

Feb 25 1911

THE NEW YORK

MAGAZINE OF MYSTERIES

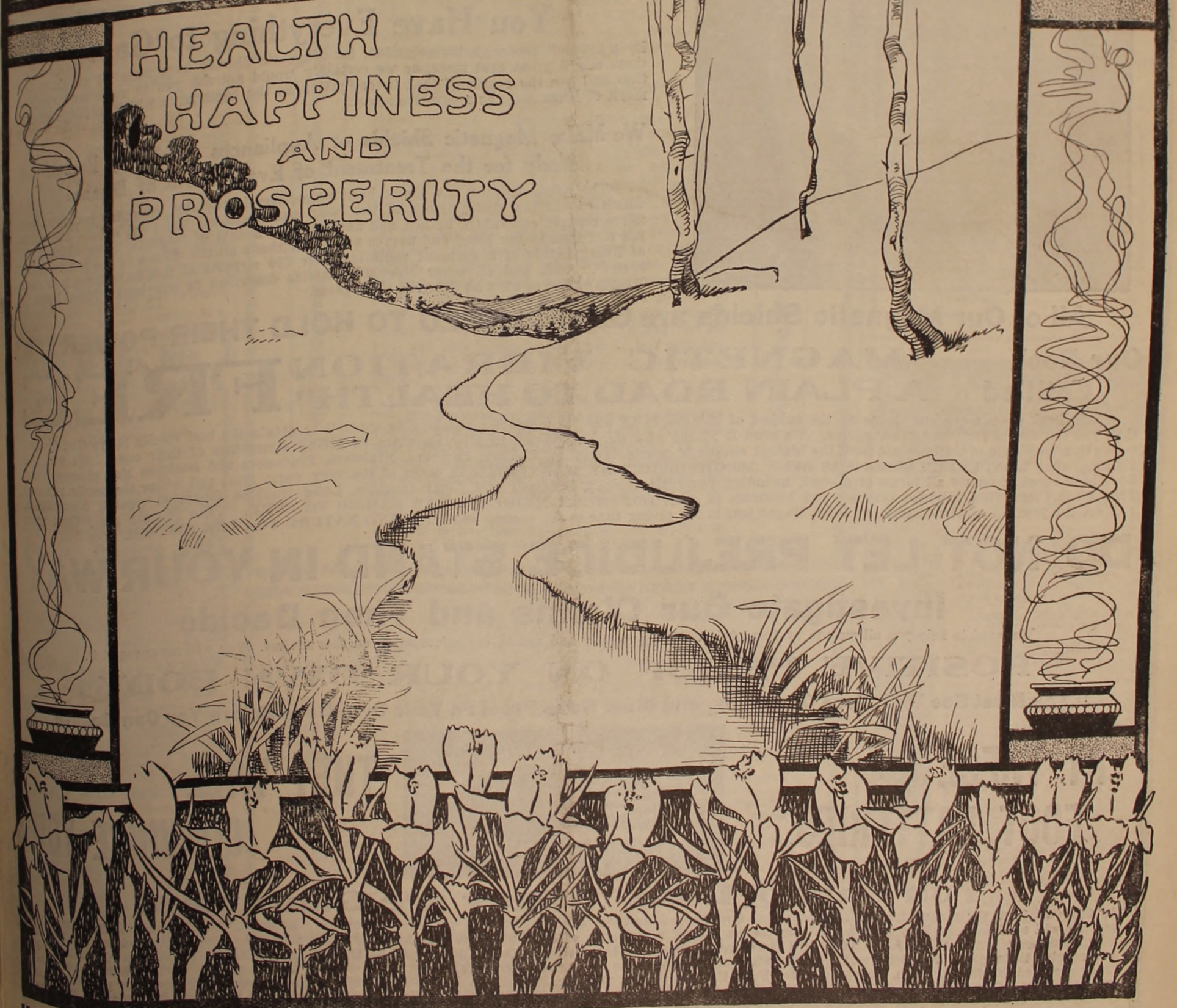
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March 1911

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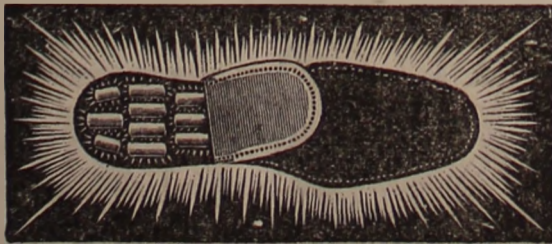
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"Faith, Hope, Love—these three, but the greatest of these is Love."

How great then is love, indeed there can be no true greatness without it. It is the atmosphere of power, of success, of heaven. But alas! There is much that is called love which is not love at all, but is only passion and self-love, or love perverted. We discern love by its acts—it can most truly be seen and known in its workings and by its results.

Love is always giving, consciously and unconsciously, and not asking for any return. Human hearts everywhere long for love. No life can be happy without it; it is a natural craving, for our hearts are formed for love, and so they strain after it, often ask for it, seek to purchase it, labor and struggle to win it, but it cannot be found thus. It does not come from others for the asking; it is not born at command; it cannot be bought; and yet this longing is a true and a right longing, but it is a craving which humanity is only beginning to understand and dimly to perceive how to satisfy.

We are longing to get instead of longing to give. Give love and you will gain love. Love is a continual giving—of patience, forgiveness, forbearance, self-control, sweetness, wisdom, true dignity and firmness. Love hideth, i. e., hideth faults in others, not because it does not see, but because it would cover them with patience and hope and aspiration God-ward. Love never puts the faults of others into words, but thinks the best, hopes the best, and acts outwardly as if the faults were not there; and this to all—the lovable and the unlovable. Thus love is won, not sought, save by its own silent, hidden law of production, which fulfils itself in secret, and gives birth to love in others. It is a reality produced by its own inherent law of growth, viz., give love and you get love, and love is power, for God is love and love is God, and Love has all power in heaven and earth.

Give love, give self-sacrifice and self-control, give forbearance, give sweetness, give patience, and you give God, and God can subdue all things unto Himself, all passions, all selfishness, all unkindness and neglect, and create through Love (i. e., Himself), the atmosphere of peace and unity. But where shall we get this power to love?

Aspire to it—think it—speak it—act it—live it—for God is within you, and God is Love.

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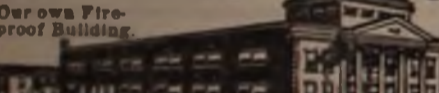
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Two Dreams and An Awakening

By J. C. Northop



GEORGE NEWTON leaned back in his chair and sighed. Strange things were running through his mind. He ran his long, slender fingers through his thick blond hair, and a feeling of resentment crept into his heart. He arose and walked slowly across the room to the window, and looked out at the hills. The fast disappearing sun cast a reddish glow on his pale face, and glancing to one side, he beheld his reflection in the mirror, and he was pleased with the flush of red that the sun cast on his cheek.

"Why, I believe I will take a little stroll down the road; I am feeling much better to-day, and I really think a little walk will do me good. These doctors don't know it all by any means. I will go right out through this window, on to the veranda, and they will never miss me." The idea pleased him greatly; to think that he was to outwit them all; it was great!

He sat a few minutes with his eyes closed musing on his little ramble. When he again opened them the sun had disappeared, and it was getting dusk. He wrapped his silk muffler about his neck and donned his hat. Noiselessly he opened the window, and slid softly out on to the veranda, closing the window after him.

He felt a little like an escaped convict, as he crept stealthily away from the house, and a trifle unsteady on his feet at first, but the cool air soon revived him, and he hummed softly as he walked slowly along the road toward the hills that he had loved so well when a boy, and his love for them increased tenfold as he neared them again for the first time in twelve years.

George Newton had left his home in Lebanon, New Hampshire, on his twenty-first birthday, after having graduated from Dartmouth College with high honors. He had gone to New York, and procured a position as clerk in the banking house of Burnham & Butler, and by dint of hard work and honest endeavor had risen to the position he now held—that of head bookkeeper.

Perhaps he had worked a little harder than he should have, but at any rate, he was stricken with appendicitis, and was just recovering from an operation performed in Bellevue Hospital, and had accepted his father's invitation to come home and recruit. The journey had been a little too much for his weak condition, and he had suffered a relapse from which he was just recovering. His doctor had given him strict orders not to leave the house for at least another week.

He was walking down a winding road which ended at the tracks of the Boston & Maine Railroad, which he had to cross to gain the hills. At this place the Mascota River winds its way in and out, like a snake's path, and small bridges span the stream in many places, similar bridges span other smaller streams, that tumble and swirl through deep ravines over which the bridges are built.

As Newton neared the track he felt very tired, so sat down on a large rock to rest before climbing the hill on the opposite side. He sat a few minutes in reverie, thinking of the many times he had climbed those hills when a boy. He was suddenly aroused from his reverie by hearing the whistle of a locomotive, and looking up the track, he saw a passenger train coming toward him at a terrific rate of speed, and it flashed through his mind that it was the Montreal Express, one of the fastest trains on the B. & M. Railroad. He watched the train as it came nearer, and he felt that there was something about it that was unnerving in its appearance, and he felt a strange creeping feeling as the train swept past him, seeming to move on air. It was perfectly noiseless.

Suddenly the train vanished from his sight as if by magic, and but a few yards from where he sat. He felt as though little streams of ice-cold water were running through his limbs, and he staggered as he arose and went over to the spot where the strange train had so suddenly disappeared. As he reached the spot he shrank back in fright. There, a foot from where he stood was where a bridge once spanned a small stream. He looked down, expecting to see the ill-fated cars at the bottom with all the shocking sights in accompaniment, but could see nothing but a black chasm apparently without a bottom. But the train could not be seen; it had completely vanished.

Mechanically he turned and walked slowly back along the track to a curve in the road, all the time trying to account in some way for the strange train he had just seen. He felt nervous. A stone rolled down the embankment just ahead of him, and he started and then upbraided himself for his weakness. What was that? He turned suddenly, and came face to face with a young lady; her face was pale and she was bareheaded. He was surprised, but grateful for the company. "I beg your pardon—" he stammered, "I did not mean to—"

"Not at all, Mr.—" she said, and then suddenly stopped.

"Newton," he said awkwardly, "George Newton is my name, can I be of—"

"Yes, Mr. Newton, you can. Did you see a train pass here a few minutes ago?"

"Yes, I did; one passed me and disappeared very mysteriously, just back there."

"There is another one coming very soon," she said, "please watch for it and do not let it be wrecked." He turned and looked up the track, just a quick glance, but when he turned to speak she had vanished.

Grace Burnham came down to breakfast looking very pale and haggard. "Why, Grace," said her mother, "are you not feeling well? You look quite pale."

"Oh, it is nothing much, that is, I am feeling well enough, but I had such a very dreadful dream last night that I can't get it out of my mind."

"What was it?" asked her mother; "it must have been a very vivid dream to affect you so."

"Vivid! Well, I rather think it was to vivid. You know we are to start to-day for Montreal, and I had anticipated a long and pleasant journey, for I like to ride on the train, especially up through New Hampshire. I dreamed that we started on the trip, and were on the train and speeding along through the beautiful hills, and it was just getting dusk and the train would every few minutes pass through one of those short covered bridges, and not make a bit of noise; and you know it always makes a rumbling sound when going through one. I thought I began to feel queer, and a feeling akin to fear came over me, and I felt like screaming, but just as I would have screamed, I felt the train sinking down into space and everything went dark, and I held my breath, waiting for the shock when the train should strike; but it never did strike, it seemed to hover in mid-air, and then I felt myself lifted by some unseen power to the track.

"As I came to the surface I saw a man standing there looking down into the hole, and he had such a white face, and so striking an appearance, that I will never forget that face. He started to walk up the track, and I followed him, and just as I was very near him he turned suddenly and faced me. He seemed surprised, and stammered, and started to apologize. I thought that I told him that another train was coming, and not to let it be wrecked. Then, suddenly, I seemed to be floating through space again, and as I was going I saw him sit down on the track, and take a red silk muffler from his neck, and wave it, and a train was coming, and it was so very, very near him, and he did not move; I tried to scream and awoke with a start, and did not sleep again."

"A strange dream to be sure," said her mother, "but it is nothing, Grace, just a little overtired; you must not let it stay in your mind to worry you, or it would spoil your trip. Now, eat a good breakfast, and your little nightmare will vanish like dew under the rays of the sun."

When George Newton awoke one morning a few days after his trip in the moonlight, he found that he was in his own room, and a nurse was sitting beside the bed. He stared at her in a dazed sort of a way and then asked: "What time is it?"

"It is a little after ten, Mr. Newton," she said, "you must keep very still now, until the doctor comes in; he will be here in about five minutes."

Newton did not speak; his head did not seem quite clear in some respects, and then, the nurse was a stranger to him, so he waited until the doctor came in, for he was well acquainted with him.

When the doctor came into the room, the nurse said something to him in a low voice, and left the room.

"Well, how is Mr. Newton?" he asked. "Why, I feel fairly well, but a little cloudy in the head. You see I had a frightful dream! A regular nightmare."

"What was your dream, George? Tell it to me, if you will, but make it short, for you are not altogether strong yet."

Newton related to the doctor how he had taken a notion to steal from the house for a little ramble, and must have fallen asleep, as he had sat a few minutes before starting, and how he had dreamed that he went for a walk, and seen a strange train, which swept past him, without a sound, and disappeared in a hole that apparently had no bottom; how a young lady had appeared, and bidden him to watch for another train which was coming down the same track, and had told him not to let it be wrecked. When he finished the doctor said to him:

"Did you see the other train in your dream?"

"Yes, I have a faint memory of seeing it coming down the track, and I thought I waved my muffler at it to stop it, then it all seemed to vanish from my memory, just as dreams do, you know, the climax never arrives; but say, doc, I guess I'll get up; how late I must have slept. Why, hang it, doctor, how weak I feel."

(Concluded on page 133)

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THE NEW YORK Magazine of Mysteries

"A CHEER-UP MAGAZINE" OF HEALTH, HAPPINESS AND PROSPERITY

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Vol. 21

New York, March, 1911

No. 5

Rest

As the infant sinks to rest,
Nestled in its mother's breast,
Let me on thy bosom lie,
Loved and only Deity!
From the strifes of men and brothers;
From a life all borne for others;
From night vigils dark and lonely,
Shared with doubting demons only;
Let me there a refuge find
From the motions of the mind.



JOY

I heard the voice of my Father,
When weary, sick and sad;
"Look up, my child, throw off the gloom.
Be happy, dear heart, and glad.

"The beautiful gate stands open,
For all to enter who will;
My handiwork will soothe you,
My joy your heart will fill."

The soft crimson light receded
As gently as it came.
My life was changed from that moment;
It can ne'er be the same again.

Life is laughter, love and work.

Disease is self-limited; there is no vitality in drugs.

The best preachers nowadays talk more about better tenements here and less about mansions in the skies.

To do our best here and now and to be kind, this is the secret of a successful life.

Be fearless, courageous; the power which cares for us here and now will not desert us there and hereafter.

Collected by Wildie Thayer

Life is motion and after every success there comes a voice saying, "Arise, get thee hence for this is not your rest."

Going to heaven is more important than getting to heaven.

Happiness is a habit.

Preparing to live is the essential thing, not preparing to die.

Man succeeds only as he works for others, with other men in mind; alone he is helpless.

In a world where death is, there is no room for hate.

You hate a man, you say. I say, if you knew him you would love him.

Your god is yourself at your best; your devil is yourself at your worst.

Health, cheer and work are better than wealth.

Education is life, religion is life.

The saints are not wholly white, neither are the devils coal black; human beings are a combination of the two—a sort of slaty gray. We are all about alike; the recognition of this truth makes us kinder and gentler in judging our brothers.

The cheerful loser is the winner; the man who never acknowledges defeat is never defeated.

Education is evolution. The man who is educated is the man who knows humanity; education is more a course of experience than a course at college; the college gives opportunities but not education.

Rough is the stone and shapeless,

Hard is its furrowed grain,

Saddened and dull its surface,

Covered with many a stain—

But I heed no lines of sorrow,

No ridges of fear or doubt—

There's an Angel in the marble,

And I mean to let her out.

Vainly the melting sunshine

Kisses its corners rude;

Still memory weeps with conscience,

O'er base ingratitude—

But courage and dauntless effort

Know nothing of fear or doubt—

There's an angel in the marble,

And I mean to let her out.

Truth shall chisel her brightness,

Love shall soften her eyes;

Hope shall mantle her shoulders

With pinions set for the skies.

Her arms shall shelter the children

From sorrow and sin and doubt—

There's an angel in the marble,

And I mean to let her out.

—M. JAMES.

I have had that wonderful book, *The Mystic Scroll*, a little over a month and read from it every night. I cannot find language to describe it; but as I told a friend of mine, if there were no means of getting another copy, no money could buy the one I have. I praise God we have such an inspired writer to open the Bible truths for us.

ROBERT BARKER,
Vancouver, B. C., Can.

Read our book offer on another page.

How much we gain when once we have established a reputation for sincerity.—A. R. H.

The past is the builder, the present is the manifestation, and the future is the infinite supply.

Even if I faint by the wayside—yet it is something to be on the road that leads to the "HIGH IDEALS."

Oh, Thou who art our Life,
Be with us through the strife!—
Thy own meek head was by earth's tempests bowed.
Raise Thou our eyes above
To see a Father's love
Beam, like the bow of promise, through the cloud!

It was no path of flowers,
Through this dark world of ours,
Beloved of the Father, Thou didst tread;
And shall we in dismay
Shrink from the narrow way,
When clouds and darkness are around us spread?
Even through the awful gloom
Which hovers o'er the tomb
That Light of Love our guiding star shall be:
Our Spirits shall not dread
The shadowy way to tread,
Friend, Guardian, Love Light! which doth lead to Thee!

Sayings in the Voice of Freedom

The human Guru (teacher) whispers the sacred *mantram* (prayer) into the ear; the divine Guru breathes the spirit into the soul.

It is useless to study sacred Scriptures without a discriminating and dispassionate mind. No spiritual progress is made without discrimination and dispassion.

As the street minstrel with one hand plays the guitar and with the other strikes a drum, at the same time chanting a song; so do thou perform all thy worldly duties with thy hands, but never forget to repeat the name of God with all thy heart, and thus be blessed in Him.

So long as the iron is in the furnace it is red-hot, but it becomes black when it is taken out of the fire; so also in the case of a worldly man: as long as he is in places of worship, or in the society of pious people, he is full of religious fervor; but no sooner does he come out of these associations than he loses it all.

As water when frozen becomes ice, so the visible form of the Almighty is the materialized manifestation of the All-pervading, formless Brahman (Absolute). It is, as it were, the *sachchidananda* solidified. As ice is essentially water, floats on water, and afterward melts in it, so the Personal God is part and parcel of the Impersonal, remains there, and ultimately merges into It and disappears.

The truly Great Ones are not partisans. They view all sides and all parties with an equal mind. The dust of hatred is washed from their eyes, and they behold with a vision made tender and wise by love. Only he who examines every side of an object with a mind freed from prejudice, can properly understand that object; so he who has Truth sees that all the sides into which humanity is divided are interdependent, and that humanity is one; that its real interests, well-being and destiny are not divided; and so he is enabled to exercise the spirit of love toward all.

The creeds, religions, parties and cults for which men contend have their day and disappear. They are the ephemeral products of particular times, countries and peoples; but virtue is eternally the same; Truth does not change, is indestructible, and does not admit of contention. The good man of one age is identical with the good man of another. The saintly Nayana, who lived two thousand years ago when Christianity was non-existent, is the same in virtue, wisdom and love as the humble, faithful and truth-loving Christian of to-day, who is ignorant of the various Indian religions amid which Nayana lived.

"The Gift of Truth" which "excels all other gifts," cannot be received by the contentious who live in bickerings and divisions, and attack the religions of their neighbors; it can only be received by the impartial, the wise, the charitable, the peacemakers, by those who live in love and unity, and attack their own sins. Hatred and error separate men, but by love and Truth man is restored to man, and men are bound together in bonds of brotherhood and peace.

Why call it going down the hill when we are growing old,
Why speak with mournful accents when our tale is nearly told?
Why sigh when speaking of the past, the days that used to be,
As if the future were not bright with immortality?

Who would exchange for shooting blade the waving golden grain?
Or, when the corn is fully ripe would wish it green again?
Or who would wish the hoary head, found in the way of truth,
To be again encircled with the sunny locks of youth?

It is not years that makes men old; the spirit may be young
Though fully three-score years and ten the wheels of life have run.
God has Himself recorded in His blessed word of truth
That they who wait upon the Lord shall e'en renew their youth.

Love Much

ELLA WHEELER WILCOX

Love much. Earth has enough of bitter in it.
Cast sweets into its cup whene'er you can.
No heart so hard but love at last may win it.
Love is the grand primeval cause of man.
All hate is foreign to the first great plan.

The Mystic Success Club

New Members Rejoicing

It is very pleasant for us to receive so many letters from new comrades, saying how they are now free from nervousness and worry. The letters are so grateful, such delightful reading and I only wish I had space to print more of them.

What seems to surprise so many of our new members is the fact that after they have received our Degrees and followed the instructions in them, that they get sweet, refreshing sleep. I have explained to you before why this great blessing comes so it is not necessary to repeat it. But, you will all agree, that when good sleep is obtained and nervousness is overcome, that is a splendid gain. Nerve troubles have been afflicting the human race alarmingly. We want to show all how to get rid of this trouble.

Thank You

Here are my thanks to the sisters and brothers who have sent me their photographs for my greatly prized gallery of members of this dear club of ours. The collection of pictures is growing nicely and I hope such of you as have not added yourselves to my photograph gallery as yet, will soon oblige me with your pictures.

Members Spreading Joy

I asked my comrades of the club to send me the names of friends and relations whom they would like to have with us. I wish you could see the letters that have poured in, containing names of people from all over the country. Our members know how much these friends will be helped and benefited if they will join the club. There is joy and blessing in promoting good work and sharing happiness.

After Your Degrees

Sisters and Brothers:—
Get your free copy of that beautiful, delightful book, The Mystic Scroll. And get it quickly, for it is a completing course for your club work, helpful and uplifting as were your degrees. It was written for just that purpose and only members of the club can have it. You will find special aid, comfort and inspiration in it. It is an opportunity—a privilege for you. When you get it you will say "I love this book" and it will be a daily and lifelong friend. The publishers tell me that the supply is limited, but they say I can give one to any member of our club, who will send in a one-dollar subscription to the MAGAZINE OF MYSTERIES. For this one dollar the magazine will be sent for five whole years—to you or to your friend. You can give the magazine away or get someone to subscribe for it—send in the dollar and the address to which the magazine is to be sent. And you will get the book. Better address your letter to me and I will hand the subscription to the subscription department and see also that the book is sent to you.

Brother Theodore

True Progress

The world grows better as each individual improves. Here's a letter from Brother Fred Schaefer who has been benefited himself and now wants to help the world. Quite right, brother. That's just what the club desires. Each of us can help. Let us do it. Brother Schaefer says, in part. "I am thankful to the All that I have taken up the work of those degrees as the world appears to work better in harmony than ever before. I can see the whole human family walk toward a higher civilization and perfection at a tremendous pace. The outcome will be the universal Brotherhood of man. This is surely a great time to be alive. Have sought and found economic truth in the teachings of Socialism but, in the meantime, had neglected to seek for spiritual truth and one is no good without the other."

Everything Better

Brother E. W. Ford says that since joining the Club everything goes smoother and better than before. Just so! He has learned the secrets of true living, he has earned and deserved. Like attracts like, and he is reaping what he has sowed. Pass the good along, brother. The letter shows, even to outsiders, several good reasons for this example of good results. Brother Ford writes:

I take great pleasure in informing you that the results of the working have been most wonderful. On retiring to sleep at night I go right off to sleep and in the early hours of morning the Spirit comes with loving and gentle words. And I can truly say that since I became a member of the Mystic Club everything is working in a smoother and better way than before. May the peace and blessings of the Eternal One be with each member of the blessed Club.

Are You Getting Life's Blessings? Health—Happiness—Success

Our Club is growing wonderfully.

Members are bringing in their friends and relations. Those who have received the blessings want OTHERS TO GAIN AND ENJOY.

Let us prove to you that there is Health, Happiness and Success for you when you learn just how to obtain these blessings. The Mystic Success Club will demonstrate Health, Happiness and Success for you.

Membership to this delightful Club is offered without cost to those who will help spread and increase its good influence all over the earth. And when you realize Health, Happiness and Success, we ask you to pass on of your abundance to those who later may need your help.

Come into close comradeship with the Club. Step out of gloom and doubt into the light and happiness and companionship of our dear Club—the grandest organization in the world for health, peace and prosperity.

The beautiful teachings of the Club fit well with any religious belief. Our teachings are only good. We show in simple, practical way just how to gain Health and Happiness, how to become magnetic and attractive, how to gain friends and opportunities and Success. It takes only a few minutes' study each day.

A reader says:

"Please tell me about the First Degree."

"It is the Health Degree. Everybody needs health to be happy and to enjoy life and to accomplish. It is the right basis from which to start and build. Your body should be vital, every cell full of life force. Then comes good sleep, tranquil nerves, contentment, ability to appreciate social pleasures, ability to perform the day's duties, ambition to expand and power to seek for expansion. A clear, strong mind in a healthy body."

"And the Second Degree?"

"This is the Degree of Receptivity. That is to say, this Degree prepares your mind for further knowledge. As you need to learn, you must be open to receive. And only be teachable and you will receive."

"What is the Third Degree?"

"It is the delightful Degree of PERSONAL ATTRACTIVENESS. How to become magnetic, how to develop and pleasantly profit by a healthy body and a happy, cheerful mind, which obtains friends, position, opportunities."

"And the Fourth Degree?"

"That is the Degree of Realization. The completion of your first cycle of effort when you will strongly recognize your powers and your Oneness with the Sovereign Good and Supply of all the Universe. You will appreciate your success. You will seem to be guided and helped. It's called being "lucky," but we do not like that title. It is the law of cause and effect—like attracts like."

"And how much is possible for me?"

"You can change your conditions, improve your surroundings, attract the good and obtain success. You will find hope in place of despair. You will see life's flowers instead of weeds. You will walk in light instead of darkness. You will be one of a helpful association of dear companions."

A Life Membership in the Mystic Success Club is given FREE to anyone who will send in four one dollar subscriptions to the New York Magazine of Mysteries. We want thousands and thousands more to receive this good Magazine.

Or if you are already a subscriber then your subscription counts as one. In that case you need to get three new subscribers only.

Get your friends or acquaintances to subscribe and you send in the subscriptions. Or send a subscription to each of three friends as a present. They will think of you and bless you monthly. Any way most convenient to you.

We are making a SPECIAL OFFER for a time. For each dollar received the Magazine will be sent for FIVE YEARS. So your friends will each get the Magazine for five years.

Don't put it off. Turn over your new leaf NOW. Join our Club.

THE MYSTIC SUCCESS CLUB,
CARE OF THE NEW YORK MAGAZINE OF MYSTERIES.

Members find these monthly directions remarkably helpful. Brother Theodore specially writes a new help for each month. Follow closely these instructions.

SPECIAL DIRECTIONS FOR THIS MONTH
from Brother Theodore
Easily Read with Member's Key

18x.39.—19. 10. 20. 4. 30. 1.—17. 6. 3. 16. 16.—17. 11. 1. [3. 14.—20. 10.—6. 3. 17.
19. 39.—20. 10.—30. 20. 14. 8. 20. 9.—35. 10. 15. 9.

How It Operates

This is another letter from Brother Gall. You will notice that he was taught how to see the good, and that is a wonderful step forward. Somehow people get into the wrong habit—the seeing dark habit—and what we look for becomes ours. So isn't it common sense to learn how to find the good and SHARE IT? Of course it is. Brother Gall says:

I thank God for ever having led me to join such a beautiful institution as the Mystic Success Club. Although young in the faith, my heart overflows with gratitude to my all-Father-Mother for the bounteous blessing He has bestowed upon me. For several years I felt a tired, languid feeling and my steam would never operate unless coaxed, but today I am glad to say I can rise early in the morning and partake of the pleasure of God's universe in a better way than ever before. This last week or so, it seems as if I cannot do anything else but joy; instead of seeking the worst side of my friends I am compelled to diligently seek for the best side. I feel that I am planting seeds and that the nature of the soil or being will some day bring it to maturity. I have found this take place on several occasions. It makes me feel that nothing is lost, if it be done in the Spirit.

If you find any of my writings worthy of my brothers' and sisters' reading, you may publish them. Thanking you all for the God-like and spiritual interest you are showing to me and others, assuring you I feel alive unto God and will continue to pray for all.

Astonished at the Change

Brother Charles Schlemmer has found the path and rejoices therein. How pleasant it is to read of and share this joy. He says:

Dear Friends of the Mystic Success Club. Will write you a few lines. I am well pleased at joining the Success Club, for it has made a different person out of me. I am astonished at the change it made in me. I feel more like living again and like to see my relatives and friends. I could not write all it has done for me physically, mentally and spiritually. If I had found a gold mine I would not feel as much pleased as I do now, for I know that money is nothing toward health. I can now sleep well at night, which means a great deal to me. I had doctored hundreds of dollars away, but could never have regular sleep. I always used to worry and was never contented. I had no self-control and no confidence in myself at all. Now everything has brightened up and seems new to me, to what it was. If I had only joined the Mystic Success Club sooner, but I was so discouraged because the doctors could not cure me, that I did not care for anything else in the world. I wish to make the statement that I am wonderfully improved. I want to do all I can for the Mystic Success Club, for this Club is worth more than all the gold and silver in the world.

Those Headaches Gone

Sister L. Smith sends in good news. Our Degree instructions have indeed proved a blessing, and we sincerely rejoice with her. She says:

I feel so much brighter and happier since commencing this work and everything has been a success. Another wonderful thing has happened (I am subject to severe nervous headaches and confined in a close office pouring over books day after day, and when I have one of these spells, it seems that I will die). I have not had one headache since commencing this work, simply because when I would feel it coming on I would read your little book and get my mind entirely away from it. Thank you so much. I have tried and am trying to follow your instructions to the letter and I feel that I have gained a great deal. Indeed the world seems brighter.

Gained Many Friends

Brother David Super truly has cause to be thankful. He has gained many friends and says he is doing better in every way. Well, that's just what the Club teaches. Blessings indeed. The brother writes:

I have finished my Fourth Degree and am glad to say that it has made a changed man of me. I am better in health and strength and I have made wonderful progress spiritually. I do not worry any more, but am always singing and feel so happy since I learned what the power of God can do for any one who will only have faith and believe in Him. I have also gained many friends since I began the Degrees and am doing better in every way than I did before. Thanking you for your noble teaching and kindness.

Not Like Same Person

"I feel so different, not at all like the same person. I used to worry so much over things which had passed. But how beautifully we have been led to see and understand by joining the dear Success Club. We, I say we, because my husband has, as well as myself, experienced many blessings, spiritually and materially. I have joined the dear Club. I have been so blest that I feel words cannot explain. I was a wreck in health and spirit. A friend of mine said to me last week she never saw me look so well as I do now. I do thank you all so much, dear friends. I really feel that I am just beginning to live right."

MRS. MARY R. N.

Realization

Not one human soul can reach the attainment of his highest possibilities until the eyes have been opened, until the blindness is gone, until the ears are unclosed and it can hear more than physical sounds—until it is able to hear within itself that which comes only to itself from that interior which is away above and beyond the phenomenal world.

The lame are made to walk. Those who are unable to stand, to feel, to think, to speak, to act as they should, those who are "impotent in their feet"—with nothing to stand on—they shall have a firm and sure foundation placed under their feet when the Christ is born in them. They shall stand and walk and move firmly and

surely where they have faltered and fallen by the way—when they have believed themselves unable to go on. Life is an open road. There are many obstacles in the way, yes; but not one that may not be overcome. Man must stand and walk and use his own feet, not sit and cry at the gates of the temple, asking alms of those who pass that way. Everyone for himself. That which answers metaphysically to the physical feet of this body every soul is endowed with; but until this is discovered and used they must be carried on beds.

We look here for succor, there for a remedy, somewhere else for satisfaction for our needs, and all the time the power

is in ourselves. Truth and error cannot dwell together. They are opposites. If the one possesses us the other does not. Discord, disorder, contrariness to the truth and to destiny must be cast out, for while we harbor them they rule us, and we are obliged to experience their consequences.

How is darkness cast out of a room—by trying to sweep it out or by bringing something in? Jesus's example is the light of the world. "They that sat in darkness saw a great light," for example is the light-bringer, bringing the light of truth into the darkness of human consciousness.

Health is Man's birthright. Disease is his own mistake.

The Tower of Truth

Written Especially for The New York Magazine of Mysteries

By Frederic W. Durry

MEN have built their towers of Babel, their sky-scraping monuments and lofty temples of brick and stone for the memorial and propaganda of grotesque theories and creeds; but it has remained for recent times to build a spiritual structure, living and breathing—a wonderful Tower of Truth.

The various sciences have given their share of material for this lasting monument of Knowledge. This temple of Wisdom is constructed of many bricks and stones, which were each sometimes considered to be the Whole Thing, the Complete Tower of Truth, by those who placed them there.

But with all the accumulated Knowledge, the Tower of Truth is really only beginning to be built. During the last few years many stories have been added; and what we know to-day represents a mass of practical Wisdom that may be said to be imposing.

But we have much to learn yet. The Tower of Truth, even with the present visible plans and aspirations, will soon have several more stories added; and who shall talk about a finality to this monument of intelligence and consciousness?

It is not an obelisk of Dogma. It is not a Tombstone. Truth is not Theology, and Science is not Superstition.

In this castle towering to heights celestial, founded on the hard, substantial rocks of experience, are no gold bricks, no shams. From the bottom upward it is all live material, and when any part wears out (as all things do) it is replaced by something new.

Truth is an elastic substance. Spirit is ethereal. Life is made up of transformations. To get at realities you must enter in. Stop your sky-gazing and forget your fantastic credos, and go and see for yourself.

Let your Reason have fair play—at least for a little while. Take the elevator up the Tower of Truth, stopping on the floors you desire to inspect; look around and absorb what is worth while, and after observing well add your brick of wisdom to the towering

structure; leave your personal signature on the immortal roster of the race's development.

Make yourself worth while. Conventions and fashions tell you to copy. The bogey of precedent is always keeping you back. But never mind—dare, act, originate.

It is such a relief to be a genius. Creation is so satisfying.

One's early attempts may be of a mediocre character; but there is always development; one thing most surely leads to another by the principle of attraction—if we only keep on.

Truth is born of Experience. An idea is proved after it has been experimented with.

The subjects of Mind and Spirit are made so much of in these days, because we have now found them so practical. We used to imagine they had to do with the intangible and supernatural.

People read their romances and also build up their elaborate systems of make-believe of various sorts, some for Sundays and some for week days; and with the aid of these narcotics they place a cloudy veil between their vision and Truth.

Fiction is only Truth seen dimly. Truth is always more wonderful than Fiction. The Real is greater than the Ideal.

How much better it would be, how much more interesting, if men (when their minds are matured) would allow their vision to penetrate deeper. How much wiser and healthier to have a cleared vision.

The old conceptions of Reality have not been inviting enough to make men forsake the fairy tales. But Science is now manifesting the glories of Reality.

We are teaching practical Religions and demonstrable Philosophies. We have something to talk about.

The Tower of Truth is the Race-Consciousness.

We are living here, we are going through our nights and days—all for the extension of Truth, for Consciousness. What is Truth without Consciousness? What is it but Consciousness?

The theories and creeds of the past have been all right as far as they went. Underlying all the doctrines of mankind one can discern some element of truth, something sincere, something at least symbolic of Life. In the past men have conceived their crude ideas—and, yes, there has been something in them.

But this is the age of growth; this is the building era—the progressive period. We are transcribing the historic statements, evolving the learning of the ages. We are critics; and we even dare to question the revered authorities. Why should we not? Truth cannot be afraid of being questioned.

Among a certain class, those who seemingly pride themselves on their ultra-conservatism and blind fidelity, the word Science is scoffed at. These are the ones who prefer the Letter before the Spirit; who like symbology better than the reality.

These slow movers, treading grudgingly in the rear of the inevitable march of evolution, do little toward the building of the structure of Truth; they add little to the now fast-growing bulk of Human Wisdom. It is these laggards, obstinate in refusing to let the light of their Reason shine more brightly, who keep back a destined universal extension of Human Development.

For we are so much dependent on one another—especially in our social life; and, whatever we may personally think, we cannot always say or do just what we would like; for those who are against us, those who choose still longer to be blind and backward are in desperately large numbers.

They have also innumerable conventicles of ostentatious but flimsy structure to offset the noble Tower of Truth; though to-day Truth is holding its own in the eyes of the multitude; it is proving itself more substantial, very different to those others, the houses of cards which totter and crumble because they are not made of the right stuff.

We are living in worlds of consciousness. If you are unhappy turn on the electric light of your Imagination, and so alter the scenery around you. Existence is only a dramatic affair; and you can see what you wish.

It is pure folly to be miserable; and whatever you say to the contrary, whatever "peculiar circumstances" you may have to battle with (remember we all have individual "peculiar" ones, too), still it is foolishness to be miserable.

At least, to continue in our miseries. As you cultivate a self-reliant and masterful attitude, as you grow, the old miseries become a source of amusement to you. There is nothing so ludicrous as the horrible when you look at it from one point of view.

Make your mind stronger; conquer the obstacles; assume a position of mastery. Truth is relative; facts are not stubborn

things; you can mold circumstances; you can direct Fate. Everything is just the way you look at it; conditions depend on acts of recognition; the objective is created by the subjective—matter is the servant of mind.

So Truth is shown to be a very practical pursuit. Philosophy is the only thing worth much while.

Spend your Time to the most profitable account. Don't let make-believes and hypocrisies, shams and humbugs deaden your Character any longer.

Devote your life to Truth. Acquire more Knowledge. Be a Scientist.

It is a glorious thing to build up the Tower of Truth, and so make Life easier and happier and in every way better.

If, instead of making such frantic efforts to keep up the support of almost useless institutions, some of our earnest workers and generous philanthropists would be true to themselves first and loyal to the established authorities after, they could often turn their energies and resources into more valuable channels.

A great deal of time and money is wasted because people will not think.

But you need not follow in the train of custom. You can Think. If you will, you shall be rewarded; and the race will also be moved up a step.

The world is made by Human Thought. Add your share.

You will at once find it worth while, bringing results to every department that make up your existence.

Leave the dark and dead sepulchres of Tradition, O Man! Take up your abode in the illuminated and alive Tower of Truth.

Not Old

You ask, How old is grandpa? Who said that he was old? He tells the nicest stories, That no one else has told.

His hair is white? That's nothing. Dick's hair is white; he's four. He lets Dick beat him running. Just for a joke, no more.

Of course, he has some wrinkles. Around his mouth and eyes. That mostly come from laughing. Though some, of course, are wise.

For grandpa laughs so easy. We have all kinds of fun; The other boys, they bother. But grandpa's number one. Delia Hart Stone

Courage from heart, not in thy purpose falter, The fairest gems are found in deepest water, The brightest jewels in the darkest mine, And through the blackest midnight hour, The star of hope doth ever faithfully shine. AXOS.

What a glorious thought it is to live on earth until you are good. You have that great promise of eternal life. Christ said, "A wicked man should not live out half his days." Christ is the morning of the world; his teaching teaches us how to live here on earth to become civilized and Christian people. R. H. SCARLE, Amite, La.

Sittin' down an' wishin' Doesn't change your fate. Lord provides the fishin' You must dig the bait.

"Do the duty that lies nearest while you plan bigger things."

Advertisement for King Sewing Machine Co. featuring a large coupon and an illustration of a sewing machine. The coupon includes the text: 'YOUR SON A MONTH'S TRIAL FREE', 'NO MONEY DOWN—NO DEPOSIT—NO OBLIGATIONS', '\$2.00 A MONTH', 'SAVE \$30.00 TO \$40.00', and 'FACTORY TO FAMILY'. It also contains contact information for Mr. W. G. King and a 'TEAR OFF, FILL IN, AND MAIL COUPON' section.



THE MYSTERY OF ARDMORE VILLA

By Marshall Kennedy

THE *Argyle* of Liverpool out from New York was speeding toward her home. She was a freight steamer, but chartered for a few passengers, and I was among them; in fact, I was the guest of Captain Stacey, the master. Through my newspaper work we had somehow come in touch with each other and become good friends, the bluff English captain and I, the New York reporter.

The voyage has been restfully uneventful. I had wished it to be so, but now nearing land once more my naturally adventurous spirit asserted itself, and eagerly I began to look forward to life on shore in a country far from my home and familiar to me only as to one of the millions who inherit its traditions through the common language which makes its literature a part of our national possessions.

Captain Stacey's home was on the outskirts of Liverpool, a charmingly typical English middle-class suburban house, with its hedges and trim borders of hardy plants now in their last glory of September flower. His wife was a sweet-faced, quiet body, with an air at times somewhat pensive and subdued. There were several half-grown children, healthy and normal to all appearance.

Tea, the afternoon after our arrival, was served in the little sitting-room before a heartsome fire, the day having turned chill and rainy.

"Dear, dear," said Mrs. Stacey, "to think of your coming from the States. I had an uncle, once, went out there. He made some money, too, and he came back."

"Yes, he came back," put in the captain, rather sympathetically, I thought.

"He came back, but—" Mrs. Stacey's words halted, and her eyes wandered with a vague, troubled expression. "It seems so strange," she ended.

"Yes, there are some things about this uncle of my wife's that seem strange, and in fact they bother us considerably—not to say inconvenience us and help us out of pocket beside," continued the captain.

"Perhaps Mr. Jennings would not mind hearing the story," said Mrs. Stacey. "He might have some explanation."

"I certainly would like to hear it. I gather from what you say that there is a mystery of some sort connected with your uncle's history."

"Yes; you can't fancy, it seems so strange," answered Mrs. Stacey.

"It was this way," the captain went on: "This uncle of my wife's had always been fond of roaming about. He used to live in Spain—lived there a long while; knew the language about as well as English, and when he sold out in the States he went down to Cuba just, I fancy, to see what it was like. It was soon after the war with America, but he hunted up a family he used to know in Spain who had gone there to live years before. It seemed that they were all dead but a young daughter. The father had joined the insurgents and lost his life in some battle, while the mother and the younger children had gone off with the yellow fever before the war was over. Well, it seems that this uncle of my wife—Henry Ardmore was his name—either fell in love with the daughter, or out of pity he married her and brought her home back to Liverpool."

"As pretty as you can think, too," put in Mrs. Stacey, "but so young for my uncle, who was past his fifty years."

"The old fellow seemed as happy as a lark," the captain went on. "He built a fine place out beyond here, but no sooner was it done and they moved in, about a year after he came back, than things seemed to change."

"I can't say as I think she ever seemed happy, poor thing," said Mrs. Stacey. "She had a worried, sad look on her face when she came, and I thought at first it was just because of all she had been through."

"She'll get over it by and by," I said, but she didn't; she got worse, though my uncle didn't seem to notice it till the time they settled in their new home.

"They called the place Ardmore Villa, and though my uncle started in to fix up the grounds at first, for there is a goodish bit of land about the house, he soon gave it up and just sat about and seemed to be thinking far off all the time. She was just the same. I couldn't make it out."

"You see," the captain said, "she never learned any English, so we didn't get very well acquainted with her, anyway. Her husband spoke her language so well that he didn't bother to teach her anything else; he used to say when he first came back that he would rather hear one word of Spanish from her than a whole library from anybody else."

"I used to fancy that sometimes she wished that she could talk to me," said Mrs. Stacey—"seemed as if she had something she wanted to get off her mind, something that she didn't want to tell her husband."

"Shouldn't wonder if she had," said the captain.

"Well," went on Mrs. Stacey, "anyway, they weren't either of them to live very long—dead, dear, to think of it; she so young, and my uncle not what you would say so old; and they went off like that—so strange. She just began to get thinner and paler and then she was gone all of a sudden, nobody with her when the end came—they just found her so one evening when my uncle came back from a place he'd been on a little business. Poor man, he was nigh distracted; I do think that his head was turned some, he said such queer things; but he was gone in less than a week himself."

"Did he go off suddenly like his wife?" I asked, for something to say.

"No," the captain answered, "he took to his bed several days before the end. It just happened that I was in that week, and so I was with him when he died. At first he wouldn't let anybody stay by him at night, but at the last he consented to my staying. 'Stay, if you can stand it,' said he; 'but you can't stand it—no, you can't,' he said to me. But I told him, of course I could, and settled myself down for the night on a lounge in the old man's room. Toward midnight he called me by name, and I went over to him. 'Isa' (that was his wife) 'is here,' said he.

"I thought his mind was wandering but still his eyes looked clear and all right, and he went on: 'Poor child,' he said again, 'she had promised him but she wasn't to blame. There is no hope—there is no hope; that's what he says all the time.' He went on talking in Spanish, as if there were someone there that he was speaking to, and toward morning he died.

"You didn't tell Mr. Jennings the strange things that happened in the room that night," said the captain's wife.

"He wouldn't believe me, and I've never told a soul but you, Lucy, and I don't think I will now. My wife inherited the property," he added, turning to me, "but we can't rent it, though we have tried time and again, and many a family has moved in only to move out again; they won't stay—they say the place is haunted."

"That's interesting," I said: "I've always made up my mind to sleep in the first haunted house that I could, and, Captain, if you have no objections, I'll go over to this place of Mrs. Stacey's and spend the night."

They tried to dissuade me, but finally I prevailed and was allowed to go to the villa for the night. The captain went along with me, unlocking the door and taking me into a well-furnished sitting-room where he made a fire for me and after showing me about the place, so that I was familiar with the rooms—which I examined carefully as I went through them—he sat a while smoking with me and then

left me alone. "If you don't like it here," he said as he bade me good night, "all you've got to do is to leave; you know where your room at the other house is, and the door will be open."

I thanked him, and laughingly said that I was looking forward to the most interesting night of my life and he needn't expect me over until breakfast-time. I locked the door carefully after him and sat down, making myself as comfortable as possible in a large armchair. I put my overcoat on, fearing that I might fall asleep and let the fire go out, which was exactly what I did after reading a new magazine I had brought with me, as I smoked my cigar to its end.

When I awoke it was with a sense of slight chill, and I leaned over and stirred the fire; it could not be made to blaze, however, and my lamp just then flickered suddenly and went out. The gas had been turned off from the place, as it had been so long unoccupied, but the captain had provided me with a large lamp freshly filled with oil, so I was sure there was enough there to burn all the night, if need be. I took a match from my pocket and struck it; it flamed feebly for an instant and then went out; I tried again and again, with the same result. There was no draught that I could feel; the matches were perfectly dry, and the kind I had been using all day long whenever I lighted a cigar, but no effort would make them stay alight. Once indeed, one burned with a pale light a sufficient time for it to reach the wick of the lamp; in fact, I held it against the flame quite long enough for it to catch, but it refused to burn. "This is strange," I said to myself—"yes, it's more than strange." Yet, I did not feel creepy or the least bit afraid. I kept on trying matches until my supply was exhausted, but if one burned at all for a moment it would neither light the lamp nor my cigar.

When I awoke, the fire had not seemed entirely dead; the coals had still been in a red glow, but now turning my attention to it hoping to get it into a blaze again there was no trace of a fire on the hearth—the coals were black; the ashes were stone cold; I gave up trying and sat there in the dark drawing my overcoat closer about me and pulling up the rug that I had thrown about my knees when I settled myself for the night. I expected to fall asleep again. Far off I heard a clock strike two.

"Past the hour for spirits," I thought. "Nothing doing here to-night." But even as I spoke I felt that I was not alone; someone was near me—in fact, I was conscious that there were two persons in the room, for I heard a whispering as of the remonstrance of one person, and the reiterated response of the other. I felt in my pockets for another match; I found the last one there; I struck it, and it burned. I lit the lamp and it did not go out. I looked around me, but there was no one to be seen. I got up and searched the room carefully, looking into the corners, under the sofa and everywhere that there might possibly be the slightest chance for the smallest object to be hidden. I saw no one, nor any trace of a human being besides myself.

The room was absurdly modern and unghostlike in its appearance and furnishings. If one were to fancy ghosts in England it would be in an old castle, or within the walls of some ancestral mansion where time had had a chance to work—where there were traditions handed down from a past generation; but here—in a modern "villa" built in a showy, tasteless style less than a dozen years ago and furnished in a fashion to match—what chance would there be for a respectable ghost to walk, I thought! The very newness of things would frighten him away. "Ah there; stay there," I called aloud flippantly, as I leaned over the lamp trying to light the

cigar I held between my teeth, but though the lamp was burning still, the cigar would not light. I puffed in vain. I took off the lamp chimney and held the tip of the cigar in the flame, but it would not burn; in my effort my fingers came in contact with the flame, but I felt no heat. Startled, I tested the flame again and again, thrusting my hand against the light and holding it there until, ordinarily, the pain would have been intolerable, but I felt nothing; there was neither heat nor cold; the light was there, that was all, but for that I felt thankful, for now I knew that I would not sleep again that night. I was about to pass through the strangest experience of my life.

Once more the whispering began. It was behind me, but turn quickly as I might I could see nothing there. I tried to catch the words that were said, but it seemed a vague jumble to me. I made out, however, that it was a man and woman—she remonstrating and he repeating some words. I got up and tried to follow the whispers, but wherever I turned they were still behind me. I reached out with my hands flinging them behind me as I

(Concluded on page 130)

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Personal Problems

Louise Radford Wells in New Thought

WHAT is the border line of a noble woman's demands on the man she loves—what may she exact, or shall I say rightfully expect? And what should she yield in return? I do not mean to put this on a give and take basis, for to love is just to give and find joy in it—but when a man and woman of different temperaments, tastes and interests love, my question arises. It might be helpful to say that the man is a logical materialist the woman a logical idealist.

The very existence of love presupposes some point of perfect contact. The area of harmony may be restricted, but it exists, else the two would never have been brought close enough together to find in each other that intangible beautiful something which eludes alike our grasp and definition, but is the thing we love.

Therefore there is always a safe vantage ground where the question of exacting or yielding plays no part. Here there is harmony of thought, action and inclination, and one of the first things to be done in a solution of the problem you propound, is clearly to determine in one's mind the basis of that area of harmony. With this knowledge, there would always be a neutral territory to draw each other back to, when the strain of conflicting tastes threatened to pass the line of mutual toleration.

Now, outside this territory, as to how far one should yield or exact—if the two people in question are of matured character, and therefore well-defined in tastes, inclinations, ambitions and interests, the question of adjustment is quite a serious one. Love, to me, is not a relation which releases one from allegiance in any other relation of life.

disapproval from every feature? Or why should I, complaisant (engaged)—or at least forgiving—when John stays away from a theatre party because he has an unexpected opportunity to examine the model of a (to me) totally uninteresting machine, feel injured to my heart's core by such "neglect" after marriage.

In other words, between mature people it seems to me the only marriage which can be enduringly happy is the one in which interests are added—not subtracted—the two individual lives going on as before with as little alteration as changed circumstances may permit, the one mutual life flowing harmoniously between, under and around, as it did before marriage, only more fully and completely. This, it seems to me, is the ideal relation between any two people—man and woman, woman and woman or man and man—who elect to enter into a permanent companionship. And if your two lovers are both philosophical and tolerant enough to accept and grant the perfect freedom of thought and action such a conception of marriage demands, there need be no question of surrender or exaction on either side.

This seems, however, to be a very difficult ideal for most people to reach, owing to the habit of "possession," which has been handed down to us. We love, apparently, most of us, either to own or to be owned. If the woman of your problem has to confront this world-old attitude in her lover, her path will be strewn with concessions—must necessarily be. No two people can be absorbed into one, without parting with this or that integral part of their own individual existences. What these concessions may or should be, no person can determine but the woman herself, and not she in advance. It is all a question of values. We forego in life, for something greater—whether that greater thing be ambition, unselfishness, love, worldly gain. Whenever the love that recompenses her is greater in her eyes than the thing to be yielded she will and should let the latter slip out of her life unregretted. But if at any time that love begins to lose its value in her eyes, because it is proving itself to be always the love that takes—then to save it to herself she must find a way gently to retain her own possessions against its exactions; that is, her individual viewpoint, her personal interests, ambitions, opinions and inclinations—in other words, the things for whose relinquishment a broad, unselfish love would not ask.



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If I loved a friend I could not yield him up because a more exclusive love claimed me. His part in my life would be still vital, beyond my power to efface, change or relinquish. If I had built my life toward a high achievement, I could not step down or aside because love, also, called me. I would have to meet love as I climbed, giving more because grasping more, and climbing higher for the strength love lent me.

Therefore it is repugnant to me to conceive of love as a renunciation—to realize that man and woman must too often say at the threshold of such a relation, not "To gain this happiness, what must I give?" but "To gain this happiness, what must I give up?" That is your problem, as I understand it—What shall the woman give up or what shall she ask be given up?

If love is to demand the whole of another's life, then there must be giving up, and usually, from the very nature of the duties she assumes, it is the woman who must yield or forego the most. But suppose two people of ripened intellect, clear sight, well-defined purposes in life, yet tender, deep emotions, finding themselves confronted by the problem of love and its demands, look at it as something to be added to the sum of their present lives rather than as something to supplant existing interests.

In the days of pre-marital companionship, it troubles neither that the other has separate interests—there are always the hours of coming together, of mutual enjoyment, of tastes and interests held in common. A family in which all the members were required to be interested in the same things at the same time would be a most tiresome and abnormal institution. Why does not the same rule apply to a family of two? If, while I am engaged, John is in no what disturbed that I show a fondness for the Juvenile Court and for following dirty urchins to their dirtier homes, on philanthropic errand bent, why should he suddenly "put his foot down" on such excursions, once the marriage ceremony is said—or, worse still, radiate

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The Way of the Soul

By Servator

A symbolic poem of the path of the soul through mortal life has just been published by Wm. Rider & Son.

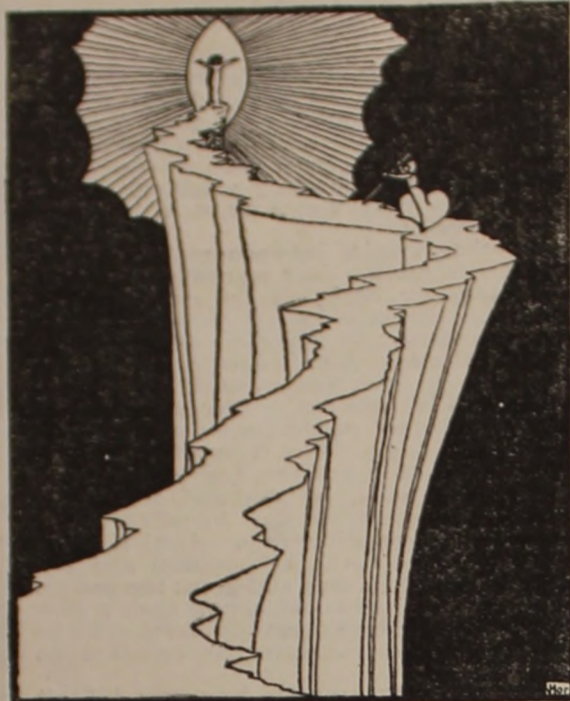
The book is profusely illustrated with drawings by William T. Horton and some of the illustrations are very striking and of great artistic merit.

The Tree of Life is shown as at the top of a cliff toward which the aspiring soul must climb.

I know that there It ever bides and waits
Till all my tangled skein of life is clear,
Waits patiently, until I pass within
Beyond the rule of Time and Death and Fear."

The next picture shows you how the soul can dwell in its own light, and by casting out Fear, so triumph over the powers of darkness.

'Entangled in the world's dark wiles
The Soul, by its own Light made strong,
At its own fears in calmness smiles,
And speeds to where it doth belong.'



And after the soul has reached the Tree of Life and possessed the knowledge thereof, high up over the point of the cliff shines the star of the mystery of Being and the Future. As the book has it—
"Upon the utmost point of Earth,
The Soul in loneliness doth cry,
And, from the Power that gave it birth,
Demands the wherefore and the why."



Later, the Spirit shows a glimpse of future realms—
"In the blackness of the night
The Spirit opens wide a door
And, in a wondrous, golden light
Reveals the hoped for, distant shore."
The poem goes on to speak of the all knowledge of the Spirit within us:
'I know that in the garden of my Soul
There dwells a Spirit whose majestic shape
Wanders among the hidden ways within,
By sea and land, green isle and jutting cape.
I know that in some strange, mysterious way
It voices all that I have thought and felt,
And, in a manner known to It alone,
Upon my heart Its will and word are spelt.



Now we see in allegory how the unknown descends upon us to try us and to develop us, for these are exercises in the school of earth.

"I, the Concealed, descend and move
The hearts of men in ways unknown,
Their strength of soul I sternly prove,
Until full statured they have grown."



Then the soul sings a song of rejoicing as its Star is reached.
'I knew full well when to the Earth
I came, and passed the Gates of Birth,
That I should find, 'mid right and wrong,
The Narrow Way both steep and long
Which led to where my Guiding Star
Shone radiant on me from afar,
Great rays of Light which, drawing near,
Grew stronger, brighter and more clear."

Choose cautiously thy friend, observe him well, ere thou admit him to thy confidence; but having proved him, hold him fast, for friends, though easy lost, are hard to get.

Man's ideal is the truest expression of his nature and the most potent agency in developing its powers. If the ideal we aspire to be below us life's aim will be downward, and the nearer we approach its realization the smaller and littler we become. But if our ideal is above us it will of necessity appeal to the very best and noblest in our nature, and call for the exercise and development of our highest faculties and powers.

If we read the secret history of our enemies, we could find in each man's life sorrow and suffering enough to disarm all hostility.



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The Soul Builds the Body

THE ascent of the Soul through matter is of great interest to all aspiring men. To realize that we are Eternal Souls with bodies, and not bodies with souls, is the grandest realization that comes to anyone.

The soul—the real man—was never born and never dies. It has neither beginning nor end. It is. The soul comes from nothing; nothing comes from it. It is the only simple in the universe; all other things are compounds and must change. The soul is changeless. The mind and the gross body continually change. Not the soul. It builds the body and mind. It is eternally a centre of a stream of matter—eternally attracting and repelling matter. Even when it leaves the gross body, at death, it is still clothed with attenuated matter, so very fine that it cannot be seen on the physical plane.

The souls attending this planet in gross physical bodies are continually changing and building these bodies. The great instrument of the soul is the mind, and it is through this mind that all of us are building our bodies. The nature of the soul is purity, and by pure and right thought we build pure and strong bodies. "Right thinking builds good heads; bad thinking builds bad heads." A good head will build a good body; a bad head, a bad body.

With the mind, the soul examines the mind and constructs and reconstructs the body. Back of both mind and body is the Ego or soul, eternally at work. It does not need rest. It does not rest. It is. When the soul gets through with the earth body it passes out with the finer or spirit body—the ethereal body—and goes through a new cycle or round of experiences, always building a finer body in which to reside. The transition we call death is in reality a birth. The soul is merely

moving from a gross surrounding to a more refined one. Here it will continue to build and construct a finer body yet. When at some period it constructs the perfect ethereal body it will reach the superconscious state and will be in Eternal Joy and Bliss. Then the mind will be eternally calm and peaceful.

It is the mind that hides the soul with veils of doubt, fear, ignorance, superstition, falseness, etc., and causes all so-called woe, sorrow and misery of man in his evolution from one plane to another and it is the mind that is disturbed and suffers by its own action. The soul—the real man—does not suffer. Therefore, how important it is for us to realize our real greatness and with the mind control the mind, and construct and build finer and better bodies and hold on to them for great periods of time, that we may get through with working in the coarser or grosser forms of matter.

Budington says: "During earth life, the Ego is busy building a more ethereal body within the physical body. The spirit body is the more permanent organism. The Ego must protect itself by an organism, or it would lose conscious individuality and external expression; hence, it draws through the organs of the earth body all those external substances necessary for its support and essential to construct a permanent body. This is called the spirit body. When, at last, it has used the earth body as long as is necessary for its complete construction, and attained the knowledge and experience needed for its best unfoldment in contact with gross matter, the spirit body withdraws from the earth body and dwells in an environment adapted to its needs."

The sooner all souls realize that they are eternal and wear bodies the same as we wear clothes; that we are eternal living souls with bodies, and not bodies with souls, the sooner will we reach a joyous and blissful state—the heavenly state.

The soul is continually building, wearing, taking on and casting off bodies, and on this earth or beyond ever lives in a body. I believe we go from gross to fine bodies and from fine to gross, and so on, always adding experience, knowledge and wisdom—always going onward, forward and upward.

We Should Smile

The thing that goes the furthest toward making life worth while— That costs the least and does the most—is just a pleasant smile— The smile that bubbles from the heart that loves its fellow-men Will drive away the cloud of gloom and coax the sun again. It's full of worth and goodness, too, with manly kindness blent; It's worth a million dollars, and it doesn't cost a cent. There is no room for sadness when we see a cheery smile; It always has the same good look—it's never out of style; It nerves us on to try again when failure makes us blue; Such dimples of encouragement are good for me and you, So smile away; folks understand what by a smile is meant— It's worth a million dollars, and it doesn't cost a cent.

A Reverie

I see myself in a garden, Where all things fair have birth; Where bloom and fragrance mingle and meet— Heaven's heritage to Earth: In the midst of encircling beauty Where waves of fragrance flow; And messages divine are borne— The unseen undertow.

I feast my eyes on the color That burns like a lake of fire, That gleams and glows and shimmers And quivering throbs as lyre; While the incense rises upward, Mounts to the dreamy sky— The pageant that is seen and felt With the Soul's own inner eye.

I listen close that I may hear The melody that floats Through all the quivering mass of bloom, As Angels touch the notes; That vibrate on the waiting air, And echo in my heart, That music caught up in the clouds— Breath of divinest Art.

That rich and haunting message Sent down to earth to bless The wearied ones and sorrowing— To comfort and caress; The torch with balm of healing That shuts away a pain, And brings the glow and rapture Of lost joys back again.

Each flower holds a message, A dream within a dream, Lean low, that you may hear the strains And sail the mystic stream; Where haunting melodies are heard That thrill through realms so fair— As Heaven reaches down to Earth And leaves its image there.

—L. P. Newton.

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Power of the Fifty-first Psalm

It is impossible to comprehend the power of the fifty-first Psalm upon the race. Kings, scholars and cottagers have read it with the same spiritual profit. It was the death song of the French Protestants in the times that for cruelty have had few equals. It was sung by George Wishart when taken prisoner before his martyrdom at St. Andrews. Its opening verse was the dying cry of the Scottish martyr, Thomas Forret, whose grave was green a quarter of a century before Scotland became free from ecclesiastical tyranny. Its cry for mercy was repeated by Lady Jane Grey upon the fateful day of her own and her husband's death. Its burning words broke from the lips of John Huss at the place of his execution, near Constance. John Rogers repeated its confessions and triumphant psalms on the way to the fires of Smithfield. The words of the Hebrew Psalmist were spoken by Sir Thomas More, "who was famous through Europe for eloquence and wisdom," as he laid his head upon the block. Its seventeenth verse, written by St. Augustine upon the wall of his sick chamber, did not make the text any the less real to the great German reformer. The seventh verse of this same Psalm was found on a tablet of copper amid the eternal snows on the highest point of the earth's surface near Cape Beechy—"Wash me, and I shall be whiter than snow."

I have watched the birds in springtime Building along the way; From their hearts a song of joyance Flooded the golden day.

I have watched men toiling, toiling, A silent, listless throng; In their hearts there dwelt no gladness, From their lips there fell no song.

We have wandered like truant children Deep into ways of strife; Let us build as the birds are building, Singing gladness into life.

A real seeker after truth has always an open mind—a mind open to conviction.

When you plant seeds in the earth some fail to grow, but when you plant spiritual seed in the Garden of God none ever fail. Seen or unseen they bring forth after their kind. Some thirty, some sixty and some a hundredfold. Therefore, weary one, take heart! You have never wasted any hour you have spent in doing good.

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These inspired thoughts may have been verses of Scripture, a stanza from some well-known poet or the simple saying of a parent or teacher. The effect is all the same—inspiration is in the soul inspired, it matters not the source of the thought.

We want our readers to send us the ideas that have inspired them and that they believe will inspire others. These may be original or quoted. If original, sign your own name (and address) only; if quoted sign the name of the author on the right and your own name on the left. No thought will be considered for publication that takes for its expression more than fifty words of prose or eight lines of poetry.

Send in the thoughts that have helped you. They will help others, too.

Address: Inspired Thought Editor, Magazine of Mysteries, 649 W. 43d Street, New York City.

Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression.

Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength and my redeemer.

—Ps. 19:13-14.

W. R. KING, Waco, Tex. R. No. 6.

Perhaps you are to blame, Yes, you—for all your shame. Well! what if yesterday you were bad

And to-day—you are worse? Perhaps to-morrow will drive away the thirst.

Then when you find a newer light And everything to you will be bright,

Keep on looking for the sunshine, And when you get a little rain Just watch for the same old sunshine

To drive away that dreary rain. JOUARD GORDON, Chicago, Ill.

Of mortal maladies are worn and stale, You cannot charm or interest, or please

By harping on that minor chord, disease. Say you are well, or all is well with you,

And God shall hear your words and make them true. MRS. AUTHUR M. COUSINO, Erie, Mich.

Be of good cheer, for there are brighter things in store for you. Do unto others as you would have them do unto you.

I am (Lillian) your Guiding Star. It was I that caused you to go into the Silence. Good night, I will come again. Good night.

J. L. O'HARROW, 1126 East 54th St., Los Angeles Cal.

Tell Me the Story of Jesus (By Permission of J. J. Hood)

Tell me the story of Jesus, Write on my heart ev'ry word. Tell me the story most precious, Sweetest that ever was heard.

Tell how the angels in chorus Sang as they welcomed His birth Glory to God in the highest, Peace and good tidings to earth!

Fasting alone in the desert, Tell of the days that He passed; How for our sins He was tempted, Yet was triumphant at last.

Tell of the years of His labor, Tell of the sorrows He bore, He was despised and afflicted, Homeless, rejected and poor.

Tell of the cross where they nailed Him, Writhing in anguish and pain; Tell of the grave where they laid Him,

Tell how He liveth again. Love in that story so tender, Clearer than ever I see.

Stay, let me weep while you whisper, Love paid the ransom for me. FANNY CROSBY. EMMA F. SPENCER.

"Fear not, I am with thee. Oh, be not dismayed, For I am thy God, I will still give thee aid; I'll comfort thee, help thee And cause thee to stand Upheld by my gracious Omnipotent hand. MRS. MCP.

Straight through my heart this fact to-day. By Truth's own hand is driven: God never takes one thing away, But something else is given.

I did not know in earlier years, This law of love and kindness; I only mourned through bitter tears My loss, in sorrow's blindness.

But, ever following each regret O'er some departed treasure, My sad repining heart was met With unexpected pleasure.

I thought it only happened so; But Time this truth has taught me— No least thing from my life can go, But something else is brought me.

It is the Law, complete, sublime; And now with Faith unshaken, In patience I but bide my time, When any joy is taken.

No matter if the crushing blow May for the moment down me, Still, back of it waits Love, I know, With some new gift to crown me.

Let's weave a web of affection Around the hearts so dear, With silken cords of tenderness, Weave sympathy and cheer.

My Soul followeth hard after Thee: Thy right hand upholdeth me. Psalm XVII.

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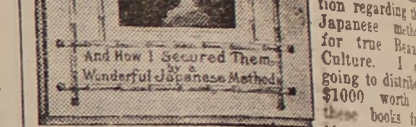
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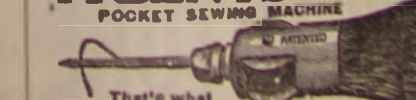
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Power to Overcome Fear and Doubt

By William E. Towne

MANY people who are students of Mental Science desire very earnestly to know how it is possible for them to overcome certain forms of fear which their reason tells them are utterly groundless, but which their feelings persist in recognizing. The feelings have no control over the real self except those which you permit by turning away from the truth of being and centering the mind on fear and doubt. If you constantly make your decisions, either mentally or verbally, in accordance with your feelings, then they will control you. If you will side with your real self, the I AM THAT I AM, and remember that your feelings are not you, but merely an expression of the real self which you permit and govern, it will become possible for you to grow into a condition of freedom where your feelings will be harmonious and responsive to your highest desires. It often happens that a person comes under the dominance of his feelings from some severe and mental shock which leaves an indelible impress, apparently, upon the subconscious mind, and this impression arises into the conscious mind again and again under certain conditions, until the feelings control the whole body. As an illustration, let us take the case of one whose pride has been deeply wounded, and who feels an apparently unconquerable shrinking at the thought of meeting old acquaintances and facing the world in general. In such a case the subconscious mind may continue to impress the conscious mind with that feeling of fear long after the reason and intellect admit its foolishness, provided the person permits those suggestions to rise into the conscious mind. The conscious mind becomes HYPNOTIZED by that old Fear Thought implanted with such force by some sudden mental shock, and this Fear Thought (another name for Devil) is allowed to rule whenever conditions arise which bring it to the surface. Now the thing to do is to say "scat!" to that old Fear Thought and then employ auto-suggestion to GROW an unconquerable faith and belief in your ability to do whatsoever you desire to do, and to keep that Fear Thought from rising into the conscious mind for evermore.

Fear Thoughts are the result wholly of adverse suggestions RECEIVED INTO the mind and allowed to take root and grow there. They are to be removed by refusing to CULTIVATE them and furnish them encouragement and recognition. The feelings must not be accepted as expressions of the REAL self at all times, else the Fear Thought will thrive. The Fear Thought flies when the I AM is recognized as the true source of all power.

Before anything can be accomplished an effort must be made. The way to learn how to do a thing is to get up and DO it. Therefore, when the suggestion arises that you cannot do a certain thing which your higher self says you can do, don't listen to it. Just GROW by auto-suggestion and firm, positive affirmations a belief that you can do it. Then get up and make the attempt, AND YOU WILL SUCCEED.

My Prayer

O infinite source of love and light,
Guide now my weary steps aright;
Oh, lead me up from self to Thee,
I beg this boon on bended knee.

Fill me with love for all created things,
Attune my soul to the voice that ever sings;
Thy matchless love—the music of the spheres,
As weary time glides on through endless years.

Thy trusting child, I breathe Thy love divine,
And in Thy presence roam from clime to clime.
No place in this wide universe is found,
But that Thy love and light doth there abound.

While I remain within this form of clay,
May I learn all my lessons day by day,
Oh, give me strength to bear my load aright,
Whenever my star shines not in darkest night.

My mother earth needs sun and rain,
My soul must pass through joy and pain.
I thank Thee, God, my will resign;
They will be done to me and mine.

I pray Thee bless each friend, each foe,
For all are Thine—both high and low;
And all are mine in Thy great plan,
Thy love gives life to flower, beast, man.

Oh, reach me, Father, to be good within,
To shun the downward path that leads to sin.
And, as I bask in Thy effulgent light,
Onward and upward may I pursue my flight.

—W. H. Apperley.

Immortality

Extract of Speech Made in London by the Rev. Mr. Phillips

THE good and great and wise are my companions; my delightful hope is harmless if not holy; and I hope not to a disappointment, which, in your tomb of annihilation, I shall not taste hereafter. My Lord! I will abide by the precepts, admire the beauty, revere the mysteries, and as far as in me lies, practice the mandates of this book (Bible), this sacred volume; and should the ridicule of earth and the blasphemy of hell assail me I shall console myself by the contemplation of those blessed spirits who in the same holy cause have toiled and shone and suffered.

If I err with the luminaries I have chosen for my guides I confess myself captivated by the loveliness of their aberrations. If they err, it is in fields of light; if they aspire, it is at all events a glorious daring; and rather than sink with infidelity into the dust, I am content to cheat myself with their vision of eternity. It may, indeed, be nothing but a delusion, but then I err with the disciples of philosophy and virtue—with men who have drunk deep at the fountain of human knowledge.

I err with Bacon, the great confident of Nature, and fraught with all the learning of the past and almost prescient of the future; yet too wise not to know his weakness and too philosophic not to feel his ignorance. I err with Milton, rising on angel wings to heaven and like the bird of morn soaring out of light amid the music of his grateful piety.

I err with Locke, whose pure philosophy only taught him to adore its source; whose warm love of genuine liberty was never chilled into rebellion with its author.

I err with Newton, whose star-like spirit, shooting athwart the darkness of the Sphere, too soon reascended to the home of its nativity. With men like these I shall remain in "error." It is not possible to produce from all the earth so pure a system of practical morality, a code of ethics more sublime in its conceptions, more simple in its means, more happy and powerful in its operations than this Bible.

Oh! in the name of your darling policy, filch not its guide from youth, its shield from man and its crutch from age.

Identity

If that new life beyond this breath
Should mean, oh, love, for you and me,
Oblivion of identity,
I'd call it death.

Tho' 'twere a Whole harmonious
That we should be dissolved into,
We'd find in that (I hold it true)
No life for us.

You must be you, and I be I,
There is no other help nor hope,
An individual horoscope,
Or else we die. —Susie M. Best.

Taking Life Too Seriously

Taking life too seriously is said to be an especially American failing. This may be true, but judging from appearances, it would seem to be world-wide, for, wherever one may, one will find the proportion of serious, not to say anxious, faces ten to one as compared with the merry or happy ones. It "sees outer is always the form and shadow of the inner," and if "the present is the fulness of the past and the herald of the future" (and how can we doubt it?), how many sad histories may be read in the faces of those we meet every day. The pity of it is, too, that the sadness is a self-woven garment, even as is the joy with which it might be replaced. Ruskin says: "Girls should be sunbeams, not only to members of their own circle, but to everybody with whom they come in contact. Every room they enter should be brighter for their presence." Why shouldn't all of us be sunbeams, boys as well as girls, all along the way from twenty-five years and under to eighty-five years and over?



See our Rose offer in this issue. Now is the time to order. Three Cochet rosebushes free. Hurry your orders in. Get all your friends to do so, too! Send now.

Be Joyous

Be joyous while it yet is day,
While morning holds her tints of dawn,
For glow and gladness fade away,
And soon the dew of youth is gone;
So sing a merry roundelay
And dance to music light and gay,
Dance on, sing on and on.

Be happy while the day is young
And golden glories tint the skies;
Go wander where on breezes flung
The rose displays her crimson dyes;
Go touch the lyre by fairies strung
And sing the joyful birds among,
Sing on ere morning flies.

Be songful with the lark that springs
And warbles in the blue abyss,
With dew of nightfall on his wings
And song far sweeter than a kiss;
Go dance in bloom-hung fairy rings
And sing with every bird that sings,
Dance on, sing on in bliss.

Be joyous while the heart is light
With all the lightness of the dawn,
While spring has snowed the fields with white
Before the blush of youth is gone;
The years are swift to take their flight
And youth is morning, age is night—
Dance on, sing on and on.

To Develop the Bust

To the Beauty Editor: Can you tell me of any harmless way to increase the bust? I do not want any more flesh on the hips or outer parts of my body, but I am so flat-chested I would try anything you thought would give me even two or three inches more development. ETHEL W.

The only thing I know of that will develop the bust without increasing the size of the hips, or without putting on flesh where not needed, is a prescription put up by the Dr. Kelly Co., especially for small and undeveloped breasts. It is the discovery of a woman physician whose practice was largely among her own sex and in most cases increases the bust measure four to six inches in a month. Send 10c to the Dr. Kelly Co., Dept. 281 C. K., Buffalo, N. Y., and they will send you a trial package of the treatment without charge. This is said to be of great value in cases of arrested development of the bust and will give a full, beautiful form without anyone knowing that this treatment was used.

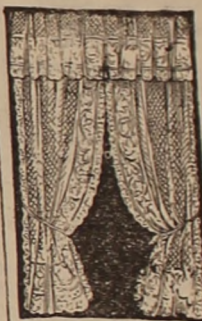
Many mothers have told me that after the baby had been weaned, the breasts became flabby and shrunken, but the use of Dr. Kelly's prescription made them full and firm. Do not use pads or bust forms as they never look natural and have a bad effect upon the general health. Neither would I recommend ordinary flesh builders or tonics, as they increase the hips and limbs and with the present styles the form should be slender everywhere except a generously developed bust.



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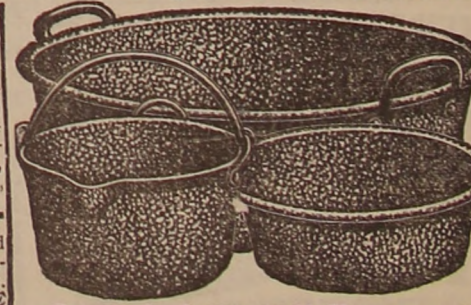


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We can safely recommend The Pure Food Co. as being a thoroughly reliable and responsible firm.—EDITOR.

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A Special Offer from the Editor to You

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A whole year's subscription to the MAGAZINE OF MYSTERIES only costs 25 cents, so if you will send us your subscription for a year and the subscriptions of three friends—that is \$1 in all—I will see that you get a free copy of one of "The Right Knock," or "Carroll's Conversion," or "Meat Substitutes," with my compliments. Or you can get the Magazine for four years more for yourself and either of the three books for One Dollar.

Or you can have "The Story of Teddy" or "The Hindu Book of Astrology" by sending your own renewal subscription and the subscriptions of two friends—that is 75 cents in all. Or for just your own subscription for one year to come, I will let you have a free copy of "Lessons in Palmistry" or "Marriage and Morality." This is truly a generous offer of the publishers and I earnestly advise you to take prompt advantage of it.

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meals and dishes, delicious, substantial nourishment, that save money, time and drudgery.

"The Story of Teddy" is a book that children love and all little ones should have it. It shows them in simple attractive way the true principles of goodness, it teaches the great lessons of life, it influences a child for the better in fascinating, narrative manner. "The Hindu Book of Astrology" deals with the problems of life and the answers to the problems. It shows you how to read and understand the stars and the conditions wherein they influence life and action. It is a charming book and furnishes information regarding characters, dispositions and faculties that will astonish you and your friends.

"Lessons in Palmistry" are a series of plain, simple lessons that teach you how to read the hands of people. It is surprising what an amount of accurate knowledge of character, etc., one can get by reading the hands. This splendid book teaches you just how to do this and so that you can learn it with surprising ease, quickness and correctness. "Marriage and Morality" is a remarkable book which treats the sex question in a clear, dignified manner. It gives striking pictures of wrong marriages and shows what marriage may be and should be—a help for this generation and the generations to come.

These books are authorities—each in its own line and specially selected. I confidently recommend them and you will find them most interesting, valuable and enlightening. Avail yourself of this privilege at once. Let me know which book you desire when you send in the subscriptions to our good Cheer-up Magazine and your book will be promptly sent to you as a present from your friend.

THE EDITOR.

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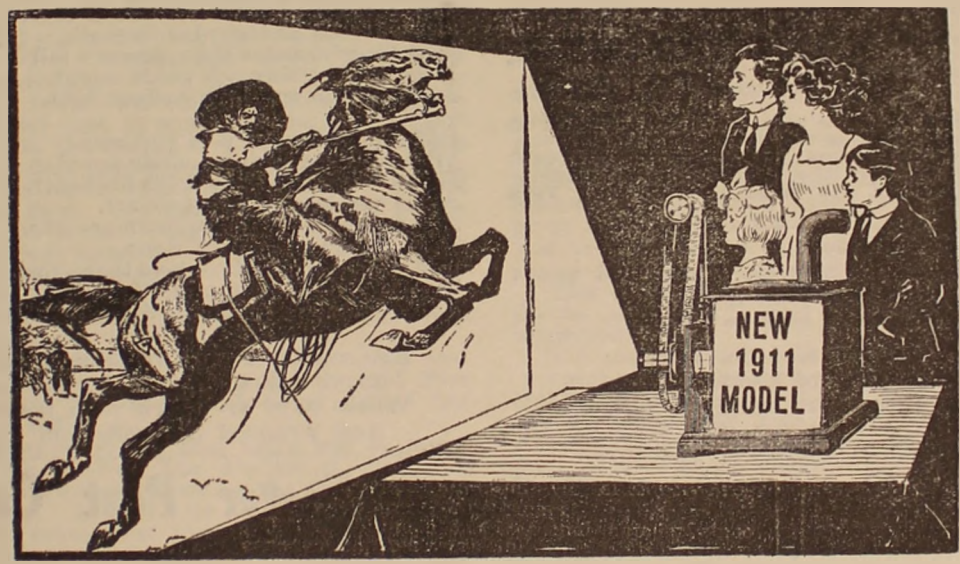
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Description of This New 1911 Model Moving Picture Machine

This machine is made of Russian metal, black Japan, eight wheel mechanism, which drives the moving pictures; excelsior diaphragm lens, triple polished; standard double extra reflector, throwing ray of light 20 feet, enlarging the picture up to three or four feet in diameter; lamp is fitted with a great safety carbide generator, and produces the highest light power. Has far greater light power than the ordinary electric light, producing 500 candle power on the screen and bringing out every detail of the picture with pronounced distinctness. The carbide is ABSOLUTELY safe, MUCH safer than a kerosene lamp. We GUARANTEE its absolute safety. With the outfit we send full instructions, telling how to operate this marvelous machine. Any child can learn in five minutes how to run this marvelous machine.

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BOY GETS \$19 FOR HIS FREE MACHINE

Read this story told by Theodore Serf, of Anna, Ill., one of the bright boys who earned a moving picture machine and then sold it for a large sum of money. He now wants to secure another wonderful moving picture machine free.

"I gave my friends an entertainment with my Moving Picture Machine one night, and they were well pleased. One of them fell in love with the machine and asked me to sell it to him. I told him he could have the machine for \$20.00. He said he would give \$18.00. So I told him if he would split the difference he could have it. So he gave me \$19.00 for the machine and I sold it. I am so lonesome without my machine I would like very much to get another."—THEO. SERF, Anna, Ill.

MADE \$25.00 A WEEK
"I am making \$25.00 a week and more for myself with the Moving Picture Machine, and some nights \$15.00 and \$16.00. Thank you kindly for the machine."—J. W. SMITH, Jr., 235 Sycamore St., Memphis, Tenn.

A MOVING PICTURE MACHINE IS A GREATER INVENTION THAN THE PHONOGRAPH

MADE \$12.00 IN ONE NIGHT
Received your Moving Picture Machine, and am well pleased with it. My chum, Tom Neal, and I together, made \$12.00 in one night. Every boy in the United States ought to have a Moving Picture Machine in his home. There is no end of fun.—T. M. PIERSON, Jr., Welona, Ala.

COULD SELL IT FOR \$12.00
Dear Sir:—I received your Moving Picture Machine in good condition, and it works perfectly fine. I was astonished at the little work I had to do. One friend wanted to give me \$12.00 for it, but I would not let it go.—ANTON J. GRIERLAUM, New Baden, Ill.

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MY WONDERFUL OFFER HERE IS what you are to do in order to get this amazing moving picture machine and the real moving pictures: Send me your name and address on the free coupon—that is all. Write your name and address very plainly. Mail this to me to-day. As soon as I receive it I will mail you 16 of the most beautiful premium pictures you ever saw—all brilliant and shimmering colors. There are fourteen different colors in the pictures, all wrought together in the most splendid manner. I want you to distribute these premium pictures on a special 25-cent offer among the people you know. They cannot get these pictures at the art stores at any price. When you have distributed the 16 premium pictures on my liberal offer you will have collected \$4.00. Send the \$4.00 to me and I will immediately send you FREE the moving picture machine outfit and the 10 feet of film, all complete, FREE. As above stated, 20,000 of these machines have made 20,000 boys happy. Answer at once and be the first in your town to get one.

Address, **F. GRANT, Sec'y, 649 W. 43d St., Dept. 1394, New York City**

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Please send me the 16 pictures, so that I may earn the Great Moving Picture Machine and Outfit. Yours truly.

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Practical Wisdom

God helps them that help themselves.
Dost thou love life? Then do not squander time, for that is the stuff life is made of.
Early to bed and early to rise, makes a man healthy, wealthy and wise.
Plow deep while sluggards sleep.
Never leave that till to-morrow which you can do to-day.
Three moves are as bad as a fire.
Little strokes fell great oaks.
A little neglect may breed mischief: for want of a nail the shoe was lost; for want of a shoe the horse was lost; and for want of a horse the rider was lost.
He that goes a-borrowing goes a-sorrowing.
A man may, if he knows not how to save as he gets, keep his nose to the grindstone.
Vessels large may venture more, but little boats should keep near shore.
It is hard for an empty bag to stand upright.
Experience keeps a dear school, but fools will learn in no other.
(All of these sayings were by Benjamin Franklin.)

The Succoring Presence

From the earth the sign may come,
From the floating cloud;
From the silences most dumb
It may speak aloud.

When'er thou hear'st that voice,
Whatso'er thy fear,
Let thy trembling soul rejoice—
God is near.

JOHN BROWN JEWETT.

Sunshine and Shadow

The world is full of shadows,
Shadows—of the deepest hue,
But across life's path there'll fall
A golden beam for me, for you.

Let's not think just of the sorrows,
Sunshine cometh with the morn,
Maybe, dear heart, you'll encounter
Three roses for every thorn.

Life consists of both Sunshine and Shadow,
Remember whatever falls to thee,
God in the beautiful Haven above,
Careth for you and me.

Leila Chaire Williams.

How a Japanese Marriage Is Celebrated

A Japanese marriage is essentially a business transaction, and its celebration is remarkable for a total absence of sentiment of any kind. There is nothing characteristic of a religious ceremony about it. It is regarded by all concerned merely as a civil contract; and the presence of a priest is deemed quite unnecessary even by the most devout worshippers of Buddha.

All preparations for a marriage are undertaken by the friends of both parties, and the couple themselves are about the last persons whose advice is sought or whose wishes are studied. When a young Jap reaches the age of twenty he begins to look around for somebody to share his heart and his little fortune of yen. When he has made his choice he fixes a sprig of lespedeza to the house of the lady's parents and awaits developments. If the sprig is neglected and allowed to wither away unnoticed he knows that his suit is not favored; but if the maiden appears next day with her teeth blackened he knows at once that his love is accepted. The young lady is usually about sixteen years old, this being the age at which Japanese girls are expected to be able to undertake the duties of motherhood.

The engagement which precedes the marriage is of short duration. Such a thing as an engagement ring is quite unknown. In its place the young man gives his betrothed a rich sash of colored silk. The giving of presents is quite a curious feature of the engagement. These are given so lavishly that when the time comes to set up housekeeping the young couple find their resources almost exhausted. A bride receives no dowry, but she is provided instead with a trousseau and the necessary household furniture. Embroidered silks take the place of jewelry, which latter is not worn by the women of Japan.

On the momentous day the bride almost conceals her face under a thick coating of paint, and, in company with the bridegroom and all relations, goes to have the marriage legally registered in the office of the kocho, or mayor of the town. The real celebration commences in the evening, when the wedding feast takes place. This feast is more like a dinner party than anything else, its chief features being the changing of garments and the drinking of enormous quantities of a rice wine known as sake.

When dusk is falling the bride is taken to the house of her father-in-law in a palanquin, escorted by a little procession carrying Chinese lanterns. The bride's relatives take their seats in one end of the principal apartment, while the bridegroom's friends sit opposite. The bride, dressed entirely in white, is led into the room by two richly attired young girls. The bridegroom, who has already taken a seat in the middle of the room, makes no sign of recognition, but keeps his eyes fixed on the ground, while the bride seats herself opposite him. A table is then drawn forward, on which is placed a double-spouted kettle filled with hot sake.

Another table, loaded with eatables, is placed before each person and the feast begins. The two girls who escorted the bride into the room hand cups of sake to the guests, who are expected to drain them to the very dregs for luck.

After this ceremony the bride and bridegroom retire for a short time to change their costumes. When they return the two bridesmaids fill three cups with sake, and hand them to the bride and her parents-in-law. Three cups are imbibed by the father-in-law, who then gives the vessel to the bride. She in turn drinks three cups, and receives a present from his hands. Another course, usually rice or fish, is now brought forward, and the bride goes through the same ceremony of drinking with the bridegroom's mother, afterward receiving another present. A thin soup is then served and three more cups of wine are drunk all round.

Then comes the great event of the evening. This is the almost sacred sake drinking by the married couple, which appears to constitute a kind of marriage service. The bridesmaids bring forward the double-spouted kettle and present it to the lips of the married pair. These drink alternately from it until its contents have been exhausted, the act being emblematical of the way in which they intend to share one another's joys and sorrows.

When the happy couple have partaken of the sake kettle the ceremony is at an end. So well versed are the bride, bridegroom and relations in their roles that the whole affair passes off quite silently. There is no confusion. Each person knows what is expected of him, and does it in a mechanical way that gives the proceedings an air of monotony. After the marriage the bride continues to live in her father-in-law's house; for it is an almost invariable rule that a wedded couple shall dwell during their first months of married life at the house of the bridegroom's father.

There's a smile for every sigh,
For every wound a balm,
A joy for every moistened eye,
For every storm a calm.

Each tear is sent, a smile to light,
Each wound in mercy given;
Each tear-filled eye will yet be bright,
Each storm subside—in Heaven.

DOES WHAT MANY DOCTORS CANNOT DO

Prof. Samuels, a Wichita, Kansas, Scientist, Has a Strange Method of Treatment, and Succeeds in Many Cases which Medical Men Pronounce Hopeless.

SCIENCE SCORES A NOTABLE VICTORY

Tuberculosis, Bright's Disease, Epilepsy, Blindness, Catarrh, Heart Disease, Dropsy, Cataracts and Many Other Diseases which the Ordinary Practitioner Regards as Incurable, Yield Promptly to Prof. Samuels' Wonderful Treatment, and His Success is

AN ACKNOWLEDGED MARVEL OF THE TWENTIETH CENTURY!

WICHITA, Kas.—There is nothing in all the world that is more strange and wonderful than the achievements of science, and this seems to have been amply verified of late through the remarkable work being accomplished by Professor Samuels, an eminent scientist, of Wichita, Kas.

From our earliest recollection we have been assured by the doctors that such diseases as consumption, Bright's disease, epilepsy, blindness, etc., were beyond human skill; that palliative treatment in such cases was all that we could expect from the medical practitioner; but to refute all these carefully nurtured theories here comes Professor Samuels with the announcement that he has a scientific treatment which enables him to restore to health many of those suffering from these ills, and to prove that his statements are true he proceeds to relieve scores upon scores of these very cases—the kind the doctors would have us believe are hopelessly incurable.

As might naturally be expected this has made the doctors very bitter against Professor Samuels. Seeing their own glory dimmed by his achievements, they have arrayed themselves against him in the hope that they may be able to divert the people from his highly successful method of treatment; they have gone on the housetops and shouted "Quack!" and "Charlatan!" and "Fakel!" in the hope of frightening away the sufferers who fain would escape an untimely grave; they have even caused his arrest on numerous occasions because, not being a man of their own faulty creed, he holds no medical diploma. Prosecutions at the instance of jealous physicians have in every case resulted in failure, because those who say they have been cured have come to his rescue and have shown that he has done what the medical men have utterly failed to do. Where could a jury be found that would convict a man of a crime when his only offense had been to relieve the blind, the halt and lame, and assist the enfeebled consumptive to grow strong in the full vigor of health, or the pitiably epileptic to cast off his yoke of affliction?

Professor Samuels' unique method of treatment is almost certain to invite skepticism from those of unprogressive minds because it differs radically from the methods employed by physicians and because few people, even among the medical fraternity, are able to understand it. The remedial agents employed are, of course, Professor Samuels' own secret; but it is the manner of their administration which confuses and dumfounds the people. This treatment, consisting simply of the application daily for a few weeks of a few drops of a colorless, odorless liquid to the eyes, establishes a new departure in therapeutics. Strange as his method of treatment seems to be, its efficiency is founded upon the simplest scientific elements, and its success in the supposedly incurable diseases indicates that Professor Samuels has completely outdistanced all other medical experts and scientists in his researches, establishing a new departure in therapeutics, which bids fair to completely revolutionize the old-time theories now in vogue. As matters stand today, as far as we know Professor Samuels is the only man in the world who knows this strange and marvelous secret, and is the only man who can offer any reliable

assurance that sufferers from consumption, epilepsy, Bright's disease and these other maladies regarded as incurable may be restored to health; but his phenomenal success has pointed the way to other scientists in search of life's great truths, and the time will no doubt come when the regular doctor will be compelled to change his code of ethics in order to gain the confidence of afflicted humanity.

In his quest for some reliable evidence of Professor Samuels' reputed wonderful cures a representative of the press encountered such an array of confirmatory testimony that he might have found material for a large volume had he so desired. As a matter of fact, about the only people who were unwilling to ascribe full credit to the great scientist's phenomenal record of results were the doctors, and even some of this class would be fair-minded enough to endorse his method of treatment. Notably among this class were Vere V. Hunt, LL.D. and M. D., formerly division surgeon of the 'Frisco railway at Kildare, Okla., and Dr. W. P. Parr, a well-known physician of Wichita, Kas. Dr. Hunt, who had taken Professor Samuels' treatment for an obstinate nervous disorder with great benefit, warmly endorsed the new method of treatment and advanced the prediction that wonderful results would accrue from its application in the future, when its real value as a therapeutic agent became better known.

Dr. Parr, whose wife states that she has been cured by Professor Samuels of hay fever and a complication of diseases that had made her an invalid for years, and had found no relief in the remedies prescribed by members of his own profession, had this to say: "Many people refuse to take Professor Samuels' treatment because they do not understand it. Neither do I understand how putting a few drops of clear liquid into the eyes can effect such wonderful results; but it surely does, and that is sufficient. I know my wife was in a fearful condition in July, 1902. I know that her health generally was very bad for many years. I know she took Professor Samuels' treatment after all methods of cure had been tried, and I know that she is in better health every way than she has been for twenty years."

However, the interviewer found that Professor Samuels was in no sense dependent upon the endorsement or co-operation of the medical fraternity. For the benefit of our readers, whom we believe will welcome as much information on this subject as can be obtained, we have secured the testimony of several of Professor Samuels' former patients, which certainly makes interesting reading.

Mr. Joe Wetherholt, better known as "Blind Joe," for many years a vendor of peanuts and popcorn on the streets of Topeka, Kas., in his testimonial states that he had been totally blind for ten years. Every form of treatment within his means had been tried to no purpose, and his case was regarded as hopelessly incurable. He finally was induced to take treatment from Professor Samuels, and at the end of four months his sight was restored.

Mrs. C. C. McDaniel, 662-2 Main street, Newton, Kas., had been told by a local physician that she had consumption and that he could do nothing further for her, and as

she had heard of some of the remarkable cures that had been accredited to Professor Samuels' Systematic treatment through the eyes, she decided to give it a practical trial. This is the result, as she tells it in a recent letter:

"I feel it is my duty to tell what wonderful good Professor Samuels' treatment has done for me. I had suffered from lung trouble for eight years and had hemorrhages almost every day. I took the treatment faithfully for one year and gave it a thorough trial, and have never had a hemorrhage since taking it. I began to gain after the first month and am now in better health than for years. Any help or references I can give to those wishing to know of this strange treatment I will gladly give."

Mr. George Hartman, living at 211 North Meridian street, Wichita, Kas., in his testimonial states he had what some physicians pronounced Bright's disease and others called diabetes. Various doctors—among them his family physician—had given him up to die. He was so weak he could hardly walk. About this time he heard of Professor Samuels and placed himself in Professor Samuels' care, and showed change for the better in a few weeks. He states that at the end of ten months he felt just as well as he ever did, and claims he is absolutely cured and has never had a recurrence of the trouble.

Mrs. J. T. Williams, who resides at 200 B street West, Hutchinson, Kas., in her testimonial states she was almost on the verge of the grave with consumption and nervous trouble, and that for nearly twenty-two years she was seriously afflicted with St. Vitus' dance in addition to tuberculosis. She states that a leading physician had pronounced her incurable, and that she would die and be buried with the falling of the leaves in autumn. As a last resort she turned to Professor Samuels, and after starting his treatment she says she had only one hemorrhage of the lungs and began to improve. In a short time, she states, she was able to do her own work, and that she recently had her lungs examined by a doctor, who pronounced them absolutely sound and well.

Mrs. H. J. Burroughs, living at Collins, Ia., and who in her testimonial said she had a serious case of heart trouble, in a recent letter to Professor Samuels states: "I have not taken a drop of medicine since I began your treatment. Before that I had to take from one to four heart tablets a day. I had dizzy, blind spells, and my heart did not beat regularly at all, but just fluttered. Now it beats regularly and does not bother me a bit. I tell everyone I talk with of your treatment and what it has done for me."

Mr. C. W. Neel, living at Broken Arrow, Okla., in his testimonial says he had a very bad case of rheumatism. Writing Professor Samuels in a recent letter he states as follows: "Thank you, Professor, ten thousand times for your assistance in curing me of that awful rheumatism. I am still hard at work and feeling fine."

Miss Daisy Hubbard, who lives at Alva, Okla., in a recent letter wrote: "For fifteen years I have been subject to epilepsy, and have received treatment from several noted doctors and have failed to receive permanent good." As a last resort she began treatment from Professor Samuels, and now in her testimonial says she has no symptoms of the disease.

If space permitted, this record of wonderful results might be prolonged indefinitely, for there are hundreds of people throughout the country who have had precisely the same gratifying experiences as those we have referred to. All kinds of constitutional and chronic diseases, hay fever, asthma, catarrh, cataracts, etc., are just as successfully treated as consumption, epilepsy, Bright's disease, and the more important maladies that confound and baffle our wisest medical men. Professor Samuels' treatment is unquestionably the new Source of Hope; and, what is more, it is available to all classes of people who may be menaced by any of these deadly diseases from which the ordinary practitioner cannot rescue them. Professor Samuels is a humanitarian as well as a gifted scientist, and has kept his charges within the reach of every man and woman who may need his treatment; and if any reader of this journal is in need of his counsels, or has lost faith in the methods of treatment employed by the less progressive medical fraternity, it will be the part of wisdom for them to get in touch with this great scientist—the one man in the whole world who has proven by his marvelous success that he can bring health and strength to many sufferers whom the doctors are powerless to help. Those who are unable to visit his office, Suite 124, Samuels' building, in Wichita, Kas., should write him for his "Message of Facts," relative to his wonderful treatment. They can rest assured that his treatment will be administered in the same manner as if they were under personal treatment.

The Occult Power for Amassing Wealth

FOR ages wise men and sages have been giving to the world the secret for amassing wealth. Some few heed and respect the utterances of the wise and do succeed in amassing great wealth. The masses are hard to reach with thought, and heed not the teachings of wise men. The rules for amassing wealth are:

First—One must have a strong desire to acquire wealth by earnest, honest, legitimate work, and not by low cunning or scheming, or dishonest methods.

Second—One must work with a cheerful heart and mind, always endeavoring to do more and better work than anyone else. No indolent or lazy person ever acquired great wealth, unless through inheritance.

Third—For a long time one must live very simply, on simple foods, and expend but little money upon pleasure. Save every cent you can. Put it in a savings bank or invest it where it will draw a low rate of interest. In a while, a few years, you will find you have some capital. In the meantime, if you have lived a good, clean life of industry, you will find your health good. The unseen intelligences have been closely watching you, and the moment they discover you are made of the right sort of stuff, so that you can handle safely and properly a great sum of money, the unseen forces will

set to work to put before you OPPORTUNITIES, and you will amass wealth. The great unseen powers have now selected you as a custodian or steward of wealth. If you are not faithful in your stewardship then it will be taken from you.

The thoughtless people, who are poor, and the active thinkers, who always select the wrong side of a question, are two classes who will remain poor and will not have wealth until they learn to think rightly.

The persons who are envious and jealous of men of wealth and who defile rich men ALWAYS REMAIN POOR. The occult forces keep such men poor.

The false prophets and agitators who go among the poor laboring people and endeavor to get them dissatisfied and disturbed, and who plant seeds of hatred in their minds against the rich, are to remain poor, very poor. The unseen forces will not permit any good fortune to come to these agitators and disturbers.

If they understood the power of the UNSEEN Forces these false prophets, alleged leaders and disturbers, would get to work immediately at some honest labor and cease their talk. They are a clog in the progress of humanity and will suffer much for the part they play.

Defeat is sure for these false leaders and prophets—these demagogues. Did you ever know of one demagogue that succeeded? The UNSEEN Powers scorn them and lead them a merry dance to defeat.


There is a secret or occult power—a hidden, unseen power—which regulates all wealth. All candidates for wealth are watched carefully by the unseen powers, and when found worthy the candidate is helped; if not, in time he is defeated. This applies more particularly to aspirants after large wealth—great wealth.

The poor people will remain poor just as long as their mental food comes from disgruntled and ambitious demagogues. Any man who will arraign the poor against the rich must go down to oblivion a complete failure. Moreover, all who think with him will also be dire failures.

The unseen occult forces work day and night—eternally at work.

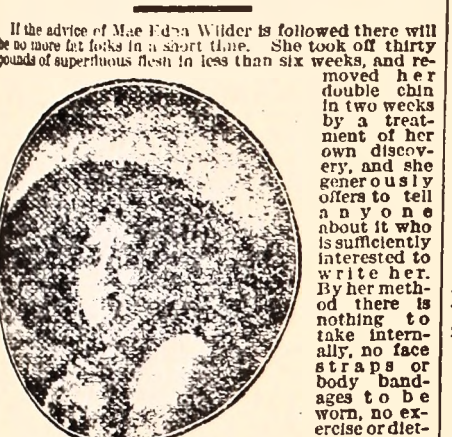
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Notable Centenarians

I do not regard the ambition to merely live one hundred years as a sufficiently high ideal for the awakened man or woman of to-day. One should be able to sweep the wide horizon of the future without the shadow of somatic death. A century of life should serve as a very elementary preparation for living. In view of man's tendency to cling to traditional limitations in length of years, it is encouraging to think of some of the centenarians who have awakened unvanquished when the figures of threescore and ten could be multiplied.

An especially interesting case is that of Henry Jenkins, of Ellerton, Yorkshire, England. Had he lived for one year more he would have had seventy years to his credit after reaching his hundredth birthday. Who would not feel young in the presence of a man one hundred and sixty-nine? An oath was administered to him and evidence received one hundred and forty years before he died. This is proved by the registers of the Chancery and other courts. He became the father of a child at ninety years of age, and lived until the young hopeful was seventy-nine. When one hundred and sixty years he celebrated his birthday by walking to London.

An extremely remarkable case was that of Thomas Parr, a native of England. When he married at eighty-eight years, he did not look a day over forty. His second marriage took place at the age of one hundred and twenty-one. When one hundred and forty-five years he was a hard worker, and able to successfully engage in a foot race.

Thomas Parr did not die of "old age." The Earl of Arundel brought him to London to see the king, and as a consequence, he died from the effects of rich foods and excessive wine at one hundred and fifty-two.

A post-mortem examination was made by Dr. Harvey, the celebrated physician. The state of the body was most perfect. The ossification which constitutes "old age" was entirely absent. His prospects of life had he continued his normal system of living, would have been fully as good as the average man of thirty-five.

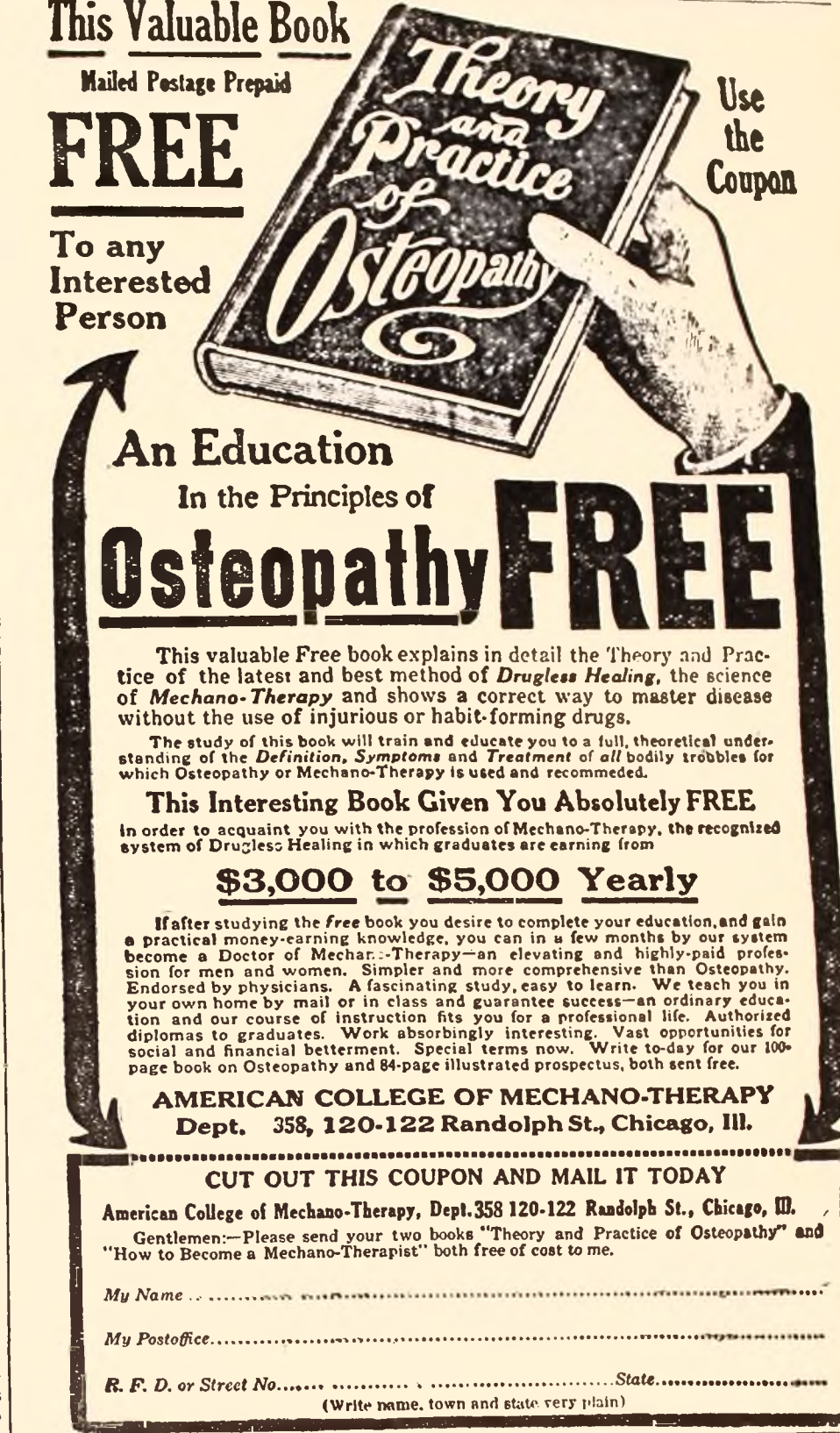
Imagine a man of one hundred and six married to a girl of sweet sixteen. This was the experience of a man named John Weeks, of New London, Conn. Do not imagine a picture of hopeless decrepitude allied to the smiling face of the youthful maid. At that time, his gray hair had fallen off, and had been renewed by natural dark hair. Not only this, but several new teeth made their appearance. Many other remarkable cases of longevity are on record. The above-mentioned cases, however, are sufficient to indicate the folly of growing old, and to impress upon the reader his comparative infancy.

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to do your bidding, see if something is not wrong with my harness or feet. Do not check me so that I cannot have the free use of my head. If you insist that I wear blinders, so that I cannot see behind me as it was intended I should, I pray you be careful that the blinders stand well out from my eyes.

The Fairies of Sunshine and Spring By Wildie Thayer When it is time for the spring fairies to begin work they come out of their winter quarters where they have been weaving fabrics and mixing colors for the flowers and leaves...

The little balls of cold which the fairies have rolled away still remain hard as stone—and do you know, that is why so many little stones are round like balls—they are the balls of stone cold which the spring fairies found long ago.

After the flowers have peeped out of their coverlets how sweet and fairylike everything seems. And now the spring fairies go to work in good earnest and they sing as they work and their song floats through the air until it reaches the ears of the sunshine fairies in the South, who tell the birds that it is time to return North.

The sunshine fairies now come in troops riding on the wings of the birds and they bring with them more sunshine and perfume and balmy air. Then the sunshine and spring fairies all go to work together and soften the earth and get it ready for the flowers to live and the grass to grow...

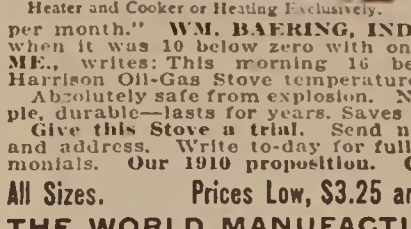
We have believed in the power of disease over ourselves, that it comes to us in the water we drink, in the food we eat. That is a possessing devil to be cast out. We have believed that suffering and sorrow were our future

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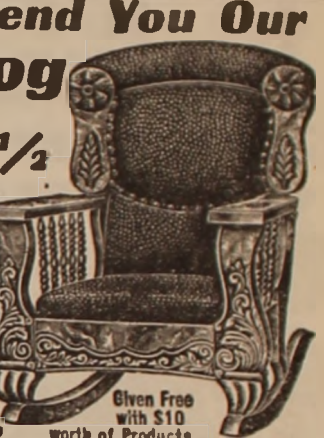
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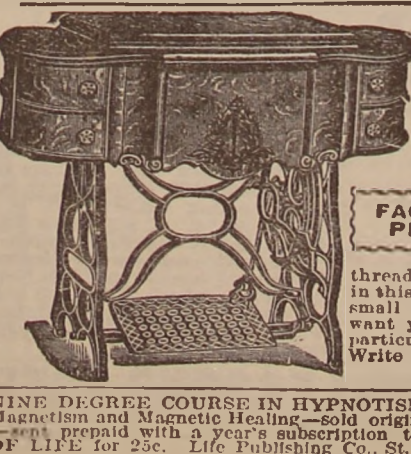
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The Mystery of Ardmore Villa

(Continued from page 113)

moved out, but, turn as I might, I could feel nothing. After a while, however, the words that I heard grew plainer to me. I realized why I had not been able to make them out before—my invisible guests spoke in the Spanish language, and soon I caught what was being said. There were but two sentences exchanged. I heard and understood them perfectly.

By and by the whispers of the woman's voice ceased altogether; the man seemed to be alone but for my presence. Yet he whispered still, still he repeated the same sentence over and over, not varying it in loudness or force, not making it slower or softer or more or less intense, but in spite of the monotony there was inconceivable tragedy concentrated in the single sentence that he repeated in that dull whisper that came to my ears from the seeming vacancy around me.

I was seated again. Bolt upright in my chair I waited—having now given up the idea that it would be possible for me by trying in any way to catch a glimpse of the presence near me. The whispering ceased; but still I knew that I was not alone. The clock in the distance struck again; it was three, and I heard the rain dash against the windows of the room.

I knew that whatever was present, drew nearer to me, but I could not turn again, if I would; I was transfixed to my seat; the power to move had left me. It was not terror that came over me, though I will not say that I felt no fear, but it was as impossible for me to move as if I had been tied body and limbs and fastened where I sat. This was the frightful part of my experience: I was held there, powerless to move, while my invisible companion coming closer seemed to be cutting into the flesh of my back. There were irregular, sharp jabs and pricks, as with a small pointed steel instrument, and each stab seemed to strike deeper and to hurt more than the last; certainly, if my companion continued invisible he could make himself felt.

I think I am no physical or moral coward, but I certainly shrank from the pain of those stabs inflicted in that peculiar manner, and yet I was powerless to move away or defend myself.

Though I suffered pain with each cut into my flesh, I gradually overcame the feeling of fright and began to understand that no mortal injury would be done me. The stabs, as I tried less to resist my tormentor, became mere pricks, but painful still. They seemed to follow irregular lines up and down my back. I gradually recovered my assurance and presence of mind sufficiently to attempt a conversation with my companion while he was busy at my back. In a jocular vein I asked him in my best Spanish what he was about, and what grudge he had against me, an American citizen landed in that country for the first time that morning.

I received no answer, but the sharp and painful prick-prick kept up, till it seemed as if all the flesh on my back was zig-zagged with raw and bleeding lines. Again I remonstrated. "Senior, I put it, spare my poor coat at least; my poor flesh is at your service; but my overcoat—you have quite spoiled it, I fear. Give over, senior, give over."

But for answer my tormentor began with the stiletto, which I was sure was the instrument that he used, to retrace the lines he had put in my back, and so kept on. I winced with the pain at times, but went on with a stream of jocular remarks under it all, however, realizing the strangeness of my being held there with no visible bonds—that still seemed the weirdest part of it all to me, and does even now—that I should be held there unbound, but powerless to move; the slashing of my flesh by unseen hands I was able to treat as a sort of ghastly joke.

The clock struck four. At this the flame of my lamp leaped wildly up and went out; on the same instant I heard a sigh of intense relief behind me, and something metallic dropped to the floor; the selfsame moment also I could move. I stood up and looked around me. There was the faint gray light of approaching dawn in the room. I was certainly alone, but at my feet on the floor was the stiletto that had been used on my back. Positively it had not been there when I was last on my feet. I picked it up; there was fresh blood on the tip of the blade. Engraved upon the handle were the words whispered so often in the room that night by the spirit that had tortured me.

I put on my hat and started for the door. On the way I stopped a moment to take off my overcoat, to see how badly it had been damaged. It was whole—not a thread of it was cut or marred in any way. Yet, I still felt keenly the smart of the wounds that my tormentor had inflicted.

Somewhat dazed, I will admit, I went on my way to the captain's house. He came out to the front door to meet me. "We have just found out that you did not come in last night, and I was going after you," he said. "Wife has been scolding me that I let you go at all and I must say I wondered anyway how you had spent the night. Slept well, I hope."

"Come in with me, Captain. I want to show you something." We went up to my room, and there baring my back I turned to Captain Stacey.

"Look here," I said.

(Continued on page 131)

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"My God!" he cried, "the old man's was the same way."
 "What does it look like?" I asked. "Can anything of it?"
 "No, but the old man's was marked before he died. See—here's a hand-cut in queer, jagged lines, and the letters are blackened something the way that a soldier tattoos his arm."
 I went over to the mirror above the door on the other side of the room, and looking up the hand-glass examined my face as carefully as I could.
 "Captain," I said, "those marks form letters, what are they?"
 "God in heaven, man, so they do!" He examined the marks more carefully. "But I can't make them out; that is, I can see the letters now very plainly, but I don't make out the words."
 "Try, perhaps you can; there must be some connection or the letters would not be there at all."
 The captain began to pick out a letter and there as they seemed plain to me, but this did not satisfy me. Impatiently I turned away from him, and taking the hand-glass again stood so that I could see my back reflected in the mirror. One by one I deciphered the letters, the captain following me closely and nodding in amazement as I read the letters aloud. When I came to the last letter I turned and we faced each other.
 "Well, but it doesn't make any sense," said my companion.
 "Doesn't it?" said I; "those words are Spanish."
 "So they are," answered the captain, "I have heard them before; now I want to mind they were some of the words my uncle repeated that night, but I didn't know what they meant."
 He looked at my back again, and slowly read the words aloud: "No hay esperanza—that's what it says. Do you understand it?"
 "Translated into English," I answered, "would read: 'There is no hope.'"
 Nothing more was said. Silently, I dressed myself again, putting on fresh clothes, but the undershirt, shirt and coat that I took off were as unmarked and unmarked, as completely whole as I found my overcoat when I examined it before leaving the villa. After breakfast the captain went with me to a photographer's, and uncovering myself to the waist my back was photographed. The words etched in the flesh

showed distinctly in the photograph, and many persons to whom I have shown the picture have read them and translated the sentence at my request. Almost invariably they turn to me, asking, "Is it a joke?" "No," I answer, "it is a mystery."
 I have the photograph set, the irregular lettering showing plainly upon it marking the words of despair: "No hay esperanza—no hay esperanza." That was the whispered sentence I heard repeated over and over the night in the villa, before the spirit who was there began to mark them upon my flesh: "There is no hope—there is no hope."
 More than I have told you I do not know. I did not care to spend another night in the villa, though now I have reason to believe it would have passed uneventfully in peaceful sleep, if I could have composed my nerves to go there again so soon after my trying experience.

The Great Power of Desire

By Elizabeth Struble Towne

"Does the Word have to be spoken for every separate thing we want or desire? I seem to have a longing for a great many things I cannot define."

THERE is but one Word to speak. Its meaning is "I AM what I desire." When one knows this word it is spoken spontaneously within him for each separate thing, and he is unconscious of the speaking. He simply "knows instinctively" that he will get what he wants.

When a man has little faith in himself and his desire he has to consciously utter the Word (or get someone to do it for him) for each separate thing he wants. He must reiterate the Word every time a desire comes to his mind—reiterate it until it sinks into his submind and speaks itself. In other words, he must by conscious effort speak the Word until it becomes habit and he "feels" that what he desires he can attain. This is the road to knowing that "I AM what I desire" and "my own comes to me."

When you have once got the word planted in your sub-mind you will find old desires that have been crushed out and almost forgotten bobbing up serenely here and there and coming true. One after another every blessed desire you ever held will come true for you—every one. And new desires will cease to scare you into anxiety. You will not doubt yourself.

When I was a child, a young girl and a very young mother I desired intensely ten thousand things. But not one of them had I ever realized. I wanted to sing in the biggest choir in Portland, Ore.—I wanted to "go East"—I wanted to be an editor—I wanted to wear silk petticoats—I wanted—well, the list is too great. But everything seemed so impossible for me to attain. I gave them all up at last as utterly hopeless. Indeed, I had never even hoped for them, much less set about to attain them.

Other aims grew out of the necessities of my life, and I set myself hopelessly enough to make the best of them. I got to thinking on these new lines and set to work to embody truth as fast as I saw it. I learned that Desire is God, the Law of Attraction, and I set myself to work affirming the "I AM what I desire." I could neither understand nor feel it to be so, but I stuck to it, just the same, up hill and down hill, in year and out. I felt just the same, so far as I could tell, but I kept doggedly affirming "My Own comes—my own has come."

One Sunday morning I was listening to my thoughts. I sat in the choir of the large church in Portland, Ore.—the largest choir in the city. Suddenly I remembered—I had sat as a child in that very room and gazed at a lady who sat where I now sat, and my little heart swelled with a hopeless longing that I might sit in that same exalted station and sing so grandly. And there I was. My own came to me.

Since then all the longings of those early days have been gratified, and many more besides. And new and larger desires are shaping within me, and the Word speaks itself—"I AM what I desire." Not one iota shall fail of realization.

But the road that brought me to this place of knowing was traveled resolutely, steadily, doggedly, when there was neither hope nor feeling to make the way easy.

I say there was no hope, but there was—an instinctive hope, grounded mayhap upon achievement in previous states of existence.

Or perhaps it was fear or conscience that impelled me—fear of what might overtake me if I did not doggedly maintain a hope I could not feel.

Whatever the immediate cause of my blindly, steadily sticking to that statement through apparently fruitless years, down underneath it all was the ceaseless urge of the universe—I DESIRED my own to come to me, and I could not give it up. I reiterated "It is coming," to keep from killing myself. I dared not jump from the frying-pan for fear of something hotter. Caution forbade me to seek annihilation.

Now I am realizing that the ceaseless, irresistible urge of the universe is desire. I know from experience that desire WILL fulfil itself—that nothing is impossible to him who believes.

And I know by constant reiteration I can make myself believe anything I choose. "As I AM in this world so are ye."

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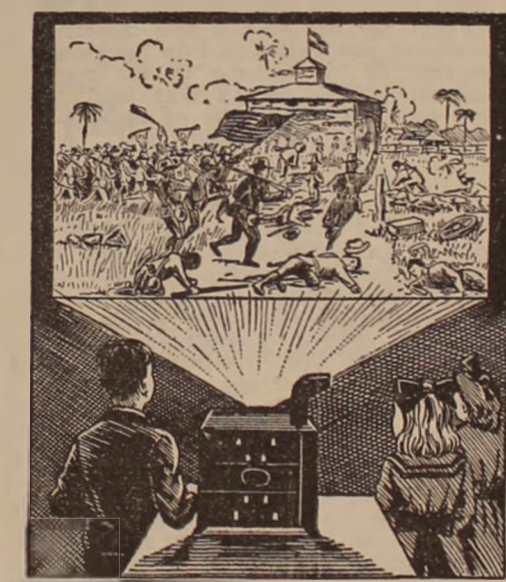
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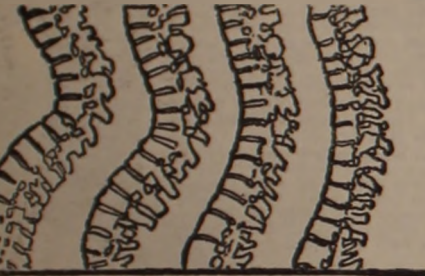


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Forgiveness

By Mary Catherine Barrett Written especially for The Magazine of Mysteries

From the fiction of the serious, thoughtful writers one can always derive some beautiful philosophy on the subject of forgiveness, and the fine, broad sentiments of these great minds must make the self-centered, self-tortured soul think differently and feel ashamed of the emotion sinfully wasted.

Charlotte Bronte, in her pathetic story, "Jane Eyre," says, through the patient, noble little consumptive, Helen Burns, "Life is too short to be spent in registering wrongs and nursing animosity." The profound wisdom of a Socrates, the humane principles of an Ingersoll, have given us nothing to equal it in its duality of magnanimity and simplicity.

Because of errors we have made, and the infringement of other people's lives on ours, there are some of us to whom the words "Peace on Earth" have become a mockery, bitter as disillusionment. Life, for a large number of us, has lost its zest and the hope of death is its only consolation. Many of us have wrongly allowed ourselves to become like brooding bats in a desolate rookery, blinded by our own misery, picking at our hearts and morosely refusing the sunshine, hope and cheer which a loving God holds out to us with the touching patience of a mother coaxing her silent, sickened child with the things it used to enjoy. It is to these beclouded souls that this simple message should come: "Life is too short to be spent in registering wrongs and nursing animosity." At the best, it is a dismal, miserable occupation, and not only useless but harmful. We must come to look upon our errors as ignorances, and upon experience as "the knife that hurts while it cuts out the cataract that blinds."

Necessarily, our lives infringe upon each others'; we meet our Judases, we are disbelieved, denied, wronged, misunderstood and suffer many spiritual crucifixions. These are the experiences of a Christ; we can make them divine. Was Judas happy? If we could look into the hearts of those toward whom we are embittered, those whom we accuse of our life's wreckage, we could see enough anguish there to fill us with pity and sympathy, and readily, even as Christ, we would forgive and love our Judases.

Temperament and character largely determine destiny; our inclinations tend toward certain lines of conduct which brings inevitable results, and that man who will not accept philosophically, and with dignity and comprehension, the experiences which come to him in a lifetime is as childish as the boy in a game of tag who cries "quits" when he is "it."

Truly, as George Eliot says in her most moral-bearing story, "Adam Bede," "There are robberies committed that leave men and women forever beggared of peace and joy. There are life stories and concealed sorrows that are committed to no sound except that of low moans in the night, seen in no writing except that made on the face by the slow months of suppressed anguish and early morning tears. And while our hearts may be bruised with weights too heavy for them to bear, Nature is holding on her calm, inexorable way, in unmoved and terrible beauty. The stars are rushing in their eternal courses; the tides swell to the level of the last expectant weed; the sun is making brilliant day to busy nations on the other side of the swift earth. The stream of human thought and deed is hurrying and broadening onward. The astronomer is at his telescope; the great ships are laboring over the waves; the toiling eagerness of commerce goes on; the fierce spirit of rebellion is only ebbing in brief rest; and sleepless statesmen are dreading the possible crisis of the morrow. What are we and our troubles in this mighty torrent, rushing from one awful unknown to another?" We might feel the pain of insignificance and insult when

we read the answer: "Lighter than the smallest centre of the quivering life in the water drop, hidden and uncared for as the pulse of anguish in the breast of the tiniest bird that has fluttered down to its nest with the long-sought food, and has found the nest torn and empty." There are eighty millions of people in the United States alone, and surely your trouble is not the greatest.

There are some of us who lack flexibility of disposition, who form passions and permit them to petrify, who cannot relent even when the hand of death is paralyzing the voice in the throat and extracting the soul from its shattered flesh abode. These souls are petty, and it is for them that tears of pity fall from the eyes of a Christ; it is for them He feels the pangs of despair! And even more unfortunate there are some of us who, in the white heat of a supposed triumph, have exclaimed, "Revenge is sweet." But God, eons before, in the Old Testament, told His children, "Vengeance is mine," and which one of us would be deliberately bold enough to interfere with divine prerogatives, even though we had the base and peace-of-mind-destroying desire for revenge?

Brooding on real or fancied wrongs warps the soul and injures the whole life, and the life that constantly contemplates only itself must indeed be burdensome; but there are few such. The philosophy of Helen Burns, then, is a truth, which makes the vindictive, perverted soul ashamed!

Forgiveness is the virtue which makes us kin to God, for God is FORGIVENESS!

On the other hand, we all know that suffering such as is expressed in the following paragraph from George Eliot is almost a privilege and God-sent to awaken our souls and develop our better selves. Suffering stretches the soul and forces open its eyes, and those who love nobility will not resent it. "Deep, unspeakable suffering may well be called a baptism, a regeneration, the initiation into a new state. All the intense emotions which some experiences bring make us look back on previous years as if they had been a dim, sleepy existence, and we had only awaked to full consciousness. It seemed to us before that it was a light thing that men should suffer. Doubtless a great anguish may do the work of years, and we come out from that baptism of fire with a soul full of new awe and new pity. Does a sorrow slip from us as a temporary burden and leave us the same men and women as before? God forbid! It would be a poor result of all our anguish and our wrestling if we won nothing but our old selves at the end of it—if we could return to the same blind loves, the same self-confident blame, the same light thoughts of human suffering, the same frivolous gossip over blighted lives, the same feeble sense of that Unknown toward which we have sent forth irrepressible cries in our loneliness. Let us rather be thankful that our sorrow lives in us as an indestructible force, only changing its form, as forces do, and passing from pain into sympathy—the one poor word which includes all our best insight and our best love."

And to those who are "registering wrongs and nursing animosity," I would say be up and doing. Bury the corpses of past misdeeds, errors, ignorances! Let your soul rise from the narrow tomb of self-contemplation, where it shall surely stifle, into an atmosphere of health and wholesomeness. Dare to be kind, dare to be noble, dare to forgive!

Our thoughts are angels pure and white Leading us home, Or demons foul and dark as night Lashing us on To deeds of sin, decay and blight— Brother, think right.

waves of sickness or of sorrow to "Be still." Then will come that great calm when all the anxious thoughts and fears are still. LOUISE B. McLAUGHLIN.

Waiting Serene, I fold my hands and wait, Nor care for wind, or tide, or sea; I rave no more 'gainst time or fate, For lo! my own shall come to me.

I stay my haste, I make delays, For what avails this eager pace? I stand amid the eternal ways, And what is mine shall know my face.

Asleep, awake, by night or day, The friends I seek are seeking me; No wind can drive my bark astray, Nor change the tide of destiny.

What matter if I stand alone? I wait with joy the coming years; My heart shall reap where it has sown, And garner up its fruit of tears.

The waters know their own and draw The brook that springs in yonder height; So flows the good with equal law Unto the soul of pure delight.

The stars come nightly to the sky, The tidal wave unto the sea; Nor time, nor space, nor deep, nor high, Can keep my own away from me. John Burroughs.

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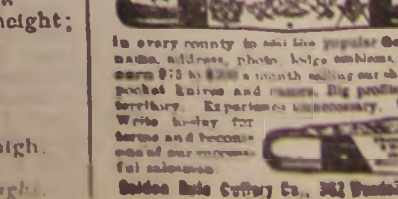
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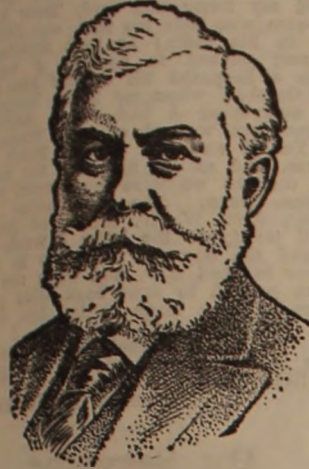
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Two Dreams and an Awakening

(Concluded from page 108)

"You had better lie still for a little while, George, and I'll tell you a little story that will interest you."

Newton lay back on his pillow with meek submission. He was very weak and there were certain things he could not account for. The doctor gave him a soothing drink, then said:

"You know, George, that about a quarter of a mile down in the valley here the Boston & Maine road has a line which runs up into Montreal, and there are a great many short bridges on the line, one not far from here."

"Well, one night not long ago the Montreal Express came along at its regular time, and when just rounding the curve down there, the engineer saw a man sitting on the track waving a red signal; that is, they found it to be a red one, after the train had come to a stop about two feet from the man who was waving it. Walking up the track a few feet they found the bridge which spans the little creek to be down. The man who had signaled them was unconscious, and they were just about to take him into the train, when a searching party came up to them and took charge of the unconscious man, who was under the doctor's care, and instructed not to leave the house. Well, the upshot of the whole thing was, that the patient who disobeyed the doctor came very near paying for it with his life, but he saved a train-load of passengers. That unruly patient was you."

Newton listened to the doctor's story in wonder; then the doctor was busy answering questions for some time. Newton, in a short time, fell into a sound sleep, from which he awoke much refreshed, and a few days later was allowed to rise and dress himself, and his recovery was rapid from then on.

Newton thought often of his night-walking and his dream that had been such a reality. He wondered if he would ever see a face like the one he had seen in his dream. That face was stamped on his mind indelibly. It lived in his memory as his ideal.

George Newton was again in New York, and almost a year had passed since his sleep-walking had saved a train from disaster. He was going to a ball that evening, and what pleased him more was the fact that he was to meet some very swell people there. Mr. Burnham had told him that he had a little surprise in store for him, and this was a source of speculation to Newton. What kind of a surprise could he have for him?

The assembly was a brilliant one, and the evening was not far spent when Mr. Burnham came to him and bid him come with him, as he wished to make him acquainted with his daughter Grace.

When Newton saw Miss Burnham he gave a little start of surprise. The face before him seemed strangely familiar to him; yes, it was the face he had seen in his dream. But the flush of pink, and the rosy red lips, made a different picture from the one he remembered in his dream.

"Grace, let me present Mr. Newton. Mr. Newton, my daughter, Grace."

Newton's heart beat fast as he stood face to face with the girl whose face was so much like the one he had seen in his dream.

"I will leave you now, and hope you will enjoy yourself," said Mr. Burnham, as he noted the surprised look on Newton's face.

They had been in conversation for some time, and Miss Burnham had related her strange dream to Newton, much to that gentleman's surprise. She had been profuse in her gratitude to him for saving the train, and he, in turn, had been very modest, claiming that as he was walking in his sleep when he saved the train he was not entitled to any credit. They talked of other things, too, and Newton, after a very delightful waltz, led Grace into the conservatory, surprised at his own presumption.

The music seemed to play in a strain that made Newton's heart beat in a new way. His companion seemed to have placed a spell on him, and he talked on in a rambling way, and she listened to him and enjoyed what he was saying, so he must have been saying things that pleased her, and that seemed to be his aim. At any rate, when at last the ball was over, and those two were taking leave of each other, he stood very close to her and spoke in a low, earnest voice, and she looked frankly up in his face and said in a low yet firm voice: "Yes, Mr. Newton, you may call. I shall be pleased to have you."

He walked home under the stars, and he sat up late, thinking of the future, and he thought it looked bright.

For life, with all it yields of joy and woe,
And hope and fear, . . .
Is just our chance of the prize of learning
love.

—Robert Browning.

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
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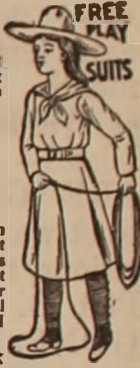


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Russell Sage said, substantially:—Get a little piece of land. Pay a trifle on it each month. It will MAKE you save and soon you will HAVE SOMETHING. And he advised buying land in the outlying district of a large growing city.

Here's your chance—for a fifty dollar investment—on easy terms of three dollars a month. Splendid building lots at Waldorf Terrace, on Long Island—BUT THE LOTS ARE GOING FAST. The tract was divided into two divisions, that's all—Plot A and Plot B. Plot A is ABOUT GONE. Plot B is now selling, and selling rapidly. The map of the property is filed on record in the County Clerk's office; the land is free from debt or mortgage of any kind and the title is absolutely perfect.

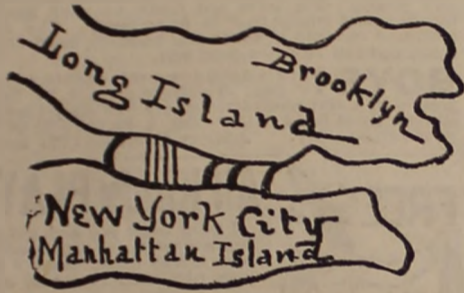
New York is gaining 300,000 new people a year. A new city, big as Buffalo, Pittsburg or Minneapolis added to New York every year. That means a steady SPREAD. Land obtainable for a small price now will be worth a BIG price in a few years. SAFE while you are holding it, and Long Island is where New York is growing to.

Long Island land stayed cheap. Why? Because there was poor transportation. The OTHER localities got good transportation. And the result? Land in those localities went UP and UP in price.

But Long Island has stayed cheap so far. That locality is to have its turn now. It is beautiful, wonderfully healthy, fine soil. The Pennsylvania Railroad has taken hold of it. The European steamships are going to land there soon. Enor-

mous docks and warehouses will be built. Other remarkable things are going to happen. All Long Island will go up in value, so wise folks will get a little land there and hold on. Many rich people are quietly buying up parcels of land all through this region to hold on to, for they KNOW what its future will be.

Four bridges are now built across the river from New York City to Long Island. Tunnels have recently been constructed under the river for rapid transit.



This sketch is made just to show how FOUR bridges and FOUR tunnels connect Long Island with New York City. Brooklyn is part of New York City now—called Greater New York. Brooklyn is on Long Island. New York City is on Manhattan Island.

Waldorf Terrace is the place for your lot. Price only \$50, title perfect and GUARANTEED; handled by well-known business men who look after their buyers' interests and treat their customers liberally. Usually lot buyers everywhere are assessed so much each to make .and grade avenues on the property. The Protection Realty Company is making and grading the Waldorf Terrace avenues and paying this big cost THEMSELVES. So the lot buyers are saved that expense.

Your lot will face on an avenue. Your deed will be a Warranty Deed in your own name—you will own outright and free and clear a choice lot in a locality which will steadily grow in value. Get a lot or two. No matter where you live. Already the Company has sold lots to wise people in New York City and near by, all over the states, and even India.

Remember the lots are going fast. When Plot B is sold, no more lots at Waldorf Terrace. Send for map and particulars of the coming marvelous doings on Long Island. Protection Realty Co., 649 W. 43d St., Dept. 1389, New York City.

The Fragrant Tree Fern

EVERYONE knows the purifying, lasting, sweet odor of sweet lavender. Our grandmothers used to use lavender to purify and scent their linen-chests. Now there is a wonderful sweet-smelling fern that has a far more lasting and more aromatic odor than lavender; it is a natural, curiously sweet-smelling, purifying agent. It is known as the *Fragrant Tree Fern*. It grows easily with the very least care; will thrive finely in either sunshine or shade,



and has the advantage of being of use as well as a thing of beauty.

This special unique variety of fern is very hardy, and it blooms the first season. All flower-lovers should try it in their gardens. When the leaves are plucked and dried the lasting odor is delightful. Sprays may be kept in a room, in a bureau, or in a trunk, and the odor lasts for years. Nature's own products are far the most beneficial as purifying agents; and no artificial scents can be created that have the lasting, subtle odors of natural flowers.

Now we have arranged, for the benefit of our readers, to secure a large supply of the seeds of this strange and wonderful *Fragrant Tree Fern*.

We shall send a packet of these fern seeds for 30 cents to any one of our circle who send us 25 cents for a year's subscription to our MAGAZINE OF MYSTERIES, and only 5 cents to pay transportation charges.

Address THE MAGAZINE OF MYSTERIES, requesting the packet of seeds with one year's subscription, 25 cents, and 5 cents for mailing.

Regarding Children

(Concluded from page 116)

punished) by its elder while the elder is angry. This means that the elder is working off a nerve explosion or temper upon the little one. It's simply adding one wrong to another. Never punish a child while you are out of control of yourself. Wait until you are calm and collected. Then let justice be tempered with mercy. Remember that you were a child once, and consider how much of the child's present fault you may be indirectly responsible for.

A child has inherent sense of justice—a very acute sense too—so, it is best to recognize this and co-operate with it. Talk it over quietly with the little one, apply a suitable, harmless deprivation, but no such crime as cutting off a meal, for the restless, active organism needs constant supply material for repair and building. And the brutal beating of the shrinking, quivering little flesh is too horrible to think of even.

On the other hand, when discipline was duly explained and administered, I have seen children unhesitatingly agree to it as law of cause and effect and then the lesson would prove salutary and educational.

In conclusion: health, first. There's the right basis to work from and work with. And the contributing factors are country, outdoors, nutritive foods, plenty of water for external and internal cleanliness, sleep, and treatment of each child as an individual. This old idea of pouring children into a hopper and treating them as if all children were alike as so many peas, is a very injurious error. Don't nag; don't let the child know that it is being watched closely (though the watching must be), appeal to the brain and reasoning faculties and remember that what you may call "fidgets" is Nature's wise provision for keeping active and developing growing tendons, ligaments and muscles.

One last mention. Many parents have written to me that their children were psychics, had clairvoyant faculties, could do automatic writing under "control" and so on. I advise these people to discourage and discountenance all these notions. They are no things for children and simply lead to neurasthenia, morbidity and mental and moral distortion. Let children be children—and, once again, in mens sana, in corpore sano.

A Warning

"I was living in Marryville, Mo., and went to Red Oak, Ia., to visit my mother and sister. My sister, Mrs. Pluma Saville Martin had at the time a bright little boy, two years old, her grandson. His mother, my young aunt, died when he was born. While I was visiting, the little darling became very attached to me, and when I left he was very early in the morning, he did not see me, and my mother told me that it was pitiful to see him after calling for his uncle Dib, as he called me, had been home about a week, when on Saturday night I dreamed I got a letter about the death of little Carl. I sat right down and wrote to my sister telling her of my dream. She read the letter to my mother, and when she came to that part of it she said, 'Well, it can't be little Carl, for he is as hearty as a little ox,' and patted him on the shoulder. I think it was just a week when my sister answered my letter and said, 'Dear brother, your dream was only too true, our little Carl is now in his coffin; he took membranous croup and choked to death.' I kept the letter as a keepsake till a year ago the 24th of last October, when my house burned and I lost everything I had. You might say, 'were you not warned of your house burning?' Yes, I was, but did not think it was my house, and so did not heed the warning for we thought we were too careful to have our house burn. The grandfather of the little boy, Hon. W. W. Meritt, of Red Oak, Ia., will testify to the letter I wrote to my sister and the one she wrote me in answer. My sister is dead now, and when she passed over she seemed to come back after preparations were being made to lay her out and opened her eyes and said 'Oh, I am so happy; this is life eternal.' What more could we ask if this is not evidence enough of a future life? Yours for Trust,
"GILBERT W. JOHNSON"

By Servator

Prayer.—Lucy L. I have several times told my readers what prayer is—what a privilege—what an actual, vital help. By holding the right attitude, we become part of the Omnipotent. Or rather, we realize it thus, for we are always and ever part of Deity. And don't say, "Our Father which art in Heaven." This in Heaven part is an interpolation and was not given by the Great Master. To say "in Heaven" gives a wrong idea—of a distant Father—away off, beyond the stars. The Father is all around, close, everything. Keep this in mind and so it will be easier for you to become in tune with the Infinite.

Lord, what a change within us one short hour spent in Thy presence will avail to make.

What heavy burdens from our bosoms take. What parched grounds refresh as with a shower!

We kneel, and all around us seems to lower.

We rise, and all—the distant and the near—

Stands out in sunny outline, brave and clear.

We kneel, how weak! We rise, how full of power!

Why therefore should we do ourselves this wrong, Or others, that we are not always strong; That we are ever overborne with care; That we should ever weak or restless be, Anxious or troubled, when with us in prayer, And joy and strength and courage are with Thee!

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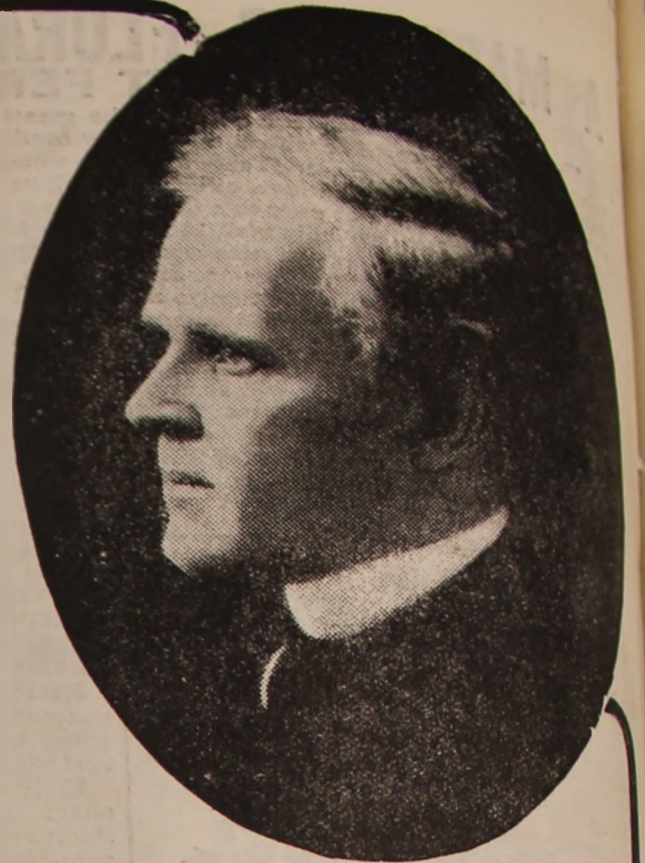


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