Source of all being,
The land and the sea
And the heavens are Thine;
And over them all,
And in wisdom decreeing,
Thou rulest forever,
With Power Divine.

—*N. K. Griggs in Weltmer's.*

Beware, Beloved, lest we hastily call our brother an atheist or a pantheist, because his idea of God does not quite coincide with ours. Of the two, his concept may be the truer and larger. The Infinite Love, Life, Will and Intelligence is the true God. Unless the term person is enlarged and lifted infinitely above that which it signifies to most minds, it is too circumscribed to define the All in All. Any mental image of God which has to do with changeableness or with any materialistic form, locality, height, breadth or depth, is false, and with a wrong beginning every logical outcome will be perverted. —*From "God's Image in Man," by Henry Wood.*

God is the substance of all things—
"In Thee enfolded, gathered, comprehended,
As holds the sea her waves—Thou hold'st us all."

All the Mysteries are cleared away and solved as we come into oneness with the Blessed One and begin to know—begin to be omniscient. Many omniscient men will soon walk the earth. Omniscience and freedom are the goal of *all*, and in this great Age of Light many Egos are approaching the blessed omniscient state. He who sees God in *All* feels the ecstatic and blissful thrill of the infinite Presence that cannot be described. How beautiful is the Universe to him who is at-one with God and knows the Planner and the Plan!—*The Blissful Prophet.*

Place yourself in the middle of the stream of power and wisdom which flows into you as life, place yourself in the full centre of that flood, then you are without effort impelled to truth, to right and a perfect contentment.—*Emerson.*

Every man sees that he is that middle point whereof everything may be affirmed and denied with equal reason.—*Emerson.*

A kind heart is a fountain of gladness, making everything in its vicinity to freshen into smiles.—*Washington Irving.*

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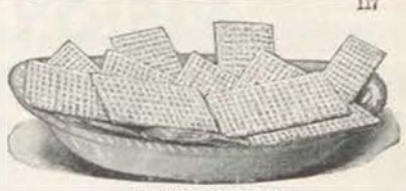

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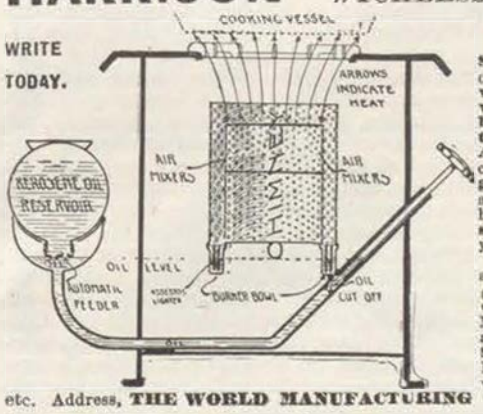

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THE SPIRITUAL VISION

By HORATIO W. DRESSER

Written Especially for THE MAGAZINE OF MYSTERIES

THERE are many approaches to spiritual faith and many methods of attainment are based on them. But for some there is a single experience which far surpasses all others in value and authority. I refer to the insight, which is the foundation of mysticism at its best. The statements of mystics have not always been acceptable, nor their conclusions always sound; hence the disrepute into which mysticism has frequently fallen. But there is no reason to doubt the reality of the type of experience which inspires mysticism. To understand the type is to realize how difficult it is to do justice to the great vision. It would be entirely unfair to judge by the letter. The real question is, How happens it that one experience so profoundly impresses the soul? Why does a single insight outweigh the authority of all arguments which apparently make against it?

It is one of the most striking facts in human life that all through the ages, from the days of ancient India's great sages to the present time, seers, prophets and poets have declared that God was present to their souls in unhampered communion. The vision has been variously described in different ages, and all sorts of conflicting conclusions have been drawn from it. Yet the varied terminology is rather evidence of the universality of the vision than an argument against its reality There is no good reason to doubt that *some* presence has made itself known. Whether a personal God was supposed to speak, or an exalted spirit; whether a veil was lifted so that the soul could behold the realities of things with unclouded vision, or the subliminal self delivered its messages without revealing their source—at any rate the seer has been in more or less intimate relation with a greatly superior order of being. Hence the language employed, and hence the enthusiasm which must ever seem vain and extravagant to one who has not enjoyed the experience.

The most marked characteristic of the mystic experience in its more conscious form is the temporary lifting of the soul into a purer atmosphere, above the limitations of mundane consciousness. One stands, as it were, on a mountain summit, where neither space nor time impedes the vision. Ages roll before the mind as if they were one, and beheld in one moment. The world is spread out as if it were all present on a plane surface. What cannot be made known directly is revealed symbolically through pictures, forms and signs which indicate the trend and meaning of things past and present. Sometimes the vision unfolds spontaneously. Again, one is able to turn at will in various directions to see how things are, or to ask questions and feel the answer rather than hear it; touch the thing itself, not simply behold it afar The essential truth is describable in symbolical language. But the reality that is seen and felt, is the great fact. Hence the mystic confesses his inability to say what he would. This is the tantalizing feature of mysticism, and it is sometimes taken as proof that the spiritual vision is a mere blank. One might as well say that there is naught else in the enjoyment of a Beethoven symphony than another might appreciate by reading the score.

To insist that what one can describe is all there was in the vision is to profane it. Common sense should tell anyone that a vision which makes a lifetime impression must have been very rich and noble. There is reason to believe that some of the philosophers who devoted the whole of a long life to the development of a system, based their entire work on one or two visions of this sort. They saw enough in a few moments to give them occupation for a generation. They said very little about the vision, as such. They wrote about that which the vision implied. But there are signs in their works that they actually beheld the great glory, signs which all who have beheld at once understand. They would have given forth the vision, too, had it been possible; they would have propounded an art of seership. To those who have beheld, there was more in those precious moments than in the rich experiences of the long life which followed. Not all the arguments of all the learned sceptics in the world would make the seer doubt that he had actually beheld the real glory and truth.

In all attempts to understand seership, then, it is necessary to remember that there is this unwordable residuum which is worth all the rest. The exposition of this faith is imperfect and probably always will be imperfect. Only by constructively supplying what the seer omits can we expect to do justice to his statement. It is possible, however, that headway will be made in this reconstruction, so that the implications of the great insight will be more and more fully worked out. The ideal, of course, is to put everything in proper relation to the insight.

The truth would be something like this, could one reveal it: There is an order, a realm of life so far above this temporal life that in comparison this is but the valley enclosed by the transcendental heights. On those heights life is so glorious that all the marvelous pictures of heaven and of social Utopias are but dimly suggestive in compar son. Not only does love reign, but there are actual sights, objects of radiant beauty, wonders of structure, form and skill. There is music far more melodious than the music of earth, caught in part from transcendental melodies. There is superior joy, pleasure, greater power over life's forces and over self. There is greater wisdom, direct sight.

The pure soul-life is the type of existence. Souls know souls and love souls. The things of our earth are laid bare. The thoughts of the mind are as plainly understood as we now comprehend the limitations of childhood. Each man is known for what he is worth. There is no hiding behind prejudice, pride, self-conceit and ignorance. There is justice, equality, freedom. Each man counts as one soul in proportion to the beauty, truth and love he reveals. Souls are known by their "light," their radiance. The universe is beheld as one great kingdom of wisdom, beauty, life, light, power, brotherhood, love, onship and Fatherhood.

It is reckoned by souls and the lives of souls, not by things and conditions. It is known as attainments, relations, joys and beauties in eternity, not by moments or ages. Moments are there, conditions and all else. But these are too trivial for special notice, and are not the decisive factors. The essential is *being*. Souls *are*. They are content to be, and to let other souls be. What life brings is their concern, not what they can make or unmake. They do what is given them to do, and therein find their joy. The glory of the whole, what is best, what is beautiful for the whole, is their ideal. Consequently they have stopped forever all efforts to reform the universe, all doubt, despair, fear, worry, hate, resistance—everything, in fact, which works against the glory and wisdom of the whole. They really know, not simply believe or find reasons for believing, that God *is*. They really see the divine order.

Where is this glorious world? Everywhere. There are those round about us, in the flesh, who have not only beheld the vision of life's unity, but who are in a measure already adapting their lives to the central fact, namely, that the soul-life, the life of the eternal order, is the most real existence. They are content *to be*, not simply to grow. They are beginning to be just, to grant freedom to others and to live for the Spirit. They have already passed from death unto life, to some extent. They possess the greater power of the spiritual order in slight degree and they adjust themselves to this life with the spiritual ideal in vew. You and I have met denizens of this kingdom. Perhaps we have seen one or two who can at will transcend the conditions of this life and perceive with the eye of the soul.

A Prayer

SAY ye one word down the dread silences,
O angels great of God, who bend and lift
Those murmurous vesture-folds of Time;
Whose voices stir from out an Infinite,
And give to soul, not sense, one thrill of Him,
The Word, who waits within the Eternal Veil
With eyes a-thrill upon our manhood's life
In all its leap and lift, its strife, its storm,
Its currents counting slow through the great Dark
To that bright Vast whose stars are harbor-lights.
On manhood's pulse with all its Possible,
Lift, messengers of God, one thrill of Him
Whose eyes are vistas of man's Ultimate—
For lo, in His, our veins do rhyme!

—*Lucy Cleveland.*

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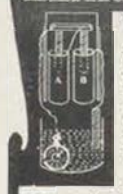

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Nothing But Life

By W. D. Jones in "Magnetic Leader"

ACCORDING to Prof. Dolbear, science is on its way to the demonstration, that "*at its base all matter is life.*"

When that point is reached all the mysteries which perplex us will be solved.

Science has already taken the position that there is no such thing as death. What we call death is only change, whereby all forms of matter dissolve—their mutual particles divorce by change under law and the emancipated particles seek other relations in higher forms.

Change, then, is all we can claim for matter in any form. In itself it is *indestructible*, therefore *immortal*. And if immortality can be claimed for matter, why should the lesser be more highly honored than the greater? Mind, emotion, intelligence, consciousness, are all greater than matter. Why, then, should not the *soul* be *immortal?* If the integrity of matter, the lesser, is indestructible, why should not the integrity of mind, the greater, be indestructible? And if at its base matter proves to be *life*, the darkness which now shrouds man's life after the grave will disappear.

The first principle and potency of all things, *God*, is nothing but life. Why, then, should He decree any children to death? Why should He create death? Why should, or could, an Almighty purpose be thwarted by the finite and potent?

The apparent transgressions of the divine laws must be viewed in the light of immortality. All the problems of immortality are not settled in time. Life and good are the heart of God, and God's heart cannot be broken, and what God loves cannot be lost.

The granite rock in its lonely fastnesses in the majestic mountains, contains more energy and activity of life than the largest city on the face of the earth; and still its great energy can be seen only by the eyes of ZADIG.

If one goes forth in the world believing that he comes in contact with *life*, the elements of disease and change are vastly weakened and he walks forth a regenerated man—a conqueror. It is only because death in its erroneous character has been by education and tradition ground into our nature, that we are made to suffer the thousand ills of time.

Let us throw off this dark incubus, and stand forth free men and free women.

Sayings of T. J. Shelton in "Christian"

"I KNOW your time is precious." I read these words over and over until I am weary of their repetition. My time is not precious! All my time has been merged into eternity; therefore, it is not cut up into parts and dealt out in splinters and pieces. I refuse to run through life like a scared rabbit. My work is not hard and it wouldn't be hard if I carried the hod. I would joyfully lift the hod and carry it with my mind as well as my muscle. The man who does not put joy into his work is a slave. The woman who spends her life complaining and grumbling is worse than a slave. She is a slave to her own mortal selfishness. Why do you keep on working at things way ahead? Sufficient unto the day.

A woman asks me if it is wrong for her to dance. Now she wants me to set up a standard of morals for her. No individual has the right to set up a standard of morals for another individual. To your own spirit you must stand or fall. The only God who can bring you to judgment is the God within yourself. If your God condemns you for dancing it is my opinion he needs enlightenment. I like to dance and to see dancing. It is good exercise and a very profitable way to enjoy the society of other people.

Live an abandoned life in the sense that you leave all results to the spirit. You can't see very far with your mortal eyes, but you can see into infinity with the eyes of the spirit. The man who walks by faith in God, the God of himself, the spirit within, is walking in the Life. You can't walk by faith in God and at the same time fear that God will not succeed. Revel in your own righteousness.

Doing good is the only certainly happy action of a man's life.—*Sir Philip Sidney.*

Let all tears and prayers go by!
  Be thou man!
Let who will resist and cry!
  Affirm: "I can!"
Thus you win. But the slave
Quivers. Be thou brave.
  Dare be true!

Live from within! Act the Truth!
  Fearlessly
Live it! Then eternal youth
  Shall crown thee!
When affirmed the God within
All success thou wilt win,
  Nor ever die.

—*Henry Harrison Brown.*

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Vital facts are set forth in detail in a book entitled "*The What, The Why, The Way,*" which we will send FREE to every reader of this publication. It is a book of facts that no one can afford to neglect. It tells you the real secret of health. It tells you facts you should know. We will send it **free for 30 days.**

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You can positively make $5 to $15 a day, at home or traveling, taking orders, using and selling **Prof. Gray's new line of guaranteed Plating Machines.** Unequalled for plating watches, jewelery, tableware, bicycles, all metal goods. Heavy plate. **Warranted. No experience necessary.**

We do plating ourselves. Have years of experience. Manufacture the only practical outfits, including all tools, lathes and materials. All sizes complete. Ready for work when received. **Guaranteed. WE TEACH YOU the art, furnish recipes, formulas and trade secrets FREE. THE ROYAL, Prof. Gray's new immersion process.** Quick. Easy. Latest method. Goods dipped in melted metal, taken out instantly with fine, brilliant, beautiful plate, ready to deliver. Thick plate every time. **Guaranteed 5 to 10 years. A boy plates from 200 to 300 pieces tableware daily. $10 to $50 worth of goods. No polishing, grinding or electricity necessary.**

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The pleasant experience of a student who took a course of Scientific Advertising by Correspondence in the Chicago College of Advertising

MR. FRANK P. BARKER.

On February 17, 1902, Mr. Frank P. Barker wrote Mr. John Lee Mahin, President of the Mahin Advertising Company, Chicago, as follows:

Chicago, Ill., February 17, 1902.

MR. JOHN LEE MAHIN, Chicago, Ill.

DEAR SIR: May I take the liberty of asking you to recommend to me the school which, in your opinion, offers the most thorough and practical courses in advertising?

I have recently graduated from the University of Chicago. My present work as the University correspondent for one of the morning papers occupies only a part of the day and leaves me considerable time which I am convinced could be profitably spent in a study of advertising. My intention to devote myself to some phase of newspaper work is responsible for turning my attention toward a special study of this subject.

I was greatly interested in your recent lecture at the University and it was this which prompted me to address you.

Thanking you in advance, I am,

Yours very respectfully,

FRANK P. BARKER, 5731 Monroe Avenue.

On February 18, 1902, Mr. John Lee Mahin wrote Mr Frank P. Barker, recommending the Chicago College of Advertising.

On June 12, five months later, Mr. Frank P. Barker wrote to the Chicago College of Advertising the following letter:

Chicago, June 12, 1902.

CHICAGO COLLEGE OF ADVERTISING, Chicago, Ill.

GENTLEMEN: In view of the immense service which your course in advertising has been to me, I wish to take the liberty of expressing to you my sincere thanks and appreciation. Since beginning my work as advertising manager for Cahn, Wampold & Co., I have had an opportunity to fully test the value of the instruction received from you and I am confident that **no other school or institution** exists which **offers a young man such advantages** as yours.

It is a marvel to me that in three months' time you can teach a man, ignorant of the first principles of advertising, such a mass of vital information. In some manner you manage to impart to your students a consciousness of those most essential qualities in advertising—taste, elegance, strength and originality.

The entire secret of the peculiar strength and efficiency of your course in advertising is to be found, I believe, in your system and methods, which seem to me most inclusive. In every department of my work I experience the benefits of the course taken with you and **there is hardly a problem which arises that the instructions received from you fail to throw light upon.**

Being active and practical advertisers yourselves, you know what your students most need and I have found that your instruction consists of all that is newest and all that is best. I am confident that for young men seeking work in one of the most fascinating and most remunerative fields of activity now to be found, **there is but one school in which to seek instruction and that one is the Chicago College of Advertising.** Thanking you again for your aid and assistance, I am,

Yours very sincerely,

FRANK P. BARKER, Advertising Manager for Cahn, Wampold & Company.

On June 12, same date as above letter, Cahn, Wampold & Company wrote the Chicago College of Advertising the following letter:

Chicago, June 12, 1902.

CHICAGO COLLEGE OF ADVERTISING, 610 Isabella Building, City.

GENTLEMEN: Mr. F. P. Barker, whom you sent us some time ago to take charge of our Advertising Department, is doing remarkably well, and we are greatly pleased with him in every way, shape and manner.

Very truly yours,

F. C. CAHN.

In the fall of this same year *The Chicago Tribune* published the portrait, upon the occasion of his marriage, of a rising young advertising man, and his name was Frank P. Barker. Is there any other profession that can offer such an opportunity for rapid advancement as the above letters illustrate? Any intelligent man or woman, this side of senility, can at a moderate expenditure of time and money, acquire the knowledge crystallized from the life experience of ten of Chicago's leading advertising experts, and be helped to put it into a practical, money-earning occupation.

Write for Free Test Blank, full information, and do it **NOW.**

CHICAGO COLLEGE OF ADVERTISING

940 Williams Building, Fifth Avenue and Monroe Street, CHICAGO

Paint Your House Cheap.

And Have it Guaranteed to Look Better, Wear Longer and Cost Less Than the Best White Lead Paints.

We Send Name of Nearest Carrara Dealer, 50 Sample Colors and Illustrated Book, "How to Paint a House," Free to All Who Send Name and Address.

There is but one "Carrara" It is made by the Carrara Paint Agency, 1001 Carrara Bldg., Cincinnati, O., and it is the only paint in the world that

The Roof of the Great Field Museum, Chicago, Covering 7 Acres of Ground, is Painted with Carrara Paint.

is absolutely guaranteed not to fade, crack, chalk peel, blister or scale. It is not affected by acids or gases, and it covers more surface, gallon for gallon, than the best white lead and oil and costs less than the cheap mixed paints that injure more than they protect.

Carrara is used by the Pennsylvania R. R.; the Pullman Palace Car Co.; the Chicago Telephone Co; the Field Museum, Chicago; the Kenwood Club, Chicago; the Cincinnati Southern R. R.; the Chicago & Eastern Illinois R. R.; the Denver & Rio Grande Railway and thousands of others of the largest and most particular users of paint in the world. The famous Waldorf-Astoria hotel of New York, one of the finest in the world, has used tons of Carrara because it is the best that can be found in the market to-day.

For interior or exterior it has no equal. Smooth and clean, it has stood the rigid test of time and man. If you want to save half your paint bills send your name and address for nearest distributing depots; 50 sample colors and a beautiful illustrated book sent free, showing a large number of fine houses just as they have been painted with Carrara and keep well in mind that Carrara is the only paint ever backed by a positive guarantee in every case.

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During Leisure Moments at Home. Piano, Organ, Guitar and Voice.

Anyone can learn all TUNES, NOTES, CHORDS, ACCOMPANIMENTS and the LAWS OF HARMONY in a short time. It is the CHEAPEST, EASIEST, most rapid and correct way on earth to learn MUSIC. Over 40,000 strongest kind of testimonials received. Goes to the bottom of MUSIC, makes it clear to the beginner; creates a fondness for music because you succeed from the start. A few days' practice and you play perfect ACCOMPANIMENTS IN ALL KEYS. CIRCULARS FREE. Write for them. Worth hundreds of dollars to anyone interested in MUSIC. SAMPLE LESSON 10c. **U. S. BICE MUSIC COMPANY, M 243 WABASH AVE., CHICAGO.**

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REPORTER
EDITOR
AUTHOR

Send for our free booklet, **"WRITING FOR PROFIT."** Tells how we teach **Story-Writing** and **Journalism** by mail; how we criticise and revise **MSS.**; and how we sell them on commission, either to exclusive publishers, or to nearly 2,000 publishers through our **Syndicate Sheet.** Thornton West, Editor-in-Chief. Founded, 1895. **NATIONAL PRESS ASS'N. 128, The Baldwin, Indianapolis, Ind.**

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OF THE MAGNETIC UNIVERSE, or SEERSHIP. Guide to Soul-sight and Clairvoyance.

Its art and culture, with rules for its attainment, giving not only the views of the author, but of various European and Asiatic Adepts. Those desirous of cultivating the Occult will here find the key. Address

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SELF CULTURE SOCIETY, Dept. M. M. 83, OAKLAND, CALIFORNIA.

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Are your efforts properly directed? Are you employed in the line that your ability and natural aptitude best fit you for? I can advise you what avocation you are best fitted for. My free book, **"Character in Handwriting,"** gives results of thirty years' practical experience and tells what every ambitious person should know. I send my book for 4 cents in stamps. Write for it to-day.

Louis Henriques. Suite 7, **2463 Glenwood Ave., Toledo. O.**

The Secret of True Opulence

HEALTH AND WEALTH FOR ALL

GOD and Man are One. Man is God coming to Expression. Whether we assume that there is but one Self which is the Self of All, or whether each man has an individual Self coming to expression, will not materially alter our deductions, says *Self-Culture.*

If man has an individual ego which comes to expression, then is this ego only one of the channels through which God expresses Himself, and the great Universal storehouse of Wisdom, Power and Love, is man's to draw upon according to his needs.

Ignorance of this fact is the cause of all Fear, or lack of Self-trust. It is the cause of all selfishness and self-seeking. It is the cause of much physical as well as moral weakness. What the student then must first develop, is a consciousness of oneness with the Great God of Nature and Humanity. He must come to regard himself as ever one with his Source, which is also his Supply. He is in some respects like a plant in the process of growth. All the wisdom and power which the plant needs to unfold properly is already within it. Should it doubt this, it would cease to grow. But it reaches out into an unknown universe, like the babe seeking for food, which nature supplies with its advent.

"Unless ye become as little children, ye cannot enter the kingdom of heaven." Never mind if I fail to quote correctly. I have got the sense of Christ's utterance. And unless you come to have faith in yourself, and the goodness of the Law that brought you here, you will never succeed in life.

Have faith, then. Do not sit down and fold your hands in a hopeless way, saying: "Success is not for me." It will not be so long as you remain in that attitude of mind. But rouse yourself and stand up in the divine dignity of a child of God that knows its origin and nature. Inhale the breath of Life, and with every outgoing breath say: "I CAN and WILL SUCCEED!" Say it before you go to bed at night, and when you rise in the morning. Say it at every meal and at other times during the day, until you vibrate from head to foot with a new-found courage that will be an incentive to well-directed, determined and persistent effort.

Effort in what direction, you say? Know, then, that everyone is a born genius in some one or other direction. It must be your aim to find out what work you would like to do. Then do it, not because someone else makes a heap of money that way, but because you LOVE that particular work. You know that children do most willingly and with success that which they *like* to do. That which you really love to do you can learn to do if, as yet, you are not proficient, as it is most likely the work your genius prompts you to do. Never mind, if you are still at the mercy of circumstances. Keep your Ideal before you and strive for its realization whenever you have an opportunity. Instead of allowing yourself to become overwhelmed by your present conditions and surroundings, make them your servants, or the means for better things to come.

Ah, the power of the Ideal! The world at large little realizes its might to draw men unto it, *if* only men will believe in it.

Do not follow a path because *someone else* has trod it successfully. The world of human endeavor is plentifully intersected by "cowpaths." Seek to bring out your own genius. It will lead you to success. But it will not come without work. No results without effort. You may affirm success until doomsday, but never get any nearer it unless you go after it, and win it by faithful endeavor. Affirmation, and the development of a new consciousness through it, is one thing. It is to be the soul to which a corresponding work on the external plane must be the body.

Work not blindly without regard to others. Be honest and lend a helping hand to your fellow-men whenever you can. You win and oblige others by kind deeds. No matter what may be said of the generality of politicians, very many are large-hearted and sympathetic in their contact with others, and in the main it is their deeds that count more than words with their fellow-citizens.

Two men are candidates for city mayor. One is large-hearted and sympathetic, although not a "moral" man. He helps the widow and the orphan when he comes in touch with distress. The other is a strictly moral man. He goes to church regularly and lives a pure family life. But he holds aloof from the "lower classes," and it is said that his father was a harsh landlord. They call him a "silk-stocking." Do you think the people elect the moral man? Not by a good deal. When the votes are counted it is found that the sympathetic man has been the successful one.

Interest yourself in others, and they will be interested in you. Win their confidence by showing them your good-will toward them. And you need not make a hypocrite of yourself to do this. The hypocrite is sure to be found out in time by the observing ones, and then his influence is gone, and with it his chances for success to that extent

LIGHT ON THE PATH

A manual for those desiring to enter within the influence of

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In two parts of 21 precepts each. Bound in leatherette. Price complete (postpaid) ten cents. Interesting and instructive information regarding the

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THE YOGI PUBLICATION SOCIETY
4000 Cottage Grove Ave., Chicago

SAMPLE OF NEW PUZZLE
All the Rage in Europe

10 CTS

Fine introductory samples, 10c; only 1 to each buyer.

THE famous "Ever Ready" Puzzle rivals Pigs in Clover and the 15-Block Puzzle. Puzzling Europe. Sample 10c, beautifully finished in cloth and cardboard, with 9 men in 3 colors. 12 inches square. Folds up like a checkerboard. Send for it. Lose no time. Have loads of fun. Fine for Parties, etc. Keeps the older folks guessing, too. Before sample puzzles are all gone, send dime. Only 1 sample to 1 buyer for introduction. Don't wait.

AMERICAN ELECTRIC NOVELTY & M'F'G CO.
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(Makers "Ever Ready" Electric Pocket Light, Etc.)

MEALS WITHOUT MEAT!

A Common-Sense Vegetarian Cook Book, by ELIZABETH TOWNE, editor of *Nautilus.* Tells plainly how we made the change from meat to non-meat diet. Gives a dozen or so complete menus for every-day living, with directions for preparing each. Valuable hints as to food combinations. Original ideas and recipes. Much in little space. Price 25 cents.

Send 25 cents **NOW** and we will send you the above book and **THE NAUTILUS** for six months—both for 25 cents. **NAUTILUS** is the brightest, livest health and success journal printed. Price 50 cents per year. But remember you can get both the Cook Book and Magazine six months for only 25 cents if you send **now.** Address **ELIZABETH TOWNE, Dept. 80, Holyoke, Mass.**

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A High Grade STANDARD PIANO placed in your home for a thorough trial of 30 days. A full sized BECKWITH PIANO, WITH MANDOLIN OR HARP ATTACHMENT: IN EVERY WAY A

$200	PIANO FOR	**$89**
$250	PIANO FOR	**$115**
$300	PIANO FOR	**$138**
$400	PIANO FOR	**$165**

Made possible only by our popular piano purchasing plan, under which we sell these instruments, **direct from factory to customer,** at a wonderful saving in price. **Send for complete piano catalogue** and detailed description of our great **30-day and 1 year free trial offer.**

SEARS, ROEBUCK & CO., CHICAGO, ILL.

GROW YOUR HAIR AND EARN $500.

To advertise our wonderful HAIR GROWING preparations where they are at present unknown, we offer 50 cash prizes—$500 in GOLD, FREE. Whether you are entirely bald, or have just begun to lose your hair, or never having had much, now wish it luxuriant, YOU HAVE AN EQUAL CHANCE to earn a small fortune and in any case will GROW LUXURIANT HAIR to pay you for your trouble. We find that each new patient is the means of sending us so many others that we can easily afford to pay large sums for new patients. WRITE TO-DAY! The particulars are free, but if you will enclose 5c. to help us pay postage, we will send you a trial treatment consisting of a bottle of Hair Grower, box of Dandruff Cure, a bar of Terebene Soap and a book on the care of the hair which will enable you to become a Hair Specialist yourself. All this sent free in sealed package if you will send 5c. to help defray postage. Address

DR. A. W. RHODES CO., Hair and Scalp Specialists, Lowell, Mass

MODENE

HAIR ON FACE NECK AND ARMS INSTANTLY REMOVED WITHOUT INJURY TO THE MOST DELICATE SKIN

IN COMPOUNDING, an incomplete mixture was accidentally spilled on the back of the hand, and on washing afterward it was discovered that the hair was completely removed. We named the new discovery MODENE. It is absolutely harmless, but works sure results. Apply for a few minutes and the hair disappears as if by magic. IT CANNOT FAIL. If the growth be light, one application will remove it; the heavy growth, such as the beard or growth on moles, may require two or more applications, and without slightest injury or unpleasant feeling when applied or ever afterward.

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Every Bottle Guaranteed.

We Offer $1,000 for Failure or the Slightest Injury.

98CTS BUYS THIS $3.00 WAIST

CUT THIS AD. OUT and send to us, enclose 98 cents, and 10 cents extra to pay postage ($1.08 in all), **state size wanted** (sizes run from 32 to 40 inches bust measure), and we will send you this **newest, stylish White Lawn Waist** by mail, **prepaid.** After received, if you don't say it is the handsomest summer waist you have ever seen, **a regular $3.00 French Lawn Waist,** simply return it to us and we will return your $1.08. **Made of finest White French Lawn,** the entire front is made of all over embroidery, very latest stylish effect, tucks on both sides in front, tucks in back of waist, newest full sleeves, most stylish tucked collar and soft finished tucked cuffs of same material. Positively the choice of our entire immense waist stock, the coolest, best value and most stunning effect in summer waists, offered at **ONLY 98c,** manufacturing cost to introduce this department. **JUST 2,000 WAISTS WILL BE SOLD AT 98c.** Order today, get this most wonderful bargain value and wear the most stylish waist in your town, at less than wholesale cost. **Write for Catalogue of everything in Ladies' Summer Washable Suits, Waists, Etc.** Address,

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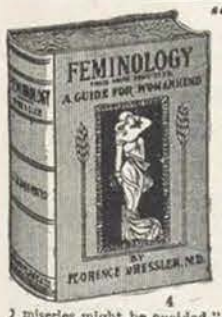

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Complete table of contents and sample pages sent *FREE.*

A scientific book for women, one of the most valuable works ever written. It treats of marriage, care of babies, diet, nursing, children's diseases and their care, physical culture, personal beauty, giving information that is all important to health and happiness. 700 pages, beautifully illustrated, and 28 colored plates.

"It is a strong, pure, comprehensive work, which I trust will be a light to the path of scores of thousands of readers."
Bishop Samuel Fallows.

"If the information contained in Feminology were more widely and timely known and heeded, endless and needless miseries might be avoided."—Chicago Tribune.

Write for 30-page table of contents and see what this valuable book contains. ***An agent wanted in your town.***

C. L. Dressler & Co., 2205 Gladys Ave., Chicago, Ill.

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The Phrenopathic Journal

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Edited by Chas. W. Close, Ph.D., the well-known author of "PHRENOPATHY, OR RATIONAL MIND CURE," and other New Thought publications. Dr. Close has been a writer on New Thought topics and a successful mental healer for the past 20 years or more, and will give his whole attention to the work of healing and of making the Journal a medium of

HEALTH, HAPPINESS AND PROSPERITY

October 1st the subscription price of the Journal will be advanced to 50 cents a year, but until that date it can be had at 25 cents a year, so **send in your quarter now and get the Journal a full year.** Sample copy for 5 cents.

THE CLOSE PUBLISHING HOUSE,
Dept. 118, Bangor, Maine.

PERSONAL MAGNETISM, How Developed Through Proper Breathing; **HOW TO CULTIVATE THE WILL; HOW THOUGHT-FORCE HEALS;** The Folly of Vaccination and **HOW TO PREVENT AND CURE SMALL-POX,** with other subjects of interest and use to all, are given in a twenty-page booklet. Price, with instructions **HOW TO CONTROL THE EMOTIONAL NATURE,** 15 cents. Money back if not satisfied. Address **THOUGHT PUB. CO., Dept. M. 7, Alameda, Cal.**

Astrology

tells your future business prospect, financial success, how to protect your future health and wealth. Your full life reading sent sealed for 25c. **Prof. T. A. Rhaphel.** Binghamton, N. Y.

CONCENTRATE your forces upon whatever work you do. This means, of course, a concentration of attention. It means thought and study of all the details involved in your plans and their execution. It means the exercise of a constructive or inventive Imagination to discover means whereby your ends will be served. But it means still more!

It means the conquest of, or control over, all undesirable emotions, such as fear, worry, anger, jealousy, "the blues," etc., for such emotional activity not only uses up your vital force at a fearful rate, but also makes for disorganization and decay of brain, nerve, tissue and blood. In the struggle for success you will need to keep these at their best. Husband your forces, therefore, and give mind and body sufficient rest to recuperate, or regain the force spent in your work.

What about other "bad habits," such as the use of liquor and tobacco? If they injure you mentally and physically (as they are bound to do in the long run), then give them up! *Give them up,* I say, for they cannot cling to you *against your will.* They stay with you because *you* stay with *them.* And this is the plain truth. They have just as much power over you *as you allow them,* and no more.

Do not carry your business into your dining-room, nor in your parlor, and least of all into your sleeping-room. Many a sleepless hour is passed because people will not let go of their thoughts. But this can be learned, as the writer discovered one night, years ago, when he lay tossing from one side to the other. Sleep failed to come, although it was most earnestly desired. Instead came trooping the unbidden thoughts about some work that had engaged his attention during the day. All at once he remembered a statement which he had read somewhere, that even the thought-life might be controlled to a certain extent. He commanded the unwelcome thoughts to Be-gone. He did not succeed all at once. But there was an effort to subdue that mental activity, and gradually his brain quieted down. Then he relaxed, and grew passive, EXPECTING to go to sleep. Sleep came, and what astonished him in the morning was the fact that he had slept *soundly,* and not, as had been the case at other times under similar circumstances, lightly or half-consciously.

Under this head comes also a subject, and that is the conservation of SEX-energy. It is most difficult to bring home to the comprehension of the average man the importance of this one thing. While I would not insinuate that every materialist is sexually intemperate, I know for a fact that whenever a man impoverishes a system by his too frequent waste of this precious life, he loses faith in God, Man, and HIMSELF.

What is there in this sex-life that, when wasted, gives us a sense of separation from all that is good; and, when preserved, makes us feel our kinship with the angels? Its absence makes us cowards, and its presence conquering heroes. Is it not the essence that forms a vital connection between God and man, or between external and internal man? I will put it a little stronger and ask, Is not this precious life, in one sense, God? It is His Life, and with its presence in abundance we *feel* His Spirit, His Strength, His Wisdom, His Power. Here we will leave our readers, hoping that they will take this hint, and investigate further, assuring them that it will certainly pay them.

Cultivate Faith, Love and Justice.
Spend no time in imitating others, but find *Your own* Genius.
Develop this. Believe in yourself and in your ideals,
Then WORK, but don't forget to rest, too.
Concentrate all your energies on your work when you do labor, and
Success will, nay MUST, crown Your Efforts.
And, we might add, become a life member of The Mystic Success Club; it can help you so much.

God Give us Men

Gop give us men! A time like this demands
Strong minds, great hearts, true faith and ready hands;
Men whom the lust of office does not kill;
Men whom the spoils of office cannot buy;
Men who possess opinions and a will;
Men who have honor; men who will not lie;
Men who can stand before a demagogue
And damn his treacherous flatteries without winking;
Tall men, sun crowned, who live above the fog
In public duty and in private thinking.
For while the rabble, with their thumb-worn creeds,
Their large profession and their little deeds,
Mingle in selfish strife, lo! Freedom weeps,
Wrong rules the land, and waiting Justice sleeps.

A wise old proverb says, "God comes to see us without bell;" that is, there is no screen or ceiling between our heads and the infinite heavens, so there is no bar or wall in the soul, where man, the effect, ceases, and God, the cause, begins. The walls are taken away.—*Emerson.*

"The Universe is a moral depository, and we draw interest on every moral act we deposit."

RHEUMATISM

Cured by

External Application

Draws out acid Poisons through the large pores of the feet. Summer is the best time to rid the system of Rheumatism.

Michigan's great discovery for the relief of pain sent FREE on approval to everybody. You try it.

If you have rheumatic pains any time during the year, summer is the best time to rid your system of the cause, for your pores open much wider, and therefore the expulsion of foreign matter becomes much easier. Further, the fruit season usually fills one, who has rheumatic tendencies, with acids which cause serious trouble later on. Now then, you must expel these acids Send for a free trial pair of Magic Foot Drafts on approval. If you are satisfied with the good they do you, then pay One Dollar for them. If not, keep your money.

Many thousands of letters of praise have been written by cured men and women who had faith or curiosity enough to try these Drafts. Don't be incredulous. The only logical way to cure rheumatism without taking injurious medicines is to **draw out** the poisons. Magic Foot Drafts will do this—they have done it for hundreds of thousands of people—why not for you? Booklet and Drafts sent promptly upon receipt of your name by the MAGIC FOOT DRAFT CO., 872 Oliver Building, Jackson, Mich. Write to-day.

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Unity

By Charles Brodie Patterson, in "The Rostrum"

I HAVE watched the rising sun flood the earth with golden splendor, tinging hilltops and transforming valleys into veritable Edens. As I looked, clouds passed before the rising orb, obscuring the light, and the hilltops and valleys were thrown into shadow.

Had the sun ceased shining? No, for beyond the clouds it still shone; but what a change, to the observer, the clouds had wrought!

We discern the parallel in the mental realm to-day.

Within the last few years transcendental truths, that eclipse the brightness of the sun, have been reiterated to the world. It was as though a new age had dawned; as though the materialistic past had given place to a spiritual present. By many it was joyfully received, for it proffered a gospel of peace and good-will to all.

Anon, clouds appeared on the mental horizon and dimmed the higher light, but yet did not obscure it. Need we tell you that these clouds were personal sense, human selfishness, personality?

It is with us as it was in the early clannish days of the Christian Church. Little bodies of people grouped themselves about personal leaders and teachers; one clique asserting that they were "of Paul," and another "of Apollos," forgetting that Paul may plant and Apollos water, but that God alone gives the increase.

This same clannish spirit survives to-day among those who respectively denominate themselves Mental, Spiritual or Christian Scientists. They group themselves, as of old, about various teachers or leaders and boast in their lineage, declaring, "I am of this One" or "I am of that School." What's in a name? Are we not all members of one great family, all seeking the paramount good of humanity? The very fact that one has left the old, entitles him to fellowship with all of kindred thought, regardless of specific names. Why let so foolish a thing as a name alienate us from concerted effort? "In union is strength," which anticipates its opposite, In disunion is weakness.

The extollation of human teachers is enervating to both pupil and public. It is of trifling consequence by whom the seed is dropped, so long as there is an increase. The one great obstacle that obscures the light of truth is selfishness, personality. It is the devil of the human mind that arrays itself against individual spiritual freedom. Discord, disease and death are the products of its thought, and disintegration, instead of unity, abounds. It is a menace to all progress and makes of man an idolator, for human sense ever deifies the human. It eulogizes one as pre-eminently good, and condemns another as paramountly evil. It wists not that all are of the same great body politic, that

> "All parts of one stupendous whole,
> Whose body Nature is, and God the soul."

No part is good, nor can be sustained by itself alone. "If I be lifted up, I will draw all men unto me." All parts are requisite to make the harmonious whole, and the parts should be merged into the whole, for "God is no respecter of persons." This is unity. Nature unites in one grand, harmonious whole, unity in diversity. A grand symphony is Nature, and shall man strike the only discordant note?

The personal sense of man is a perpetual menace to unity. Its very nature is opposed to unity, for it ever tends to disintegration. It lays claim to a knowledge of spiritual truth, when truth is not in it. It is "a liar from the beginning," and the denial of all that is good and true. Christian, Mental and Spiritual Scientists are all agreed as to the fundamentals of life and intelligence; the difference is simply technical, and never should have resulted in the clannish spirit of to-day. Nothing but a name has caused the present estrangement, and it is truly deplorable that a mere name should isolate those who are really akin in thought. If human leadership were repudiated, unity would prevail. Are we not all capable of thinking for ourselves? The result of human leadership is that one or two particular members of the different bodies arrogate to themselves the prerogative of thinking for all the others, making puppets of their followers and depriving them of their God-given liberty to think and act for themselves. Everyone, if they would be more than mere automatons, must be independent, for individual freedom is absolutely necessary as a basis for all physical, moral or spiritual development. Personality is the great barrier that defeats individual freedom. It seeks only the praise of man. Idolatry is its paramount issue which estranges the mind from the All Good. Only as we pool our issues will success attend our efforts. The personal must be repudiated through the realization of spiritual manhood. "The flesh profits nothing."

The Spirit seeks all sane, calm, serene and open minds. "It is not we who seek the Spirit, but the Spirit which seeks us" if we hold our minds open and are filled with universal love.

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It is our plan to leave the decision to the Art Editors of the American Illustrator and Home Education.

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We make this offer because we believe that there are hundreds of people who have a talent for drawing and do not realize it, and we want an opportunity to interest them in this profession. We know that we can be of help to them in bringing out their artistic talents.

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HEART TALKS

By Helen Van-Anderson

HAVE you ever realized how much the summer, as a season, means to us? There is so much of bloom and beauty and gracious outpouring of Nature's bounty that we find everywhere plans for the appropriation and enjoyment of it all. This is as it should be. God works with humanity as He does with Nature, giving it a season for expanding and giving of that which has been locked up and hidden; so it is a part of the orderly process of the law, as well as a beautiful privilege, that our hearts are warm and our whole interests given to having everything fresh and clean and beautiful about us.

We plan visits and picnics and all sorts of pleasant outings, thinking perhaps it is merely to have a good time, without realizing that in this very planning and enjoyment we are opening our hearts to the very sweetest of the influences of friendship, as well as nature, and also giving the best that we have in heart and mind.

It is in the summer that some of our most precious experiences come to us. Some beautiful scene suggests the indefinable and inexpressible, and this touches the soul. We are uplifted and given a larger vision of what life might be, what it is, indeed, in the true and larger sense.

There is no occasion of sweet communion with friends which is not made sweeter because of some charm in environment, the winsome touch of the summer breeze, the play and flash of sunlight through the leaves or the exhilarating beauty of landscape or scene. All these enter into the outing, be it what it may, and make it one never to be forgotten, more because of these indefinable touches of nature than because of any words that might be spoken. This is what brings us into the larger, freer life of the Spirit. It is this which makes us say, "The earth is beautiful as paradise."

Mark this, dear friends: It is the state of the heart that defines and stamps the environment. The free, open, joyous moods of the summer make us capable of seeing the beauty and appreciating the privileges God hath meted out to us so abundantly.

To the morose, surly individual there is no summer, no beauty, no privilege. He sees them not because he is in the prison of discontent. To his consciousness there is bleakness, barrenness, cold and desolation. The earth is anything but a paradise to him. He might call it a prison, a place for drudgery, solitude and bitterness, and to him it would be all these, because his heart would be cold and closed against all influences. He would be out of harmony with nature and blind to all that might be before his eyes; but, fortunately, these individuals are comparatively few. The majority are joyous and happy. There is more sunshine than rain, and there should be more joy than sorrow.

The persons, therefore, who are willing to become care-free, and abandon themselves to all privileges that summer brings, will be attuned to the same key as Nature herself and the summer will bring happiness, health and a larger lease of life; because it will be really the time for the renewing of youth, the rehabilitation of both body and mind.

Increase your capacity for enjoyment. Be willing not only to see the good in everything, but to find the joy of seeing it. Take a day and go off with the children. Be one with them whenever you can, but remember and leave behind you every remembrance of the work left undone. Sometimes it is this alone which spoils an otherwise happy day, this continual seeing of things undone or slighted, perhaps. What if you did leave things a little less orderly or not quite finished, in order to get away at an early hour? You might not have had time to finish all the dusting or to put each particular chair in its accustomed place. The bric-à-brac and chairs will never miss it; but the children would have missed your cheery readiness to get away early, so that the day might be longer. And they might not know how much you had to overcome in order to put your grown-up cares aside and let everything go to be with them; but they will know what a jolly companion you were, and they will never forget the happy day when you went away with them for a picnic, and the memory of it will last all through their lives. It will be woven into the warp and woof of their childish joys and be as a glint of gold when they look back upon it in after years.

If you want to know how to make the very best out of little things, how to make life a joyful success, read "Mrs. Wiggs of the Cabbage Patch" and the sequel of it, "Lovey Mary." These books will make you see the sunny side of life and teach you the true philosophy of living. "I always put my troubles down to the very bottom of my heart, then shut the lid and set on it," said the wise *Mrs. Wiggs*. This is why she could find sunshine everywhere and be a veritable sun herself, shining on everybody, in the cabbage patch or out of it.

Have a good time, dear Hearts, and enjoy the summer. Make the most of every day, and go with the children whenever and wherever you can. I could not wish for you a better vacation than this, for it is the open door that leads into the most beautiful country I know, the country of joy and peace and childlike freedom.

Will

You will be what you will to be;
Let failure find its false content
In that poor word, "environment,"
But spirit scorns it, and is free.

It masters time, it conquers space,
It cows that boastful trickster, Chance,
And bids the tyrant, Circumstance,
Uncrown and fill a servant's place.

The human Will, that force unseen,
The offspring of a deathless soul,
Can hew the way to any goal,
Though walls of granite intervene.

The river, seeking for the sea,
Confronts the dam and precipice,
Yet knows it cannot fail or miss;
You will be what you will to be!

Have you something to do to-morrow? Do it to-day.—*Benjamin Franklin.*

Resolve

By Charlotte Perkins Stetson

To keep my health!
To do my work!
To live;
To see to it I grow and gain and give!
Never to look behind me for an hour!
To wait in weakness and to walk in power!
But always fronting forward to the light!
Always and always facing toward the right.
Robbed, starved, defeated, fallen, wide astray—
On, with what strength I have!
Back to the way!

Write your own epitaph in high-flown phrases,
Extol your merits with the loudest praises;
Paint every virtue in the brightest hue,
Then—live a life that shall approve it true.
—*Lord Neaves.*

We may be good and happy without his riches.—*Dickens.*

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The Oatine Girl's Beauty Hints—No. 5

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More hints in other magazines. **Free Booklet,** "How to Cultivate Beauty" sent on request. Ask today.

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The Secret of Mental Healing

By Prof. S. A. Weltmer

In the early history of medicine, the physician or doctor was a teacher. Teaching has always been considered a method of conveying thought from one mind to another. The archives of ancient, mediæval and modern history teem with statements that convey the thought that mind exercises either to a lesser or greater extent an influence over the physical man.

Diseased conditions of the human body, like moral obliquity in human actions, have been in part one of the component elements of all civilizations.

Hundreds of schools of medicine, and methods of healing, have come into existence as the ages passed, all of which were more or less effective, or at least so considered by both the promulgators and the recipients of the remedies offered. Two schools of medicine, diametric in their methods of treatment but identical in motive involved, have been equally successful. Hence, the only principle involved is motive, purpose, intention. These are attributes of mind. Then is it not reasonable to conclude that in all systems of medicine and healing, mind is the vital element, and in the processes of healing, the leading factor?

How the mind operates in its effect upon the physical organism is the leading question of the present-day investigator in his efforts to discover the secret of mental healing. It is not difficult to comprehend that within each human form is a hidden personality, an unseen man, who directs the actions and movements and attitudes of the body he occupies, but it is difficult to analyze the processes by which this unseen man can become his own examiner. Physical culturists teach one how to measure himself with regard to physical size and conformation; the chemist can analyze the constituent elements of the blood and other secretions of the body; the physician can note the rate of pulsation, respiration and temperature of the physical body, but he cannot tell whether this inner man will hope or fear, will love or hate, by any physical method of measurement he knows how to apply.

He knows, however, that if he can inspire hope in his patient, he can enhance the probability of his recovery. If fear is allowed to creep in, suggested by the over-anxiety of loving friends, he knows it will depress his patient and endanger his life, either delay or prevent his recovery. The mental healer regards this inner man, the mind, as the real man, and thought as the product of this inner man or mind. The mind can do two things with regard to thought; it can construct thought into form and make it the basis of action regarding itself, or it can give it expression, present it for the consideration of other minds, which, if adopted by them, will form the basis of action or attitude of the mind receiving it. Then the human mind has both the power to project and to receive thought.

In the projection of thought from an educational standpoint, it is considered teaching, telling, announcing, publishing or promulgating. In receiving thought we are learning.

Thought which is admitted into the mind and which becomes a factor in after-life, is that which the receptive mind considers to be true, if a statement; to have an existence, if an object or thing. That attitude of the mind which admits thoughts into the mind is called belief. Back of each projected thought is an incentive, either a conscious or unconscious purpose, which gives it origin, which incentive we call inspiriaton and each projected thought has, as its inspiration, either hope or fear.

Hope is elevating, uplifting, and starts man in the direction from whence he came. Physically, hope accelerates the heart action, relieves nerve tension and manifests itself in physical benefit. Fear drives man away from the source of his being, contracts the nerves and blood vessels of his body and retards circulatory action. Thoughts which produce mental depression are manifest at once in some form of physical ailment. Those which encourage or offer a ray of hope in any way, serve to uplift man, with a corresponding effect upon his physical organism.

When man has learned the different effects of hope and fear, he has discoverd the principle of mental healing; when he has learned through experience how to encourage, how to uplift, how to dispel despondency, how to drive away fear, he has discovered the method. When he has learned why this can be done, he has discovered the final secret of mental science, and of even Being itself.

The seeker after truth finds as the ultimate of his investigation, not the reason why life exists, but but that it does exist. He finds the human body supplied with various organs necessary for its existence, with functions each of which are necessary and perfect. He finds this body in a state of life, activity and growth. Centuries of medical investigation have found no remedy to add to the growth of an infant body equal to the hours of sleep natural to the infant. He finds nothing in his catalogue of remedies which will develop the muscles equal to the activities which the child's intuition will dictate. His observation tells him that if this body is allowed to grow unhindered and unbiased by suggestions contrary to the law of its being, it would

The Psychic Man

PROF. R. E. DUTTON,
Lincoln, Nebraska, U. S. A.

Has made a late discovery to himself in which he has developed strong mental faculties and power to control the psychic faculties of the special senses. Scent, touch, taste, sight and hearing, the five special senses of the physical condition, have succumbed to the will and mind-power of myself. While I can control these senses psychically, or spiritually, and without any real means of exciting these special senses to control and action, I can, through simple Mind Control, produce the strongest scent, touch, taste, Mental Vision, or Clairaudient hearing and use of my Psychic faculties as though I were in use of the real senses in actual experience. The way I produce this control is by power of my mind to concentrate upon a thought for a few minutes. I become drowsy and begin to emerge into sleep, when this thought held in mind becomes as a great mental picture. At this point I am nearly to sleep, when this mental picture becomes as real as in a dream and begins to pass in succession various scenery of home, country and travels. I never go entirely to sleep, but remember myself enough all the while to control the nature of this vision and dream of the beautiful things as I choose to think the beautiful thoughts. Every one knows how dreams will control the sleeper so as to produce any and all of these Psychic faculties and make the dream seem to the sleeper the truest of reality until awakened. Just so it is that my Psychic faculties are controlled, only they are not controlled at random by unpleasant and hideous dreams, as I retain enough wakefulness and consciousness to make these dreams of the nature all the while that pleases and gives me great enjoyment. Thus my Psychic faculties experience the pleasant odor of flower garden, while my thought and

vision are of it, or I can dream and sense the touch of ice or hot iron as the mind controls or is controlled by the thought and I see the thought, and if I want to see a gun fired off I will hear a deafening sound, or be blinded by the thought of looking at the sunlight. I can taste the delicious fruit of the orchard in this dream, I become overwhelmed with joy as never experienced in physical conditions, all at will, through the mental vision and mind control when partly asleep. This practice has developed my Clairvoyant Sight, Clairaudient hearing, and my Psychometric powers in general. It has given me success in Mind Reading and Psychometry and diagnosing of diseases, and I can read past, present and future.

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develop into a perfect being. He finds the law which governs the growth of the child is unalterable. It operates regardless of the child's knowledge of the law's existence, or of his knowledge of how it operates. He knows that he cannot change this law; he can only learn its manner of operation and comply with its terms. The Originator of this idea asks the pointed question, "Who by taking thought can add one cubit to his stature—or make one hair white or black?"

When this physical organism becomes disordered, man seeks by some invention of his own to restore it to order. If what he does is in harmony with this law, the result is beneficial, if not it only adds to the difficulty. The mental healer has learned that if you can persuade the sick, suffering, despondent and distressed of human kind to drop their worry, cease the application of man's inventions, become again "as a little child," trusting to the Source of his Being, the re-establishment of the perfect operation of the law would in a great majority of cases result in health and equilibrium, physical, mental and moral. Man finds in his investigation that which is already created, and under the operation of the law man cannot re-create, because each act of the Infinite is an eternal act, still acting. Man also finds that certain things are delegated to him to do, which this infinite power, infinite wisdom will not do for man. He finds himself with physical energy, but he will not increase or change the quality of the energy with which man finds himself supplied except he expends it.

Man finds then that he cannot do anything except to trust to the operation of the perfect law for his restoration to health. If that person who is suffering with the worry and vexations of a busy life can expend from twenty to thirty minutes twice each day in an attitude of perfect relaxation, assuming absolute indifference to the action of the functions of his body, he would find in a very short time beneficial effects as the results of such exercise. That this perfect law directed by infinite wisdom, when entrusted with the care of the human body, will restore it to its equilibrium, is a demonstrable fact, and furnishes the reason why healing through that force can be accomplished. Stated periods of relaxation for the purpose of restoration to health will convince even the most skeptical of the fact of mental healing as a genuine method of cure.

A Personal Request to Our Readers

By complying with this request, you will be joining hands with us in bringing a great amount of sunshine and happiness to your friends and acquaintances.

We are doing our best to truly publish a Magazine that will bring healthy, happy and prosperous vibrations to every soul. Our circle of friends has grown to be quite a fair sized circle, but we feel it our duty to bend every effort to constantly enlarge that circle, and we ask you as a personal favor to send us the names and addresses of at least twenty-five of your friends who would read "OUR MAGAZINE" with interest, and who require its cheering and helpful teachings, and we will send them a free sample copy of THE MAGAZINE OF MYSTERIES.

If you will do this, we will send you as a token of our appreciation, five beautiful pictures by the world's most famous artists. These pictures are exquisitely finished, and their artistic reproduction entitles them to a place in the homes of the most refined and cultured people.

We know that you will gladly send us the names and addresses of twenty-five people without asking us to send you anything, but we desire to present to our friends who will make this special effort for THE MAGAZINE OF MYSTERIES, these five pictures as a souvenir of one of the mile-stones which we have passed in spreading health, happiness and prosperity to all mankind.

There is never a thing remembered so
As a word with kindness fraught;
And there's never a sky with as bright a glow
As the sky that you made with thought.

There is never a purse of gold can buy
A happiness so rare,
As the truths of life that about you lie,
If you try to see them there.

And it isn't alone in the great of mind,
And it isn't in cult or creed,
But it's deep in the heart of all humankind,
In noble thought and deed.

—Harry T. Fee, in Unity.

I know of no better equipment for making our dreams come true—faith in God to make all things possible that are right; faith in man to get them done; fun enough in between to keep them from spoiling or running off the track into useless crankery. An extra good sprinkling of that.—*Jacob A. Riis.*

The world is his who has patience and industry.—*Proverb.*

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HOW ROSE VALENTE ACHIEVED A FORTUNE

An Interesting Story of How a Young Woman Succeeded in Business—A Chance for Others to do so too.

MEDINA, N. Y., July 15, 1903.—A young lady in this town is envied by all her friends. She is Miss Rose Valente, of 142 Center Street. A reporter to-day asked her for the facts. She modestly refused to discuss the matter, and simply handed him the following letter which she wrote to a prominent educator and which fully explains her story:

"I write you this letter as a statement of my success after taking your instruction in bookkeeping, and to inform you how pleased I am with the position you secured for me.

When I first wrote to you, I had no idea that bookkeeping could be learned so thoroughly and so easily by correspondence. My friends laughed at the idea, and I

MISS ROSE VALENTE.

had always thought it necessary to attend a business college to learn bookkeeping, but such is positively not the case. I devoted from one-half hour to an hour to the study each evening, and in three weeks' time I had a much better knowledge of bookkeeping than the average student who attends a business college during the same period. I know this to be true, because I questioned a young man who was taking a course in a first-class business college, and he did not begin to have the practical information I had.

As soon as I finished the course I accepted a position that you gave me. I went to work with a great deal of nervousness. After the first day this passed away, because I quickly found out that the practical hints which you taught me enabled me to take hold at once, and by the second week I had charge of a set of books which would stagger many experienced bookkeepers. The fact that my employer has raised my salary twice within the past three months is the best proof that my work has been satisfactory. I advise anyone who anticipates taking a course in bookkeeping to take your course. It would be impossible for anyone to attend a business college and get the same attention that you give your students. I have learned that if one attends a business college, he is filled full of a lot of fancy theories that amount to nothing when he begins practical work. Your course covers the entire field. When I accepted this position I seemed to have just exactly the knowledge I required.

The advantage in taking a course by correspondence is that when you wish to refer to it you always have it handy, while in taking a personal course you must depend upon memory. During the first few days I was compelled to refer to the course. After I did this a few times I had no trouble.

I enclose an express money order to pay my tuition. Your offer is certainly a fair one. I should like to know the business college that will allow its students to pay their tuition after the college places them in a position. They do not do this.

You must pardon me if I appear too enthusiastic, but several of my friends treated this matter as a joke when I decided to take it up, and the joke is now on them. Had I gone to a business college I would not be through yet, and would have spent a great deal. As it now stands, I have a nice position and did not have to pay a cent for instruction until you placed me in a position.

Again thanking you for what you have done for me, I am, very gratefully yours, ROSE R. VALENTE."

Our free book, "How to Succeed in Business," started Miss Valente on the road to success. It tells you how you can learn bookkeeping and pay your tuition after we place you in a position. It tells you about the most wonderful system of accounting ever discovered. It contains information that, more than anything else, will help you succeed in life.

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PAIN'S PLACE IN THE MORAL ORDER

By HENRY WOOD

WHILE no one would profess to clear up what has been the mystery of the ages, there seems to be certain aspects of the problem of suffering which may be both logical and healthful. There is a prevalent impression that pain is a positive evil, an imposed burden upon humanity.

Philosophers of all ages have found it difficult to reconcile universal suffering with the omnipresent reign and love of a beneficent heavenly Father. If it is not as bad as we have commonly pictured it to ourselves, it is important we get at the truth and thereby strip it of some of its terrors, which are intensified by abnormal dread and a wrong philosophy concerning it. The impression made upon us by any thing or condition often depends more upon the character we confer upon it than its real, inherent quality.

Pain guards the citadel of life. With any less potent defender we should go on bruising and burning our bodies and indulging our appetites and passions to the length of destruction. "A burnt child dreads the fire," but we fail to carry out the deeper and more complex applications of the principle. Suffering is a symptom, and it is the cause rather than the sensation that needs attention. It may be likened to briars and thorns which guard the edge of a precipice. Pain indicates life. Its sharpest pangs tell of a keen sensibility and good working equipment which is not benumbed or paralyzed. It kindly calls our attention to violated law, physical, mental or moral, and pleads with us to turn and come into conformity with the established order. Often it is only the friction caused by the quick rush of the vital energy to do its purifying work. We beg to be excused from the natural results of our transgressions, witting and unwitting, and as a short cut to supposed deliverance are willing to deaden our sensibility through abnormal devices. We want to be rid of the sensation without learning its lesson.

But the deeper question relates more especially to the effect of suffering upon character. Does it logically refine and spiritualize, or harden and degrade? It sometimes seems to do the latter, but perhaps that effect may not be final, and rather shows that its work as an educator is yet incomplete. Antagonism really tends to intensify it, while to "confess judgment" not only softens its asperity but hastens its departure. If its discomfort on the plane of physical sensation impels the subject to centre his consciousness higher, it thereby aids in the work of spiritual evolution. So long as one is perfectly comfortable in the basement of his being he is likely to remain, but suffering may cause him to look about for stairways and sunnier apartments above.

Pain is not "sent" and does not come by chance. It appears only when invited, and always with beneficent corrective purpose. The inner life or mind struggles to remove obstructions, and this struggle for our purification appears to us in the form of suffering. Birth into higher conditions comes by travail. If we will not be gently drawn by ideals in front, we must be hurried by prodding from behind. May we not conclude that pain, while not ideally good or to be sought, is negatively useful as a remedial force which has a normal place in the moral order? We are inclined to linger in the Egypt of physical sensation subject to the bitterness of bondage until, led by Moses—spiritual perception—to dwell in the land of a higher consciousness. When physical sensation has the rule it constitutes the animal plane. The inner Christ draws upward, but the "old man" resists and beseeches to be let alone. Without the negative goodness of pain and its impelling redemptive power, here and hereafter, sin might increase until it fruited in spiritual destruction.

To You

"I WILL leave all and come and make the hymns of you,
None has understood you, but I understand you,
None has done justice to you, you have not done justice to yourself,
None but has found you imperfect, I only find no imperfection in you,
None but would subordinate you, I only am he who will never,
There is no endowment in man or woman that is not tallied in you,
There is no virtue, no beauty in man or woman, but as good is in you,
No pluck, no endurance in others, but as good is in you,
No pleasure waiting for others, but an equal pleasure waits for you."

—*Walt Whitman.*

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CHEERFUL CHATS

By Frank Harrison

Every individual who has work to do in this world, and *does it*, needs a vacation.—*Dr. Helmuth.*

Slumber not in the tents of your fathers. The world is advancing. Advance with it.—*Mazzini.*

He that labors may be tempted by one devil; but he that is idle is tempted by a thousand.—*Italian Proverb.*

A GREAT man or woman in this world is he or she who works cheerfully and merrily, rests cheerfully and merrily and does not slumber in the tents of the "good old times."

To be progressive and always awake to the improvements and advancements of the present hour is divine.

To pray and work and play and rest in moderation is to create and recreate, and give you long days, and many days, and useful and purposeful days in this great and beautiful world.

Poise and Power and Possession come to us when we begin to be moderate—sane and sensible.

It is easy, very easy, for most of us to be active—perniciously active; how difficult to be wisely active and wisely restful!

"There are seasons when to *be still* demands immeasurably higher strength than to act. Composure is often the highest result of power."

These words are being written down in the ripe summer time, when most of us need a cheering caution to take life as if it was *eternal* and *divine*.

The heated term of this zone is of special advantage to aspiring souls; you can now train yourself to be merry and cheery, restful and reposeful and keep in tune with God and Nature. Ask the God within about it.

"How dare you let your voice
Talk out of tune so, with the voice of God
In earth and sky?"

In all seasons it is wise to hold fast to the confidence of your improvement and advancement, and the best way to hold to hope and courage is to do all things quietly, with as much moderation as possible.

Your summer vacation will be a real recreation, if you take it in a moderate and sane way—a restful way.

We would not suggest an idle vacation any more than we would one filled with strenuous action.

But, after all, the ever-present One *within* your own soul can tell you better what to do in the blessed days of winter or summer than anyone else can.

A writer, or fervent lover of humanity, who has a burning aspiration to help *all*, is at his or her best when he or she is content to be a mere suggester.

"Don'ts" and "Thou shalt nots" belong to the tents of our fathers, and cannot win men and women to the Most High.

The more God-like a man is the less desire he has to arbitrarily mould his brothers, according to his mould—to reform the whole world to his thinking—for a divine man *knows* the Grand Plan, and the eternal Law of Evolution, and is too loving and wise to have anything to do with fanaticism or intolerance, no matter if it may be veneered with the overworked word "Reform."

Confucius was a good and wise man. Listen to him: "There is one word which may serve as a rule of practice for all one's life—that word is *reciprocity*. What you do not wish done to yourself, do not do to others."

Man cannot progress and have freedom if he permits any teacher to hypnotize him, or jam and cram him with "don'ts" and "Thou shalt nots." Remember the Golden Rule of the blessed Jesus. You certainly do not want anyone to do your own thinking or your own redeeming, therefore be just as considerate with others about their thinking and redemption.

The Spirit always whispers love and moderation, and tolerance, and broad charity.

"Why fret thee, soul,
For things beyond thy small control?
Do but thy part and thou shalt see
Heaven will have charge of these and thee."

It is only in moderation, born of universal love, that we come into rest and repose and re-create our minds and bodies.

When the soul's mind is awake and conscious and centred in the Universal and Eternal Good it is poised, and when poised it is moderate and dignified in all its doings; such a soul is great because it is neither idle nor strenuous, but is all-powerful and all-forceful in its quiet, moderate ways.

The poised or centred man or woman dwelleth not in the tents of the Old, but marcheth like a god with the vanguard of the hosts that make for progress, prosperity and civilization; and these are the great souls that never faint nor dodge.

The poised or moderate one has powers and bliss which the over-strenuous never dream of.

The poised or moderate one is a blessing to himself and the ALL; in moderation a blissful serenity and solitude comes into our work and our play that is recreating, refreshing and strengthening and gives us sweet independence. In poise we know the real meaning of the words: "The great man is he who in the midst of the crowd keeps with perfect sweetness the independence of solitude."

To the poised ones, each minute, each hour, each day, each month, each year is a blessed vacation—a blessed re-creation. To such, there are no crowded hours.

With moderation we are not "too busy with the crowded hour to fear to live or die."

Every individual who is poised and moderate has work a-plenty to do, *does it*, and has his needed vacations and recreations a-plenty; to him all seasons are bounteous seasons; every hour is rich with gifts that make our souls vibrate with joy, and our bodies fine, strong, healthy, beautiful and enduring.

In poise and moderation our minds open, our hearts and souls grow and expand, and the spirit reigneth forever.

The moderate one is the quiet one, the peaceful one, the gentle one, the forceful one, and, above all, the loving one, because he is one with the blessed Eternal One, who does His mighty works in quiet, without hurry or flurry, bluster or fluster.

When a true genius comes to this planet, know him by this sign: He is ever poised and filled with gentleness, kindness, consideration, charity, tolerance and good works, and all time belongs to him; all space is his, for he lives in the eternal and universal.

And it is thus we come to walk and talk with God and the Angels here and now—and in no other way.

The everlasting peace of God forever abideth with the quiet one; this peace is ours *here* and *now* when we once still the mortal or carnal mind—become centred in the Serene One.

Moderation comes not with strenuous struggle, but by exercising reason and common sense about being, all events, and all matters and things. "Common sense is the gift of heaven; enough of it is genius."

Common sense and reason tell us to live in the NEW and the NOW.

"SLUMBER NOT IN THE TENTS OF YOUR FATHERS. THE WORLD IS ADVANCING. ADVANCE WITH IT."

Come, beloved, let us all forsake the tents of the Old and dwell in the mansions and palaces of the New.

Let us recognize and realize the truth, that this blessed New Age is the greatest and grandest age this world has ever seen; but the greatness, grandeur and beauty of the present world is as nothing compared to what it will be; yet, let us moderate our enthusiasm about the great future so it will not disturb us in our present duties and works.

How great a delight it is to see how *all* life, *all* nature, and *all* things are quietly and moderately, but surely, working toward one goal—infinite perfection and absolute freedom for *all* men.

The flights of the individual and general mind are not longer to be kept down by ignorance, fanaticism, fear and doubt; our mental flights are now not restricted by cruel fanatics and are from hope to hope; the very air, everywhere, is surcharged with cheering optimism, and under the eternal spiritual forces which are now quietly at work as never before we are entering the real Golden Age of this planet.

All praise, and all glory be to God!

OUR MAGAZINE stands for the HIGHEST TRUTH as revealed through all religions and all sciences.

We stand for whatsoever is true, pure, elevating, helpful and practical.

We believe in optimism, theoretical and practical. We believe in every word that is helpful, from whatsoever source.

Our aim is to preach the gospel of HEALTH, HAPPINESS, PROSPERITY TO EVERY HUMAN BEING.

We want to help you, dear friend, to realize that you are a pensioner of the Divine Bounty, and to that end we invite you to partake of the good, the beautiful, and the true ideas which constitute our monthly feast.

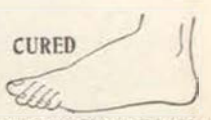
READ ABOUT THE MYSTIC SUCCESS CLUB ON PAGES 138, 139, 140.

Free Dress Goods Offer

20,000 yards of dress goods to be sold at half price. Ten special dress goods fabrics of 2,000 yards, each fabric the very latest up-to-date style for the season, will be offered until the last piece is sold at the actual mill cost, about one-half the price dealers ask generally; a startling sale as a big advertisement for our dress goods department. All the highest dress goods made. No cheap or shoddy goods will be offered in this sale, but fabrics that are sold in the finest metropolitan stores at two to three times our special sale prices.

If you will cut this notice out and mail it to us, we will send you immediately, by return mail, a big lot of samples of the entire assortment included in this astonishing dress goods sale, together with complete descriptions and our special cut price offers. If you want to buy the finest and latest style dress goods at about one-half what your dealer pays at wholesale, don't fail to take advantage of this offer and cut this notice out and mail to us.

SEARS, ROEBUCK & CO., Chicago, Ill.

A BUNION CURED 

Be Your Own Chiropodist. We have a handsome 20-page Illustrated booklet on "How to Have Easy, Healthy, Shapely Feet," which we will mail to any address for a 2-cent stamp. Bunions **can** be cured. The booklet tells you how to do it in your own home without cutting and without the slightest inconvenience. It also tells about the prevention and removal of corns, ingrowing toe nails and the treatment of all kinds of foot troubles. Agents wanted everywhere. **Foot Remedy Co., Suite 570, 59 Dearborn St., Chicago**

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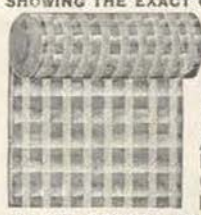
Most Authentic Guide; 86 Fine Engravings; 230 Pages. Handsomely bound in cloth, 75c; regular price, $1.00; paper covers, 25c.; three for 50c. New big illustrated catalogue free.

E. M. ROSE & CO.,
561 Wabash Avenue. - CHICAGO, ILL.

WONDERFUL CARPET VALUES.

WE SELL ALL GRADES OF CARPETS, Rugs and Draperies at about one-half the price charged by others. We cut, match and sew to fit any room and send carpets to any address subject to examination and approval, payable after received. **Below we call attention to a few of the many startling values offered in our BIG FREE CARPET CATALOGUE, which contains a big variety of colored sample plates, SHOWING THE EXACT COLORS OF THE DIFFERENT CARPETS.**



OUR 11 CENT HEMP CARPET AT 11, 16 AND UP TO 25 CENTS, according to weight and quality, we sell 36-inch width hemp carpet in all the very latest weaves, stripes and color effects, the equal of hemp carpet that sells generally **AT DOUBLE OUR PRICE.**

AT 25 CENTS per yard we furnish this rich, heavy, 36-inch width, floral granite ingrain carpet in a variety of beautiful colorings. Our Free Carpet Catalogue shows the exact colors of this and many other equally astonishing values.

OUR 31 CENT heavy, 36-inch width, Union ingrain carpet, in a rich, new floral design, an entirely new color effect. This and many other ingrain carpets at correspondingly low prices are shown in the exact colorings in OUR FREE CARPET CATALOGUE.

OUR 50 CENT extra heavy, 36-inch width, new, rich, closely woven, serviceable, two-ply reversible, WOOL FILLED INGRAIN CARPET, in a handsome new pattern, with a variety of rich color effects, the equal of carpets that sell generally at about double the price. This and many OTHER ASTONISHING CARPET VALUES ARE SHOWN IN EXACT COLORINGS IN OUR SPECIAL FREE CARPET CATALOGUE.

AT 63 CENTS per yard we sell this extra heavy weight, reversible, two-ply, ALL WOOL INGRAIN CARPET in new prize designs for this season, in a variety of the very richest color effects, the equal of carpets that sell generally at $1.00 to $1.25. The exact colorings of this and many other equally astonishing values are shown in our FREE CARPET CATALOGUE.

FOR 64 CENTS per yard we sell this new, rich, full weight, 9-wire, genuine TAPESTRY BRUSSELS CARPET in new prize designs, in a variety of the handsomest color effects shown this season, the equal of Brussels carpet that sells generally at $1.00 to $1.25.

FOR $1.35 per yard we offer this new, rich, high grade, genuine AXMINSTER CARPET. All new prize designs, assortment of rich color effects, the highest grade, long nap, deep pile Axminster on the market, a carpet that retails generally at $1.75 to $2.50. Our Free Carpet Catalogue shows the exact colorings OF THIS AND MANY OTHER EQUALLY ASTONISHING VALUES.

OUR FREE CARPET CATALOGUE shows a big variety of colored sample plates taken from 1½-yard lengths, representing everything in Brussels, velvet, Axminster, also all wool and half wool ingrains and granite carpets, art squares, rugs, oilcloths, linoleums, mattings, etc., color plates of portieres, curtains, covers, everything in draperies, lace curtains and tapestries. Our free carpet catalogue explains how we furnish big sets of carpet samples free, explains our liberal PAY-AFTER-RECEIVED TERMS, our binding guarantee, tells just how to order, how to measure any room, how to have carpet made to fit and carries with it the most astonishing carpet offer ever known. Don't fail to write for our free carpet catalogue. Address

SEARS, ROEBUCK & CO., CHICAGO.

JUL 21 1903

Words of good cheer from our friends when renewing their subscriptions.

Mr. Ernest C. Hicks, P. O. Box 282, Gastonia, N. C., in renewing her subscription for another year, says: "I cannot praise your paper enough for what it has done for me. It has cheered me in times of distress."

Mrs. Jennie L. Kadz, De Land, Fla., in renewing her subscription for another year, says: "I consider your magazine superior to any that has ever been published. It is grand, sublime, inspiring, uplifting and soul elevating. It is spiritual food—food for the soul. In coming into its vibrations one cannot help feeling God's divine love and holy influence surrounding them. Words cannot express the joy and comfort I receive in reading your most excellent magazine."

Mr. Mortimer Augustus Brown, Colon, Rep. of Colombia, S. A., in renewing his subscription for another year, says: "All hail to the Magazine of Mysteries, the dispeller of doubt and fear and the instiller of renewed hope and courage! Long may that magazine flourish, increasing its circulation to the utmost end of the earth. In token of gratitude for the peace of mind that you and the astrological delineation have brought to me, enclosed you will find one dollar greenback, U. S. currency, for which you will please extend my subscription one year further ahead."

Mrs. A. F. Jackson, 28 Jefferson St., Taunton, Mass., in sending in her renewal subscription, says: "Enclosed you will find the renewal for my subscription to the Magazine of Mysteries, and I am pleased to tell you how beautiful it is to me. There is no magazine I have ever read that I have gained so much strength and uplifting power from. It makes you think deeply and helps to open the way to understanding some of the mysteries of this grand life."

Mr. Herman Ury, Schenectady, N. Y., in sending in his renewal subscription for another year, says: "With great pleasure I enclose one dollar for the renewal of my subscription for the Magazine of Mysteries. I can only express my highest admiration for it since I read the magazine and ever since reading same I have had wonderful success in my affairs, and it seems something invisible assists me. I look at things with different eyes and always trust to God Almighty. I hope and pray that this wonderful book will assist me further."

Mrs. L. R. Vermilye, Hawthorne, Conn., in sending in her renewal subscription for another year, says: "I wish that everyone could have the magazine and enjoy it as much as I do. I have very little time to read and have kept all of the copies very choice in hopes of the time to fully read and enjoy them as I wish. I would not part with them for anything. Every one is worth the price paid for all. I read a little at times and feel so happy and contented after they drive all blues, all unhappiness and difficulties far away and leave peace and joy instead. What more can be desired?"

Mr. Chas. L. Whitmar, 1625 Noble St., Anderson, Ind., in sending in his renewal subscription, says: "I herewith enclose express order for one dollar for a renewal to the Magazine of Mysteries. It has been a great help to me and my family and cannot think of being without it."

Mr. James Bastow, 37 Abbott St., Nashua, N. H., in sending in his subscription for another year, says: "I assure you it is an interesting paper to me; in fact if I see one on a news stand before I get my own I cannot wait, but have to buy one. I wish it every success."

Mrs. Eliza Mills, 443 R St., N. W., Washington, D. C., in sending her subscription for another year, says: "I love the magazine most of all I ever read. I find great help and strength and success come after reading it and an uplifting to happiness. I would rather do without other things, than this magazine."

Mr. Theo. Mathias, Box 129, Middletown, Pa., in sending in his renewal subscription, says: "I send my magazine each time to a friend of mine and he says that he does not want to miss one copy. As for myself, I am wrapped up in it."

Laura E. Ingersell, Indiana State Soldiers' Home, Lafayette, Ind., in sending in her renewal subscription, says: "I enjoy reading your magazine and I would not do without it. It is so uplifting in its readings, and the vibrations are so helpful, and as I read a peace comes over my troubled spirit which passes all understanding."

Mrs. I. W. Jackson, Gainesville, Fla., in sending her renewal subscription, says: "Your magazine has been to me an inspiration and teacher, and daily I ask God's blessing upon you and your work."

Harry Trapphohner, 1427 S. 21st St., Phila., Pa., in sending in his renewal subscription, says: "I can't tell in words the appreciation I feel for the Magazine of Mysteries, since I find only expressed what was slumbering in me, and wish everybody could find the truth in it, as I do."

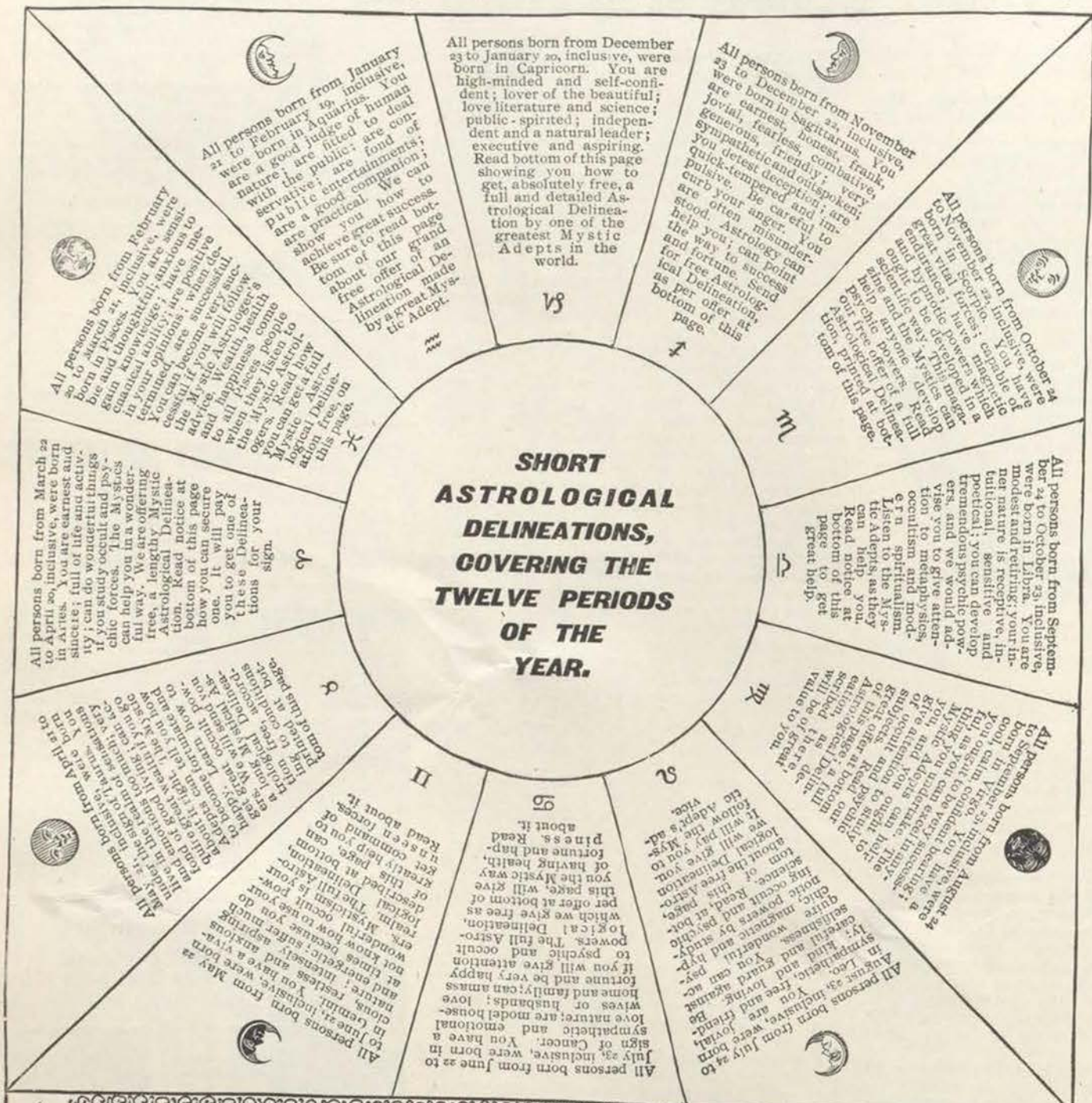
J. S. Short, Perla, Ark., in renewing his subscription for another year, says: "Enclosed find P. O. money order for $1.00 for a renewal to your valued paper, the Magazine of Mysteries. I could not do without it now, for I think it is the finest magazine I ever read."

Mr. Thos. J. Robbins, Box 213, Sullivan, Ind., in sending his renewal subscription to the Magazine of Mysteries, says: "I think your Magazine of Mysteries and wonder unfolding writers intensely instructive. I feel that it will be of great benefit to me and all who will read and study its productions."

Laura R. Smith, Platteville, Wis., in sending in her renewal subscription, says: "I have been a faithful reader of your magazine for the past year and it has been of such benefit to me mentally and physically I feel I cannot do without it."

Herbert L. Grinnell, Little Compton, R. I., in sending his renewal subscription to the Magazine of Mysteries, says: "The Magazine of Mysteries is a source of wonder to all who see it. They say it is the nearest to their belief of any paper they ever saw. It is a great help to me in my Christian life, both as a church member and a Sunday-school teacher. There are so many spiritual and God-like readings that no one can read it and not be profited by its holy teachings. I am thoroughly interested in the Magazine of Mysteries. It is a source of comfort to me. Long may it prosper in its holy work, in its uplifting and upbuilding of mankind and its holy and Christian-like teachings. It is a noble work. Thanks to the day that I became acquainted with the Magazine of Mysteries."

Mrs. Annie Widmer, 643 11th St., N.E., Washington, D. C., in sending her renewal subscription to the Magazine of Mysteries, says: "I am very fond of the Magazine of Mysteries and I can hardly wait for the time to come when to expect it."



HOW TO GET A FULL AND DETAILED ASTROLOGICAL DELINEATION OF YOUR LIFE FREE

THE MAGAZINE OF MYSTERIES will give, absolutely free, to each person sending one dollar for one year's subscription to the magazine, a lengthy Astrological Delineation, prepared by a MYSTIC ADEPT ASTROLOGER. Be sure to send the month and date of your birth with your subscription.

These Delineations are of great value to anyone who desires to know the Mystic Rules for having Perfect Health, Wealth and Happiness, as they are prepared by one of the greatest Mystic Adepts in the world.

With this wonderful Delineation and the magazine you can learn how to have all the Unseen Forces and Occult Powers help you. There is not a greater blessing than perfect health, prosperity, long life and general success. These Mystic Astrological Delineations show you how to get wonderful Psychic Power. They show you what to do, when to do and how to do to command all of the great planetary, solar, magnetic and psychic forces of the universe.

With your Astrological Delineation, as given by this Mystic Adept in astrological and occult science, YOU CAN AVOID DISEASE, FAILURE AND MISFORTUNE.

Astrology is an exact science, and a Delineation prepared by a true Astrological Adept, who is honest, sincere, learned and conscientious, will be of great value to you.

Remember, you get this magazine one whole year for one dollar, and we send you free your Delineation.

Send date and place of birth, giving year and hour if possible, and one dollar to

THE MAGAZINE OF MYSTERIES,
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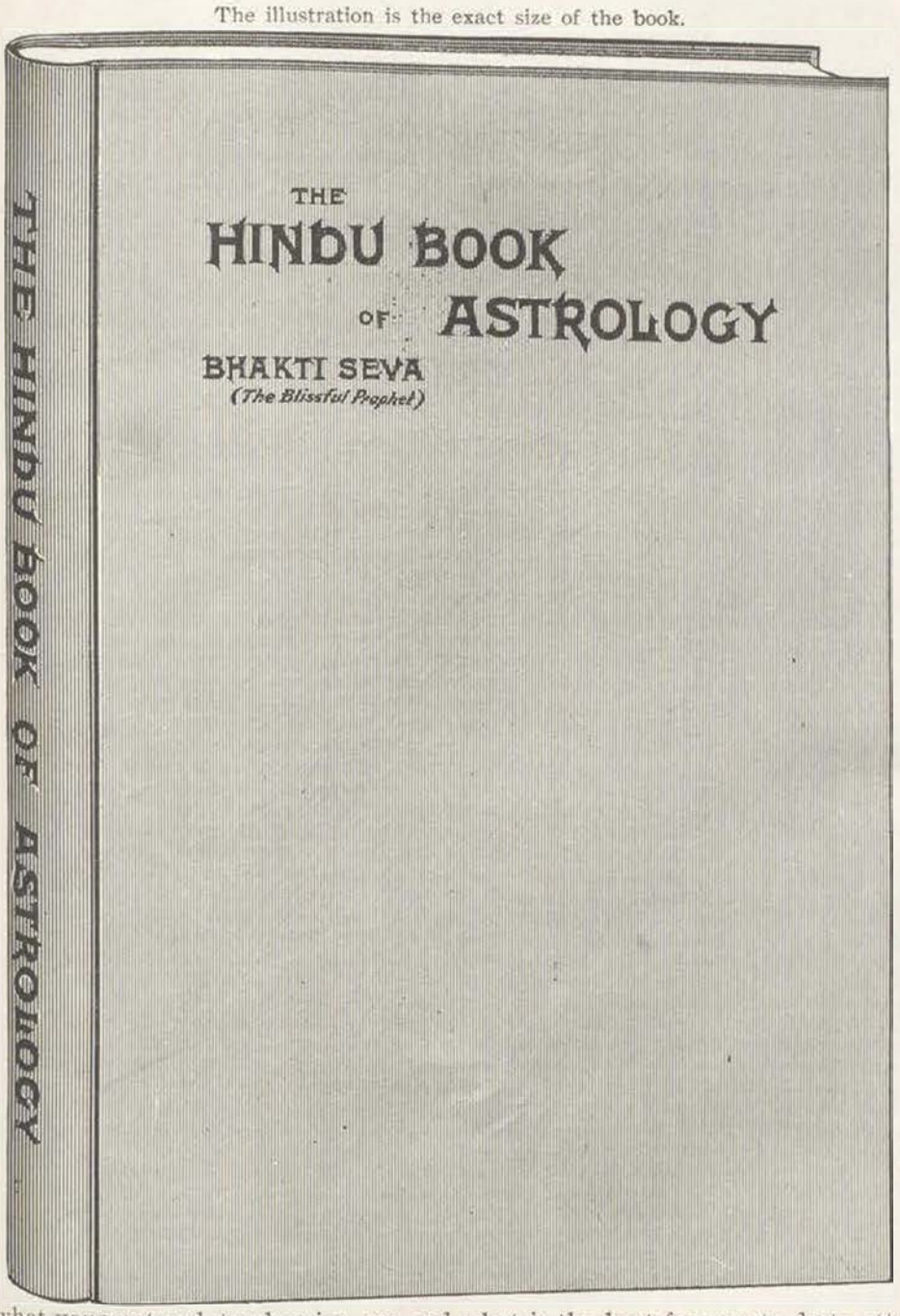
The Hindu Book of Astrology

GIVEN AWAY FREE.

The illustration is the exact size of the book.



To introduce this Wonderful Book, we are Giving Away the First Edition (5,000 Copies). Send One Dollar Promptly for a Year's Subscription to The Magazine of Mysteries, and a copy of this Great Book will be sent you FREE.

The Author of this book is Bhakti Seva (The Blissful Prophet), one of the Greatest Astrological Seers that the world has ever known. Read carefully the following letter from Bhakti Seva (The Blissful Prophet), explaining his new book of Hindu Astrology:

AN OPEN LETTER TO MY FELLOW-BEINGS.

By Bhakti Seva (The Blissful Prophet),
Author of The Hindu Book of Astrology.

DEAR BROTHERS AND SISTERS:

For thousands of years HINDU ASTROLOGERS have, by their knowledge of the Solar System, been enabled to formulate a system of Astrology which enables them to speak with Scientific authority and certainty with respect to the Planetary influences upon mankind.

Each person is born in or under one of the twelve signs of the Zodiac, and is thus influenced more or less throughout life by the Planetary conditions at the time of birth.

In my new book of HINDU ASTROLOGY I give the natural tendencies of each person, and in a certain way indicate what they should do and what they should not do to make life a success.

By referring to your sign in my new book of HINDU ASTROLOGY, which is indicated by the date and month when you were born, you will see what your natural tendencies are and what is the best for you to do to attract the use of unseen forces and powers, which are your birth-right and which will aid you to make your future bright.

Each and every person is naturally endowed with peculiar and great powers which make for good, and also are born with tendencies which must be corrected in order that the higher and good powers and forces may be able to work to advantage. No matter how bad your lot may seem to you, and how difficult for you it is to get along in the world, you can readily change all darkness to sunshine and happiness if you will only go about it in the right way.

No matter which one of the Twelve Signs of the Zodiac you were born under, you can develop into a good and successful person if you will pay strict attention to the Golden Truths printed in my new **HINDU BOOK OF ASTROLOGY.** Scarcely one person of the large and growing human family pays enough attention to questions bearing upon individual happiness, prosperity, harmony and health. This book should be read many times and carefully studied, as it contains vital truths, and points the way to perfect health, happiness and prosperity.

Everyone occupies a place in the Universal Zodiac, and all our sufferings and misfortunes are due entirely to a lack of knowledge and wisdom. Now, my sole aim in writing this HINDU BOOK OF ASTROLOGY is to wake people up out of the delusions in which they live. I will tell YOU all—you are greater beings than you imagine you are; that your dormant or latent powers and forces are great and wonderful; that YOU, and YOU alone, limit yourself and suffer because you will not rouse yourself to the grand truth as laid bare by Astrology, which wise and good men have taught for thousands of years.

May peace, joy, health, prosperity and happiness come to all my readers. I am, BHAKTI SEVA (The Blissful Prophet).

FREE WE ARE GIVING AWAY THE FIRST EDITION (5,000 COPIES) OF THE HINDU BOOK OF ASTROLOGY. SEND ONE DOLLAR PROMPTLY FOR ONE YEAR'S SUBSCRIPTION TO THE MAGAZINE OF MYSTERIES, AND THIS GREAT BOOK WILL BE SENT YOU FREE.

ADDRESS **THE MAGAZINE OF MYSTERIES,**

22 North William Street, New York City.

P. S.—Present Subscribers can obtain this book by extending their subscription one year, or by sending $1.00 for a new subscriber and having the book themselves.

Once in a Lifetime!

ONCE IN EACH PERSON'S LIFETIME SOME GREAT OPPORTUNITY ARISES. MOST PEOPLE FAIL TO GRASP IT. IT NEVER RETURNS AND MOST PEOPLE REMAIN POOR.

Never has such an opportunity been offered the public to secure an interest in a great enterprise, a great monopoly, equaling that offered by the stock of the U. S. Fibre Stopper Co. The gold mines of Colorado do not produce the money that will be made from this enterprise, which promises to control the cork market of the world.

This shows the paper fibre, highly magnified. From this fibre our wonderful paper corks are made by a process of "felting."

FOR two months past the readers of THE MAGAZINE OF MYSTERIES have had the opportunity open to them to secure stock in the U. S. Fibre Stopper Co. at one dollar per share. **July 20th the price of the stock was advanced to two dollars per share** by the closing of the contract for the forming of the English Company to make paper corks under our patents and process. The U. S. Fibre Stopper Company receives from the English Company $500,000 in the capital stock of the English Company, the same amount is paid in in cash as working capital and the English Company pays this Company one cent royalty on each gross of corks made in Great Britain and Ireland for seventeen years. One-half the profits of the English Company and one cent per gross royalty. Our patents now extend over the civilized world. England, Canada, France, Germany, Australia, Russia—in all these countries patents have been granted or are pending. One hundred cork machines are building in St. Louis, with a capacity of millions of corks per week; some of these machines are already completed and turning out thousands of corks per day; the balance of the machines will soon be complete. **All the paper corks we can produce for months to come are sold in advance** and orders are waiting for thousands of gross. With the completion of the new machines the branch plants will be established in three other cities and we will be ready to supply the market with all sizes and shapes of paper corks. Our plan of selling a limited amount of the capital stock of this company to the public has resulted in orders and contracts through our stockholders for tens of thousands of gross of our product. It is safe to say that the sale of the first hundred thousand dollars of this stock **has brought us at least two hundred thousand dollars in immediate business.** Thousands of people failed to secure stock at the first offer of $1.00 per share, and although we are unable to any longer offer the stock at that price, a limited amount ($50,000) is **now offered at $2.00 per share.** Not over $500 will be sold to any one person. The making of special grades and fancy shapes of corks, which was impossible under the old way of making cork corks, is becoming an immensely profitable branch of our business. Telephone, Electric Companies, Hardware, Pickle, Fruit Preserving, Wine and even golf ball makers have all applied to us for tens of thousands of gross of paper corks made under our process in fancy shapes for special purposes. Price seems to be no object; can they get the goods, the only question. Patents on the thin cork used in beer bottle caps have been granted us and three hundred thousand gross of orders for them received. Already men are on the way from Germany and Mexico to close contracts for the rights in those countries. The closing of **the sale of either of these foreign rights will again advance the price of the stock to $3.00, if not $5 00, per share.** Only fifty thousand dollars of the stock will be sold, making a total of 15 per cent. of the stock offered the public all told, the balance (85 per cent.) of the stock **we** hold and **will continue to hold.** By the formation of these foreign Companies, in which this Company holds the controlling interest and receives a royalty, this Company **expects to control the cork market of the world.** The ordinary grades of corks used in these countries amount to over **fifty million dollars per year.** The supply of cork bark is almost exhausted and cannot be reproduced, and **we own and control the only known substitute**. Our profit is from 8 cents to 60 cents per gross (95 per cent.) at the regular market prices.

Once more the readers of THE MAGAZINE OF MYSTERIES are offered an opportunity to get in on the ground floor. We believe the holder of ten shares of stock can do more to make our goods known than ten times the amount spent in advertising in the newspapers. This has already been proven to our profit. All stock is common stock and all shares alike in the profits. No one is preferred; every stockholder, even though he have but one share, will receive clean-cut, business treatment and his share of the earnings. The men at the head of this enterprise are also the heads of some of the largest business organizations in the United States. Any bank or any mercantile agency in St. Louis can tell you about them. **This is the opportunity of the person of moderate means** to secure an interest in one of the greatest industrial enterprises of modern years. A **monopoly that will cover the civilized world** and be without competition for seventeen years. A few dollars invested now should mean a comfortable income for life. Hundreds of large concerns and well-known business men offered us thousands of dollars for stock at $1.00 per share, and not over $500 was accepted from any one person. Thirty thousand dollars of the stock was subscribed and paid for in one day in our own city, when the subscription was closed, as we desired to spread the stock over the country where it would be of value in introducing the paper corks.

Almost every great discovery and invention which has resulted in the making of a standard article of every-day use, at a lower cost and in a better way, is now owned by some great Trust with millions of dollars of capital and is controlled by men of great wealth. One of the most important of all has been overlooked. For hundreds of years the bark of the cork tree has been the only known substance from which corks have been made. The process is practically the same now as a hundred years ago. There has been no improvement, no progress. On the other hand, cork has become scarcer and scarcer, until it is almost doubling in cost every year. THE SUPPLY is not equal to the demand, and is rapidly becoming exhausted, until users of fine grades of cork find it difficult to secure them. Scarcely any one thing is in such common use and such great demand as corks.

The most remarkable invention of the past century has been perfected and patented by us in this country and in Canada, England, France, Germany and Mexico. A machine the size of a sewing machine, which makes **CORKS** out of waste paper and paper pulp. All kinds of waste and scrap paper can be made into corks. These corks are superior to the regular corks, as they are not affected by acids, oils, etc., and have been tested by leading chemists, and the largest users of corks in the United States, and by them pronounced far superior to the old style of corks in every way. One of our machines will make over three hundred corks per minute. Corks can be made any size, color or shape, and name or trade-mark can be stamped in the top of each cork as made. **Our Corks can be sold at one-tenth the price of regular corks**, which are rapidly advancing in price owing to the scarcity of cork bark; but we can get even higher prices, as **OUR CORKS ARE BETTER.** We have contracts for millions of corks, and it is necessary for us to establish plants for making them in all sections of the country. We have formed a National Company to handle this business, and now offer a limited amount of the stock of this Company to those having a little money to invest, at **$2.00 Per Share.**

How to Secure Some of the Stock.

We believe we are offering the readers of this paper an opportunity to secure a safe investment that will bring them the largest profits of any legitimate industrial enterprise ever operated. Unlike the usual methods, we have incorporated for a comparatively small sum, and only a limited amount will be sold to the public.

We refer to some of the foremost users of cork in America, the banks of our own city and to the many bankers, manufacturers, chemists and publishers of great newspapers and magazines who have not only thoroughly investigated our business, but have also personally invested a considerable sum of their own money in this stock. We also refer to the Germania Trust Co., of St. Louis, one of the largest banks there, who are registrars of the stock, insuring to you that only the proper amount of stock can be issued or sold. You cannot be assessed. You cannot be "frozen" out. All the branch companies being established in this country and foreign countries to manufacture corks under our patents will be owned by this Company. All sums received for royalties on our rights go to the owners of the stock in this Company. In fact, this Company, in which you now have the opportunity to secure a little of the stock, will itself become the "Trust" which controls the business of making corks for the world.

Fill in the blank and send it to us, and we will send you our booklet, bank reference and samples of the corks, when you can investigate us and if satisfied you can send the money for the stock, if not, you need not take it. The moment the full amount is subscribed all additional subscriptions will be refused and returned. Send TO-DAY. If your letter reaches us too late we will return it. The amount offered for sale is limited and we could sell it to one great cork user alone if we wished to. What we want is a stockholder in every city, town and village; someone who, being interested in our enterprise, will write us whenever any new user of corks starts in business in their vicinity and who may have friends and acquaintances who are users of corks. In this way we will gather information worth thousands of dollars to us and which would cost us a great deal of money to get in any other way. You might have but a single share of our stock and yet get hold of information which would enable us to sell thousands of gross of our corks and in this way make money for us and for yourself. We believe we have taken the best possible method to get our new corks into use throughout the entire country at once. Our paper corks are clean, antiseptic, handsome and perfect in shape. Cork corks are dirty, scarce and imperfect. We constantly improve our corks, while cork corks are getting poorer and scarcer each year. We pledge ourselves to treat you honestly and fairly, and that you, even though you hold but a single share of our stock, will receive exactly the same proportionate profits and dividends as we do, who hold the controlling interest. We ask only a fair-minded investigation of us and our enterprise, and will give you every opportunity to make it.

Only a limited amount of the stock, $50,000 all told, being 5 per cent. of the total capital, is offered. Do not put this matter off. **Sit down now** and write us for our book, bank references and sample corks. We will send them free and reserve the amount of stock you wish until you can make your own investigations, then, if you do not want it, you do not have to take it.

Fill in this blank, stating the amount of the stock you wish reserved until you can investigate us. Send the blank to

THE U. S. FIBRE STOPPER CO.

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