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The New York
Magazine of Mysteries

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Vol. 1

New York, September, 1901

No. 5

Containing the
Mysteries
of

Dreams, and their Meaning

Glorified Visions

Occult Powers

Astrology

Hypnotism

Psychology

Telepathy

Psychometry

Magnetism

Clairvoyance

Graphology

Palmistry

Hidden Powers

Etc., Etc., Etc.

The New York Magazine of Mysteries

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THE NEW YORK MAGAZINE OF MYSTERIES.

Light

BELOVED, when I feel thy hand in mine
And see within thine eyes love's hallowed light,
Mine eyes are clarified to purer sight,
Till I behold a radiance divine
Not wholly thine.

Such radiance is a part of Him above,
Whose inspiration fills the infinite
With tender, moving stars; and in the love
That shineth through thy mortal eyes to-night

I see His light.
—Katharine Coolidge.

Aspiration of the Soul

THERE is a prayer which no words can utter, there is a sermon no lips can preach, a service which never assumed a form. It is the aspiration of the soul, the power of a dedicated life, the presence of quickening love. When that power speaks through the soul, although it finds no utterance in words, it reaches far and wide. When that power speaks, all men and women, of whatever creed, listen. When that power speaks, there is no question in regard to the effect of one's doctrine, no doubt whether one shall be provided with daily bread. Obstacles vanish, persecution ceases, critics are silenced, all the world gives ear. For, when that power speaks, the Spirit speaks, too.

My friends, the Spirit really lives. It is here. It knows our needs. It can conquer all things. Only seek it. Only dedicate your souls to its spontaneous revelation.

We must live a simple life if we would be thus quickened. There must be ample time for unpremeditated listening. There must be measureless unselfishness.—Horatio W. Dresser.

Dreams

EVEN such stuff as dreams are made of cannot escape the searching eye of modern science. An Italian psychologist named Giannelli has come upon hereditary dreams, and from them deduced a theory of dream production. A little seven-year-old boy, for instance, in the delirium of typhoid fever, saw a black figure with glaring eyes standing at the foot of the bed, an apparition which his father remembered having seen after a sudden fright. A young man of twenty-seven frequently saw a black cat with fiery eyes in his sleep, as was his father's habit also. In other cases hard knocks on the head or severe sickness had brought strange dreams alike in every detail to fathers and sons in turn. From these Signor Giannelli draws the subtle inference that "the organic labor required by psychic action may imprint itself upon the brain and produce a lasting modification of the brain, which may possibly be transferred." An alarming hypothesis, even apart from the idea of heredity, says the New York Sun.

Other oneirological philosophers have sought for the material causes of dreams. Some picturesque sleep pictures have followed close upon nocturnal feasts of Welsh rarebit or of pie. Scrooge, when he first saw Marley's ghost, accused it of being a clot of mustard or a bit of pudding. The belief is prevalent that excess in alcoholic drinks may introduce a man to a whole variegated and eccentric fauna and to demons quaintly attired and of strange behavior. No doubt comparison would show that in many cases these phantoms have appeared in the same shape to many successive generations. It seems a little far-fetched to make black cats with flaming eyes hereditary, but it is too bad to suggest that brains may be shaped by them.

Extracts from the Spirit of Judaism

By Josephine Lazarus

MEN have intuitively apprehended the great spiritual truths. Then comes the intellect, weighing and measuring and casting everything into its own mould, shaping and adapting the truths of God to suit man's limited comprehension; and so we have dogma, hard and unyielding, almost quenching the spirit and the truth. Then when the intellect has outgrown its own limitations, and when the world is ready for a purer form of the spirit, a clearer expression of the truth, the selfsame intellect turns and rends what it had created, destroys what it had so elaborately built up. But the spirit shines undimmed, more luminous than ever.

It is not enough to humanize, to liberalize, to "moralize," or secularize our religion. What we need is to spiritualize it by making our relation with God, and hence our relation with man, a more vital and therefore a more spiritual one than can be based on law in any form. Law is of the natural order, and love is of the spiritual order; hence law can never be the fundamental relation which binds us to one another as spiritual beings, and to God as Spirit. Law can only be the tutelage through which we must pass to higher freedom—that freedom of the spirit which is life, spiritual life, because it lives in the spirit; nor the letter of man's obedience, in the motive rather than the deed, and which is therefore love in the highest—"the unknown quantity," if you will, because it puts that touch of the infinite into life and gives the beauty of holiness, "the light that never was on sea or land," and yet "the master-light of all our seeing," which cannot be predicated, which cannot be verified, because it transcends human logic and proof; which cannot be bound, which cannot be claimed nor conditioned, but must always remain a free gift, freely given and freely received—the perfect love which casts out fear, "the peace which passeth understanding."

"The world is not ready," you say? In a sense, the world is never ready; and yet the truth comes to be known, the truth must be taught, though its teachers die in the teaching. But I believe the world is waiting even now for this truth to be put into life, for this heavenly message of love, for the messenger that comes in the name of the Lord, that brings tidings of good, that publisheth peace and salvation—peace on earth to all men of God's Will.

Gems of Thought

THE lowest ebb is the turn of the tide.
—Longfellow.

Who, then, is free? The wise man who can govern himself.—Horace.

A day for toil, an hour for sport,
But for a friend is life too short.
—Emerson.

Works adjourned have many stays;
Long demurs breed new delays.
—Southwell.

Only one care;
To-morrow's care,
To-morrow, if it come, itself shall bear.
—Watson.

The happiness of man in this life does not consist in the absence, but in the mastery of his passions.—French Proverb.

I have read in Plato and Cicero sayings that are very wise and beautiful; but I never read in either of them, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."—Augustine.

Up! Up! my friend, and quit your books,
Or surely you'll grow double;
Up! Up! my friend, and clear your looks;
Why all this toil and trouble?
—Wordsworth.

Be noble! and the nobleness that lies
In other men, sleeping, but never dead,
Will rise in majesty to meet thine own.
—Lowell.

Whoever would do good in the world ought not to deal in censure. We ought not to destroy, but rather construct.—Goethe.

Misfortune is never mournful to the soul that accepts it; for such do always see that every cloud is an angel's face.—St. Jerome.

It is the little tiny deeds of kindness and gentleness at home and everywhere that awaken the Angel (the soul) within and enables us to speak and commune with the Angels without.—J. H. Hatfield.

Optimism and Health

THE editor of *Psychic and Occult Views and Reviews* says: If the great benefits of an optimistic state of mind could be fully realized by all, pessimists would surely turn over a new leaf and enlist in the ranks of their happy, healthy and prosperous opposites. To some fortunate people this condition of optimism is natural. However, there is hope for all, and Emily S. Saxton tells us in *Practical Ideals* how this state may be cultivated by those who do not possess it. She says:

He who would be a true optimist indulges not in baneful thoughts. He trusts more, and fears less, he anticipates the good instead of expecting the evil, and so brings to himself that which he looks for and desires. He does not spend his time in apprehension and anxiety, suffering in imagination a thousand troubles which may never come, and thereby depressing and weakening his faculties, and rendering himself unfit to bear them if they should come. But he keeps a cheerful, hopeful and courageous spirit, hoping the best, believing the best, expecting the best, and so keeping himself free from the corroding effects of depression, and strong to meet any trouble which may arise unexpectedly. As he has not suffered it all beforehand, and so disabled himself, he has his whole strength to meet it if it should come, and his hope and courage will prevent his sinking under its weight.

The daily habit of turning our thoughts constantly toward the bright side of things, of trying earnestly to see the good in all around us, and to expect the best and not the worst in all events of life, if persevered in as a matter of principle will surely bring its reward. We shall cease to worry and become cheerful in spite of circumstances, and with it will come a corresponding increase in our health and vitality, and as health and happiness are very contagious, we shall have an influence in that direction upon all with whom we come in contact.

In optimism, as in everything else, extremes are to be avoided. By his oversanguine views, the extreme optimist, though much to be preferred to the pessimist, would disregard all necessary prudence and in many cases run himself into difficulties.

The happy-go-lucky indifference some possess should not be cultivated or mistaken for true optimism. These people possess shallow natures, and, while accepting the good things of life, selfishly let the burdens they should bear fall on other shoulders.

The true optimist is hopeful, cheerful and courageous, because he believes in the goodness of God, because he believes that good is the only reality and will prevail. That evil, though existing in many forms, and with such seeming power we are almost discouraged at times, is not an eternal verity, and can be overcome by good. Jesus says: "Resist not evil, but overcome evil with good." Would He have given this command if it were impossible to obey it?

If we will put good thoughts in the place of evil or distrustful thoughts, good deeds in the place of evil deeds, and faith, hope, love and trust in the place of worry, anxiety and doubt, the battle will be won, and we shall come off victorious. Let us feel it one of our highest duties to cultivate true optimism, and great shall be our reward both in spiritual and material benefits.

The Moon

THE age of the moon cannot be told accurately. Scientists have some idea of the age of the earth, and it has been believed until lately that the moon was older than the earth because she is not now inhabited, nor does there seem to be any water or vegetation upon her—only vast mountains and deep valleys. The inference is that she is a "dead world"—that she has lived through all her prime when she was green and beautiful and teemed with life, and now she is only useful to light up our planet, around which she revolves once in every twenty-eight days, making our months. It is now thought by some scientists that the moon was once a part of our planet, and that it was thrown off from our earth when the earth was a soft, molten mass. This would make the moon more than 21,000,000 years old. The earth, according to geology, has been in existence 21,000,000 years, counting only from the formation of the primitive soils.

The mystic adepts know that this planet is billions of years old; that souls in the man form have been here so long that they hesitate to give the figures, as the ordinary mind would not accept them.

OPTIMISM is consciousness of hidden reserves; pessimism is poverty of resource.—Dr. Hillis.

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The Sistine Madonna

Why the passing throng so still?
See, O blind, Truth blazes here.
Bow before this peak of time,
Quivering lips and fingers restless with
Thy dripping beads no story tell.
She sees! a birth, a King—
A mighty counsellor, a Prince has come:
And Raphael—master stroke sublime—
In Mary's arms the Jesus rests.
Not him her vision seeks—
The glory in her eyes (O mystery divine!):
There the master painted Christ.

The fig tree tender buds and blooms,
The Sabbath of the Lord is come.
A cycle ends,
Her hour at last!
List! the Virgin speaks—
The night is past.

The soft lips move, a story grows:
Ears have ye and hear not?
O deaf and dumb and blind!
Through ages, since the world began,
The mystery grew.
A vine, a fig, in Eden's bower;
Mary came when Eve was born;
Eyes have ye and see not?
Chained ye have to Eden's bower
The Soul.
Awake, O world, and learn—
The Virgin speaks—
The soul has eyes and feet, and
Swift from Adam's long embrace
It springs.
The world is Adam.
The Soul is Eve.
And Eve with eyes and feet and love
Shall win for him his throne.
A throne?
There on Patmos, distant isle—
On, Eve, on!

The sign and symbol, cross and grave.
The way from Eden's gate has made
A cloud of dust and grime and holes
And rock. And Eve has lost her way
In gazing where the way was hid
By vestments, creeds and priests,
And want of thought,
And idols thick, and beads
And chains, and books, and customs
Black and old and dead.

Adam's strength is fierce—
While she is just new born.
Slowly down the mountain side she moves
'Cross plain and hill.
Look, Eve, a serpent
Waits to strangle thee.
O, world! thy foot, though big
With wealth and power and war and strife,
Fails here.
For her the serpent waits:
Loose her—or die—ye ingrate.

The blows of Adam keep the thing alive—
Slimy, vile, it writhes before her steps.
The blows of Adam fall on Eve;
Yet on she moves.
Swift at every bound, celestial
Energy creeps through limb and arm.
Her cheeks aglow, her eyes ablaze.
She sees, she thinks.
On, Eve, on!
Adam creeps behind: the race
To the swift is thine.
Fast the serpent moves before,
Its strength fails not.
On!

She rests not nor faints.
From a fountain deep drinks she
And thirsts no more.
Alps of base desire, and priests,
And teachers dumb, and ages dark,
Are far behind.
On, now, Eve, you're free!
Mount Zion, city on a hill's, in sight.
There thy glory makes the day:
No night, no sound of sob or sigh.
Open thine eyes, behold thyself, perfect,
Forceful, complete, self-contained,
Round and whole: God's symbol of the soul.
Claim thy heritage and be.
Adam, progress, peace, time,
Stand still till thou dost see,
And God must wait for thee.
On, Eve, drink, and live forever.
In David's house art thou—
Drink! A fountain flows,
A fountain from the house
Whence comes a King.
On, Eve, on!
O Soul divine!

The morning breaks. A star—the East—
The hills of Patmos glow.
That glory on thy path?

'Tis thee, Eve—move on.
Look! A rose upon thy breast
Has opened wide.
Behind, the gates of Eden spread,
And million souls are hurrying forth—
The rose—Thou—has cut the way.
A solid phalanx (the priest,
The Church, the creed and sin and death)
Stood outside the gate to chain
Thee in.
Thou art free, Eve—free!
On! a serpent's to be slain.
Drink deep; thine hour is near.
The hill's a-glow.
A Day-star's up—a song?
"Peace on Earth."
On! On!
The serpent writhes—it waits—
Quick, Eve, thy heel!

A name upon thy brow?
A song that's new?
'Tis morn in Bethlehem's hills.
Rest, Eve. Thou'rt Mary now.

O Soul divine, three days canst tarry here.
The agonies of birth are o'er.
From Eden's gate to Bethlehem's plains
Didst chase thy serpent self.
'Tis here thy travail ends.
Now on again—a child must wax and grow
And be a King.
A throne's on yonder Isle.
A Babe is at thy breast,
A rose that withers not.
Before thy steps the lilies bloom;
The rose, the lilies and the Babe
Thy feet shall place.
O Soul divine—move on!

A shout!
(Hush thy din, O world!)
I, John, the vision saw—
A wonder in the sky—
A woman clothed with Sun—
The Moon beneath her feet—
Twelve stars her diadem—
A serpent—dead—a Throne—
A King—a voice—a ring—
Eve, Mary, Adam, Jesus, Christ—One.

O Soul, thy journey's done.
The Woman's King.

LOUISE DOWNES.

The Universal Brotherhood of Ancient Mystic Adepts

By Brother No. 1

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

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

Occultism

MYSTICISM AND SCIENCE

FRANK BURR, in Mind, says:
The scientific method is well known. It consists of reason and observation. The method of mysticism, on the other hand, employs intuition. The cause of the employment by the mystic of a method at variance with that of science is either that according to him this method is limited to the visible world or that intuition furnishes a better and safer method of reaching the truth concerning spiritual things. The idea that the method of science is limited to the visible world is by no means peculiar to the mystic; it is very common. Tennyson has expressed it in the lines—

"We have but faith; we cannot know;
For knowledge is of things we see."

And he has also stated the practical consequences of this limitation:

"Behold! we know not anything.
I can but trust that good shall fall
At last—far off—at last, to all,
And every winter change to spring.
So runs my dream; but what am I?
An infant crying in the night,
An infant crying for the light,
And with no language but a cry!"

Intuition is the ability of the soul to perceive the truth directly without the aid of reason or the senses. Two questions arise in regard to intuition. First, is it necessary to call in the aid of any such faculty, and, second, can we know that such a faculty exists? These questions have not yet been answered satisfactorily for all concerned.

Assuming there is such a faculty, how can we know its statements are true? In the normal state intuitions are very few. They occur in the abnormal or supernormal state known as ecstasy. Mr. Marsh indicates the following general lines along which the proof must be sought:

The state of ecstasy has never been carefully or scientifically studied; so we can arrive at no conclusions by study of the state itself, but must appeal to the results. Now, these may be tested in two ways—by consistency and by supernormal knowledge. If in intuitional revelations we find knowledge which the mystic could not have had, which no one at that time possessed, but which we have since discovered, this would constitute a strong argument for the reliability of intuition. But the application of this test is diffi-

cult, for it is very hard to determine with certainty the exact amount of knowledge that a person might have possessed, either consciously or subconsciously, and because intuitions are largely concerned with matters concerning which we possess no exact knowledge. Besides this proof, we may apply the test of consistency. If intuition is a trustworthy source of knowledge, the intuitions ought all to agree. If, then, it can be shown that Buddha and the Mahatmas of India, and Plotinus in Greece, and Paracelsus and Jacob Boehme in Western Europe—all without knowledge of one another—reach exactly the same conclusions, it would be at least an argument in support of intuition.

Mr. Marsh says this is difficult because it is not easy to ascertain exactly what various mystics taught. Even though we may believe in and employ mystic methods, it is no reason for discarding scientific methods. In conclusion, Mr. Marsh says that "their mutual antagonism is neither necessary nor fundamental, and there is perhaps much that each might learn from the other."

A Love Thought

THERE is but one God—Love.
There is but one Law—Love.
There is but one Commandment—Love.
Are you serving Love? Then you are serving God.

Are you obeying Love? Then you are obeying the Law.

Are you living in Love? Then you are keeping the Commandment.

Consider the qualities of Love:
"Love suffereth long, and is kind; Love envieth not; Love vaunteth not itself; Love is not puffed up; Love doth not behave unseemly; Love seeketh not her own; Love is not easily provoked; Love thinketh no evil; Love beareth all things; Love believeth all things; Love endureth all things; Love hopeth all things; Love never faileth."—*Maggie Symington, in Eleanor Kirk's Idea.*

You are the very centre of this universe.

It was only a glad "good-morning,"
As she passed along the way,
But it spread the morning's glory
Over the livelong day.

—*Carlotta Perry.*

I WILL not say a good man is never proud;
but I will say a proud man is never good.

Toleration

By C. H. Woodward, in Mind

SWEET herald of the New Time's dawn,
Thy sway shall never wane,
But as the sweep of years rolls on
Shall strength and favor gain.

Crowned ruler of the Western world,
Peace sits enthroned with thee;
Where Freedom's flag thou hast unfurled
Thou guardest liberty.

Thy kingdom is the mind of men;
His mercy, love, thy power;
His will and hope thy might doth span,
And harmony's thy dower.

Enslaved Thought thy hand has freed,
And man communes with God;
His knowledge, but alone his creed,
His conscience chast'ning rod.

Instead of force to fix men's rights,
The law, thy servant, rules;
While justice, with her streaming lights,
Forbids the strife of fools.

The bloody horrors of stern war
Thy rule has blotted out,
And reason wields the wand of power,
The sword usurped in doubt.

Proud progress wings her upward flight
In steady course and true;
No faltering pinion mars her flight,
As it was wont to do.

Time tests the worth of every ware,
Reviewing naught in vain;
Where gilt and glitter make all fair,
Time shows the rust and stain.

O Toleration!—love of God!—
Bring universal peace;
Let blood no more paint red earth's sod;
Let war forever cease.

Prayer of Zoroaster

FROM AN INDIAN MANUSCRIPT FOUND BY A TRAVELER IN THE RUINS OF PALMYRA

GOD, my Father in Heaven! Thou hast given to man such an unfettered, splendid and luxurious existence! Powers of infinite variety have in his heart free play to make him king of the earth; yet in a remarkable way, he lies prone in chains and bonds, overpowered by invisible spirits; blinded by error, he overlooks the most lofty and wanders, as though stricken sightless, amid wretchedness and nihilism. Yea, he likes himself in this condition; and if there had been no past and no inspired song to tell of it, we would never imagine, O God, from what heights man can survey his surroundings. From time to time Thou removest the scales from the eyes of one of Thy servants whom Thou has chosen, so that he may see the follies and errors of his kind; Thou armet him with the arrows of speech, so that he, fearless and loving, may go among men, and awaken them—now keenly, now gently—from the wonderful lethargy in whose enthrallment they lie. And Thou hast chosen me, O Lord, for this important mission, and I apply myself to my work. Fill me, head to heels, with understanding of that wretchedness which is the bane of our time, and with an insight into all those meannesses, superficialities, untruths, and deceptions of which it is the result. Steel me with strength, strongly to span the bow of judgment, and with deliberation and wisdom in the selection of the shafts, so that I may meet everyone as is fitting; to cast down for Thy glory the pernicious and incorrigible ones; so to frighten the vicious, warn the erring, and to arouse the fool by merely rustling Thy weapon above his head. And teach me to weave a wreath, so that I may crown, in my own way, him who is pleasing in my sight. Above all things, O Lord, may our love for Thee watch over everything, since nothing, not even the merest trifle, succeeds without it; so that Thy kingdom may become glorified and extended through all space and all time. Amen!

If there enters your soul a sense of peace which makes you forget all that is behind you, all that is mournful and confused in your past, that is God.—*De Ravignan.*

THE modern spiritualists are attracting thousands of souls to the belief in Angel return because the spiritualists are fair and liberal thinkers, always exercising charity toward all men, and are not dogmatic, fanatical nor intolerant.

SAYINGS OF THE BLISSFUL PROPHET

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

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



THIS month I will touch briefly on the wonderful new era which we are now entering—an era of lasting prosperity and general happiness.

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The seers, sages and Yogis of this planet know through divine knowledge that the year 1901 ushered in a new cycle—a GREAT CYCLE. From 1800 to 1901 marked the ending of a great cycle. The sun is now passing into a new constellation in the zodiac. This occurs once in about 2,160 years, and has always a great effect on the solar system.

◇ ◇ ◇

This planet is now entering upon new and grand conditions—a condition or position which always exerts a very beneficial influence over this earth and its inhabitants. If I should write here the full details of the great and lasting good that is to come to all of us, I doubt if many of you would believe it. But carefully mark my prophecy in brief, and think about it.

□ □ □

Within the next few years, all over the planet, the most wonderful changes will take place. We are now living in a different atmosphere—we are entering the most beautiful ocean of limitless ether in which this planet has ever floated. Disease will gradually disappear and the earth will take on new life, new force, and new power. All nations and all beings will be spiritualized and strengthened and vitalized to a degree that few can imagine now. The new GREAT CYCLE will be fraught with joy, peace, gladness, prosperity and happiness for all. The blissful age is just beginning.

☆ ☆ ☆

When last the sun entered a new constellation, according to the correct chronology, Jesus was born. Really the Christian era began 160 years later than our reckoning; that is, what we call the year 160 of the Christian era was really the initial year.

△ △ △

According to Hindu chronology, when the sun, preceding the birth of Christ, entered a new constellation, Krishna was born, and later came Jesus the Master. Some of the students of esoteric affairs insist that the year 1901 will find a new incarnation of the Logos, a new manifestation of God upon the earth, who will do as much for humanity as Jesus did in His day, only in an entirely different way. Some time in the early part of each GREAT CYCLE there appears a new Buddha or Christ who arouses the world to a higher life, gives to the whole world the knowledge which for centuries has been confined to a few great souls.

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This knowledge is always given to the people when they are ready for it, and when a planet has evolved to that condition when its best interests will not be neglected. We have passed the ages of intense struggle, incident to the very early stages of a planet's growth or development. This planet is in its infancy—or, rather, emerging from infancy.

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When a GREAT CYCLE comes to an end there are always wonderful changes and convulsions in the spiritual atmosphere, in which the physical world sympathizes or responds. Witness the marvelous changes and growth and development this world has made during the nineteenth century, particularly the latter part of it.

△ △ △

More real growth and real progress have been made in the nineteenth century than was made in all the previous centuries of this planet combined. But this is nothing compared to what we will do during this twentieth century, which begins another GREAT CYCLE.

⊙ ⊙ ⊙

When we have learned something of the cosmogony of the universe, of the independence of all parts and yet the oneness of all parts, we can easily understand that there will necessarily be great and wonderful physical changes when psychic changes are taking place. These changes are always progressive and never backward. We are always going

onward, forward and upward, and he who says that we are not is a false or ignorant prophet.

★ ★ ★

Since spirit—universal spirit—is the noumenon of which matter is the phenomenon, it follows that the first effect of the end of the great cycle is on the spiritual side of things, quickly followed by radical changes for the better in the material world. The latter we can plainly see and feel; but they must be preceded by a tremendous spiritual wave or spiritual convulsion, since first what is above and next what is below; first what is within and next what is without.

◇ ◇ ◇

So we see everywhere souls in great numbers coming to a true and positive knowledge and realization of the Great God—the Blessed One of the universe. We are beginning to realize whence we came, what we are here for and whither we go. Theology and creeds and dogmas—the "old-fashioned" religions—tell man little about these truths; indeed, they have taught it was none of man's business to know; that he must believe in vague and fanciful dreams of a far-away heaven located in some place—no one could tell where; that God sat on a far-away throne ever in an angry and wrathful mood, especially toward the great searchers of truth.

* * *

With this sort of nonsense and foolish theory man was made a coward and was afraid even to inquire into his own soul as to the true, loving God, and the purpose of the universe, of God and of the soul. Hence the bitter and long-suffering struggle of man in the great past on this planet.

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But this is all at an end now, and the light of the new GREAT CYCLE will lift man up into the highest realm of bliss. I tell you with thundering emphasis that every soul on this planet is to reach the goal of eternal happiness; that disease, poverty, drudgery and suffering are to be banished once and for all time. The Spirit is at work in our souls; the great souls of this solar system and countless other solar systems are at work with tremendous force and power, shattering the old and false doctrines; dissipating them into thin air as the noonday sun dissipates a mist or a fog.

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This planet is now being filled with good and pure souls who are at work all the time to bring man to a realization of his great force and great power. They have no secrets to withhold. At the beginning of each GREAT CYCLE, these great souls come to this planet in great numbers and live and talk and work with men as their brothers, always striving to be helpful. They are not sad, mournful or long-faced men and women, either—these cheerful and blissful souls. They are not fanatics, reformers and disturbers who are perniciously active in teaching the world that it is bad and wicked and out of order, and that everything is going wrong.

△ △ △

These great souls are at one with God and give every man the cheering and hopeful word; they have no fairy stories to recite, telling men—their own brothers—that they are wicked and bad and in great danger. They do not come to destroy but to reconstruct, to restore, to fulfil—to make this planet more beautiful and more perfect. They are true God-lovers, and hence love all men—all beings. They are not fanciful dreamers or theorists, but deal in absolute truths—are intensely practical.

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In concluding this month's sayings, I cannot resist the temptation of quoting the million-times quoted, universally known song of Longfellow:

Lives of great men all remind us
We can make our lives sublime,
And departing leave behind us
Footprints on the sands of time:
Footprints that perhaps another,
Sailing o'er life's solemn main,
A forlorn and shipwrecked brother
Seeing shall take heart again.

THE BLISSFUL PROPHET.

Power of Thought

CONCENTRATED thought is the key which unlocks the mysteries of life and the secrets of nature. Everything becomes as plain as the noonday sun, and we are indeed masters of our surroundings and become rulers instead of being ruled, by every change in the vibration of the "New Thought" and the "Higher Law." We then become a law unto ourselves.

Minds read minds by the use of thought waves. This is a faculty that all persons possess, and by practice it may be cultivated to a high degree. I use it daily in my business and I find it is of great advantage and saves me much useless expenditure of time.

Every moment of time your body is being built. (I have in the last three years changed every atom and molecule of my body.) It is just as easy to build it right as wrong. But if you believe in disease and entertain "negative thought" no power on earth can get you permanently out of disease. Health, happiness and success are natural. You can have them if you will. It is now yours. As soon as you have "faith in them, act them out"—manifest it. "You will have them."

We must build, by the power of thought, a body of our own, the same as we would a material house, to inhabit and stop paying rent, and feel sure that no one can evict us.

A manvantara age is supposed to be eighty thousand years. At the present time we are supposed to be entering into a new cycle and manvantara of time, when the harvesting of the "Karmic Law" of the planting of the nations for the last thousands of years will be reaped. If you plant to the winds the whirlwinds must be reaped.

There is in the mind a faculty which, if it receives the correct impression, is able to correct the mental and physical life of a person and produce a manifest impression on his environment, the secret of which is conscious and concentrated attention under direction of the will of the individual.

The chemistry of faith is to turn all things into good and precious ore. It is Abraham's country in a strange land; Jacob's wages, when Laban defrauded him; Moses's honor, when he refused to be the son-in-law of Pharaoh; Rahab's security, when all Jericho besides did perish; Mary Magdalene's sweet ointment to take away the ill-savor of her sins.

Regeneration, immortality in the flesh, is the secret of conserving the life fluids and transmuting them from the sex organs to the brain faculties. This is the Immaculate Conception in one's own body, the marriage of the "Bride" and "Bridegroom." It is the child of God, which is creative thought, the "Saviour" of the world.—*John F. Morgan.*

Good Thoughts

Good thoughts are blessed guests, and should be heartily welcomed, well fed and much sought after. Like rose leaves, they give out a sweet smell if laid up in the jar of memory. They cannot be too much cultivated; they are like a crop which enriches the soil. Holy thoughts breed holy words and holy action, and are hopeful evidences of a renewed heart.—*Chas. H. Spurgeon.*

You Will Never Be Sorry

For doing your level best.
For being kind to the poor.
For hearing before judging.
For thinking before speaking.
For standing by your principles.
For stopping your ears to gossip.
For being generous to an enemy.
For being courteous to all.
For asking pardon when in error.
For being honest in business dealings.
For giving an unfortunate person a lift.
For promptness in keeping your promises.
For putting the best meaning on the acts of others.—*Sunday School Advocate.*

HE who is troubled with ennui should learn the joy of service. Time is never burdensome to those who realize the richness of their ethical and social opportunities.—*Dresser.*

ALL forms that perish other forms supply,
By turns they catch the mortal breath, then die;
Like bubbles on the sea of matter borne
They rise, they break, and to that sea return.

WHEN CAPITAL and LABOR will meet and both discuss means of putting an end to ruinous friction and STRIKES cease, then we shall all be more prosperous and more happy. And that is just what is coming about in this wonderful new era.

The World of the Unknown

Suggestions Regarding Certain Phenomena Pertaining to a World Lying Just Outside the Scope of Our Normal Physical Senses

Text of a Paper Read by Meredith B. Little before the Village Lyceum of Glens Falls, N. Y. March 18, 1901.



THE intellectual man of to-day possesses, as a natural inheritance, the accumulated wisdom of all the ages which have preceded him. The marvelous developments in scientific knowledge through which a more perfect understanding of nature and the subtle operation of nature's laws have been acquired, together with the recent startling discoveries of hitherto unknown elements and forces in both the ponderable and imponderable worlds, have revealed to him a broader and grander conception of the universal law of progress in life and of life's stupendous possibilities.

Possessed of this profound enlightenment, the aspiring student of nature has, on this, the morn of the twentieth century, ascended in the scale of intelligence, power and wisdom beyond the highest conception of the fabled gods of antiquity. Yet, with all he has accomplished, the wisest philosopher of to-day keenly realizes that he is only coasting along the shores of an unexplored and an unknown ocean of physical, mental and psychical possibilities.

This limitless sea of unattained knowledge, yet to be investigated and mastered, has recently been defined by a renowned European scientist as "The Unknown."

Naturally we ask: Is this mighty universe of the unknown forever to remain unknowable? Are the fetters of incredulity and timidity, or a blind veneration for the opinions of the unscientific teachers of antiquity, always to block the way of psychic progress and development? Are we forever to hug to ourselves the senseless delusion that what we do not individually know, or are mentally unable to comprehend, cannot exist? Are the researches of science and philosophy never to extend beyond the investigation of the ponderable and materialistic? These are important questions, which, for the benefit of human progress, should not be left for future generations alone to answer.

The scientist, by adopting the theory that life is only a result of motion in matter, has placed all scientific research under limitation. Our religious teachers, by promulgating the dogma that all inspiration from, and communication with, the unseen world terminated eighteen centuries ago, have placed all spiritual unfoldment under limitation. Under these restrictions our investigations have been, and still are, to a great extent at least, confined to researches within the compass of our physical senses, and a majority of our masters of science have, with contempt, relegated all demands for investigation in the more subtle field of psychical phenomena, through which impressions are conveyed to our consciousness outside of the known material channels of sight, sound and sensation, to the realm of ignorance, credulity and fraud.

Two of the most important factors, or almost insurmountable obstacles, in the way of psychic investigation are incredulity and fear of ridicule. From long habit we hastily and thoughtlessly reject, without investigation, any theory that antagonizes our own preconceived ideas, and are only courageous when advocating certain propositions which are in harmony with the popular trend of thought. For this reason many persons refuse to investigate the commonplace, although to them inexplicable, incidents of daily life; at the same time accepting as truths, without investigation, some of the wildest and most fantastic offspring of man's unbridled imagination.

All important teachings, and all inventions which have been of value to the world, have been met with persistent opposition from the incredulous. In the Biblical legend of creation we are taught that it was simple incredulity in the threatened punishment for disobedience, and credulity in the flattering persuasion of the serpent that ruined our first

parents and brought down the curse of God upon the human race. The beautiful teachings and the wonderful phenomena wrought by the Man of Nazareth were received by the wise Pharisees with contempt and ridicule. He was denounced by them as a false prophet, an associate with inebriates and evil doers. Yet to-day the token of those who believe in the divine mission of the peasant boy of Galilee, the symbol of the Cross, girdles the globe.

Flammariion asserts that, "When the schools of Pythagoras promulgated the diurnal revolution of the earth on its axis, thereby relieving the boundless heavens from the necessity of revolving daily around our little, insignificant earth, so incredulous were the great minds of that period that the new theory was ridiculed by Plato, Archimedes and the astronomers Hipparchus and Ptolemy. Two thousand years later Galileo was persecuted for having affirmed the vastness of the solar system and the comparative insignificance of our planet. There is to be found in the libraries of Paris a book published as late as 1806 by a member of the Institute for the express purpose of proving that the earth does not revolve around the sun. I have the acquaintance of a resident of this village, possessed of considerable business ability, who to this day asserts that the earth is flat.

For more than two thousand years, fire, water, earth and air were considered the only elements in nature, and long after the discovery of the chemical decomposition of water, the old theory of the "four elements" was vehemently maintained. Everyone now knows that they do not exist. It was also believed that stones, in the form of aerolites, could not fall from the skies, and the mirage was once denied to exist by many sensible persons because it could not be explained.

The use of Franklin's lightning rod was for years denounced as "an impious effort to get out of the hand of Almighty God." In 1775 the Rev. Thomas Prince, pastor of the Old South Church, published a sermon on earthquakes, in which he stated that a recent "shake up" of the city of Boston "may be due to the erection of iron points by the sagacious Mr. Franklin."

The use of gas for lighting purposes was discovered in 1797, but its practical use was long delayed through incredulity. The principal objection raised to it was that a lamp without a wick could not possibly burn. Ohm, the great German electrician, was at first treated as a madman by his own countrymen.

Through incredulity Napoleon rejected the invention of Fulton for propelling vessels by steam power. Had he utilized this important invention it is not impossible that he could have annihilated the navies of Great Britain, landed an army on the shores of England, conquered his most bitter enemy, and become the master of all Europe.

The Royal College of Doctors, of Bavaria, opposed the construction of railroads, asserting that the rapid movement of trains would cause brain trouble among the travelers and vertigo among those who looked at them. It was originally proposed to build the Rensselaer and Saratoga Railroad through Glens Falls. This plan, however, was strenuously opposed by many of the then leading citizens on the ground that the railroad would injure their village. For more than half a century people have realized the inconvenience they have been put to, arising from the incredulity of our ancestors.

Comte, the eminent founder of the modern school of philosophy, limited the possibilities of astronomy to what was known in his day. He claimed that the chemical composition of planets could not be ascertained. Five years after his death, in 1857, spectrum analysis made us acquainted with that very chemical composition, and classed the stars in the order of their chemical nature. Elbert Hubbard says that when, "after one hundred and sixteen rehearsals, Richard Wagner's great opera, 'Tannhäuser,' was first produced in Paris, the artists were driven from the stage

amid derisive laughter, hisses and a general uproar by an enraged audience. Through ignorance they scorned a melody they could not appreciate. For a long time the great composer suffered in poverty and disgrace. But approbation, wealth, honors and crowning fame were his at last."

When Darwin announced his theory of evolution a half century ago he was denounced by the Church as a blasphemer, and ridiculed by the learned men of his day. Through investigation science finally conquered incredulity. The rational theory of evolution has supplanted the fable of instantaneous creation, and the physical body of the great scientist now reposes in Britain's sacred mausoleum, Westminster Abbey, by the side of her most illustrious sons, while even the names of many of his traducers are already forgotten.

Jefferson, the actor, has stated that being present in an excited crowd in Cincinnati when the first telegraph message was received in that city, he overheard a group of old gentlemen angrily express their opinions that the inventor and operators should be put in jail for blasphemy, as they were attempting to defy the laws of God by talking through a wire. They were, of course, ignorant of the mechanical process of telegraphy.

Flammariion asserts that when a representative of Edison introduced the phonograph to a learned assembly of the French Academy of Sciences, he was seized by the collar by an incredulous and very indignant member of the institute, crying, "Wretch! We are not to be made dupes of by a ventriloquist."

These are but a few of the many incidents in which incredulity has vehemently and persistently opposed the introduction of the very inventions and scientific discoveries which have proved to be of the greatest importance to the world.

In the daily experiences of life we are frequently brought in contact with incidents or phenomena which we cannot explain. Why is it that in winter the frost figures on our windows, or on the pavement under our feet, take the form of the lower types of vegetable life?

Can you tell why your heart beats? Can you define the energy that causes this uninterrupted pulsation through your material life? You are aware that its beating is beyond control of your mind; that you cannot will it to stop, but you know that the moment pulsation ceases you will be dead.

The Mariner recently published a statement that on sailing vessels, no matter how carefully the decks may have been washed down in the evening, and how little work is done during the day, an enormous quantity of dust will accumulate by the following morning; and this fact has been recognized for hundreds of years. The records of sailing ships show that they accumulate more of this "sea dust" than coal-burning steamers. The captain of a sailing vessel, a man of scientific tastes, kept a careful record of the accumulation of "sea dust" on his ship during a ninety-seven days' voyage between New York and San Francisco, and found the accumulation to amount to twenty-four and one-half barrels. Bits of leather, cork, wood and vegetable fibre found in this dust antagonize the idea of its being of terrestrial origin, and all attempts to solve the mystery of its origin have failed.

There are also familiar occurrences in both the animal and human kingdoms which we cannot explain. We are oftentimes made aware of the existence of senses or faculties of which we have no knowledge. How do the pigeon and the swallow know how to find their way back to their nests? How does a dog get home from a long distance by a road over which he had not before traveled? Why does the blind man invariably stop within a short distance of a wall or building which impedes his further progress? Why does it so often occur, when we are introduced to strangers, that we immediately sense an attractive or repellent feeling toward them which nothing in their personal appearance warrants?

Boys are sometimes rudimental investigators. I remember, when a youth, pulling long hairs from the tail of a horse and placing them in a tub of fresh rainwater located in full sunshine. In three days the hairs were actually swimming round and round in the water. Were these hairs animated by an independent life? If so, when and where did this life principle originate? If you are inclined to question the result of my amateur experiment, try it for yourselves.

From the investigation of the commonplace incidents of life, important results have sometimes followed. The animated legs of Galvani's dead frogs, suspended from a copper hook, were insignificant. So was the steaming saucepan of Pupin, one of the inventors of the steam engine, but the results of the discovery of electricity and steam are of vast importance.

The tiny raps, from a then unknown source,

on the board cradle of a little girl, in Hydeville, N. Y., nearly sixty years ago, were apparently a trifling incident, but it set in motion an impulse for psychical investigation which has become universal and is now receiving the attention of many of our ablest thinkers and investigators.

How little we know of the operation of some of nature's most subtle laws! It is on record that a man in a field was struck by lightning. He suffered no harm except that his shoes were torn from his feet and thrown twenty yards away, after pulling every one of the nails from the soles.

Lightning another time completely stripped a young peasant girl, leaving her in a nude condition. Her clothes were afterward found hanging on a tree.

On another occasion lightning killed a laborer while eating his breakfast, at the very moment he was putting a piece of bread into his mouth, and he remained in the same position. When a person came to him and touched him, he crumbled to ashes—but his clothes were not burned.

On the evening of August 13, 1876, lightning struck a small dwelling on South street, in this village. Three little boys were lying together on the kitchen floor, with their heads resting on a pillow. The electric current killed the boy lying in the middle, without injury to his companions. It tore a shoe from a little girl and flung it across the room, slightly blistering the sole of her foot; her skirt was perforated with holes as though it had been a target for shotgun practice, but the child sustained no further injury. A carpet covering a part of the floor was torn up and thrown upon the cradle, nearly smothering the infant lying therein. The windows in the parlor were more or less demolished, and the debris, with the furniture, was piled against the only door in the room, which had to be prised open with an iron bar. The current completed its work of destruction by killing the hog in the pen some fifty feet distant.

These and many other remarkable incidents are passed over as "freaks of nature" without a thought of investigating their phenomena.

We all understand, in some degree, the deadly effect of a powerful electrical current. Nikola Tesla has made the statement that he has demonstrated "that powerful electrical discharges of some hundred thousand volts, which at the time were considered absolutely deadly, could be passed through the human organism without inconvenience or hurtful consequences." Ten years ago, to the astonishment of a scientific audience, he passed the discharge of a powerful inductive coil through his body, the current being of such intensity that, when circulating through his arms and chest, the electrical oscillations melted wires which joined his hands, and still he felt no inconvenience from them. He farther asserts: "I would now undertake, with much less apprehension than I had in the above experiment, to transmit through my body, with such currents, the entire electrical energy of Niagara—forty or fifty thousand horse-power."

Dynamite is a thousand times more destructive than gunpowder. Yet how few persons know that you may light a dynamite cartridge without a detonating fuse with impunity, and that a ton of the material will burn up until there is nothing left of it. But give it a blow with a hammer, or a shot from a pistol, and it will explode with a destructive force sufficient to destroy a city.

During the past ten years or more I have conversed with many persons who have had phenomenal experiences which they would not, under any consideration, allow to be given to the public associated with their names. They have heard strange voices addressing them when no person was near. They have seen wonderful visions, clear and vivid to them as the occurrences of daily life. They have had remarkable dreams and other phases of intelligence coming from unrecognized sources, all of which have had to them a specific meaning. And yet, through fear of ridicule from the incredulous, they, like thousands of others, have shrunk from properly investigating these inexplicable phenomena.

I believe it may safely be asserted that if our friends and neighbors who have reached the age of sixty years, would relate, without reserve, their experiences with these phenomena, we would find that at least one out of every five, at some time in their lives, have had an experience of this nature, which has not only remained a secret with them, but a profound mystery.

Under the title of "The Unknown," Camille Flammarion, the great French astronomer, recently published an interesting work (from which I have freely quoted in condensed form), in which he informs his readers that in the summer of 1899 he published a card in three French magazines of scientific character, politely requesting all the readers to send him a postal card, answering yes or no,

whether they had had experiences in mysterious cases of apparitions of the dying or dead, well defined presentiments or distinct impressions of incidents which had occurred without their previous knowledge.

The author states that he received 4,280 answers; 2,450 were "no," and 1,824 were "yes." Out of these last there were 1,758 letters that gave more or less details, from which he selected 786 containing 1,130 different facts. Of these detailed incidents he publishes nearly 500 in his book, all of which are so clearly expressed, positive in character, and have such important bearings on the personal interests of the persons perceiving them, as to place them beyond the pale of coincidences, or, to use a common expression, probability that they "only happened so."

Now, the localities from which these responses received by Flammarion were sent covered a wide area of territory embracing the greater part of Europe. Both the Old and New Testaments of our Bible, as well as contemporaneous ancient history, are actually saturated with marvelous stories of apparitions seen in visions, the hearing of unknown voices, warnings given in dreams, and remarkable impressions received by individuals concerning matters of which they had no actual knowledge. Granting these statements, coming from so many sources and at different eras, to be truthful descriptions of actual occurrences, do not these varied phenomena appear to be a common inheritance of all races of men, throughout all ages, rather than a novelty or a theory belonging to the present decade alone?

Let us now take up a familiar line of uninvestigated phenomena which have for a long time been classified with disturbing dreams, mental hallucinations, imaginations, ghost stories, fables, or something which possibly "happened so," viz., incidents of remarkable dreams, the seeing of apparitions and warnings received from unknown sources.

From the large number of cases gathered I have selected only those occurring to persons now residing, or who have resided, in this immediate vicinity, and those only which appear to have a direct object or purpose in their manifestations, or represent conveyance of thought from one person to another through telepathic or other methods of presenting ideas supposed to lie outside of the limitations of our physical senses.

Nearly all of the following incidents are from the written statements of the persons furnishing them, now in my possession. The names of the writers are withheld in this paper for personal reasons only. It may be proper to add that a majority of these statements are made by some of our most reliable citizens and business men, whose assertions on other matters are daily received without questioning.

The following communication was received from a lady now residing in a distant State:

"I was born in Glens Falls, and lived there until I was twenty-two years old. My mother died when I was a little more than six, and we, my two younger brothers and myself, went to live with our grandparents. During my mother's life I had been very happy. I was, of course, petted and spoiled, so that I must have been a hard child for others to manage.

"I think I cried myself to sleep every night for a year after my mother died, and it was during that year that she appeared to me twice. The first time I saw her was perhaps a month after she died. Although many years have passed since that night, I still remember how my heart ached, and how it seemed as though I could not bear the separation longer.

"Having been sent to bed supperless and alone, without a light, just at dusk, I cried and moaned and called my mother. Oh, how I wanted her! I thought if she were alive how different my life would be. Presently a hush seemed to fall about me. I stopped sobbing and turned toward the opposite wall. There, only a few feet from me, stood my mother, looking as I last saw her. I raised myself and looked at her for a moment. Then I said, 'Mamma,' but the instant I spoke she vanished. I thought about it for a long time, but did not cry any more that night. In the morning I told what I had seen, but was called 'silly, crazy,' and told that the dead never came back to the earth, that I must not think of such things. Nevertheless I did think, for I had seen my mother.

"Perhaps two months later I was sent to Johnsbury to live with an aunt, where I was, if possible, more unhappy than before. It was now winter and I was more confined to the house. Again I was sent to bed feeling too unhappy to live, and longing so much for my mother. After crying a long time, I felt the same strange stillness that I had noticed before, and then, close by my bed, stood my mother. I did not speak for a long time, but only looked at her, I felt so soothed and comforted. After a time I arose, and holding out

my arms said, 'Mamma' As before, she vanished.

"I have never seen my mother since in my waking hours, but have often heard her speak my name. I have had very many strange things of this character happen to me, but all my life I have fought against belief in the return of the dead. The time has now come when I can no longer doubt that our spirit friends watch over us, and if we would but heed their warnings our lives would be brighter and better in every way.

"R——"

Please remember these incidents did not occur in a dream. Was the dead mother's love so strong that she was able, through some unknown psychic law, to respond to the heart cry of her desolate child?

The venerable widow of a once prominent business man of this village said: "I have often heard my husband make the following statement: 'A sister-in-law of my mother, by the name of Jemima, resided in Michigan. There was a strong feeling of attachment between these two women. One morning I heard my mother say to my father, 'Jemima is dead!' to which he replied: 'How do you know? We have not heard of her being ill.' My mother then said, with great solemnity, 'I know she is dead because I saw her standing near the bed last night.' But as my father did not believe in preadmonitions he still doubted. About a week later my mother received a letter from the bereaved family, bearing the sad news of her sister-in-law's death, which occurred on the very night my mother saw her at her bedside.

"A——"

A long-time resident furnishes the following statement: "In a conversation with the Rev. D. C. Hughes, at that time pastor of the Baptist church in this place, he related the following experience which occurred while living in Wales, where he was born:

"When I was about eight years old I was sent on an errand to a small village near my home. When I left the house the family were in their usual good health. I had not gone more than half the distance to the village when I was suddenly overwhelmed with a feeling of intense sorrow, and burst out crying bitterly, which, in spite of my efforts, continued uninterrupted while in the village and all the way home. My sister met me at the gate with the unwelcome news that father had suddenly died during my absence, and at about the time I began crying. My clerical friend did not offer any explanation, only remarking that it was 'very, very strange.'

"A——"

Several years ago a very intelligent farmer, now dead, but at that time residing near this village, related to me in confidence several strange experiences which he was quite unable to explain. Two of them made a strong impression on my mind at the time and are here given in his own words as I remember them. Like most farm homes of that date, the parlor or "best room" was seldom used by the family:

"One day, on entering the parlor for a book, I distinctly saw two phantom coffins, side by side, on the floor. For about two weeks I saw them in their places every time I took a peep into the room. One morning I discovered that one of the coffins had disappeared, the other remaining. Two days later we received a letter containing the information that a near relative of our family, residing in the western part of the State, had died the evening preceding the morning on which I first noticed the absence of one of the coffins. My father was at that time in poor health. The remaining coffin continued in its place for several weeks until his death, when it also disappeared, and I never saw it again.

"About a year later, on a bright summer day, while seated at dinner with the family, I clearly saw the shadowy form of a young girl enter the open door. She came to my side and looked up into my face. I at once recognized her as the daughter of a near neighbor. The day before we had learned that she was slightly ill. I told the family what I saw, and added, 'I know the child is dead.' Immediately the form vanished. My brother was sent to the neighbor's house and there learned from the sorrow-stricken parents that their little girl had died less than an hour before the time she appeared to me."

Let me call your attention to the fact that these statements were made in perfect candor by a man of strict integrity.

He further added that to him the coffins appeared as distinct and clear as real ones, and that the child appeared as natural as when he last saw her alive. Many of his neighbors believed this farmer possessed of what they called "second sight."

The following communication was received from a well-known and highly respected citizen, once prominent in literary work in this village:

"As requested, I give the following personal experience in proof of the reality that the

mind or spirit of a living person may impress and influence another person, even when separated by hundreds of miles.

"Last fall my wife was suddenly called from home to attend the funeral of a relative in another State. She hurriedly started by the first morning train, expecting to travel all night and reach her destination in time for the services on the following morning. As she had previously been over the route and was accustomed to traveling I had no fear about her getting along all right alone. I had to remain at home, and in the evening retired early and was soon sound asleep.

"A little after midnight I awoke with a strong impression that my wife was in trouble. I became restless and felt that she had met with some accident, delay or misfortune on the way. I could not shake off this feeling, but continued to worry for a long time and searched the morning papers to see if there had been any railroad accident.

"On her return home I learned that my wife reached Harrisburg on the western express about midnight, where she was to stop and take a branch road. When the train arrived at the station she was asleep and the conductor who had taken up her ticket failed to see that she left the car. The train soon started with madam on board. On learning the situation the conductor helped her off at the next station, eight miles away, where he placed her in charge of the postal clerk residing there, where she was properly cared for. In the morning she took another train and reached her destination in time for the funeral, which had been delayed two hours awaiting her arrival.

"Imagine, if you can, the feelings of my wife, landed among entire strangers, at dead of night, with no hope of reaching her destination in time for the funeral, which she had traveled so far to attend! The fact, as it appears to me, is, that in her great anxiety and distress she yearned for help and thought, 'If he were only here.' The force of this thought was strong enough to awaken her husband, nearly four hundred miles away, by means of wireless telephone, and impress him with the fact that something had gone wrong with her.

"Only a short time ago I had a disquieting dream, in which I thought I was looking out of my window and saw a funeral procession standing in the street before my house. This dream afterward disturbed me greatly, for I feared it was a warning of a death in my family. A few days later a neighbor died, who, at the time of the dream, I did not know was ill. On the occasion of his funeral the procession stopped before my house and appeared exactly the same as I had seen it in my dream.

"C——"

One of our prominent business men, recently deceased, related to me the following strange experience which occurred to him several years ago:

"At the time these incidents occurred my family were occupying the second floor of a commodious dwelling. My two children were ill, one of them seriously so.

"One evening I went downstairs for a pitcher of water. At the foot of the stairs, on the first floor, there was a door. On my return, as I was about to ascend the stairs, I saw the appearance of my dead father and mother. But the strangest part was, that in addition to these forms I also saw two phantom doors, one on each side of the real door, and on the knobs of each of them I saw suspended bunches of black crape. I was considerably startled with this peculiar vision, and thought it over with much anxiety. In a few days my eldest child died. Again I saw the same forms and the same phantom doors. I noticed, however, that the crape had disappeared from one of the doors, but still remained on the other. I soon interpreted what I had seen as an ill omen, fearing it to be a warning that I was soon to lose my youngest and only remaining child, whose condition was becoming serious. A little later my little girl was released from her sufferings by death, and I never saw the forms nor the doors again.

"C——"

The above statement, written from memory, was made only a few weeks after the incidents therein narrated occurred. It is corroborated by his widow, to whom he related his remarkable experience.

The following statement of singular phenomena is furnished by a reliable young gentleman employed in one of our most prominent business houses.

"A sister of my wife died about two years ago. On my coming home, at dusk, about three months after her death, to my great astonishment I actually saw her standing on the piazza before me. She was clothed in her bicycle suit and had her wheel with her, which she had been very fond of riding. She appeared perfectly natural and real. I stopped for a moment, although not frightened. She

said, 'Hello!' which was her usual expression of greeting while in the earth life, then suddenly disappeared. About a week later I again saw her under similar circumstances. Again she gave her customary greeting and then vanished as before. Before this time I had heard her voice, which I readily recognized, and have often heard it since I saw her on the piazza.

"One Sunday morning, as my father and myself were leaving the house, I heard her voice. It was so clear and distinct that my father also heard it and asked: 'Who is talking to us? I don't see anybody near.' When I informed my mother of my wonderful experiences, she said, 'Why, that is not strange; I have heard her voice and recognized it many times.'

"I am not a spiritualist, but I know that I have heard her voice and have seen the form of my dead sister-in-law.

"B——"

Many of our old citizens doubtless remember that fifty years ago wild pigeons were very numerous on the plains west of this village, and that they were hunted by the lads and young men of that day. The following is a statement of the very startling experience of a friend of my youth, a former resident, now living in another part of the State:

"On the morning of July 5, 1849, in company with George Ferguson, I went hunting on the plains near Glens Falls. I had been accustomed to using guns from boyhood and knew how to handle a double-barreled shotgun, one of which I had hired from Gunmaker Buswell. After a time Ferguson and I separated, he going in one direction and I in another. I had bagged a number of birds when I discovered several pigeons on a tree at a fair shooting distance. Secreted in some thick underbrush, I fired one barrel of the gun without frightening them away, then pulled the trigger for the other barrel, but the cap did not explode. I replaced it with another and again raised the gun to fire, when I distinctly heard the words, 'Don't shoot!'

"Being satisfied that no person was near, the effect on me was so uncanny that a feeling, partially of fear and partially of awe, came over me, and to use an old expression, 'the cold chills ran down my back.' I looked around, hesitated for a short time, and then said, or thought to myself: 'I was not brought up in the woods to be afraid of an owl' (a saying of my boyhood days intended to brace one up), and again sighted my gun, when I clearly and distinctly heard a voice say, 'Don't shoot! Don't shoot!' but heedless of the warning, I fired.

"Immediately following the firing came a humming sound in my head and then unconsciousness. In this condition I must have remained for nearly an hour. As my senses gradually returned I was confused by its being dark, and then realizing that I was injured and must be blind, I fainted. On again coming to consciousness I found my face was covered with blood. Reaching out my hands I touched my gun, drew it to me, and by feeling, discovered that one barrel had burst. Quite a strip had been blown off from the breech, from which the stock had been blown completely off, the lacerating splinters still sticking in my face. Later on my sight partially returned, and with the assistance of my companion, who was searching for me, I reached home and finally recovered from my injuries.

"A——"

Here is a case which cannot be explained by telepathy. The man with the gun sensed no danger in firing it. No other embodied intelligence knew the fact that he was about to fire. Effect followed cause, and disobedience to the warning caused disaster. From what source came the warning?

By classifying the preceding statements into their proper phenomenal divisions, we have five cases of premonitions of coming afflictions; eight cases of the appearance of apparitions of the dead, four of them apparently intended for the consolation and comfort of the sorrowing; one communicating mental distress from the living to the living, and one startling case of earnest warning against immediate danger. All of these remarkable incidents were cases of conveyance to the consciousness of the living, through some unknown psychic law, apparently outside of their normal physical senses, of facts of great importance to the persons receiving them.

It is not the intention of the writer to attempt an explanation, or to express an opinion, as to the source from which these strange manifestations originated, nor the process through which these phenomena were given. We prefer to leave this important matter open for your own consideration, that you may investigate for yourselves, independent of and unbiased by the opinions of another. Let us, however, present for your consideration certain modern discoveries in physical and occult science, which may

have an important bearing on your investigations and assist in demonstrating the possibility of the actual occurrence of these apparently inexplicable phenomena.

Science has adopted what is known as the atomic and molecular hypothesis, which, although not actually proven, owing to the impossibility of discerning an atom of matter through the most powerful lens; yet the hypothesis fits all conditions of chemical analysis. Our text books on chemistry and physics have been reconstructed on the atomic and molecular basis. According to this hypothesis the atom is the smallest possible particle of physical matter. A combination of atoms, drawn together by their chemical affinities, produce a molecule of matter. A sufficient number of molecules combined produce forms of matter tangible to our physical senses. For instance: One atom of oxygen and two atoms of hydrogen produce a molecule of water; a sufficient number of molecules produce a drop, and the necessary number of drops produce the mighty ocean.

Possibly some idea of the infinitesimal minuteness of a molecule of water may be gathered from the statement of Lord Kelvin, one of the most venerated leaders of physical science in the British Association, who says: "If a drop of water were magnified to the size of the earth, the molecules would each occupy space greater than small shot, and smaller than a cricket ball."

Many scientists, however, question whether an atom of any of the more than seventy substances which chemists designate as "elements" cannot be farther subdivided, and whether, in fact, they are atoms at all, but molecules which can be broken up into finer atoms, or lesser molecules, which are also subject to still further divisions. Professor Lockwood discards the atomic theory altogether, assuming that in all repeated divisions the broken parts are still molecules and subject to still further breaking up. However, when the physical atom is broken up, each divided particle of matter belongs to another realm altogether. It is now a part of the unseen world and subject to a much higher rate of vibration. It is no longer contractible by cold or expansible by heat, and apparently it is no longer obedient to the known laws of gravity, although probably having some law of gravity of its own.

Through the division and subdivision of the molecule the mass of matter produced must be on an ascending scale of refinement, the same as the physical atom is subject to finer and more subtle laws than those governing the physical molecule, of which it forms a part. This proposition is clearly logical, for, if eternal progression is a law of life, then, as man progresses, he becomes more intellectual, more refined and more spiritual. Does it not naturally follow, then, that the individualized personality of the individualized intelligence, the form which it inhabits, should also become more refined, more ethereal and more spiritual? Were it not so, then the inner and the exterior man would be out of harmony with each other, an inconceivable condition, for harmony is the "one law" of the universe of matter and of spirit.

Occult science affirms the molecular theory that all particles of matter belonging to the seen or unseen world are capable of further subdivision or breaking up; and that in proportion as the plane of the subdivision of the molecule rises, in just the same proportion does the mass of which it forms a part recede from the possibility of recognition through the physical senses.

To enable the writer to make this proposition clearer, kindly permit me to call your attention to certain phenomena in occult science which demonstrate the results of continued subdivision of molecules of matter by the decreasing tangibility of the forms produced after each breaking up of the original physical atom.

According to physical science the atom is the basis of every form and substance in our world, and in the boundless universe that is tangible to our normal sense of sight, touch and hearing. The broken parts of the physical atom, which we will hereinafter treat as molecules, are now subject to higher rates of vibration and to unknown laws, through which temporary forms of matter are produced that may be recognized by our physical senses. While these manifestations belong in part to another world, yet the forms produced are not ethereal. It is through the combination of these broken or finer molecules that the temporary expression of a human form, apparently as solid and substantial as the natural body, and actuated by intelligence, is produced in the séance room. This temporary body, tangible to our sense of sight, touch and hearing, may, after satisfying our consciousness of its actual presence, disintegrate and disappear at our feet.

Now, subdivide this broken molecule, and the mass produced by its combinations be-

comes ethereal, and we have a shadow apparition resembling the human and known as the etherealized form. It is more refined than the preceding body, and is tangible only to the sense of sight. It has no perceptible solidity; you may run your arm through the form, and apparently there is no substance; to the sense of touch and sound it does not exist. This is the last division of a molecule of matter in which the form produced by the combinations can be cognized by any of the normal physical senses.

Another subdivision of the molecule, and the expression of matter produced, to us has no existence. It is, however, tangible to certain persons known as clairvoyants. Clairvoyance is a natural, inherent faculty, possessed to a certain degree by all persons. It is abnormally developed in some people and is subject to development by cultivation in others. There are those who possess and occasionally use this faculty unconsciously, but do not understand it; they do not know what it means, and are often startled and sometimes frightened at what they see. The form or picture composed of these subdivided molecules, visible to the clairvoyant by a certain faculty apparently outside of the physical senses, is only a finer temporary materialization; it is tangible only to the clairvoyant, and is seen by none others.

With the fourth subdivision the aggregation of molecules in mass is so super-ethereal that it is only tangible to the consciousness of the clairvoyant as a fleeting shadow, indistinct and unrecognizable as a personality. It is the etherealization of clairvoyance, and is the last combination of broken molecules in mass possibly cognizable to any intelligence, soul or spirit, while imprisoned in a human embodiment. Let us finally contemplate one more division of the now ethereal molecule. The broken part is now super-etheric and subject only to the correlating affinities and conditions of its own etheric sphere. Except that it is subservient to the divine principle of harmony, it is no longer subject to the laws and forces which govern the physical atom or molecule. It has no potency to produce, through combination with other etheric molecules, forms in any way tangible to other than those who have, through death, abandoned the human or earth form forever. These subdivided ethereal molecules belong solely to the unseen world, and it is through their combination alone that your and my personality in the world of spirit will be known.

Such are the ascending planes of all divided particles of matter as taught by occult science. From the first division of the physical atom, and through all subsequent subdivisions of molecules, the divided particles attract correlating conditions belonging to each respective plane or division, one following another in like process. With each subdivision the finer becomes subject to the attraction of more etheric correlating affinities, until they are composed wholly of spirit ego and energy.

We do not desire to be understood as assuming that a physical atom of matter is actually broken into particles to produce the finer manifestations of etheric form. On the contrary, every atom or molecule of matter, physical or ethereal, which is expressed in forms in this or any finer world, seen or unseen, is contained in the universal ether which permeates all space.

This wonderful substance, known as ether, for it is known to physical science as a solid, contains marvelous attributes, which are each divine within themselves. Ether is infinite, in that it is "unlimited or boundless in time or in space." It is Omnipresent, for it is "present at all places at the same time." It permeates every form in nature and spirit, for each and every atom and molecule of physical or ethereal matter vibrates in ether. It is Omnipotent, "being able in every respect for carrying out work. It is "unlimited in ability" to produce forms adapted to the maintenance of continued expressions of life, and the varying conditions of development of intelligence. Ether is Eternal. It is "without beginning or end of existence; has always existed." The idea of space as a vacuum is both inconceivable and illogical, hence ether must have been eternal in the past, and therefore it must be eternal in the future.

A scientific writer recently published the statement that ether is also Omniscient, "having universal knowledge; infinite knowledge." We are not prepared to credit it with this attribute. It is true that ether contains the molecules which enter into the construction of the fibre of the brain, through which intelligence is expressed, and without which it cannot have expression. Yet ether is not intelligence, although it contains all the potentialities required for the production of all animate and inanimate forms, subject to the intelligence of the individual or a unity of intelligent minds. To illustrate: Suppose you take flour, water, sugar, spices and other

necessary ingredients, properly mix them together and place them in your oven. The result will be that you have produced a developed article of food, capable of sustaining the continuity of physical life.

Now if one individualized intelligence can thus utilize the forces of nature, where can you place a limitation on the possibilities of a union of highly developed and wise intelligences, governing and utilizing by their exalted wisdom, the forces, potency and spirit principles self-existent in the universal ether?

Is it not possible, then, that the human of to-day, inheriting as a birthright the divine principle of intelligence, capable of unlimited development, may in ages yet to be gain limitless authority over all of the divine principles and potentialities co-existent in the universal ether? May he not, then, in aeons of time, unfold into the Eternal, Omniscient God-man of the world of the unknown?

With these suggestive thoughts, modestly placed before you for your wise consideration, reflection and investigation, we leave the whole subject in your hands. If, through incredulity, or the antagonism of preconceived ideas, you are disposed to treat our suggestions lightly, please remember the warning of the immortal Shakespeare, when he says: "There are more things in heaven and earth, Horatio, than are dreamt of in your philosophy."

[Mr. Little is a deep and profound thinker, and one of the shining lights in Modern Spiritualism.—EDROR.]

Inspirational Writing

THE poets are inspired writers. Many of them are assisted and controlled by intelligences outside of physical bodies (Angels). Burns wrote his celebrated poem "To Mary in Heaven" in September, 1789, on the anniversary of the day on which he heard of the death of his early love, Mary Campbell. According to Mrs. Burns, as the twilight of that day deepened he appeared to grow very sad, and wandered out to the barnyard, where he was found stretched on a mass of straw, with his eyes fixed on one of the planets. He subsequently returned to the house, called for his desk, and composed with all the ease of one copying from memory the verses which have been so much admired.

EACH man can learn something from his neighbor; at least he can learn this—to have patience with his neighbor, to live and let live.—C. Kingsley.

Age of This Planet

THE adepts and mystics know that this earth is billions of years old. Even the scientists find that the earth is twenty-one million years old by examining the strata or layers of rocks and clay and the fossil remains of trees and animals formed in rocks and in the great beds of coal, which were vast forests at one time. In the Bible account, the six days of creation are now believed by many to mean not our ordinary days, but six great periods, each covering ages of time.

Carlyle's Idea of Life

A CLERGYMAN happened to pick up for two pence at an English bookstall an old book, in which he found this characteristic letter written by Carlyle:

CHELSEA, 19 Nov., 1853.
Very well! Be "diligent in business, fervent in spirit," therefore, and let me have credit of you as a pupil! Remember always "The end of man is not a thought, but an action;" a series of manful, faithful actions (and of modest, silent, steadfast endurance withal), which make up worthily man's life here below! With many good wishes and friendly regards, I remain always, yours,
T. CARLYLE.

THORNS may be woven into a chaplet; and such a crown, though it tear and scar the brow, is the emblem of a royalty like Christ's.—Charles Beard.

A MAN only understands what is akin to something already existing in himself. We are all visionaries, and what we see is our soul in things. We reward ourselves and punish ourselves without knowing it, so that all appears to change when we change. Every soul has its climate, or, rather, is a climate.—Amiel's Journal.

I HAVE had to do that in past days, to challenge Him through outer darkness and the silence of night, till I almost expected that he would vindicate his own honor by appearing visibly, as he did to Saint Paul and Saint John; but he answered in the still, small voice only, yet that was enough.—Charles Kingsley.

A Morning Prayer

Ella Wheeler Wilcox, in *Youth's Companion*

LET me to-day do something that shall take
A little sadness from the world's vast store,
And may I be so favored as to make
Of joy's too scanty sum a little more.

Let me not hurt, by any selfish deed
Or thoughtless word, the heart of foe or friend;
Nor would I pass, unseeing, worthy need,
Or sin by silence when I should defend.

However meagre be my worldly wealth,
Let me give something that shall aid my kind,

A word of courage, or a thought of health,
Dropped as I pass for troubled hearts to find.

Let me to-night look back across the span
'Twixt dawn and dark, and to my conscience say—
Because of some good act to beast or man—
"The world is better that I lived to-day."

Care of Children

CHILDREN should be taught, both by precept and example, from the earliest dawnings of consciousness, to be absolutely truthful in everything. Without the love of truth as a foundation, all education will fail to accomplish the best results. No deceptions should be practiced or permitted by parents or teachers. No deception can succeed in imposing upon children, only temporarily. Their intuitions, until dwarfed by "education" and contact with the world, are remarkably clear. Deception or evasion is soon perceived. The discovery reacts, and has a deleterious influence upon the morals of the child.—A. M., in *The Higher Law*.

The Minister of the Future

THE minister of the future will be one who, first having attained the spiritual plane, has the courage to abandon himself to the spontaneous upwellings of the Spirit. He must speak for the Spirit, not for the congregation. If not moved to make a prayer or preach a sermon, let him declare the presence of the Spirit as seems most fitting at the time. If he can no longer read the service or repeat the Creed, let these pass.—Horatio W. Dresser.

The Secret of Happiness

HERE is an interesting story concerning the great Professor Blackie. At one time he had occasion to be in the Fair City—Perth. He was waiting for a certain train, and was marching up and down the platform, whistling gayly, and for all the world like a schoolboy en route home for his holidays. A gentleman near by, at once recognizing the picturesque figure, and wishing to enter into conversation with him, went up to him and asked him: "Professor, may I ask the secret of your happiness?"

The genial professor smiled and answered: "Well, here is the secret of my happiness: I have no vain regrets for the past, I look forward with hope to the future, and I always strive to do my duty. There," he ended, emphatically, "you have it." And he straightway set to and walked up and down again, whistling as before.

Learn to Forgive

LEARN how to forgive. Do not carry an unforgiving spirit with you through all your life; it will hurt you more than anything else. It will destroy the happiness of many around you; yet its chief feeding ground will be found in your own heart. You hate your neighbor. Yonder is his dwelling, one hundred and fifty yards away. Suppose you pass by a wood fire, and, as you pass, you pluck a half-consumed brand from it, flaming and gleaming, and thrusting it under your garment to hide it, you start for your neighbor's dwelling to burn it. Who gets the worst of it? You find your garments on fire and your own flesh burned before you can harm your neighbor. So is he who carries an unforgiving spirit in his bosom. It stings his own soul like an adder shut up there. I know of some who call themselves Christians who are miserable because of their own revengefulness.

He that takes truth for his guide and duty for his end, may safely trust to God's providence to teach him aright.—Pascal.



"Behold, the angel of the Lord appeared unto him in a dream."—St. Matthew, 1, 20.

A DREAM, to have significance, must occur to the sleeper while in a healthy and tranquil sleep.

Those dreams of which we have no vivid conception, or clear remembrance, have no significance.

To have beautiful dreams and night visions one must have a high spiritual nature.

The angels do appear to us in dreams. The Bible says so. (Read Bible authority at head of this column.) But, aside from the Good Book, wise and God-loving seers of all ages have interpreted dreams, and will continue to do so in the future.

Much discredit—and rightfully so—has been brought upon interpreters of dreams because so many alleged "fortune-tellers" and charlatans have fooled the credulous—for a money consideration.

I never received any money for this work, outside of a regular salary, and never will. I will gladly interpret your dreams, and will be pleased to hear from the subscribers of this magazine with accounts of their dreams.

I belong to a great brotherhood of Mystic Adepts, and in the name of that High and Sacred Order I pledge myself to treat all correspondence sacredly confidential.

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

LAURA M. W.—To dream of an angel appearing to you means much; your happiness will be greater from now on, and you ought to be very fortunate in all of your undertakings. You will hear of some good news in a while—probably this month. Your second dream about the men coming to you to take measurements for your coffin relates to a marriage or a wedding; in some way you will be connected with a wedding. It is said by old seers and dream interpreters that the "coffin dream" is a most fortunate dream, and that it often means marriage for the dreamer or some near or dear friend.

Dear Editor:

I send you a dream for publication. A few years ago I was spending a season in Florida.

I had two remarkable dreams which will always remain with me. One of them I will relate.

I dreamed I stood in a room which was not at all attractive. Sitting in the room near a window was one of my sisters, whom I had not seen for a great many years.

I thought, as she was about to terminate her visit to me, how much I would like to make her a present.

Just then a door to my right opened and my mother, who has been in Spirit Life for years, entered. She came to me and gave me a ring which was to be my gift to my sister.

I examined it, and found it to be the most beautiful design I had ever beheld.

The gold band clasped on the finger like a bracelet. The setting was a large pearl shaped like an egg, and when I held it up to the light I found it was transparent, and inside the pearl there gleamed a forget-me-not in diamonds. The beauty of this magnificent ring aroused a desire on my part to retain it for myself and I resolved to keep it and give my sister one of my old rings. But after I crossed the room to her side I was impelled to give her the one intended for her.

And I was well repaid for doing so when I saw the great joy it gave her.

Will you interpret this dream? To me it is significant. I have interpreted it for myself, but would much like your interpretation.

MARY COLEMAN STUCKERT.

This dream has two meanings. Undoubtedly it impressed you with the truth that no joy or happiness can come when we selfishly keep what is intended for others. The spiritual meaning of the dream was that all your desires are to be fulfilled; that whatever you really aspire to will be attained. In the dream you had a desire for a present, and immediately one was forthcoming. You are to receive in the future great gifts that are not to remain with you, but are to go to humanity. The dream signifies that you are to be a worker for humanity. We get this interpreta-

tion of your dream from the Spirit World. My control says, "Yes, she is to have provided ample means for the good work." You will know what that message means. The above dream is rare and only comes to persons who work for humanity on the universal plane.

MRS. H. L. T.—Your dream means that you must not be over-anxious about your daughter, yet must always give her all of a mother's love that you can.

MAUD S.—Your dream means you must control your anger more than you do; be cautious in selecting male friends.

OLIVE.—Your dream had no connection whatever with the crime mentioned; to dream of filthy rooms and vermin usually is a sign of coming prosperity.

H. M. E.—Don't let your dream worry you one bit. It means that you must not worry and be apprehensive about anything; everything will come out all right for you if you will have more hope and more faith. Get into our vibrations and you will be a very happy person. Each number of this magazine is full of vibrations of Health and Happiness.

S. B. S.—As we receive a large number of letters like yours from all parts of the world, we will print it in full and give the interpretation at the end. The letter reads:

Dear Dream Editor:

My grandma died when I was seventeen years old, and I am now thirty-four, but I dream of her so often, and always that she is dead but still moving, and in my dream I am always trying to keep her limbs composed and her clothes in order as a corpse should be. Once or twice I have dreamed of her as dead (I never dream of her as alive) but out in a snow storm, and I am always trying to keep her lying still and keep her covered to keep off the snow.

Another strange thing has happened that I would like explained. Three times in my life I have awakened in the night with the sensation that someone was standing by my bed, and when I would open my eyes there would stand a familiar figure that I would think was someone in the house, but when I would speak it would pass out through the door and I would see it no more. The impression is always so vivid that I would get up to see what member of the family was in my room, and when I would find them all in bed I would search through the house for signs of an intruder, but never found anything to indicate that anyone in the flesh had been there.

Please interpret my dream and these visions, if visions they be, and oblige

Mrs. S. B. S.

Your dear grandma is trying to reach out to you, and when she comes as an angel to your room and hovers over you, your mind is impressed with her and you see her body as it was seventeen years ago, hence your dream. Evidently you are very psychic, and your friends appear to you in the astral form—the astral form leaves the sleeping body and by your psychic force is attracted to you. At such times keep quiet and calm and fearless, and you will make wonderful progress. It clearly shows that you are soulful, and if you studied occult and psychic science—Spiritual truths—you would be greatly benefited. The Mystic who writes here has had numerous experiences of this character and is always delighted when his friends in or out of the body come to him—they reach out to us mortals in dreams and visions and in the astral form. During the coming fall and winter we will print much about this kind of psychic phenomena. The ignorant and foolish are very timid and afraid of phenomena of this kind, whereas it is very fortunate to have these experiences. If you live a pure life, in truth, justice, principle and with love for the All-Good, no possible harm can befall you. Obsessing spirits can only reach and harm those who live on the lowest planes of earth existence. Many of the false spiritual mediums are obsessed and controlled by Earth-bound spirits who while in the physical body were great liars and cheats. These obsessed mediums fool, trick and cheat the credulous and ignorant, and drag in the mire a great and

sacred truth—that the angels can and do return to us. This is done to convince us that the soul is Eternal; that all of us, "good" or "bad," are Eternal Souls that always will exist and have more or less intelligence, whether we reside in a gross physical body or an astral body—an ethereal body. The soul is eternally progressing, whether it resides in the earth-plane or the spirit-plane. Thousands of people are now having clear and well defined dreams and visions, because this planet has now evolved into the Psychic or Soul Age. Before twenty-five years the most wonderful and beautiful changes in man's affairs are to take place, which will make life right here on this planet joyful—perfect health, prosperity and happiness will flood the world all through the Twentieth Century. We are now just beginning to get faint glimpses of the New and Higher Life.

EARNEST SEEKER.—Your dream has a grand meaning. You will reach the highest realms. The bird you dreamt of means this magazine. We will tell you how to come up. That dream only comes to those souls who are far on the path.

E. L. B.—You have acted wisely. Our control says: "He is wise." Your dream is interesting as showing how the departed ones reach out to us in dreams, and I print it herewith:

Dear Dream Editor:

During my father's incarnation it had always been his boast that he was an excellent judge of women, and he would point with pride at his wife (my mother) as proof of his assertion. To his four sons father would often catalogue the angelic qualities of mother, and beg of his sons to leave the selection of wives to his experienced and superior judgment, but father was called to his reward before his sons reached the "courting period," and so the writer thought nothing more about it.

Two years ago the writer became acquainted with a charming lady and soon friendship ripened into love. Cupid's darts fell thick and fast, and I was about to propose marriage to this lady, when, lo! father kept his promise—not even that wide chasm we call "death" could prevent father from keeping his promise.

I dreamed that father and I attended a social gathering where a "sweet-faced" lady was present. Her back was turned toward us, but I could plainly see her reflection in a large mirror hanging against the wall. Suddenly father pointed toward the lady and said to me in a loud tone, "There is your wife." At father's utterance the lady left the room, walking slightly lame, and father disappeared, leaving me in a state of admiration and wonderment—"father kept his promise."

Everything was so plain—even the lady's style of dress and head-dress—that I would recognize her at once should "father's choice" ever be realized.

I did not propose to my charming friend as this dream has set me to thinking if I had not better wait and see the realization of father's choice. I would be pleased if you would interpret this dream to me. (Born Oct. 10, 1868.)

E. L. B.

Next month we will have more room for dreams and visions, and will print some remarkable ones with interpretations.

We have answered all the really important letters. Our space is precious and we cannot waste it on dreams that are not warnings of dangerous happenings or do not mean something.

All persons who write to this magazine are helped by us in the Silent and Mystic way. If you do not receive a special letter or see your dream answered in print your letter has been attended to. We are tremendous workers, day and night. Most of our work is done through prayer and messages to the Spirit Realms. Where we see special help is needed we call for it.

But remember, dear readers, you must help yourselves. Don't lean on us. Nothing will come if you do. Get down on your knees and do some old-fashioned, earnest praying. We reach the Eternal Good by prayer, meditation, work, mediums and all the unseen forces of the universe. Every section of this glorious country has either a minister, a rabbi, a priest, a spiritualist medium or some spiritually minded man. If in trouble or doubt, go to this Man of God and open your heart and soul to him, and help will come through him. The Spirit works through ALL religions and all cults and all sects.

We are always pleased to hear from the subscribers to this magazine, and cordially invite all of you to send in your dreams for interpretation.

Address Dream Editor of THE NEW YORK MAGAZINE OF MYSTERIES, 22 North William street, New York City.

RIGHT THINKING

By
New York City's
EMINENT DIVINE
The Rev. Dr.
George H. Hepworth

The wonderful sermons published each week in the Sunday Edition of the great New York Herald are creating a profound interest among all who aspire to great and good things.

"For as he thinketh in his heart, so is he."—
Proverbs, xxiii, 7.

THE world does not yet appreciate the fact that the controlling energy in a man's life is the kind of thinking he does. So true is this that if we could clairvoyantly discover the thoughts which permanently reside in his brain we could predict with absolute certainty the quality of his life.

Our opinion of what will afford us the greatest amount of happiness, give us the largest satisfaction, determines our character with infinite accuracy. It is like the rudder which controls the course of the vessel, or, more significant still, it resembles the boilers and engine in the hold which alone make any movement possible.

With an enlightened conscience for rudder and noble thoughts for motive power a man will as surely and steadily work his way toward heaven as the transatlantic steamer ploughs the ocean toward the port which is its manifest destination.

If you are convinced that there is neither honor among men nor virtue among women, that honesty need not stand in the way of acquisition, but is only valuable as a blind to help you the easier to attain your end, then I can trust my forecast of what you will be in middle life, just as I can trust in the law of cause and effect. Never a stone was thrown into the air which could defy gravitation and continue its journey at its own pleasure. There is no such stone wandering through space. Every one that has gone up has been inexorably arrested by the law, and has sooner or later come back to the earth with a thud. And never a man has cherished mean or selfish thoughts and reached a high spiritual level. He may begin with the defiant consciousness of strength, but he learns at last that he is not master of the universe, and he will by-and-by sit in sackcloth and ashes to repent his error of judgment. This is only another way of saying that God has not vacated the throne, but still reigns in full supremacy.

Religion, then, is the architect of fortune. I am not speaking of your creed, which, like your overcoat, may be taken off and laid aside without making any change in your manhood; neither do I refer to the form of

worship which is best adapted to your temperament, for religion is independent of both. I have in mind those mighty ideas with which the New Testament throbs like the heart of a giant, those moral principles which have brought order out of the chaos of human passion, and given us an ideal which is as clear to our mental vision as Orion in the wintry sky, blazing with a light that fills earth and heaven with glory.

Religion means your surrender to the wisdom of God, the demand, backed and sustained by the energy and love in which all planets and systems are submerged, that you shall do what you know to be right, sure that in the end your very sacrifices will produce more happiness than mere wealth ever dreamed of purchasing. Religion means an appreciation, fostered and maintained by the convictions of your most thoughtful hours. That sturdy manliness and the serenity of soul which are the result thereof are worth more to you as a child of immortality than political influence or fame or the grand total of all things which you ever coveted.

With such a conviction as that, as necessary to the true soul as fresh air is to the blood, you are equipped for the struggle of life, as was the young sir knight who knelt at the cathedral altar and dedicated his sword and his good right arm to the service of God. That conviction is the mint's stamp on the coin which gives it its value. To be in doubt on this subject is to be like the child who is afraid in the dark, he knows not at what.

We need to be sure that right is right, that the Almighty is always with the right, as sure as the mariner is that his compass will never fail him, and then we can be peaceful and undisturbed by the "crash of worlds."

Life may bring what it will, there is another life in which the crooked shall be straightened out. We may weep, as who does not, but it is only the surface of the ocean that is ruffled by the storm, while beneath is eternal calm. Death loses its terror and we no longer shrink in dread, for it is only God's servant sent to usher us into the eternal light wherein they dwell who have parted from us in sorrow and who wait to give us welcome.

Religion is all that and much more that cannot be expressed.

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

Smart at 99 Years of Age

ON June 25 Mrs. Margaret Dakin celebrated the ninety-ninth anniversary of her birth at Springfield, Mass. She arose at her usual hour, assisted her daughters in washing the dishes, shelled the peas for dinner, and made her own bed. Friends called during the day and brought her flowers.

Mrs. Dakin was born in Hudson, N. Y., and remembers distinctly Robert Fulton's steamboat going up the river. Of her nine children, four are now living. She has ten grandchildren and eight in a still younger generation. Her oldest son is over seventy years of age. Mrs. Dakin divides her time between the home of her daughter, Mrs. Katherine Roraback, of Springfield, and Mrs. Anna Pomeroy, another daughter, living in Greenfield, Mass.

This magazine knows that it is well for the soul to hold the body as long as possible; we point the way to a long, useful and happy life. It is the psychic, or soul power that gives us health and happiness. All who regularly read our magazine and get into our vibrations will live joyfully in the body a great period.

We have a Roll of Honor of living men and women who range from 90 years up to 139 years. The body lasts in this Golden Age longer than ever. We have placed Mrs. Dakin's name on our Roll of Honor and give her our prayers.

In the perpetual circle of nature, the living are made out of the dead as well as the dead out of the living.—Plato.

We are Eternal Souls

BE kind and gentle to all animals; they are eternal souls the same as you are, only in different degrees of evolution. When the world fully realizes that all beings are eternal souls—God's children—eternally going onward, forward, and upward to the highest planes of consciousness, then there will be heaven on earth—peace and joy for all.

Try to fully realize that ALL beings are Eternal Souls, evolving and unfolding and creating bodies—using countless millions of bodies through Great Cycles of unfoldment; that each incarnation on this planet is an expression of the soul—the soul returning to earth for a new experience.

The study of REINCARNATION and THEOSOPHY is very helpful to the soul with an aspiring mind. Modern spiritualism thoroughly and honestly investigated teaches man more about immortality, or that he is an Eternal Soul, than any religion. The Soul is; it was never created and never dies; it cannot be lost nor destroyed; it is Eternal. F. H.

BE strictly and absolutely honest even in secret. Let justice rule all your acts. Under no circumstances give or receive something for nothing. Never borrow nor lend money except with such security as a bank would require.—Charles W. Smiley.

MAN is the miracle of the universe, and contains within himself the greatest of secrets.—Hollandus.

Soul Power Comes From Within

By Charles Johnston, M.R.A.S., Bengal Civil Service, Retired



THE creative will finds its life not in reception from without, but in activity from within. It draws its energies from an immortal source, since the will in us is at one with the infinite Life, and is, in very truth, our doorway to Life, and that life eternal. In the will we live. . . . The Eastern teaching of the will is this: There is for every man a genius, a divine power, an individual embodiment of the infinite Life, which stands above and behind his personal life, and is united with the personal life by all his best and highest powers and intuitions, but most of all by the will. The mission of every man is to embody the life of his genius in himself; to rise into the life of his genius, and thereby to become immortal. . . . And the union of our separate selves with that immortal and infinite All is the last and highest task set us by our wills. In the will is our peace. This is the door of immortality and power, not in some dim survival beyond the grave, . . . but a present sense of our life immortal, HERE and NOW; something more certain and nearer to us than the shining of the sun or the beating of our own hearts. . . . It is the realization, by the will, of the present immortal in us. . . . We grow into a sense that our life is a whole, a single unity, not a mere collection of fragments; and we come to understand that the life of this whole is inviolable. This is the dawn of immortality, the knowledge that we are not subject to the caprice of Death. As the light grows, our knowledge and power grow with it. . . . The long vistas before us light up, with definite conquests to be gained, definite tasks to be performed, definite powers to be won.

The Life of the Human Race Compared with the Life of the Flowers

By Lady Pearl

I SEND you my solution of a problem given me from Spirit side.

The problem was: What is the Difference between the Life of the Human Race and the Life of the Flower Race?

The flowers silently endure the storms of wind and rain, always seeking for the light and sunshine, and cheering all "who will" by their beauty of color, their variety of form, and the giving forth a fragrance that gives the lovers of flowers joy and pleasure to inhale.

Oh, how I love the flowers! I would wear them every day if I could. I feel that they bring to me joy, peace, success, and love, and that they bring my Spirit friends nearer to me. My friend Olaf (whom I have told you of), wrote me once that his mother taught him in the Norseland when he was a child, that flowers carried a special blessing with them to those who love them. Flowers have a beautiful language which we may understand if we seek. They are symbolic of the spiritual in the human family.

Some flowers are pretty but not fragrant. Others are both beautiful and fragrant. The human race differs from the flower race in that it does not silently endure, but bitterly resents all adverse influences, and does not always seek the light and the sunshine—the help that is always ready and waiting for them from the higher spheres. However, there are many of the human race who resemble the flowers, the beautiful fragrant flowers. Many there are who have a beauty of person and of character, and whose good deeds are like the perfume of flowers, causing joy to all who come near to them. Then there are others who are like flowers without fragrance. They are beautiful to the eye, but do not warm the hearts of others with joy or gladness. Consider the lilies, they spin not, neither do they toil, but the human race toils on.

MANY people cry out for liking, for recognition, for admiration, and consider it a cold, unfeeling world that fails to respond; while the truer life would be to seek such achievements of character and services as to be worthy of the love and admiration they craved.

I KNOW of but one elevation of a human being, and that is elevation of soul. Without this it matters nothing where a man stands or what he possesses; and with it he towers, he is one of God's nobility, no matter what place he holds in the social scale.—Channing.



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



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

Following are the brief delineations for this issue:

MRS. MARY L., incarnated March 23, 1852.—You came to this planet this time under the sign of Aries, and naturally are an aspiring soul. Commencing in October next new Light will come to you, and some of your Angel friends will be better able to reach out to you than ever before. You have wonderful psychic powers, and when you fully live in the Eternal your life will be full of joy and bliss. I am pleased to know that you like this magazine and read it regularly; the magazine can help anyone to realize the true life. Your future looks bright, and we do not see any serious obstacles ahead. "Develop the gifts of the spirit and then grasp all." Open your soul fully to the Eternal God. To everyone who writes we send a silent treatment or message which is very helpful. No doubt you have felt our vibrations.

MRS. MARY A. N., incarnated Sep. 16, 1837.—You came to this planet this time under the sign of Virgo, the Virgin. At the time of your birth the planetary conditions were very favorable, and they have enabled you to bear sorrow and grief in a divine manner. The rest of your life ought to be very happy, and the study of occult and spiritual matters will be of great advantage to you. Everything in the future looks bright, and you have passed through all the trying and dangerous periods of your sign. Place your full trust in God and the Blessed Angels and carefully read the printed delineation we mail you as a free present. These printed delineations are very valuable to all aspiring souls, and we gladly mail one to all subscribers who send us their birth date.

I. H. R., incarnated Dec., 21, 1860.—You came to this planet this time under the sign of Capricorn. This is the dark or mysterious sign of the earth, and you ought to be deeply interested in occultism. Many of the great thinkers of the world come out of your sign, and you ought to cultivate your intellectual and spiritual sides. Your best years are to come, commencing September 15, of this year. Read carefully the printed delineation we send you which pertains to your birth. Music will help you greatly. Silence and deep meditation on life, its meaning and proper conduct, are very beneficial to all persons of your sign.

DIANTHA, incarnated Oct., 23, 1850.—You came to this planet this time under the sign of Scorpio. This is the middle sign of the Water Triplicity, and you are allied to the great powers of the ocean of this planet. You are possessed of great vibratory forces and are full of vitality through electric-magnetic currents and also through the Sun's fluids. You ought to have great healing power. Your chances for success in any undertaking are excellent, and as you have passed through your 49th year, the seventh of this incarnation, you ought to hold your body for a great period yet, and do a great deal of work. When thoroughly awakened to spiritual matters you will be very helpful and powerful.

F. H. 100, BOSTON, incarnated Feb. 27, 1864.—You came to this planet this time

under the sign of Pisces, and are a natural lover of all that is good; you are naturally noble and generous, and we are much pleased with your tendencies. You have a good, clear, clean and pure mind, and you are sure to reach the highest realms of joy and bliss before you pass on to the brighter world. You ought, according to the planets, to live a long, useful and happy life. This magazine will help you, as it is printed for aspiring souls like yourself.

SALLY KIRK, incarnated March 6, 1843.—You came to this planet this time under the sign of Pisces. You are exceedingly good-natured and are magnetic. Guard against being too free in giving, and don't reduce yourself to poverty by trying to help others. You are naturally honest and your mind is pure and clean. Spiritualism can help you much; the angels can and will help you. Remember, the Great God does not lock up all of His love and wisdom in one religion, creed or dogma. Modern Spiritualism, when properly understood, makes a Christian a better Christian; a Jew a better Jew, and so on. Modern Spiritualism does not ask or desire anyone to leave his faith or religion. Read this magazine regularly and you will get truth and light and joy and bliss, because its contents are written from the soul for the soul; it is not written from the head. Your future looks very bright.

BR. JASPER, incarnated Jan. 11, 1861.—You came to this planet this time under the sign of Capricorn, and are naturally inclined to study and deep thinking. Metaphysical research will help you much. Marriage to a woman on your own plane and of your own tastes would help you, and if you are not thus mated, now would be a good time for you to make a matrimonial alliance. You must avoid living in the sensations as much as possible. Your planetary conditions at birth and all through life ought to make you a very well balanced person. High aspirations will carry you to success and happiness. The regular reading of this magazine will carry you to the highest, providing you try to live the life as dictated in our writings. Man never reaches any great height until he recognizes and honors the Eternal God of the universe. Silent and deep and profound meditation on life and its meaning, and search for the All-Good, will develop in you the finest and highest powers, and besides, attract intelligences of the highest order from the Spirit Worlds, who can help you greatly. Many prominent and eminent people were born under your sign.

MARIA K. AND NEWTON K.—We have sent you the specially printed delineations, and in addition we desire to say here you ought not to fear the transition called death. Bless you, when your souls pass out and on, they will go to a Brighter World than this—to the Angel World, where you will take on new hope, new courage and new joy and bliss, and progress faster than ever. Read the special printed delineations which we send you as a free present. We will also pray for you that you may get the Light. We mystics help all who write to this magazine. All of the letters are carefully examined by adepts, and where we see help is needed we send the Word. That is the reason so many aspiring souls write us as you do.

J. H. B., incarnated Dec. 27, 1881.—You

came to this planet this time under the sign of Capricorn. I am not a "fortune teller," all I can tell you is your general tendencies. As you were born in the dark or mysterious sign of the earth you naturally believe much in signs. In looking up your planetary conditions I find that you are a sincere, earnest and honest soul, but you believe too much in lucky signs. Now, dear brother, we see that you will live a long and useful and happy life, and we mystics desire you to put more trust in God and try to live a good and honest and useful life and do not believe so much in signs. We will help you, and you have our prayers, and you will certainly be helped by our prayers. The divine command has always been to get married and increase and multiply thy species. The Mystic Adepts always advise marriage where it is entered into in a divine way. You know what we mean. A good, honest, pure woman as your wife would be a great help to you. Pray to God and the Angels for light on the subject.

EVA R., incarnated March 11, 1871.—You came to this planet this time under the sign of Pisces. You have an emotional, lovely nature. It not married, it would be wise for you to give marriage a thought. Certainly you are magnetic and ought to attract an excellent husband. All the fears you have are groundless, and when you have blue spells take up this magazine and go into a quiet place all alone and read it thoughtfully. You will then feel cheerful and new vibrations will come to you. All your sorrows will disappear when once your soul is roused and you begin to love and worship the Eternal One. Go into the Silence often and place all your trust in the Blessed God.

S. S., incarnated June 30, 1880.—You came to this planet this time under the sign of Cancer. It is of great importance for you to read and study writings on the Higher Religion. We would suggest that you get a circular of Mr. Henry Wood's books from Lee & Shepard, publishers, Boston, Mass. This magazine will help you wonderfully, especially if you will read it many times. As soon as cool weather comes we will be printing much matter especially adapted for persons who aspire to the highest. We find that your planetary conditions are excellent; indeed, all persons born in the last twenty-five years of the nineteenth century came in under favorable planetary conditions, and will be very successful, as a rule. This is now the Soul Age—the Real Golden Age—and anyone who will look into the Higher Religion and Spiritual Realms will be helped by the Unseen Forces. The world, notwithstanding the cynics and pessimists, is growing better every minute. Those who live on a low plane, without God, must always suffer. No real and lasting happiness can come to any soul that does not recognize, honor and reverence the All-Good. The whole world is rapidly awakening to this great truth, and that is the reason we see so much more happiness and prosperity in the world than ever before. This year (1901) this planet entered upon its Fourth Great Cycle, and from now on great and wonderful changes for the betterment of mankind will take place. During this century disease, poverty, drudgery, superstition and pessimism will disappear under the glaring Light of Truth. Millions of souls are now fully realizing their omnipotence, omniscience and omnipresence. The souls of this planet are beginning for the first time in the history of the planet to live in the Eternal Now.

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

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

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

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

In the long run, the man who keeps his mouth shut, unless he has something to say, is the success in the world.

My Ideal Man

By J. Elizabeth Hotchkiss, Ph.D., in Mind

THE FINISHED WORK OF GOD IS A PERFECT MAN

"Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."—Eph. iv, 13.

Q. Describe the ideal personage who in your imagination has all the attributes of a perfect man. What is your ideal man?

A. My ideal man is above all a manly man. He is never effeminate, but always true to his manhood. He is a man of sound health, both in mind and body, and always harmonious in temperament.

He has strength, endurance and vigor. There is good cheer in his very presence, and he radiates sunshine.

He has stamina, vitality, firmness, courage and nobility of character.

He is temperate, and observes moderation in all things.

He is willing to grow and to unfold graciously all the latent powers of his soul.

He is not only a thinking man but a thoughtful man.

He sees the good rather than the reverse side of life, and is given more to praise than to blame.

His very being makes the world more beautiful.

He is a man of self-respect, self-reverence and self-control.

He is pure in thought, word and deed.

He has a dominant will expressed in terms of gentleness—in brief, he is a gentleman.

His will is always informed by judgment.

He is absolutely free from bias or prejudice.

He would never condemn any subject which he had not taken the trouble to investigate.

He knows his own limitations.

He is able to recognize a distinction without antagonism.

His mind is inclusive rather than exclusive, though always selective.

He stands on his own ground, knows the value of time and opportunity, is fearless in overcoming obstacles, and can await the outcome of any issue with calmness, patience, perseverance and fortitude.

He is a cosmopolite not alone in the fact that he may have traveled from land to land; but, though he may never have stepped foot on foreign soil, he is able to identify himself with all humanity in its joys, its hopes, its fears, its sorrows and its aspirations, and with a whole mind, intent upon correcting its errors, alleviating its sufferings and healing its afflictions.

In his business relations he is always true to his word.

He abhors debt and shuns all ventures based upon doubtful speculation or inflation of values.

He nevertheless is willing to contribute his intelligent co-operation toward the up-building of a well planned and promising enterprise.

He is governed by motives neither of egoism nor altruism, but preserves a just balance between the two.

Neither selfishness on the one hand nor undue sympathy on the other ever causes him to forget his obligation toward humanity in the exercise of compassionate wisdom.

In law he is a judge administering justice. In politics he is independent, using the machinery of political organization only for advancing the good of the community.

For him principles are greater than issues.

He is a surgeon in the sense that, when occasion demands, he can be cruel to be kind.

He is a physician, "a healer of the nations."

In religion he is undenominational, recognizing the "one universal good" only as it is realized in the Supreme Good.

He commands respect because he respects himself.

He secures attention because he gives attention.

He never intrudes upon the rights of others and permits no intrusion upon his own.

There is a sacredness in his life.

He holds a reserve ground upon which none can trespass.

He is a man who has passed through isolation.

He knows what it is to be alone and to bear the burden of solitude and patience.

He is not afraid of his own company and never runs away from himself.

He can stand alone and forget himself in administering to the needs of the afflicted.

He is proof against all extraneous influences.

He beholds the world through a thousand eyes, but all are single to the one purpose of redemption.

He is a reformer only of himself, and that for the sake of a greater and a better race.

He knows his own mind, thinks his own thoughts, accepts the authority of books and traditions only as they offer a fruitful suggestion.

From every experience of life he derives an instructive lesson.

He is just before he is generous, and holds discretion as the better part of valor.

He reveres Love, Wisdom and Judgment.

He wins love because he loves.

He honors woman for holding her standard high.

He neither condemns nor condones the man or woman who falls below that standard.

He is merciful and just.

He believes the best of woman's infinite possibilities.

He knows that work is the only cure for worry; that economic independence for both man and woman is the only door to freedom, and a just appreciation of values the only door to contentment.

He is willing that a woman shall develop all her powers and become all that she is capable of being.

He is not content himself to be anything less than the perfect measure of his manhood.

He reveres womanhood, not for its weakness but for its strength, though capable of infinite tenderness toward all who are weak or oppressed. He co-ordinates woman's intuition with his own intellect and co-operates with her for their mutual good.

He holds love far above and apart from all magnetic or hypnotic attractions.

He is willing to renounce love for love's sake, or likewise to reclaim love for love's sake.

He is unwilling to possess or to be possessed by any other human being.

He is an individual and aims to establish individuality in others.

He regards all organizations as secondary to the one living Human Organism.

He never allies himself with the disintegrating institutions.

To him the Real Science of Life is to be faithful and of a true heart.

He is loyal, with the certainty of directness and consistency.

He stamps upon the imagination the imprint of his Ideality, the most sublime faculty of the Divine Being, operative in the Heart of God or in the mind of man.

He is willing to accept nothing less than the realization of his ideal in wifehood and motherhood.

So long as he meditates, in his heart, upon the likeness of one who is only a complement of himself—that which merely flatters him as a pleasing picture in the imagery of his own soul—he will fail to attain to the fulness of the Christ dimension; but, when he is willing to recognize The Divine Feminine, as supplementing him, in all the qualities that are necessary to fill out the perfect stature of his manhood; when he is willing to acknowledge her distinct individuality without permitting this distinction to become a cause for differences between them; with admiration mutually awakened by the intuitive perception of merit, she will supply all the deficiencies of his own nature; thus forming by voluntary compact a bond of sympathy, a strong feeling of comradeship, and an enduring love.

If he still refuse to accept anything less than a perfect whole in the unity of their lives, this courageous determination will bring him the fulfillment of his heart's desire, and she will be to him all that he needs for a helpmate.

When these two individuals have awakened to their reatonement, they manifest, on this earth, the Righteousness of the Kingdom of God, and heaven is another name for happiness.

"Her ways are ways of pleasantness and all her paths are peace."
He has only to see her clearly, in the pure white light of sacred love, and she draws words of wisdom from his lips.

Henceforth "his voice is thunder and his word is law."

NEVER complain of adversity, but always remember, "It has the effect of eliciting talents which, in prosperous circumstances, would have lain dormant."

Adversity teaches us with certainty who are our friends; it also points out pride and insolence and indifference in certain rich people. Adversity will show you your arrogant, purse-proud friends (?) in their true colors.

It was Lord Greville who understood this. He said: "Ask the man of adversity how other men act toward him; ask those others how he acts toward them. Adversity is the true touch-stone of merit in both; happy if it does not produce the dishonesty of meanness in one, and that of insolence and pride in the other."

Beside the Silent Sea

It was Tyndall who told us that, in relation to physical experiments, the capacity to go beyond the vanishing point of matter, and to so fall back upon what he called "the picturing power of the mind" as to make the imagination a trustworthy guide beyond that point, makes all the difference between the mere man of routine and the man of genius. In his delightful lecture on "Crystalline and Molecular Forces," he describes an experiment up to the vanishing point, and then bids us follow, and draw inferences concerning the unseen. "You imagine where you cannot experiment," said he; and then he talked about a scientific entity as "intellectually discerned," and said, "The man who cannot break the bounds of experience, but holds on only to the region of sensible facts, may be an excellent observer, but he is no philosopher, and can never reach the principles that bind the facts of Science together." What difference is there between that and Paul's superb remark as to things that are "spiritually discerned?"

What, then, if we apply Mr. Tyndall's favorite method, and building upon the mightiest facts of experience and the most recent and most subtle conclusions of science concerning matter, draw inferences concerning the existence of mind in the unseen, adequate to the apparent indications of it in the seen, and concerning man's persistence—the persistence of the thinking self—beyond the incident called "death" shall we be rightly exposed to reproof? In any case, we could not rightly be exposed to the charge that we draw conclusions larger than our premises, for in such a universe, with its depth beyond depth, and fold within fold of potency and suggestion, no conclusion could be too large, no inference too splendid, no hope too bright, concerning God or man.

Eat Apples

THERE are very few persons with whom ripe apples do not agree, and they can be made digestible to those with weak stomachs by being baked. Liebig writes of apples as food in the highest term of praise. He says: "Besides contributing a large proportion of sugar, mucilage and other nutritive compounds in the form of food, they contain such a fine combination of vegetable acid, extractive substances and aromatic principles, with the nutritive matter, as to act powerfully in the capacity of refrigerants, tonics and antiseptics, and when freely used at the season of ripeness by rural laborers and others, they prevent debility and strengthen digestion, correct the putrefactive tendencies of nitrogenous food, avert scurvy and maintain and strengthen the power of productive labor."

Eastern Aphorisms

BORROWED garments seldom fit well. Haste very often trips up its own heels. Men often blush to hear what they are not ashamed to do. Pride is a flower which grows in the devil's garden. More are drowned in the wine cup than in the ocean. What is not needed is dear at any price. He who buys too many superfluities may be obliged to sell his necessities. A fool generally loses his estate before he finds his folly. A man who hoards riches and enjoys them not is like an ass that carries gold and eats thistles. Leaders are measured by their shadows, and great men by their calumniators. That man who knows the world will never be bashful, and that man who knows himself will never be impudent. Hasty words often rankle the wound which injury gives; but soft words assuage it, forgiving cures it, and forgetting takes away the scar.

Secret of Personal Magnetism

"ALL persons who live the Golden Rule become very charming and magnetic; they are loved and respected by all, and become very charming, lovable and attractive, because they live in true love and true justice. Moreover, such a soul fully realizes the true meaning of service—knows his duty in this respect and knows the Eternal Law which governs all things in the universe—the Law of Reciprocity. When we really love the Golden Rule then the path leads to true philosophy, true religion, psychology, metaphysics and occultism. All great and lasting religions have had as their foundation or base the Golden Rule."

He who would write a heroic poem must make his whole life a heroic poem.—Milton.

It Is Our Duty To DOUBT

IT IS NOT WISE to blindly believe anything. Indeed, it is very unwise to believe any statement until you reason it out, and the soul—the inner consciousness—tells you it is the truth.

In this connection we desire to quote from a recent excellent editorial in the New York Journal. Among other things the writer says:

Unquestionably the tendency to DOUBT is the foundation of progress.

For ages the monkeys BELIEVED that they must always run on all fours.

But one DOUBTED. He tried to stand erect. And while he tottered feebly, as men totter mentally who try to think independently, that DOUBTING monkey was the forerunner of those who now walk firmly erect and look up to the stars for inspiration.

We attach little importance to that form of doubt which questions accepted religious beliefs.

If you teach men insufficiently developed mentally to question their ancient faith, you get stupid atheists instead of thinkers, and you encourage the half developed mind to reject first of all moral truths essential to moral government of mankind.

DOUBT is of greatest value as a moving force in the PRACTICAL world.

The man satisfied with conditions, with himself and his achievements, is the man who lacks the force that comes from DOUBT.

The first man to launch a boat was he who DOUBTED the necessity of remaining forever on one side of a river or lake.

The first man to suggest steam for navigation was he who DOUBTED that sails and wind solved the problem of shipping forever.

Importance of Independent Thought as Expressed by Able Minds.

A wide range of human thought is covered by the following intellects: Buckle, Lecky, Haeckel, Gibbon, Huxley, Winwood Reade, Schopenhauer.

We shall submit to you a quotation from each:

BUCKLE:

"Never were the problems presented to the human mind so numerous, or so complicated. Every fresh idea opens up new difficulties, and gives birth to new combinations. Under this accumulated pressure we shall assuredly sink, if we imitate the credulity of our forefathers, who allowed their energies to be cramped and weakened by pernicious superstitions."

GIBBON:

"The credulity of the mediæval mystics debased and vitiated the faculties of the mind; they corrupted the evidence of history; and superstition gradually extinguished the hostile light of philosophy and science."

HUXLEY:

"Scepticism is the highest duty, and blind faith is the one unpardonable sin."

SCHOPENHAUER:

"Instead of trusting what their own minds tell them, men have a weakness for trusting others who pretend to have supernatural sources of knowledge."

HAECKEL:

"Irrational superstition has done incalculable injury to credulous humanity. * * * It is a great mistake to suppose that the religious notions of modern civilized peoples are on a much higher level than the crude spirit-faith of primitive savages."

LECKY:

"In the Middle Ages the ambition of every scholar was to form around his mind an atmosphere of thought that bore no relation to the world that was about him; knowledge was made the bondslave of credulity; and those whose intellects were most shackled by prejudice were regarded as the wisest of mankind."

WINWOOD READE:

"The Supreme Power is not a Mind, but something higher than a Mind; not a Force, but something higher than a Force; not a Being, but something higher than a Being; something for which we have no words nor ideas. Man can no more understand his Maker than the beetles and the worms can."

REPROVE not the aged with rudeness, but admonish them gently, as if they were your parents.

ANGER, Revenge, Envy, Jealousy and Hatred in man retard his progress and cause dire failure.

'Tis an absolute and, as it were, a divine perfection for a man to know how loyally to enjoy his being. We seek other conditions, by reason we do not understand the use of our own; and go out of ourselves because we know not how there to reside.—*Montaigne.*

How to Achieve Success

HON. CHAUNCEY DEPEW AND HIS IDEAL

SENATOR CHAUNCEY DEPEW was in a reminiscent mood, one night recently, after dining at a favorite club, and he related to a few friends how he had achieved political success after long years of patient waiting.

"It was always my ambition," said Mr. Depew, "to be a Senator. When I was a little boy in the village of Peekskill, I conceived that desire. I had read Plutarch's 'Lives' and Roman history. I had read all the books in the circulating library, and the most fascinating volumes were those which dealt with the careers of Senators. William H. Seward was my ideal. I wanted to be like him. I wanted to be a success as a lawyer. I wanted to be a Senator. Ever I kept my eyes fixed on my ideals. I went to Yale with my ideal in my heart, and I came out of Yale with it still there.

"I went to work, and I won out as a lawyer. In 1885 I was offered that Senatorship for which I had long striven, but I didn't take it. Why? Because I was pledged to Evarts. I was urged to take the place, but much as I desired it, I said no, and stood for Evarts.

"No, I never despaired of being a Senator, for I knew my time would come. Just so sure as a man fixes his mind on a goal and holds it there steadfastly, thinking only of that goal, he will ultimately reach it.

"One thing, I never worried. You can't win if you worry. Leave that for your opponents. No matter what happens, don't worry. Go to bed and go to sleep. When you awaken you will have forgotten the cares of the preceding day, and you will have strength to overcome all obstacles.

"Yes, I shall stay in the Senate so long as I may, if only in admiration of Seward. It is not an admiration that may lead one astray."

The Light Ahead

THE Golden Age! The Golden Age!
The Mecca of our dreams!
The theme that lights the prophet's page!
How distant yet it seems!
Across the long and weary years
We see it through a blur of tears.

We see it like a verdured isle
Across a sunset sea.
The elements upon it smile
In peace and harmony,
In keeping with the concord rare
Of those who dwell together there.

Its glories through the oiden time
Were painted and were sung.
'Twas pictured in a happy clime
When earth and man were young.
Its purity and innocence
Were mortals' lost inheritance.

But latterly a promise new
Is brought to us by Hope;
Revealed unto our eager view,
The Future's portals ope;
The Golden Age lies yet ahead
And not in epochs past and dead.

'Tis filled with wisdom, love and good,
With largeness and increase,
Where all may share in brotherhood—
The thousand years of peace
Foretold by one unto whose soul
The Future opened as a scroll.

Along the road of Progress march
The races on and on.
Far up the way a dazzling arch
Gleams golden in the dawn.
Beyond it what may lie in store,
What wonders never dreamed before?

It is God's promised blessing, set
Before the Coming Race.
Our children's children's children yet
May see it face to face;
But we, the masters of To-day,
Must see the light and lead the way.

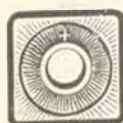
[The real Golden Age has begun; it commenced January 1, 1901, when this planet entered its FOURTH GREAT CYCLE. One Cycle is countless billions of years. This planet has gone through three Great Cycles, and has four more to go through. Read what a Great Cycle is in our next issue.—EDITOR.]

As a water-bird shakes off the water from its wings with a flutter, as the mud-fish lives in the mud but does not get soiled with it, so should a man live in the world without being affected by it.—*Sri Ramakrishna's Teachings.*

GOLD in the pockets of a man makes him greater; there is naught but grace in his heart which can make him better.

WE are all great parts of the great Whole.

Cure for Despondency, or Blues



All kinds of sickness the silliest is the "dumps," or "blues." It is conceived in nonsense and brought forth in folly. It is the child of unholy wedlock, fathered by fear and nursed by worry, says the Independent Thinker. There is no more excuse for the "blues" than there is for a house cat to curve its back and spit at a toy puppy. We get the blues simply because we want them; if we did not enjoy misery we would never submit to its association. Of all diseases the most easily conquered by the mind is this ailment.

One good, strong resolution—one positive affirmation of peace, restfulness and buoyancy will drive away the murky curtain of the blues as the mist of morning flies before the rising sun and downy zephyrs of the dawn.

Melancholy wins because of the silly conception of our ignorance.

If aught occurs to bedim the glory of our self-appreciation or the world's adoration, we sink in gloom and grime, hug the dark baby of misery to our bosoms, and swallow our salt tears as if they were the purple nectar of the gods.

Melancholy is so delicious—to feel that the world hates us—that every friend has deserted us; and that the fates are slowly unwinding the threads of Misfortune's sinister web—this is luxury.

To bury one's self in some dark corner, sink within the soft folds of a downy couch, imbed one's moistened cheek in a pillow, and there solemnly pine and groan, weep and wail till the body is exhausted—this is delicious joy—delicious agony!

There is, however, a way out of this, and but one way—realize that you are a fool and quit your nonsense.

Laugh through your tears; smile, though it pain you; hope, hope in spite of the glaring eyeballs of despair, and see the sun still shining, though the clouds be as the night.

Go out into the fresh air, take one long, deep breath till you feel your very toes tingling with new life and action, then look up to the clear sky, recognize your soul as clear and clean as you blue curtain, your path as bright and cheerful, your prospects as refreshing—then before the breath has escaped from your lungs assert your superiority over all conditions, your self-sufficiency and unconquerable strength, till you feel that you could challenge the gods to a contest, and push the stars from their course if they oppose you!

Rise on the wings of fancy and believe yourself rejoicing though your eyes are moist with suffering—conceive yourself floating in the clouds though your body feel like lead—see yourself triumphing over all obstacles, though prisons enclose you and guards watch at every exit; realize in thought that you are free, free, free, though circumstance mock at courage and experience laugh at resolution.

The Mind is the artist of life, shapes its plans and builds its structure. Hold the Ideal perfect as thought can conceive, and some time, if the heart fail not, the dream form will come forth, clothed with reality and radiant with triumph.

You are free—the earth has no devils who can conquer you if you but dare to be as bold as Luther and hurl the inkstand of defiance at every mother's son of them that bobs up in your presence.

SO LONG as a man seeketh his own will and his own highest good because it is his and for his own sake, he will never find it; for, so long as he doeth this, he is not seeking his own highest good, and how, then, should he find it?—*Theologia Germanica*.

TO PUT knowledge in the place of ignorance, happiness in the place of misery, justice in the place of wrong, love in the place of hate, harmony in the place of jargon—is not this to create a new world?—*Charles G. Ames*.

WHEREVER you find anything high or fine or true in human nature and human life, there you are reading a word, a sentence, a chapter, of the revelation of the divine.—*Rev. Minot J. Savage*.

JESUS himself could not keep the divine life in him up to its healthy tone save by getting out of the whirl in which daily life held him and getting by himself, finding, making quiet—quiet that had not merely rest in it, but God. And if such as he needed such reasons, how much more we!—*J. F. W. Ware*.

LET nothing come between you and the light.—*Thoreau*.

Remarkable Manifestation

WHEN Queen Ulrike of Sweden was on her death-bed, her last moments were made sorrowful by the absence of her favorite, the Countess Steenbock, between whom and the Queen there existed the most tender and affectionate attachment. Unfortunately, and by a most singular coincidence, the Countess Steenbock at the same moment lay dangerously ill at Stockholm.

After the Queen had breathed her last, the royal corpse, as is customary in that country, was placed in an open coffin, upon an elevated frame, in an apartment of the palace brilliantly illuminated with wax candles. A detachment of Royal Life Guards was stationed outside the chamber as a funeral watch.

During the afternoon the outside door of the ante-chamber opened, and the Countess Steenbock appeared, in deep grief. The soldiers of the guard immediately formed into two lines and presented arms as a mark of respect to the first dame of the palace, who was received and escorted by the commander of the guard into the chamber where lay the body of her dear friend. The officers were surprised at her unexpected arrival, and, attributing her silence to the intensity of her grief, conducted her to the side of the corpse, and then retired, leaving her alone, not choosing to disturb the expression of her deep emotion.

The officers waited outside for a considerable time, when, the Countess not yet returning, they feared some accident had befallen her, and the highest officer in rank opened the door, but immediately fell back in the utmost consternation. The other officers present then hastened to the room, and there they all beheld the Queen standing upright in her coffin, and tenderly embracing the Countess. This was observed by all the officers and soldiers of the guard. Presently the apparition wavered and resolved itself into a dense mist; and, when this had disappeared, the corpse of the Queen was seen reposing in its former position in the coffin. But the Countess was nowhere to be found. In vain they searched the chamber and the adjoining rooms. Not a trace of her could be discovered.

A courier was despatched at once to Stockholm with an account of this extraordinary occurrence; and there it was learned that the Countess had not left the capital, but had died at precisely the same moment that she was seen in the arms of the deceased Queen. A protocol of this extraordinary occurrence was ordered to be taken by the officers of the government; and, after it was done, it was countersigned by all present. This document is still preserved in the archives.

Her 100th Birthday

THIS magazine believes in the soul holding the body as long as possible—to a good ripe age. The Mystic Adepts *know* that man can and is living beyond the century mark. We have a roll of honor comprising many persons in all parts of the world, who range from 90 years to 159 years. Anyone who reads this magazine regularly and will get into our vibrations can easily live in the body for a great period of time, and be healthy, prosperous and happy. In this connection we wish to say a few words about Miss Jane Elizabeth Hillyer, who has passed the 100-year mark.

Miss Jane Elizabeth Hillyer, of East Orange, N. J., daughter of the late Rev. Dr. Asa Hillyer, who was for many years pastor of the First Presbyterian Church, Orange, was 100 years old on Aug. 3, 1901. She has lived in the Oranges since she was three months old.

Miss Hillyer comes of a long-lived family, her great-grandmother living to be ninety-eight years old, and her great-great-grandmother reaching the century mark. Two attacks of fever are the only illnesses she has ever suffered from, and her mental powers are well preserved, though her hearing and eyesight are somewhat impaired. Since Miss Hillyer broke her hip, about ten years ago, she has been too feeble to walk without the aid of crutches. Miss Hillyer has taken an active interest in church work since 1825. She was also active in the work of the Orange Orphan Home.

TRAIN yourself to find the good in what seems evil, to make of disaster an opportunity for your courage, to master suffering by patience, to learn from sorrow sympathy.—*G. S. Merriam*.

FOR life, with all it yields of joy and woe, And hope and fear, Is just our chance o' the prize of learning love.—*Robert Browning*.

Why I Believe in Dreams

IF I were to be asked if I believe in warnings by dreams I should reply emphatically, *Yes!* And if I should be asked my reasons for such belief the answer would come just as readily, "Because I have proved the fact in my own personal experience; because only a few months ago I had a dream which no earthly power could cause me to believe was other than a direct warning of a dear one's death." Let me tell you my experience, and then ask you if I could doubt it.

In November, 1900, I left my little child in the care of my mother, in T—, while I went, with an older child, to spend a few weeks with my husband, who had employment in E—, a city about thirty miles distant from our home. I should say here that the child I left at home and my mother both bore the same name, Ruth. One night (it was Sunday, December 30) I dreamed that my husband, little girl and myself were sitting in our room, when the woman we were boarding with came into the room and handed me a despatch, saying, "Mrs. D., I'm afraid someone is sick; here's a despatch from your mother." As I took it I thought I said, "How do you *know* it's from my mother?" and she answered, "Well, it's from T— anyway." I dreamed that I tore it open (after lighting a lamp) and read, "Death. Ruth is dead." My first thought was, "How queer father didn't say which it was, mother or the baby?" Then I thought I said to my husband, "Oh, John, see here! 'Death. Ruth is dead!' screamed, and awoke, to burst into hysterical sobbing, which lasted until morning. I woke my husband, and told him I must go home; the baby was dead or very sick. He laughed at me, telling me I had been having nightmare, and would soon forget it. When morning came, in spite of my husband's laughing, I took an early train and went home, only to find everything all right, and to have my parents laugh at me for my superstition. I had spent Christmas with them and left them all well, and this was only December 31. I returned to E— the same day, still uneasy, and could not throw off the depression my dream had cast over me. In two weeks, January 14, I received a message from my father to come home, mother was sick. My first thought was, "My dream! She will never get well!" I went home, found her seriously ill with pneumonia, and she passed on Sunday, January 27, 1901, just four weeks from the date of my warning.

Again, a few nights after we had laid the body of the dear mother away, I dreamed I was talking with an acquaintance, and in the conversation he said, "John's mother is dead!" I told my husband of the dream, and my belief that his mother would soon be taken. Only a few days passed before we had another message to come home. His mother had passed on three weeks from the day mine had gone.

One more incident, I think, will be enough to convince the sceptic of the truth that warnings do come to us in dreams. I dreamed that I saw my baby fall, but could not understand how she fell or from what distance. I stood looking at her, as she lay on the ground at my feet, and realized that she had not fallen from my arms, but there was no other person with me that could have dropped her, and it remained a puzzle in my mind *where* she had fallen from. A few days ago I was sitting on the front porch of my home, alone, when my little girl, aged fifteen months, came toddling out of the house, and coming to the place where the hammock hung, pushed it ahead of her, walked straight over the side of the porch, fell, and broke her left arm at the wrist. As I sprang to pick her up she lay in exactly the same position in front of me as I saw her in my dream.

The three dream warnings that I have described here all came to me within six weeks of each other, and they have all come true in less than six months.

The above accounts are true in every detail, and to the sceptic I would say, "If those dreams were not warnings, *what were they?*" I will end, as I began, "I firmly believe in dream warnings."

A SUBSCRIBER.

BELIEVE me, every heart has its secret sorrows which the world knows not; and oftentimes we call a man cold when he is only sad.—*Longfellow*.

A HAPPY life is "when the inner life is adjusted so satisfactorily that it gives one no trouble and there is time and opportunity to spend the outer life for others."

THE universal self-delusion is this: when a man has a good thought he fancies he has become what he thinks for the moment. Good thoughts are very good; but, unaccompanied by the difficult processes of character, they are often no better than soap-bubbles.—*Mozoomdar*.

The Sundial and the Weather Vane

From *Prabuddha Bharata, Mayavati: Kumaon (Himalayas), India.*

The most wonderful and strongest things in the world, you know, are just the things which no one can see.—*Charles Kingsley.*

The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is everyone that is born of the Spirit.—*John, iii, 8.*



IN the midst of a delightfully secluded garden stood a sundial, with gay flowers springing at its feet and delicately shaped ivy clinging round its base. On the ancient dial of that primitive old clock was engraved the motto, "I only count the hours of sunshine." This seemed a foregone conclusion on its part, for naturally its timeworn face was only associated with its patron, the friendly sun, to whose bright beams it was fully exposed. In close proximity to the sundial, perched on the top of a rustic summer-house, was set a gilded weather vane of a fanciful form, which was continually swaying from point to point, and looking resplendent in the sunlight. An adjacent fountain, from which flowed a stream of pure water, derived its continuous supply from a babbling spring near by, and its refreshing sound added to the tranquility of the scene. In the basin surrounding the fountain many gold-fish glided noiselessly among the stately blooms and large floating leaves of the water-lily. Some small birds that were hopping about the broad garden walks, seeking for insects, presently remarked one to another: "What a stupid old thing that weather vane is; it has no mind of its own, is unbalanced, and never pays any attention to our affairs." Now, the sundial, who overheard these observations, was a great admirer of the weathercock, for after the familiar intercourse of many years' standing he recognized his lofty aims, and attributed much knowledge and foresight to him. Thereupon, in a peremptory manner, he rebuked the volatile birds for their unseemly words. Said he: "Beware of rashly judging the conduct of those above you; it behooves you to cherish kindly opinions, and examine your own behavior, before you criticize that of others. You are utterly wrong regarding the weather vane; the fact is, you entirely misunderstand his grand nature, for you flit here, there and everywhere without a serious thought. See, now, his perfect poise, the absolute adjustment of his daily life, and the entire self-surrender to his Master the Wind." Nothing daunted, the frivolous birds capered to and fro, never still for a moment, and appearing not to heed this reprimand; nevertheless, the opinion of the sundial weighed with them, for he exerted a strong influence on the direction of affairs in the garden, owing to his close alliance with the sun. Under these circumstances they thought it wiser to take their departure to the neighboring cornfield, where they could revel in its golden grain.

When all was quiet the sundial addressed the weathercock and inquired if he did not occasionally feel dissatisfaction with his isolated position, and find time pass very slowly. The vane quietly revolved in the direction of his interrogator, drew in a long inspiration, and in a simple, straightforward manner proceeded to explain the benefits accruing from his environment. "Nay, dear friend, I get befogged sometimes, but the Wind comes and blows away my troubles, and my mind is again made clear. I am quite contented—I live in the invisible, plainly perceiving the voice that is heard in the silence, remembering always that the Lord of the Universe, the Wind, the mighty, unseen force, is everything, and nothing else exists for me. My Master none can see, none handle. He has neither eyes nor ears, neither hands, nor feet. He is imperishable, infinitely diversified, everywhere present, wholly imperceptible. He causes the trees of the forest to vibrate at His will, sometimes soft and low, at other times with vigorous vitality. The fairy butterfly floating in the air feels His presence; the tiny insect on the wing is affected by His action. His spirit is ever with me, and in conjunction with Him I simply act as He impels me. His air, which is all-pervading, is my breath, and I am its expression. What an overwhelming power is His—how sweet and purifying are His ways—past finding out! My function is to interpret His ways to mankind, for I preserve an almost uninterrupted communication with Him, being susceptible to His slightest wish.

"How, then, may I ask, can I be dull or lonely, or find the days long? In truth, there is no such thing as time. With you, the idea

of time vanishes at sunset and arises again at sunrise. You have to take two events, like night and day, one preceding and the other succeeding, and unite the two circumstances, to get any notion of time." The sundial hesitated at accepting this theory, as it made him a little uncomfortable, sweeping away his long-cherished views on the subject of time, for he allowed he was a time-server. "Again," continued the weather vane, "I am seemingly in space, but I do not know what space is; it has no existence independent of objects. The water gushing from our neighbor, the fountain, is the result of the spring, without which it would not exist. Everything we see around us in the world is by turn a cause and effect, and is related to everything else. It is our finite conception of things, that associates and limits them to names and forms."

After this interchange of thought and feeling the sundial gained a fresh insight into the profound nature of the weather vane, and marveled at his beautiful faith and the mysterious union between him and his Master, for his outer expression corresponded to his inner conception, and affected his whole life, denoting a perfect state of peace and trust.

Advaitin.

Self-Esteem

By *William E. Towne*

TRUE self-esteem, so far from being a fault, is the greatest of virtues. Each man and woman cannot express more than the sum total of his or her self estimate. The one who explores the depths of self by the light of intelligent self-esteem, and finds there great capacity for accomplishing certain things, is the one who builds up a grand success in life. Except a person sees and believes in his own power to do things successfully, he will fail. The person who doubts his own powers will not be positive enough to live up to his ideals. As soon as an ideal finds birth in such a person's mind, it is choked off by doubt. Therefore I say to you who wish to succeed (and we all desire success), cultivate true self-esteem, and be not ashamed to assert your own worth. A conceited person does not possess true self-esteem. Doubt always goes hand in hand with conceit, but the doubt is clothed with what passes for conceit in order that a bold front may be presented to the world. But it is not the impression we make upon others that counts. *It is the life we live within the realm of our own consciousness* that tells. It is the decisions we make in the secret recesses of our souls which rule the world.

Self-esteem grows by each successful accomplishment. But the person who has heretofore met with failure need not feel that he has no cause for self-esteem. Very likely the chief cause of his failure was lack of self-esteem, and everyone has latent power which will enable him to make a success in some field of effort.

The one who truly esteems himself must also esteem the race as a whole. He cannot have a clear understanding of his own capabilities and powers without seeing how they are interwoven with the universe as a whole. Man is a medium for the expression of the life of the universe. The more truly he respects himself and his powers the more of this life he will express. To doubt one's self is to doubt the universal life. For the individual life is only a proof of that which already exists.

Will power and self-esteem are closely allied. No one with a strong will is apt to be lacking in self-esteem. Therefore to cultivate will power and positiveness will develop self-esteem at the same time. Cultivate the habit of making positive decisions, both to yourself and when dealing with others. Avoid those eternal negative statements which the majority of us use so naturally because we inherited the tendency to do so from our progenitors, and the habit has become "fixed" in our sub-conscious minds. Every negative statement has a weakening effect, and lessens our will power and self-esteem.

Whatever you may discover in the depths of self which is grand and glorious, do not hesitate to declare for the race as a whole. This prevents conceit and lays the foundation for a true self-esteem. For what you can accomplish others can accomplish, and what others can do you can do. Understand this truth thoroughly and you will not only be in a position to recognize your own real nature and power, but will also have a clear conception of the divinity of all other souls.

THE soul, by its very constitution, is near to God, and lives in and from Him. God is not afar off, but here with us, permeating our very being, and communicating strength, wisdom and peace, according to our willingness to receive Him.—*H. W. Bellows.*

A BEAUTIFUL woman pleases the eye, a good woman pleases the heart; one is the jewel, the other a treasure.

Vigor From Vegetables

THE vegetarian cult appears to be growing. When men and women will travel all the way from New Orleans, Chicago and other distant points for the purpose of holding a strictly vegetable picnic in New York and celebrating the virtues of the non-carnivorous life they are evidently moved by something like moral enthusiasm.

Chicago, it seems, now leads the vegetarian vanguard, supporting three restaurants where only oatmeal and onions, macaroni and mush, peas, potatoes and peanuts are daily served. New York is the second best supporter of the anti-meat movement, and Philadelphia brings up the rear. Extraordinary claims are made for the superior strength-making qualities of tomatoes over turkey, and beans over beefsteak. Dr. Julian P. Thomas enlivened the recent picnic by bending a kitchen poker by striking it on the calf of his leg, toughened to the iron-twisting point on a purely vegetable diet. Other members of the society boasted of their wonderful swimming, wrestling and boxing powers, all derived from garden produce.

Far be it from us to throw doubt on these claims. Whether an exclusively vegetable bill of fare is in all climates and under all circumstances the best is a question which, as the doctors disagree, nobody can decide. But that a larger proportion of fruits and vegetables might be wisely eaten during the hot season is certain.

History affords considerable support to the theory of our vegetarian friends. Napoleon remarked that the hardest soldiers he had in his terrible Moscow campaign were the Italians, reared entirely on a diet of bread, figs and raisins. The porters of Constantinople have always been marvels of muscular power, and they never eat meat. The Scotch gillie is the browniest man in the Queen's dominions, and he is made of oatmeal.

When it comes to mental power, Plato distilled his wisdom from a diet of figs, and Plutarch denounced all flesh-eating. Sir Isaac Newton wrote his great "Principia" on bread and water, and Lord Byron his great poems on biscuits and grape juice. Let it not be forgotten, either, that the clear, cold wisdom of New England is founded on fruit pies, and that Boston claims the mental suzerainty of the earth on brown bread and beans.

Cure for Intemperance

A WRITER in a European temperance journal calls attention to the value of fruit as an antidote to the craving of liquor. He says:

In Germany, a nation greatly in advance of other countries in matters relating to hygiene, alcoholic disease has been successfully coped with by the adoption of pure diet and natural curative agencies. I have said that the use of fresh fruit is an antidote for the drink crave, and this is true. I have met men who have told me that fruit has often taken away the craving for drink. It may be asked, How can fruit and pure diet do all this? The explanation is simple. Fruit may be called nature's medicine. Every apple, every orange, every plum and every grape is a bottle of medicine. An orange is three parts water—distilled in nature's laboratory—but this water is rich in peculiar fruit acids medicinally balanced, which are especially cooling to the thirst of the drunkard, and soothing to the diseased state of his stomach. An apple or an orange eaten when the desire for liquor arises would generally take away that desire, and every victory would make less strong each recurring temptation. The function of fresh fruits and succulent vegetables is not so much to provide solid nourishment as to supply the needful acids and salines for the purification of the blood. Once get the blood pure, every time its pure nutrient stream bathes the several tissues of the body it will bring away some impurity, and leave behind an atom of healthy tissue, until in time the drunkard shall stand up purified and in his right mind.

Lillian Russell as a Doctor in Christian Science

THERE are few people willing to credit the fact that Lillian Russell is an enthusiastic believer in the doctrine of Christian Science says the Boston Herald. It is, nevertheless, true that the beautiful "Queen of comic opera" has for more than a year studied the creed closely and practices its teachings assiduously.

"I am not sufficiently up in the subject to speak about it, and it is too sacred to me to have it ridiculed," is her invariable reply to would-be interviewers.

It is always a sign of poverty of mind where men are ever aiming to appear great; for they who are really great never seem to know it.—*Cecil.*



"AND A LITTLE CHILD SHALL LEAD THEM."—Isaiah, xi, 6.

PEACE

PEACE, be still! Forget all else but the Spirit. In calmness and repose send out your thought in all directions into the great universe. Unite in consciousness with that finest, inmost Essence which fills all space, entering into its peace, contemplating its beauty, resting in its encompassing love.—*Horatio W. Dresser.*





FOR GIRLS
WHO SEE NO
HARM IN THE
SOCIAL GLASS

THE editor of this magazine dislikes the word "DON'T." He would not like to say to our fashionable young ladies "don't" take a "social glass" of stimulants. But he will tell you this, that for many years he has made a deep and profound study of the SOCIAL EVIL, and finds that it is closely connected with the SOCIAL GLASS.

His heart goes out to girls who have gone astray, because their suffering is so great, so intense, and so lasting.

I am not a temperance fanatic preacher, nor a professional reformer. I am an observer. Living much among the "gay" sets of New York City, as an onlooker, an observer, thinker and philosopher I must say that I have seen many a kind-hearted girl suffer much through the "social glass."

THE EDITOR.

Hypnotism

AN authority on hypnotism says that hysterical persons are very difficult to influence. They are so wedded to their own fancies, mental and physical, that they prove very obstinate hypnotic patients. Even if an influence is gained, it passes off very quickly.

The Duty of Keeping Cheerful

It may be that some enthusiastic and laborious German statistician has already accumulated figures bearing upon the question of length of life and its relation to the enjoyment thereof; if so, we are unacquainted with his results, and yet have a very decided notion that people who enjoy life, cheerful people, are also those to whom longest life is given, says the London Lancet. Commonplace though this sounds, there is no truth more commonly ignored in actual everyday existence. "Oh, yes, of course, worry shortens life, and the contented people live to be old," we are all ready to say, and yet how many people recognize the duty of cheerfulness?

Most persons will declare that if a man is not naturally cheerful he cannot make himself so. Yet this is far from being the case, and there is many a man who is at present a weary burden to his relatives, miserable through the carking care of some bodily ailment, perhaps, or some worldly misfortune, who, if he had grown up into the idea that to be cheerful under all circumstances was one of the first duties of life, might still see a pleasant enough world around him. Thackeray truly remarked that the world is for each of us much as we show ourselves to the world. If we face it with a cheery acceptance we find the world fairly full of cheerful people glad to see us. If we snarl at it and abuse it we may be sure of abuse in return. The discontented worries of a morose person may very likely shorten his days, and the general justice of nature's arrangement provides that his early departure should entail no long regrets.

On the other hand, the man who can laugh keeps his health, and his friends are glad to keep him. To the perfectly healthy laughter comes often. Too commonly, though, as childhood is left behind the habit fails, and a half smile is the best that visits the thought-lined mouth of a modern man or woman. People become more and more burdened with the accumulations of knowledge and with the weighing responsibilities of life, but they should still spare time to laugh. Let them never forget, moreover, and let it be a medical man's practice to remind them, that "a smile sits ever serene upon the face of Wisdom."

WHAT a great power is the power of thought, and what a grand being is man when he uses it aright, because after all it is the use made of it that is the important thing. Character comes out of thought. As a man thinketh, so he is.—*Sir Walter Raleigh.*

My idea of a friend is one who seeks the well-being of another, speaks to her or him as a second conscience in temptation, loves with a strength of attachment which cannot be broken, and though sorrowing over error, can still hope and pray for and seek to restore the erring.

When I Have Crost the Bar

ROBERT BUCHANAN, in one of his poems, "The Book of Orm," pictures the children of earth crying, "Father! Father! art Thou there?" And the wise men and the men of Science try to find Him, but they fail. None of their instruments encounters Him. Then they turn away and moan:

Bury us deep when dead—
We have traveled a weary road,
We have seen no more than ye.
'Twere better not to be—
There is no God.

But that will not be the last verdict of Science—certainly it will not be the last verdict of the soul. Science, though it has made wonderful strides and achieved mighty conquests, is still new to its work. In our own time it has burst into a practically new world, and its discoveries there have thrown much discredit upon many old thoughts of man concerning God. Its unbelief does not measure its infidelity but its fidelity. It says that the God of the book of Genesis is a scientific impossibility, just as, in the main, the Jehovah of the Old Testament is a moral impossibility. This is all. It still remains to find a surer basis for belief in God, and to find a God more worthy of belief.

Science, by its very name and spirit and vocation, is pledged to knowledge. It can know no limits, and Nature is taking care that it shall have none. The strange revelations and suggestions of Hypnotism, for instance, have already effectually antiquated, as final tests, the methods, the instruments and the limits of twenty years ago.

With or against its will, Science must become the explorer into regions about which theologians and priests have only talked; and it is perfectly conceivable that the surest basis for belief in God, and the sanest conceptions of a Future Life may come from the laboratory. To-day it has forces, methods and processes which would have seemed miraculous to the men of fifty years ago; it is to-day in possession of clues which may, at any moment, lead to the discernment or demonstration of the possibilities of personal existence in alliance with a body that may be invisible.

We may, indeed, be as far off as ever—in a sense farther off than ever—from any conception of the personality of God; we may have to admit that His personality must be so utterly unlike our own that we can form no idea of it, and that we ought to say nothing concerning it; but we shall assuredly come up with facts—we are coming up with facts—so wondrously suggesting intention, persistence, foreknowledge and continuity, as to compel us, by what Tyndall called "intellectual necessity," to infer some Unit of Intelligence adequate to it all. And why should we not call that *Father, The Eternal, God?*

SIR JOHN HERSCHEL says that if a solid cylinder of ice, forty-five miles in diameter and 200,000 miles long, were plunged end first into the sun, it would melt in a second of time.

Our Sides

THERE is a good side and a bad side to every man. We see only the good side of some man, and we wonder that he is not esteemed by all as we esteem him. We see only the bad side of another man, and we are surprised that others prize him as we cannot. We are right and we are wrong in both cases. Both men have both sides, and we ought to recognize this in our estimate of them. It is with ourselves as with our fellows; we have a good side and a bad side, and those about us are likely to judge us by the one side or the other. It will be well for us if we gain a lesson from the judgment of others as to our two sides. It ought to help us to make progress in the right direction, and to repress the faults and defects for which others judge us harshly.—*Sunday-School Times.*

[Look at all beings as Eternal Souls going onward, forward and upward according to the law of Evolution, and you will help to bring peace on earth.—EDITOR.]

LIFE'S evening, we may rest assured, will take its character from the day which has preceded it; and if we would close our career in the comfort of religious hope, we must prepare for it by early and continuous religious habits.—*Shuttleworth.*

HOME is the grandest of all institutions.—*Spurgeon.*

TAKE short views, hope for the best, and put your trust in God.—*Sidney Smith.*

If you like this magazine and are not a regular reader of it, send us your subscription to-day.

Mr. Rockefeller on the Lessons of Life

MR. JOHN D. ROCKEFELLER, the richest man in the world, who is little understood by the masses, is really a man of high character and a very Spiritual man. We Mystics know that great wealth never comes to a Godless man. In a recent impromptu after-dinner speech at the convocation dinner of the University of Chicago, to which institute of learning he has given upward of fifteen millions of dollars, he said:

"Turn gratefully to your families and friends who have stood by you in your struggle for an education.

"The vital thing is to find as soon as possible the place in life where you can best serve the world. Whatever position this is, it is the highest position in the sight of good men and the economy of God.

"How many young men whom I knew in my schooldays went down because of their fondness for intoxicating drink!

"The chances for success are better to-day than ever before. Success is attained by industry, perseverance and pluck, coupled with any amount of hard work, and you need not expect to achieve it in any other way."

Mr. Rockefeller started life without a dollar, but with God in his Soul, heart and head. By grim determination to succeed and make of life a joy to himself and others he has reached a well-deserved eminence among his fellow citizens. A man of his tremendous character is never fully understood, and is unjustly condemned and criticised by thoughtless persons who are envious of his success. Before Mr. Rockefeller passes on to a Brighter World he will be better understood and better appreciated. We Mystics know who are the deserving souls, and we honor them. God never makes mistakes in selecting His stewards of wealth.

THE MYSTICS.

Powers of Fascination

In a special article in this magazine next month will be given the secret of the powers of fascination.

Why are some persons so charming and fascinating?

What is the subtle power of fascination and attraction?

Why are some persons, without apparent effort, very charming, attractive and fascinating?

Why do people naturally attract health, wealth, power and good things?

Read next month's issue of this magazine and get new light on the mysterious and occult secret of fascination.

From the Inner Temple

RIDICULE is the argument of the ignorant.

A MISFORTUNE avoided is a blessing gained.

WANT is the lash that drives us to our work.

LOVE gives its heart away, but hate "steals" its own.

BEAUTY has a pass into society; but goodness is our invitation.

"MISERY loves company," but we don't love the company of misery.

WEALTH makes a law-abiding man, but poverty makes a philosopher.

A WISE man prays for wisdom; a fool does not, because he is a fool.

WRATH and indignation are the leashed dogs to be turned loose on wrong.

AMBITION is the star that leads through life and stands still over the grave.

TOMBSTONE, the silent funeral oration: In front, the good deeds; behind—blank.

STINGINESS is a form of liberality; we are close that we may pay our just debts.

A BEAUTIFUL soul in a beautiful body is as a light shining through a colored globe.

REHEARSE your manners at home, then you can act well your part in company.

MANY men are good to themselves, but he is the best man who is good to others.

ONE good trait makes no person good, but one bad trait dims the light of an otherwise good man.

THERE are three things in this world which deserve no quarter—Hypocrisy, Phariseism and Tyranny.—*F. Robertson.*

If we keep well and cheerful, and the mind constantly active, we never grow old. By-and-by we get to the end of the journey, but we never grow old.—*E. N. Kirk.*

STRIVE with the wanderer from the better path,

Bearing thy messages meekly, not in wrath;

Weep for the frail that err, the weak that fall,

Have thine own faith, but hope and pray for all.

—O. W. Holmes.

Colonel Olcott's Experience with Mahatmas

COLONEL OLCOTT, the famous Theosophist, who has been living in India but is now traveling in this country, when asked, "What is a Mahatma?" gave this reply: "A Mahatma is a man who has evolved his spiritual nature and supreme will to the point that he is no longer dominated by his lower passions or by the constraints of the physical body. He is absolutely pure, devoid of desire—an exalted being."

"I have met many Mahatmas, perhaps four-teen in all, in every part of the world. Sometimes they have appeared as Hindus, in graceful native attire; sometimes as Europeans, in conventional modern dress. I have met them on the crowded streets of London or on the dreary deserts of India. But wherever you meet them, whatever language they may speak, there is no mistaking the type of the masters. The divine glory shines in the face of the exalted one, his touch is a blessing in itself, an all-powerful magnetism surrounds his presence. No one who has ever seen a Mahatma can be in doubt when they appear."

From several accounts of Colonel Olcott's different meetings with the Mahatmas, taken from a San Francisco paper and republished in the *Progressive Thinker*, we quote one, which will give an idea of their manner of making their appearance to a favored mortal, and the nature of the interview:

The first Mahatma I ever met was in New York, when Mme. Blavatsky and I were working hard on the preparation of that great book, "Isis Unveiled." We were living in a house on Eighth avenue, constructed on the ordinary plan, and certainly affording no facilities for supernatural jugglery. Our evening's work finished, I had gone to my room and was quietly reading. I expected nothing unusual, but all at once, as I read, with my shoulder a little turned from the door, there came a gleam of something white in the right hand corner of my right eye. I turned my head, dropped my book in astonishment, and saw towering above me in his great stature an Oriental clad in white garments and wearing a headcloth or turban of amber-striped fabric, hand embroidered in yellow floss silk. Long raven hair hung from under his turban to the shoulders; his black beard, parted vertically on the chin in the Rajput fashion, was twisted up at the ends and carried over the ears; his eyes were alive with soul fire; eyes which were at once benignant and piercing in glance; the eyes of a mentor and a judge, but softened by the love of a father who gazes on a son needing counsel and guidance.

He was so grand a man, so imbued with the majesty of moral strength, so luminously spiritual, so evidently above average humanity, that I felt abashed in his presence, and bowed my head and bent my knee as one does before a god or godlike personage.

A hand was lightly laid on my head, a sweet though strong voice bade me be seated, and when I raised my eyes the presence was seated in the other chair beyond the table.

He told me he had come at the crisis when I needed him; that my actions had brought me to this point; that it lay with me alone whether he and I should meet often in this life as co-workers for the good of mankind; that a great work was to be done for humanity, and I had the right to share in it if I wished; that a mysterious tie, not now to be explained to me, had drawn my colleague and myself together; a tie which could not be broken, however strained it might be at times. He told me things about Mme. Blavatsky which I may not repeat, as well as things about myself that do not concern third parties.

How long he was there I cannot tell; it might have been a half hour or an hour; it seemed but a minute, so little did I take note of the flight of time. At last he rose, I wondering at his great height, and observing the sort of splendor in his countenance—not an external shining, but the soft gleam, as it were, of an inner light—that of the spirit.

Suddenly the thought came into my mind: "What if this be but hallucination? What if Mme. Blavatsky has cast a hypnotic glamour over me? I wish I had some tangible object to prove to me that he has really been here—something I might handle after he has gone." The master smiled kindly as if reading my thought, and twisted the feltra from his head, benignly saluted me in farewell, and was gone; his chair was empty; I was alone with my emotions. Not quite alone, though, for on the table lay the embroidered headcloth, a tangible and enduring proof that I had not been psychically befuddled, but had been face-to-face with one of

the elder brothers of humanity, one of the masters of our dull pupil race.

Colonel Olcott spent the remainder of that night in thought, which resulted in his making resolves which developed all his subsequent theosophical activities, and that loyalty to the masters behind the movement which nothing has ever been able to remove.

Mahatmas are said to have the power of transferring their double or astral body from place to place. Just where they are most needed they appear, and remain as long as is necessary for the work which is in hand. "The masters do not always appear in the actual presence," says Colonel Olcott. "Often they adopt impersonal methods and merely inspire one's brain."

When asked about his own history, he said: "I have not reached the stage of astral development which enables me to recall my previous incarnations on this earth; but I have been informed of many things about them. All that I am at liberty to mention, however, is that my last incarnation took place 2,000 years ago, in India. I was then a Hindu."—*Psychic and Occult Views and Reviews.*

A Spanish Medium

It is reported in the *Two Worlds* that recently an offer was made by Don Segundo Oliver of a reward of £800 to any person capable of producing certain phenomena, or offering any explanation of them, otherwise than by the intervention of spirits, when three sceptics waited upon him to test his powers of diagnosing disease. One was a professor of mathematics, the second a doctor of medicine, and the third a priest. Two of them were suffering from chronic diseases, and asked him to locate the seat of their maladies. He asked them to retire for a few seconds, and while they were out of the room his hand was suddenly controlled, and it wrote: "Isadora, aged 50 years, born in San Sebastian, died on March 31, 1870, of intestinal cancer; left three sons, of the following names and ages: P. 15, C. 18, and M. 25 years."

On re-entering the room the three gentlemen were questioned, to ascertain if any of these names or dates were in the thoughts of any one of the three, so that he might be assured there could have been no mind-reading in the matter. Their answers were explicitly negative. Then he read the communication, and one of the gentlemen exclaimed: "Isadora is my mother, and all the statements she has made are exactly true."

The medium's hand was next controlled to draw a portrait of the lady, whom he had never seen and of whom no photograph was known to exist. It was immediately recognized as an excellent likeness; and when he proceeded to diagnose the two cases he was so wonderfully correct that the medical man declared his powers of diagnosis were remarkable; and the priest was so impressed by what he had seen and heard that he made a vow never to preach against Spiritualism again.

Auto-Suggestion

I HAVE had several marked instances recently that forcibly illustrate the fact that many a so-called invalid is kept so, if not made so, largely by auto-suggestion, while he who suggests to himself courage and encouragement, instead of physical cowardice and discouragement, is just the reverse. We wonder how so-and-so endures what she does. This is largely the reason. While our "suggestion friends" go altogether too far, yet there is a great deal underlying all this hue and cry that is of real scientific importance. We are all largely what we suggest to ourselves that we are. The very suggestion puts us in a mental attitude toward ourselves that denies us the benefit of effort. While medicine is of exceeding value in many instances, when properly applied, it is the means of holding the mind of the patient in a state of proper suggestion until nature, under the new stimulus, re-establishes a healthy equilibrium.—*W. C. Abbott, M.D.*

We must look downward as well as upward in human life. Though many have passed you in the race, there are many you have left behind. Better a dinner of herbs and a pure conscience, than the stalled ox and infamy, is my version.—*Sidney Smith.*

STILL in the paths of honor persevere,
And not from past nor present ills despair;
For blessings ever wait on virtuous deeds,
And, though a late, a sure reward succeeds.
—*Congreve.*

THE Holy Mystic ever sings:

"I know not what it is to doubt,
My heart is always gay;
I run no risks, for, come what will,
Thou always hast Thy way."

Psychic and Occult Briefs

MORE ABOUT NUMBERS

SEVEN is a holy number. Forty, like 13, is a superstitious one. Did you ever try to enumerate its virtues? Moses was 40 days on the Mount; Elijah was 40 days fed by ravens; the rain of the Flood fell 40 days; another 40 days expired before Noah opened the window of the ark; 40 days was the period of embalming; Nineveh had 40 days to repent; our Lord fasted 40 days; He was seen 40 days after His resurrection; St. Swithin betokens 40 days of rain or dry weather; a quarantine extends to 40 days; the privilege of sanctuary was 40 days; 40 days was the limit for the payment of a fine for manslaughter; the widow was allowed to remain in her husband's house for 40 days after his death, etc. Hamlet loved Ophelia harder than 40,000 brothers. The best tale of the Arabian Nights is about Ali Baba and the Forty Thieves. We all take 40 winks for a short nap. The 39 articles of the Anglican Church are "forty stripes save one." The Jews were forbidden by the Mosaic law to inflict more than 40 stripes on an offender, and for fear of breaking the law they stopped short of the number. And so forth, and so on.

DOCTORS OF THE MIND

PARACELSUS, usually designated a quack, because he was the first to introduce quicksilver, otherwise quicksilver, into medical practice, was born near Zurich, Switzerland, about 1493, and was pitched out of a window by his servants at an inn, and died of a broken neck in consequence, in 1541. But quack as he was, he had some good ideas which survive the centuries. He wrote:

"The power of the will is the main point in medicine. A man who wishes everyone well will produce good results. One who begrudges everybody everything good, and who hates himself, may experience in his own person the effect of his evil thoughts."

Magnetic healers and all the varied forms of curing disease by suggestion, or influencing the mind, including Christian Scientists, owe their success to their ability to control the will of the patient, of which, it seems, Paracelsus was the first to discover the law.

The Magic Mirrors of Japan

SOME time ago, writes Mr. J. M. Wade to the *Humanitarian*, I read in the *Weekly Times*, of Tokyo, Japan, about an old steel mirror that, when held to a strong light, was said to reflect the image of Buddha. This was attributed by the editor to superstition, if I am not mistaken. This past week an old steel Japanese mirror has come into my possession which, when held to a strong light, distinctly reflects the image of a child Buddha, full length, with arms extended upward over the head. There is no mistaking this, for I am neither sentimental nor superstitious. This, I think, has been produced by some old-time Japanese artist. I think that steel has been inlaid into steel, after the manner of Damascene work, then the whole face of the mirror polished. The grain of the Damascene work being different from the body of the steel mirror, reflects the figure as inlaid, while the mirror shows only a clear, polished steel surface. The object of this is quite clear to me. When such a mirror was shown to the people it would be to them a mystery, and could be palmed off as a "miracle," and would draw them closer to Buddhism. Of course, there is no such thing as a "miracle." To him who has attained Buddhahood all things are clear. What ignorant people do not understand designing men palm off as a miracle and draw people closer to their form of "belief."

Since writing the above I have consulted Mr. S. Nomura, from whom I got the mirror. Mr. Nomura is president of Benton & Co., of Kyoto, and informs me that he secured six mirrors in exchange for embroideries from the priest or priests of one of the temples in Kyoto. They were very old and very dirty. The priests in charge knew nothing of these mirrors except that they were old mirrors brought to the temple before their time. Mr. Nomura supposed them to be old common steel mirrors, and gave them to one of his servants to polish with white powder and silk cloth. As he polished each one he laid it on the floor, face up. When the sun struck the mirror the man noticed in the reflection on the ceiling the form of a child Buddha, and that was how the discovery was made. I have all the six mirrors in my possession, and have tested each one, and found that each reflects a child Buddha, but not always the same, and some of the mirrors cast a different reflection from others. These mirrors are round, have loops to hang them up, and on the back are Buddhist characters.



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



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

INVOCATION

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

MISS ERNEST LEIGH.—Your letter sends a strong magnetic thrill through my brain, indicating that you are magnetic and a person who has high aspirations. An angel voice says: "Tell her to be patient, and to carefully study this magazine for great truths." You are orderly in your habits and ought to be very happy, as you are strongly helped by intelligences in the unseen.

MRS. MARY B.—You have a charming character. You would draw and attract help from the unseen much more if you were not so impatient for results. A psychic voice says: "The complications of a business nature will all be adjusted." You will know the meaning of that message; it comes from a strong intelligence in the spiritual world. Another voice says: "Tell her to consult some good medium."

MINNESOTA.—Your letter depresses me greatly, and you are suffering. The voices do not speak for you. I would say when in dire trouble there is only one way to get Light and Guidance, and that is by silent prayer to God for wisdom. We have prayed for you, as your letter impresses us that you are being sorely tried. Keep up courage. Remember you are God's child—hold this thought and be cheerful and have faith.

ALONE.—Your writing indicates a strong character; you are patient and hopeful. "You are not alone; we are with you trying to reach out to you," say two angel voices in unison. God and the angels are always near. Look within your own soul for strength, and pray to God for Light, Direction and Wisdom. We will supplement your prayers with thought messages that will help you. Write a letter to MYSTIC NO. 1, for prayers and help of his brotherhood. See notice of the HOLY SEVEN printed in another column of the magazine.

D. R. M.—Your letter thrilled us with joy, as we are much impressed with your earnestness. You know we mystics not only read between the words, but our guides and controls tell us much about the writer. An angel voice says: "We will help this soul to realize its wholeness." Infinite Power can not only make you whole, but can also work in and through you to help others. Your success depends entirely upon your faith and persistence in the work you mention. From your letter we get the psychic impression that you will surely succeed. This instant we see clairvoyantly a beautiful, bright star, its radiance reaching far out. One of our controls says, "It is the star of Hope," which indicates that your hopes will be realized. Search monthly for THE WORD, which is always printed in this magazine.

SARAH M. I.—Your letter tells me that you underestimate your powers. You are very strong in magnetism and psychic power, and to develop your great powers you must go into the Silence often and ask the Mighty One for Light and Direction. Any pure-minded, God-loving person is an adept or mystic to a more or less degree. The whole

secret of life is to truly, earnestly and persistently love God, and be kind, gentle and loving to ALL beings—animals included. Every being in the Universe is an Eternal Soul that came from God and is going to God. Look within, dear sister, for the Eternal Light. We mystics will pray for you. May Eternal peace dwell with you.

EVANGELINE.—Your letter vibrates with secret sorrow. But let us say to you we will help you. Already we have sent forth the message for help. Your writing indicates a sweet, mild, patient, suffering soul. "Our brother is right; this soul needs help, and we will help her," says the leader of one of our best bands in the Angel world. So, dear child of God, take on new hope and new courage and be patient. Pray to God and the Angels and try to believe that your prayers are answered. We bless you.

CINDERELLA.—Your letter tells us you are very strong spiritually and that much Light is to come to you very soon. The psychic vibrations that come with your letter are very strong. We will pray for you as requested. A strong ancient voice says: "Tell her and all the readers of the Magazine that the prayers of the Ancient Order of Mystic Adepts are all-powerful." This message comes from one of our Hindu Yogic Guides and means much, as he rarely if ever speaks when we do this graphology work. Evidently he is getting interested in this department, and we are much pleased to know it. This magazine, as it grows in strength, is attracting new forces from the Spirit Spheres; they recognize in it a great medium to reach out to humanity.

ANXIOUS ELSIE.—It is with great happiness that we write for you because we feel such delightful vibrations from your letter—vibrations of gentle kindness and love. The soul is always the same—it is never old; it is never young; it is ever joyful, ever blissful; it is. So, dear child of the Great Loving God, we send you love greetings and peace vibrations and prayers. Now we hear beautiful strains of Heavenly Music, accompanied by a great Angel Chorus, because they are delighted and joyful that you are in our vibrations—are in our realms. A beautiful, clear voice says: "Blessed child, never doubt we are always near you, whether you are conscious of our presence or not; and we are sending you love and reaching out to you all the time." You will know the meaning of this message.

JANUARY.—The blessed Light is coming to you every day now. Your letter impresses us with a calm and peaceful feeling, and clairvoyantly we see a great triangle and at the base of same a brilliant star radiant with a beautiful white light. This means that the doors of Wisdom and Light are to be opened up to you in many ways. A voice says: "The pathway is now clear." You will understand that message. We are much pleased with your letter, as it is so full of the right kind of vibrations.

W. F. CALVERT.—When I hold your letter I see a vision of a radiant white soul. The soul is the same whether it is in a white or black body. You are a thinker, an observer and a soulful being, and we are delighted to have you and your brothers as readers of this magazine. Light and Wisdom is now pouring into the souls of this planet at a tremendous rate, so be patient and love God and know that He the Ruler of All Rulers, knows what is best for all of us His children.

HOWARD.—You are a thoughtful, progressive person with much spiritual insight. The only thing that will develop spiritual power is to love God and ALL his children; all animals are children of God—Eternal souls. When All men are kind, gentle and considerate to ALL BEINGS, then woe and misery will cease and the Kingdom of God will be on Earth. This Magazine clearly shows the way for higher attainment in a spiritual way.

J. S.—HK.—You are a seeker after the truth and much interested in mysticism. When

you are at one with God and know the Law, all mysteries cease to be mysteries; then holding communion with the angels and knowing how to attract the unseen forces of all nature is an easy matter; it is all done in an orderly and truly scientific way. For instance, the working of telephone or wireless telegraphy one hundred years ago would have seemed a great mystery if explained to the people then living. The principle underlying all spiritual phenomena is now being fully comprehended by spiritually minded men, and the Mysteries of life are ceasing to be mysteries. You have a mind that in time will solve the mystery (?) of being. God bless you, brother! say we Mystics, as we do not hear the voices for you yet.

INVINCIBLE.—You are far on the path, and your letter is full of vibrations of love and truth; when we took your letter in hand we felt a pleasing thrill of intense joy. "Keep in the path, dear brother, and we will help you," says a voice of a great adept in the Spiritual Spheres. Our order will help you. We will hold you in the highest thought.

GEORGE V.—Your letter indicates that you are an aspiring soul on the right path. You have wonderful intuitive powers, and as you continue to work in the Silence, great Light will come to you. We are pleased to have you receive the Word through us. This magazine is printed to rouse the soul and inspire the children of God to live a higher, purer and greater life. We pray for you.

LEONIA.—You are a sweet, charming, lovable character, and will live a happy earth life. The Spirit is working in and through you. We see clairvoyantly a beautiful plane clothed in radiant light, with a magnificent marble mansion in the distance. This means that you are not only reaching out for the highest but that in time all truth and all wisdom will be yours. We speak the word for you.

DETERMINATION.—Your letter brings an intense thrill of joy when we touch it. Sister, the soul knows no color. A voice of a sweet Angel says: "Tell her the Angel World is working for ALL, irrespective of color, nationality, religion, sect or creed." The Great and Mighty God of Love abides in ALL—He is the ALL in ALL. We feel grateful for your blessings, and in turn we send you love.

MANSFIELD.—Your letter is full of the vibrations of the Spirit, and we recognize in you a soul that is on the right path. You are very soulful and as time goes on your growth will be beautiful and you will unfold into a beautiful woman. You are very magnetic. "Bright angels are always with her," says a chorus of beautiful psychic voices from the Angel World.

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

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

Address all letters to
MYSTIC ADEPT,
Graphology Department,
THE NEW YORK MAGAZINE OF MYSTERIES,
22 North William street, New York City.

To side with Truth is noble when we share her wretched crust, ere her cause bring fame and profit, and it is prosperous to be just.—*Lowell.*

It is not work, but bad habits, that kill. If one persists in eating too much, doing everything in a hurry and at the wrong time, seven or eight hours a day, a few years will dig his grave. It is only when men add to the burdens of business their bad habits that they break down, and then the plea of overwork comes in as a scapegoat to bear away their vices from the public gaze.

GET INTO THE VIBRATIONS OF THE ANCIENT AND HOLY MYSTICS WHO ARE CONNECTED WITH THIS MAGAZINE. READ THE MAGAZINE REGULARLY WITH AN EARNEST AND SINCERE ASPIRATION, AND YOU WILL THRILL WITH JOY, PEACE AND HAPPINESS.

A Wonderful Dream and Vision

From one of Our Subscribers



ANY persons pay no attention whatever to dreams and visions. In many instances dreams are warnings and have an important meaning. The following startling dream or vision is of interest, especially as the young man's life was much changed through it:

To the Dream Editor:
I wish to tell you a dream or vision which I have seen, and which I hope has changed my whole life not only in this world but the world to come. I hardly expect you to believe what I am about to write. Most of my friends turn away with disgust when it is told, but you may judge for yourself.

I am a young man almost twenty-one, have lived in town almost all my life, and, like most town boys, I have my faults. So far I have not cared about living as I should, now I am trying to live better day by day. You will understand why I tell you this when you have read my dream. I tell you this dream not only because you offer a prize for dreams, but more because I thought of your Dream Department just after the occurrence of the first circumstance which led to my dream. I like your magazine very much, but as I was too modern to be superstitious, the dream did not interest me, but now I am interested in dreams.

A few days ago I was passing a saloon in town and saw a fellow talking to a crowd of the town boys and showing them something which seemed to interest them very much. He was a man claiming to be a printer, who dropped in here some time ago, supposed to be hunting for a job. He stays "full" most of the time, and was just drunk enough to be talky as I passed him. I stopped to listen. He had the finger of a lady's hand—the middle finger, cut off at the joint next the hand—and was showing it to us. It was a long, shapely finger, fair and white, except under the nail, where it was blue. I felt a shudder pass over me when I saw it.

The first thing I heard him say was that the lady who owned the finger had come to his bed, at night, three times, and implored him to give her her finger. He said he was "boozy" all three times when she came, and had refused to give her the finger, but he was afraid if she came when he was sober he would be so frightened he would give it to her. Some of the boys asked him if the lady was living. He looked scared and said, "No," it was her spirit that came to him. He said if anyone handled it very much, or if he rubbed it over anyone's body, that she would appear to them and beg of them to aid her in securing her finger. I asked him if he had been acquainted with the lady. He laughed a sneering kind of laugh and said, "You don't care, do you?" I understood that he did not wish to tell too much, so I laughed it off as a joke and asked no more questions. I was not superstitious enough to believe what he said. Some of the boys said: "Joe" (that's my name) "let him rub it on you." I thought I was as brave as any of them, so I told him to rub the finger on me. He rubbed the finger over my heart a while, on the outside of my clothes, and then said I would see her in my dreams. I went on, thinking that if I dreamed anything strange I should write you about it.

I went to bed that night considerably wrought up about it, but I went to sleep between 9.30 and 10.00 o'clock. I heard the clock strike the half hour, but did not hear it strike ten. Some time in the night I awoke very slowly. My first realization was one of fright at something or someone which seemed near me. The feeling grew as I awoke, till it was something akin to horror. Finally I became quiet, and opening my eyes slowly I knew I should see something. When my eyes were wide open I could see everything in my room plainly—the moonlight made everything visible. I took everything in at a glance, and then just by the stand table, in front of the looking glass on the wall, there appeared a white fair figure such as I had never seen before. It was the form of a young lady about eighteen years of age, with the most beautiful, most fair face I have ever seen, with dark eyebrows and a mass of blackest hair hanging down her back, not over her shoulders loosely, but down her back very straight, and looked as if she had just come out of some water somewhere.

I was not much frightened but rather uneasy, and a queer feeling was over me. She advanced toward my bed and raised her hands in front of her in an attitude of prayer or pleading. When about halfway across the room she stopped and spoke. She said, in a low, clear tone: "You know why I am come to you; for the love of the dead, aid me, as I know you will, and you will some time see

how I will return the favor in a manner more than earthly." Then the vision receded to the stand table and vanished. To say that I was surprised very weakly tells my feelings. I lay a long time thinking of the vision, and the face will be in my memory as long as I live. I did not notice the clock strike, so I do not know what time it was, nor do I remember going to sleep, but when I awoke next morning I remembered all of it very clearly. I resolved to get the lady's finger that very day.

That morning I went down town. I knew I should find the fellow at one of the saloons, and I did. He was still drinking, but was too full to remember me. Some of the boys who were in the crowd asked me if I had dreamed of the woman. I told them no, but they looked at me rather strangely. I watched the fellow all day, nearly. In the afternoon he staggered out into the coal shed. I took the bucket and went after some coal. When I got to the shed he was asleep. I found the finger loose in his inside coat pocket. You cannot imagine my feelings as I took the finger and wrapped it in my pocket handkerchief. I took the coal back into the saloon and have not been inside the place since. As I went out I met some of the boys, who looked at me as if they thought I had been drinking, and they said, "Joe, you had better go home." I did go home. That night I wrapped the lady's finger in a piece of tissue paper and laid it upon the stand table. I went to bed, resolved to lie awake, as I knew she would come. I was not in the least afraid, but all at once I was asleep without feeling sleepy at all.

I awoke in the night suddenly, but quietly, to see that beautiful face at my bedside, and feel my hand in another hand, not cold, like that of death, but warm. She said, "You shall see," in a low, sweet voice, then moved to the stand table and vanished. I did not get up, but I knew the finger was gone. Again I woke in the morning, remembering it as a dream. I do not know whether it was a dream or not. I believe that I shall see that young lady in heaven. I know I am going to try to.

The printer stayed drunk and was put in a box-car by some of the boys and shipped South on a freight train. I do not know what to think of it, but sometimes I imagine that the fellow might have cut the finger from the young lady's hand at the Galveston disaster to obtain a ring. If that be the case, it is reasonable to suppose that the young lady was unmarried, else she would have had a ring on the index finger, and it was the middle finger that was lost.

You may think as you will about it, but I shall always believe that I shall meet that young lady in heaven, and I almost wish I were there.

J. W. F.

Puxico, Mo.

A Haunted Bedstead

We find the following in an English magazine: Our house is a very old one, part of it dating from the fourteenth century. It is situated in the country, on a mound, quite apart from any other building.

One of the bedrooms was, about a hundred years ago, occupied by a cloth weaver, and the marks where the beam of the loom was fastened are still visible in the ceiling.

The bedstead in this room, although a very ordinary modern iron one, is subject to strange fits of trembling, corresponding very much to the motion of a loom at work. Sometimes it will keep moving almost incessantly, then it will be fairly quiet for a week or two. Its being occupied or not makes no difference, as it is seen to shake in the daytime. Everyone who sleeps in it testifies to its extraordinary movements. I have occupied it myself for years, and can in no way account for its eccentricities.

A Suggestion

If a worrying person will keep a small memorandum book and carefully jot down the things he frets and worries about in advance of their happening he will be surprised, in looking over it after a lapse of time, to see how needless were the grounds for anxiety and apprehension. Try this, you worryers about whether it will rain or not to-morrow, or whether you will get this or that next week, or whether this or that dire calamity will happen. By keeping a book of future fatal happenings one will discover that about all such matters either do not happen at all, or if they do happen, the event brings some unexpected joy.

I know of but two ways that are ordained for getting Wisdom, namely, the Book of God and the Book of Nature.—*Sandvögus*.

Telepathy In Africa

I AM much inspired by what I see in telepathy. There is a tribe or nation of equatorial Africans who have brought telepathy into the most practical use, says the editor of the Mutual Advocate.

This nation numbers about ten million souls, and are Mohammedans in faith. They are presided over by a very sagacious old chief named Sacouci, who has been driven from Egypt by the English, while many of his followers came from Algeria.

These singular people are said to be over 800 miles west of civilization and 600 miles south of any civilized settlement. They are said to be fully acquainted with all that transpires in the political capitals of Europe.

I was in London when the Boer War broke out, and several times evidence was forthcoming that this savage nation knew the result of battles fought in South Africa hours and sometimes days before the news reached London by cable.

It was said by the Paris edition of the New York Herald that a most perfect system of telepathy had been established and used in the very heart of Africa.

Ghosts of Battle Field

CITIZENS in the vicinity of Monroe, Va., a small town of that State, are very much excited over the nocturnal doings of a ghost or ghosts, which are haunting the historic old Hilleary homestead on Roaring Creek. This place was occupied by General Rosecrans and General McClellan while they were engaged in the battle of Cheat Mountain, July 8-13, 1865, which was won by them, and the apparitions seen and heard are of a military nature, consisting of drum beats, striking of gongs, military signals of various and sundry sorts, and the periodical appearance about the yard of a man in full military dress. Widespread interest is being created in the occurrence, as some of the most reliable men in the section have visited the scene and vouch for the truth of the statements.

Interesting Incident

WHATEVER may be our individual ideas on the subject, there is a vast array of indisputable evidence to prove that it is possible for those who have passed to the world beyond to impress us, if we are sensitive enough to receive such impression, says a writer to the editor of the Mecca, Denver. Two ladies, neither of them mediums in the common acceptance of the term, were conversing on different subjects, when one, whom I call Mrs. F., grew restless, and finally said to Mrs. C., her friend:

"It is so strange, but I cannot get rid of the impression that mother is here, and that she wants something. She passed on over two years ago. You are more sensitive than I am, so do see if you can get any impression regarding it, for it worries me."

Mrs. C., who, before her friend spoke, had been impressed the same way, was for a moment silent and passive, and then said:

"I am not a medium, you know; but I get the impression of a common wooden box filled with papers and letters on a closet shelf, and that in the box there is a leaf torn from a ledger, written on with very pale ink, and that your mother wishes you to destroy this paper, as she would not want anyone but you to read it. Is there any such box and paper? Do you know?"

"There is just such a box on the closet shelf, filled with papers," replied Mrs. F. "It is just where mother left it, and I have always intended to look the papers over, but never have done it yet, so I know nothing about them, and do not know whether there is such a paper there as the one you describe; but I will look at once, and let you know."

The next day she again called on Mrs. C., and her first words were:

"I have found and destroyed the paper. It was in every particular exactly as you were impressed."

Now, here is a case where the usual cry of "imagination" or "mind-reading" will not apply, because neither of the ladies had any knowledge whatever of the paper to be destroyed. Neither was it a matter of imagination, as Mrs. C. did not know of the existence of such a box, and Mrs. F., though knowing of it, had never supposed it contained anything of importance, from the fact that it was open. Hence the only logical explanation is that Mrs. F.'s mother, the only one having any knowledge of the paper, conveyed the impression of that knowledge and her wishes to Mrs. C.

ROUSE your soul and will! Wake up! Take on New Hope and New Courage! Go into the Silence and commune with the Great God!

**PURPOSE OF THE MONSALVAT SCHOOL FOR
THE COMPARATIVE STUDY OF RELIGION,
AT GREENACRE, ELIOT, ME.**

THE initial steps toward the founding of the Monsalvat School were taken in the summer of 1894, when the Swami Vivekananda of India was invited to conduct a class in Vedanta Philosophy under the pines at Greenacre, Eliot, Me. His exposition of the Gospel of Jesus Christ from the standpoint of an Oriental will never be forgotten by anyone privileged to be a member of his class.

Following him, in 1895, K. Nakamura, of Japan, by his class in Buddhism, and Rev. F. Huberty James, of England (a teacher beloved of all who knew him in China as well as in Europe and America, and a martyr in 1900 to the cause to which he had consecrated his life), by classes in Taoism and other Religious Systems of China, brought the Orient and the Occident into still closer sympathetic touch, and prepared the way for the opening of a preliminary session of the Monsalvat School in 1896. No formal organization of the school had as yet taken place, but land for a site had been offered by its founder, Miss Sarah J. Farmer, the services of eminent instructors were assured, and the formal work of the school began as soon as the money for a simple but commodious building had been donated.

In 1896, Dr. Lewis G. Janes, M.A., President of the Brooklyn Ethical Association, was invited to conduct the first preliminary session of the Monsalvat School under the pines. Guided by his large spirit of toleration, and aided by distinguished representatives from the East, among them the beloved Parsi Jehanghier D. Cola, of Bombay, whose early death in 1899 was lamented by many, the school continued its valuable work for four years with increasing success.

In 1900, during the absence in Europe of the Director, Dr. Fillmore Moore, of New York (formerly lecturer at the Concord School of Philosophy and for four years lecturer at Professor Davidson's Schools in Farmington, Conn., and in the Adirondacks), was invited by Miss Farmer to conduct an informal session of the school during her absence in the "Sabbatical year" of Greenacre. Aided by former teachers of the school, the work became quietly helpful and the spirit of it was kept.

The session of 1901, just closing, conducted by Dr. Fillmore Moore, of New York, offered a helpful course of lectures by some of the most eminent thinkers of the day. The purpose of these lectures at Greenacre is to quicken the spiritual life of the hearers and deepen their faith in the living God, omniscient and all-powerful, more ready to listen than we are to call. In order to establish a closer union for the common work of bringing righteousness into the daily life of all men, the aim of the school will be wholly constructive. Critical methods will be laid aside; the search will be for truths held in common rather than for points of difference.

When the Monsalvat school is better established, the intention is to invite broad-minded and consecrated representatives of religion in the East, by whatever name called, to become resident teachers of the school, thus affording missionaries the opportunity to familiarize themselves beforehand with the language, history, social cus-

Good words do more than hard speeches, as the sunbeams without any noise will make the traveler cast off his cloak, which all the blustering winds could not do, but only make him bind it closer to him.

WHAT we truly and earnestly aspire to be, that in some sense we are. The mere aspiration, by changing the frame of the mind, for the moment realizes itself.

It is not so much lack of courage as lack of earnestness which makes men yield before ridicule. The man who is engaged in an enterprise with his whole heart is not to be dismayed or turned aside by ridicule.

COURTESY and condescension are happy qualities which never fail to make their way into the good opinion and the very heart, allaying the envy which always attends high station.

toms and religious faith of the people to be helped, in order that they may be able to make "points of contact" from the moment of arrival.

An opportunity will also be given to such missionaries—as well as to those intending to work in our own country—to acquaint themselves with the best methods of education and of social science, both theoretical and practical, that they may cope intelligently with any conditions they may meet. Music and literature as well as other forms of art will also be studied as helps to preserve from loss what is individual and artistic among the native industries.

Best methods of scientific farming, gardening and forestry will also be studied as means of helping forward the kingdom of God, which is peace—when "the desert shall blossom as the rose," "the corn shall grow on the top of the mountain," and "every man shall sit under his own vine and fig tree and no man hurt or make afraid."

It is believed that such a school will be welcome as a retreat for the worn and weary workers of the city, too near to its misery to be able to get any encouraging perspective, but eager for renewed visions of life.

To young men and women of culture and wealth, whose hearts are stirred with loving desire to share with others the treasures bestowed in stewardship, this school will offer great facilities for preparation.

This summer, for the first time, an opportunity was given by Mirza S. M. Raffle, of Persia, and Prof. Emilio J. W. Drefs, of Russia, to students to acquire the Persian, Arabic or Hebrew language. Good teachers of modern languages stand ready to help all who are preparing to work in Europe. Any information desired will be gladly given by the Secretary, Miss Sarah J. Farmer, Greenacre, Eliot, Me., who will also arrange for Bible students who desire to understand in what sense the revelations of the Bab and Bah'u'llah of Persia are fulfillments of Scripture rather than "a new Faith." No propaganda of any special system will be attempted. The purpose of the instruction is entirely unsectarian.

Greenacre-on-the-Piscataqua, Eliot, Me., is an ideal spot, reserved by God for His children who are seeking the Light—the Truth. For both spiritual and physical development during the summer months there could be no better place, embracing as it does natural and picturesque views of river, ocean, mountain, clean and sweet meadows and groves of pines and stretches of woodland. As the years roll on, Greenacre will become more and more a bright spot in our glorious land, where the soul, the heart and the head of man can become spiritualized.

What I know ye not that your body is the temple of the Holy Ghost, which is in you, which ye have of God, and ye are not your own?

For ye are bought with a price; therefore glorify God in your body and in your spirit, which are God's.—*New Testament.*

When religion goes down and irreligion prevails, I take My birth to establish it again.—*The Gita.*

O SON OF EXISTENCE! Thy heart is My Residence; sanctify it that I may descend into it. Thy soul is My Appearance; purify it that I may be manifested in it.—*Hidden Words from the Persian.*

A CARPING spirit rarely goes with a working spirit. It is easier to find fault with what someone else does than it is to do something one's self; hence a man who enjoys doing the easier thing is disinclined to do the harder one. As a rule, men are divided into the two classes of those who growl and those who work; and each class is alike devoted to its own mission. But when it comes to the relative worth in the community of the two classes everybody can see the difference.

ALL the events of a life are necessary to a higher development. The common task is a round by which we climb to glorious achievement. The ladder which leads us to perfection is made up of small events and small victories. In the economy of life nothing is useless and nothing is wasted. Everything in its place is the best thing for that place. Life is a law, not an accident.—*A. J. C. Norris.*

A Rival of Christian Science

MRS. URSULA N. GESTERFELD, of Pelham, N. Y., a highly spiritual woman, has written a great book entitled "THE SCIENCE OF BEING."

Garrett P. Serviss, the Astronomer, has attempted to review this work in the New York Journal, as follows:

"There is a curious tendency of late shown in religious speculation to take on the covering of science. Half a century or less ago, Science was a word held in abhorrence by all orthodox people; now some, whose methods of thought are anything but scientific, insist upon borrowing the name of science to give dignity and acceptance to their metaphysical lucubrations.

"The Science of Being' proclaims itself the 'legitimate and necessary successor to Christian Science.' The authoress of the textbook of the 'Science of Being,' Ursula N. Gesterfeld, tells us in her 'foreword' that she once received personal instruction from Mrs. Eddy, the founder of Christian Science, but, seeing the lack in her teaching, determined to investigate further for herself. The result is something which the author regards as being more truly scientific and logical than Christian Science. She speaks in high terms of the latter, but regards it as incomplete and insufficient.

"Her own system, however, is equally remote from the ground of real science. Like all metaphysical speculation of its kind, it undertakes to erect a logical ladder in the clouds.

"The rungs may be sound enough in themselves, and may succeed one another in proper order, but the beginning and the end are alike nebulous.

"Let us look at some of the tenets of the 'Science of Being' as contrasted with those of Christian Science. Christian Science says: 'There is no sickness or disease.' The 'Science of Being' replies: 'Disease is that which is contrary to harmony.' Christian Science says: 'There is no matter.' The 'Science of Being' avers: 'Matter is a natural factor in Creation.' Christian Science says: 'There is no world.' The 'Science of Being' declares: 'The world is the phenomenon relative to the Noumenon.'

"But this is enough to indicate into what metaphysical clouds this pretended science would lead us. One more quotation, however, to show that the new system is not lacking in self-confidence. Christian Science says that it 'draws its support from the Bible.' The 'Science of Being' says that 'it supports itself. It interprets the Bible, and the Bible confirms it.'

"Both undertake the healing of disease, but it would appear that there are differences in their methods which the healers themselves, it is to be hoped, understand."

[To the above review by Mr. Serviss we would add, that matter is as real and as eternal as spirit; that both merge into one; without matter there could be no manifestation of spirit. Both have always existed, and always will exist. The sum total of matter in the universe is always the same; the sum total of spirit or energy in the universe is always the same. Both matter and spirit have always existed, and always will exist. The real science of being is to know how to harmoniously equalize spirit and matter. "What is that, knowing which, all will be known?" It is God—the Good.—EDITOR.]

WHEN man looks at home—studies his own affairs—and does not meddle with outsiders, he is on the road to success. It is wise to study our own faults and shortcomings rather than to study the faults of our neighbors.

THOUGHT alone is eternal. Time thralls it in vain.
For the thought that springs upward and yearns to regain
The pure source of spirit, there is no TOO LATE.

—Owen Meredith ("Lucile").

HE who criticises or condemns any religion or belief is very narrow, bigoted and intolerant, and is not near God; he lacks spiritual enlightenment.—*A. Yogi.*

HE who is sympathetic has his entrance into all hearts and is the solver of all human problems. To him is given dominion where he thinks to serve; and the love which he gives without stint, as without calculation, he receives back without measure, as without conditions.

It is always good to know, if only in passing, a charming human being; it refreshes one like flowers and woods and clear brooks.

The Revelation Beha U'llah

(THE GLORY OF GOD)

THIS revelation was made through three persons. The Bab (John the Baptist of this revelation), whose ministry extended from 1844 to 1849 in Persia, where he was executed as a martyr in 1850, declared that he was simply the voice of one crying in the wilderness: "Prepare ye the way of the Lord, to make His paths straight." He was simply preparing the Way for "Him through whom God should manifest," BEHA U'LLAH. The latter was the manifested Fatherhood of God. It was He who should bring peace upon earth and bring about the realization of the unity of mankind and the universal peace about which the prophets of all religions have spoken and toward which the hearts of all the spiritually inclined have yearned in all ages. He passed away from the Earth Plane in 1892, having been a prisoner of State of the Turkish Government since 1867 when He was exiled from Arianople to ACRE in the Holy Land. His son, Abdul Beha, the present Master is, as His name implies, servant of Beha; He is an interpreter of Beha's writings, and the only active instrument through which this universal peace and brotherhood are to be realized.

This is what the followers of this new Master claim.

This movement is increasing daily, and the Master has millions of adherents in the Orient who belong to all religious systems. In America there are several thousand enthusiastic followers of the Bab, comprising people from all religions and all classes of society.

The following teachings of Jesus, spiritual teachers, and the Master of the Babs, and the Talmud, are of interest in this connection, and were kindly prepared for this Magazine by Miss Sarah Farmer, of (Greenacre) Eliot, Me.:

Through the harsh voices of our day
A low, sweet prelude finds its way;
Through clouds of doubt and creeds of fear
A light is breaking, calm and clear;
That song of love, now low and far,
Ere long shall swell from star to star!
That light, the breaking day which tips
The golden-spined apocalypse.

JOHN G. WHITTIER.

With joy we herald this new Day. The world is slowly shaking off the mummy cloths which so long have wrapped it in slumber and is awaking to the consciousness that Truth is indivisible. However discordant voices may be in different ages, the "low, sweet prelude" is the same. To-day it grows in power through the utterances of Beha u'llah, the Persian revealer. From time to time we shall publish these utterances, as translations of them come to us. As an introductory to them we publish a few parallels between the Talmud and the New Testament, as given by the Rabbi Joseph Krauskopf, D.D., of Temple Keneseth Israel, Philadelphia, in his lecture at Greenacre, July 27, 1901, and we also add some quotations from the Hidden Words of Beha u'llah, which carry a similar thought.

THE TALMUD

My fathers had their treasures below, and I lay them up above. My fathers had their treasures where the hands of men may lay hold of them, I where no hand can reach them. My fathers' treasures yield no fruit, but I gather what bears harvest. My fathers gathered for others, I for myself. My fathers gathered them for this life, I for the world to come.

JESUS

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt and where thieves break through and steal, but lay up for yourselves treasures in heaven.

BEHA U'LLAH

O Son of Man! Thou desirest the gold and we desire thy separation from it. Thou hast known the riches of thyself in obtaining it, and I have known what thy riches is to purify thyself from it.

O Son of Existence! Do not occupy thyself with this world, for with fire we try the gold, and with gold we test the creatures.

RAMAKRISHNA, OF INDIA

The soul that has once found favor in the sight of the Lord does not want the paltry things of this world.

When a man is in the plains he sees the lowly grass and the mighty pine tree and says: "How big is the tree and how small is the grass!" But when he ascends the mountain and looks from its high peak to the plain

below, the mighty pine tree and the lowly grass blend into one indistinct mass of verdure. So in the sight of worldly men there are differences of rank and position, but when the Divine sight is opened there remains no distinction of high and low.

How sweet is the simplicity of the child! He prefers a doll to all riches and wealth. So is the faithful devotee. No one else can throw aside wealth and honor to take God only.

THE TALMUD

Whoso humbles himself in this life in love for the law of God shall be counted among the exalted in the world to come.

JESUS

Whoso, therefore, shall humble himself as this little child, the same is greatest in the kingdom of heaven.

BEHA U'LLAH

O Children of Man! Do you know why we created you from one clay?—that no one should glorify himself over the other. Always be mindful of how you were created, for as we created you from one substance, you must be as one soul, walking on the same feet, eating with one mouth, and living in one land, that you may be able to show from your being and your deeds and actions the signs of Unity and the essence of abstraction.

RAMAKRISHNA

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

THE TALMUD

So build thy house that its entrance be toward the street and that the poor have free admission, and let them be welcome guests within.

JESUS

But when thou makest a feast call the poor, the maimed, the lame and the blind. And thou shalt be blessed, for they cannot recompense thee; for thou shalt be recompensed at the resurrection of the just.

BEHA U'LLAH

O Son of Man! Distribute the money that I gave thee upon My poor, that thou mayest distribute in Heaven from treasures of Exaltation which have no end, and from stores of Glory which cannot be destroyed. But, by My Life, the sacrifice of thy life is in reality more glorious couldst thou see with Mine eye.

O Son of Man! Ascend to My Heaven, that thou mayest attain nearness to Me, and drink from everlasting Cups of Glory the pure wine which has no likeness.

[The quotations introduced from Ramakrishna are taken from Max Muller's story, published by Charles Scribner's Sons, New York. From time to time we will be pleased to present to our readers articles about this Bab movement, and the sayings of their Master, as the columns of THE MAGAZINE OF MYSTERIES are always open to any "cult," religion or philosophy that will lead men to God—to peace, harmony, bliss.—EDITOR.]

What Is It to Live the Life?

1. To have no attachments to human beings nor to any material thing.
2. To disregard every physical lust, passion or desire—to annihilate desire.
3. To see every event of life from the inner or hidden point of view as well as from the outer or apparent point of view.
4. Consequently, behind every so-called evil, see the real and divine at the time of its occurrence, or soon thereafter.
5. To so eat and drink and think and breathe as to never be nervous, irritable, unhappy or silly.
6. To be so filled with faith in the All-Good as to never complain, think ill or criticise.
7. To be devoid of will and of choice, which is being controlled by circumstances, in full recognition that Omnipotence makes them.
8. To live as chaste in matrimony as you will wish your children to live while unmarried.
9. To be perfectly non-resistant, as taught in the Sermon on the Mount.—*Occult Truths.*

In prayer the heart should speak the words, then the words speak the heart.

A MAN may suffer without committing sin, but he cannot sin without suffering.

Plato

PHAROINUS says, when Plato read his treatise on the Soul, Aristotle was the only person who sat it out, and that all the rest rose and went away. Even some say that Philip the Opuntian copied out the whole of his books upon Laws, which were written on waxen tablets only.

Plato, it is said, having seen a man playing at dice, reproached him for it, and the man said that he was playing for a trifle. "But the habit," rejoined Plato, "is not a trifle."

On one occasion he was asked whether or no there would be any monument of him, as of his predecessors in philosophy. Plato answered, "A man must make a name, and the monument will follow."

Once, when Xenocrates came into his house, Plato desired him to scourge one of his slaves for him, for that he himself could not do it because he was in a passion.

Once, having got on horseback and dismounted again immediately, he said that he was afraid that he should be infected with horse pride.

One of the sayings of Plato was that "The pleasantest of all things to hear was the truth." Others report this saying thus: "The sweetest of all things was to speak the truth." And of truth he speaks thus in his Laws: "Truth, my friend, is a beautiful and a durable thing; but it is not easy to persuade men of this fact."

Existence of Buddhism in America Long Before Columbus

John Fryer, LL.D., in the July Harper's

In a comfortable building on one of the more quiet and retired streets of the city of San Francisco there have lately been established the headquarters of a Japanese Buddhist mission to America. The object of this mission is not only to keep up the teaching and practice of Buddhism among the fast-increasing numbers of Japanese who have come to live in California, but it also embraces the more ambitious hope of spreading the knowledge of that cult among the people of America. A director and four priests, all having received a good English education in Japan, have been sent out by the wealthy members of the "Shinshu," or True Sect of Buddhists, and are already actively at work. About 500 Japanese attend the regular services of this Oriental church, which are, of course, conducted in the Japanese language. The Young Men's Buddhist Association connected with it numbers over 200 members. Three branches are established at other cities of California. There is a separate service on Sundays in English, at which twenty or more Americans are generally present, of whom eleven have already been converted to Buddhism, and have openly professed that they take their refuge in Buddha, in his gospel and in his order. The church is called the Dharma-Sangha of Buddha.

There are various features connected with this mission that are of deep interest and importance. Perhaps the most extraordinary feature is its well-authenticated claim to be the successor and counterpart of an early Buddhist mission to America which existed in the fifth century, and which, like the present one, consisted of five Buddhist priests.

[A large number of Americans have become Buddhists during the past ten years; the teachings of Lord Buddha, when lived, lead the soul to God and Eternal Bliss.—EDITOR.]

Act As If You Were Successful

THERE is everything in assuming the part of a character you desire to play in life's drama. If you are to take the part of a successful man, you must assume the mental attitude, the outward mien of a successful person—must put yourself in his place, as it were.

It is wonderful what a power self-confidence has to marshal all the faculties and unite their strength in one mighty cable. No matter how many talents a man may possess, if he be lacking in self-confidence he can never use them to the best advantage, he cannot unify their action and harmonize their power so as to bring them to bear effectively upon any one point.

In order to succeed in life it is just as necessary to have self-trust as to have ability, and if you do not possess the former, one of the best means of acquiring it is to assume that you already have it. Carry yourself with a self-confident air, and you will not only inspire others with a belief in your ability, but you will come to believe in it yourself.—*Success.*



Om Namo Bhagavate Ramakrishnaya.
(Our salutation to Blessed Ramakrishna.)

Now that the heated term is closing and the cool and invigorating days of the autumn are near at hand, I will chat this month on the secret of work, or what the Swamis of India term Kanna Yoga.

Swami Vivekananda, of India, is a blessed teacher of the Yogas, and I honor him, as through his books and personal teachings I derived much benefit. In speaking of Kanna Yoga he says: "The word Kanna is derived from the Sanskrit 'Kri,' to do; everything that we do is Kanna. Technically, this word also means the effects of actions. In connection with metaphysics it sometimes means the effects of which our past actions were the causes."

The goal of all mankind is knowledge and wisdom, and some time, somewhere, each soul is sure to reach all knowledge. The wise man is always striving for more knowledge. The foolish man is always striving for pleasure. Yet in living in the senses and for pleasure the soul passes through much experience, and in time gets out of that realm and finds that living on the plane of pleasure was not blissful.

"The cause of all the miseries we have in the world is that men foolishly think pleasure to be the ideal. After a time a man finds that it is not pleasure, but knowledge, toward which he is going, and that both pleasure and pain are great teachers; that he learns as well from good as from evil. As pleasure and pain pass before his soul they leave upon it different pictures, and the result of these combined impressions is what is called man's 'character.'"

Therefore, misery and happiness—pleasure and its twin brother pain—equally help to form our characters. In reading the lives of great men we discover that misery played a very important part in forming their characters. Poverty has taught as much as wealth. Labor and service and hard work have developed the "inner fire," and unlocked knowledge and made men good and wise. Within the soul of each man is a mine of infinite knowledge—the infinite library of the whole universe is in your mind and soul, and this can only be brought out by persistent study and work—service. Study your own mind and thus unlock or uncover the knowledge within you.

A thoughtful and observing man soon discovers that without rendering service to the planet on which he resides he suffers much that the serving or working man escapes. All good and wise men are great workers and have high ideals about rendering to their fellow men service in one way or another. All thought, labor, service, work and action are what the Hindus term Kanna. Some bad comes out of all good and some good out of all bad. This earth life is a grand experience or school for the soul, and to go through it without murmur or complaint and with an understanding that it is necessary for our true unfoldment is the part of a wise man.

So Kanna of the Hindus is the ancient teaching of what we sow we will reap. If we sow to the flesh and the senses entirely we are bound to reap a full crop of pain, grief, woe and sorrow. Bliss and happiness can come only to the soul that is tearing away from itself the veils of fear, doubt and ignorance, and acquiring the truth of its nature. This is knowledge. Knowledge and Truth are synonymous. The truth frees us from all pain and sorrow. A knowing man—one who knows and realizes the truth—is always blissful. Nothing in the whole universe can harm or disturb the knower. As we approach omniscience our pains, woes, miseries, doubts and fears all vanish into thin air.

So the Blissful and Happy sage knows that "all knowledge, secular or spiritual, is in the human mind. In many cases it is not yet discovered, but remains covered. When the covering is being slowly taken off we say 'we are learning,' and the advance of knowledge is made by the advance of this process of discovering."

Vivekananda says: "The man from whom this veil is being lifted is the more knowing man; the man upon whom it lies thick is ignorant, and the man from whom it has entirely gone is the All-Knowing, the omniscient."

Through study, work, service, experience and pleasure we all eventually reach the goal—perfection. "Like fire in a piece of flint, knowledge is existing in the mind; the suggestion is the friction that brings out that fire. So with all our actions—our tears and our smiles, our joys and our griefs, our weeping and our laughter, our curses and our blessings, our praises and our blames—with every one of them we find, if we calmly study our own selves, that they have been brought out by so many blows. The result is what we are; all these blows taken together are called 'Kanna,'—work. Every mental and physical blow that is given upon the soul to strike out the fire, to discover its own power and knowledge, is Kanna, Kanna being used in its universal sense; so we are doing Kanna all the time. I am talking to you; that is Kanna. You are listening; that is Kanna. We breathe; that is Kanna. We walk; that is Kanna. We talk, Kanna. Everything we do, physical or mental, is Kanna, and is leaving its marks on us."

How important it is, then, that we guard all of our thoughts and actions. We think love and project love to all, and all in turn love us. We labor, work and serve, and to the extent we do this we are in turn served. The Eternal Law of reciprocity and compensation never fails to act. As knowledge comes we are less bound—more free. What a blessed thing it is to know! Then we become true and helpful workers—cheerful workers.

The Great Souls of the world are always cheerful workers. A highly developed man is never an idler or a dreamer. The great man fully realizes that he is the aggregate of a number of small works. The great Swami says: "If you really want to judge the character of a man look not at his great works. Every fool becomes a hero at one time or another. Watch a man do his most common actions; those are the things which will tell you the real character of a great man. Great occasions rouse even the lowest of human beings to greatness, but he is really a great man whose character is great always, the same wherever he be."

Therefore, dear readers, be great in the small things you do, then you will build a tremendous character. Be kind and gentle and considerate of every living being, and do your work, whatever it is, with love and cheerfulness in your heart, and the veils of darkness will be torn from your soul, and knowledge and wisdom will be reflected from your every action.

With service and work you develop will power, psychic power and a great character. No matter what work comes to your hands do it with a tremendous will—with joy, cheerfulness in your whole being that it is your great privilege to do it. Man's progress is retarded by his unwillingness to do the work of the world that comes to him, or that he is fitted to do. One must first learn to do the very smallest things well and thoroughly and cheerfully before he is fitted to do better and greater work. If men would only understand and realize the truth of service and true work, what freedom and happiness it would bring to them and to others!

"The tremendous willed men that the world has produced have all been tremendous workers—huge, gigantic men, with wide wills, powerful enough to overturn worlds, and they got that by persistent work." All our future is determined by our work. The progress of the soul through all eternity is determined by our works. As we think and do, so we will be. Live and do; do and live. Our present health and happiness depend more in doing than believing. We can firmly hold to beautiful beliefs for great periods and not make any progress; it is when we begin to live and do the thoughts that we reach out and unfold and progress.

I am sorry to say that many of the New Thought people are idlers and dreamers and do little of the work of the world. Some day they will wake up out of their day dreams and discover that they must do—must act. Then they will not spend most of their time secretly criticising and condemning their fellow men—especially the workers, the organizers, the great souls who build and create and construct.

So, dear readers of this magazine, which is edited and published by successful men who are tremendous workers, we desire you all to get into our vibrations and wake up and free your souls from all the veils of darkness, ignorance and foolishness. Let us live and work in high ideals; work for work's sake and not be attached to our work in a selfish way. I can assure you the reward in knowledge, freedom and material means will be great.

In conclusion, let me quote from one of my Hindu teachers, who said this about work: "The lowest sorts of work are not to be despised. Let a man who knows no better, work for selfish ends, for name and fame; but a man should always try to get toward the higher motive and to understand what that motive is."

There is a vast difference between work and drudgery. When a man works for work's sake, then for all time he escapes all drudgery—all slaving. He is a freed soul with a tremendous will and a strong character.

A Great Spiritual Healer

By Mystic No. 7

ANYONE who is a true God-lover and who lives a pure, chaste life heals, to a more or less extent, all who come into his aura, without thought, word or action.

A true God-lover is one who loves all things—animate or inanimate—in the universe, one who is kind, gentle, tolerant, considerate, amiable, quiet and calm.

Professional reformers are never true God-lovers; persons who criticize and condemn others are never true God-lovers; the envious, the selfish, the fault-finding person is never a true God-lover.

A true God-lover sees perfect order in the universe—he knows "God is in His Universe;" he is not disturbed by impulse or sentiment; he is not carrying all of the burden of the universe on his shoulders, and hence is calm, peaceful, tranquil and really a Great Power or Great Medium through whom the Great God can do His mighty works.

The Spirit or Divine Force cannot work through a weak or poor instrument.

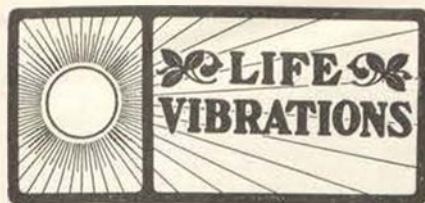
One who sees much woe and much misery and much discord and much inharmony is indeed a weak and poor instrument.

A GREAT SOUL has absolute faith in God being able to run the universe in an orderly manner, and is calm, serene, tranquil and Blissful, because he knows and LOVES God; he has realized his oneness with the Blessed One—the Great and Powerful All-God, All-Father. The aura of such a soul will soothe, calm and heal all who come near it. Such a Great Soul is a Great Harmonizer.

The Great Soul lives ALL THE TIME in Love, Faith and Work. These are the great Masters, without whom this planet would be in utter woe, misery and darkness.

So, to be a great spiritual healer or teacher, one must be a true God-lover and *Live the Christ Life*. Then, without word, without thought, without deed or action, your aura will soothe and heal all who touch it. Such a soul by merely walking through a city will leave a soothing and healing effect on all who are sick and disturbed in that city.

You may believe and theorize about God and Spiritual matters for a billion years and not make one bit of progress; but really LIVE the God or Christ Life and then you will realize the Great God and His Fatherhood and Motherhood, and will become at one with Him and do His Mighty Works.



Morning Meditation

By Madame A. Pupin, in Eleanor Kirk's Idea

TO ENSURE SAFETY THROUGH EACH DAY

I SEND a wave of love and good will throughout the universe.

To those of God's children in this world who are suffering pain and distress of body I vibrate a wave of God's Infinitely Perfect Life.

To those who are suffering from distress of mind I vibrate a wave of His Infinite Love and Peace.

To those who are suffering from poverty and want I vibrate waves of Light, that they may see the Infinite Supply all around them.

I send a wave of love and good will throughout the Animal, Vegetable and Mineral Kingdoms. No animals desire to harm me. We have one and the same Life. As I do not kill animals for food, they recognize my love to them, and "the beasts of the field are at peace with me."

There is nothing in the Vegetable Kingdom antagonistic to me. All things grow to please my eyes, or to nourish my body.

There is nothing in the Mineral Kingdom antagonistic to me. "No weapon formed against me shall prosper." Even "the stones of the field shall be in league with me."

I send a wave of love and good will to the four elements. I have nothing to fear from Fire, Earth, Air or Water.

Fire is my friend and servant, but not my enemy. The flame of God's Love burns so pure in my soul that material flame cannot touch me or mine.

The Earth is mine to have dominion over. It yields to me its treasures, but will never swallow me up.

The Air is God's breath. It is my Life. I breathe in the fullness of blessings it brings to me from the Invisible.

Water is also my friend. It is the Water of Life to me. I dwell beside the peaceful waters, and the waves shall never engulf me.

I have nothing to fear. The Lord protects my goings-out and my comings-in. "There shall no evil come nigh my dwelling."

The Prayer of the Grand Hasta

Most High, Most Holy, and All-Powerful Love, our Father and our Mother, in equal union; from whom we proceeded, and in whom we are sustained in life, and from whom we received all the blessings we enjoy, give us increase of Your kind affections, and cheerful obedience and submission to Your will. Make our daily labors innocent and inoffensive; and to produce a supply from Your bounty for our daily wants, with something to bestow in liberality where there is need. Increase our love one to another, that we may live together in mutual affection and kindness as Your children, in honor and love unto You. Deliver us from evil, which, in obedience to Your will and subject to Your power, destroys itself; that Your children may be established on earth, in honor and love, with endless progress; and nothing to hurt or destroy. Enlighten our minds; increase and elevate our affections, that we may see more and more of the beauty and glory of Your presence in all nature around us, and in Your Providence, by which we are sustained and governed, until by Your command we lay aside our earthly bodies and receive a new birth to higher enjoyments in Your love. AMEN AND AMEN!

THE BENEDICTION OF THE GRAND HASTA

Cast off all fear, and with pure and innocent boldness follow the true light within you, and be guided by it; and unto you is given to know all mysteries, to open the books, and read the past as it was, the present as it is, and the future as it will be.

EFFECTS will always correspond to causes.—*Hume.*

STEADY work turns genius to a loom.—*George Eliot.*

DELAY leads impotent and snail-paced beggary.—*Shakespeare.*

To be in perpetual bliss—eternal joy, peace and calm—dwell with the Great God and the Bright Ones—the angels.

Man's Health and the Animal's

ALL animals have blood circulating in their bodies; one-half the blood is pure, going out from the heart, and the other half bad, impure, poisonous blood, returning to the lungs for purification. Therefore whenever an animal is killed, there is one-half the blood impure and poisonous. It is this bad blood that causes meats to decay.

All meats are dangerous to use, for the above reason. Again, should you take only a small amount more than the stomach can digest (which is often the case), the extra amount must decay in the stomach, the same as though it were out in the sun.

Keep it away from you and you are safe. There are plenty of good, pure fruits, nuts and vegetables which are healthier and more pleasant to eat.

"No flocks that range the valley free
To slaughter I condemn.
Taught by that Power that pities me,
I learn to pity them."

Is it possible that you, the reader of this article, are so much of a cannibal that some innocent animal, or bird, or fowl, must have its blood shed, that something must die, some sacrifice must be made, before your appetite can be appeased?

Have you no mercy for the helpless, the innocent creatures slaughtered every day in the year for you, and you eat their blood blindly, crave it daily, and still believe yourself civilized, or one of heaven's elect, fit to live with the pure and the good?

Is it a fact or not?
Are not the beautiful fruits and nuts, grown up in the bright sunshine; coarse breads, vegetables, pure water, far cleaner, healthier, purer food than any animal with half dead blood flowing through its veins continually?

We eat food for the heat and strength there are in it. Should we put on extra heavy clothing, and shut out the cold, we shut in the heat, and use less food, can digest less food, and of course get the benefit of less food, naturally becoming weaker daily. Cool clothing calls out action on the food by taking away the heat, keeping up the circulation of the heat, as well as circulation of the blood.

With proper exercise we can get all the nourishment there is in food. Thick clothing and office inaction bring the opposite of all this, and we become invalids and die.

Truly our lives are in our own hands; nowhere else.—*C. R. Woodward, in The Vegetarian.*

Making the Best of Life

THE question of how life should be lived in order to fulfil its higher purpose is an important one for every one of us.

Indeed, so important is knowledge with regard to the above that, were we to think seriously of the matter, we should measure out our time in lots, having a certain fixed rule as to what should be done at a particular hour and moment.

The lives—those lives resplendent with so many accomplishments—of the past do not serve us in every particular for guides. Why? Because we have the confession wrung from the greatest and best of them that very little happiness was, even in long periods of life, their portion. The question then remains: "What can we do better for ourselves than take the heroes of the past—whether in science, art or military warfare—as our guides?" The answer seems to us clear. We are to use our own observation, and make, as far as possible, the experience of to-day guide us to-morrow.

Nothing grander or wiser, however, resounds along the corridors of time than the echoes of the poets.

They tell to us in variously tinged verse—mortal, of course—our duty, and how to make that duty conducive to our well-being.

Taking heed to these mentors, our life would necessarily be a happy one. One of our modern poets gives us an important lesson in verse as follows:

"What we are, we are; the world's caress,
Its praise or blame can neither curse nor bless;
Fame cannot make us greater than we are,
And lack of fame can never make us less."

This lesson, told in the grandest and clearest of language, ought to be a powerful stimulus to us as we tread the stony ways of life.

Let our only inward purpose be high and noble, and our toil a toil toward a true purpose, and it signifies not to us what is the world's praise or blame.

Our purpose, in its own inherent loftiness, brings its own success.

If we are inwardly great and apply our talents properly, we cannot fail.

For us, in this case, the call of "Never say fail!" is, indeed, no mock echo.

The Science of Eating

By John F. Morgan, in *Elka*

WHEAT contains every element requisite to build our bodies, and material besides to furnish heat and power. It is for that reason that we can live on such a small quantity as two tablespoonfuls three times a day (or about four ounces), and a few nuts, for three continuous months, remaining strong and healthy all the time.

Not only does wheat contain every element, namely, protoplasm or gluten, together with all of the inorganic minerals necessary to make flesh, bone and nerves, but it also contains a large amount of heat-making material called starch or white flour. Sun cooked vegetables and fruits contain the next greatest force.

It is not so much what we eat as it is the frame or mood of mind we are in when we eat. We should eat in silence, dwelling in thought only on pleasant things. Your spiritual force, when you eat in the proper frame of mind, is working on others far from your body. Every effort, mental or physical, should give pleasure in the doing, particularly the act of eating. Say or think: "My food will agree with me, I enjoy it." Concentrate upon the nourishment you expect to obtain from the food. Put cheerful thoughts into every mouthful you take.

Different temperaments may need different kinds and qualities of foods, but every person should prepare his own food, thereby imparting to it his own magnetism (since we impart a vibration to everything we touch), and while preparing the same entertain the most cheerful, happy and loving thoughts, as a great deal depends upon the frame of mind in which it is cooked. Children are often made sick by hired help, and on a change being made become well again. This is illustrated by the cures produced by the attention of a loving mother administering food to a sick patient.

When a person is required to do manual labor or build up muscles he should use more vegetable oils or nuts, but when nuts are used it will produce waste matter, which must be eliminated by eating fruits and vegetables, which act as a tonic to the system.

Meditation

By Rev. Henry Frank

THERE is a realm of life where freedom reigns supreme. Where consciousness of conflict, pain and disappointment, enter not; where silence soothes the soul and calms the restive passions of the flesh. 'Tis where one lives alone—"far from the madding crowd," the ever-changing scenes and stormy struggles of earth's pilgrimage; alone in the Silent Centre of the Soul; conscious only of the One Presence that holds the senses bound and removes the shackles of the spirit as it soars to realms of song and fearfulness. There one meets one's self face to face, as in a mirror, studying the strange reflections of thoughts and deeds that are no more. There, too, one feels the thrill of sympathy when, attuned to all the human heart, the chords vibrate with emotions strange and glorious. There one puts one's finger on the very heart of God and feels the universal pulse that throbs with mankind's highest hope. At that point man and God are one; matter dissolves in apparitions of the mind, and one's spirit moves upon the face of the deep, seeing in all things but reflections of one's self. An instant of such ecstasy is a vision of immortality. At such moments all men become poets, seers, dreamers; the human is divine, and heaven is realized on earth. This is the mystic union which everyone may enter who pauses at the fountain of wisdom and drinks the waters that flow from the Eternal Silence. There are rivulets of love; refreshing draughts of peace; bubbling eddies of joy; deep currents of hope; and, fluttering round the sparkling spray, lo! the radiant bow that holds entranced each worshiper who sees therein the promised calm, when cease the stress and strain of fear. In such Union is triumph. In such inspiration is joy unspeakable. Amen!

THE MAGAZINE OF MYSTERIES says that ALL religions, all "cults," all philosophies are good for the soul of man. God is in them ALL. They are different guides to the PATH that leads to the same goal—God. But to carry the soul onward they must be LIVED. Belief is one thing, living THE LIFE is another thing. See the good in a religion rather than the bad—see God in everything. The Great and Mighty God is really the ALL in ALL.—EDITOR.

FORTUNE is not on the side of the faint-hearted.—*Sophocles.*

MRS. M'KINLEY'S TRIBUTE TO HUSBAND'S DEVOTION

"Ah, no one can know him, because to appreciate him one must know him as I do. And I am not speaking now of Major McKinley as their President. I am speaking of him as my husband. If anyone could know what it is to have a wife sick, complaining, always an invalid for twenty-five years, seldom a day well, and yet never a word of unkindness has ever passed his lips; he is just the same tender, thoughtful, kind gentleman I knew when first he came and sought my hand.

"I know him because I am his wife, and it is my proudest pleasure to say this, not because he is the President, but because he is my husband.

"He is so kind, so good, so patient. He gives me all the time he can; he never forgets me, no matter how busy he is. But I will be glad when he is out of public life; I did not want him to run a second time. I thought he had done enough for the country, and now I know that he has done enough; and when this term expires he will come home and we will settle down quietly and he will belong to me."—Mrs. McKinley, in an exclusive interview with a World correspondent at New Orleans, May 4, 1901.

A Great Soul



THE MYSTIC ADEPTS know that our President, Mr. William McKinley, is a Great and Wise Ruler—A Great Soul, divinely appointed to preside for our best welfare.

The United States, which is now a world power, has at its head a man eminently fitted to fulfil every requirement and emergency that may arise.

Mr. McKinley is a good and wise man—a divine man—and all other good and wise men who THINK and KNOW fully realize that in him we have a ruler who is above all criticism and all condemnation.

Here and there there may be thoughtless men who are more critical than wise and patriotic, who are blinded to real worth, who are not *en rapport* with our President. These zealous persons who lack wisdom may in a small degree disturb the peace and tranquility of a few, but beyond that trivial disturbance they are harmless.

History will take care of Mr. McKinley, and our present great growth, progress, development and prosperity under Mr. McKinley's administration are bound sooner or later to entirely dissipate the opposing thought of the surface thinkers—really the thoughtless.

We Mystics know that Mr. McKinley is a true God-lover and a reverent and prayerful man; a man who serves the Blessed God first and his fellow beings next; a man who realizes that to serve his fellow beings well he must be at one with the Great and Eternal God.

Such a soul is Mr. William McKinley, our President, hence the present greatness of our country. A country that can at great periods of its growth and development have such great souls to guide its destinies as Washington, Lincoln and McKinley is truly great.

Whenever this country reaches a critical period the Great God appoints a great ruler, and through divine wisdom our affairs are not only beautifully adjusted, but we are started on a new cycle of greater development—greater unfoldment, prosperity and happiness.

The Mystic Adepts know that Mr. McKinley is an *illuminated* man. All the great unseen forces and powers work for and with him. So we are calm, joyful and peaceful under his administration.

In this connection we would like to say that ALL POWER, ALL WISDOM COME TO HIM WHO EARNESTLY AND PERSISTENTLY PRAYS TO THE GREAT GOD FOR WISDOM AND LIVES THE LIFE. Washington and Lincoln dwelt with the Eternal God and were good and wise men. Mr. McKinley's strength, power and wisdom come because he is a God-loving, Christian gentleman.

The foreign powers are beginning to recognize in Mr. McKinley a great, good and wise ruler.

The *Matin*, one of the ablest of Paris papers, publishes the following article on Mr. McKinley by an observing Frenchman traveling in the United States. The translation is literal:

When I told a Washington diplomat that I was going to see the President, he smiled and said: "You will see an emperor in a frock coat."

Mr. Dunnell, a Washington journalist, said when we were on the way to the White House: "You will make the acquaintance of a most amiable man."

When we entered the President's cabinet McKinley came toward us with outstretched hands. "How do you do, Mr. Dunnell?" he cried.

A smile was playing around his lips, a broad, benevolent smile, a smile that is captivating and indicative of warm sympathy. Mr. Dunnell introduced me.

"I am very glad to see a representative of the *Matin*," said Mr. McKinley, "and trust your tour of observation will be most successful. Ours is a very interesting country; there is much to be seen and learned, even for Europeans."

Mr. Dunnell, who is an old friend of Mr. McKinley and his family, asked how Mrs. McKinley was.

"She is doing well," replied the President; "never felt better."

As he said this his whole face glowed with joy; he must be an excellent husband, a man who is happiest when he talks of his good wife.

"As for you, Mr. President, it's superfluous to ask after your health. I never saw you look better and fresher."

"And small wonder," smiled Mr. McKinley. "The campaign gave me little trouble and cost me no extra work. Instead of overworking myself I took a good rest."

Then the President turned toward me, his face wearing an expression of open-hearted and almost fatherly benevolence. I looked full into his face. He responded to my searching looks with a fine, serene eye. Even his gestures seemed to smile, his thick, well-groomed fingers, his legs that dangled from the rocking-chair, keeping an even balance. His very clothes seemed to smile, his well-tailored frock coat, his generous trousers, his patent-leather shoes, his white starched shirt. There was an air of happiness and contentedness in them all.

The expression of the President's face is brilliant, calm, contented, full of humanity. He must be a happy man, a most happy man.

"Tell me," said the President, addressing me, "what are you looking for in America—what do you hope to find?"

"What am I looking for, Mr. President? That's hard to say and still harder to find. I am looking for the American soul, that curious soul that exists, like any other soul exists and doesn't exist, the American spirit that shows in one and a thousand things and yet doesn't show, and of which one cannot get a hold—the spirit that's everywhere and nowhere."

"Too bad," replied Mr. McKinley, "too bad that I am the President. If I wasn't the President I might perhaps give you points where to find the soul's hiding place. At the same time, I might tell you a great deal about the American spirit. Still, I hope you will find it everywhere in this country; in fact, I know you will find it if you but look."

As he spoke thus McKinley's face took on a serious look, the look of a thinker.

Turning to Mr. Dunnell, he said: "I understand they are going to undertake the reorganization of the Democratic party at the Gridiron Club to-night."

"Yes, Mr. President, and we would feel very much flattered by your presence."

The smile on McKinley's lips broadened into loud and hearty laughter.

"But, my good fellow, what have I to do with the reorganization of the Democratic party? Why should I attend it?"

Saying this, the President rose. The audience was at an end. Mr. McKinley shook our hands and went to the door with us.

Dunnell was right. I had made the acquaintance of a most amiable man.

The next day I attended a great festive occasion at the Capitol. The immense hall was filled with Senators, Governors, Congressmen, army officers and foreign diplomats.

Suddenly the arrival of President McKinley is announced by the sergeant-at-arms. Everybody rises. Mr. McKinley, followed by the members of his Cabinet, enters, leaning upon the arm of a Senator. The great assemblage bows. In response Mr. McKinley merely moved his eyes, no more, no less. When he reached his armchair, in the first row, he nodded lightly to the presiding officers and then sat down with becoming dignity.

Silence. An old Protestant parson, who has been blind for many years, ascends to the Speaker's desk. He opens proceedings with prayer. His words sound like a voice from the grave, but it's a soft, clear, holy and pious voice, that tells of the joys and sorrows and hopes of humanity.

President McKinley is deeply affected. He bows his head upon his breast and folds his hands. When the noise of the many persons taking their seats has died away, President McKinley slowly raises his head. He looks as if awakening from a dream—evidently his devotions were deep felt.

Aphorisms From "Heart-Culture"

If I am building a mountain and stop before the last basketful of earth is placed on the summit, I have failed.—*Confucius*.

There is nothing good or bad, but thinking makes it so.—*Shakespeare*.

If you want to do substantial work, concentrate; and if you want to give others the benefit of your work, condense.—*Balzac*.

The soul of man can only know the divine so far as it knows itself.—*Plotinus*.

Small draughts of philosophy lead to atheism, but larger ones lead back to God.—*Francis Bacon*.

The true, the good and the excellent are always simple; but error is elaborate.—*Goethe*.

The virtue that requires to be ever guarded is scarcely worth the sentinel.—*Goldsmith*.

The friendship of one man is better than that of every fool.—*Democritus*.

Let us encourage ourselves by a little more imagination, prior to experiment.—*Faraday*.

Look within; within is the fountain of good, and it will ever bubble up, if you will ever dig.—*Antonius*.

Only he who lives a life of his own can help the lives of other men.—*Phillips Brooks*.

What we say in secret is known to Him who made our internal nature.—*The Papyrus Prisse (2000 B. C.)*.

To Those Who Write Us Letters

THE large and far-reaching circulation of THE MAGAZINE OF MYSTERIES has literally flooded our editorial office with letters, all of which it is a physical impossibility to answer. The Mystic Adepts connected with the magazine are scattered all over the world, while the editor is continually on the go, here and there, doing his work, which, outside of editing this magazine, is a work of tremendous proportion and keeps him very busy all the time. Therefore, dear readers, if we do not answer all of the communications by a personal letter, we put the answer in the magazine. Read the magazine thoughtfully and earnestly, trying to get into our vibrations, and if you are really an aspiring soul, it will surely take you to the path that will lead you to the highest realms of joy, peace, bliss and eternal happiness.

All letters to MYSTIC NO. 1, OF THE ANCIENT ORDER OF MYSTIC ADEPTS, with relation to entering the Universal Mystic Brotherhood, will receive as prompt attention as possible. See notice printed elsewhere.

EDITOR.

The Mystic Seven

THE SEVEN STEPS OF DEVELOPMENT



FROM the most ancient times the number seven has played a significant part in religious symbolism. More than seventy times it is used in the Bible, very often in a parabolic sense. God blessed the seventh day, and sanctified it. Abraham selected seven lambs; Jacob served seven years; Pharaoh dreamed about seven fat oxen and seven meagre ones; the golden candlestick of the most holy had seven arms, whose seven flames still are to be seen by those who have admittance into the temple of light; seven priests are to carry the seven trumpets of joy. Seven sons of Jesse pass before Samuel (I Sam. xvi, 10); the words of the Lord are like silver seven times molten; the house of wisdom has seven pillars; the multitude was fed from seven loaves; a Christ is to forgive seven times seventy times; from Mary Magdalene seven devils are driven out; the walls of Jericho will fall down after seven days, on account of the seven trumpets; the inner temple of Solomon, the only house which can be built in silence, is realized after seven years, and taken away, for a short time, the seven seals of the book of light—we shall see the meaning of these seven years.

1. As man's soul is purified, so will he become, by-and-by, "the Virgin." This virgin will bring forth also by-and-by the Holy Child, the inner Christos. This is the beginning, the Creation.

2. Next the Holy Child will grow in years, and wisdom, and grace. The fluidic essence will coagulate, building definite forms under the care of Mother Sorrow and of the architect whose name is Hope. This is the second year.

3. And the young Christos in man will, by-and-by, separate the passing forms of childhood from the forms that are to remain, realizing the full grown man.

4. The full grown Christos begins his hard combat with the inner enemies: Pharisaism, Sadduceeism, sacerdotalism, literalism—in one word, animalism. What a combat! It is like fermentation, in troubles and afflictions, until the wine is clear.

5. And the fifth year is the state of Death. The combat must be carried on till the whole physical nature has been overcome, till the animal has died away, putrefied, never to return.

6. As the old things disappear, so the New Divine Man will generate, will rise from the grave of the old man. And his whole being will be filled with divine light. He is now the high priest, able to enter the most holy, and live.

7. And the seventh year is the state of perfection, exaltation. The New Man will ascend unto the bosom of the Father—where the soul's indissoluble matrimony with God is realized.

The Christian fathers taught these seven steps by means of seven Symbols, called Sacraments. Symbols of something holy have not the least to do with magical effects. These symbols are always named in this order: 1, Baptism; 2, Confirmation; 3, Eucharist; 4, Penitence; 5, Last Anointment; 6, Ordination; 7, Matrimony.

Many have wondered at this order of the Sacraments. Goethe wished to begin with Matrimony, as this is to precede Baptism; others desired the Last Anointment to be the seventh Sacrament, death being the end of this life. But we understand the order to be right! Matrimony is the symbol of the mystic matrimony: The soul's union with God, which is the end of the whole development. The Last Anointment is the fifth sacrament. It does not mean the real death, but the putrefaction of the animal which gives peace (the oil represents peace), and the condition of man's regeneration, ordination and illumination (the oil causes the light). Before the victory over the animal is the combat, the fermentation, that our fathers symbolized by the fourth sacrament—Penitence. The combat is preceded by the Eucharist, i.e., thanks; man has to be thankful for the separation which has been realized in his consciousness. He acknowledges his divine ego (Christos), and his animal ego (Adam); and he understands that he must be purified if his soul is to be united with spirit. (In ancient symbolism, soul and spirit are represented by water and wine.) The original Eucharist, therefore, had the following three parts: sacrifice, transformation, communion. Now we have only two Sacraments left, Baptism and Confirmation. The former represents the Creation of Christos in the soul. With holy ointment the priests ought, therefore, to make a spirit cross (+ represents a flying dove, says Justin) upon the breast of the child, which symbol means: This child represents the Christos, or Anointed with Holy Spirit. And the latter means the growing of

the Christos in man, the coagulation of his personality.

In the course of time the churches lost the key of the Christos mysteries. But now and then glimpses of the true light flashed from unknown sources—often bewildering the believers. Such a flash is the alchemistic description of the sevenfold way of transformation: 1, Creation; 2, Coagulation; 3, Separation; 4, Fermentation; 5, Putrefaction; 6, Generation; 7, Exaltation.

NATHANAEL — Occult Truths.

Hypnotic Somnambulism

DR. PARKYN in an article in a late number of Suggestion shows what erroneous ideas many have in regard to hypnotic sleep. He says:

The average patient's conception of the hypnotic state is that it is a condition in which the subject is profoundly asleep; that when this condition of sleep has been induced every organ in the body can be made to do proper work at the suggestion of the operator, and, "presto change," he will awaken to find himself a well man. His conception of the condition may differ entirely from yours. But has he not read all the authorities (?) on the subject (probably some works five to fifteen years old), or has he not taken one or more mail courses, issued by some of the "institutes" run by ex-stage hypnotists? Do not these courses talk about the wonders of the deep sleep of hypnosis and teach that to get proper results the patient must first be put into a sound sleep? Are not these courses advertised by sensational literature which offers to teach how to "hypnotize" nearly everyone? Is not this literature filled with the pictures of "pretty" men and women who tell in their testimonials how many subjects they have "put to sleep" since receiving the course? Yes. This infernal literature, with the still worse courses which follow it, is abroad in the land, and the error which it is spreading and the injury it is doing to the true science of Suggestive Therapeutics are issues which must be met by every honest and conscientious Suggestionist. It has been my experience that when a genuine trouble exists, it is most difficult to relieve in the patients who readily enter the hypnotic sleep. The amount of benefit derived by a patient is in inverse proportion to the degree of suggestibility found in him.

The confusion has arisen from the use of the misnomer "hypnosis" in describing what is now known as "suggestive somnambulism"—a condition which can be developed in but few patients, but a condition which every patient seeking hypnotic treatment believes must be induced in him before he can be benefited. The absurdity of this belief becomes apparent when we realize that the sleep of the suggestive somnambule is not sleep at all and that it does not resemble sleep in the slightest particular. Given a genuine, chronic trouble, and we obtain much better results in patients not so suggestive as the suggestive somnambule. A suggestive somnambule can be made to say he is cured of a genuine trouble even though his trouble may be becoming more aggravated at the time.

The Korans

WE are asked if there is more than one book called "The Koran," and that by Mahomet the Prophet. We answer that there are other works called *The Koran*. For instance we have:

"The New Koran; or, the Pacifican Friendship." The text-book of the Turkish Reformers, in the teaching and example of their esteemed master, Jaido Morata. Four divisions—labors, questions, counsels and duties. Cloth, pp. 573. London, 1861.

"The Koran." This is the title of the sixth division of Laurence Sterne's works, and is found in the eighth volume of the Berwick edition, 1800. Vol. I of the book is part first, and contains the life, character and sentiments of Tria Juncta in Uno, M. N. A., or Master of No Arts; while Vol. II, parts second and third, consists of the same as the first volume, with "Callimachies" for the first part and "Extraordinary Things, and Remarkable Sayings in Life, Literature and Philosophy," for the second part. The book, however, has nothing to do with revelation or religious matters.—*Notes and Queries*.

THE "OUKNEPHAT." The term Ouknephat means "Secrets Not to be Revealed." It is a work comprising more profound, sublime and subtle theology than the collective essence of all the Fathers. In imagination, learning and high speculative thought, the Platonic writings are not to be named beside it.—*E. V. Kenealy*.

Psychic Phenomena

TELEGRAPHIC DOUBLES

THE Psychic and Occult Views and Reviews says: An interesting psychological study is the case of Albert J. La Faye, of New York, and John Coleberry, of Pittsburg, as reported in the *Pathfinder*, a clean, conservative newspaper of Washington, D. C.

Eleven years ago the Postal Telegraph Company was asked to put their best operator on the New York end of a special wire. Coleberry was given the responsibility of selecting a man for the position. About a dozen crack operators presented themselves for the test, but La Faye was chosen before he had sent fifty words. That was eleven years ago, and although the operators have never met they have become fast friends over the wire, where every night Coleberry has taken from 5,000 to 20,000 newspaper specials from La Faye. At the beginning of this friendship the two men were as dissimilar as two men could be. Coleberry was one of the steady-going, deliberate sort, gifted with lots of "horse sense," while La Faye was quick and nervous, spirituelle and inclined to jump at conclusions. But now, it is said, the two men have grown to look, think and act alike, as if one were the double of the other. There has been a strange merging of their characters, at first apparently so antagonistic. What is the explanation, if there is any? The *Pathfinder* offers the following:

Electric impulses being practically instantaneous for such a distance as that between New York and Pittsburg, it is evident that the minds of the two men for a period of six hours or so on a stretch, practically every night for years, have been running in the same identical channel, since each would be absorbed in the messages being transmitted over the line. Both being men of keen perception and strong feeling, they have been swayed at the same moment by practically the same emotions—indignation, sorrow, amazement, pleasure, or whatever may have been the keynote of the item being handled at that particular moment. Psychologists, physiognomists, and all the other ists have a pretty nut to crack here in the theory that while the men have never seen each other, they have grown to look alike, simply from having thought of the same things so constantly. Nearly everyone has personal knowledge of cases where people who have long been associated have come to look alike. We have all seen married couples who from some peculiar inter-sympathy had developed common physical traits, and no one knows how much the close relations of the family life have to do with making children resemble their parents. But the case of the telegraphic doubles seems to show that mental association alone, and not necessarily physical contact, may under special conditions breed similarity of character.

Coleberry and La Faye have become so much attached to each other that one is miserable if he has to talk to a substitute. They are very sympathetic, and they have learned to understand each other over the wire with the use of very few signals. At intervals every night they have a chance to talk to each other in a friendly way, and they know each other much better than most fast friends who keep company personally. They have exchanged photographs frequently, and both have been interested in seeing how much alike they have grown to look. The two are planning to take a short vacation together, and it would be interesting to witness the first meeting of this singular pair of Dromios, who have been such close friends for so long and all the time so far apart.

THE Devil of the business world is Chance. The defalcations, the shoddy of society, the diamonds gleaming on unwashed hands, the ignorance through plate-glass, and no small part of the crime that looks through iron bars, are the creations of the chance or speculative element in business. No good ever comes from it. If it lifts a man up, it is only to dash him to the earth.

MAN is here on this planet to work, unfold, evolve and develop; to get experience, good and happiness out of his earth life; we are to get knowledge, wisdom and happiness from all things.

RIGHT is right, in all simplicity; and either the teachings of the great prophets are false, or they are to be reckoned with daily in all the common affairs of human life upon the earth.—*W. J. Jupp*.

ANGEL or Spirit Return is a proven fact among millions of the most intelligent men and women of the world.

Cause and Cure of Disease

BY FRANK HARRISON

UNTIL one becomes spiritualized he suffers much from disease, worry, anxiety, nervousness and apprehension. First we must believe in the Spiritual Force and have faith in God and the angels, and love God and the angels; then we must throw out our love to everything in the universe—every being, all vegetation, all matter, because the spirit is in it all. God is Love and the All in All. We must realize all this to become spiritualized. When we do realize God we are at one with God, and are freed from all disease, anxiety and worry; the soul then shines out in its full glory and is in Eternal joy and bliss—it is calm, tranquil, serene, forceful.

Dis-ease is a lack of spiritual force.

A lack of HOPE and COURAGE.

A lack of FAITH.

The system is poisoned with fear, doubt, pessimism, bigotry and intolerance.

A strong man spiritually can throw off any disease.

To get spirituality we must Love God and all that is in His Universe. No man who kills or causes to be killed animals can be truly Spiritual. That is the reason that flesh eaters suffer from diseases, drunkenness, nervous prostration, insanity.

"Who can be more cruel and selfish than he who increases the flesh of his body by eating the flesh of innocent animals?"

"Highest virtue consists in the non-killing of animals."

Spirituality comes by cleansing and purifying both the body and the mind. The body cannot be pure when fed on dead animal food.

The slaughter of animals for food is cruel, inhuman and wicked.

The eating of dead animals makes us immoral and destroys the spiritual ideals of life.

The oppressive heat and distress of summer is never felt by strict vegetarians—those who live on cereals, fruits and nuts.

Seneca said: "Vegetables are sufficient food for the stomach into which we now stuff valuable lives."

As long as the flesh eating habit exists we will have nervous wrecks, insanity, drunkenness, suicides, murders, cancers, consumption, gout, rheumatism and countless diseases.

Flashes from Thinkers

THERE is something wrong with the religion of the home where the children hate the Sabbath.—*Ram's Horn.*

OUR life is but the childhood of our eternity, the schooldays preparatory for the immortal years beyond.—*Archdeacon Farrar.*

If only for an hour man gets at least a glimpse of the larger, nobler life, the grind is taken away from life, and visions of peace stir the energies of hope.—*Berry.*

VISIONS, dreams, apparitions and even "ghosts" ought not to frighten anyone. Certainly they are perfectly harmless. These phenomena only help us to decipher the book of being—the riddle of life.

SPIRITUAL hunger cannot be satisfied by general resolutions, stereotyped speeches and formal prayers; but only by closer communion with Christ and personal effort of one soul for the welfare of another soul.—*The Anchor.*

THE Scriptures must be read by us in the same spirit that dictated them; thus also must they be understood. You will never enter into the meaning of St. Paul unless you first have his illuminated mind. Never will you understand David unless you realize by experience the feeling of the Psalms.—*St. Bernard.*

As all the stars are pervaded by one law, in one law live and move and have their being, so all minds that reason and all hearts that beat act in one empire of one king; and of that vast kingdom the law the most sweeping, the most eternal, is the law of loving kindness.—*Swing.*

TO BE disinterested is to be strong, and the world is at the feet of him whom it cannot tempt. Why? Because spirit is lord of matter, and the world belongs to God. "Be of good cheer," saith a heavenly voice; "I have overcome the world."—*Amiel.*

In the other world, as long as men who die in their sins continue to remain in sin, they will have to take the consequences.—*Dr. Sweetser.*

CONDUCT is the great profession. What a man does tells us what he is.

MAN was sent into the world to be a growing and exhaustless force.

Way to Understand the Bible

JUDGE SIMEON E. BALDWIN SAYS IT SHOULD BE READ IN THE LIGHT OF SCHOLARSHIP

SIMEON E. BALDWIN, professor of constitutional law in the Yale Law School and Associate Justice of the Supreme Court of Connecticut, delivered the religious address recently to Yale University, in Dwight Hall, on the subject: "A New Way of Looking at the Bible." He said the way men of education should look at the Bible was in the light of the highest scholarship. It lost its power in former generations because it was looked upon as a unity. It is a collection of literature, he said, written for the Jews and by the Jews. It is not to be taken as a unity. If it should be published in the order of its importance, Saint Paul's Epistles would probably come first.

Professor Baldwin said the Bible is a much-abused book, because all denominations go to it and twist it to agree with some preconceived theory. In order really to get at the root of the Bible's teachings one must put himself in the position of the writer at the time the Bible was written. The age of literalism, he said, is passed. Christ taught that when a man was stricken on one cheek he should put up the other to be struck. Christ spoke in hyperbole.

Professor Baldwin told the story of a divinity school professor who got into a controversy over Job. It was at the time the new German theology was making itself felt to some extent in its denial that there was such a person as Job.

The professor turned to a passage in the Bible which read that there was such a man as Job to prove that he had lived. Professor Baldwin said that the book of Job was to be looked at as a parable of the highest intellectual and moral teaching. It was not until the theory of evolution remade the intellectual world that the relation of the Old Testament to the New or of the New Testament to actual life was understood. Professor Baldwin concluded by saying that he had no intention of unsettling anyone's faith by his words, but the Bible should be looked at in the light of the highest scholarship.

Stage's Influence Is Good

THE Rev. Percy S. Grant preached recently in the Church of the Ascension, New York City, on "The Relations of the Church and Stage." He said in part:

"Most of us have been brought up under Puritanical conditions, and there is still clinging to American society some of that old, narrow idea. The stage had its inception from the Church and the antagonism between them arose when they became separate and distinct institutions. They differ because the Church seeks spiritual perfection and the stage represents the passing show and holds up the mirror to nature without seeking to teach from what the mirror shows.

"The question has been raised, Can an actor have a fine character? The late Phillips Brooks said to me once that he could not, because of his assumption of so many varied characters. I do not agree with him. If that was so, the novelists, the poets and all authors could not. Many people think actresses and actors cannot lead good lives. It is true that their temptations are strong, but no more so than those of anyone in a great city. I believe to-day that the stage has a high and potent influence for good.

"I have visited many theatres during the past season, and even in some of the fantastic comedies I could see a strong lesson in the direction of morality. The playwright has an influence that not only appeals to the ear but to the eye and takes hold of the very heartstrings. I have felt in coming out of the theatre that I have had a spiritual Turkish bath.

"It should engage the attention of everyone who has the interests of the community at heart to help make the stage a nobler institution than it is. I believe that we should have a national school of acting to still further elevate it. People say that the public wants low, coarse, base plays, but I consider that a libel on human nature. The theatres of New York were crowded all last winter with audiences interested in clean, wholesome and sweet plays."

If you have been waked through love into Life, then your life's work is to transmute everywhere the transient into the permanent and the eternal, first in your own soul and life, then by what you are, and through your love, calling out the eternal in all about you.

He who despises mankind will never get the best out of either others or himself.

Selfishness and Money-Getting



NOW let's be rid of nonsense on this subject forever. It is for the interest of every human being to have and use wisely lots of money, houses, lands, books, pictures, friends, food, drink, health, happiness, and the rest. Your intuitions tell you so and tell you to seek them. Then enters your shortsighted blundering, which gives you their opposites instead of what you seek, simply because you go about it in the wrong way. It is not selfish to want any or all of these things. It is selfish to want to deprive others of them in order to have them yourself. But there is enough for all or will be when all seek aright. People keep writing to us as if it were wrong to want wealth, health and happiness. It is only wrong to want them by wicked means, and that is wrong principally because when so obtained they neither give satisfaction nor stay. No thief ever was able to retain and use wisely what he had stolen. No riches stay with him who has gotten them by avaricious methods. The usurer who takes advantage of the necessities of a fool will not be able to keep his money ordinarily. If in rare cases he does, it is in order that the accumulation may go into some public museum, library, college or park after he has repented of his wicked means of accumulating. To get wealth by theft, by usury, by lying, or by avarice is selfish. To get wealth by fair exchange, by truth, by skill, by benevolent means, is not selfish but wise, and to refuse to distribute it, when gotten, to tramps and beggars is not selfish either. To do so would be maudlin, silly, weakness, doing moral injury. The greatest reason why kind-hearted people are poor is because they are not safe custodians of wealth. They let their weak, sympathetic feelings overcome their judgment and they distribute from their earnings to the lazy, diseased, immoral hypocrites who pretend they are unfortunate instead of reapers of their own sowings. To permit such people to lie and to deceive us, to continue in their rotten condition of heart and mind and to receive of our material goods is wickedness which will be punished by deprivation of goods that we do not properly safeguard. Men write us that they are out of work and their families suffering. Why is it? Only because it is not safe to put money in their hands. Were they good stewards, fit to be entrusted with other people's money, they would be given plenty of their own. The mass of idle people are men whose "kind-heartedness" leads them to ignore all moral conditions and to scatter right and left all that comes into their hands. Get one of them to hold his hand up before your eyes. You can see right through between his fingers. He can't shut his fingers together tight enough to hold water in his hand. Not only water but money and secrets and all slip right through his closed hand. But that person whose fingers close tight is a good custodian and will keep your or his own surplus earnings safely. He will keep your secrets, too. If the left hand is more open between the fingers than the right you are a better custodian than you used to be. The right reveals present conditions; the left your remote past.

TO GET MONEY

You must not directly seek what you want, but indirectly. There is the fatal error of all selfish people. They grab so lustily for the penny close by that they never can see the dollar some distance off. Grabbing close-by pennies that others want is selfish. Pulling in by skill the hundred dollar bonds that others cannot see may be done in an entirely unselfish manner. Indeed, it is far easier to make a thousand dollars unselfishly and by wisdom than to pull in selfishly a dollar by extortion. Learn these laws and you will, without selfishness or other sin, have all this world's goods you can possibly handle. Seek first the Kingdom of God, means seek to employ correct principles and to do good, when all these will be added unto you. You now have all you deserve now. You tomorrow will have all you deserve to-morrow. God (The Good) metes out to you your deserts far more exactly than you do to your children, and that may be pretty well.—*Occult Truths.*

EMERSON said, referring to the teaching of A. Bronson Alcott: "He aims to make children think, and in every question of moral nature to send them back on themselves for an answer. He aims to show children something holy in their own consciousness, thereby to make them really reverent."

Modern Mystics

By *Sapere Aude*, in Notes and Queries(Supplied by Dr. W. W. Westcott, S. M., IX^o, Soc. Ros. in Anglia)

THE history of the past tends to show that some persons have at all times attempted to obtain by study and self-development a more intimate acquaintance with the Unknown than has been supplied by their Religion. In many countries and among the priests of many religions it has been obvious that some, even of the professed teachers of theology, have formed a sect of Special Students who have claimed to possess a peculiar wisdom in mysterious possibilities, and a magical power over and above the functions of the recognized orthodox leaders.

Heathendom always had its special sibyls and soothsayers, who formed a class apart from the ordinary priesthood. Hebrew orthodoxy had its school of the Kabbalistic Philosophers. The Chaldeans, amid a horde of priests, had their Magi. The Egyptian Pharaonic King-Priests had their own Diviners and Wonder-Workers among the Priests of each Temple. The Mediaeval Catholic Church was never free from the Thaumaturgist and Alchemist; the names of Priest, Canon, Bishop, and even Pope, have been linked with the claims to mystic authority and power; as Pope John XXII, Bishop Heliodorus, Canon Ripley and Abbot Trithemius. Throughout the middle ages in Europe there is a trace of laymen also who have claimed, and have apparently sustained a claim to, possession of the Occult Art of Magic and Transmutation, as Flamel, Paracelsus, Maier and Fludd. In our own time there has been a distinct recrudescence of the tendency to desert the worldly pursuits of commerce and science in favor of researches into the hidden mysteries of Nature and God.

The Theosophical philosophers and the Alchemists of Europe of the centuries behind us, and the Rosicrucians of Germany, who sprang into notice in the seventeenth century, have many earnest followers to-day.

The Indian philosophers have been notably brought to the notice of Europe during the last twenty years, and the present Eastern philosophy founded by Madame Blavatsky has secured a crowd of adherents.

The Spiritualists of our time, all seeking for a reality in the communion of the dead with the living, now form a compact and numerous body of men and women eager to spend their time and money in the investigation of the Unknown.

Christian Orthodoxy desecrates every attempt to pierce the veil of darkness which separates us from the Unseen World around us, and yet many nominal Christians desert the Christian narrow path of self-salvation in their efforts to gain forbidden knowledge of the unseen world behind the veil of the senses. This obviously existing craving for ulterior knowledge seems to be a fundamental peculiarity of man, who, recognizing his ignorance of his true surroundings, ever seeks to fathom the secrets of his destiny, his powers and his origin.

Ought we to say that all this search is futile and worthy of condemnation? or ought we to lend encouragement to all bona fide efforts to solve the mysteries of our environment? Who knows? It is certain that no modern established Religion is now powerful enough to stop investigation. Hand in hand with the daring of modern criticism of the Sacred Books has developed a modern demand for practical experiments in the realms of psychic forces, such as is shown in the enlightened researches into Hypnotism, Thought Transference, Communion with the Dead, Intercourse with Elemental Spirits, and Appeals to Angelic Powers. The student of the history of these attempts to unveil the unseen world tends to become the investigator on his own account.

It seems impossible to doubt but that some men have lived who have gained knowledge and power above their fellows in such arcane researches. Who may now have the power to succeed? Has anyone such a birthright? Is it true that the Magus is born—not made? Is magical power one form of genius? It may be so. One fact appears to be clear, that many men have spent years in such researches, and their labor has availed nothing. If this be true it is not a proof that others have not lived, and strived, and have not gained a knowledge and power which to them have been an ample reward. There have been many who have died expressing themselves as fully conscious of a mystic attainment which has repaid them for years of self-abnegation and the contempt of their fellows; such men were Behmen, Swedenborg;

and such a woman as Anna Kingsford. There is no royal road to occult success, and we should not encourage any to desert the well-known paths of simple goodness for an unknown aim, but, on the other hand, if a man has what he deems a call to mystical study, it is useless and perhaps wrong to put obstacles in his path. It is a mean argument against the possibility of occult success on high planes of thought, to point out the many who have been shown to be pretenders, because from the nature of higher gifts, the nature that has been postulated for them, the true possessors will be most often quiet, retiring personalities who do good, and would blush to find it fame.

On the other hand, there does occasionally appear a man or woman who shows powers which few possess, and such do appear as brilliant teachers, who gather around them a group of students some of whom also develop supra-normal capacities.

Perhaps these persons of innate genius do fulfil a useful function in choosing some pupils who may be able to make progress. But the way of the brilliant teacher is hard, and often more evil is said of him than is fair or just. Such teachers have always much eccentricity, and this may be mistaken for undue influence, for folly and for self-esteem.

The Theosophists have had such a teacher, and so have the Spiritualists and other occult societies.

Jacob Behmen suffered much in the past; Swedenborg was much reviled, and so were Saint-Martin and Count de St.-Germain, and Martinez de Pasqually; and now the cultured students find much to admire and to sympathize with in the lives and works of all these. Still more remote from our times there are the histories of Christian Rosencreutz, of Picus de Mirandola, of Cornelius Agrippa, of Paracelsus, of Isaac de Loria, Rabbi Akiba, and Simon ben Jochai of Kabbalistic fame.

Beyond these, again, were the inspired St. John of the Island of Patmos, and Hermes Trismegistus of pre-Christian celebrity. Even of the great Gautama the Buddha, and of Confucius, evil things have been spoken, although by their learning and powers two great world religions have sprung up and have flourished for centuries. Every reformer of religious error has been met with calumny on many sides rather than with fair argument.

Let such of us, then, as are earnest students pause before we revile anyone who works earnestly at any branch of occult research. Seeing that this general tendency to revile the occult learned ones has ever existed, we cannot be surprised that much of the occult learning of the world has been propagated alone in privacy and in secret societies.

The modern press is never weary of saying that we have outgrown the need of secrecy, but although this may be true of physical science, it is not true of occult science.

Blavatsky was reviled out of all decency; and many others of the last fifty years also have met with general misrepresentation, only because they dissented from the errors of orthodoxy and taught a strange doctrine; the great Luther, for example.

The world does not now burn or crucify reformers and mystics, but it lays on them heavy burdens of malicious condemnation. The true mystic who has any supernatural power must still hide his light under a bushel, or submit to fraudulent and often farcical misrepresentation. Mystics of a true type are never numerous, and good teachers are always few; so let the true teacher still teach in the closet, and exercise his good powers by stealth, for success in mystic work will, if it be made known, still be dubbed folly and fraud, whatever be its source or origin, or its mode of action.

Clairvoyance will be the power of the few, and healing by will and occult skill will be occasionally manifested, but woe to the man who discloses his faculty, for at the least he will suffer contumely, if not persecution.

At the present time there are only three distinct mystical schools: the Theosophists, who assert an Indian source of authority; the Hermetic and Rosicrucian school, who are descended from the philosophers of Egypt and the Jewish Rabbis; and the Spiritualist and Spiritist societies, these last claiming no ancient lineage but depending not on system so much as upon independent research; they are not fettered by dogma although guided by precedent.

Of the Theosophist Buddhist group as compared with the Western school it appears that the former cultivate the more passive attitude of improvement by Meditation and by Self-Abstraction; while the latter hope for progress from strong efforts of Will and culture devoted to attainment of communion with spiritual powers which are deemed to be of Planetary, Angelic and Astral existence. The former believes that self-abnegation and coercion of the passions and emotions will

attract the beneficent aid of great teachers, embodied and disembodied; while the latter teaches that the Kingdom of Heaven must be taken by force of aspiration, strength of will and special preparation in the occult lore of the past.

Once more, who can judge them? let each one climb where he deems he perceives a ladder or a pathway to Providence.

No man has a right to judge such matters for another; freedom of conscience and liberty of investigation must be granted. Let each man say—Am I my brother's keeper? as to his conscience. But on the other hand, sensible men have a right to say that young, unformed characters should be restricted from such researches until they have gained worldly wisdom and sufficient self-culture to claim an independent judgment; and again, no man ought to cast off the responsibilities in social life which he has voluntarily taken upon himself, only for the sake of the chance of self-development on occult lines. So much of true mysticism as is attainable will not be obtained by the man or woman who seeks it while neglecting the duties he has already undertaken. No blessing can accrue to the student who devotes himself to abstract occult research, and at the same time neglects his life work in maintaining his world business or family ties. Hence, no doubt the bachelor and spinster, the widower and widow, without children, have more ample possibilities of self-progress. The mediaeval authorities on occult science and art all assented to this pronouncement, and with good reason; and hence we believe that the aims they had in mind were true and good.

There have been great women occultists, and it is but reasonable to grant that higher powers, if at all attainable, are open to both men and women, and history has shown that the free and unfettered life work of man and wife in unison has shown high results. But the devotion of either man or woman to pure mysticism, against the consent of the other partner in married life, cannot result either in happiness or success. Let such persons, then, be warned in time, for their result will be fallacious, and will lead to disharmony and distrust.

The tendency to occult study, if it be born after other responsibilities have been undertaken, should be repressed, unless the life partner freely assents to the new undertaking; yet happy may be the man and wife who have alike mystical tendencies. In our days of fierce fight for existence and social position, mere financial considerations must be considered, and there are but few so well placed as to be able to neglect the work of the world for the unremitting cares and study needed for progress in occult studies. Each one must do the duty closest to his hand, and then if providence or fate has set him free to devote time, money and study for the search for the Quintessence, let him seek if he feels the divine afflatus; but how few there be that are free and of ample means!

Occult philosophy is for the few, and if anyone is so free and capable as to undertake it, perchance he may obtain a reward if he be earnest, self-sacrificing and have high aims, and is willing to forget all the pleasures of the world, the flesh and the devil.

There are some such, and if their strivings add but one jot or tittle to the world's good, let such be revered and not be condemned by the worldly and the pleasure-loving, for whatever they do gain is not easily bought, but may obtain a great reward.

[Mystic powers—psychic and occult powers—should only be acquired in a slow, natural and sensible way. The true Mystic is a persistent God-lover; he adores, worships and prays to God much; he labors and works; he is never an idler; he performs with love and willingness every duty that comes to hand. The true Mystic never directly asks for nor seeks psychic powers; these come naturally to the true God-lover and the true worker. The true Mystic is chaste and continent.—EDITOR.]

The Mystic Name

THE mystic name of God, which who so knows, all Nature is obedient to his command. The knowledge of this name constitutes the power of the Archangelic, and enables them to soar from world to world. Its forgetfulness is the punishment of erring spirits, who instantly sink down to darkness and to earth. It is alluded to indistinctly in the Jewish *Shibboleth*.—Edward Vaughan Kenedy.

THE one who will be found in trial capable of great acts of love is ever the one who is always doing considerate small ones.

AND we shall know as we are known,
And we shall see as we are seen,
As we look from mountain heights above,
And we shall know what we have been
By light of truth divine by love.

—J. H. Hatfield.

Telepathy

In this age of the development of the knowledge of the occult sciences, the study has become paramount with the great majority of thinking people. That there is a mysterious tie which links all humanity together is a pre-eminent and indisputable fact which is demonstrated in many ways. Man is influenced to a more or less extent by the actions of his fellow man.

Mental telepathy, although comparatively an unknown quantity, is, nevertheless, one of the most acceptable of the sciences. Telepathy is also known as the transmission of thought from one mind to another without the aid of the physical forces, and by various other names; but what does a name signify?—the fact remains that thought may be transmitted by one mind and received by another at any distance. Telepathy knows no distance, no space. It matters not if the person to whom thought is to be transmitted be in the same room with the operator or a thousand miles away. The result is the same.

The prime factor of this great science is concentration, which is an absolute requisite in all branches of the occult. It is the one thing necessary to attain perfectly before telepathy may be practiced with any absolute assurance of success, although the power of telepathic communication lies dormant in every human being.

As an illustration of what may be accomplished along these lines, the writer will give the following experiment, which he tried personally, in order to convince himself that telepathy is an assured fact:

We had a friend with whom we were in almost daily correspondence. After a time the letters suddenly ceased to appear and this without apparent cause. We resolved to enlighten ourselves as to the cause of their non-appearance, by the aid of telepathy, if possible, and to this end, by the aid of concentration of thought, conveyed to our friend the desire to know why the correspondence had been so suddenly stopped, predicting, in the meantime, the reasons which would be given in a letter which would arrive on a certain date, either by a morning or evening mail. The letter came as desired, and with it the information, which, by the way, was almost identical with our prediction (which, at the time of making it, was sealed in an envelope by a party and never opened until after the arrival of the letter).

There are many ways in which telepathy may be proven to be a reality to those who are virtually in ignorance on the subject.

The most simple yet convincing is this: You may be sitting at a window, and, without knowing the reason why, your thoughts will revert to an absent friend, one whom you have not seen for some time, yet whom you would like to see, when, upon looking up, you see your friend passing.—*Eitka.*

This Ghost Saved a Ship's Crew

A SEA captain recently told a ghost story, for which, he said, Herman Merivale stood sponsor. "A ship," the captain began, "was crossing the Atlantic from Liverpool. Half-way over a sailor came to see the chief officer, and said he had just seen a strange man sitting in the cabin, writing. It seemed impossible for a strange man to be aboard, and the officer told the sailor to look again and see if he was not mistaken. When the sailor returned, he had a slip of paper in his hand. 'The man is not there now, but this paper lay on the table where he had been sitting,' he said. On the sheet were the words, 'Steer due south.' This thing was so mysterious that the ship's course was actually changed, and she did steer due south for six or seven hours. She came then on a wreck and succeeded in rescuing the men upon it. One of these men the sailor on the rescuing ship recognized as the stranger whom he had seen before. This stranger some hours earlier had told his captain that he often went into cataleptic trances, and that he had just come out of one in which he had asked aid of a ship that was sailing somewhere to the north. It seemed an improbable story, this, but it is very well authenticated, all the same."—*The Marine Journal.*

SUCCESS is very coy, and will remain only when treated well.

BEFORE a man can do right by his neighbor he must love him.

WE know the human heart by suffering—the divine by obedience.

NATURE never hurries; atom by atom, little by little, she achieves her work.

EVERY gracious spirit is active; but every active spirit is not gracious.

Just What To Eat If You Want To Live To Be Old

ANATOMICAL experiment and investigation show that the chief characteristics of old age are the deposits of earthy matter of a gelatinous, fibrinous character in the human system. Carbonate and phosphate of lime, mixed with other salts of a calcareous nature, have been found to furnish the greater part of these earthy deposits.

As observations show, man begins in a gelatinous condition; he ends in an osseous or bony one—soft in infancy, hard in old age. Of course, these earthy deposits, which affect all the physical organs, naturally interfere with their functions. Partial ossification of the heart produces the imperfect circulation of the blood which affects the aged. When the arteries are clogged with calcareous matter there is interference with circulation, upon which nutrition depends. Without nutrition there is no repair of the body.

None of these things interferes with nutrition and circulation in earlier years. The reparation of the physical system, as everyone ought to know, depends on this fine balance. In fact, the whole change is merely a slow, steady accumulation of calcareous deposits in the system. . . . When these become excessive and resist expulsion they cause the stiffness and dryness of old age.

Entire blockage of the functions of the body is then a mere matter of time; the refuse matter deposited by the blood in its constant passage through the system stops the delicate and exquisite machinery which we call life. This is death. It has been proved by analysis that human blood contains compounds of lime, magnesia and iron. In the blood itself are thus contained the earth salts. In early life they are thrown off. Age has not the power to do it.

Hence, as the blood is produced by assimilation of the food we eat, to this food we must look for the earthy accumulations which in time block up the system and bring on old age. . . . Almost everything we eat contains more or less of these elements for destroying life, by means of calcareous salts deposited by the all-nourishing blood. Careful selection, however, can enable us to avoid the worst of them.

Earth salts abound in the cereals, and bread itself, though seemingly the most innocent of edibles, greatly assists in the disposition of calcareous matter in our bodies. Nitrogenous food abounds in this element. Hence a diet made up of fruit principally is best for people advancing in years for the reason that, being deficient in nitrogen, the ossific deposits so much to be dreaded are more likely to be suspended.

Moderate eaters have in all cases a much better chance for long life than those addicted to excess at the table.

Celebrates Her 100th Birthday

MRS. JULIA BEDELL, of Bayonne, N. J., celebrated her 100th birthday recently in that city, of which she has been a resident for more than sixty years. She has been twice married and has had fourteen children, of whom six are still living. The six, with numerous grandchildren, and many old friends helped the old lady celebrate her birthday, and talked with her of the days when she lived in Lispenard street, then on the outskirts of New York. Mrs. Bedell is still healthy, active and cheery. At the age of 90 she made a trip to Chicago.

[This Magazine carries with it TREMENDOUS HEALTH VIBRATIONS, and anyone who will regularly read it will get into our vibrations, and will live a long, useful and happy life here on this planet and be fully ready for the beautiful spiritual life in the Angel World, when the time comes to pass on.—EDITOR.]

INVOKe the spirit of Eternal Light; speak little, meditate much and judge aright.—*Espagnet.*

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

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

BIG debts come from big promises.

SUFFERING is not necessarily unhappiness.

GOD has not created us to throw us away as a failure.

Prayer Cured Her

MRS. RETTA GANNON, of Young America, Indiana, has been healed by faith of an ailment of ten years' standing. Ten years ago she fell and sustained a dislocation of the knee joint and displacement of the knee cap. The injury was not properly treated, and for years she could not get around without the use of crutches. Three years ago the injured joint became much swollen and very painful, and since then she has been confined to her invalid's chair. Medical and surgical skill had exhausted itself on her case, without any apparent benefit, and a month ago she announced to her friends that she was going to take her case to the Great Physician. She was taken into her bedroom, where she denied herself to most visitors, but sent out word to her Christian friends to pray for her recovery. Last Sunday morning she astonished the family by walking out, and, with radiant face, telling them that the Lord had come and touched her knee and it was healed. The swelling is gone; the cure appears to be perfect. The medical profession have no explanation to offer. Mrs. Gannon is forty-one years of age, is well educated and highly intelligent.

Life

Mrs. H. A. Deming, in the Quiet Observer.

A year was occupied in searching for and fitting the lines in this remarkable mosaic from English and American poets.

Why all this toil for triumphs of an hour?
—*Young.*
Life's a short summer—man is but a flower.
—*Dr. Johnson.*
By turns we catch the fatal breath and die;
—*Pope.*
The cradle and the tomb, alas! how nigh.
—*Prior.*
To be is better far than not to be,
—*Sewell.*
Though all man's life may seem a tragedy;
—*Spenser.*
But light cares speak when mighty griefs are dumb—
—*Daniel.*
The bottom is but shallow whence they come.
—*Sir Walter Raleigh.*
Thy fate is the common fate of all;
—*Longfellow.*
Unmingled joys here no man shall befall;
—*Southwell.*
Nature to each allots his proper sphere;
—*Congreve.*
Fortune makes folly her peculiar care.
—*Churchill.*
Custom does often reason overrule,
—*Rochester.*
And throw a cruel sunshine on a fool.
—*Armstrong.*
Live well; how long or short permit to heaven.
—*Milton.*
They who forgive most shall be most forgiven.
—*Bailey.*
Sin may be clasped so close we cannot see its face—
—*French.*
Vile intercourse where virtue has no place;
—*Somerville.*
Then keep each passion down, however dear.
—*Thompson.*
Thou pendulum betwixt a smile and tear.
—*Byron.*
Her sensual snares let faithless pleasure lay,
—*Smollett.*
With craft and skill to ruin and betray;
—*Crabbe.*
Soar not too high to fall, but stoop to rise;
—*Massinger.*
We masters grow of all that we despise.
—*Cowley.*
Oh, then, renounce that impious self-esteem.
—*Beattie.*
Riches have wings and grandeur is a dream.
—*Cowper.*
Think not ambition wise because 'tis brave.
—*Sir William Davenant.*
The path of glory leads but to the grave.
—*Gray.*
What is ambition? 'Tis a glorious cheat.
—*Willis.*
Only destruction to the brave and great.
—*Addison.*
What's all the gaudy glitter of a crown?
—*Dryden.*
The way to bliss lies not on beds of down.
—*Francis Charles.*
How long we live, not years, but actions tell;
—*Watkins.*
That man lives twice who lives the first life well.
—*Herrick.*
Make, then, while yet ye may, your God your friend,
—*William Mason.*
Whom Christians worship, yet not comprehend.
—*Hill.*
The trust that's given, guard, and to yourself be just,
—*Dana.*
For live we how we may, yet die we must.
—*Shakespeare.*

THE cup which is to-day full of wine may to-morrow be filled with water.

THE most certain sign of being born with great qualities is to be born without envy.

It is just when the storm winds blow and the clouds lower and the horizon is at its blackest that the ideal should shine with divinest radiance, bidding men trust the inspiration of the poet rather than the mutterings of the politician.—*Fabian Essays.*

The Goal of Mastery

By Fred Burry



NOTHING retards one's progress so much as the fear of going astray. This fear may take the form of a lack of self-reliance; or perhaps there is a sense of some religious obligation, a feeling of some dutiful bondage; or, again, the vision of a possible crippling failure may present itself with its various consequent dire results; in some way or other the arch-tormentor Fear shows its face, throwing its aura of malignant influence all around our pathway.

We are children of habit. A habit is like a little seed—it seems so small and insignificant in itself, but let it once take root and receive attention, then its latent qualities spring forth; by the immutable law of Development, its inhering properties expand into fields of continual and growing expression. All environment is the result of habit; every form of existence is the production of repeated rounds of experience—re-statements, recognitions, of the one never-dying Life.

As we open our eyes on the scene of Action day by day, we perceive new phases of Life, even though the surrounding conditions themselves may not have changed. In fact, our individual progress is essentially an unfolding of our own nature rather than a march into new conditions. Our nature must unfold first; then either the surroundings will show forth new qualities, or it will at once be seen that the task of changing them is now simplified.

It is ignorance of the real nature of Existence that alone causes Fear—an ignorance that must pass, as we individually and collectively evolve toward our destined plane of godhood or mastery.

A certain spirit of Venture, an almost reckless daring, accompanies every new recognition of our infinite real nature. The venture-some spirit, courageously swimming out in faith (though with numerous fears and doubts), leads to a place of Strength and Security; the way to conquer our fears is to face them, and in the hour of need to act in defiance of them.

We are living at present on the circumference of our being. The deep-hidden chambers of the mind, the whole realm of causation in Nature, are yet under the lock of mystery. Just now there is a universal growing desire for light, for knowledge, which is leading the way into the depths where lies the Centre-Source, the place of power.

To make circumstances, to be undaunted by the fearsome shadows which are the mere reflections of past habit and ignorance, to act and live from our centre—this is the goal of life, this is freedom.

History records some historic instances of great masterful action, when men closed their eyes to the obstacles which faced them, and, apparently by sheer will-force, triumphed miraculously, and conquered what others had deemed impossible.

To-day we read of these men whose names are enrolled in the book of Fame, and the recollection of them gives us renewed inspirations, hinting to us of the marvelous resources of power which lie within each one of us, only waiting for our recognition and consequent self-development.

For it is certain that some sort of inner recognition must have preceded the great feats which mark history. It may have been only a dim, instinctive apprehension of an invisible, impelling, all-powerful Force; it is not likely that there was, as a rule, any complete recognition of Selfhood.

If so much can be done by what might be called almost a blind force, why are we, with our superior chances and greater scientific knowledge, so timorous, so afraid?

The centuries have added to our intellectual growth; that is, we have by a long process of curious research come across certain phenomena, which we have with more or less inaccuracy placed under distinct classifications—analyzing and dissecting mere forms, localizing principles which cannot really be limited, dividing up Life's heterogeneous manifestations into two arbitrary divisions of good and evil—yes, in our ignorance breaking into fragments (or trying to) the various expressions of life.

It is no wonder that our mind is clouded with a number of conflicting doubts and fears, when we have grown into the habit of imagining our life to be harassed by a number of parasites which are simply beyond our power.

But the whole trouble lies in the narrow range of our vision. We cannot understand any unit until we look at it from the viewpoint of its environment—not only its immediate surroundings, but actually from the one universal fountain-source of all life. The ordinary investigator is superficially specula-

tive; he studies some local phenomenon, enclosing the same within the realm of a very limited field of operation, too often blinded by a long habit of prejudice to reason in any way accurately.

Then it is partly because of an incomplete and one-sided reasoning that our minds have been hampered with befogging worries and anxieties, that the blanch of terror has been the affliction of man. We have boasted so much about our superior intelligence, and yet this Western world has its hospitals, jails, asylums—its decrepit, depleted, disabled conditions, to place side by side with the hardy though perhaps sometimes not very intelligent ancient races. This contrast does not imply that Thought is to blame; it only means that we have been thinking in the wrong direction.

It has been a supposed office of Science to delve into the nature of the evil influences of life, so that they may be either eradicated or kept in check. The consequence has been that this so-called Science has "discovered" an ever-growing legion of death-dealing creatures, the knowledge of which has only made man more afraid—thus weakening him, crushing his will-force. It is not to be denied that certain germs or microbes exist; the air is full of small living forms, but they are not any of them disease germs; there is nothing in the nature of any germ that is a foe to man; they, like all else throughout Nature, are in some way created for man's service—yes, they serve some good part in nature's economy.

It is then for us to "right about face," to stand erect, to take our rightful position in life. It is for us to be bold and deny the crushing announcements of popular Science; to affirm our mastery, in spite of all the arrogant schools of learning. We must not be afraid.

Fear is all we have to conquer. Let us have faith, let us break away from all the fetters of the conventional Science and Religion, let us free our minds from the teachings of the dark past—for we can surely see they have nothing of value to offer; they are mere negative utterances.

Disease is nothing; therefore, why, O ye philosophers and scientists, spend so much time in studying the symptoms of a negation? Study Health! This is the one positive reality of Life. Open your mind, your heart, your soul, your spirit—expand your whole being, and allow the currents of Life to bathe you, to wash and purge away the long accumulations of ignorance.

Be brave, O ye timid souls, so long crouching low because others have given you some stupid standard of action. Why do you continue to tie yourselves either to conventions of conduct or some narrowing theory which your enlightened mind would reject? You know you are inwardly rebelling against the restraints of man-made institutions. Well, then, be free—you must free yourselves; a brave venture is all that is needed.

There is no evil! These words have been repeated again and again by advanced thinkers. But often their real significance has been overlooked. There is no statement so sweeping, at once destroying every cause for fear or anxiety, as the affirmation, "All is good." And it is absolutely true, as applied to every creation, every condition, every thought, every deed whatsoever. Life is one gigantic, ever-ascending scale of action. Man is here to govern, to control; he is the destined king of all the earth; he is truly God of the Universe, Incarnate.

Let him take the sceptre of mastery within his hands, and rule within and without, in the heights and the depths, at the centre and the circumference. Those things which he has mis-called evil, of which he has been so long afraid, he may make useful servants. By enlarging his sphere of vision, by broadening his mind, he will view all things differently, and the frown of hate and distrust will vanish, being replaced by the smile of faith and love. For Love is forever the basis of Action, the Destroyer of Fear—the motive and end of Existence. Love is the one Force, the Divine Will—it is all that makes life worth living. Love is indeed Life itself.—Fred Burry's Journal.

Theosophy

THE mere reading and studying of books on theosophy will inspire any soul. Mr. W. J. Colville says: "Theosophists are doing quite a good work at present in reviving and explaining a great deal of mystic lore which has long lain buried, deeply hidden from the masses, though always accessible to special students of the occult."

THOU wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee.

Modern Spiritualism In New York City

By a Writer in the New Yorker

PROMINENT Spiritualists of New York City have started a movement and are working quietly among themselves with the purpose of erecting a temple in this city as a central point from which they may disseminate their philosophy. I have often wondered why the New York Spiritualists did not have such a temple instead of depending upon leased and rented places of meeting. Boston has a Spiritualistic Temple which must have cost \$150,000 to build. But Boston is generally in advance in all sorts of cults, isms and mysticisms. Perhaps the fact that Christian Scientists have reared a great house of worship in town has stirred up the Spiritualists to undertake something in the same line.

MRS. HELEN TEMPLE BRIGHAM and Mrs. Jennie Potter, both prominent in Spiritualism, are interested in the new building project. Mrs. Brigham, a noted medium, is pastor of the Society which meets at No. 713 Lexington avenue, New York, and Mrs. Potter, formerly of Boston, is a prominent member of this Society and has a wide fame on account of her psychic powers. I once heard Gen. Benjamin F. Butler, when he was Governor of Massachusetts, declare that through Mrs. Potter as a medium he regularly conversed with his deceased wife, and not infrequently saw her face to face. Butler was firm in his belief that disembodied spirits can and do return to talk and communicate with friends on earth. Mrs. Potter's strange powers have been tested by investigators from foreign scientific societies, resulting in some extraordinary spiritual and mental phenomena. She had a great vogue in Boston, and in New York City she is visited by many prominent men and women. She is a woman of independent means and is one of the large stockholders of the Eel River Railroad, which has been the subject of exciting litigation in Indiana, and which emerged from its troubles by its sale recently to the Wabash Railroad, as it is presumed, though there is some reason to believe that it will pass to the Pennsylvania system.

JUDGE DALY, of Brooklyn, is a leading light in the Spiritualistic communion of Greater New York.

I AM told that there are not fewer than one hundred thousand avowed Spiritualists in New York City, while the number that are not professed believers, but have leanings that way, is also large. There are hundreds of regular "circles," with their weekly meetings and manifestations, while there are many families that have some member in whom has been discovered mediumistic power, and these have their regular seances. One of the wealthiest and best known families on Fifth Avenue has its own regular Spiritualistic seance, with a young daughter, one of the handsome belles of the Four Hundred, as the medium. A deceased brother is her "control," and many large business transactions are talked over in this "family circle" before they are launched in the commercial world.

THE public may perhaps never again be so visibly stirred by spiritualistic phenomena as during the excitement over the Fox sisters, Kate and Margaret, who at the ages, respectively, of nine and twelve, gave such evidences of having communication with the spirit world as to baffle the profoundest scientists and religionists. The genuineness of the remarkable manifestations of Daniel D. Home, when he lived at Newburg-on-the-Hudson, at Troy and in Springfield, Mass., was attested by hundreds who investigated them. Home's apparent supernatural powers were equally convincing to Napoleon and the Czar of Russia when he was taken before these monarchs. While Spiritualism is not creating the excitement in the public mind that it did in the days of these far-famed mediums, it is being more quietly and scientifically investigated, and it would seem that the more it is investigated the more adherents it has. I hear occasionally quite a distinct spiritualistic note sounded in the pulpit, and not infrequently the readers of the New York Herald are treated to a very good brand of Spiritualistic philosophy in the Sunday sermon of Brother Hepworth. And this sermon, by the way, easily remains the most popular feature of my esteemed uptown contemporary.

THERE'S not a difficulty but can transfigure itself into a triumph.—Carlyle.

A VEGETARIAN'S BREAKFAST



"What more advance can mortals make in sin?
Deaf to the calf that lies beneath the knife,
Looks up and from the butcher begs her life,
Deaf to the harmless kid, who, ere he dies,
All efforts to procure thy pity tries,
And imitates in vain thy children's cries."
ANONYMOUS.

"No flocks that range the valley free
To slaughter I condemn;
Taught by that Power that pities me,
I learn to pity them."
GOLDSMITH.

"It is a vulgar error to regard meat in any
form as necessary to human life."
SIR HENRY THOMPSON.

"The anthropoids and all the quadrumana
derive their alimentation from fruits, grains
and other succulent vegetal substances, and
the strict analogy between the structure of
these animals and that of man clearly demon-
strates his frugivorous nature."
OWEN.

"Does it not shame you to mingle blood
and murder with nature's beneficent fruits?
Other carnivora you call savage and fer-
ocious—lions, tigers and serpents—while your-
selves come behind them in no species of
barbarity. And yet for them murder is the
only means of sustenance, whereas to you it
is a superfluous luxury and crime."
PLUTARCH.



WE do not desire to convert any-
one to vegetarianism. But
we would like our readers
to give the matter some
thought.

There are great hygienic advantages in
living on clean, pure, sweet grains, nuts,
fruits and vegetables.

One authority says:

"When the whole earth teems with such a
bewildering variety of beautiful and blood-
less fruits, it seems so strange and so sad and
so frightful that man should continue the
barbarous, blood-sucking practices of the
world's infancy.

"I am a vegetarian because it is logical and
natural to be so. The vegetable world con-
tains all the elements necessary to human
sustenance, and in a much more prime con-
dition than they are found in the diseased
tissues of our mistreated servants. The be-
lief that we cannot have peach in our dim-
ples and diamonds in our brains without
dead bodies in our digestion is a belief hav-
ing no foundation except ignorance. Vege-
tal fibrin is identical with animal fibrin, and
vegetal albumen is identical with animal
albumen. Even in albuminoids, in the sup-
ply of which meat is supposed to be rather
exclusive, there are vegetables, nuts and
grains that far exceed chops and steaks.
Fish, for instance, contains about 13 per cent.
of albuminoids, pork on an average 16 per
cent., and beef 17½ per cent.; while nuts fur-
nish from 8 to 25 per cent., grains 7 to 15 per
cent., eggs 14 per cent., cheese 20 per cent.,
peas 22 per cent., lentils 25 per cent., and beans
from 22 to 35 per cent. The vegetable world,
in fact, is the natural storehouse and the only
original storehouse from which animals may
derive energy."