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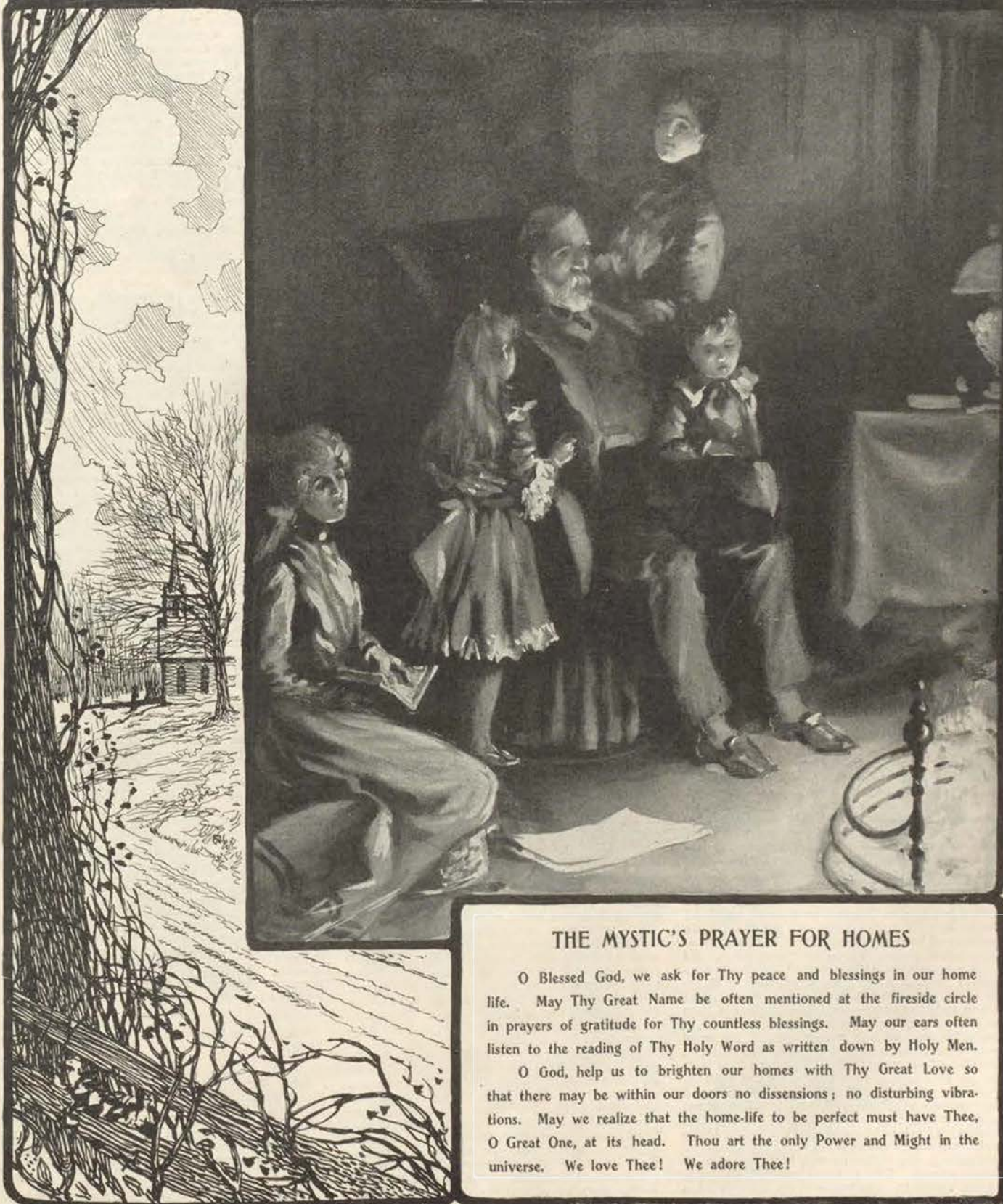
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THE MYSTIC'S PRAYER FOR HOMES

O Blessed God, we ask for Thy peace and blessings in our home life. May Thy Great Name be often mentioned at the fireside circle in prayers of gratitude for Thy countless blessings. May our ears often listen to the reading of Thy Holy Word as written down by Holy Men.

O God, help us to brighten our homes with Thy Great Love so that there may be within our doors no dissensions; no disturbing vibrations. May we realize that the home-life to be perfect must have Thee, O Great One, at its head. Thou art the only Power and Might in the universe. We love Thee! We adore Thee!

READ ABOUT HINDU RAJA YOGA PAGE 19

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Dreams, Visions or Occultism in Relation to Our Temporal and Spiritual Good

By Rev. E. H. Caylor



OW, you ask, may we make dreams practicable? Can we systematize a method of dream guidance? Can we apply a key of proof? Can we utilize this abnormal realm of human experience for good? Can I consult the oracles of occultism and not surrender truth for foibles? Shall I not surrender the dignity of reason and the certainty of sentient knowledge if I shall entertain the possibility of dream instruction? To the last question—Not any more than did Joseph and Pharaoh.

I answer that dreams may become practicable, and are so within the purview of nature. Divine Writ so maintains, and when, I ask, has the constitution of man been so revised as to exclude this feature from man's endowment?

The peril of introducing any new radical tenet of thought as that of occult science lies in the tendency to concede or to deny too much. We too readily incline to extremes, and in nothing is this more true than in matters involving mysterious experiences in life. You must already infer that satisfactory results from dreams require something more than casual attention. True it is that our dreams at times are so intimately connected with their fulfillment as to require no interpreter, but the object of our attention here is to encourage and evoke such experiences in our sleep as to bring to our objective life the complete offices and oracles of that power or principle of intelligence within us that does not sleep. I shall here venture on no specific formula or manual of instruction to guide you; yet I shall attempt to assist you.

No evil results can follow with one if one will attempt the following suggestion, namely: If you have a sick absent friend to whom you would administer, do it by psychic or subconscious power. Do it in your dreams. Command that one of yourselves who does not sleep to be a physician, servant, nurse and messenger of mercy, and to go and officiate and administer to your friend. But above all admonish him to assure the sick one of recovery, nor leave a doubt of this to rule your own mind as you drop off to a self-composed sleep, and your soul goes out on its double mission of healing the sick and, by reciprocity, infusing health into your own form. As I have intimated, this is one of the most congenial fields in occultism, and is unconsciously often practiced in an incidental way, and when mentioned (in an audience) always gets silent recognition. Have you not more than once learned of the "coincident" between your desire and an experience of the one the burden of your desire? Undertake this now in an intelligent way and wait for results. Appoint between yourself and friend, and agree upon methods and purposes consistent with the facts of psychic law, and establish the fact of telepathy and soul contact in sleep or an oblivious wakeful state. In the matter of healing, the subconscious self has a wondrous power. Try it upon yourself in sleep. Don't think it superstitious to believe in a healing power outside of a drug, or in a physician other than an M.D. Indeed, no

greater superstition exists among the enlightened of the earth to-day than the faith in drugs; and in this faith, which is the transferring by suggestion of the psychic powers to the drug, consist largely the results for good in taking of the drug. No physician of creditable observation will dispute this. I say again, don't help your friend to die by your own fears; you can't conceal them from him.

It is true that prophetic dreams are no uncommon thing at this day; dreams which have in them all the elements of the seer, in that the coming event has been transacted in the previous dream. "I saw and beheld," says John, looking forward.

The class of dreams of most utility in life is that which obtains facts unknown to or facts forgotten by the objective mind, and reports them back to objective consciousness. It is possible for the dream mind to make investigation and search for facts and ascertain a truth that is not then in reach through objective methods. It may also discover facts of which the objective mind has never had any conscious knowledge, and report it to the objective mind. Thus it is found that a dream may reveal to one hidden treasure; or may surround one with the absolute presence of things or persons or places that one has never seen with the physical organ of sight, and afterward, when brought into their presence, recognition is instantaneous. To assert disbelief in this claim, in the face of a world of proof, would require a courage inspired with incredulous ignorance. The hypothesis of Dual Mind easily explains these facts and offers suggestions for the further study of a most interesting subject.

Allow me here to assist you in relief of embarrassment that certain facts have forced upon you, namely: that the strongly intelligent classes—nay, rather, the strongly intellectual classes—count it a disfigurement of the mental man to give credence to dreams, and have relegated such privileges to the ignorant. The ignorant, or, we are wont to call them, the superstitious, largely have a monopoly of this realm, and we are seemingly content to leave the matter of dreams with them—and the Bible. If any part of our social life, or any part of our religious faith, is involved in dreams, we abate the mention of it, or apologize for that weakness in our nature that makes such a fact a necessity. I ask who has a comprehension large enough, or a courage strong enough, to appreciate or apprehend the truth and force of the dream narratives of the Bible, for which the inspired writer makes no apology? A few of the great interpreters of God's word, and notably among such Dr. Adam Clark, have risen above the common prejudice against dreams and recognize in them an agency for man's temporal and spiritual good.

It may be found difficult to popularize dreams for practical purposes, against which fact I shall make no complaint, for it will be found something of a task to so surround the dream mind as to hold it out of its usual vague course; but I speak of the possibilities implied in this recognized force of human soul, and hope to encourage attention by the intelligent in an intelligent way, and that some of us may use this sublimative force, though peradventure we should incur the smile of the sentient student, and the sons of Jacob should say, "Behold, this dreamer cometh!"

Sleep has its degrees, and subconscious force is exercised or manifested in proportion to the degree of objective abeyance. To illustrate: If the child but slumbers, the mother lingers about the crib until sleep in its complete work retires the consciousness of the child and it is oblivious to objective surrounding, and then the mother is away. So, when sleep is deep and the objective mind is impervious to all objective surrounding, the dream mind is left free to become independent and active, and is away. It is then that it is possible for the subjective mind to depart from the body, and may travel distant lands and enter into the midst of real conditions and circumstances, and become cognizant of facts otherwise not obtained. Or reversing this in part, the subjective mind may be brought to it by ulterior influences, which information may relate to matters or incidents on the opposite side of the globe happening not an hour before, or then happening.

The most important feature in obtaining practical and beneficial results from dreams lies in the point of intelligible transmission of knowledge from the subjective to the objective mind. An objective consciousness of subjective experiences is essential to practical results. Develop the plate of the subconscious mind and you bring to view the impressions of the most wondrous spectroscopic in the universe. Think of it! Wake up in the morning, after a night's peaceful sleep, during which you had made a tour of London, and so familiarized yourself with the scenes

of the city and the events of the day as to paragraph them in harmony with the facts!

You ask me, "What are the means of developing or obtaining objectively this subjective experience? Must I, as did Nebuchadnezzar, seek someone to both tell me my dream and the interpretation thereof? Or can I, as Jacob in his journey toward Haran, awake with every detail of the dream vividly impressed upon my mind?" Your experiences may be either, neither or both. It would be pleasing to you, no doubt, should I possess you with a wand, by which you could enter the mystic realm of dreams and surround yourself with the charm of fancy and revel in the occult cloisters of coveted knowledge. Do not allow me to promise too much, yet allow me to say, though my discourse is on dreams—I am not dreaming. I claim that we are capable of so controlling our dream mind as to develop practical results for our temporal and spiritual good.

I will suggest that seeking sleep for the purpose of obtaining some good from one's dream will incite a greater effort upon the part of the subjective entity to impress its experience upon the subjective mind, that such experience may be remembered when one awakes. Continue this, and at times command the dream mind to bring you knowledge of some specific thing in which you are deeply interested; then again give discretion to your dream mind, but supplicate for something that shall felicitate your experience, and watch for results. Endeavor on awakening to recall the indistinct part of your dream, and thus force recognition more deeply into the subconscious part of the dream. Get in rapport with your sublimative self; or, in other words, turn the objective lens upon the subjective plate, and see what will develop. Do you know how to think? Intensify your thinking as you search your soul.

It is true that at incidental times purely subconscious dreams are vividly impressed upon and easily remembered by the subjective mind. And why? Because incidentally an accumulation of conditions have so surrounded the dreamer as to bring about this intimacy between the two entities of mind, making transmission easily possible. Hence at any time one is liable to an important dream. Thus we may dream of something that will come to pass, or something that has happened or happening of which we know or knew nothing. These psychic conditions may be self-induced or superinduced. To be practical I will illustrate by saying: Should a friend of yours come to grief or labor under stress of mind with a desire to communicate with you, it is possible for that mind to superinduce by the power of telepathy receptive conditions upon your mind and transmit a knowledge of his condition; or one may, by intent thought fixed upon the object of one's mind, however distant, within certain limitations, come into the presence of that object and ascertain the conditions surrounding it. This experience has been true in oblivious moments, when not asleep. Nothing is better established from evidence by casual incidents or intelligent experiments than the fact that one may manifest one's self to another through psychic force. Such experiments, too, are applicable when the visited may be normally awake but in receptive condition, as well as when both are asleep. The verity of this claim is established by innumerable incidents and experiments, long since silencing all cavil in the mind of the investigator of Mental Science or mental phenomena.

"In a dream, in a vision of the night, when sleep falleth upon men, in slumbering upon the bed; then he openeth the ears of men and sealeth their instruction."

[The above excellent article about our dreams from the Suggester and Thinker contains much of value to the student of psychic phenomena. To have beautiful dreams, which will aid and guide us by their warnings and prophetic qualities, one should before retiring to sleep spend an hour or two in deep and profound thought and meditation upon the Soul and its relation to God and the universe. Often prayer just before retiring prepares us for beautiful and helpful dreams. Many of the Mystic Adepts in sleep are given wonderful revelations from the unseen realms by dreams.—EDITOR.]

We have to study much in order to know a little.

SILENT sympathy is to troubled hearts what the soft spring rain is to the frozen earth.

No real happiness can exist in that heart discontented with itself, and which seeks to make others so.

Trust him little who praises all; him less who censures all; and him least of all who is indifferent to all.

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A DEEP MYSTERY; OR, The League of the Lifeless Men



"FROM MY POSITION I COULD HEAR ENOUGH TO CONVINCE ME THAT IT WAS A SECRET ASSASSINATION SOCIETY."

IT was quite by chance that I happened to drop into that particular establishment in London one day some years ago. I had been spending a considerable part of the afternoon in the Reference Department of the British Museum, in connection with some literary work I had at that time in hand, and was feeling somewhat exhausted after the labor entailed in poring over the numerous tomes I had found it necessary to consult for my purpose.

Thinking that some refreshment of a light nature would be beneficial to my jaded frame, I stepped into the first café that I came across on leaving the Museum, in order to obtain what I considered necessary.

The room in which I found myself was a dreary little apartment, dimly lighted, with none too cleanly a look about it, and at the time I entered



was entirely devoid of customers. So little did I like the general appearance of the place, that my first thought on entering was to go out again and seek elsewhere what I wanted, but noticing that I had already attracted the attention of a waiter, I sat down and gave my order. The cup of coffee that I got in response proved a capital one, and I sipped it with some relish, not by any means sorry that I had stayed, after all.

Having in due course finished my little repast, I was about departing, when the attendant, who had, as I thought, more than once eyed me rather closely, placed a small card on the table in front of me, and without any accompanying remark walked away. It was about the size of a gentleman's visiting-card, and peering at it in the uncertain light, I saw, inscribed in small characters upon its surface, the following words, arranged just as I place them:

LEAGUE OF THE LIFELESS MEN.

64 Delamore Street.

To-night, 8:30. "Progress."

Convinced that the document had been given me in error, I was about to recall the waiter and hand it back to him, when curiosity, or some motive which I did not at the moment trouble to analyze, prompted me to keep it; so putting it into my pocket, I left the place.

The affair afforded matter for more than a little speculation on my way home, and, impelled by a growing desire to know what it meant, I resolved to visit Delamore street at the hour named and try to find out. I knew nothing of the "League of the Lifeless Men"—had, in reality, never heard the strange name before—but that fact only served to make my curiosity all the greater.

It was pretty evident to my mind that the title was that of some secret society whose house-of-call was the café into which I had chanced to drop, and it also seemed fairly clear to me that the waiter who had placed the card in my hands had mistaken me for a member of the league in question, a supposition that was well borne out when I recollected how closely he had several times scrutinized me while I was in the café.

I happened to know the direction in which Delamore street lay, and therefore experienced no difficulty in finding my way there. It wanted five minutes to the time specified on the card when I arrived at No. 64, and not having quite made up my mind as to the precise line of action to adopt, I stepped aside a moment to consider. As I did so, a man, closely muffled, came up, and without appearing to notice me, gave three sharp raps on the door. In response to his summons a query was uttered from within, which I failed to catch. The answer to it, however, did not escape me. It was the word "Progress," the same which figured in quotation marks at the bottom of the card inadvertently given me at the coffee-shop, and this demonstrated to me the fact—which I had indeed before guessed for myself—that the word was simply a passport of admittance, for upon it being pronounced the portal immediately swung open and the stranger entered.

This decided me. Taking my cue from what I had witnessed, I, too, knocked three times, and uttering, in reply to the challenge from within, the mystic word, was admitted without demur.

On entering I found myself in a kind of corridor, at the further end of which was a door opening on a room in which I straightway ventured. It was a rather large apartment, hung with heavy draperies, and in the centre stood a table upon which burned a couple of candles. Several chairs were ranged around this central article of furniture, one at the extreme end standing on a slight elevation above the rest. Two or three books, together with an inkstand and some pens, were placed in front of the raised seat, and seemed to denote that business of some kind was about to be transacted.

At the moment of my appearance the chamber was quite empty, but the sound of approaching footsteps reaching my ear almost directly, I had only just time to conceal myself in the folds of one of the curtains, when several individuals entered and took their seats at the table. From my position it was impossible to see who they were or what they were like, but I listened intently in order to get some idea of them and their doings from their conversation.

In this I was only partially successful, for, speaking in low tones, the greater part of their utterances became inaudible to me, but what I did hear was sufficient to convince me that the "League of the Lifeless Men" was neither more nor less than a secret assassination society, and that the present meeting was one called for the purpose of reporting on the dastardly work that its members were in the habit of doing.

As far as I was able to judge (for the indistinctness left a good deal to be imagined) each member was interrogated as to his work by an individual who, occupying the post at the head of the table, seemed to act as president of the murderous gang. Each man's account of his doings was evidently listened to with brutal interest by his companions, and the substance of the various narrations, I took it, was being jotted down in a book kept for the purpose. Never, I should imagine, was murder conducted on more businesslike principles. Although I could not catch anything like a connected account of what was said in these ghastly recitals, such expressions as "Unexpected attack!" "Desperate defense!" "Prolonged struggle!" were sufficient to make me understand the nature of the terrible details.

When apparently all the members of this atrocious league had rendered accounts of their wretched stewardships, the blood well-nigh curdled in my veins on hearing the question coolly asked, "Who is next on the list?" for I knew that it meant one more life for these ruffians to take away. I strained my ears to catch the reply to this momentous query, and after a few moments of absolute silence, during which it seemed to me someone was turning over the leaves of a book that must actually have contained the names of the victims selected for assassination, the answer came:

"Colonel Crawley, 21 Rubicon street, W." And the announcement of it was followed by the words "To-morrow night at nine!"

As I heard the name and hour thus specifically mentioned, I inwardly resolved that if Heaven only allowed me to get out of this place again in safety, I would at least cheat these diabolical wretches of one victim by giving Colonel Crawley timely notice of the danger which threatened him, and after that would do something to bring the conspirators themselves to justice. With this determination firmly fixed in my mind, I was glad when, on the meeting subsequently breaking up and the members dispersing, I was enabled to make my own departure unobserved.

It was little I slept that night, the events of the evening keeping my brain far too actively employed to allow of any real rest, and it was a relief when daylight came and it was time to rise. I had work of an imperative nature to do which occupied me all the morning—though how I managed to keep my attention upon it sufficiently to insure its satisfactory performance I hardly know—but with the arrival of the afternoon I made my way without delay to Rubicon street.

Colonel Crawley was not a gentleman with whom I was acquainted, although his name was perfectly familiar to me; therefore when I sent in my card at No. 21, I despatched with it a message that my business was of an urgent nature. On being shown into a reception-room I was confronted by a young lady, whose bright eyes and handsome face were a pleasure to gaze upon. My errand, however, was not in connection with the admiration of beauty, delightful occupation though that be, and I therefore asked to be allowed to speak with Colonel Crawley.

"Oh, you may freely tell your business to me," said the young lady, in response to my request; adding, in a charmingly artless tone, "papa allows me to transact almost all his affairs for him."

"What I have to say affects Colonel Crawley so intimately," I answered, firmly, but with all necessary politeness, "that it is most essential he should hear it himself."

"Is it so imperative?" queried the girl.

"It is a matter of life and death!" I answered, gravely.

Evidently impressed by my manner, the young lady left the room, and shortly afterward returned with an elderly gentleman, whom I rightly guessed to be Colonel Crawley himself.

"My daughter tells me you have something important to communicate," said the officer on his entry, motioning me back to the seat from which I had risen on his approach.

"Indeed, sir, I have," was my reply, "and it would perhaps be well that you should hear it alone." I added, with a significant glance at the young lady.

"You need not mind my daughter," remarked the Colonel, quickly; "I have no secrets from her. Go on."

"Colonel," I thereupon said, as calmly as the seriousness of the case would allow, "it is my duty to tell you plainly, without mincing words, that your life is in danger!"

"My life in danger!" echoed the officer, with a tinge of derision in his tone. "Impossible! I have carried it unscathed through half a dozen campaigns, and it cannot be menaced now! Besides," he added, with a cheery laugh, "who cares for the life of a worn-out soldier?"

"I can tell you of one who does!" whis-

pered the young lady on his arm, looking lovingly into her father's face. An affectionate kiss on the forehead rewarded the girl for her words, and then the Colonel addressed himself again to me, who was more than ever glad that fate had decreed me the savior of this man's life.

"Now tell me, my dear sir, what you mean," said the old gentleman, "for you seem terribly in earnest."

"Sir," I replied, "I happen to know that a conspiracy is on foot to take your life, and that the assassins mean to make the attempt this very night! For some reason, of which I am quite in ignorance, you have incurred the hatred of a secret assassination society, and the members of it have decreed your doom. It is in order to warn you and prevent the execution of their foul designs that I have come here this afternoon!"

My words created a profound impression upon the listeners, and the Colonel pressed for the source of my startling information. Thus invited, I related the adventure which has formed the subject of my narrative, explaining everything in the minutest detail. As I proceeded I noticed the veteran's features gradually relaxing, and directly I had finished, to my intense chagrin, he burst into a fit of laughter that lasted several minutes.

"Excuse my rudeness," he said, at the end of it, "but nobody enjoys a joke more than a soldier, and this is the best I have heard for a long time. My dear sir," he went on, "you have stumbled across a monster mare's-nest. The 'League of the Lifeless Men' is no more an assassination society than the Salvation Army or any other similar confederation. It is simply a social organization formed for the primary object of playing chess, and the only people its members are in the habit of slaughtering are the opponents against whom they happen to be pitted, for I give you my word as an inveterate chess-player, that they are the most skilful manipulators of the 'lifeless men' I have ever seen. They are now about to play a series of games with the members of a kindred club to which I have the honor to belong, and a meeting is arranged for at my house this evening at nine, when I anticipate we shall get a decisive beating. Their headquarters are at 64 Delamore street, and the meeting at which you so romantically assisted was doubtless one called to report on their last tournament."

"Now that I have explained it all to you, and you see there is no cause for alarm," concluded the Colonel, good-humoredly, "I must insist that you do me the honor of staying to dinner with us and smoking a cigar with me afterward. Your action, although founded on a mistake, proves that you are a thorough good fellow, and it will be a pleasure to me—and I hope to my daughter also—if it results in the formation of a new friendship. The man who is anxious to save the life of a fellow-creature is entitled to know something of the person that life belongs to!"

The invitation was pressed so flatteringly upon me that I could not but accept it, small though I felt at the part I had played in this little comedy. Stupid, however, as was the mistake into which I had fallen, I never regretted it, for acquaintance with Colonel Crawley and his charming daughter led to an engagement which ultimately resulted in a happy marriage.

Warned by a Dream

MRS. JOSEPH STENKIEWITZ, asleep in her tenement on the first floor of No. 167 Allen street, New York City, dreamed the other morning that a burglar was in the place.

Awaking, she went into the next room, where she saw a man trying to find the pocket of her dress, which she had left hanging on the wall. In her fright she screamed.

This awoke her husband, who grappled with the intruder, but the fight ended when the burglar felled Stenkiewitz with a slungshot and made his escape by way of an open window.

Neighbors who had been aroused by the noise of the fight hunted for more than an hour for a policeman without finding one. Then they reported the occurrence to the Eldridge Street Police Station, and an ambulance was sent for and Stenkiewitz, who was suffering from a ugly scalp wound, was taken to the Gouverneur Hospital.

[The Spiritual Force keeps us ever joyful and youthful. The soul is; it was not created; it was never born; it never dies.—EDITOR.]

LABOR is normal; idleness, abnormal.—Henry Wood.

VARIETY is the spice of life, that gives it all its flavor.—Cowper.

A CERTAIN awkwardness marks the use of borrowed thoughts.—Emerson.

Personal Magnetism and Suggestion

By Geo. C. Pitser, M.D.

IS there such a thing as personal magnetism, and if so, what is it? Our reply is that it is a fact; there is such a thing as personal magnetism. Personal magnetism is no more nor less than a modified form of that physical force or mode of motion covered by the general term electricity. This force is found everywhere. It pervades all nature. Call it what we may, it is the same force wherever we find it, only modified in appearance and influence by the different instruments through which it is evolved or manifested. As found in the natural magnet, loadstone, we call it magnetism, and the stone a magnet. Coming from a galvanic battery we call it galvanism, or galvanic electricity. As it comes to us from a faradic machine we say it is a faradic current. If we investigate the helix of this faradic machine we find the core, as made up of soft iron wires, charged, while the machine is in operation, with what we call magnetism; and the bundle of soft iron wires constituting this core is found to be an absolute magnet, in force and influence similar to the natural magnet. Now this magnetism, which we find in this core, results from the circulation of a galvanic current flowing through a wire which surrounds the spool containing the core, and all this modifies the form, and makes the current coming from a faradic machine very different from that coming directly from the galvanic battery. It is the same force, only in a different form. Then, again, the current coming from a static electric machine we call frictional electricity, and it is very different in its manifestations and influence from other forms of this force. In some respects it is closely allied to that form of this force evolved through the human body which we call personal magnetism.

It is a fact that no chemical change can take place anywhere without the evolution of more or less electricity; and it is no less true that friction gives similar results. Now, in people of active minds and temperaments, where physical and chemical changes are rapidly going on, and where friction is brisk from active movements of the body, we not only expect, but we do realize that here is a person manifesting much personal magnetism, for his very nature evolves it. It is the same force, only modified by the instruments through which it is evolved. And, coming through the human body, it partakes of the nature of galvanism, magnetism and frictional electricity, but it is different from all of them, combining their properties and qualities, very materially modifying its influence for any purpose to which we may apply it. We all have this force; some have more of it than others, as above explained.

No matter from what source it comes, or through what kind of instruments it may be evolved, electric or magnetic force is represented as a moving current, with a positive and a negative side or pole. We recognize the positive pole by the forward direction in which the current flows or moves. If we close the current coming from either a galvanic battery or a faradic machine, by placing our hands, one on each pole, we receive the current from the positive pole, and it leaves the body through the negative pole. In these instruments the electricity is evolved by chemical action, and the current always flows in the same direction, from the generating element in the cell; but the current coming from the static or frictional machine may present the positive pole of the current from one side of the machine to-day and from the other side to-morrow, according to the increased activity of the friction on one side of the machine over the other, as may happen in the working of the machine on different days. In the human body, as is already observed, this force, now called personal magnetism, is generated by chemical action and friction, too; and a vigorous person, where nutrition is active and waste free, evolves a greater amount of this force than one who is poorly nourished and physically feeble. Even in the quiet state this force is continuously evolved and slowly given off, escaping from the body into the atmosphere, and conducted from the body by contact with the earth or other material things. When the body is in active motion the amount of this force generated and given off is greatly augmented; and it always accumulates in and escapes from that part or member of the body most violently exercised.

It should be remembered that while galvanic and faradic currents of electricity can be conducted only by metallic electrodes or other substances well wetted with water, the current coming from the static or frictional machine, like the personal magnetism coming from the human body, is readily conducted

by our dry clothing, wood, any substance except silk, glass, porcelain or hard rubber. These last named substances will not conduct frictional electricity and personal magnetism, hence if our beds are insulated with glass casters we retain the personal magnetism we evolve while we sleep, except what escapes through the atmosphere about us.

Again, we are asked which is the positive hand in the human body, in case we desire to apply this force. To this we reply that the right hand is generally positive in right-handed people, because it is exercised the most; but if we leave the right hand quiet and exercise the left arm and hand for a minute or two, by swinging them around, flexing and extending them, the left hand becomes positive for the time; for, as above stated, this force always accumulates in and escapes from that part of the body in most active motion. From this it will be seen that in treating people with what we call personal magnetism, we can always know which hand is positive, for it is the one we are exercising the most at the time.

In applying personal magnetism as a means of relief and cure, think what we may about its potency for good, we should always do the work right if we expect the best results. As in the application of this force from other sources, we should always apply the hand representing the positive pole to the painful part, for it is the positive current that drives the blood away from the part, overcomes congestion and inflammation, relieves pain, quiets the nerves, and induces quiet sleep. Headaches, all painful affections and insomnia require the positive hand. On the other hand, the negative pole invites the blood to the parts, stimulates, improves nutrition, invigorates and revives the vital forces. Paralysis and all enfeebled conditions require the negative pole or hand.

As a physical means for the relief and cure of people suffering from disease, personal magnetism has its place and its power. Magnetic healers depend greatly upon it, and we appropriate it, too. But while many depend upon this physical agent as the principal means for good and healing results, using mental efforts and other measures as accessories only, we look to a higher source of power—the subjective, soul, mind—for the relief and cure required. We regard personal magnetism as evolved in ourselves and transmitted to our patients, as well as other material means, as accessories only. They may help us greatly in many cases, but all alone, and without the influence of a more potent soul force, commanded, utilized and applied by suggestion, our efforts would be comparatively feeble.

The greatest good coming from personal magnetism in our treatment of patients is the rapid evolution of this force in the patient's own body under the influence of our suggestions. It is not so much the evolution of this force in ourselves and the transmission of it to our patients, for this is of the smallest consequence; but by proper suggestion we can arouse all the mental and physical functions of the patient's being, and by this revival of mind and bodily activities the evolution of personal magnetism is wonderfully increased, and many times greatly to the benefit of the patient. But in certain cases it is not desirable to have this force increased, the patient requiring such treatment as will result in relaxation, quiet and repose.

It will be seen that everything has its place and its power; and when we understand the use of material forces as accessories with them, and suggestion properly applied, all the conditions being right for its reception, there is scarcely any limit to the good work that may be done.

[The above excellent article appeared in a recent issue of the Suggester and Thinker. We would add to it that all Soulful or Spiritual people always possess a wonderful amount of personal magnetism. This was clearly demonstrated in the case of our late lamented President, Mr. McKinley. This Great Soul was considered to be the most magnetic man this country ever produced. All sane men loved and adored him, because he was tremendously magnetic—charming and lovable. All persons who are Spiritual have great Personal Magnetism; it is the Soul that draws and attracts love and admiration.—EDITOR.]

The ideal man is he who has his spiritual, mental and physical sides equalized—harmoniously balanced. This Magazine aims to point the way to becoming *here and now* an ideal being. It will not disturb anyone to read what we print here each month.

ANYONE who by tongue or pen feeds the minds of the people with envy, hate, anger, jealousy and prejudice is dangerous to society—dangerous to law, order and progress.

MAUDLIN sympathy and sentiment are not divine.

Books That Help One to Acquire Psychic Power

MANY of our readers write, asking us to suggest books that will help them to reach the higher realms, where they can see and know more about the "Unknown," secret forces, unseen powers and psychic powers. The following books are recommended by the Mystic Adepts, and we will be pleased to supply them, postpaid, at the prices given:

By Henry Wood

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GOD'S IMAGE IN MAN. Some Intuitive Perceptions of Truth. Cloth, \$1.00. Thirteenth edition.

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It will tell you the truth about yourself, your family and your neighbor. It will strengthen you. It is not awkward, because the year of birth is not necessary to the true reading of your character and future possibilities. It will show you how to use your talents, to have health, wealth and happiness. Price, \$1.00.

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VOICES OF HOPE. By H. W. Dresser. \$1.25.

Any one of the above books sent postpaid on receipt of price. Address all orders to THE NEW YORK MAGAZINE OF MYSTERIES, 22 North William street, New York City.

"Love Thine Enemy"

THIS is a seriously wrong command. To "love thine enemy always" is to admit that the person is ever to remain one's enemy. The best way to overcome the evil thought of another is to send thoughts of sincere soul love to him; melt your affection right into his heart.

Bless your love-thoughts and send them on the angry friend. Gently press your soul into his mind; he will feel your pleading presence.

Do not let a day go by that you do not claim his brotherhood. Reach forth for his response. Meet it with a mind full of welcome. Flood his presence with your desire for friendship.

Yes, your soul must consort with that of your would-be enemy, and the termination of the ill-will will be your reward.

Oh, why was man born with wrath in his nature? Why was there ever room for anything but love?

Love sweetens the tasks and moves away the burdens of our journeys.

Love is parent to Justice and Mercy!—*The Mutual Advocate*.

WE do not see each other—we are souls; we see the bodying of the soul. The intellect is the soul's working power on the mental plane and the body is the soul's instrument for work on the physical plane, and expresses what the soul is. Therefore, change the soul, and you change the whole.—*Higher Law*.

MANY ministers of the Christian religion subscribe for this Magazine.

GOD's activity is co-extensive with His presence. We cannot separate from the idea of His presence that of causation.—*W. F. Evans*.

WHO WAS IT?

BY HUGH TIVITE

A Tale of the
Weird in India

I
THAT Captain Brierly was a firm believer in the supernatural was no secret to his brother officers; indeed, he did not try to disguise the fact, but until quite lately we none of us knew the origin of this belief.

Our regiment was on the march from Kinjapore to Sultaribad, two delightfully warm and dusty places in the Punjab. Marches in that part of the world are always undertaken in the cold weather, which means that time of the year when it is cold after the sun sets until he rises again, for cold it never is while he is shining.

After dinner we used to sit outside around a big log fire (so that the mess-tent could be taken down and sent on with our supplies to the next camping-ground, and be ready when we arrived at it, hungry and tired, the next morning) and smoke and tell yarns.

One evening, as we were sitting chatting, the last joined suddenly exclaimed: "Hallo, by Jove! what's that?" pointing to a dark form that was creeping along stealthily about thirty yards from us.

"It's only a jackal, you muff," replied the senior subaltern. "Did you think it was a ghost?"

Whereupon we talked of ghosts, apparitions, and the like, until some of us felt quite creepy. I know I did; and the fire, now dying down, now shooting up in new flames, as though resolved to penetrate the inky blackness which surrounded us, was a fitting accompaniment to the conversation.

At length I remarked: "Come, Brierly, old chap, tell us your ghost story, and why you believe in ghosts." "Oh, do, like a good fellow!" chimed in everyone.

It was probably the eerie surroundings, which seemed to have cast a spell over all of us, that made him eventually acquiesce.

II

"WELL," said Brierly, speaking slowly, and as if in spite of himself, "I've never told anyone about it before, but I don't see any harm in telling you chaps. About a couple of years ago I was on detachment with my company at Haizabad Fort, as most of you know. I had been there but a few days, when one night I awoke suddenly with a strong feeling that someone was in my room. I struck a light, but could see no one.

"I thought no more about it until the next night, when the same thing happened, only this time I was awakened twice, and once during the night, when I was lying awake, somebody seemed to lean over my bed. So strong was this impression that I sprang up. I could not tell whether it was imagination or not, but my hand seemed to come in contact with something hairy, which quickly eluded my touch; a couple of seconds later I heard a small table overturned, and then all noise ceased.

"I hastened to light a lamp, and thoroughly examined my room, but could find nothing. Every door was closed and fastened, as the month being January, the cold at nights was intense. Nothing more occurred that night, but I resolved to penetrate the mystery, so kept my own counsel.

"The next night I did not get back until late, as I had been to a ball. When I reached my room my astonishment was great at finding all my bedclothes lying in a heap on the floor—all, that is, except the pillow, which was dented as though some head were lying on it. I seized it immediately, but, as soon as I touched it, it seemed to right itself, as if the head had been removed. I called to my bearer to come and put my bed to rights, but could not make him hear; so, after making it up as best I could, I got between the sheets, and placing a revolver under my pillow, was soon fast asleep.

"The following morning, when my bearer called me, he informed me that in his opinion, some devil, or 'Sheitan,' frequented my room, as the preceding evening, when he went to put out my uniform for the morning, he found the bedclothes pulled off and a dent in the pillow, but that he knew no one had entered the room. He said he made up my bed again and left the room as quickly as possible. He further told me that he had heard me calling during the night, but was too frightened to come, and he prayed I would forgive him. I did not say much, as he was so palpably afraid, but told him to allow no one to enter the room after sunset

on any pretense. He said no one would venture in, whether I wanted them to or not, and advised me not to sleep in the room myself.

III

"I WENT to bed early that night, and again found the clothes off my bed. I put them on, and, getting into bed, determined not to go to sleep, but to stay awake and solve the mystery. Before getting into bed, however, I took the precaution to light a dark lantern, and to place it on a chair sufficiently near my bed for me to turn on the light by stretching out my hand.

"I lay awake a good two hours, wondering whether anything was going to happen, and getting the while more and more sleepy. In spite of my resolve to keep awake I must have dozed off, for I suddenly awakened in a state of sickening fear, and with the sense of there being something uncanny in the room, but I could hear nothing.

"I lay still a few moments, which seemed an eternity, and then something seized the bedclothes and threw them on the floor, and before I had time to do anything it sat on my bed with the evident intention of lying down. As quickly as I could I turned on the dark lantern with my left hand and struck out with my right. Heavens! I shall never forget it—my hair seemed to stand straight out, my heart to stand still. The light was turned full on, and my right hand had seized something tangible, yet invisible. I sprang out of bed without losing my right hand, and caught hold of it with my left as well; then began one of the most awful struggles that can ever have occurred. This invisible person, whom I shall call It, did not remain passive, but took a grip round me, and together we swayed backward and forward for what to me seemed an age, when suddenly I was tripped up by a well-known trick in Indian wrestling, and we both fell with a thud on the ground, It being uppermost.

"I could feel Its beard on my face; this I seized with my left hand and pulled with all the strength that was left to me. This evidently angered It beyond endurance, for a claw-like, or rather feeling hand, grasped my throat and pressed on my windpipe till I could scarcely breathe. At this juncture some instinct—I know not what else it could have been—bade me extend my right hand. I did so, and it came in contact with a rapidly descending wrist. I bent it back with all my remaining force, and then there was a noise on the floor as if something small and light had fallen from Its hand. I loosed my hold of the wrist, and quick as thought put my hand on the floor where I thought this thing had fallen. It closed on a dagger, which I clutched with a convulsive grip, and then struck upward with all my might. Something liquid trickled on my face; the hold on my throat relaxed; a body fell with a thud by my side, and then the tension became too great, and I lost consciousness.

IV

"WHEN I came to I found the Fort doctor kneeling by my side, feeling my pulse.

"I thought you were never coming to," he said when I opened my eyes; "you have been unconscious for twenty-five minutes. Nobody would answer my shouting. But I'll just put you on your bed now, and fetch you some brandy. It is lucky I heard you fall down."

"His words recalled to me the fearful occurrence of the night, and I said: 'For heaven's sake, don't leave me.'

"I tried to rise, and in doing so my hand came in contact with It, lying on the side of me farthest from the doctor. I sank to the ground again.

"Bring me some whisky," I said. "There's some in that bottle over there." He did so, and I took a deep draught. This steadied me, and I was able to rise.

"What is the meaning of all this?" the doctor, not unnaturally, inquired. "The dagger in your hand, and the blood on your face?"

"It was quite true. Still clutching the dagger, I staggered to the looking-glass and perceived that my face and neck were stained with blood, as was the dagger. Words fail me to describe my feelings.

"As collectedly as I could I related to the doctor what had happened. He was at first incredulous, but his incredulity turned to dread when I led him to where I knew It to be lying, and made him touch the invisible body.

"He recovered himself quickly, however,

and said: "What shall we do with the body? We cannot possibly leave it here."

"I thought for a few moments, and then recollected that there was a dry well about twenty or thirty yards from our quarters. I suggested that we should throw the body down this. The doctor at first demurred, saying he would like to dissect it; but when I pointed out to him that it was invisible, with the exception of the blood, he gave up this idea.

"We then took hold of the body between us and proceeded to the well. We placed the lamp on the body. A weird procession it would have seemed to anyone chancing to come our way—two men staggering under an invisible load, and a lamp between them apparently resting on nothing, yet moving as they moved.

"We arrived at the well, and, placing the lamp on the brink, we dropped the body over. We heard a thud almost immediately; It had evidently come in contact with a beam that stretched across from side to side of the well. Then came a more subdued thud; It had reached the bottom.

V

"THE doctor and myself returned to my quarters. We neither of us felt much inclined to sleep, and discussed the strange event of the night in all its bearings, and tried to account for it. My own theory I still adhere to—I think that It was an esoteric Buddhist who had penetrated to a great extent the mysteries of Nature, even to having acquired the power of becoming invisible at will; but It had reckoned without Its (most unwilling and inhospitable) host.

"But little remains to be said. The next morning, on leaving my quarters, I noticed that there were vultures all round the brink of the well. I scared them away, and went to look down.

"To my horror, there were five of the gruesome birds at the bottom of the well, pecking greedily at what, to me, seemed nothing. This was noticed by most of the inmates of the fort; but the doctor and I kept our own counsel. I have the dagger to this day."

Captain Brierly then finished his cigar, and, wishing us "good-night," went to his tent. We soon followed suit, feeling rather creepy, for his weird narrative had impressed us deeply.

[In India there are certain Yogi adepts who know the secret power of becoming invisible at will. It is a mental-psychic power which is acquired by years of special training, and is used by wicked men. These adepts perform many wonderful and mystifying things, but have nothing in common with true Buddhists and Brahmins who do only good works—great miracles and have higher powers. In a future issue of this magazine I will give some very startling and wonderful works of both the lower and higher Yogis.—A MYSTIC.]

The Priest's Wonderful Miracle

In the old Spanish town of Macayo, Nicaragua (pronounced Makaio), the inhabitants recently celebrated their annual feast in commemoration of the miraculous deliverance of their town from the molten lava in the year 1772. Some miles east of the city is Managua Mountain, which, on March 16, in the year mentioned, gave forth volcanic eruptions that threatened the place with destruction. Great clouds of fine cinders filled the air, particles of stone were belched forth from the volcano, and streams of molten lava rushed toward the city.

One of the priests of the monastery came forth, bearing in his arms a silver image of the Virgin, and in commanding tones bade the molten flood to turn aside in its course and spend itself in a direction where it could do no harm.

Suddenly the cloud of cinders was raised, the eruption ceased and the streams of lava were suddenly diverted toward the west.

Immediately the natives fell to prayer and thanked Providence for having saved them and their city from the volcano. In honor of the event the 16th day of March in each year was set aside as a day of prayer.

It has been shown that at the very minute of the apparition of the padre the wind, which had been blowing a strong breeze from the northeast, veered to southwest. This caused a clearing in the air, and as the atmospheric pressure was also affected the priest was enabled to see the lava, which a minute before threatened him and his people, turn off in graceful streams in the opposite direction.

INSTINCTIVELY we turn to the realm of spiritual causes. Man as a dual being faces two worlds, the physical and the spiritual; and nothing short of a system of nature which embraces both satisfies his anxious desire for truth.—Hudson Tuttle.

The Voice of God

"When a man lives with God, his voice shall be as sweet as the murmur of the brook and the rustle of the corn."



"Voice, the Natural Reporter of the Individual."

It is true in nature, in both organic and inorganic matter, that sound reports the quality of substance, that is, the quality of the sound indicates the quality of the object which produces it. This is very apparent in the animal kingdom. The naturalist knows by the tone of the bird's voice what kind of bird it is. The hunter knows by the voice of a wild animal heard in the distance whether it is carnivorous or herbivorous; for in the voice of the former he hears something which is savage, something which tears, while in the latter he hears the softer tones of the milder animal.

The voice is educated through inducing right states of mind while using it. . . . Education means to draw out; therefore all true education is from within. . . . Man learns not only from without, but from within; not through sense merely, but through soul.

Singing is heart speaking to heart; inward life speaking to inward life. . . . The voice is capable of expressing every mental activity—intellectual as well as emotional. The voice rarely fails to reveal the lower order of feelings, as physical pleasure or pain; it can also reveal the higher realm of feelings—benevolence, love of truth for its own sake, love of good, sympathy with all conscious being, hope, faith and all spiritual conceptions.

The mind must be trained to the perception of beautiful vocal sounds; it must hold these sounds as ideals while practicing with the voice. It is at this point that the chief difficulty in vocal culture arises, namely, that of keeping the mind constantly and exclusively concentrated upon its ideals. If a person holds the right ideal steadily before his mind while properly practicing, repetition will cause these ideals to take dominating possession of the tones, and thus shape them to itself and become incarnated in them.

I once heard a most interesting conversation between two gentlemen, one of whom was a Russian violinist. A young Italian had been entertaining a company by playing upon a violin. The Russian asked to see the instrument, and said to a gentleman sitting near, "This is a very old violin—probably a hundred years old." The other replied, "I suppose it must be very valuable, then, for we are told that the longer a violin is played upon the better it becomes." "Ah, my friend," continued the Russian, "that all depends upon what kind of music has been played upon it. The tone of this violin indicates to my mind that it has deteriorated in value in consequence of its having been compelled to discourse music of an inferior quality."

What a revelation in nature! The molecules that compose the wood of a violin can be marshaled into harmony by the music played upon it! If in the mind of the violinist there is melody and harmony of a high order, it finds its way through his fingers into the bow that touches the strings, and all the molecules of the resounding wood waltz into harmonious forms. What a spectacle for the eye of reason to see all these molecules begin to form into line and step out to the concord of sweet sounds born of the mind of the musician!

If this principle is true of the violin, is it not pre-eminently true of the vocal organism, which was designed by its infinite Creator for the especial purpose of responding to the activities of the mind that inhabits it? As the mind thinks mystery, grandeur, or solemnity, the vocalized breath is shaped into corresponding forms of expression. In the throat is a beautiful instrument, made by

Him who made the soul to require such an organ for its expression.

It is a fatal mistake to consider the voice as something separate from the man. The true voice is the soul incarnated in tone.

The true mission of the voice is to communicate to others what is in the soul of each.

An orator, by his tones as well as by his words, causes definite mental activities to take possession of his audience, thus influencing them with the action of their own minds. The language of tone is the language of the spheres; it is the language of the invisible world; it is the language of the angels.

The soul knows what tones to employ for the purpose of communicating its own activities to other souls. The impulse of the soul constructs the form of the tone which communicates its thought to the audience. There is no such thing as true voice which soul has not formed. THE PROPER STUDY OF THE VOICE IS A STUDY OF THE MANIFESTATIONS OF THE SOUL. Life is rich and valuable if we live from the interior. Life is disappointing, life is the blasting of all highest hopes, life is the shatterer and annihilator of all ideals, if we live not from the soul.

"In the beginning was the WORD, and the WORD was with God, and the WORD was God." "All things were made by Him; and without Him was not anything made that was made." Think what an estimate the Bible puts upon the WORD! The WORD, which is the fruition of the soul in manifestation, is used as a symbol of Jesus Christ to the Father. The WORD is represented as being the TRUTH, the LIFE, the CREATIVE ENERGY, and the BEING OF GOD HIMSELF. Man's word, when he lives truly, is but an expression, a moving out upon the world, and upon the souls and hearts and minds of others, of the love, the truth, the worship of his soul.

True words, then, are not sounds separate from the spirit; they are the incarnated soul. I would never teach voice, I would never teach oratory, if words were not, in their true nature, Divine things, if they were not forms of the spirit and of the soul.

[Mr. Emerson's book, "Voice Culture," is a valuable work for any spiritual minded person; it is inspiring; it clearly shows how the Voice of the Great God speaks through us.—EDITOR.]

The Religious Basis of Authority

From an Address at the Union Theological Seminary by the President, Rev. Dr. Hall

Two conceptions of the religious basis of authority in preaching now engage the attention of earnest men and reflect the tendencies of contemporary thought. The one develops out of forces that historically have controlled the Church of the past; it affirms an objective basis of authority, namely, the content of Holy Scripture regarded as Divine revelation. The other, born of the latter philosophical and critical movement, represents forces that pervade modern thinking; it affirms a subjective basis of authority, namely, the content of the ethical consciousness and Christian experience.

Persons Who Consult Prophets

The first Napoleon consulted Madame le Norman; Queen Marie Antoinette consulted Cagliostro; the third Napoleon, the Empress Eugénie, King Victor Emmanuel, the late Emperor Frederick and Queen Margherita were of similar habits. Emperor William of Germany has very recently consulted Madame de Thebes, of Paris. She is a lady of birth, fashion and fortune, but an adept in palmistry who never charges fees or makes money out of it. The Marquis de Mores was told by her to abandon his proposed trip to Khartoum as he would die on the trip. He disobeyed, and died exactly as predicted. President Faure of France was foretold by her of his sudden death. She predicted the assassination of King Humbert of Italy.

The one who is always fortunate cannot develop as high a type of manhood or womanhood as one who reaches fortune through adversity. The French have a saying that good fortune and bad are equally necessary to man to fit him to meet the contingencies of this life. "There are many men who appear to be struggling against adversity, and yet are happy; but yet more, who, although abounding in wealth, are miserable."

The New Thought Movement

THE movement which has now become widely known as the "New Thought" movement has reached a period when it must change its entire attitude. The Christian Science sect, which many would consider as the parent of the Mental Science school of thought, has been found wanting in that breadth of free thought which alone gives stability to any set of theories; and a similar failing is being felt even in the broader so-called New Thought or Mental Science movements.

The tendency to organization in some quarters is held to be a cause of mental bondage, and I think this view is held with a certain degree of justice. Though the spirit of organization may be needed as a base for great operations—when there is any form of dictation or any mental fetters it is evident that such a state of affairs can only retard progress.

The position of leader belongs to some people naturally. Unfortunately, however, these natural leaders, inflated with what they consider their authority, often become rulers, for there is always a certain class who are looking for someone to worship and obey.

With the intellectual few, the period of any such dominating must be short, and among the more advanced thinkers it never reaches an actual existence, though its incipency is marked in embryo form—but it is nipped in the bud.

One can do more for one's self in the matter of education or healing than all outside sources can give; which is not denying the value of the latter. But I have more faith in such things as self-reliance, repose, fresh air, temperate diet, reasonable exercise, than all the instruction and treatments in the world. And the love of a friend expressed in acts of kindness is of more value than thought concentration. Such love comes to us as we give out our love.

Concentration of thought is all right, properly understood. It means quiet attention, reposeful action, for thought is not worth much if divorced from action.

Holding certain thoughts over-tenaciously has a tendency toward worry and care; it is better to let go—this is the attitude of faith. Know when to stop thinking.

In non-action, a receptivity for Nature's abundant gifts, as well as calm, deliberate action in obedience to the call of Necessity, is found joy and health serene.—*Fred Burry's Journal.*

A Spirit Meeting

SOME months ago, writes a lady to the Mecca, of Denver, when I was almost a stranger in Denver, having been here but a short time, I had an interesting meeting with three well-known former citizens of Denver, who had recently passed over the spiritual divide. I am clairvoyant and clairaudient in a perfectly conscious condition, and frequently have many callers from the spirit world when conditions are harmonious. I was sitting with my husband in the quiet of our room, before the gas had been lighted, when three figures appeared suddenly and almost simultaneously. One was the late Senator Tabor, whom I had met casually once in a street car a short time before, when he was introduced to me by my husband. The other two were entire strangers to me, though the face of one of them seemed rather familiar, probably because I might have seen his picture in print, though at the time I did not recall it. Seeing that I was puzzled, he said that his name was Myron, and then we both knew that the visitor was Rev. Myron W. Reed. The third one remarked that his name was William. I described him to my husband, but he did not recognize the ghostly visitor, and asked for a "Bill of particulars." He recognized and smiled at the joke, and then added that his other name was Bush. My husband remembered him then, and the visitors said many things, Mr. Bush in the course of the conversation saying, "Myron says I shall have to atone for many things that I did while on earth. I don't know how, but he says he will help me." My husband, who knew Mr. Bush passably well, considers this to be a remarkable character test, taking into consideration all the circumstances and surroundings.

HUMAN beings owe a debt of love to one another, because there is no other method of paying the debt of love and care which all of us owe to Providence.—*John Ruskin.*

Is thy friend angry with thee? Then provide him an opportunity of showing thee a great favor. Over that his heart must needs melt, and he will love thee again.—*Richter.*

Fifty Years of Spiritualism

By Hudson Tuttle

[This Magazine believes in all religions and philosophies. We are not antagonistic to Churches, dogmas or creeds. If a creed will lead a man to even think of the Great God (and creeds have made millions of men do so), it is good. We desire to see peace and harmony in this world. The following address by a great thinker—Hudson Tuttle—will give a history of Modern Spiritualism for the past fifty years.—EDITOR.]

THE thorough business man at stated periods takes an inventory of stock on hand, discards bad credits and strikes a balance, that he may know whether he is going ahead or losing ground. So in a great cause like the one we advocate, it is well to pause and take a careful survey of what has been gained and what has been lost in the past half-century since Modern Spiritualism first received attention. This is more urgent at the present time because it is claimed by opponents, and to be regretfully admitted by friends, that there has been a decadence from the first flood tide which swept the country.

It is true that there is not the same eager curiosity of the excited wonder-seeker; the newspapers do not teem with wonderful stories and equally wonderful exposures; societies that were founded by the ambition of a few have dissolved; magazines and papers which sprang into existence to please the egotism of their editors have disappeared, but it is not to be concluded therefrom that the cause has suffered because of the less demonstrative methods of its presentation.

A GREAT CHANGE

There has been a great change in the tone of lecturers and writers.

Public speakers went forth not so much to advocate Spiritualism as to attack the orthodox Churches. They were like Davids seeking Goliaths, and it must be admitted hurled their slingshots at the vulnerable spots in the creeds with precision and audacity, and utter neglect of policy or expediency. Ingersoll fought with the keen Damascus blade of wit, at a later time, but these early lecturers grasped clumsy broadswords and laid right and left, like Irishmen at a fair, whenever a head appeared, cracking it with their shillelahs.

The words of Voltaire and Paine furnished a ready armory, and the inspiration of the spirit world seemed directed in the same channel.

The poor old creeds took a thrashing with pen and tongue. The masses yet revered these creeds next to the Bible itself. It was a cruel hurt when they heard them derided. After listening to one of those lectures it did not seem that there was much left of the faith once thought vital for man's salvation. The speakers, often under spirit influence, tore down the whole vast scheme of orthodox salvation. They laughed at Adam and Eve and the Garden of Eden as a myth; they put out the fires of hell and eliminated the devil; they found no evidence of man's fall, and hence no necessity for a Saviour; they held up the egotistical, tyrannical and blood-thirsty God of the Jews to execration, and made endless laughter out of the article in the creed that made God His own father and the same as His son. That three is one and one is three is plainly untrue, as every school-boy knows. They cast these articles under foot and stamped them to shreds, and they did this over and over again, in endless repetition. It did not seem that there was anything left of the creeds or orthodox beliefs for the Churches to stand on.

DEBATES

Now and then a hot-headed minister would descend from the sacred reserve of his pulpit to debate for his belief, but he soon saw his mistake, for his side was not debatable. Superstition, the heredity of belief, education in the Sunday-school and church, these made the church member, and the minister need have no fear that the great body would be influenced by the most complete demonstration of reason. Those who heard were "shocked," and would have burned the heretics as of old, or laughed at the wit and went their way.

There were other lecturers who took the Bible as the foundation of Spiritualism. It was the source of spirit inspiration, and they gave ingenious interpretation to its passages. These drew many to their views, and prepared them for an upward step.

"Laugh at the necessity of a cabinet," said these speakers; "why, Jehovah had to have a cabinet when he spoke to the people of Israel through Moses! The ark of the covenant, what was it but a cabinet?—and a most elaborate and ingeniously planned one. What difference is there between a medium being lifted to the ceiling by invis-

ble hands and the old prophet being carried and set down at a distance amidst the elders of Israel?"

"Why should we not see our friends as the apostles saw Moses and Elias on the Mount of Transfiguration? When was the law of spirit communion repealed? Where is the evidence in the Bible? On the contrary, does it not emphatically declare that these signs shall follow those who believe? and where is the Christian who dares bare his arm to the bite of a serpent, or would not run for all he was worth from a bumble bee? Where is the eminent divine who dares test his faith by taking poison?"

The church is a whited sepulchre, the preachers know the creeds are false, they know the laity only half believe, but they play at the game of make-believe.

While the Christian Spiritualists would get back to primitive Christianity for the foundation of their faith, and take the Bible with a new interpretation, the others laughed at the compromise that deceived no one, and said that there would be no church were it not for hell and the devil, and the occupation of the preacher would be gone could he not weekly have the grim satisfaction of shaking his congregation over the fires of the bottomless pit.

WHY THIS ATTACK?

The vigorous onslaught against the orthodox faith is a marked episode in the history of Spiritualism. At the time it was uncalled for and damaging to the cause, though of untold benefit in the end. It was like the clearing away of rubbish from the front of an army by the pioneer corps.

Constantly the plaintive cry went up from dependent souls, "What do you furnish us instead? You have pulled down our holy faith, what do you give us in its place? You take away our guide when you make the Bible fallible; where are we to look for another?"

It was a sad plight for men and women led all their lives, and weak in self-reliance, when thus thrown on themselves. Not a shard to cling to; no one to advise or share their burdens. In this hour of despair many who still believed in the infallibility of spiritual beings turned to them, and "thus saith the Lord" became "thus saith the spirits." But soon it was found that spiritual beings were fallible as mortals, and the last resource of authority was swept away.

It was a lesson, acquired by cruel experience, which most Spiritualists have had at some time to learn.

Why did not these speakers voice the philosophy of spirit, building up a temple of their own rather than destroying that colossal structure which it has taken all the ages to build?

Simply because there was at that time no such philosophy formulated. The old ideas were too strongly impressed to allow of acceptance or interest in the new. Had a Jefferson presented the Declaration of Independence in the reign of Charlemagne, not a soul in the kingdom would have understood what he meant by human rights, and had the rulers understood, the marplot's head would have paid for his foolishness.

It required centuries of progress, of aggressive thought, and the ruin of battlefields to prepare mankind, or even a portion, for that sublime statement of human rights.

FIFTY YEARS AGO

What was the idea of spiritual existence fifty years ago?

The Bible speaks of angels and spirits as messengers, but its realistic descriptions had no place in the public conception of spirit existence, which was shadowy, unreal, and a creation of fancy. Ghosts were the most intangible, erratic of creations, and to see one augured weakness or disorder of the mind. Scientists laughed at the belief in immortality, and the religionist had only miracles to offer in opposition. To take up the phenomena and facts of ghostly appearances, haunted houses and the brood of psychic research would have been considered by the savans of half a century ago as evidence of imbecility.

Really there were no facts well observed and demonstrated, and consequently no conclusions could be drawn, or inferences; in short, there was no philosophy or science to lecture upon. There could be no upbuilding, and hence there must be destruction. There was no proof of the identity of the ghost that stealthily came at the midnight hour and disappeared with the first blush of light—who haunted the scenes of earthly crime and uttered wails of despair. They were attendants of witches and their messengers of evil.

There was no philosophy, no religious statement. Only the bare proposition that departed spirits returned and communicated. No one could object to a demonstration of that claim. The Churches had for two thousand years been trying to prove that there was a future life. The most valued miracles were in evidence. Christ was crucified and

rose from the dead to prove this to His followers. The whole machinery of the Churches has been contrived to avail themselves of this belief.

Here was the demonstration they had so long looked for, and it would have been inferred that it would have been at once accepted.

At first church members were among the most eager, and séances were crowded with those who not only desired to hear from departed friends, but to have their faith confirmed.

Here began the divergence which has made the difference between the belief of the Churches and Spiritualism diverge until in direct antagonism.

When there was nothing more than manifestations of unknown presences, and answers to questions confirming identity of the communicating spirits, ministers of the gospel, with their deacons, could attend séances and be instructed and amused. But when the parson began asking questions about the life "over there," and the departed Deacon Jones said he was in the same place with Jim Smith, the heretical rascal, he began to have fears, and when he asked if Smith was not in hell, and the answer came that there was no hell of fire, the parson saw at once that the foundation of his faith was knocked from under him, and he made hot haste to repudiate the whole business as of the devil.

The good Deacon Jones, who always cared for the widow, by believing her of the troublesomeness of her property if he could rake up a claim against it, and so careful to provide homes for the orphans—in the county poor-house—and who contributed so generously to the parson's salary, just think of this good man going to the same place as the godless Jim Smith, who even stole a turkey from the deacon to give a poor woman for a Christmas dinner!

No one but the devil would thus lead astray, and the parsons hid themselves to their pulpits, where, safe from being attacked, they fulminated against the terrible delusion, and cited the Witch of Endor and God's denunciations, which have caused the torture and death of millions of innocent people when the Church controlled the State.

Oh, they could not stop the coming tide! Shout and pray, denounce and slander, O parsons, from one hundred thousand pulpits! You can no more stay the flood than Mother Partington could mop up the Atlantic Ocean.

There is the century plant, with growth so slow it is scarcely discernible from year to year. It strikes its roots downward and gets new hold of material, and its hard leaves, bayonet like, expand upward. You get weary of watching and waiting, and the life of generations pass, when suddenly out of its heart springs a mass of splendid bloom, filling the air with fragrance, the full ripeness and fruitage of a century! Thus in the history of mankind, a thousand, ten thousand years have passed of preparatory growth, when suddenly there comes a change and the season of fruitage comes—all before is preparatory. The growth of leaf and root and stem is essential for the storing of material which will be required.

I wish to call your attention to this statement, which is axiomatic, that the progress of the world in the past fifty years has been vastly more than it was for the preceding thousand. This half-century, which measures the past of Modern Spiritualism, contains the fruitage of all the past. The steam engine in its perfection, the ocean steamship, railroads, telegraphs, telephones, phonographs, electric roads, the printing press and paper as now used, electric light and power; the harnessing of the mighty forces of nature and guiding them by His will are among the physical achievements.

Nor in the mental and spiritual realm has there been less movement. The theory of evolution, to advocate which two hundred years ago, when the Church ruled, would have been punished by having the tongue pierced and the flaming faggots applied, has, after a mighty struggle, overturned the theological creation and all the scientific theories of preceding times. It has introduced the reign of law, where miracle had full sway, and given a meaning and a purpose to every atom in the universe.

Man is a creation of progress from the animal to the angel. He never fell, declares evolution. Your theological scheme of the Garden of Eden, of Adam and Eve, of God directly tinkering in world-making, is a myth of the childhood of mankind, and, like all myths, pleasing, yet untrue. The whole scheme of salvation is swept clean away.

The Materialists carried conclusions further. With their creative energy stopped with man, the crowning glory of the great tree of life, whose roots struck down to the primal ages of the earth. A perfect man! cried they, is the end. What more can you ask?

There will be more and more perfection of

the means of living, more wealth, comfort and the luxuries of civilization, but man will die and youth succeed age; and to believe that beyond this life is another is a confession of superstition and folly. Where is the song of the bird when it is dead? the hum of the bee after it has passed?

A TEMPLE OF KNOWLEDGE

And now comes Modern Spiritualism with its new philosophy of life, here and hereafter. It comes to build a new temple for mankind. It is not a meeting-house for the Methodists, a church for the Presbyterians, or cathedral for Catholics; it is a temple of knowledge for mankind. No ghost stands with mute appeal at its portals, or gibbers to the moon of midnight hour, or the cock's shrill crow.

If a ghost walk by night, it comes by law; if the house is haunted by spirits of the departed, they are under the sway of law; if there are rappings and moving of physical objects and psychic manifestations, all come by laws fixed and comprehensible. Thus at the beginning the spirit realm is conquered from the sway of the miraculous and given to law, just as years ago the physical realm was taken from the gods who were supposed to directly control it, and proved to be under the control of unchangeable laws.

The spirit world became a world of order and of law; spiritual beings exist and are related to each other by law.

We now have a philosophy, something to talk about, without attacking old beliefs. There is no necessity for such attacks, for the theological scheme is dead and ground to dust. It is dead; and now the trouble is, there is no way to make it know that it is dead!

There is now no more talk of a Christian Spiritualism, which afflicted many good and honest believers in the past, who thought they could marry the Church and Spiritualism and have a union of purpose and nice domestic felicity. I remember the management of a camp meeting came to me and said: "Now we have lots of church members here who contribute, and we hope to draw them in. We want you to go easy on the theological creeds, and draw them over to us." Yes, I went easy on the creeds—with the easiness the truth always has on beliefs that are damnably wrong, and at the end of that meeting a marriage ceremony might have been performed. I never heard of a church member joining that camp, or any assistance ever being given by the Church to Spiritualism. A minister of the gospel as chairman of a spiritual meeting would be as incongruous as to make the devil president of the Young Men's Christian Association!

MODERN SPIRITUALISM DISTINCT

Herein Modern Spiritualism is distinct from the Spiritualism of the past; it maintains the rule of law, not only in the material universe but in the spiritual, and that the origin, growth and sustenance of the individualized spirit are subject to the same.

Talk about evolution destroying the hope of immortal life; it is its strongest evidence. What right have you Materialists to say that progress ends with the perfection of the physical body? If so, creation is meaningless. It would have been as well to stop at any other member of the animal world, the elephant or the dog, as with man. Better even if, after all his high achievements, his aspirations and desires, he is to vanish in dust.

Extend the theory of evolution. After the travail of the ages to bring forth perfected human beings—allow that through this being is evolved an immortal individuality! Admit that the spirit life is a continuity of this, corresponding to it, and that the spirit world is a higher and more refined world.

Now we may build the superstructure of spiritual knowledge.

Spiritual beings are not perfect, not infallible. They return because they retain their love for us and their old surroundings. They can, if we provide favorable conditions, communicate with us. The conditions and possibilities of such communication open up an infinite field of psychic research and become a new department of science.

It must be confessed that we are, even after fifty years, only a little way beyond the threshold of this temple of spiritual knowledge, whose foundations are laid on the material world, and whose gilded dome rises into the heavens, but we have made some acquisitions and are able to say we have the grandest philosophy of spiritual life, and are sure of our ground so far as we have gone. It is for the future, by the research of plodding experimenters, the earnest thought of thinkers, the inspiration of those sensitive to the influence of the spirit world, to perfect this philosophy.

Yes, we can now build and not destroy.

WHAT HAS BEEN GAINED IN FIFTY YEARS?

No great central organization has grown

up, because such would have been contrary to the spirit of the movement; yet without leadership the cause has gone forward, as though impelled with a fixed purpose, and changes have been wrought with such silence that we almost fail to perceive the wonderful transformation.

At the advent of Spiritualism the sailing ship was the means of transportation across the waters, the stage coach the fastest on land, the work of the world was performed by manual labor, across a room was the extent of the human voice. To-day the ocean greyhound makes the six-weeks' voyage in five days; the steam and electric cars make the journey of weeks of so many hours; a network of wires like nerve fibres intersect the earth and underlie the sea, and we sit in our rooms and talk at ease with friends across continents and oceans.

Wonderful as are these achievements, more radical are the changes in the world of thought. We laugh at the negro preacher in Cleveland "pitching into the debbie" and taking his shouting converts to the lake and dousing them, in the name of the Father, Son and Holy Ghost, and reporters guy the business because they know the people will guy; but fifty years ago a camp meeting pow-wow and baptizing were no laughing matter, and arrest would have followed an attempt to ridicule the most absurd performance. What now in the "rapid fire" exhorter is out of time and a back number was then common and respectable. So, too, the dogma of hell fire, the devil, predestination, infant damnation, the fall, and other atrocious beliefs have been relegated to the rubbish heap of dead things, and a new and brighter conception of life and its purposes entertained. The dark and forbidding ideas of death, entertained by the past age, have given place to cheering knowledge of a continuous life completing the promise of this.

Our loved ones are not lost. They have not been swept by a remorseless God into hell; they have not been annihilated by a remorseless resolution into the elements. Over the despair of the mourner there breaks the full sunlight of knowledge, revealing those they mourn in a life more glorious.

What a chance for the space of half a century! Will you not agree with me that something must be allowed for the increasing number of those sensitive to spirit influence? In the old times there was now and then a medium prophet, now there are a multitude; all are more or less susceptible, and many are free channels for communication. An Edison, a Tesla, are mediumistic to the inventive thought of the higher spheres, as Darwin and Wallace are to its science and Tennyson to its poetry. There has been a flood of spirit inspiration in these years such as has no parallel in the history of the world. Would you go back to the old time? Would you turn the hand of Time's dial over these fifty years?

Do we not all sympathize with the old gentleman who came on an electric car yesterday, and sitting down in the luxurious seat with a sigh, exclaimed, "I was born seventy-five years too soon!"

FIFTY YEARS HENCE

And fifty years hence such will be the advance in at present unknown ways that then even more would we lament being born too soon.

And I firmly believe that as the past has been an era of wonderful material advancement, the future will be of mental and spiritual growth.

WE ARE SPIRITS WHILE IN THIS LIFE, AND EARTH IS THE FIRST SPHERE OF HEAVEN. THE RELIGION OF THE PAST HAS TAUGHT THAT IT WAS BEST FOR THE SPIRIT TO SUFFER HERE TO GAIN ETERNAL GLORY. IT HAS ALLIED ITSELF WITH THE ARISTOCRACY AND TYRANNY TO MAKE THE PEOPLE SUBMIT QUIETLY TO THE YOKE OF OPPRESSION. THE NEW CONCEPTION OF LIFE MAKES US LIVE BECAUSE LIFE IS A PLEASURE AND WORTH LIVING, AND NOT TO TORTURE OURSELVES THAT WE MAY GAIN A MYTHICAL LIFE AFTER DEATH.

Glorious privilege is ours, heirs to an immortal heritage which cannot be taken from us; WATCHED OVER BY ANGEL-FRIENDS—with the possibilities of realizing all our ideals in the infinite progress of future ages!

And as immortal beings it is our high privilege and duty to strive to make this world a realization of heaven, and ourselves as the angels we idealize.

The golden moments of the stream of life rush past us, and we see nothing but sand; the angels come to visit us, and we only know them when they are gone.—George Eliot.

RESPONSIBILITY is an educator that we can never neglect for ourselves without an injury, and can never withhold from another without injustice.

The Bacchic Feast

THE DREAM OF A REINCARNATIONIST

By St. George Best

OF in my dreams I think I see
Some skies that I have seen before;
Some ocean, dashed eternally
On some well-loved, familiar shore.

Hard by some quaint and olden town,
Whose jostling crowds I seem to know,
Who, clad in antique robe and gown,
Bestrew my pathway as they go.

I seem to be some priest revered,
With ivy garlands on my brow;
Alike of men and women feared,
Who seem to quail, to shrink, to bow.

I lead them to a temple vast,
Whose sculptured walls and towering dome
I almost think, in ages past,
Gave me a shelter and a home.

Some dim-remembered music shakes
The vaulted roof above my head;
A wild and rhythmic chant awakes
In those who hear, a sense of dread.

I grasp the sacrificial bowl,
The sparkling juice I seem to quaff;
It fires my brain, it lifts my soul—
I know not if I weep or laugh.

A thousand goblets gleam around
The torch-lit temple's mystic shrine;
A thousand eager lips are drowned
A moment in the holy wine.

With lofty faith I seem to do
Some priestly rite of sacrifice;
A filmy cloud obstructs my view
And screens me from the initiate's eyes.

From some strange book methinks I read
Some doctrines I remember not;
I rend my purple gown, I plead
In tongues our race has long forgot.

I feel again the music sway
The columns of the ancient pile.
Just as my last note dies away
Adown the many-pillared aisle.

A thousand voices seem to meet
My own in one tumultuous roar,
What time my service I complete
And veil the sacred tripod o'er.

"Evohe, Bacchæ!" is the cry
That closes on my listening ear;
"Evohe, Bacchæ!" I reply,
"Evohe, Bacchæ! health and cheer!"
—Star of the Magi.

To Our Readers

WE are pleased and delighted with the great interest taken by our thousands of subscribers in their efforts to increase the circulation of THE MAGAZINE OF MYSTERIES. Many regular subscribers of the Magazine write us the most encouraging letters, sending in small clubs of subscribers and also stating that as soon as they get through reading the Magazine it thrills them with such joy and delight that they feel like putting it into the hands of their friends, and with that end in view they loan the Magazine to their neighbors and friends, and also send it to relatives in different sections of the country.

The whole truth of the matter is that this soulful Magazine is uplifting its readers in a most wonderful way. In this spiritual age, when all thinking men and women are striving hard to do good to their fellow beings and endeavoring to bring about the Brotherhood of Man and the Fatherhood of God, a publication like this is very helpful indeed, and anyone who helps to circulate these truths and the gospel of hope and optimism, which we know to be the true doctrine, is doing much good.

With the tremendous psychic force back of this Magazine we have never for a moment doubted it would be the twentieth century magazine. Connected with it are many great souls who work for humanity on the universal plane, and who hide personality because they are great workers who work solely for humanity; they are soulful workers without ambition for praise. This is the way the great Mystic Adept always works. Anyone carefully reading this Magazine will see that it is out of the ordinary; that it is written by great souls for other souls; and that is the reason our subscribers are so pleased to hand the Magazine around among their friends and speak a good word for it. The more subscribers we have the greater force we will have for doing good. We are creating in this publication a gigantic force which we will use in a just and divine way to bring forth good in the world, and rouse the soul of man to a realization of his oneness with God.



"The poor always ye have with you."—JOHN, xii, 8.
 "Blessed is he that considereth the poor."—PSALMS, xli, 1.

I AM moved to chat this month on poverty, certainly not a very cheering subject, yet one which is of vital interest to all who think. My friend Henry Wood has kindly sent me his great work entitled "THE POLITICAL ECONOMY OF HUMANISM," and a careful reading of the same has set me to thinking, and brother Wood is unknowingly responsible for what I say here in regard to poverty.

I am one of those "New Thought" individuals who believe in strenuously fighting poverty; indeed, I know it is wise for all to strive by honest endeavor to acquire wealth. My cure for poverty is to develop the spiritual and mental sides of man; we must put forth herculean efforts to avoid falling into a condition of dependency; we must not depend on others. "Help thyself and God will help thee," is a grand truth.

Mr. Wood says that "the terrible degradation, vice and poverty which prevail, especially in the slums of our large cities, furnish a difficult social problem for solution." The solution in a great measure will be to spread widely the gospel of faith, hope, courage and optimism. Men must realize that they are souls and not animals; that they must look up to the Higher Power and invoke it to rouse their souls and will powers; that they must stop dwelling on the idea that they are miserable worms of the dust at the mercy of a cruel and relentless fate. Moreover, they must cleanse their minds of envy and jealousy of their more prosperous brothers.

As long as anyone wastes force, energy and power in dwelling on their own failures and the successes of others, just so long will they be powerless to overcome poverty. This applies to the poor man, to the professional philanthropist and to the reformer. No true spiritual or God-loving man ever condemns or criticizes the rich and prosperous. No matter how rich a man is, it is weakening to envy him his riches. Each man is accountable to the Great God for his own acts, and not to his brother. Each soul has enough to do to attend to its own affairs, and it is, and always has been, the divine law that we must not judge or condemn others as regards their wealth or their religious beliefs.

Many persons suffer from poverty because they continually think and believe that "the poor are getting poorer and the rich are getting richer." Anyone who thinks that way never will have wealth. In the first place, this old saying, which is anarchistic in its nature, is not at all true. Never in the history of the world were there so few poverty-stricken people as at the present time. The savings banks all over our prosperous country, with their enormous deposits, clearly prove that the masses were never in such a prosperous condition. Travel as I do, and observe and think, and you will be surprised to find how many people own their homes and are happy and prosperous.

The trouble is that we magnify poverty and give it power and create discontent and a dangerous restless feeling by harping on the conditions of the poor and comparing the same with the cases of the very rich. This kind of thinking and reasoning, I am sorry to say, is indulged in to quite a large extent by certain Utopian dreamers who are in the "New Thought" movement. These people disturb themselves and others by continually painting pictures of the wide gulf between the poor and the rich—between capital and labor.

God in His great wisdom runs this world and this universe in an orderly way, and has so arranged matters that we must all take up the part assigned to us and play it in a cheer-

ful way, not as whiners and complainers. I am writing down these words as one not at all overburdened with wealth. But, thank God, I do not envy one rich man in this world, and some day, by work and faith and hope, I expect to amass at least a competency, if not wealth.

My heart goes out to every poor man, and I hate poverty. Poverty is negative—powerless. Poverty never built a railroad, a steamship line, a college, a university, a school, a church or a hospital. Where there is poverty there is no progress and no spirituality, culture, refinement or happiness.

It is not wise for a man who is not spiritual—moral—to have much wealth. There seems to be a great occult or divine power that purposely keeps many people poor. I refer to those sensual and materialistic people who, if they had more money than they now have, would destroy their minds and bodies in a very short time in giving full sway to their appetites, passions and desires.

For twenty-seven years here in New York City I have been a close student of the "poor" people in the slums. At times I have lived with them; cared for them with money and mental and moral support, and after the expenditure of much time, much patience and much money, I can truthfully say that there is much force wasted in sentiment on these poor people. With all the love, kindness, gentleness, patience and forbearance possible you can do little with many of them.

Yet from year to year, as I visit them and give them words of hope and cheer and occasionally material help, I see a marked improvement for the better. A few days ago I took a tour through the densely populated "East Side" of New York, and compared what I saw then to what this same section was twenty-seven years ago, and the change for the better astounded me. True, it is bad enough now, but nothing to the Hell it was then.

The world does get better every minute. The poor in New York and Boston and Chicago, to my personal knowledge, are better fed, better clothed and better housed each succeeding year. This very betterment of conditions is due more to the efforts of the people themselves than to any outside help.

God and the Bible are at work among the poor of our great cities to a greater extent than the person who does not visit and live with these people can understand. Many of the poor people are praying people and regular attendants at church missions, chapels and churches, and the Spirit of God reaches them and they are uplifted, and many overcome their poverty.

When I hear "New Thought" people ridiculing creeds, dogmas, theology and churches I wish that they might see how many of these poor people reach God and overcome vice, crime and poverty through them.

The Roman Catholic Church and the Salvation Army do a great and lasting good for the poor of our cities—they seem to take kindly to these two forms of God's way of reaching souls. Then the rich Jews of New York do a great work among the poor. See what Nathan Straus, the millionaire, has done in this city in providing pure milk and cheap coal to the poor.

So I say to anyone that the real and only cure for poverty is for the individual to go into his closet and get down on his knees and pray to God for help, but also to realize that Faith without works amounts to nothing.

To alleged reformers and professional philanthropists I say, stop being pessimistic; stop seeing so much bad; stop painting these horrible pictures and sending forth thought vibrations which will surely sooner or later crystallize and bring about the very conditions of poverty you are trying to cure; stop thinking that anything outside of Spirituality will solve the poverty question. The great force of the Mighty God, through you and through me and through all humanity, will in time cure poverty.

And how does this mighty force work? It works through prayer, through kind words, through works, through optimism. A true God-loving man without one cent can walk down through any of our slums with a cheerful and happy countenance and a hopeful word here and there and a pleasant smile and a pat on the head of the youngsters, and do more good than one who is morbid and pessimistic, if he was loaded down with dollars to give away. As Henry Wood says, "Every unfortunate has at least some small solid spot to build from." The poor are God's representatives; they are souls, and the true and lasting way to reach these souls and uplift them is for the soul to speak to the soul.

And now a word about another class of poverty-stricken people in our large cities that gets little or no attention. I refer to struggling artists, literary men, inventors, scientists and students. I personally know men and women of character and ability who are working hard to perfect themselves in these callings who often go to bed hungry and get up hungry, and continue to do so for days at a time; who live in small, cheap rooms. These people are finely organized and very sensitive, and suffer much. To these aspiring souls I would say: "Keep up courage—your work is a prayer that is sure to be answered after a while." Thank God, there are not so many of these struggling souls now as there were only ten years ago, which proves to me again that the world is getting better all the time.

Every day there is much less poverty, and of a much milder variety, and if thinkers, writers, speakers and the world in general will be more optimistic and less morbid and sentimental over what poverty does exist, we will see a grand change in the conditions of men, because the power of thought is wonderful—for good or bad.

And now a parting word to those who have little wealth—and I can assure you I am one of you. Let us think more kindly of the rich and let us burn out of our minds and hearts all envy and all jealousy, and not waste our vital energy and forces in even thinking about them, but go along in the even tenor of our way, serving and working with cheerfulness—with God in our hearts—and we will be more prosperous and more happy and have better health. That's all.

To-Day

By Ella Wheeler Wilcox

This checkered world has ever been
 Squared off with black and white.
 There are no Edens save within
 The souls that worship Right.
 And yet I hold as earth grows old
 It circles toward the Light.

The braggart past may strut and boast
 Of patriot, hero, sage;
 Still shall my muse the *present* toast
 And sing the living age.
 Each day enrolls upon its scrolls
 Brave deeds for history's page.

Though many a time the wrong may win,
 Methinks o'er Justice's eyes
 The handkerchief is wearing thin;
 She seems to grow more wise,
 More firm of mind and less inclined
 With vice to compromise.

The world was never nearer right
 Than is the world to-day.
 And never was the tyrant Might
 So hampered in the fray
 Since God in mirth first sent the earth
 A-spinning on its way.

**LET US PRAY EARNESTLY AND
 PERSISTENTLY THAT WE WILL
 BE KIND, GENTLE, LOVING AND
 CONSIDERATE TO ALL BEINGS.**

DAY BY DAY

BY REV. GEORGE H. HEPWORTH

The living God, who giveth us richly all things to enjoy.—I Timothy, vi, 17.

An acquaintance of mine has just given me an object-lesson, but it was at the cost of his life. He has shown me how not to live if one wishes to achieve the greatest success, and yet he was not only a good and true man, faithful to public and private duty, but something of a philosopher. The sad fact is that he proved his own philosophy to be false.

In the flush of youth he dreamed a splendid dream. He saw that money will buy almost everything that is desirable, and so determined to sacrifice his mind, his body, his pleasures to its acquisition. "When I get the fortune I am in search of," he said, in the twilight of an autumn day long ago, "I will cease from labor and give myself to the enjoyment of my remaining years. Until then I shall think of nothing but the purpose I have in view."

Time passed, and he was what the world calls fortunate. His wealth accumulated, and he built a noble mansion as a resting place after terrible toil. But he paid too large a price for what he wanted—his health, and the very ability to enjoy which he hoped to greatly gratify. Only last week the slow funeral procession moved by the unoccupied mansion on its way to the cemetery. His dream was not realized. Just as he thought to live, he died. Hardly yet on the shadowy side of middle age, the summons came, and he obeyed the imperative demand to leave all. His mistake was that he had reckoned on enjoying himself by-and-by, whereas no one can be certain of having any by-and-by.

Religion teaches us to make use of every opportunity for happiness, and to let none slip if it is possible to hold it. God never intended that we should give up all to-day in order that we may enjoy all to-morrow. Life may be hard, even as the desert is barren, but in the desert there are oases, and it is a duty to direct our steps toward them and to spend a few hours in their grateful shade. Even in the midst of our anxiety or our incessant toil there are moments of respite, and if we avail ourselves of them the heart is lightened and the body is strengthened. It is just as much a man's duty to be happy whenever he can be as it is to pray. This world is not only beautiful, but it will make our souls beautiful if we learn to appreciate it. Gloom and despondency are sometimes inevitable, but when the sun breaks through the clouds, even for an hour, we should grasp that hour and consecrate it with a smile.

There is no life which is always dark, and if we allow ourselves to be so impressed by the hardships we undergo that we cannot enjoy a restful afternoon we do ourselves an injury. The habit of looking for the light is oftentimes rewarded by our finding it in unexpected places, while the habit of looking for misery invites misery to come in and abide with us.

Religion, as I understand it, is the most cheering and cheerful philosophy of life known among men. It tells us of a God who has so planned our experience that we shall grow broader minded and larger hearted with every fleeting year. The boy in school thinks his lessons irksome, but the refreshment of recess and an occasional holiday makes his task easier. We are all in God's school, and if at times our resources are taxed and we are bowed down there are other times when the rainbow shimmers in the sky. Let us bear with courage, and especially let us indulge in the buoyancy and hilarity of youth whenever the chance offers. The heart must be kept from growing old.

And religion tells us also that the present is merely the short journey to a larger and a wider future; that the grandest realities of life lie beyond the horizon of time; that death, which we so much dread, is an angel clothed by a false imagination with a black robe, a radiant messenger who will lead us into the light of a better day, wherein we shall meet those from whom we have parted, but who still hold a warm place in our affections, and that the soul which accepts this truth can never be wholly sad or despondent.

Life is not a tragedy, but a great privilege. It is not a vale of tears, but an upward climb to the mountain top, from which it is but a step to glory and heaven. There is no querulousness, but only joy in religion. Do your work nobly, then, and if as time slips away it brings a smile as well as a tear, accept the tear, but do not ignore the smile. Determine to be happy, to find enjoyment wherever it is hidden, as the bee finds honey in the flowers. Religion can laugh as well as weep, and under its influence life is like music which has notes in the major as well as the minor key. Be as cheery as your circumstances allow, and let no day go by without a search for the happiness which it may possibly conceal under the guise of a hardship.

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

Thy Will Be Done

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

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

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

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

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

—J. G. Whittier.

MARK what unvaried laws preserve each
state,
Laws wise as nature, and as fixed as fate.
—Pope.

THE whole world around us, and the whole
world within us, are ruled by Law.—*The Duke of Argyll.*

Actions

EVERY action, with its natural consequences, forms a whole which cannot be broken. Emerson says on this point:

"Justice is not postponed; a perfect equity adjusts its balance in all parts of life. Every secret is told, every crime is punished, every virtue rewarded, every wrong redressed, in silence and certainty. What we call retribution is the universal necessity by which the whole appears whenever a part appears. If you see smoke there must be fire. If you see a hand or a limb, you know that the trunk to which it belongs is there behind. Every act rewards itself, or, in other words, integrates itself. Crime and punishment grow out of one stem. Punishment is a fruit that, unsuspected, ripens within the flower of the pleasure which concealed it. Cause and effect, means and end, seed and fruit, cannot be severed, for the effect already blooms in the cause, the end pre-exists in the means, the fruit in the seed."

Loving Words

LOVING words will cost but little,
Journeying up the hill of life;
But they make the weak and weary
Stronger, braver for the strife.

What you count of little value
Has an almost magic power,
And beneath their cheering sunshine
Hearts will blossom as a flower.

THIS IS THE TWENTIETH CENTURY MAGAZINE.

The Universal Brotherhood of Ancient Mystic Adepts

By Brother No. 1

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

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

Kill the Roots

OUR thoughts are the roots of all our acts—good or bad. The Advance Thought says:

The germs of good or evil, like seeds buried in the ground, are hidden from view until they manifest in acts and produce fruit after their kind. The thoughts of human beings hidden in their minds are the germs from which grow and spring forth all the seen good or evil in the world. All the remedial agents of the Old Civilization deal with effects—the blossoms and fruit on the upas tree, but the tree itself is allowed to grow vigorously, and cutting off its pernicious blossoms but increases their growth. The roots of this tree are in the mind of man. It is to his secret thought that the axe must be laid. All material things have a mental-spiritual origin, and unless there is self-reform on the mental-spiritual plane there cannot be any reform on the physical plane, for the material shadow will be the counterpart of the spiritual substance.

Key Thoughts

By Lucy A. Mallory

THE best cosmetic for the complexion and to prevent wrinkles is the milk of human kindness.

Fear of death is an infallible sign that one's life is being wrongly lived, for those who live right do not fear death.

We should change the word fight to Love in the old saying: "If you get anything in this world, you have got to fight for it."

Duty fulfilled is Heavenly Joy; duty neglected is Hell's agonies. In this is summed up all of religion, all of Wisdom, all of Love.

Pure life is a unit. On the down grade, life tends to separate more and more; on the up grade it tends to unify until it becomes One. Life, like Light, is a unit at the centre, and diffuses in separate rays at the circumference.

It is true there is only the now, but without the past and the future there could not be the now—these combined constitute the now. The past characterizes the now, and the future furnishes the supply for the Infinite Now.

The tyranny of governments hurts those the least who understand self-government. The people who want to do away with all government are those who need to be governed the most, for they are the least able to govern themselves.

A teacher loses control over his pupils just in degree that he fails to control himself. It is the harmony that the teacher cultivates in himself that teaches the pupils. Harmony of being will accomplish what the most eloquent speech cannot do without it.

It is as wrong to condemn one's self for mistakes made as it is to condemn one's neighbors. Each one does the best he or she can at the moment—why not make the best of it and not waste so much spiritual and physical force in regretting what is past and cannot be undone?

Futile dreams are those of the past. The real lives in the now. The dreamer who is of use dreams ahead. Dreams of the past are too often nightmares projected into a progressive age to frighten people away from new and better things. The pessimist ever dreams of the past.

PAUL of old said: "He that will not work, neither shall he eat." We must all work to be happy.

SAYINGS OF THE BLISSFUL PROPHET

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

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



THE Bhakti Yoga, of India, as I said last month, is the Great Yoga of Love and Devotion to the Blessed One—God. Without this Love and Devotion man can never reach the Blissful State—the superconscious state, where the soul stands out in all its regal splendor at one with the Great One.

So the first step the Yogi takes on the path to reach God is to fill his heart, his head and his whole being with tremendous Love for everything in the Universe—animate or inanimate. He must see God in all beings in all Nature—the ALL-IN-ALL. He must cleanse his mind of all envy, greed, malice, hatred, anger, prejudice, condemnation and criticism of any being or anything in the universe.

Thus the God-loving Yogi, by extreme love, is lifted up into the highest state of consciousness, and sees the Mighty and Blessed One everywhere throughout the Universe; he sees there is nothing beyond God; that God is the goal of life; he is at one with the Blessed One, and has reached Eternal bliss right here in the body. And there are many such Yogis.

When all passion and anger are destroyed by this great love for God, the Great Light bursts upon the Yogi and he becomes what Emerson termed "a God-intoxicated man," which means supremely blissful. Swami Vivekananda, in his book, "Bhakti Yoga," says in this connection: "Man becomes transfigured into God." Animals and every being to the true God-lover become transfigured; everything becomes merged in that one great ocean of love.

In his joy, peace and bliss the Bhakta tells all souls they are eternal; that in and behind every being is this infinite, omniscient spirit of love that can do everything. But no soul reaches the blissful state and the powerful state until it fully realizes God through Love for All. We see men and religions preaching and singing about the Great Love of God, but who do not really become happy, blissful and powerful because they only *talk* this love and do not *live* it.

The Bhakta Yogi never thinks one soul is in danger, and therefore never talks about the danger of the soul being lost; he never sees bad in anyone; all are brothers at different points on the Great Path that leads to God. The Bhakta himself has only recently traversed the very same path, going through all the degrees of "sin," "wickedness," disease, woe and misery in past incarnations, so how can he condemn or criticize or find fault?

Indeed, he sends forth great volumes of love to his brothers who are yet in the lower degrees of evolution. More than that, by his tremendous soul power he sheds light on the path when it gets too dark and rugged for the weary pilgrims who are seeking God.

The Master, Jesus, in the Sermon on the Mount in a few words gave the secret of the first step to take to reach God and Eternal Bliss. These are the great words: "Ask and it shall be given unto you, knock and it shall be opened unto you, seek and you shall find." But how many people really seek or want God?

Some terrible blow usually brings a man to think of God—disease, financial disaster, the passing on to the other world of a soul that is near and dear. But it is much better to go to God when in the very height of health and prosperity, and give Him your love then, than to wait until some disaster stares you in the face. Therefore, we say in all love and kindness to the healthy, strong, rich and pleasure-seeking souls, be happy, but come to God; thank Him for the countless blessings He has showered upon you; love, adore and worship this Ancient One; help Him to uplift His chil-

dren who are not so far along the path. Serving and working for the animals and humanity is the highest and purest love you can give to God. Good deeds and actions are as powerful as prayers.

The best way to love God is to love ALL His beings, and be fair, just, honest, kind, gentle and considerate with every being with whom you come in contact. Then you are a true God-lover and are nearing the blissful state. Pray to God to soften your heart and make you kind, gentle, generous, broad, liberal, tolerant, and then live that prayer if you wish to see and feel God every second of your existence here and beyond. This love will carry the soul to the highest realms of bliss.

Ekam sat Viprah Bahudha Vadanta. We are all one; all children of one All-Father who is trying to reach us with His great love. The great trouble is we refuse to receive this love; we reject it, and prefer to live in the mire of the senses. The Law of the Universe is that we receive exactly what we give. If we send out messages of love through our thoughts and deeds we receive back messages of love, because we then tear away from the soul the veils of hate and anger which will permit the love waves of light to reach it.

Therefore the first simple rule in becoming a Bhakta, or God-loving being, is to project love on the whole universe—all beings, irrespective of race, color, religion, sect or belief. The Bhakta Yogi lives on the Highest Plane of consciousness—the Universal Plane, the only plane where there can be found eternal bliss. The Hindu Bhakta says that the ultimate goal of ALL beings is the same—God; that each soul consciously or unconsciously is going onward, forward and upward. All a Bhakta can do to help along this progress of the soul is to extend to each soul volumes of love, and by his teachings suggest methods that will make the path smoother.

Bhakti Yoga is only a name applying to India, because in all countries and all religions we find these God-loving souls—Bhaktas—under other names. Any true God-lover is a Bhakta. Next month I will write about the Supreme Bhakti Yoga. In the meantime may the Peace and Blessings of the Blessed One be with every soul in the universe.

THE BLISSFUL PROPHET.

The Outlook

FROM one point of view the world has never seemed to be in a worse state of anarchy, disorder and chaos than it is to-day. Floods, fires, disasters, horrible cruelties, etc., follow closely upon each other. But from another point of view there has never been such progress and advancement in all lines of thought and endeavor. There are mighty, intelligent forces at work for humanity's growth in Love and Wisdom. Sex ethics, sex equality, vegetarianism, kindness to animals, co-operation, etc., are leaping forward with giant bounds in this world-wide progressive march.

The tares and the wheat are both ripening, because it is the Harvest of the Ages. The ignorant and sense-bound are reaping the tares, and the intelligent and aspiring are reaping the wheat.

As in Nature, so in man—the lessons of Wisdom external to him are but reflections of those that manifest in his own being.

The Reaper is here, and the Sickle is harvesting the crop of the ages.—*World's Advance Thought.*

[The great Mystic Orders for the past 2,500 years have time and again said to the world that at the end of the Third Great Cycle (19th Century) and during the first year (1901) of the Fourth Great Cycle the most wonderful happenings—good and so-called bad—would occur. All of these predictions are being verified. This is the beginning of the real Golden Age.—EDITOR.]

CHEERFULNESS is, in the first place, the best promoter of health. Repining and secret murmurs of heart give imperceptible strokes to those delicate fibres of which the vital parts are composed.—*Addison.*

The Dissolution of Life

WHEN the body is no longer able to perform its functions in the natural world, corresponding to the thoughts and affections of its spirit, which it has from the spiritual world, then man is said to die. This takes place when the respiratory motions of the lungs and the systolic motions of the heart cease; but still man does not die, but is only separated from the corporeal part which was of use to him in the world; for man himself lives. It is said that man himself lives, because man is not man from the body, but from the spirit, since the spirit thinks in man, and thought with affection makes man.

Hence it is evident that man, when he dies, only passes from one world into another. Hence it is that death, in the Word, in its internal sense signifies resurrection and continuation of life. The inmost communication of the spirit is with the respiration and with the motion of the heart, its thought with the respiration, and the affection which is of love with the heart; wherefore when these two motions cease in the body, there is immediately a separation. These two motions, namely, the respiratory motion of the lungs and the systolic motion of the heart, are the very bonds which, being broken, the spirit is left to itself and the body is dead. That the inmost communication of the spirit of man is with the respiration and with the heart is because all the vital motions thence depend not only in general, but also in every part.

The spirit of man, after the separation, remains a little while in the body, but not longer than till the total cessation of the heart's action, which takes place with variety according to the state of the disease of which man dies; for the motion of the heart with some continues a long while, and with some not long; as soon as this motion ceases, the man is resuscitated; but this is done by the Lord alone. By resuscitation is meant the drawing forth of the spirit of man from the body, and its introduction into the spiritual world. The reason why the spirit of man is not separated from the body before the motion of the heart has ceased is because the heart corresponds to affection, which is of love, the very life of man; for from love everyone has vital heat; wherefore, so long as this conjunction continues there is life of the spirit in the body.—*Swedenborg.*

A Wonderful Spanish Medium

IT is reported in the Two Worlds that recently an offer was made by Don Segundo Oliver of a reward of £800 to any person capable of producing certain phenomena, or offering any explanation of them, otherwise than by the intervention of spirits, when three sceptics waited upon him to test his powers of diagnosing disease. One was a professor of mathematics, the second a doctor of medicine, and the third a priest. Two of them were suffering from chronic diseases, and asked him to locate the seats of their maladies. He asked them to retire for a few seconds, and while they were out of the room his hand was suddenly controlled, and it wrote: "Isadora, aged 30 years, born in San Sebastian, died on March 31, 1870, of intestinal cancer; left three sons, of the following names and ages: P. 15, C. 18, and M. 25 years."

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

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

NEITHER the past nor the future can be improved. Progress must come from improving now.—*Lucy A. Mallory.*

THE HIGHEST CHARITY IS TO
NOT CONDEMN YOUR BROTHER
FOR HIS RELIGIOUS BELIEF.

GET WELL AND KEEP SO, THROUGH SPIRITUAL OR DIVINE HEALING

SPIRITUAL OR DIVINE HEALING is not hypnotism. Hypnotic suggestion is of the mind, while Spiritual Healing is of the soul. In Divine Healing disease is treated in speaking to the soul—the real man. Permanent health, strength and vigor come only when the soul is thoroughly roused—awakened. A true Divine or Spiritual Healer, by his purity and goodness, rouses the soul of the sick or diseased by his very presence. He need not say a word—the very touch of his Aura will awaken the soul and cause high vibrations, and consequent ease and calm—wholeness.

Anyone of character, purity and chastity is more or less a healer; he heals not only his own diseases but those of others. Great health, strength, vigor, long life and joy always come to the man or woman who lives a clean, pure and moral life, free from passions, greed, envy and intolerance. The Divine or Spiritual man has no feelings of criticism or condemnation for anyone, because he sees perfect order in the universe, and knows that the Law of God is Eternal and never ceases to work. So he is not disturbed, and in turn disturbs no one else. Wherever such a soul appears are calm, peace and harmony—he is a true healer. Ursula N. Gestefeld, in her "Science of Being," in the chapter entitled "The Limitation of Hypnotic Suggestion," says:

"A true treatment for all disorder consists in speaking the word of truth to the soul. One who knows the fact of response to suggestion, without understanding why there is response, with no knowledge of the nature of existence and destiny, cannot speak this word, for it is unknown to him. He can make the suggestion, 'You are not ill, you are not unhappy; you are happy and well,' and there will be some measure of response to it, probably; but he cannot impart by suggestion the reason why, or teach his subject what he must know in order to wisely use auto-suggestion for himself."

"Every soul is a seeker for truth, seeks it as naturally as rivers run to the sea. This seeking is at first an involuntary impulse, for it is the soul's attraction to its Origin. Even though one has not yet made much conscious voluntary effort in this direction, the tendency is there, and when the word of truth is spoken to the soul by one who knows, this involuntary tendency helps to bring response, whose measure is according to the resistance or non-resistance offered by the habitual trend of thought."

In Spiritual or Divine Healing the patient is held by the healer as an Eternal soul with all power, and is not asked to surrender his mind to the healer, as is the case in Hypno-

tism. "He is left in full possession of his own mental equipment. The one who gives the treatment makes no war upon anything belonging to him, fights no battle whatever. He simply brings a light into the darkness, leaving the light to do its own work. He is a mediator instead of an operator. He is not using hypnotism; he is emancipating himself from its influence, and helping his patient to do the same."

"Light in the darkness is his one sole aim, without regard to the consequences. . . . Only the true healer knows how little he has to do with the results gained by his patient, and yet he feels a great responsibility, because, for the moment, the light reaches the darkened soul through him. He is as the glass that is transparent. The patient is as the opaque wall. While the light, always shining, cannot penetrate the wall, it can pass through the glass without hindrance. Hence, character, as well as knowledge, is essential for a true healer. The cleaner the glass the purer the light."

"An operator with hypnotism may be what he will in character and achieve remarkable—to the uninitiated—results; but however desirable they may appear to be, the result, involuntary on the part of the operator and unsought by the subject, goes with them; a result proportioned to the developed or undeveloped character of the subject."

"Teaching and healing belong together; they walk hand in hand along the pathway of the journeying soul, and there is no permanent healing without the teaching that reveals the root of disorders."

And what is the root of disease? Ignorance! Ignorance of the Mighty God and His Mighty Law; ignorance about hygiene, physiology and the simplest laws of health; injustice to our fellow beings, including the animals; immoral and impure thoughts.

So no one can permanently heal himself or others by Spiritual or Divine Healing until he lives the Christ-life; the more Christ-like, the greater the healer. Health, joy, peace, tranquility and happiness never come to one who lives selfishly for pleasure alone or who lives in the senses entirely. The opposite of pleasure is pain, and all who live on the plane of pleasure alone must suffer its opposite, which is pain. Whereas, if we live beyond the senses, for truth, justice and knowledge, we are sure to thrill with joy, health, vigor and happiness. In other words, as we learn to live in the ETERNAL NOW, at one with the ETERNAL ONE, we get beyond the bondage of the senses—and become eternally free and have ease and not *dis-ease*; have health, wealth and happiness right here and right now.

F. H.

Artificial Trouble

WE print the following extract from an English magazine article, written by a physician who evidently knows what he is talking about:

There is a vast amount of needless and artificial trouble in the world, which, so far from producing any good results, merely irritates the nerves, fritters away the powers and unfits the victim for his duties in life. There is much sickness in the world which ought to have been prevented. Some persons urge patience and submission in ill-health with much more earnestness and zeal than they ever used in exhorting men to avoid it. Yet surely the illnesses that spring from an over-indulgence of the appetite, from culpable overwork, from careless neglect of hygienic laws that demand the study and obedience of every intelligent man and woman, should not be welcomed as a means for cherishing fortitude, but rather condemned as a needless distress which the sufferer has brought upon himself by wrongdoing. The wise physician who teaches men to avoid pain and disease is far more widely serviceable than he who merely essays their cure as they appear.

MENTAL science, the philosophy of the different religions, teaches me to think good and avoid thinking evil. So I believe it is good for men and women to give heed to these sciences and get a conception of God through them as well as through the dogmas and creeds of the churches.—Frank Harrison.

Cause of Much Poverty

THERE are a number of worrying, perverted beings who keep themselves continually disturbed and in poverty by holding constantly in their minds the false idea that "the poor are getting poorer and the rich are getting richer." These are the non-progressers, the "calamity howlers," the whiners, whose minds are filled with ingratitude, envy and low cunning and greed. They are producers of malignant discontent, discordant strife, and clog the wheels of progress and prosperity. Their minds are so clouded with error that they have no power to produce or create anything but a morbid atmosphere which poisons and stifles. Could they but see that the poor in mind are getting poorer, while the rich in pure, good thought are getting richer, they would instantly see clearly and reverse or cleanse their minds and become happy, prosperous workers in this beautiful, busy, progressive world. These false thinkers repel, drive away and keep away all success, all prosperity, all happiness. The busy, prosperous world has no use for them. They do not know how to attract the good things, but do with certainty invite failure. They become poorer and think the rest of the world are doing likewise.—Frank Harrison.

It is not a safe thing to leave a generous feeling to the cooling influences of a cold world. If you intend to do a mean thing, wait till to-morrow; if you wish to do a noble thing, do it now—at once—and, like the blacksmith, "strike while the iron is hot."

What Is Spiritualism?

HOW differently different people explain it! With some it is getting a message from the invisible dwellers of eternity; with others it is a sort of free-and-easy doctrine to get rid of thinking about death or hell, and with others it is a selfish phenomenon, hunting to find gold mines, oil wells or affectional "affinities."

"Is it not about time that the Spiritualists not only presented to the world a straightforward and positive declaration of principles, but exhibited sufficient culture, Christliness and energy to differentiate Spiritualism from Babylonian Spiritism? The words are not synonyms. They should never be used interchangeably. Al, an Arabic particle, a prefix to many words, is an equivalent to definitiveness of mental and moral qualities. It has still more potency when a suffix. No good writer would confound office with official, or idea with ideal; then why should he confound spirit with spiritual, or Spiritism with Spiritualism?"

This latter relates to angel ministries and to the quickened consciousness and religious aspirations of the races. Its horizon is not bounded by Hydesville, America, or any other nation. It has a divine grip on the moral constitutions of the nations, which constitutions require such sustenance as spiritual knowledge, vision, faith, trance, prayer, heavenly impressions, loving angel ministries and holy inspirations from the Christ Heavens. "It is the spirit that giveth life," said one of old, "and to be spiritually minded is life and peace." "The fruit of the spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance." "If we live in the spirit," said the apostle, "let us walk in the spirit."

If Spiritualism is not morally uplifting; if it is not religious; if it is not Christian in the noblest sense of that word; if it does not touch the soul's depths with convictions; if it does not quicken the spiritual consciousness, and develop justice, freedom, reciprocity, fraternity and pentecostal altruism, it is of little avail. But Spiritualism—true Spiritualism, being of God and aflame with the Christ-spirit of love—being in its inmost a phenomenon, a philosophy and a religion, the universal religion of all inspired souls, does arouse the spiritual nature and lay the foundation stone for the new heaven and the new earth.

Spiritualism is an affirmation. It not only demonstrates a future conscious existence, but it gives us a partial geography of the better land, with descriptions of the conditions and the occupation of those once vested in mortality. There is a winterland sphere of retribution and suffering over there as well as summerland of moral loveliness. No one by dying gets away from himself. Memory, consciousness and conscience continue. God constructs no hell—damns no souls here nor anywhere. Men build their own hells. They reap what they sow. Every child born is a possible archangel or a wandering prodigal in Cimmerian spheres. Death is not a sponge that cleans life's slate by a dying spasm, nor does it make saints of savages in a twinkling of an eye. Man is a spirit now, a moral actor now and in all the worlds. There is no escape from just punishment. It is cause and effect, and yet merciful and disciplinary. The door of mercy is never shut. The gate of opportunity is never closed. God is not only Consciousness and life, but wisdom and love. Not only has Spiritualism opened the doors to immortal spheres, but it has disclosed some of the beauties awaiting us in the many-mansioned house of the Father. These mansions—aural spheres, enzyoning stars and planets—are real, substantial, and adaptively fitted for the abodes of spirits, angels and archangels. These, aflame with love, are ever active in some educational or redemptive work. Heaven's rest is not idleness; the soul's activities are intensified by the transition. The future life is a social life, a constructive life, a retributive life and a progressive life, where the soul sweeps onward and upward, in glory, transcending glory, through the ages of eternity.—J. M. Peebles.

[At the transition called death, the soul, which is eternal and always moving onward, forward and upward—from lower plane to higher—from one sphere to another—passes into that sphere of activity for which it is best suited, and there makes another cycle of progress, through greater activity than it experiences here on the earth plane. So, the future life for all is truly a happy and progressive life.—EDITOR.]

To be happy is to hope and love much. Happiness is teachable—the Golden Rule teaches it. No one who lives by that rule can be otherwise than happy all the time. There are no limitations to the powers of love.



Ideal Thoughts

Man is unjust, but God is just; and finally justice triumphs.—*Longfellow*.

When a world of men could not prevail with all their oratory, yet hath woman's kindness overruled.—*Shakespeare*.

Virtue's guard is labor; ease, her sleep.—*Tasso*.

Brevity and conciseness are the parents of conviction. The leaden bullet is more fatal than when multiplied into shot.—*Hosea Ballou*.

Read not books alone, but men; and among them, chiefly thyself; if thou findest anything questionable there, use the commentary of a severe friend rather than the gloss of a sweet-lipped flatterer. There is more profit in a distasteful truth than in deceitful sweetness.—*Quarles*.

Music was a thing of the soul, a rose-lipped shell that murmured of the eternal sea, a strange bird singing the songs of another shore.—*J. G. Holland*.

There are passages of the Bible that are soiled forever by the touches of the hands of ministers who delight in the cheap jokes they have left behind them.—*Phillips Brooks*.

We make provision for this life as if it were never to have an end, and for the other life as though it were never to have a beginning.—*Addison*.

Nature imitates herself. A grain thrown into good ground brings forth fruit; a principle thrown into a good mind brings forth fruit. Everything is created and conducted by the same master; the root, the branch, the fruits—the principles, the consequences.—*Pascal*.

Quiet Observations

Do you know that anger is catching? For that matter all moods are contagious. You may have noticed how some persons act as a wet blanket on a company of jovial, talkative people.

Let a man who is boiling mad enter a room of good-humored people, and it will be only a moment or two until the whole party is feeling ugly and, maybe, looking for a fight.

Good humor is, likewise, contagious, but it does not seem to take hold as the other kind; probably because it is not as intense.

An intense spirit will spread, no difference what its character may be. This is clearly proven by the influence an intense actor, lecturer or preacher has on an audience. The matter of the address is not of as much importance as the manner.

This is in accordance with the well-known law of physics, that a body containing an excess of energy will part with sufficient of it to raise other bodies in contact with it to an equality with itself.

A heated bar of iron placed in contact with other bars of a lower temperature gives off its heat until the whole mass has been raised to a uniform temperature.

It is on this same principle that an excited individual causes others to become excited, and if he is so constituted that he can keep right on generating this particular kind of energy he can charge many others with it so heavily that they will feel as he feels, think as he thinks, and act as he acts.

This is the secret of the success of the revivalist, the actor and the leader of outbreaks. The spirit of each is different, of course, but all in accordance with the same law.

In every community there are a lot of people who do not think for themselves, nor reason, but partake of the spirit of others. They become enthused by the harangues of an enthusiast and blindly follow his suggestions.

You may have often heard of red-eyed anarchists and of hot-headed leaders of revolts. These expressions are entirely correct. A red eye, when not caused by an external irritation, is indicative of an inflammatory condition of the brain itself, or of the membranes surrounding it.

In either there is an unusual cerebral excitement. The eye flashes, the voice becomes shrill, and the whole frame quivers from the intense pressure of nervous energy.

The same thing is seen in electrical apparatus. A dynamo speeded to produce a certain pressure of electrical energy gives a steady

light of a given candle power, but increase its speed and dynamo, and the light becomes more intense, and the carbon filaments soon burn out.

Brain or cerebral excitement acts in the same way on the nerves. Increase it and the eye brightens, the ear becomes more sensitive to sound, all the vital organs act with greater force or rapidity, and the muscles grow stronger.

A man with a strong will can control this excitement, or at least he can control the action of his voluntary nerves. This enables him to act rationally, but the ignorant, thoughtless or vicious man lacks this control; consequently he acts rashly, and may madly rush to his own destruction. His head becomes hot, his eyes red and flashing, as he is in condition to run amuck or lead a riot. He cannot reason, consequently cannot control himself.

Keep your head cool.

Also, keep away from those whose heads are hot.

A hot-headed individual has no more regard for your comfort and safety than for his own, and probably not as much.

The promoters of riots and the inciters of mobs are often found hiding away in safety while the mischief they had planned is being done.

A man of honest convictions, of courage and principle is never afraid to face his opponent face to face and assert his rights fearlessly. The rioter, being sensible of the fact that he is wrong, seeks for undue advantage.

Never lose faith in the government. It was organized to maintain law and order and to protect life and property.

Only those who are against law and order and have no respect for life or property are against the government. These, with few exceptions, are ignorant, uncultured and improvident. If they had property they would want it protected, and if they had the good of the country at heart they would respect its laws.

Good citizens should stand up boldly and fearlessly for law, and hold themselves ever ready to aid the civil authorities in maintaining order.

"There is no king in America," is what the emigrant agent says to the ignorant people whom he is trying to induce to come to this country.

To them that means there is no law here, and no one whom they need fear. That is one reason why they are so defiant and have so little respect for civil authority. Having been so long under strong government, and kept cowed down by a military that shoots, they do not know how to behave themselves when they become citizens of a free country.

We may not be able to make good citizens out of such people, but we will have to make them respect our laws.

"Like father, like son," is an old and oft-repeated saying.

If it is a true one—and there is a widespread feeling that it is—we may expect a long line of malcontents in this country.

It is possible, however, to hasten the change between the character of the father and the son. To do this we have only to take charge of the children of these undesirable citizens and educate them as every child in America should be educated.

Has the State a right to do this?

It has a perfect right to preserve itself, to protect the lives and property of its citizens. If this can be accomplished by educating the children of the ignorant and more or less vicious element, then it has a perfect right to do it.—*The Quiet Observer*.

The Mystic Adepts

We believe in spreading sunshine throughout the world. We do not desire to disturb anyone's religious beliefs, and we are not attempting in any way to teach a new religion or "cult." We desire to harmonize all religions and make men tolerant, broad, liberal and charitable. We worship at all religious shrines and see God in all religions; we pray for all religions, all churches, all humanity. We work in many mysterious ways to soften men's hearts—to make them kind and gentle and more considerate of their fellow beings, especially the dumb brutes. Our love for all animals is intense, and much of our work is for their betterment. We sink our personality and are never personally known to the world, as we have no personal ambitions to gratify.

THE MYSTICS.

Sayings of Fred Burry

We have much to be thankful for in our hard problems. But for these there would never be born those creative ambitions to advance and excel.

The path that leads to mastery and success is right before us; but often we are unable to see it; the way is made clear to our vision as we compose ourselves and allow Faith to guide our footsteps.

Too much hesitating, "thinking over things," is the cause of many failings. Make decisions; follow out your intentions; express your thoughts in action—such are the steps to realization.

While "to-morrow can take care of itself," do not overlook the fact that to-day's seeds sprout forth in the future, and that the days and weeks and months, and even years, come round very quickly; and you should therefore build for more than the immediate present; you should lay strong foundations, and build firm and lasting structures—all of which takes time.

Keep your thoughts away from fears and anxieties, and you will not only enjoy a feeling of harmony and freedom, but you will thus place yourself in a position of power, and make yourself open and receptive for all that belongs to success.

Ungenerous, selfish actions, petty fault-finders, superciliousness, arrogance—these prevent any expansion. While you give details a due attention, you must not let the trifles bother you. Use your mental energy to greater purpose.

The mighty works of art! How they inspire us on to action. We may produce works just as fine. They are all creations of love. Love is the energy divine that crowns all productions which are born of her, as Fine Arts.

The groove of old habits and customs imprisons the soul in most cramping limitations. If you would be free, and thus happy, you must be bold, and dictate the order of your conduct in keeping with your highest, noblest ideals.

It will often be found that one venture requires another; that as soon as one step is taken the path of action widens to one's view—progress increasing is demanded. Life is growth; there is an eternal advance throughout Nature; and in Man this law of growth is conscious, necessitating even a closer and more strict obedience to the law.

WHAT happy moments have I passed, amid Thy flowers and books and pictures; what sweet hours

Have winged their flight while underneath thy vines,

And jasmines, and wild roses, I have lapped My soul in dream Elysian, with the souls Of Homer and Euripides; have flown aloft With Pindar, or o'er Schiller's page Have wandered into Dreamland; or have laughed

With Lucian, Rabelais, Aristophanes, Or glorious Swift, or Scarron, or Voltaire; Or given up my thoughts to wild romance With Ariosto, Tasso, Spenser, Scott; Or meditated, like the royal Dane, O'er Plato, Porphyry or the OUKNEPHAT, Wrapped up in Shanscreet mystery and wisdom,

Whose every thought seems echo of a thought Fresh flown from Heaven, and sparkling with its light.

TO ME the essence of character means self-possession. If I can fully possess and fully use all that is in me, I have fulfilled my destiny. I have indeed sometimes risen to the heights of my Being, but never been able to make my abode there.—*Mozoomdar*.

By freeing the mind with relaxing, cheerful thoughts we increase the expansive power of our forces and strengthen our capacity of production. So that our endeavors must be reposeful before they can bear rich results.—*Frederic W. Burry*.

ASPIRE TO BE GOOD.

Derzhavin's Ode to God

FIRST ENGLISH PROSE TRANSLATION

By Nathan Haskell Dole

I

O THOU, infinite in space—Living in the motions of matter—Eternal in the course of time—Without persons in the three persons of the Godhead! Spirit everywhere permeating and One—Who hath no place or condition—Unto whom no one can attain—Who fills all things with Himself—Embraces, vivifies, preserves—Whom we call—God.

II

To measure the ocean deep—To count the sands, the planets' rays—Mighty in the power of lofty intellect—For Thee there is no number and no measure—Powerless are enlightened spirits—Though born of Thy light—To explore Thy decrees—So soon as thought dare mount toward Thee—It vanishes in Thy majesty—As a passing instant in eternity.

III

Existence, forth from chaos, before time was—Thou from the gulfs of Eternity didst call forth—And Eternity, before the birth of the ages—Thou didst found in Thyself—By Thyself, self-constituted—Of Thyself, self-shining—Thou art light, from whence light streamed. Creating all things by Thy single word—In Thy new creation stretching out—Thou wast, Thou art, Thou shalt ever be.

IV

Thou containest in Thyself the chain of beings—Thou sustainest them and givest them life—Thou joinest together the end and the beginning—Thou grantest life unto death—As sparks are showered forth and rush away—So suns are born from Thee—As on a bright, frosty winter's day—The spangles of hoar frost sparkle—So whirl, flash, shine—The stars in the gulfs beneath Thee.

V

Millions of kindled luminaries—Flow through infinity—Thy laws they operate—Pour forth revivifying rays. But these fiery lamps—Whether piles of ruddy crystals—Or a boiling throng of golden billows—Others glowing—Or all alike worlds of light—in Thy presence are as night before day.

VI

Like a drop drowned in the sea—Is all the shining firmament before Thee—But what is the Universe that I see? And what am I before Thee? In yon aerial ocean exist—Millions of worlds—Hundreds of millions of other worlds, and yet—When I venture to compare them with Thee—They are but a single dot—And I in Thy presence am naught.

VII

Naught! But in me Thou shinest—In the majesty of Thy goodness—In me Thou reflectest Thyself—As the sun in a tiny drop of water. Naught! But life I feel—Unsatisfied with aught I soar—Ever aloft unto the heights—My soul yearns to be Thine. Penetrates, meditates, thinks—I am, therefore Thou art also.

VIII

Thou art! The order of Nature proclaims it—My heart tells me the same—My reason persuades me—Thou art; and I therefore am not nothing! I am a part of the universal All—Established, methinks, in the reverend—Midst of Thy Universe—Where Thou hast ended Thy corporal creatures—Where Thou hast begun the heavenly spirits—And the chain of all beings is linked to me.

IX

I am a bond between all worlds everywhere existent—I am the utmost limit of being—I am the centre of living things—The initial stroke of Divinity—In my body I perish in dust corruptible—In my spirit I command the storms—I am a Tsar, I am a slave; I am a worm, I am God! But marvelous as indeed I am—Whence did I have my being? Unknown! But by myself I could not have been.

X

Thy work am I, Creator! I am the creation of Thy wisdom—O source of life, Dispenser of all good—Soul of my soul and Tsar! It was necessary for Thy righteousness—That the gulf of mortality should be spanned—By my immortal existence—That my spirit should be wrapped in mortality—And that through death I should return—Father, to Thy immortality.

XI

Incomprehensible, ineffable—I know that my soul's imagination is helpless—To paint even Thy shadow—But if it is necessary to sing Thy praise—Then is it impossible for feeble mortals—To reverence Thee in any

other way—Than by yearning toward Thee—By losing one's self in Thy measureless variety—And by shedding tears of gratitude.

One of the stock pieces in nearly every "Fifth Reader" was formerly and is now occasionally Sir John Bowring's majestic translation of "Derzhavin's Ode to Deity," or "God," as it is entitled in the original. The foregoing is the first literal translation of it into English prose. Probably no modern poem has ever been so widely known. It has been published in German, English, Polish, Bohemian, Italian, Spanish, Japanese, Chinese, Latin and French, there being at least fifteen versions of the last besides the one in prose made by the Russian poet Zhukovsky while a pupil at Moscow University.

Sir John Bowring writes the following concerning the ode and the author:

"Of all the poets of Russia, Derzhavin is, in my conception, entitled to the very first place. His compositions breathe a high and sublime spirit; they are full of inspiration. His versification is sonorous, original and characteristic; his subjects generally such as allowed him to give full scope to his ardent imagination and lofty conception. Of modern poets he mostly resembles Klopstock. His 'Oda Boga' (Ode to God), with the exception of some of the wonderful passages of the Old Testament, written with a pen of fire, and glowing with the brightness of heaven, passages of which Derzhavin has frequently availed himself, is one of the most impressive and sublime addresses I am acquainted with, on a subject so pre-eminently impressive and sublime."

The foregoing prose translation is claimed to be scrupulously literal as is possible to make it, with nothing added or taken away. It shows Bowring's variations from the original, which he confesses to have made because it did "not accord with his views of the perfections of the Deity." Nothing, however, can quite show the splendid swing and movement of the Russian verse, with its mingled strength of vocalization.

Gabriel Romanovitch Derzhavin was born at Kazan on July 3 (14), 1743, and died at Zvonko on July 9 (21), 1816. He wrote the poem on "God" in 1784. His poems were published in 1776, 1798, 1804, 1808, 1831, 1833 and in 1864-1872 in seven volumes.

Music of the Spheres

PYTHAGORAS was the first to suggest the idea, later expressed by Shakespeare in "The Merchant of Venice":

"There's not the smallest orb which thou behold'st,
But in his motion like an angel sings,
Still quiring to the young-eyed cherubim."

Plato said that a siren sits on each planet, who carols a most sweet song, agreeing to the motion of her own particular planet, but harmonizing with the other seven; and according to Maximus Tyrius the mere proper motion of the planets must create sounds, and as the planets move at regular intervals the sounds must harmonize. Milton wrote of the "celestial sirens' harmony, that sit upon the nine enfolded spheres."

"I was created out of the light of His essence."

"The substance of substances created the Name out of the light of His unity."

"And He made him a light extracted from the essence of His Meaning."—*The Asian Mystery.*

WONDROUS is the strength of good, honest, persistent work in any undertaking, and altogether beyond calculation are the results which enthusiastic work will bring. I like to see a furiously energetic man take hold of an undertaking, because I like to see results. Half-hearted work does not engage my attention at all. Persons who, through ill health, cannot work have my sincere sympathy. By the way, how many, many persons there are in the world who are afraid they will overwork themselves, and yet, I have never seen a genuine case of breakdown from overwork. That there are such cases I have no doubt. I have thoroughly investigated a number of these breakdowns from overwork, and in every instance I have discovered that it was either over-stimulation, or high living, or other indiscretions which caused the breakdown. Of course you cannot work like a demon, and spend your leisure hours in exciting pleasures, and think that is recreation. But lots of men do this very thing, and when they collapse it is all laid to overwork.—*Frank Harrison.*

Much may be done in those little shreds and patches of time which every day produces, and which most men throw away, but which, nevertheless, will make at the end of it no small deduction from the little life of man.—*Colton.*

Just Being Happy

Just being happy
Is a fine thing to do;
Looking on the bright side
Rather than the blue;
Sad or sunny musing,
Is largely in the choosing,
And just being happy
Is brave work and true.

Just being happy
Helps other souls along;
Their burdens may be heavy
And they not strong;
And your own sky will lighten
If other skies you brighten
By just being happy
With a heart full of song.

Why This Magazine Is Successful

BECAUSE it inspires Hope, Courage and New Life; its editor and the Mystic Adepts who help him are all cheerful, happy, healthy and prosperous.

We all love humanity in the broadest sense, and our love makes us workers on the universal plane.

We are optimistic and see the good in the world rather than the bad.

We know that the goal of each soul is the same; that some time and somewhere man will realize his oneness with the Great One—God—and be then eternally joyful.

We try to impress the minds of our readers with the truth that they can all have peace and happiness here and now.

We know that the Great Father is all Love, all gentleness, all kindness and all tender mercy, ever ready to take us gently by the hand and lead us in the path of Light and Truth, if we but open our minds and hearts to Him.

We know that the blessed angels are ever near, trying to reach out to us and help us, and this is what we persistently and patiently tell all of our readers.

We further know that these very angels are constantly helping us with their messages in making this Magazine a beacon light to the sad and sorrowful; its every page vibrates with the truth of this statement.

No one can read this Magazine without feeling the high vibrations of our souls and also the vibrations of those souls who have passed on to the Brighter Spheres who still, through their tremendous love for humanity, choose to work through us as mediums.

We thrill our readers with vibrations of joy and happiness, and each issue inspires thousands of readers to live nobler and grander lives.

Most of our readers are delighted to spread broadcast this higher thought, and to that end send us many subscribers, so that with this issue, to fill all the demands of news-dealers and subscribers, we are printing 20,000 copies.

Think of it! 20,000 copies at the end of six months!

Was there ever such a success in the history of a magazine published along these lines?

Surely this is the Soulful Age!

This is the Age when souls are seeking as never before for the true Psychic Light.

This is the Twentieth Century Magazine.

Ten years ago the great success we have achieved would not have been possible.

Our tremendous success clearly shows that a great spiritual wave is sweeping over the planet, and that at last souls are reaching out into the great Unknown worlds for Truth and Light.

It further demonstrates that the age of bigotry and intolerance has gone; that under the blaze of the Higher Thought man is no longer to be a slave to fear, doubt and superstition.

The brotherhood of man and the Fatherhood of God are to be realized under the new order of things.

The success of this Magazine speaks volumes to the thinking and observing ones who desire peace and harmony in this world.

It is with man's body as it is with a house. It can be built so strongly of the right kind of elements that it will stand much longer than seventy years. Pure thoughts, feelings, actions and food are the enduring materials. Corrupt thoughts, feelings, actions and diet are death-engendering elements. It is customary to die, because it is not customary to know how to live. When it becomes the custom to live right, unending life will be the result.

If thou canst not make thyself such a one as thou wouldst, how canst thou expect to have another in all things to thy liking?—*Thomas à Kempis.*



ALL aspiring souls should strive to build pure and strong bodies—temples.

Pure air and water are essential to the proper building of a holy temple.

Much disease is caused by not taking into the lungs great quantities of pure air.

The following excellent article from a recent issue of Eleanor Kirk's Idea is suggestive along these lines, and we desire our readers to give it a thoughtful reading.

She was very tired and very discouraged. For years she had carried about with her at home and abroad a quivering, aching, dilapidated stomach. She had taken it to England, France and Germany, and had it examined and washed out by the most celebrated physicians to be found in these domains. She had also swallowed gallons of cathartics and yards of tubing in her own United States, but singularly enough did

not improve. At last some kindly power intervened in her favor and she was introduced to a crank doctor—in other words, to a man who did some thinking on his own common-sense account, and who cared not a button for precedent or schools.

After she had quite exhausted herself with the story of her sufferings, she cried out, in tragic bitterness of spirit:

"And, oh! doctor, what *shall* I eat?"

"Eat some air," was the strange response.

"Eat air? What do you mean?" the woman inquired, with an evident suspicion of lunacy.

"I mean exactly what I say, madam; eat some air."

"But I thought air was made to breathe, to take into the lungs."

"So it is, but you have not been doing it. Therefore you will now have to eat it, and if you desire to keep in evidence upon this planet, you will be compelled to eat air and nothing else until I give the word for a different diet."

This physician really meant what he said. He did not tell his patients to fast, but simply to eat nothing stronger than air, and to eat that assiduously every waking moment. This treatment involved an elevation of the chest and long, deep breaths from the solar plexus.

"But, doctor, when I get very hungry what shall I do?" the patient inquired.

"Eat some more air, and don't stop eating until your hunger is pacified. If you keep this rule constantly before you, I guarantee that you will not only not suffer from lack of food, but you will enjoy the new *régime*."

Well, this woman ate air and drank all the water she desired for four days. For the next two days she had one meal each day of stewed lentils and raw apples. Then there was another four days of atmosphere eating, broken in the same fashion. At last the diet was outlined by one day of air, and one day of fruit and lentils for one meal only.

This treatment was kept up for several weeks, and at the end of this time the woman's stomach was conducting itself with the utmost propriety.

To tell patients to eat air seems about equivalent to telling them to eat nothing, but this is not the case.

Not long ago some friends were making the trip to California, and for some reason, which I do not remember, supplies were cut off for a whole day. This, of course, seemed an age to the travelers, who were accustomed to three or four meals a day, and whose chief delight was to be found in the rich and varied *menu*. There was in the party a lady who had been train-sick for twenty-four hours and who was just recovering her appetite at the time of the accident to the commissary department. A friend who did not seem in the least disturbed by the temporary fast took the unhappy invalid to the observation car, and gave her a lesson in deep breathing—in other words, taught her how to eat air. The result was far better than would have been the case had food been partaken of. The weary stomach was soothed and strengthened by continued inhalations, and when the call came for dinner this woman, who was sure a few hours before that she should die unless she had something to eat, was not in the slightest haste to reach the dining-car. Oxygen and its fraction of ozone had accomplished their beneficent work, as these mighty forces will always do if relied upon.

"Man does not live upon bread alone, but upon every word that proceedeth out of the mouth of God."

This text has always held a marvelous meaning for me. I once asked a very bright young minister to preach from it.

"It is impossible," he answered. "I do not understand it."

This was away in the past; but I knew then, as well as I know now, that the "word" was breath. When I said as much to "the stickit minister" he laughed at me, and when I offered to prepare him a sermon, he thanked me with a fresh burst of laughter and declared that to consent to such a proposition would deprive him of a pulpit for ever and a day.

"You are startlingly original," he added, "but not orthodox."

This young man has reached what is termed middle age, and knows no more about the word of God now than when he first started out to preach it. He has a "weak heart," a protruding abdomen, the deformity of which no broadcloth canonicals can cover, a dizzy head and "very delicate nerves." The children—of course there are sorted sizes of these multiplications and replenishments—speak with bated breath and walk on rubber soles when father is at home.

What if all the ministers who were ignorant of the word of God and all the doctors who knew nothing of the reformatory and revivifying power of breath were to be suddenly cast out of business?

It sounds fascinating, and I think if I were Evolution, I should have things that way.

If the crank doctor who told our friend to eat air had ordered her to partake of caterpillars stewed in castor oil, the mandate would have seemed sensible and easy compared to the prescription for the consumption of atmosphere. The bugs—or whatever caterpillars are called—might have seemed somewhat disagreeable, but the accustomed castor oil would have proved an excellent palliative. That would have been something definite, because material and to be dropped into the stomach.

Elizabeth Towne, in her clear and useful little book, "How to Wake Up the Solar Plexus," gives some splendid breathing exercises, and if followed out cannot fail of satisfactory results. I know that every word she has written on the subject is a true word. I would add to this word one more—a demand for industry in eating air. To quote St. Paul, the partaker must be "instant in season and out of season." When we consider that most people wake up to a knowledge of the unavailability of outside things somewhat late, and after numberless trials and untold suffering, it would seem a humane act by those who know the value of this mode of exorcising "the devil and all his works" to insist upon an unlimited supply of this God food.

I would advise all who have the blues, all who are cast down and discouraged from any cause whatever, all who harbor the thought of weak hearts, breaking-down lungs and wretched stomachs, to eat air assiduously from morning till the close of day and at every waking hour of the night. Breathe it in deeply, regularly, rhythmically, with the thought that you are partaking of the substance of God, which contains everything that you can possibly need or desire.

I will guarantee that the results will astonish the steady worker. They will soon begin to wonder at their new vitality, at the way they spring to tasks which heretofore have been severely onerous; at the renewed color, the brighter eye and tingling blood.

Of course, there must be plenty of exercise in connection with this deep breathing and a correct position at all times—head up, chest up, chin down, shoulders down.

A splendid exercise is to lift the chest while forcibly putting down the shoulders. It will take only a minute to learn the trick. But the woods are full of splendid physical helps of this kind, and every person with a thimbleful of gumption can arouse his body to renewed vigor by means of exercises all his own. I guess I have a thousand or more, and I do not yet seem to have reached the end of the list. These performances would doubtless make a Delsartean cry out in anguish, but I find my own ideas very valuable. Individual evolution is superior to anything imported, because it is our own God-thought fresh from the Holy of Holies.

This deep breathing will cause you to desire action, so be sure that you take the crank's prescription and "Eat Some Air."

Health, True Riches, Long Life and Happiness for You



THIS Magazine gives new hope, new courage and new life to all who regularly read it. The Holy Mystic Adepts connected with the Magazine thoroughly understand how to rouse the Soul, the Mind and Body of our readers to the highest vibrations.

We are a joyous, blissful, happy band of Mystics who know that health, true riches and happiness are desirable. But they must be acquired in the true way by the Soul Power. In this connection we will quote from brother Hepworth, in a recent number of the New York Herald. He says, of True Riches:

For all things are yours, . . . whether the world, or life, or death, or things present, or things to come; all are yours.—I Corinthians, iii, 21, 22.

If we were to spend more time trying to be grateful for the blessings we enjoy, and less time in grumbling because we lack some things which we have longed for, we should make our lives more agreeable to ourselves and more profitable to others.

Discontent is a kind of poison which produces general debility of the chronic sort, and discontent is in many instances the child of envy. It is the drop of vinegar which sours the whole temper of the man, and instead of being a trusty Toledo blade which cuts its cheerful and hopeful way through opposing forces, he becomes a poor kind of sword which hides in the scabbard when danger demands daring.

To dwell on the things you do not possess, and to feel wronged because others do possess them, is to lose the battle before the bugle calls you to the front. On the other hand, to foster the ability God has given you, to be cheerful in narrow circumstances, but to determine to make them wider with favoring opportunity—in other words, to fill your sphere full to overflowing with your best self—all that equips you for duty, and brings an ultimate victory within reach. A soul never yet accomplished much good for itself or for others. Eyes must be lifted toward the heavens, not dropped to the earth, if we are to make life comfortable or comforting.

We really possess many things which are not written in the inventory we have taken. St. Paul in the text gives us a new viewpoint, one which worldliness and selfishness sneer at, but which opens a long vista to the vision of the spirit. What care you if your neighbor has the title deed to many acres? You own the beauty of the landscape in equal partnership with him. The firmament, fretted with passing clouds, is not his more than yours. You own the world, and its laws contribute to your welfare as though you were the only beneficiary of their wealth. If your vision is clear you see that life also is yours, to make of it all that is possible, to cut the rude block of experience into a character which shall be beautiful and symmetrical, and to force it to give you the password to immortality. The God of the universe is yours as truly as though you were the only inhabitant of the planet, ready to answer your call, always present with a host of angelic hands to deliver you from the enemy and to lift you to a higher spiritual level. Death also is yours, not a foe but a friend, and when the weary day is done he leads you from the gathering shadows of sunset to the glorious sunrise which floods the eternal life. The eye of the body sees only the poorest possessions, while the eye of the soul sees riches too great to be computed, and these riches are yours beyond the reach of litigation. What are acres, though their only boundary is the horizon, in comparison with thoughts that uplift, aspirations which give you wings, and the faith which draws aside the curtain of the future and gives you a glimpse of what is hidden there? Palaces are not equal to ideas, for one may be miserable though knee deep in gold, while he who has God in his home has the magic which makes a hovel a happy home.

Let us look at life, which is no longer than a dream in the night, as contributory to the soul, not to the body, for a man is not a body with a soul in it, but a soul with a body wrapped round it. If you were to spend a short hour each day in quiet meditation of the blessings you enjoy, brushing aside all envy and selfishness; one short hour in getting a firm hold on yourself—your better, truer, nobler self—you would be transfigured and life would be enriched. We are not depraved; we are thoughtless. There is a divinity within us which is cramped, dwarfed and unable to express itself. Give it freedom, let it act

and speak, crown it with authority, and you will behold a miracle. Thrust aside the mean by thinking of yourself as the child of God with a destiny that stretches into the invisible eternity.

In that direction lies the only religion that can hold its own against the ills to which flesh is heir. That way also lie cheerfulness, contentment, peace and happiness, possessions to be prized above all else that earth can offer. If you have God and Christ and immortality you are rich, but without them you are poor indeed, though wealth is your most humble servant.

SOME run the risk of absolute ruin for the gaining of a present supply.—Sir R. P. Es-trange.

THE world goes up and the world goes down, And the sunshine follows the rain; And yesterday's sneer and yesterday's frown Can never come over again. —Charles Kingsley.

STYLE is what gives value and currency to thought.—Amiel.

EVERY man is able to contribute something to the common stock, and no man's contribution should be rejected.—Junius.

TO copy beauties forfeits all pretense to fame; to copy faults is want of sense.—Churchill.

GIVE them an idea for every word.—General Armstrong.

HE that complies against his will is of his own opinion still.—Butler.

DOUBTLESS the pleasure is as great of being cheated as to cheat.—Butler.

FOUL cankerous rust the hidden treasure frets, but gold that's put to use more gold begets.—Shakespeare.

TRUTH and white paper can take all impressions.—Spanish Proverb.

A DELUGE of words in a desert of ideas.—Voltaire.

How To Be Charming, Fascinating and Powerful

By Mystic No. 7



TO the extent that one's Spiritual nature is developed, to that extent a person will be charming, fascinating, attractive and powerful.

The whole world is attracted to and led by a soulful being. All the intelligences, seen and unseen, strive to serve a really great soul.

The secret of the great powers of the great Mystics is that they are soulful beings, who love all humanity and serve all humanity as much as possible.

To these Mystics, who are rarely known personally as Mystics to the world, are given by the Unseen Powers all power to do.

At every hand we see souls who have an unexplainable charm; who charm and fascinate and lead all who come within their aura. The world loves these souls, but cannot say exactly why they adore and love them.

The Mystic knows why these souls are so charming—they are cheerful, God-loving souls with great Spiritual growth.

A charming personality is always free from hate, anger, envy, greed, intolerance and egotism; such a personality is far beyond these petty qualities.

No one can attract the good forces who is not soulful—Spiritual.

The soulful being never murmurs nor complains; is always patient and cheerful, and KNOWS that the way of the Great One is always the right way.

Neither does a great soul cease to strive for attainment. He is the worker of all workers.

Laziness and self-complaisance are not Spirituality.

The lazy and indolent soul is no more attractive and charming than is the active, sordid and selfish soul that struggles to gratify ambition or to hoard and accumulate all he can, regardless of how he accumulates. Neither of these types of men is Spiritual or attractive.

It is he who quietly and willingly serves for Love—love of God and man—that is the Great Soul.

And such a soul is always loved, both by God, the Angels and man. Herein lies the secret of a charming personality.

This is also the secret or mystery of acquiring occult and psychic powers; this is the secret of miracles and all so-called mysterious phenomena.

To the Mystic Adept, who is never generally known, there are no mysteries in the universe. There is a cause for every effect—a reason for everything.

The soul, science of being, birth, "death," this planet, this solar system, the countless solar systems greater than this one, and the whole universe are an open book to the great Mystics, who are ever striving to make it an open book to all souls.

It is never too late to take your troubles to God and the Angels.

THE Higher Spiritualism does not deal so much in phenomena and psychic powers but more in teaching man that he is an eternal soul, always progressing, with the aid of God and His Angels. Phenomena and psychic powers come along in a natural and normal way to the true Spiritualist—the true God-lover.—*Frank Harrison.*

A GREAT seer says: For a whole life I have studied and worshipped God, and I find that religion is LOVE—love to our poorer brethren, the lower animals, and more especially to that tremendous being, MAN.

MR. HENRY WOOD is a wonderful power for good. His books are widely read, and are uplifting to the soul. Mr. Wood is as broad as the universe. The editor of this Magazine owes much to his teachings, as contained in his various works.

THE circle of sensual being commences at the mouth. Whatever is put in the mouth makes the tour of the physical being and comes out of the mouth, as an expression of the elements partaken of. Swallow liquor, and its expression will come out of the mouth again as foolishness and insanity; swallow murdered food, and its influence will come forth in expressions of greed, anger, lust, vengeance, etc.—*World's Advance Thought.*

WE are living in the Psychic Age; man through Spiritual and Mental growth is more powerful to-day than ever before in the history of this planet.

BECAUSE the soul is progressive it never quite repeats itself, but in every act attempts the production of a new and fairer whole.—*Emerson.*

Up, my comrades! up and doing!
Manhood's rugged play
Still renewing, bravely hewing
Through the world our way.
—*Whittier.*

The Seer and the Outlook



THE past, present and future are converging lines in the mind of the seer. His life is in the life of the whole; it pulses rhythmically with the universal soul, says H. N. McGuire, in the *World's Advance Thought*.

A Persian seer and Persian philosopher, equally famed, were brought together, it is said, and after the interview each was asked what he thought of the other. "What he knows I see," said the seer. "What he sees I know," said the philosopher.

By intuition alone can we come into consciousness of the divine. Reason confirms, but it is not the primary light.

From the micro-organism up to angels intelligence individualizes, it being the divine right of the higher to appropriate all the lower.

Knowledge is of mind; wisdom of life essentially. "Knowledge comes, but wisdom lingers." By knowledge a man makes a rope; by wisdom he spins out nerve lines of feeling. The former is an achievement of acquired art; the latter is a manifestation of inherent power, of spirit, like that manifested by the spider in making his web, by the bee in making its comb.

The ordinary forecaster of events reports on communicated intelligence, it may be by thought transference or through spiritual informants. The seer reports on what he sees in his own soul, in whose fathomless depths is reflected all relating to the destiny of the race in which his own individual life is consciously involved.

While the seer's conclusions are reached in harmony with the ordinary processes of human reason, he reaches them by a transcendent power. I know a man who foretold the discovery of rich gold mines in interior Alaska, made a matter of newspaper record two years before the event. Had he made the prophecy on authority outside himself, say a communicating spirit, he could not have been sure of the fulfillment, for one can only absolutely know from internal evidence, from what is in his own mind. Reasoning along the lines of human experience—by which the moral philosopher declares it axiomatic that all human experiences are in harmony with a universal plan of intelligence—he would naturally conclude that building the Siberian railway called for immigration into the opposite American districts, which could only be brought about by rich gold discoveries. But this would have been speculative reasoning, too uncertain a foundation for prophecy. His life was self-consciously in the race consciousness, and he felt the truth that the time was near for the race, the collective human life, to grow out into formal expression in those regions. Thus we grow in wisdom, in seership power, as we become more inclusive in life consciousness, in the sweep of our vital sympathies. The more we universalize our affections the nearer we draw to God.

Never on the frontiers of time did mightier coming events reflect themselves into the soul of the seer than now. Shall there be a check to human inventive genius? Already it has advanced to where the divine powers are playing. Shall these be a check on increasing population—doubling itself the world over at least each half-century? The economist tells us there is never a full year's supplies ahead, and the area from which subsistence is drawn is fixed. But the seer knows life evolves environment; he knows a divine principle runs through and binds all in unity; he sees how the Red Sea that seems to bar much further advance by humanity in the old ways may be divided for further progress; and this means, he knows, the advent of a new humanity and a more perfect God than has heretofore been conceived by the race as a whole.

[Referring to that part of the last paragraph above which speaks of increasing population and its food supplies, the seer knows that there is no limit, and never will be, to the supply of food for the great populations of the future.—*EDITOR.*]

THE higher we rise in spiritual culture, the brighter the gleams of light we see above us, and thus our aspirations are quickened to reach the light, which ever beckons us upward and onward; and the greater our realization of the heights to be attained, the greater our humility, for what is gained seems insignificant in comparison with the work before us.—*A. M., in Higher Law.*

ALL are needed by each one;
Nothing is fair or good alone.
—*Emerson.*

The Raja Yoga of India

(OR, CONQUERING THE INTERNAL NATURE)

Each soul is potentially divine. The goal of all is to manifest this divinity within, by controlling nature, externally and internally.

Do this either by work, or worship, or Psychic Control, or Philosophy; by one or more or all of these—and be Free.

This is the whole of religion. Doctrines, or Dogmas, or Rituals, or Books, or Temples, or Forms are but secondary details.

ONE of the first steps to be taken by the Yogi in the practice of Raja Yoga is to free the mind entirely of all impure thoughts—free it from anger, passion, malice, envy, hatred and jealousy. Love all beings—good and bad. Swami Vivekananda in his book directs the aspiring Yogi to go into his room and sit in a straight posture, and after getting into a quiet, calm mood "to send a current of holy thought to all Creation; mentally repeat: 'LET ALL BEINGS BE HAPPY; LET ALL BEINGS BE PEACEFUL; LET ALL BEINGS BE BLISSFUL.' So do to the East, South, North and West. The more you do that the better you will feel yourself. You will find at last that the easiest way to make yourselves healthy is to see that others are healthy, and the easiest way to make yourselves happy is to see that others are happy. After doing that, those who believe in God should pray—not for money, not for health, nor for heaven; pray for knowledge and light; every other prayer is selfish. Then the next thing to do is to think of your own body, and see that it is strong and healthy; it is the best instrument you have. Think of it as being as strong as adamant, and that with the help of this body you will cross this ocean of life. Freedom is never to be reached by the weak; throw away all weakness; tell your body that it is strong; tell your mind that it is strong, and have unbounded faith and hope in yourself."

By continually thinking that you are an eternal soul with a body, and *not* a body with a soul, and telling your mind and your body that they are strong, you will become very strong and reach great power.

The Yogi never eats meat or unclean foods; he usually lives on grains, nuts and fruits, with now and then a couple of eggs. He drinks lots of pure water, takes a daily bath and breathes great quantities of air, and lives in the sunshine as much as possible. He associates with holy and God-loving men occasionally, but most of the time is alone in meditation and prayer.

"What is that, knowing which, we shall know everything?" is the great theme of the Yogi. The Yogis look out on the grand universe, at its countless suns and planets—many solar systems—and feels and knows that behind all this grand manifestation there is a generalization. Behind all particular ideas stands a generalized and abstract principle; grasp it, and you have grasped everything. This whole universe has been generalized in the Vedas, into One Absolute Existence. He who grasps that Existence grasps the whole universe. That which exists is One.

Before man can know and control matter and force he must start where he stands, must learn how to control the things that are nearest to him. This body of ours is the nearest thing to us, nearer than anything else in the universe, and our minds are the nearest of all. So we must learn to control the mind, and by controlling the mind control the body. If we let our minds run riot and give way to all our desires, passions and appetites, how can we control anything in the universe? By controlling ourselves—mind and body—we can control anything, and really this is all there is of Raja Yoga—to control and master our natures. Perfection and joy and bliss are attained when once we can control our own natures. No power can then be our master; we are master of all powers. The Yogi when he controls himself controls all nature; he becomes almost almighty and all-knowing. And this is what the mind-healers, faith-healers, Christian Scientists and Hypnotists are striving to do. In India the Yogis say that *all* religionists and followers of the various "cults" are striving for what the Yogi has strived for these thousands of years, namely, the control of the one force in the universe. The Yogis call this force Prana, which they say is the vital force in everything.

Now, the Yogi says, to get full control of this force, and thus be able to control all things—seen and unseen—one must live an absolutely pure life; must be pure in thought, must live a life of chastity; must be kind, gentle, just, considerate and love God, the Ruler of All Rulers. And these Yogis actually live this life and get the most tremendous powers. Moreover, they become eternally blissful and happy because they do no

wrong—they injure no one. Raja Yoga, when lived, leads the soul to the very highest realms of joy and bliss and makes the Yogi a pure and Holy being—a great soul. The Yogi eventually arrives at that state of consciousness where he knows all. He fully solves the problem of "what is that, knowing which, all is known?" To the Yogi who by pure and high living reaches perfection there are no mysteries. He becomes at one with the Great God of this great universe because he is a pure and holy man. And that is all the secret there is in reaching perfection and becoming a mighty soul—to live a pure and holy life. The Yogi becomes the worker of all workers, the doer of all doers, the seer of all seers. He lives with God all the time, and God lives with him all the time. He realizes that all beings are souls with bodies and not bodies with souls.

Yogis hold the body for great periods here on the earth plane, and are great workers for good, because they never disturb anyone by telling them that they are in danger of the vengeance of an angry or wrathful God. The Yogi always sees every being as an eternal soul, a child of One Great Father who is all tender mercy and all love. The Yogi knows that each soul is progressing and eventually will reach God and the very highest realms of joy, peace and bliss—eternal bliss.

This Raja Yoga when once understood and lived is a grand religion, because in its teachings it gives all souls hope and courage. It is the religion of love—the religion of the brotherhood of man and the Fatherhood of a Great and Loving God. So it will be seen by the readers of this Magazine that India, with its old teachings, thousands of years old, has much to uplift mankind.

THE MAGAZINE OF MYSTERIES is striving hard to make men realize they are eternal souls with all power; we desire to bring men, through Love and Reason, to know God, and to that end, for a while at least, we will print each month articles from the pens of Holy Men about the Raja Yoga, the Bhakti Yoga and other Eastern religions. Next month we will have another article on the Raja Yoga which will help all aspiring souls.

Success as a Fine Art

THE work "The World Beautiful," by Lilian Whiting, has among its grand essays the following:

Success in life is too largely and far too generally considered in the nature of special gifts or of exceptional good fortune, of some unusual provision or combination in some way, rather than as a simple duty and the obligation of all intelligent and aspiring people; that is to say, it should be held as normal, and not the abnormal, condition. The defective classes in intellect or in morals are the only ones who do not rise to the level of being under this obligation. The idiot, the lunatic and the totally vicious are the special and exceptional in the great rank and file of humanity; and it is they alone who should not be held by public sentiment as under the law of success.

For even the chronic invalid may make such a success of character—the only permanent form it takes—as to be a blessing, a benediction and an inspiration to all who come near. Physical deficiencies or afflictions of any kind do not put one outside this law, because success is mental, moral and spiritual—a result of fine qualities of mind and heart, of energy and of striving—and is therefore not in bonds to physical or material causes. Success then is simply a duty. It is the obligation of the many, and not the luxury of the few.

"One thing is forever good—
That one thing is success."

To achieve success is not merely the gratification of a personal ambition, not merely a selfish endeavor; it is a moral duty and a very high responsibility. It is a personal obligation. Success is good. The traditional talk about failures being often better than success, the traditional feeling that the successful man or woman is, by that very achievement, more or less isolated from the average toiling, burdened masses of mankind; that, though success may imply a certain ability and keenness, its very realization is through some lack of consideration, some defect of sympathy, some self-centred power, that pushes on, regardless of those through whose ranks it makes its way—this conception of success is very far removed from the truth. To regard success as more or less synonymous with selfishness is to degrade it from anything like its real significance.

No one has success until he has the abounding life. This is made up of the many-fold activity of energy, enthusiasm and gladness. It is to spring to meet the day with a thrill at being alive. It is to go forth to meet the morning in an ecstasy of joy. It is to realize the oneness of humanity in true spiritual

sympathy. It is, indeed, that which one is; not that which he does or which he has. And so all our usual conceptions of success fall infinitely short of the genuine thing. It is not necessarily success to be rich, or famous, or even popular, in the general acceptance of that term. These attributes and accidental things may or may not accompany success; but their presence does not make it, their absence does not take it away.

It is amazing as it is sad, that we go about so largely burdening ourselves with strivings that are of no consequence, and miss the gladness and exhilaration of living. No life is successful until it is radiant. The King of Glory is always ready to come in. Why do we bar the way? We cannot all live in palaces; but we can all live in the kingdom of heaven, and the material luxuries of the one pale before the glow and thrill and exaltation of the other. "The contribution of Christianity to the joy of living, perhaps even more to the joy of thinking, is unspeakable," says Dr. Drummond. "The joyful life is the life of the larger mission, the disinterested life, the life of the overflow from self, the more abundant life which comes from following Christ. . . . If Christianity can do anything, it can take away the earth. By the wider extension of horizon which it gives, by the new standard of values, by the mere setting of life's small pomps and interests in the light of the Eternal, it dissipates the world with a breath. All that tends to abolish worldliness tends to abolish unrest."

The one great truth to which we all need to come is, that a successful life lies not in doing this, or going there, or possessing something else; it lies in the quality of the daily life. It is just as surely success to be just and courteous to servants or companions or the chance comer, as it is to make a noted speech before an audience, or write a book or make a million dollars. It is achievement on the spiritual side of things; it is the extension of our life here into the spiritual world that is alone of value. This extension is achieved, this growth toward higher things is attained, by our habitual attitude of mind. It develops by truth and love and goodness; it is stunted by every envious thought, every unjust or unkind act. The theatre of our actions may be public and prominent, or private and obscure. Our conduct may be read of men, or it may hardly be known beyond the most limited circle. What then? Does not one require moral health, spiritual loveliness for himself, as he does his physical health, and not merely for display? One would prefer to be well rather than ill if he were alone on a desert island. Why not, as well, prefer to be spiritually abounding, whether the world recognize it or not?

"For to be carnally minded is death; and to be spiritually minded is life and peace." Here we touch the profoundest truth of life. All the jar, the unrest, the friction, the unhappiness of life are inseparably related to the material plane.

"To be carnally minded is death." But leave this; live the "life more abundant;" rise above selfishness and envy; rejoice in your neighbor's success, be glad in his gladness; love what is lovely, whether your own or another's; in short, be "spiritually minded," and at once there is "life and peace," at once there is success in its profoundest significance.

It is so possible to cultivate easy, cordial, friendly relations of reciprocal good-will to all whom one may meet. It is so possible to be glad in the gladness of other people; and, too, it is possible so to extend one's own life into higher regions that his happiness shall not be altogether dependent upon other people. He may come to realize the deep truth in the lines:

"Seek not the Spirit, if it hold
Inexorable to thy zeal;
Trembler, do not whine or chide,
Art thou not also real?"

When one can gain this basis of actual reality in this life; when he can realize that first of all and above all are his relations to the unseen, his anchorage as a spirit to a spiritual world, developing his faculties as best he may—then is he prepared to be the truer and warmer and more steadfast friend, while yet less dependent on friendship than before.

The only success worth the name is the achievement of this high spirituality. With it, the beggar would be rich; without it, the king would be poor. This is "the thing forever good," the thing that may truly be called success.

("THE WORLD BEAUTIFUL," by Lilian Whiting, published by Roberts Bros., Boston.)

GATHER ye rose-buds while ye may,
Old Time is still a-flying,
And this same flower that smiles to-day,
To-morrow will be dying.



LAST month we printed an article about the "Guild of Night Worshippers," who, to prevent ills, and especially insomnia, at night on retiring assume an attitude of prayer, as illustrated above, and pray themselves to sleep.

All over the world these "night worshippers" keep up this habit, and if any of the readers of this Magazine should conclude to follow the same plan they would not be alone in their devotions.

Not a night passes but that thousands of aspiring souls are praying in their beds, as indicated by the above illustration.

Pray to God for calm, quiet peace.

Ask the Angels to come to you and soothe your body to a quiet, healthful sleep.

By doing this you will be surprised at the results.

Remember, many of the Great Mystic Adepts pursue this plan.

The Power of Thought in the Production and Cure of Diseases, Habits and Vices

By Blanche A. Parker

SUBTLE ENEMIES, AND WHAT TO DO WITH THEM

THE teachers of mental science tell us again and again that fear, hurry, anxiety and worry are negative moods; that they waste our strength, and blast, like the north wind, our new-budding efforts at thought-building and control.

We feel the truth of their teachings. We resolve to banish the destructive forces from our lives; but the pressure of our daily work too often drives our resolves out of mind, and we live on as before. We read and perceive truth, but we do not apply it practically.

If we ever realize our dreams of being "masters of fate" we must begin now to put knowledge into practice. Come, then, dear friends, let us consider these things and find how to live a beautiful, happy and prosperous life to-day.

Let us examine ourselves with regard to hurry. Do you get impatient at the little things, hurry through them in order to reach the next one? Do you often feel there is so much to do that you hurry with every task? Does night find you with strained nerves, aching back and a sense of work ill-done?

This physical exhaustion is not the only mischief done by the hurried mind. Hurried work is never good work. The state of mind leavens the labor, silently and absolutely. Your work will be appreciated and rewarded in exact proportion to the quality of mind you put into it.

Again, it is a profound truth that the manner in which we perform our work, even to the bodily movements, has a reflex effect on the mind and character. One who is habitually worried, fretful or anxious loses an immense amount of vital force. His mind is not open to the opportunity of the present. So much that he might do with conserved strength he cannot do, and many chances for advancement he misses because his mind is not sharp, or receptive, or discriminating, as the case may be.

If any of these things are habitual to you, or any of these effects are felt, turn about!—now! Try to perform your next act with the right attitude of mind. How? Christ told us long ago: "Whatsoever thy hand (or thy mind) findeth to do, do it with thy might." Not that it is necessary to use all your strength; on the contrary, use just what is required; but give yourself to the present duty freely, fairly, calmly. Then you will be ready for the next when it comes.

Keep firm control over your mind. Do not allow it to become flurried. You know what is to be done next, but do not dwell upon it.

Soon you will find work a pleasure, strength saved, and the gratifying consciousness of labor thoroughly done.

To many this simple rule may not be sufficient; for our lives are so crowded and full of many interests that we cannot attend to all, and this condition leads to hurry, worry and confusion. To those whose lives are so burdened I would say, take the problem of simplifying your lives, and work it out honestly. In many cases the change should be radical, extending to diet, dress, amusements and studies.

Choose your own life, then live it moderately, simply, peacefully. Remember, dear friends, we cannot learn everything nor enjoy everything; but as we are truly rulers of our own fates, we should choose wisely those things our individual lives need. Then, perhaps, we shall find time to be still and know God.

Worry and fear and anxiety are equally baneful in effect. The positive attitude of mind, and affirmations, as, "I will be at peace," may be very useful. But I think it is best to get at the root of the matter at once.

This means to realize that nothing, absolutely nothing, can permanently harm us—to realize that God's love and power, His infinite Spirit, is in us and around us, we can rest in it, and trust in it constantly, if we only will. If we but fill our minds with this truth, instead of allowing our anxieties to dwell therein, we shall soon know what is meant by "the peace that passeth understanding."

One thought more. I think we all know with what pleasure and vigorous interest we take up our accustomed work after a vacation in which our minds have been busy with new thoughts or scenes.

Now, it is possible to come to our daily tasks in this spirit each day, if we will dismiss our work from our minds at the close of the day, and refresh them with new interests, and also to take some time entirely alone, concentrate the mind on the Infinite Spirit of power, love, knowledge, truth, and draw the qualities into the mind and life.

All that is necessary is to put the methods into force; the results will then surely come, and at once, if we do our part. Try them, and know the higher, sweeter, more prosperous life for yourself.

[The above article, which appeared some time ago in the Suggester and Thinker, clearly shows how by the power of soul and mind we can overcome disease and adverse conditions. Worry, fear and apprehension are weakening and retard our progress. Let each reader of this Magazine resolve that NOW is the time to be happy, cheerful and prosperous; that to live in the Now with faith, hope and courage will carry us to the highest realms of joy and peace.—EDITOR.]

THEOSOPHY all over the world is holding its own. This Magazine will print from time to time some very interesting articles on this "Wisdom Religion," by which Theosophy has been known for centuries.

The Great Secret

LOUISE L. MATTHEWS, of Napa, Cal. is one of the most wonderful Spiritual Healers of diseases in the world, her patients coming from all parts of the world and from all ranks of society.

She is an earnest soul who believes in living in the Now, and in a number of letters to this Magazine, in each one of which she always sends us a number of subscribers, she gives us cheering words. "I like your Magazine and recommend it to all aspiring souls." In another she says: "I live in the Now."

In a recent article in Eleanor Kirk's Idea this great psychic said:

"I am living in the Now."

"What, you have no plans for the future?"

"No, I have aspirations, but make no real plans."

Plans are intellectual schemes. Aspirations are an alliance with the Spirit which enables us to grow from ourselves every good thing we desire. I know that right thought will bring me all I need if I live unto that thought. I know that as soon as we are capable of being made guardians of wealth, it comes our way. We must be capable of using it to the highest good of ourselves and others. I have had spurts of this, so I know. Close analysis shows me I did not use it properly, though I thought I did at the time.

I know I will have it again.

I know I do not want it until I am ready to give it its best use.

I am living in the glorious Now.

The Now is so full of important events which have come to me from living in it that I find it difficult to keep poised at times. I want to turn them all to universal good, so all I can do is to separate myself from them by giving each what practical work it demands, and then knowing that they will balance themselves.

The Now is full of LIFE.

Life is full of joy and fulfillment of promise. Your desires are constantly being fulfilled. You do not recognize them because you do not observe the Now of every day of your life. Wonderful how full every minute is of interest and knowledge. Your thoughts are shaping themselves into events and things to come constantly, so observe the Now from which all things spring—from which all things are born.

Fill your Now with joy and happiness.

Unseal your eyes that they may behold these; no longer drape the hour, the minute, in mourning, when the darkness you see is but your own shadow.

Now! Now! Live with me, rejoice with me Now. I can't rejoice my highest without you. I want you; I need you—Now, in this glorious Now I need all the world to rejoice, to sing, to bless; we all need each other for these very things.

Oh, I see for us all!

I see that all of us earnest ones who joy amidst suffering, who are patient under trials and so-called disasters, are building a mighty Temple for the World to rejoice in later on.

Then look not backward nor forward.

The Now is ETERNAL.

Know that all untoward things are fleeting—they cannot last. They must be met calmly, bearing in mind that You stand above them—yet set toward them with common sense and deal with them practically. See the Real, the Truth of things. Govern yourself and you will govern your conditions. This will be very gradual, because all are connected with other minds and temperaments in our families. But we will observe, contemplate, be interested in every minute's, every hour's fullness—in the Now of each day. The old, miserable benighted Past is buried and the Beautiful Now is crowding out all else. Sing with me—we need each other.

Oh, beloved! LIVE with me!

Forgiveness

WHEN Love forgives she buries injury. In some far grave—pledge of her secrecy. No scar reveals, no friend nor foe may trace. By her least sign the sacred resting place. Her pardon hath a balm for hate's defeat! A kind and full remission, and complete. For trust beams in her faithful, tender eyes; In silence, more than words, forgiveness lies.

HE who helps to circulate this Magazine will in turn be helped by great, unseen forces in a mystical way. Remember, this is the TWENTIETH CENTURY MAGAZINE, long ago planned in the astral world. Mystics will fully understand this paragraph.

LAY aside life-harming heaviness,
And cultivate a cheerful disposition.
—Shakespeare.

How to Live to a Great Age

Dr. Cyrus Edson Explains the Secret of American Longevity

THIS MAGAZINE knows that with the great progress man is making along all lines each succeeding generation holds the body much longer.

The soul, with its mind, as it gets experience through great cycles of reincarnations, gets more psychic power to build a fine body which will endure longer than did its previous body.

If people would only study reincarnation and realize how the soul eternally moves on, or progresses from gross to finer and better bodies, from plane to plane, there is no telling how long we could hold this body, and be healthy, joyful and blissful.

Occult Science is teaching man great truths and giving him psychic power to do and endure and be happy.

In this connection we quote what Dr. Cyrus Edson says in the Saturday Evening Post:

"The Government Bulletin showing that the length of life in the United States is materially increasing will be taken as a matter of course by all observing persons. It would be astonishing if it were otherwise. The great gain is in the lower death rate among infants, among children under five. The death rate among this class is very much lower than it was before, and by before I mean twenty-five years ago. The improvement within that period has been nothing short of marvelous. Children under the age of five are peculiarly susceptible to bad sanitary conditions, and it is along the lines of sanitation that we have the greatest improvement in the period I speak of.

"Adults live longer now than they used to because the conditions all about are constantly improving. The surroundings in every dwelling place are better than they were, and, what is quite as important, the opportunities for getting good food are very much better. There is more money in circulation, people are more prosperous, and they are putting into their stomachs a higher grade of food than was the case twenty-five years ago. The question of diet has received very close attention, and on all sides new and nourishing foods have been put on the market at a very low price.

"We have learned many lessons in the past few years that help us to prolong life by avoiding fatal diseases. We know that contagion is carried by insects. We have learned the danger of promiscuous spitting, and everywhere the Health Boards are having laws passed against it. We have learned the value of cleanliness. Among the masses, ten people bathe regularly now where one did a dozen years ago. We have learned the value of cleanliness in our food. We realize the danger of keeping our supplies in dirty ice boxes, where food is readily decomposed. We have learned to guard carefully against impure ice.

"Probably the most important item in this connection is the better understanding that mothers have regarding the care and feeding of infants. There is, even in the slums, hardly a woman who has not within the past ten years had drilled into her a better understanding of the handling of children than was possessed formerly by women in our more pretentious households.

"A feature that has materially decreased the death rate is the more rational system of amusement that has come in within the last fifteen or twenty years. People have learned the danger of overworking and under-playing; they go more to the theatre and other places where they can relax their minds. They take vacations during some part of the hot months; they live out-of-doors as much as possible. Golfing, bicycling and other out-of-door sports have come in, to the great advantage both of our minds and bodies.

"There is reason to believe that within a comparatively short time the great body of our people will live to be a hundred."

For Singers

It is quite possible to injure one's self by over-exertion of the voice. In illustration of this we may tell you of an accident of the kind which once befell Rubini, the famous tenor. In an opera called "Il Talismano" he used to reach a particularly high note, and people flocked to hear him sing it. One evening the note refused to come. He opened his mouth and extended his arms, but was dumb. The audience applauded and encouraged him in every way, and with a supreme effort he overcame the obstacle and sang the high note with his usual brilliancy. As it sounded he felt acute pain, and could hardly stay on the stage to complete the scene. When it was over he hurried away to a surgeon, who examined him, and discovered that his collarbone was broken. The effort of his lungs to produce the obstinate note had done it. Though this is, of course, a very remarkable case, it serves to show that straining the voice may lead to serious effects.

Important Notice

BE sure to read in next month's issue of this Magazine the specially prepared article by a great Mystic Adept on the HINDU KARMA YOGA. It gives the Secret of Work. By studying KARMA YOGA you can learn the true and sure road to success in life as taught by the great Yogi Adepts of India.

PROGRESS depends upon what we are rather than upon what we may encounter. One man is stopped by a sapling lying across the road; another, passing that way, picks up the hindrance and converts it into a help in crossing the brook just ahead. We are too apt to think that our progress in a given case will depend solely upon the obstacles we may run against. It is more likely to depend upon what runs against the obstacles.—*Sunday-School Times.*

THE very first step toward spiritual growth is to think purely and highly.

Relaxation

"If you do not rule your body it will rule you," Rosabel Reed, in her article on the subject of "Relaxation" in a recent number of the Free Man, says:

Sit down in the easiest chair you can find, or, better, recline upon a comfortable couch, lying flat upon the back, head level with the body, arms resting at either side, hands open—commanding every muscle in your body to loosen, every nerve to become absolutely quiet for the time. Resist all temptation to make any mechanical movement with fingers or feet. You will presently flatter yourself that you have succeeded in your self-imposed task; but do not feel too certain; make assurance doubly sure by putting your order in another form; bid your body in its entirety to become as heavy as possible; to press every ounce it can muster upon its resting place; and you will doubtless find a response in the relaxing of some muscle of neck, or limb, or trunk which had hitherto, unnoticed, refused compliance to your mandate; and if you persevere for any length of time, with occasional review of your forces, you will be very likely to detect various instances of insubordination to your decrees; an occasional self-assertive muscle will be discovered striving to uplift some portion of your weight from that restful and luxurious couch. Eternal vigilance is the price of many things besides peace; and well-disciplined nerves and obedient muscles are not an exception; though we should not err in declaring that a harmonious condition of these most important constituents in our physical structure goes very far toward ensuring a peaceful state of affairs both within and without.

It is well known that many of the greatest workers the world has ever produced, those who have accomplished marvelous results and have left illustrious names to commemorate their attainments in different lines of action, have been able to take advantage of every leisure moment to relax—to enjoy complete rest—to recuperate all the forces of mind and body.

Everywhere in nature we may observe the rhythmic sweep—light and darkness, action and reaction, ebb and flow, throb and rest; and he is wisest who puts himself in line with these principles and works with the Law. So watch yourself; and when you find that nerves and muscles are unnaturally strained, seek some quiet nook, assume a reposeful attitude and Let Go! RELAX! If you sleep for a few moments, so much the better; at all events, you will rise refreshed, vivified, at peace with the world and in full possession and control of all your faculties, wherewith to do your full share in its work, as you never can with the physical machinery running wild or at an abnormal rate of speed.

Tolstoi a God Among the Peasants

THE news of the gray poet's recent severe illness drew to Jasnaja Poliana not only his relatives, but crowds of friends and admirers from all parts of Russia.

At the railway station en route Tolstoi's illness and its probable result were the common topic of conversation. But it was not until they had arrived at Tula, the nearest railway station, and had been compelled by a scarcity of vehicles to undertake the three versts' journey to the estate on foot, that the visitors realized whom the impending catastrophe affected most deeply. The people of the neighboring villages, men and women, stood by the roadside waiting for news. "Our provider and savior is ill unto death: God grant he may recover."

"What will become of us all when he is gone?"

Such were the exclamations of the weeping peasants.

Tolstoi's popular receptions were resumed as soon as he was able to sit up. At these receptions he talks to the people about farming, gives them money as well as good counsel, and, on the other hand, consults them on personal and literary matters. He has frequently read aloud to the people his "Power of Darkness," and has had to listen to some severe criticisms.

A woman went so far as to criticize the dialect, especially an oft-recurring word. It was true, she said, that a certain old woman in the village employed that expression, but it was not in common use.

Tolstoi attached great value to these criticisms by peasants. On the other hand, he exercised a wonderful influence over his auditors. Once he addressed several hundred men on the injurious effects of tobacco. The peasants, as one man, laid their pipes and pouches at his feet and vowed that they would never smoke again.



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BLESSED ANGELS, I greet ye, and would ask ye to send to me an adept in Astrology who will help me in this work. Following are the brief delineations for this issue:

B. F. K., incarnated Jan. 6, 1872.—You came to this planet this time under the sign of Capricorn. This is the last sign of the Earth Triplexity, and is the dark or mysterious sign of the Earth. Your happiness and prosperity depend upon work and study, especially the study of occult and metaphysical subjects. You have passed all of the unfortunate periods of your life, and from now on ought to be very successful and happy, but you must give special attention to developing your spiritual nature. The soul is all-powerful to do anything—to create health, wealth and prosperous vibrations. Read this Magazine regularly, and it will help you to get into our vibrations, which are the highest here on the Earth-plane.

V. F. M., incarnated Dec. 5, 1858.—You came to this planet this time under the sign of Sagittarius. This is the last sign of the Fire Triplexity, and is a grand sign to be born under, as you are naturally earnest, honest and frank, and desire to do good in the world. We find that you have wonderful psychic powers, and sincerely hope that you are developing the same. Spirituality can make of you a wonderful person of power; you can be very powerful in influencing men and women. Your future looks very bright, and, all in all, you were favorably incarnated. Study and read about Reincarnation and the Hindu Yogas, which we will be printing much about in future issues of the Magazine. Listen to the great Mystic Adepts.

M. E. N., incarnated Nov. 5, 1857.—You came to this planet this time under the sign of Scorpio. The Scorpio people are allied to the great powers of the ocean of this planet. This is the middle sign of the Water Triplexity. You have great magnetism and wonderful vitality, and can develop psychic power by studying occult science as given in this Magazine by the Mystics. Prayer and meditation will help you much. You are now in the seventh cycle of your present incarnation, and ought to be very successful in all of your undertakings from your next birthday. When awakened and spiritualized, Scorpio people become the salt of the earth, being helpful, powerful, kind, gentle, considerate. You are born favorably for the acquirement of wealth. Your governing planet is Mars, and the gems are topaz and malachite, while golden brown and black are your astral colors. Some good spirits (angels) are trying to help you, as you attract them by your noble nature.

NINK, incarnated Oct. 18, 1851.—You came to this planet this time under the sign of Libra. This is the middle sign of the Air Triplexity, and persons born in it have a great variety of dispositions. In your case we find you are naturally persistent and competent, and can win success. Your best part of life is to come, beginning in May, 1902. From that time on, if you will carefully follow the Spiritual side of your nature, you will be very successful and happy. You are sensitive, and at night are much disturbed in your sleep, but this will all pass away as you de-

velop your spiritual growth. Those of this sign who once see the dawn of the life regenerate can acquire the divine and hidden mysteries of the age. There is no limit to what you can do, dear soul, and we Mystics will pray for you, and you will receive our help. Read about the Universal Brotherhood of Ancient Mystic Adepts, printed elsewhere in this Magazine; all who join this brotherhood (the Holy Seven) are helped to reach the Great Light.

MILDRED B., incarnated July 8, 1849.—You came to this planet this time under the sign of Cancer, which is the head sign of the Water Triplexity. You are naturally restless and nervous through a strong desire to be good and do good. Your friends do not always understand you. Your life so far has been full of anxious spells; but, commencing Dec. 20 next, a beautiful calm will come to you, and your planetary and psychic forces will strengthen you. Go into silence much and open up your mind and heart to God and His Angels. This Magazine will be a great help to you. All who write to the Mystics connected with this Magazine are helped. We Mystics do not write letters; we know of a better way to reach a soul through mystic (divine) ways. You are governed by the Moon, and as this satellite to our planet changes every month, it affects you and makes you restless and apprehensive. But remember you are a soul—God's child—and nothing in this universe can harm you as long as you call on God for guidance and wisdom. Naturally you are very sympathetic and tender-hearted, and often generous to a fault. Your interest in the public good and general welfare of humanity is strong; but do not make yourself miserable if you cannot always put forth a helping hand. Do the best you can and leave the rest to God. Your future from an astrological point of view looks very bright, and you ought to live a long, useful and happy life. The study of metaphysics and occult science will be of great advantage to you. Your astral colors are green and russet brown, and your gems are emerald and black onyx.

INVESTIGATOR, incarnated Oct. 1, 1839.—You came to this planet this time under the sign of Libra, the Balance. This is the middle sign of the Air Triplexity, and we find in looking up your planetary conditions at the time of birth that you are naturally energetic, aspiring, generous and inspired. You have a great regard for truth and justice, and we are much pleased with your horoscope, as you are not an ordinary person. You know how to bear suffering and affliction in a manly way, and the Spirit works in and through you with great force. We would suggest that you try to realize that God works in all beings to a more or less extent, depending entirely upon what stage of the Path (degree of evolution) they are. Be very careful to not judge, criticize or condemn anyone; but give to everyone your best thought and much love, because you have such wonderful psychic power that every thought you send forth, whether good or bad, is very powerful and acts upon humanity. Remember, dear brother, God manifests Himself in countless ways and that all religions are good and all right and necessary. As soon as they are not necessary they will cease to exist. The religion that guides you is good for you, but may not be good for another soul, and *vice versa*, the religion of an-

other may not be good for you. A great force impels us to write this down for you. An ancient Hindu Astrologer in Spirit Life works through us to-day, controlling our mind and pen, so most of what we say for you comes from the Angel World—is inspirational. You must be more patient and more considerate in the future. The genius of Libra is great, and all who are born in Libra that do not aspire to the highest are not wise. The Astral colors of your sign are black, crimson and light blue, while the gems are diamond and opal. Your governing planet is the great Venus. The Mystics will help you, as they help all who write to them.

MRS. MINNIE M. S., incarnated Feb. 25, 1846.—You came to this planet this time under the sign of Pisces. This is the last sign of the Water Triplexity. You love the whole world, and are noble, generous and helpful. Before looking up your planetary conditions we could tell by the mere touch of your letter that you have great psychic powers and are wonderfully magnetic. Your whole mind runs to Spiritual matters—the occult and metaphysical. We are delighted to have many souls like yours in sympathy with our work. We see by Astrology that you are a pure and clean soul and far on the Path, and we do not see anything but a very bright future before you. Read about the Universal Brotherhood of Ancient Mystic Adepts (Holy Seven), printed elsewhere in this number of the Magazine. The great Jupiter and Neptune are the governing planets of your sign. White, pink, emerald-green and black are your astral colors. Your gems are chrysolite, pink-shell and moonstone.

WILLIAM E., incarnated June 6, 1835.—You came to this planet this time under the sign of Gemini, the Twins. This is the head sign of the Air Triplexity. You have a vivacious, restless and anxious nature. In the past you have suffered much and have also been very happy. The very best part of your present incarnation will be from now on, as the Spirit is working in you now and changing you in a most wonderful way. This Magazine will be a wonderful help to you. Jay Gould was born in the Gemini sign, and was a type of the mental ability and restless aspirations of this sign. Had Mr. Gould directed his tremendous force to Spiritual matters instead of money-making he could have held his body, and would have carried with him millions of souls; he was a tremendous force, as all Gemini people are. Ralph Waldo Emerson, one of the greatest souls that ever came to this planet, was also a Gemini person; so was the good Queen Victoria. Gemini people are naturally metaphysical and spiritual, and their very happiness depends upon living with God. When not spiritualized, Gemini persons are utterly miserable, and often leave their bodies at an early age. In your case we see you highly spiritualized, and now that you are here at the beginning of the Fourth Great Cycle, you can hold your body for a great period and live a very happy and useful life. Your governing planet is Mercury, and your gems are beryl, aquamarine and dark-blue stones. Red, white and blue are your astral colors.

FR. K., incarnated April 15, 1862.—You came to this planet this time under the sign of Aries. Dear soul, thou art one of us. We bless thee and we honor thee, brother, because thou didst come to earth with great glory and with great power for good. Hold thy soul up to the Great God and to His blessed stars—the great and wonderful worlds in space—and you will receive the great Mystic word. We will pray for thee because thou art great in thy love for the Great God, the Father of All. And what is there greater in this Earth life than to love God? Aries is a grand sign to be born under. You have great earnestness and great determination, and by your word, your pen, your thought, will help humanity. You fully realize that man is the highest type of being on this planet, and that his powers are equal to that of the angels when once he becomes at one with God. The stars say you have a work to do, brother, and we Mystics in our mystic way will help you. When gazing at the stars we will come to you in Spirit and give you thoughts for your work. The great saints in the Bright World will also come to you, because it is so written down in your horoscope. It is also written down that you are to help our order, so, dear soul, we ask thee to pray that our order may grow stronger and stronger and spread the great truth of the great God broadcast to mankind. Your letter contained the Mystic word, and we immediately recognized it and was thrilled with joy and peace. Astrologically we desire to say that around you continually are planetary forces and solar fluids that will help you. Your great worship and reverence of the Mighty Suns and planets attract these vibratory forces. Within you is the Light and Power of the Universe. You

ought to be clairvoyant and clairaudient. You require much sleep in a large, airy room, away from the jarring sounds of the world; you need to go into retirement at times. The planets governing your sign are Mars and Neptune. Amethyst-Brazilian and diamonds are your gems; your astral colors are white and rose-pink. May the peace of the Blessed One be ever with you.

DAVID, incarnated Nov. 14, 1869.—You came to this planet this time under the sign of Scorpio. This is the middle sign of the Water Triplicity. The planetary conditions at birth will give you all through life here on the earth-plane wonderful vibratory forces. You have great vitality; are capable of much mental and physical work and endurance. You have manfully gone through trouble, and your best years will be from 1902 on. Guard against being too proud or too conservative. Your future looks very bright. The study of metaphysics and occult subjects will help you to become very happy and very successful. You have an inquiring mind, and at the present time are thinking seriously. King Edward was born in your sign, also the late Hon. Roscoe Conkling, and are prominent examples of the sign. Education, knowledge, culture and refining surroundings will help you much. Remember, we are not on this planet for pleasure; we are here to grow, develop and unfold our mental and spiritual sides. All in all, the planetary and solar conditions at birth and throughout life here are excellent. Your governing planet is Mars, and your gems are malachite and topaz; golden brown and black are your astral colors.

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

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

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

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

Gems of Thought

THE Sabbath day is the savings bank of humanity.—Frederic Saunders.

Health is the second blessing that money cannot buy. Value it and be thankful for it.—Walton.

Be nice, even to superstition, in keeping thy promises—be equally cautious in making them.—Fuller.

This world is but the vestibule of an immortal life. Every action of our lives touches on some chord that will vibrate in eternity.—Chapin.

With equal minds what happens let us bear,
Nor joy, nor grieve too much for things beyond our care.
—Dryden.

Life hath no blessing like an earnest friend; than treasured wealth more precious, than the power of monarchs, and the people's loud applause.—Euripides.

Lands mortgaged may return, and more esteemed;
But honesty once pawned is ne'er redeemed.
—Middleton.

If I can stop one heart from breaking
I shall not live in vain;
If I can ease one life the aching,
Or cool one pain—
Or help one fainting robin
Into its nest again—
I shall not live in vain.

The Great Psychic Light



THE great Psychic Wave that is now sweeping over this planet was predicted by the wise men (Mystic Orders) several thousand years ago.

The year 1901 commenced a new Great Cycle—the Fourth Great Cycle of this planet, and from now on this planet and its beings are to make wonderful progress.

Ignorance, bigotry, intolerance and condemnation are to be once and for all time dispelled by the Great Psychic Light.

The world is progressing at a tremendous rate.

We live and progress more now in one year than we did in one hundred years a few centuries back.

When we consider man's spiritual growth and his mental development during the past few years we marvel.

Modern Spiritualism has made millions of souls realize that they are eternal—eternally progressing souls. This realization makes man hopeful and cheerful and God-loving.

In this connection it is well to print the following from the Light of Truth:

"The world is moving on the cycle of the ages, and humanity must rise by the impetus of its law. Spiritualism could not have come an hour earlier than it did, for it appeared in the moment when conditions for its advent were complete. Spiritualism came to convince man of immortality and to teach him his own inner being. Its work and law are to be fulfilled only when every intelligent soul realizes the truths of spirit communion and the beauty of right living. It has a subtle power of penetration, hence it permeates the churches and the various departments of intelligence, sending its influence into colleges, schools and homes.

"But it is very possible that the name Spiritualism may be merged into the broad term of Altruism, which in turn will mean a fusing together of human beings in a common brotherhood for mutual good. What, then, if future generations do not comprehend the word Spiritualism; there will be no loss to humanity, since all that this philosophy and cause contain will be known and expressed in Altruism.

"The world is not retrograding, though crimes and mistakes of humans are broadcast; the world is growing, its course is onward, and the larger good is constantly gaining a little impetus from the advance.

"Spiritualism stands for all that is noble and true; its principles are eternal. Men and generations may come and go; the one great end and aim of conscious, intelligent life is to draw men closer together till there shall be no dividing line of misunderstanding or of indifference between them. Whatever tends toward this lofty ideal is of God. Spiritualism has ever tended that way, though personal prejudices or opinions of some of its devotees have intruded to distort the light and the aim. But Spiritualism moves calmly on; it must ever live, since its very foundation principles and premises are such as are woven in the life and soul of humanity.

"Altruism comes forward with serene brow and smiling eyes and says: 'I am the harbinger of a better day for man. I heal all wounds, I soothe away all scars; my mission is to save from sorrow and woe; I make all men brothers, and I plant the olive branch of peace in every home.' Learning that these claims are as true as they are beautiful, man cannot turn away from the angel of Altruism, and when we inspect that angel and its teachings and claims, we find that it is Spiritualism, after all.

"Altruism is the keynote to future prosperity, happiness and health. No one will rob, oppress or crowd his neighbor when Altruism appears, and each will feel it a blessing to be counted a brother unto each; hence prosperity will reign. No children will be allowed to cry with hunger then, no sorrow will be too deep to be blessed by true human sympathy, hence happiness will be the rule; and as human beings will study self and its needs, the laws of hygiene will begin to operate, and health will banish disease. Spiritualism is the forerunner of all that is good for man; it points to Altruism as the motor power that will move the world to grander speed. Spiritualism opens the door of heaven that mortals may catch a gleam of the beauty beyond for those who are striving to gain the heights.

"We need not fear for our cause; its way is a climbing one, but it is ever rising to greater usefulness and power. The duty of the hour is with its followers rather than with the cause itself—let them work for the blessing of human lives in gaining a needed education, and the cause will prosper in spite of all."

What is more, real Christianity is growing

and spreading as it never grew and spread before. There are more real Christ-men in the world to-day than ever before.

The Church is stronger to-day than it ever was before.

The Higher Thought is constructive and not destructive.

The real souls of the Higher Thought or Higher Criticism are not opposed to any Church, to any religion or any cult.

Any belief or any thought that will lead a man to God is good; these are countless paths to the same goal—the Great God.

It is not the part of a large soul to condemn or criticize any man's religion.

This is the New Age, the Golden Age of tolerance, and the Great Psychic Light is shining as it never did before.

Wake up, Souls!

Be patient.

Be kind and gentle to your brother, and respect his belief or religion whether it is like yours or not.

We are all the children of one All-loving, merciful Father, who with His hosts of radiant angels is ever reaching out to each one of us with love and gentle kindness.

Some time and somewhere we will all realize the truth, and then the Great Light will shine within and without, and we will be eternally freed.

FRANK HARRISON.

Lessons in Palmistry

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

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

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

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

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

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

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

Peace

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

The Mystic does not suffer the head to divorce the heart; the soulful and Christ-man is symmetrical.

When the head has no thought which the heart does not prompt; when the heart has no feeling which the head does not approve; when thought and feeling blend in the life of man grown beautiful and strong, then only can it be said that "Wisdom is justified of her children."



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

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

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

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

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

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

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

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

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

Mrs. B. K.—To dream of keys means that you are about to make wonderful progress in acquiring knowledge; by your spiritual and psychic power you will soon unlock many doors to the halls of knowledge and wisdom. Your dream means much to you, and we would suggest that you live as near God as possible and open up your mind and heart to Spiritual truths. This Magazine will be a great help to you.

M. R.—To dream that you are in a church indicates great happiness for you in a very little while; to dream of your lover as you did is a splendid omen. All in all, your dream means that you will be very fortunate in life. We desire you to pay much attention to occult and psychic studies. Pray to God for Light, Direction, Guidance and Wisdom.

C. B. O. writes as follows:

I have had a dream which has impressed me very much, and as you have so kindly offered your services to the subscribers of your paper I would like very much to know your interpretation of it. September 26, 1901, I dreamed I went to the house of an intimate friend and neighbor, who told me her baby was dying and nothing could be done for it. It seemed that I went by the house again and everything was in confusion—the bedding was piled up outside of the house with some of the furniture, and I clearly saw the dead body of the baby on a settee outside of the house. While I stood looking, a long black coffin was taken in. Then I saw a large number of children forming in lines, evidently to attend the funeral, although they were very happy about it, skipping in and out of line, and one was waving a large American flag. The next night I dreamed I was walking along a rather dark, shady street, and looking up and in at a door set back from the road, I saw a long black crape fastened to it. Now if you will tell me your impressions regarding these two dreams you will confer a great favor.

I have only recently become a subscriber to your paper but I am delighted with it. I have wanted just such a paper for a long time, and am going to try and get my friends to subscribe for it. A few neighbors and myself formed a circle a short time ago which meets twice a week, and although it is something new to all of us, and we have no medium with us, we have received most beautiful messages through table tipping.

Pray for our little band that we may be able to do much good.

Your dreams clearly indicate that you are developing psychic powers. You have had a good deal to contend with in the past, but

from now on your path will be lighted by the Great Spiritual Light, as you are coming into the vibrations of Spirit, and you will be guided and directed, and later on achieve fame and honor. We will pray for your little band. There is wonderful power in prayer when one does not pray selfishly.

M. A. M. writes:

Dear Dream Editor: Will you please interpret the following dreams for me? I often dream of being at church and hearing them sing and seeing the preacher, then again I will dream of flying through the air, and often I dream of flying. Then again, often I will dream of being in trouble with my parents, or having trouble with my husband, then I will cry as if my heart would break, but no one would seem to care; then the other night I dreamed of seeing three small bright lights looking like little candles, and just then it seemed as if someone told me that I could be entranced, that an Indian was there to control me. The most of my dreams are much sweeter and brighter than my life so far has been.

See what we say to M. R., above. To dream of being in a church always means good fortune. To dream of flying indicates spiritual growth; you are reaching out to God and the Angels, and you will be helped by the unseen forces. The three small lights you saw in your dream indicate that you have mediumistic powers. Now, dear soul, you are about entering a new degree in your present life here on earth, and if you will give your whole heart and mind to the Great God and live more with the Spirit your future will be full of happiness. The angels are reaching out to you, and you must live with love for God in your heart and mind, so that you can get *en rapport* with these Bright Ones of the other world, who desire to help you.

Miss FLORENCE G. B. D.—Your dreams clearly indicate that you ought to marry a noble and generous man of domestic tastes; clairvoyantly we see you happily married. Marriage is a sacred and divine institution, and you will do well to pray to God and the Angels for Light and Guidance. Read this Magazine thoughtfully; it will help you.

T. I. S.—Your dream indicates that you ought to study and read the articles we print in this Magazine each month on the different Yogas of India. You can develop wonderful psychic and spiritual powers. The Raja Yoga, the Karma Yoga and the Bhakti Yoga, as we print about them, will help anyone striving for spiritual growth.

CATHERINE.—Read above what it means to dream about being in a church. The latter part of your dream indicates a marriage.

B. I. L.—Your dream has no significance. We Mystics are in no sense fortune-tellers; we advise you to keep away from "fortune-tellers."

CARRIE.—Don't let your dream disturb you one bit; in India the great sages who interpret dreams say that it means great fortune to dream of snakes; that knowledge and wisdom come after the "snake" dream. The elevator in your dream means that your soul is rising into higher realms and that you are building a strong and beautiful character. The building in your dream indicates spiritual growth and development. Live with God and the Angels, and your life will be beautiful.

Mrs. M. A. W.—Dear Soul, your dream was a grand prophecy. You will soon see the New Light and enter into Communion with Great Souls of the Bright Spheres, who will give you joy and bliss. Keep on praying to God for Light and Wisdom, and every obstacle, as in your dream, will be surmounted. You will become very happy, free and blissful. This Magazine can lift the soul to the very highest realms of bliss, because so many Angels are helping the great Mystic Adepts to put into its pages each month the Mighty Words that thrill the soul. This is truly the Soulful Magazine.

SOLITUDE.—Some friendly service will soon

be rendered you. Clairvoyantly we see a great soul who will soon enter into your life and who will uplift your spiritual nature in a most wonderful way. Your dream means much happiness in the future. Anyone who will get into the vibrations of the Mystics who are connected with this Magazine will become very healthy and happy.

L. O. READ.—Listen to the spirits; consult a well-qualified medium. Pray to God and the Angels that you may be led and directed to an honest medium. There are many pretending mediums and very few honest and sincere mediums, so we caution care.

JOHN MORNINGSTAR.—To dream of flying in the air means that your spiritual nature is developing; it also means good fortune. We suggest that you give much attention to spiritual matters and freely open up your mind and heart to God and the Angels, praying to them often for Light and Wisdom.

W.—To dream of a gentleman in a church indicates marriage; it means much happiness to dream of being in a church. Read what we say about that in several of our interpretations this month.

JOSEPH B. MOORE.—Your dream means that you must be very careful in deciding any important matter. It will be wise for you to ask the Mighty Unseen powers for guidance in any decision you may be called upon to make. We feel that this dream indicates that within a few months a very important event will arise in your life, that will need great wisdom in deciding just what to do. Evidently you are nearing a point in your present earth life where brighter and better conditions will surround you.

GNARLED.—Your dreams shows that you bear a charmed life, that great forces are at work trying to lead you in the right path. It is strongly urged that you give much time to looking to the good and mighty powers of this universe for help.

LAONE PIERCE.—Your dream means that some great and lasting happiness is soon to come into your life.

MILDRED S. P.—Your dream about cherries means health, prosperity and a love affair.

ANXIOUS.—Your dream was beautiful and shows that your spiritual nature is very strong; that the Angels are near you and trying to lead you to Truth and Light. Great Light on your path will soon solve all the Mysteries of Earth life and life in the Bright Spheres.

M. E. N.—Bless your soul, the good doctor who passed on some ten years ago was really with you that night; he is trying to reach out to you and help you. The dream means much for you.

VIOLET.—The Angels are trying to commune with you. To dream of the Blessed Jesus is a grand omen. You are far on the Path, and the Light will soon make your life radiant with peace. Place all your trust in the All-Father and the Christ; this is the only way to eternal joy and bliss.

M. A. J.—Your mother is not "dead," and you will do well to think of her as an angel in the angel world. She is trying to reach you, and your dream does not necessarily mean trouble. We are impressed to say to you to be very careful in any business transactions you may have this coming winter and next spring.

IDA S. writes as follows: I am always with some of my spirit friends. They are all lifelike and merry; I never see them sad or cast down. I have asked two of them how they liked the way things were going on here below, and they said very nearly the same thing. One of them said, "Oh! I just wanted to see how they would use my money." The other one said, "I am very well satisfied the way things are going. I know now which thought the most of me." I never pass one night without seeing one spirit friend. What is the meaning of it?

You ought to be very happy to be able to have your departed friends come to you, and we would suggest that you develop your Mediumistic powers by living as purely and highly as possible. Pray to God and the Angels for Light and Wisdom and hold yourself in the very highest and purest thought of things here and beyond. Read this Magazine thoughtfully with an earnest desire to progress in a spiritual way to the highest.

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

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

Realms. Where we see special help is needed we call for it.

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

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

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

Cheering Words From Our Subscribers

M. TREGOR, a prominent manufacturer of Baltimore, says: "I find THE MAGAZINE OF MYSTERIES very interesting; in fact, it is the most inspiring publication that I have ever read."

IT BRINGS LIGHT, LIFE AND HAPPINESS

We receive many letters like this one from Otto Fahner, Lyons, Tex.: "I like your Magazine so well that I intend to take my buggy and drive all over this country from place to place and show your wonderful Magazine and get subscriptions for same, as it ought to be read in every family. It is the best magazine in the whole world. Go on with your good work and you will get thousands of subscribers, because it brings Light, Life and Happiness to everyone who reads it; it makes for culture and high thinking, and helps all to become true God-lovers."

THE BEST MAGAZINE OF THE KIND

Mrs. Helen L. Mills, Colorado Springs, Col., says: "I intend to get up a large club of subscribers for your excellent Magazine, because it is the best magazine of the kind in the world, and all who see it are of the same opinion. I would not be without it for anything. The three copies I have are nearly worn out with constant reading and handling by my neighbors."

HER FRIENDS ARE DELIGHTED

"My friends for whom I sent subscriptions for THE MAGAZINE OF MYSTERIES are delighted. I am more than pleased with the Magazine; I never had anything to satisfy me as that seems to do. My friends feel that your Magazine fills a long felt need, and are as pleased with it as myself. Wishing you all success, I remain, sincerely,

"IDA P. BARNES,

"186 Remsen street, Brooklyn, N. Y."

THANKFUL TO THE HIGHER POWERS

Mrs. M. A. Woods, of Toronto, Canada, writes: "I feel grateful and thankful to the Higher Powers for sending to you such beautiful thoughts, and I thank you for publishing such a helpful, comforting magazine. It fills my soul with new courage to fight the battles of life. Your Magazine is a wonderful help to me, and my dear child reads and enjoys it so much. While reading the first copy I received I thrilled with joy and life from head to foot, the unseen presence was so strong. When the postman hands the Magazine in at the door I am filled with joy, and my darling girl also, so they must be good to bring such delightful vibrations into our home. We are in full sympathy with your work and will help you all we can. I have sent one Magazine to Honolulu, Hawaii, and two to Portland, Ore., and am speaking about it to all my friends here. THE MAGAZINE OF MYSTERIES is just the kind of a journal that is needed in the world. Every time I feel discouraged I read a little of it, and soon I feel new hope and cheer up; so, my dear friends, it will be a great pleasure for me to help your Magazine all I can. May God and all the great unseen forces help you in your work."

HIS MOST WELCOME VISITOR

J. S. Nelson, of Beatrice, Neb., says: "THE MAGAZINE OF MYSTERIES is the most welcome visitor I have. I look forward for its appearance each month as a boy does for a holiday. I intend to help you increase its circulation in this section of the country. I know you will be successful."

INSPIRING AND UPLIFTING

We could fill our issue of this Magazine with hundreds of letters like this one, received from Mr. Chester Williams, of Forest Grove, Ore.:

"Your Magazine is truly inspiring and uplifting to a high degree, and I value it more than any periodical of the kind that I take. I intend to get you some subscribers, as I wish to see the Magazine have a large subscription list and be a financial success as well as accomplish its spiritual mission."

CAN NEVER DO WITHOUT IT

Many write letters like the following from Bella L. Watt, Kintore, N. B., Canada: "I must say that I am truly delighted with the Magazine, and I feel that I can never do without it. I always eagerly look for it, as I find it so encouraging and helpful. I will send you some subscribers soon."

GOOD SOULS ARE WORKING FOR US

All of our thousands of subscribers seem to be working for this Magazine. They send in clubs of subscribers and refuse to accept any commission for their services. The Mystics are delighted with this liberal spirit in our readers. Here is a specimen letter received from Annette B. Kreakler, of Dayton, O.: "I am delighted with THE MAGAZINE OF MYSTERIES and shall do all I can in the future to promote its circulation. I buy many books and subscribe for many papers, but I assure you none is read with more interest than yours. I will send you a number of subscribers, for which I ask no pay, as I am perfectly willing for you to have the full benefit of the subscription price; all I do for you will be done cheerfully and free of charge."

THE MORE SUBSCRIBERS WE HAVE THE GREATER WILL BE OUR FORCE FOR DOING GOOD. WITH THE HELP OF OUR READERS WE WILL SCATTER BROADCAST TO THE MULTITUDES THE DOCTRINE OF HOPE AND OPTIMISM. WE ARE DOING OUR PART BY SPENDING EACH MONTH THOUSANDS OF DOLLARS. WE EXPEND A GREAT DEAL MORE MONEY THAN WE RECEIVE, BECAUSE THE SOULFUL PEOPLE INTERESTED IN THIS MAGAZINE HAVE A GRAND OBJECT IN VIEW.

Telepathy and Death

A CORRESPONDENT of the Daily Mail (London), writing from St. Petersburg on February 4, says:

An interesting case of telepathic feeling occurred here on the day of Verdi's death. A musical party took place in a private house. The night was spent in singing and piano playing. At four o'clock in the morning the wife of the host suddenly expressed a desire to hear Verdi's music. "Aida! Aida!" she cried, much excited. One of the guests played the duet of the last act of "Aida." Another guest who was listening attentively suddenly felt that Verdi was dying at that moment, and as soon as the duet was over called out: "Ladies and gentlemen, Verdi is no more; let us honor his memory." Pulling out his watch, he added: "Now it is ten minutes past four, and at this very moment Verdi has died." Most of the guests laughed at the idea. Next day the newspapers brought the news of Verdi's death, that he died at 2.45 on Sunday morning. As there is a difference of one hour and twenty-five minutes between Milan and St. Petersburg time, Verdi actually died at the very moment the musician declared.

REV. OSMOND FISHER, in a very reliable work entitled "Physics of the Earth's Crust," says that "the rate of increase in temperature as the distance beneath the surface is augmented is, on the whole, an equable one and may be taken to average about 1 degree for each 51 feet." Figuring on this last statement as the most reliable, we find that at a depth of 30 miles below the surface all known metals and rocks are in a state of white-hot fusion.

A GOOD conscience is a port which is landlocked on every side, where no winds can possibly invade. There a man may not only see his own image, but that of his Maker, clearly reflected from the undisturbed waters.—Dryden.

THE holy water used in the Roman Catholic Church to sprinkle the worshippers and the articles used in the church is water blessed or consecrated by an appropriate service for that purpose. The custom may, it is said, be traced to the time of the Apostles.

I AWOKE one morning and found myself famous.—Byron.

ORIGINALITY is the one thing which unoriginal minds cannot feel the use of.—John Stuart Mill.

A Natural Psychic Charmer

IN this Psychic Age we do not marvel at the wonderful charming powers of human beings as we did only a few years ago.

A great number of wonderful Psychics are continually coming to the front, which proves that within each one of us there is tremendous force to control nature.

Many persons without any special training develop these hidden or latent powers naturally. But the best way to attain to adeptship along these lines is to carefully study and live to that end, and this Magazine with its Mystic Adepts clearly outlines the safe way to attainment.

The following account of a natural psychic charmer is of interest to the student of psychology and occult science:

Living on Walnut street in Nunda, N. Y., as a domestic in the family of Capt. G. J. Campbell, is a young girl who is proving herself a wonder in more ways than one, and the neighbors, who were at first inclined to be frightened and made nervous over some of her strange acts, now merely gaze at her with staring eyes in perfect astonishment.

The girl is Miss Lottie De Vere, twenty years of age, and she came to Nunda from Philadelphia about a year or so ago. Her main peculiarity rests in the fact that she possesses power to charm anything, from an ugly, crawling snake to a horse or cat, in the animal line, and she also recently displayed power to mesmerize or charm human beings of the male sex. It is said upon good authority that a few months ago she was so successful in her experiment with one young man of this village that he took her before one of the Nunda ministers and asked to be married. But the girl did not want to be married, as she was merely experimenting with him, and besides, the minister told the fellow he was too young to think of supporting a wife.

A few days ago Miss De Vere went out for a walk to a near-by brook, accompanied by others. She has raven-black hair and piercing black eyes. While walking along the bank Miss De Vere was playing some sweet strains on a harmonica, when she and her friends were suddenly confronted by a huge and ugly looking snake four feet in length, which straightened up and appeared to be eagerly listening to the music. As soon as the music ceased the snake became ugly. Those with Miss De Vere hurriedly left the spot in fright at the appearance of the vicious looking reptile, but not so Miss De Vere.

Seeing that the snake evidently enjoyed music, she played several selections, the reptile remaining perfectly motionless just as long as the music continued, but when there was a pause between selections the reptile would run its fangs out and make a hissing noise not pleasant to hear.

Finally Miss De Vere decided that the snake had had enough music for one time, and putting the musical instrument in her pocket she fastened her piercing eyes on the reptile, within about a foot of its eyes, not moving a muscle for nearly ten minutes, when the eyes of the reptile suddenly closed. Miss De Vere then grabbed the snake in both hands and started for home with it thrown around her neck as a muffler, retaining possession of both ends of the snake. She overtook those who had been with her and nearly frightened them out of their wits with the snake dangling around her neck.

A peculiar thing is that during the handling of the snake it bit her five times so that blood came, yet she experienced no ill results from the bites, which were always considered of a very poisonous nature. Miss De Vere kept the snake for some time, until it became quite tame, then she killed it.

Miss De Vere, who is of part French blood, astonishes everybody with her various daring deeds in the art of dancing, she having a style peculiarly her own, yet fascinating, as she is not a professional and is merely a domestic, gifted with unusual abilities.

MISFORTUNES, isolation, abandonment and poverty have battlefields where heroes are made, greater, though obscure, than those more conspicuous and illustrious. Misery, cruel as it is, is sometimes a fond mother; destitution engenders might in soul and mind; distress is the nurse of pride, and misfortune is rich milk for the magnanimous.

THE wisest man will be wiser to-day than he was yesterday, and to-morrow than he is to-day. Total freedom from change would imply total freedom from error; but this is the prerogative of omniscience alone.—Colton.

THE miserable hath no other medicine, but only hope.—Shakespeare.



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



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

INVOCATION

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

MRS. H.—Your letter brings with it soothing vibrations. You have a strong character and are earnestly seeking for truth. An Angel voice says: "Tell her to cease worrying about that matter which has disturbed her for some time." You will know the meaning of this message. Clairvoyantly I see a beautiful white flame, which indicates that your path is to be lighted by the great Psychic Light. I would suggest that you give attention to occultism and search for that which explains all.

JULIUS CAESAR III.—Your letter as I hold it thrills me with delight, clearly showing that you are a person of much force, much gentleness and much consideration and discernment. "He is seeking for Light and we will help him," comes from a chorus of voices. As I close my eyes I see clairvoyantly many beautiful faces and in the far distance a brilliant star. This clairvoyant vision means that you are continually surrounded by pure souls, out of the body, and they are trying hard, very hard, to lead and direct you. Give much attention to developing your soul powers, and ever keep in mind that this Earth is only a school of experiences out of which you will graduate to the higher realms.

ROUGH RIDER.—As I hold your letter to my head I am much disturbed and aching pains shoot through my whole body. You impress me as being cruel and harsh in your nature. An ancient Hindu voice says: "He kills too much; he is very destructive of life." As I close my eyes I see you in a great forest surrounded by wild beasts ready to devour you. Now the picture changes and I see you in a great castle surrounded by wild-looking men who are clamoring for your life; you readily brush these to one side and are instantly alone, with a beautiful glow of light surrounding you. This means, dear brother, that you are a man of great force of character, but that you are not using your forces for the best. We would suggest that you turn your thoughts to the Almighty Power that rules this universe. Cease to wantonly destroy life of animals for mere "sport;" try to be kind and gentle to the animals.

JOHNNY GEE.—You are an aspiring soul and desire to be good. Your psychic powers are being developed, and if you will pray to God for Light and silently ask the All-Good for strength you will be helped in a most wonderful way. The voices do not speak for you, but as I hold your letter I hear in the distance the most beautiful chorus of voices singing, accompanied by a grand symphony orchestra. This means that much joy, peace and calm are to come to you.

ALMA.—You are a progressive soul well on the path. An Angel voice says: "Tell her we are with her day and night and give her much strength; she must not think that when her friends pass to the brighter spheres they cannot return." You will understand this message. Your writing indicates that you are very thoughtful and are a searcher for

the truth. When we hold your letter we feel a pleasant, soothing thrill which indicates that you are a soulful being. Look to God and His Angels for guidance, dear sister. This Magazine will be a great help to you.

KATHLEEN BARRY.—The vibrations from your letter are delightful. You are a person that likes the mystic or occult side of life, and have undeveloped great psychic powers. Knowledge of the unknown can make you very happy, and we would advise you to pray to God for Light. Study and read books on metaphysics and occultism. A chorus of voices says: "We will help this soul." That means much for you. We Mystics will pray for you as we pray for all who write to us, and you will be surprised to see how much we help you. But each soul must help itself, and we urge you to try and realize how important it is to fully develop your higher or soul nature. Read about the Universal Brotherhood of Ancient Mystic Adepts (the Holy Seven), printed elsewhere in this Magazine.

BARLEY.—You are very magnetic and psychic. By prayer, meditation and study of occultism, you would develop wonderful psychic powers. You are mediumistic and clairvoyant. A voice says: "All who would have power must love God and live the life." Which means that you must live the Christ life—a life of purity and holiness. Clairvoyantly I see a pure white light, which means you are spiritually inclined. We will pray for you. Read this Magazine regularly and try to realize the golden truths printed in it. The Angels help us to print these truths.

MRS. ESTELLE FISH BAILLET.—You are mild, kind and gentle, and your love for the All-Good (God) makes you a wonderful psychic. Our pen is running at a terrible rate, indicating that your guiding intelligences are here. An Ancient Hindu Swami says: "Tell all of the American Mediums to be more serious in their work; to rely more on the Ancient One for Light—the One without beginning, without end." This voice rarely speaks, and it means much to you and the readers of this Magazine. Heed it. Clairvoyantly I see many ancient seers who are good and wise. This indicates that your guides are Orientals of great wisdom.

MRS. JANE E. P.—At last, patient soul, we have reached your letter. We Mystics work day and night and have hard work to keep up with the tremendous mail we receive. Your letters are full of the Spirit. You are far advanced on the path, and we are praying for you to receive more Light. No doubt you feel our vibrations, for as soon as a letter is sent us, and we touch it, a connection is made and the writer become *en rapport* with our great brotherhood. A voice says: "That is right; we help all who in any way help this Magazine. We on the other side (the Angel World) are deeply interested in this Magazine, because it spreads broadcast the truth. It is a great medium for us to reach thousands of aspiring souls who are groping in the dark." You are an earnest worker in the cause of spiritual unfoldment, and we are pleased to have you as a co-worker. This Magazine is a power for good, and is not wholly the work of mortals here on the Earth-plane. Any spiritually minded person can readily discern that this is not an ordinary publication—it is a monthly message from the Spiritual Spheres. We Mystics will help you, dear sister. Clairvoyantly I see your path brightly illuminated with the Light of All Lights.

L. F. H.—Dear soul, your letter fills me with joy. A voice tells me your mother is much happier now than when on the Earth-plane. The transition called "death" takes the soul upward to a higher and better sphere, and we must never grieve or feel mournful or sorrowful at the departure. God has always told man to comply with His Way. We are strongly impressed to say to you that your mother is nearer to you now than ever before, and can guide and direct you as she could not do when in the body. We Mystics will pray for you and send you

love vibrations. Pray earnestly to God for Light and Direction. He is the Only One we can go to when in trouble or sorrow. Love this Mighty One with all your heart and mind and soul. He is the only One to love.

MRS. DELLA V. H.—Here is a dear soul whose letter strengthens us as it brings with it vibrations of the Spirit. Clairvoyantly we see you far on the Path. "The Angels will help this sister," says a chorus of sweet angel voices, and then as I handle your letter I hear the softest and most beautiful strains of heavenly music. The music of the Angel World cannot be described by pen. Some letters bring with them a power to produce the most beautiful music, and your letter is one of them. This indicates that you are very soulful and that you are near to God and the Angel friends. "Nearer my God, to Thee." What an inspiring and uplifting thought! We thank you, dear soul, for your good wishes and your prayers, and in turn we will pray for you. Prayer to us Mystics is a sweet privilege.

To those who do not get answers, either in print or by personal letter, we ask you to be patient, as in time we will reach you. In letters where we see prayers are needed we prefer to reach the writer that way, as prayer is quicker and more helpful than any printed or written answer. Remember, we pray for all who write to us, whether the writer asks for our prayers or not. But prayer is always more effectual where the one needing it asks for the prayer.

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

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

Address all letters to

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

Chinese Maxims

THE following selections of maxims, moral, political and philosophical, from the popular works of the Chinese, show that the people of that country are not altogether the stupid dullards which they are generally represented to be.

The well-pointed morals and acute observations these maxims contain not only bear testimony to the character of the Chinese mind, but forcibly exhibit that which is true and that which is good—whether in morality, philosophy or natural policy—are alike adapted to all nations and to all people:

The loftiest building arises from small accretions.

The straightest trees are the first felled.
The people are the roots of the State; if the roots are flourishing the State will endure.

Life is a journey, and death a return home.

It is better to suffer an injury than to commit one.

Causeless anger resembles waves without wind.

The wisest must in a thousand times be once mistaken; the most foolish in a thousand times be once right.

Forbearance is attended with profit.

While silent consider your own faults, and while speaking spare those of others.

A discontented man is like a snake who would swallow an elephant.

The house wherein learning abounds will rise; that in which pleasure prevails will fall.

If men will have no care for the future they will soon have sorrow for the past.

Hear both sides, and all will be clear; hear but one, and you will still be in the dark.

Kind feeling may be paid with kind feeling, but debts must be paid in hard cash.

To be fully fed and warmly clothed and to dwell at ease, without learning, is little better than a bestial state.

Those above should not oppress those below, nor those below encroach on those above.

To persecute the unfortunate is like throwing stones on one fallen into a well.

When paths are constantly trodden they are kept clean, but when abandoned the weeds choke them up; so weeds choke the minds in the absence of employment.

FROM labor health, from health contentment spring;
Contentment opens the source of every joy.

The Sermon on the Mount

Or, A Survey of the Final Things

INTERPRETATION VII

From the Interpreter

PURITY OF LIFE; OR, THE FINAL THINGS IN UNDERSTANDING

Blessed are the pure in heart, for they shall see God.—Matthew v, 8.

BLESSED indeed is the purity of the Divine life! Purity of heart is the equivalent of being pure of life. Life is the central controlling force. In God this life is distributed in equal favor and Divine impartiality throughout the universe. To Him there is nothing great nor small. He who studies to see God in nature finds as much evidence of Infinite Wisdom and adaptation of means to ends in the tiniest and lowest forms of life as in the highest. The same forces that hold the planet in its place and through eons of time bring man to perfection may be observed in the life of worms, or in the insects we crush ruthlessly beneath our feet. Everywhere we behold the abundance of the streams of life that have their systole and diastole in the central heart of God. As the heart is the organ of both distribution and recall to the streams of life, so is the perfect understanding of God the portion of His Being by which God lives at once in the centre and circumference of His creation. The understanding of God is within the universe, even as the wonderful streams of life in the arterial and venous systems are within the body of man. As there is not a pin's point that you can prick without drawing blood, so is there not a point in all creation where you can pierce one degree beneath the surface and not touch the fountain of the Divine life. You all know that in order to reach the blood you must get beneath the outer covering, for there is no blood in skin or nails or hair; so there is no life in the mere covering, style or form of words with which truth may be clothed. You may lift the skin at any point and not touch the blood. You might know the names of all things and have at your tongue's end the dictionaries or cyclopaedias of universal knowledge and yet have no understanding. Raphael, the Spirit of Understanding, is the Physician of God, because it is the red flowing streams through us, of the very life of God, that cure us of our mental and moral perversions. If we would see God and not mere fancies or impenetrable mysteries in our dreams and visions we must, in our understanding, be like the fruitful streams of the life-giving blood, equal and impartial in our distribution. In the healthy body there is strength enough in the action of the heart to pump the blood into the outermost extremity, and then to recall the same for revitalization in the wonderful service of the lungs. We must, in our understanding, learn to live in the very heart of God, and at the same time take a wholesome interest in all the multitudinous interests of our human

world. Purity of heart, or understanding in man, depends upon equal division between the great interests of spirit and body, soul and mind, heaven and earth. There must be an equal balance between the outgoing and the ingoing. We must live in the life of communion with God, in actual sight, hearing and touch of the spiritual world, and, at the same time, in some wholesome action that is for the good of all send forth the healing streams of our life into the many activities of our common world. This is the blessedness of God's own life, and we can share that blessedness in exactly the same proportion as our own life is impartially balanced between the life of action and of contemplation. The Divine Understanding is absolutely balanced between knowledge and life, intelligence and consciousness; the masculine and feminine qualities of being. Blessed indeed is life to anyone who has realized this quality between the two halves of being. As these embrace and know themselves each within the other, joy calls out joy, for the rarest pleasures of earth all meet and mingle in the high joys of heaven. As pure blood in the body rests upon pure food rightly proportioned to the needs of muscle and bone, fat and nerve, so does our cleanness of understanding depend upon such food of thought and action as nourishes the four great divisions of spirit and body, soul and mind. We shall never have within us the blessedness of the all-healing life of the understanding until we make this division and also grasp and hold all things together both intelligently and consciously in the principle of their unity. He who understands must win victories in the east, the west, the north and the south. He must be able to hold the fiery horses of the intellect, that of themselves would dash off at a tangent, and guide them in the circling path of the all-comprehending law of being. He must be able to serve the world without, and yet look well to the members of his own spiritual household. He that serves the world and neglects his own household is worse off than the infidel, or the one who looks well to the inner life, but is infidel or disloyal to the outer. But either state is lacking the blessedness of the perfect vision of God. You can see nothing perfectly in the spiritual realm unless you see it in its practical relation and adaptation to material well-being. Mysticism that lives on itself may be better than materialism, and yet both are unwholesome states. If we would see God in whatever form the vision assumes, we must be able to make true divisions of our life and world. Only then can we be intelligently conscious of the meaning of the sixth beatitude.

Christian Science and Dr. Hamilton

DR. McLANE HAMILTON recently said in a letter that "a person who says he believes the assertions of the Christian Scientists is either one who wishes to be fooled, a knave, or is insane."

To this W. D. McCrackan replies: "That statement touches a great multitude of earnest and exemplary Christian citizens. At the Episcopal Congress held in Providence in November, 1900, a distinguished Episcopal layman made the following assertions concerning the Christian Science denomination. 'The growth of the movement is beyond all precedent. It has been estimated, judging by the past growth and the law of averages, that in fifteen years it will be larger than any other denomination in America, and in twenty-five years it will be larger than all other denominations combined.'

"Christian Scientists make no claims of this sort for themselves, but this estimate of the growth of Christian Science must appall Dr. Hamilton, if he esteems it true, even approximately. If hundreds of thousands, probably a million people, meeting in more than five hundred churches, and maintaining reading-rooms in all the large cities and most of the smaller ones, come under his classification now, what will become of the country and of

the world at large when this million has grown into two, three and more millions? But, in point of fact, there is no need for alarm. During the last ten years, while Christian Science has made such astonishing gains, the general death rate, according to the figures just issued by the Census Bureau, shows a decrease of almost 10 per cent., and the average age at death has risen from 31.1 in 1890 to 35.2 in 1900. Now, while various reasons would probably be given by different persons to account for this favorable result, the fact which remains salient, provided the census figures are correct, is that mortality has decreased and longevity increased surprisingly at the very time when Christian Science has made its greatest gain."

THE MAGAZINE OF MYSTERIES, being friendly to all religions and "Cults," and seeing much good in all of them, especially now, when we have entered the Psychic or Soulful Age of the world, will do all it possibly can to teach men to be more tolerant, kind, gentle and considerate, especially when they are dealing with the sacred beliefs of others. Come, good people, let us work out our salvation in ways that seem best to us; let us be more brotherly and more peaceful and harmonious.

The day of saying people are insane, knaves or fools because they see God differently from what we do, is gone forever, thank the Great God.

Author of "Robinson Crusoe" Believed in Angel Return

LE PROGRES SPIRIT has alighted upon a passage in "Robinson Crusoe" which is extremely interesting as showing what were its famous author's views on Spiritualism. He writes: "Let no one disdain the secret suggestions and the warnings of danger which are sometimes given to him, although he may think that there is no possibility of their being real. That such allusions and warnings are given to us I believe very few of those who have been observant of things can deny. That there may be certain discoveries of an invisible world and an intercourse with spirits we cannot doubt; and if their object seems to be to forewarn us of a danger, why should we not suppose that they come from some loved agent (whether supreme or inferior, is not the question), and that they are given us for our good?"

On turning to the book itself we find a much more explicit confession of faith than even the foregoing, at pages 224 and 225 of the first volume of the Chiswick Press edition of 1812; where he says: "How wonderfully are we delivered when we know nothing of it; how, when we are in a quandary (as we call it), a doubt or hesitation whether to go this way or that way, a secret hint shall direct us this way, when we intended to go that way. Nay, when sense, our own inclination, and perhaps business, have called us to go the other way, yet a strange impression upon the mind, from we know not what springs, and by we know not what power, shall overrule us to go this way; and it shall afterward appear, that had we gone that way which we should have gone, and even to our imagination ought to have gone, we should have been ruined and lost."

Here, as far back as the year 1719, is one of the greatest writers in the English language stating, in singularly lucid terms, the whole doctrine of spiritual impression by our guides and guardians in the Unseen; and he thence proceeds to describe the influence which a knowledge of these impressors has had upon his own life and conduct:

"I afterward made it a certain rule with me that whenever I found these secret hints or pressings of mind, to doing or not doing anything that presented, or going this way or that way, I never failed to obey the secret dictate; though I knew no other reason for it than that such a pressure, or such a hint hung upon my mind. . . . I cannot but advise all considering men whose lives are attended with such extraordinary incidents as mine, or though even not so extraordinary, not to slight such secret intimations of Providence, let them come from what invisible intelligence they will. That I shall not discuss, and perhaps cannot account for; but certainly they are a proof of the converse of spirits and a secret communication between those embodied and those unembodied, and such a proof as can never be withstood."

It is true that Defoe puts these words into the mouth of Robinson Crusoe, but that they are also his own sentiments is clearly proved by his emphatic reiteration of them in his well-known "Treatise on Apparitions and Spirits," where he expresses his personal opinion on the subject, and tells us that he has had "such convincing testimonies" of spirit intercourse that he says, "I must be a confirmed atheist if I do not believe that there is a converse of spirits, I mean those unembodied and those encased in flesh." But the views of a man of transcendent genius, or, in other words, of a highly developed medium like Daniel Defoe, on so important a question as this must necessarily carry very great weight with them to all unprejudiced minds.

"Fret Not Thyself"

THE little sharp vexations,
And the briers that catch and fret,
Why not take all to the Helper
Who has never failed us yet?
Tell Him about the heartache,
And tell Him the longings, too;
Tell Him the baffled purpose
When we scarce know what to do;
Then, leaving all our weakness
With the One divinely strong,
Forget that we bore the burden,
And carry away the song.

SILVER and gold are not the only coin; virtue, too, passes current all over the world.—Euripides.

HUMAN labor, through all its forms, from the sharpening of a stake to the construction of a city or an epic, is one immense illustration of the perfect compensation of the universe.—Emerson.

Man's Supremacy

By Frederic W. Burry

Special Contribution to The Magazine of Mysteries

MAN lives in a realm of mysteries. From the time he rises in the morning until he closes his eyes at night he is kept in close contact with a world of impalpable forces, which are none the less real because they are hidden.

In the earlier periods of man's existence his consciousness is of such a low order that there is felt to be no particular need for an intelligent comprehension of nature's energies; but with man's growth his consciousness appeals for knowledge, and in time his desire for a solution of life's problems becomes so strong that the veil of illusion which has so long concealed the realities of life beneath the symbols of material expression is torn aside; the yearning of man's soul is a dynamic force in itself that illuminates the consciousness.

Throughout the world we see a great mass of human beings urged on from day to day by fires of energy which are inherent in their being; they are impelled into lines of action of various character; but behind all motives is the desire for happiness. And happiness becomes man's possession in exact ratio with his growth of consciousness; in other words, the extension of intelligence will mean for him added pleasure. Whatever may seem for a while to be the end in view of one's activities, beyond all superficial and transitory goals, there can be but one end—and that is Knowledge.

Now I do not mean the mere surface recognition that satisfies for a short season, only to prove its futility. Man's knowledge, to be in any way permanent and satisfactory, must be such a complete and all-round view that its possession is a permeating, life-giving influence, which may be practically utilized in one's everyday affairs, and lead one on to greater heights of attainment. This is the knowledge that is power.

At the same time, this is not to infer that Truth can be expressed in any infallible dogma; on the contrary, its radiance spreads forth in a limitless number of directions, and it may be discerned from ever-widening points of view; and new vistas of potential manifestation will branch out unceasingly in which to carry out one's growing ideals.

There is, however, a standard of Knowledge, reaching which, one's vision will expand; this central point of vantage is Self-knowledge. In Self is found a focalization of universal and infinite activities. In man, Nature completes the circuit of her action; he is the apex of a long spiral round of experience—the very motive and end of all existence. And in man are the hidden archives of wisdom, which shall be unfolded into objective consciousness when there has been due preparation and development. At first, the veiled records of subjective consciousness dimly disclose their presence in the dreams, fancies, imaginations, ideals, hungering aspirations. And though man may sometimes impatiently brush these thoughts aside as being unreal and phantasmal—they are all the time living, practical things, and are, unknown to him, working out his destiny, and all destinies.

To-day we are beginning to realize the value of our thoughts and emotions. We now view them as active energies, which only need our conscious control to express their power to the best advantage. We now recognize that with faithful concentration all our thought-energies may become servants of the most practical value.

There is no dividing line between the so-called sacred and secular sides of life. All life is one; nature is a unit. Not only is man's being undivided, and the body a complementary expression of the soul, but he is attached by invisible links to all life; his nature is identical even with the suns and stars.

A recognition of this unity has a practical bearing on all one's personal affairs. Man has a broad platform indeed on which to stand and direct the course of his actions; he has the whole universe as a field for his activities, and also as a realm on which to draw for power. The self of man is a dynamic centre of expression, and all nature is one with him, working in positive or negative ways for the development of this expression—in other words, the evolution of existence.

Man is never alone in his endeavors, then. Surrounded all the time by visible and invisible, personal and impersonal agencies, he is ever in touch with a mighty source of most potent energy; yes, his life is wrapped up with all lives—there is a never-ceasing co-operation of forces throughout the universe. Only in the early days of the race's existence this united work is carried on unconsciously, and in consequence there are many mistakes; all that is required for more perfect action is the addition of consciousness, the recognition of one's identity with the one infinite Life; it is this true self-recognition that leads to harmonious expression and mastery.

All men desire to achieve. The word Genius carries with it the highest ideal of humanity; and the possession of this crown of excellence is possible to all. The laurels of genius are not given only to a selected few; all men are endowed at their birth with the seed-germs of mastery; each man enshrines the possibilities of a god.

In the throngs that walk up and down the streets, how few there are who even dimly apprehend the limitless capabilities which are within them; but every individual is a great centre of resources, a mine of concealed wisdom, a motive power of untold depths. Who can measure the being of man? His soul is an infinite centre, around which there is no circumference; the body does not enclose the man—this is an ever-changing medium for the soul's expression. And to be definite—what is the soul? What is it but the impalpable Life, the I, the Mind that dwelleth in man? In dealing with the soul we are not treading on any religious domain. The soul is the life-principle in man, and therefore all questions touching the soul affect every detail of existence. All life is sacred or secular, according to the point of view.

The New Thought, now everywhere finding supporters and adherents, is a philosophy or religion which contains practical value that may be applied in some way to all the affairs of man's life. This is because it is the science of life itself. Naturally enough, it offers no infallible definitions of Truth, since Truth transcends all definitions, being infinite in its nature, and opening out day by day, according to man's growth, according to his widening points of view—at last, it is true, being viewed from all-round standpoints, and only then being placed on a throne of infallibility. The broadness of the New Thought school (if modern spiritual and mental research can come under the head of a "school") may seem at first sight a generalizing quality that is against it—but when it is learned that the New Thought offers a completing chapter to all that is of value in the old schools of thought—that, placing man's inherent mental and spiritual energies at points of the best vantage, it gives to man a key to mastery which he never possessed before, it is clear that the claims of the New Thought are built on facts.

The day of miracles is by no means past. Men and women, by the magic of their trusted will, are transforming conditions everywhere to-day—proving that Faith is a motive power which never fails. The teachings of Jesus Christ regarding the power of faith are recognized as possessing a scientific basis. For centuries the Church has tied itself to the mere letter of His teachings, and thus the spirit of them, with all its real life, has been overlooked. Man has wilfully smothered up the marvelous forces of his being; hence their activity has been checked. Instead of recognizing the indwelling Will-power, there has been, on the contrary, a humiliating self-abnegation; instead of a lofty self-reliance, it has been considered a greater mark of virtue to everlastingly condemn Self.

Now we are exalting the Will of man—with no vain egotism, however, with no sense of personal, exclusive authority, but with a realization of the absolute identity of man with the Infinite Life, his oneness with the Force of the Universe, or God.

The will-power is divine power—for there is none other. Desire is the voice of the eternal Love-Life-principle, and its utterance is the expression of infinite Will. The personal enshrines and images the one Absolute Life. Nature is the vehicle and medium of Eternal Energy; and by a process of Evolu-

tion, ever-greater planes of Consciousness are born, until at last in Man shines forth Divinity Incarnate.

We cannot ascribe to Man too much glory as long as we look behind the outer form and perceive the hidden Life that, despite all imperfections, is indeed creating outward conditions of continually expanding excellence. Our ideals seem slow in manifestation; this is because old habits are not easily dropped. We do not concentrate our thoughts sufficiently on our ideals. Our attention is too often divided between the old and the new. Our minds are filled with distrust. This is hardly to be wondered at, since the New Thought so completely changes our view of Life. But we must bravely centre our minds on the new ideals, and thus gradually dissolve the old crippling, weakening habits of thought, which prevent man from creating and manifesting his best.

Now, concentration is not any tense striving or hard thinking. It is simply calm, unruffled attention on the thought or subject in hand—thinking or doing one thing at a time. The ability to concentrate is a matter of growth, but where there is earnestness much can be done immediately. It must be remembered that repose is essential to thought-control. Concentration is really faith itself; and faith is peaceful and calm, yet steadily active as a flowing stream.

The thought of peace suggests at once a condition of security; and a quiet state of mind actually makes one secure. Where there is an absence of fear, dangers dissolve. Courage leads to desired attainment.

There are some who smile derisively at such statements as these, and ridicule the idea of man's supremacy. It matters not; facts stare one in the face. The dynamic character of thought can no longer be questioned; the power of a trusted will no longer be denied. Everywhere are testimonies being offered to the mind's power; and we are indeed blind if we cannot see them; but with some, prejudice refuses a survey of the Truth.

We cannot afford to have our forces hampered by prejudice. If the Truth was not of practical significance, but a mere vague philosophy to be gazed at in idle moments, it would not matter so much. But we are assured by theory and the most limited practice, even, that an Idea is something for use; that it is the germ of creation; that if we would grow, if we would have our desires and aspirations satisfied, we must heed those messengers of the Infinite, our Ideas. This is no time for temporizing, or ignoring mental science; as the days go on it is brought home to us how our personal character and the character of our environment—our so-called fate, are a matter of choice; that we are each one's own individual creator; that Mind is the power of existence.

And realizing how fraught with practical meaning are the messages of the Mind, we shall proceed to give heed to them, to apply them—to follow their guidance; not with any mere desultory and weak-kneed obedience, but with a sublime attitude of Faith, that brings with it Health and Success, even Achievement far beyond one's earlier ambitions—leading to the heights of Genius, of Divine power itself. And this Faith is earnest, reposeful, unremitting Concentration.

[The above excellent article from brother Burry commences a series of original papers specially prepared for THE MAGAZINE OF MYSTERIES. Our readers will do well to get into the writer's vibrations, as he writes for aspiring souls.—EDITOR.]

Count Tolstoi's Wife

THE woman who considers herself hard worked in keeping up with society might take a lesson in usefulness from the life of Mme. Tolstoi.

The Countess, who was a woman of Court circles, born and bred to affluence, has met the difficulties which her husband's views entail with remarkable tact and wisdom. Despite the care of a large family, for she is the mother of thirteen children and has the entire management of the household affairs and of an estate, she finds time to assist her husband in literary labors. Count Tolstoi's writing is exceedingly difficult to decipher, and the patience with which his wife copies the books bears witness to her devotion. She has so studied her husband's vegetarian tastes that she is quoted as saying that she could give dinners on fruit, grains and vegetables 365 days in the year and never duplicate one.

Count Tolstoi is a strict vegetarian, having realized years ago that all animals are souls, and that the slaughter of their bodies for food is cruel, brutalizing and demoralizing. He does a tremendous amount of mental and physical work on a strictly bloodless diet.

THE love in a man's head, his heart and soul is what attracts us.

Education as a Cure for Evil

By Ella Wheeler Wilcox

*THE heart of man is a universe,
With heaven in a blessing and hell in a curse.
In the thought of a man lies ever his fate:
There is life in loving and death in hate.
He will rise or fall, he will soar or sink
Always and ever as he may think,
And the key to all mysteries here or above—
Aye! the key to the kingdom of God is LOVE!*

IGNORANCE is the root of all evil. No man wants to be wicked, selfish, sick or poor, says Ella Wheeler Wilcox, in the Journal. The bad man is always, however highly educated, ignorant of the changeless laws of the universe, the laws of cause and effect. After he has experimented with vice and crime for a time he learns the truth, that there is no happiness and no pleasure in breaking moral, physical or social laws.

Even after he finds this truth oftentimes he continues in his immoralities because he believes it too late to begin over. Here again he is ignorant—for there is no such thing as time, and it is never too late to change a bad habit for a good one. If we do not obtain the benefit of the change in this sphere or body, we will in another.

Selfishness is another form of ignorance.

Selfish people seek happiness, but I never saw one who had obtained it.

There is forever something else the selfish man wants—something his neighbor has. He is always looking about him—never within himself—for happiness, and he is ignorant of the fact that only within is it to be found. He finds that the things he seeks for and obtains are not satisfy, and he imagines it is because he has not yet acquired the right possessions.

Could knowledge of the real truth once illuminate his mind, how simple would be the solution of the problem how to obtain happiness!

All the diseases of the human race are the result of lack of knowledge.

To know, first of all, how to think, and afterward how to eat, drink, breathe, bathe and exercise, are all necessary to good health.

The great majority of people know one or two of these things; few know all, and fewer still practice what they know.

Therefore the world is full of ailing human beings, "enjoying poor health."

Poverty is the child of ignorance. The old argument that "God made some people to be rich, some to be poor, some to be sick, some to be well," has done much harm to the human race.

This ignorance of God, which allows Him to be blasphemed and insulted by those who believe they are His devout followers, is a mountain in the path of progress.

God is wealth and health, and He does not want any of his children to be invalids or paupers. He does not want us to think, talk or act sickness or poverty.

We create conditions by our persistent thought: we create them for ourselves, and for those weaker than ourselves. They are false conditions, but we make them seem real.

Knowledge of God's boundless love, and of our own divine natures, will change poverty into opulence, sickness to health, if we insist upon its application.

Education of the mind is a good thing; but education of the whole being through the spirit is the real knowledge which humanity needs.

Open-air Prisons

WHEN will the higher law be applied to the treatment of criminals, as suggested in the following communication from Italy in regard to certain prison islands in the Mediterranean? "Each of these islands contains several hundred prisoners, who are locked up every night at sunset, released at daybreak and locked up again from midday until two o'clock. During the night no prisoner is allowed to be absent under any circumstances; but at midday those who work on farms at a distance from the prison are allowed to remain out by special permission from the director. During these free hours the prisoners can go anywhere they like on the island, and can engage in any work offered them by the townspeople or farmers. Any infraction of the rules of ordinary life around them or of their prison is punished by seclusion in special cells. The government furnishes physicians and medicines, a summer and winter suit of clothes to each prisoner each year, and allows each ten cents

daily in money for his food and other necessities of life. Danger of escape is prevented by a squad of soldiers, one to every ten criminals, and a swift-sailing felucca manned by marines. On account of the cheapness of labor, the islands are so highly cultivated as to resemble gardens.

"As for the prisoners," the writer adds, "the open air makes them the healthiest of any criminals I have ever seen. There is no sign in their faces and bodies of that prison blight which strikes every visitor to ordinary jails or penitentiaries. Fresh, open country air, sea bathing, and contact with honest men, women and children, among whom these criminals must live and behave themselves properly, remind them that they are not simply jail-birds, but that, guided by a feeling of humanity, society allows them to hang on to its skirts without utterly casting them out. The looks of these prisoners were so different from those of any I have seen before that the question forced itself on me whether any better moralizer and redeemer of criminals can be found than this fresh, open country air and its concomitants."—*The Higher Law.*

About Our Failures

By Horatio W. Dresser

WHEN a man fails who has struggled on amidst adversity for years the world is apt to condemn him for his weakness. Is it just, in view of the fact that we are all "human" and all fail in some respects?

Here is a man, for example, whose life was saved by spiritual therapeutics after he had been abandoned by the doctors as incurably ill with a serious lung trouble. He lived and triumphed over the weakness of the flesh for thirty-three years thereafter. All who knew him marveled that a man physically so frail could conquer difficulties so serious. Why, then, should he be adversely criticised because he succumbed at last at fifty-five? Rather point to his life as a worthy and remarkable success.

Likewise with the teacher or healer who breaks down after years and years of unsparring labor, without rest, without a change or vacation. Before you condemn, acquaint yourself with the facts; and you may wonder that under such a burden the breakdown did not come sooner.

Even Emerson is condemned by some because he partly lost his mind in later life—after the burning of his house and the illness which followed. Does the work of his long life count for nothing? Do you expect the prophet of great spiritual truths to apply every one of them as successfully as those who have had the benefit of his teaching and example?

Dr. Quimby, the pioneer of mental therapeutics in America, finally quitted this life because of burdens which he could not conquer. But think what he accomplished! He cured himself of a very serious disease after the doctors had given him up to die. Alone and amidst the opposition of everybody, he developed the method of silent help now widely in vogue, elaborated the philosophy of metaphysical healing, and for over twenty years was a remarkably successful healer of disease in all its forms. Surely if ever a man won a triumph, it was he; for he established his theory amidst the most strenuous opposition of the medical faculty.

It does not, therefore, mean that the theory is untrue because some of the leaders fail at last. It means that all things come by evolution, and we must grow to these greater triumphs.

Our Wonderful Progress

At every hand we see wonderful growth and progress. Progress and great prosperity are in the air everywhere in this great and glorious country. Anyone who is willing to work and who is an aspiring soul can amass wealth and have an abundance. It is the whiners, complainers and pessimists who see things darkly and never get along well. In speaking of progress the following short story speaks volumes:

An old man who has been a farmer for fifty-seven years in Missouri, says: "When I began farming I ploughed with a wooden plough, cut wheat and oats with a sickle and threshed them out by the tramping process, cut the meadow with a scythe and used a wooden tooth harrow. Much of the wheat and corn I raised was eaten by deer, turkeys and prairie chickens. It was no uncommon sight to see as many as twenty deer in a herd. Just think of the jump from an ox team to a railroad! I remember my first trip on the cars. It was in 1876, I think. My wife and I drove from Harmony to Ashley to see some friends. When at Curryville we concluded to take a trip up into Audrain County to Vandalia. Well, when the train started and we were moving over the prairie, the experience was so pleasing and novel that I couldn't help thinking of the wonderful age. It felt so good to be wheeling through space that we remained aboard until we reached Mexico. It was wonderful to go that far and back in a day."

THE spirit world is the thought world. And as thought lives within the physical man, so the spirit world interpenetrates the material world. Thus, right in the midst of material grandeur, culture and luxury there may be filthy hovels of undeveloped spirits, if the thoughts of those who inhabit that material magnificence are on a low spiritual plane. And right in the midst of humble surroundings a sphere of ineffable glory may be enshrined, inhabited by angels, if the inhabitants of that humble dwelling are spiritually enlightened.—*Lucy A. Mallory.*

To be thrown upon one's own resources is to be cast into the very lap of fortune.—*Benjamin Franklin.*

The Status of Spiritualism

THE LIGHT OF TRUTH

By John P. Cooke

THE advancing light of the cosmic spirit manifests itself in the changes which are slowly but surely overtaking life in America.

It naturally leads on to the gospel of to-day. It would be folly to affirm that Protestantism has run its course, lived through its period of usefulness, and must henceforth visibly decline. It has by no means finished its course. Its period of usefulness is not ended. It is growing in the spirit; its decline is far off.

Protestantism is rich and influential; its churches are numerous, its sects are ambitious, its preachers eloquent, its traditions noble, its aims high, its hopes confident. But the future is long, the country grows fast, the spiritual element must leaven a large "lump." The American mind is elastic, and it were folly to overlook the forces that are working against it. Both Romanism and Protestantism have done good work in the past, and will do much more before they are dismissed to their reward. But the radical and very important work which religion requires to be done in our country will not be initiated by either of those Churches.

Our population embraces a vast number of people who are neither Roman nor Protestants; they are not technical Christians of any defined name, but in business, politics, society, literature, journalism, they represent the intellectual force of the American mind. In this great middle class of society Spiritualism is rapidly becoming a well-defined form of religion. It is not all of a piece. There are already different schools in it. There is a school of Necromancy, as in some Oriental cults, and a school devoted to Truth. It has different philosophies—a philosophy of instinct which legitimates passion, seeks to sanctify appetite and encourages a low kind of individualism that seeks development through the generous indulgence of what it calls nature—and there is a philosophy of faith which lays great stress on the moral and spiritual intuitions, and indulges the brightest hopes for man on the ground of culture, charity and personal development of the ethical life. The lower school seems to be sinking in esteem and in influence. The higher is gaining in strength and in dignity. Its aim is becoming more pronounced.

Thought and feeling have their high tides and their low tides. At certain times man is carried upon the heights of inspiration and aspiration. He reaches out instinctively to those high things that belong to the spirit. At other times he sits in the valley of darkness, he is indifferent. It is never high tide on all coasts at the same time. There comes a lull, an ebb tide of the spirit.

A few years since many Spiritualists were borne upon the high tide of the spirit for "phenomena." They battled for years and received satisfaction. Then they said: "Now we have enough of this. The world no longer needs phenomenal Spiritualism." They strike out into a higher view, or their interest dies out.

But the lower rounds of the ladder are needed for a rising generation. Must we abolish primary schools when our growing youth enters college? Do we forget that there are others, and always will be, who have the need for the primary manifestations; the A B C of Spiritualism?

The Spiritual "collegians" will be called to look back and assist in the advancement of these younger students.

The older Spiritualism grows, the calmer and more intellectual it becomes, the clearer its view, the loftier its range of aspirations, the more universal is its love. As scholars, thinkers, teachers, come to profess it, it takes on a noble character and exerts a wide influence through the higher elements of human society.

Its existence as a fact in the world of religious thought is of vast moment, and it is unquestionable.

In 1856, Theodore Parker, who was not then a Spiritualist, wrote in his journal: "It seems now more likely that Spiritualism will become the religion of America than in 156 A.D. it did that Christianity would become the religion of the Roman empire, or in 856 that Mohammedanism would be that of the Arabian populations. (1) It has more evidence for its wonders than any historic form of religion hitherto. (2) It is thoroughly democratic, with no hierarchy but inspiration open

to all. (3) It does not claim to be a finality. (It admits progress as a principle.) (4) It admits all the truths of morality and religion in all the world's sects."

This is very strong testimony, in the infancy of the movement, from a keen observer. Parker meant, by truths of religion, the divine rule of the world, the immortal development of man, the supremacy of moral law, and the essential unity of the human race: "The Brotherhood of Man."

In a sense, all races of man are of one blood, though God, in His own wisdom and kindness, has purified some blood, that it may produce a cleansing influence and lead humanity on and up out of beastliness.

Now let all the teachers of the higher Spiritualism be faithful to their trust.

Spiritualism distrusts the records of ecclesiastical pens, it believes in development as opposed to fall, in progress as opposed to conversion to dogma, in moral will and character as opposed to regeneration, in human sufficiency as against human "total" depravity, in natural goodness, in universal reason, in ultimate beatitudes for all of the deserving. It takes a new departure and follows a new path toward a new goal.

And this it does necessarily in obedience to its first principle, in accordance with its instinct. This it does for all who would be free, whether they have left the old name or not, by whatever name they call themselves or whatever they may still be in thinking themselves. This it does with the very bosom of Christian communions innumerable.

For the peculiarity of Spiritualism is that it has broken down the wall of separation between this world and the next. When Jesus "blended spheres" he practically originated Spiritualism.

Both worlds are cordially one. It has called into view one spiritual universe, with Living Light as the inner essence of all things. It has revealed the fact that harmony between earth and heaven, the mortal man and the immortal, the human and the divine, the creature and the creator, the sinner and the saint, is not something to be effected, but something established in the constitution of things; arranged for from the beginning.

This Nature's Divine Revelation revolutionizes religious faith, and effects a complete transformation in the character of religious ideas—in fact, makes religion in every sense a new thing.

It says, conquer the animalities and the unworthiness of your nature, become truly human, aspire to the sphere of spiritual manhood. Learn to live a life that you need not blush for. To overcome your own evil is to overcome Satan. To grow strong in moral purpose is to get the true life, the true inwardness of Being.

Religion hitherto has been and still is regarded as a device for reconciling the here and the hereafter—for making communication between heaven and earth possible. Now the first word spoken by Spiritualism declares that the unity was never broken, and consequently that all devices of the priests for restoring the dislocated joints of the universe may be dropped as unnecessary. God's work does not have to be patched and mended. In His electric grasp are all the corners of the earth and the heart of every creature that HE has made. They are all created in Love and Light. And others that are created in the conditions of darkness by His creative law will yet progress if they learn to love the light and the right.

The fair humanities must be given a chance to grow and to blossom. It is MAN that is to be reconciled to humanity. Quickened the soul germs of the Inner Life. Christian Spiritualism seeks to serve the truth, humbly if it may, but faithfully in any event. And as the "Buddha of the West" has said, "He serves all who dares be true."

"So nigh is grandeur to our dust,
So near is God to man,
When duty whispers low, 'Thou must,'
The youth replies, 'I can.'"

[The above is a condensed article on Spiritualism by John P. Cooke in the Light of Truth. True Spiritualism is not opposed to Christianity; we say it will make the Christian a better Christian. This Magazine believes in all religions—in any religion or philosophy that will lead man to the Great God and a realization that he is a child of the All-Father.—EDITOR.]

Bible Authority for Communion with Angels; or, Modern Spiritualism

"WHAT are the verses from the Bible, often quoted, which prove prophecy, healing, and so forth?" asks a correspondent.

The Bible testifies again and again to spirit communion, prophecy and healing; but the verses referred to by our correspondent are doubtless the following:

"Now, concerning spiritual gifts, brethren, I would not have you ignorant."

"To one is given, by the spirit, the word of wisdom; to another, the word of knowledge by the same spirit."

"To another, faith by the same spirit; to another, the gifts of healing by the same spirit."

"To another, the working of miracles; to another, prophecy; to another, discerning of spirits; to another, divers kinds of tongues; to another, the interpretation of tongues."—I Cor. xii, 1, 8, 9, 10.

"Are they not all ministering spirits?"—Heb. i, 4.

"Beloved, believe not every spirit; but try the spirits, whether they are of God."—I John, iv, 1.

"Behold, I have set before thee an open door, and no man can shut it."—Rev. iii, 8.

Our correspondent adds that she cannot understand why it is that the people who profess to believe in the Bible, which gives unmistakable proof of spirit communion, should be so bitter in their denunciation of that communion in the world to-day, "but," she continues, "consistency is a rare virtue."

Transition or Spirit Birth

ONE of the Mystic Adepts connected with this Magazine has been at the bedside of many souls, at the period when they were about to pass to the Spirit Life, and clairvoyantly has seen the Astral body—ethereal body—leave the mortal body, in a radiant glow of light.

At the last moment here, there usually comes to the departing soul's physical eyes a gleam of joy that cannot be described with printer's types.

A message from a Spirit in the Angel World printed in the Light of Truth says: Many people, just before quitting the tenement of clay, become clairvoyant, so that they realize the presence of their friends on this side. They see their spirit friends just before leaving the body. You know there are certain stages of sleep in which you see beautiful objects, and at the same time are not so sound asleep but that you realize partial consciousness of outer life; but you are perfectly at rest and feel delight in the beauty around you. So it is mostly, while soul and body are parting. You then realize your situation with a degree of pleasure, and you wonder if you will like the new home as well as the old one. You realize, too, that after all there is no death. You see all about you the friends who have gone before.

What Practical Psychology Says

THERE is published in Boston a large quarterly magazine with the title of Practical Psychology.

It is, as its name implies, a practical journal with a large corps of the best writers on Psychology.

In speaking of our Magazine it says:

"THE NEW YORK MAGAZINE OF MYSTERIES, published monthly by Thompson & Co., at 22 North William street, contains a great deal of valuable information relating to life's problems. Its purpose is sincere and it ranks high in the vanguard of human progress."

CHARACTER is something which each man builds for himself; and, while others may help him or hinder him in the task, no earthly power can ever take from him the results. What he has may be stolen, what he does may be frustrated but what he is will ever remain a possession of which not even the deepest malice can deprive him.

EACH NEW SUBSCRIBER TO THIS MAGAZINE MEANS MORE FORCE IN SPREADING THE GOSPEL OF HOPE AND OPTIMISM. MANY OF OUR SUBSCRIBERS REALIZE THIS AND ARE GETTING THEIR FRIENDS TO SUBSCRIBE.

The Secret of Power

By Charles Brodie Patterson, in Mind.

IF we accept the law of the survival of the fittest as conclusive, we must consider Nature as being in one sense thoroughly heartless; that is, that natural law decrees the destruction of all that is weak and the preservation of all that is strong. Yet for countless ages there has been a constructive work going on, having for its aim the perfecting of a habitation for living creatures, beginning with the tiniest conceivable—each habitation becoming ever more complex and complete; hence, what we see in the phenomena of growth is not the destruction of life at all. It is the destruction of imperfect form, in order that the inner living entity may begin anew the construction of a more ideal body. This process continues until each form is complete and perfect, when a new type is evolved, because there is *mind* action in even the very lowest forms of life. When nourishment is required there is intelligence enough to draw, or to cause the entity to reach out after, the needed sustenance; and if Nature has not provided the means of locomotion, the latent powers of the creature are then forced into activity.

Let us consider Man, the highest of earth's species, on his three planes of development. First, we will take two individuals living on the purely animal (or physical) plane of being. Both contain within themselves the intelligence of all that has gone before, from the protoplasm up to the human; all the intelligence of the whole animal creation is epitomized in these two men. So they start alike, both having the same amount of intelligence; yet in time we find that one has traveled very much farther than the other even on their own plane. Again, some persons are born into this world under the most favorable circumstances, while others begin life under the most unfavorable conditions imaginable; yet now and then we find that the latter will succeed in life where the former will make a failure of every undertaking.

We cannot look to the purely spiritual side of life from the animal plane, and account for success or failure from that point of view; but we must go right to the physical—to man's sense nature—to find the determining point. Take two individuals, then, in whom the sense nature is equally developed, and who possess a perfect development of the animal functions. We find in one case a degree of moderation—that is, a certain amount of temperance in the use of material things—that is missing in the other. Again, we find that one has a degree of perseverance that is not possessed by the other.

The purely animal quality known as *instinct* is not a much higher attribute when manifested by man; but when man accepts the guidance of his instinct he is led into the right course of action. When a man tries to do a thing, and persists in the effort even after repeated failures, his success is inevitable. It may at first seem very difficult, yet his instinct forbids discouragement. On this plane of existence we find men who are most successful—who develop and express genuine power because they follow its true lines.

It is only through the right use of each of our talents that new things come into existence. Because a thing seems difficult we are not justified in passing it by in favor of something that seems easier. Certain difficult things come to all of us, because we are equal to the occasion—otherwise they would not come. When a very hard problem is presented to us, let us realize that we have the power to solve it; otherwise we shall make a failure of life. We should preserve—try to form a clear idea of what we wish to accomplish, and get it thoroughly fixed in mind. We must not scatter our force by turning to something else that seems much easier.

Even on the physical plane, therefore, we find that the man who uses both moderation and perseverance accomplishes more than the one who is lacking in either of these qualities. Little by little, the man who uses moderation in all he undertakes—who perseveres and keeps firmly in mind the thing he wishes to accomplish—is certain to succeed. Moreover, because of the concentration of his force he is becoming strong, mentally and physically, for mental strength is manifested in and through the physical. The other sort of man becomes weaker each day instead of stronger, and finally Nature abandons the attempt to utilize his powers in her economy. We say that a tree is cut down because it encumbers the ground. This means that the life that has come into existence has not used its intelligence to its fullest capacity; that it must go out of its physical form and later begin the work of construction anew. Some people are spiritually lazy, others are mentally lazy, and some are physically lazy. We cannot feel strong nor equal

to the duties to which we are assigned if we are victims of laziness—a condition that always results from failure to use power in the right way.

Let us examine the result of the right use of power on all three planes. We can trace the operation of the evolutionary principle in all forms of life, from the lowest creatures known to science up almost to the manifestations of divinity; hence we should be able to discern the reasons why evolution should take place. We are born with certain appetites and desires—also with instincts and a degree of intelligence that knows how to use those qualities in the right way. Some people say that the sense nature of man is not good, and that it must be overcome or repressed; others insist that the intellectual side of man's being is of no consequence—that the spiritual side alone is important. Yet the fact remains that every phase of man's life—from the lowest sense plane to the highest spiritual plane—is a vital factor of his being; but its beneficence is dependent upon its right use.

We know by instinct that it is essential to our growth that we should *construct* in one way or another. After a time, through this effort, comes the development of intellect, by which man has power to think and reason. The physical should always be subordinate to the intellectual; for to the degree that man is intemperate in the indulgence of his passions his mental force is reduced. To dissipate energy on one plane is to deprive the others of strength.

Man knows that as he perseveres he succeeds. He knows also that, as he thinks clearly, concisely and logically, he accomplishes his undertakings. Now, the mentally strong man will bring his force to bear on one thing at a time, not on many things at once. Thus will he become truly constructive.

Besides the virtues of concentration, moderation and perseverance, there are certain moral and ethical questions that affect the problem of life, and only as man considers them in their true relations can he hope to generate the highest power. He knows that, aside from all thought of spiritual development, his mind is at peace only when he feels and acts justly toward others. He is endowed with a sense of justice, and only as he expresses it is his mind strengthened; for if he cultivates the habit of injustice, inharmonious enters his mind, and thus weakens his mental capabilities.

Coming now to the spiritual side of life, in order to get at the completeness of power, we first observe man's *love* nature, of which we have had glimmerings from his very lowest estate. Again, little by little, as he deals justly with others, he develops the element of *faith*; and finally, as he begins to take a brighter view of things, *hope* comes into his life. So we discern in man three soul qualities.

Our knowledge of earth life is not eternal knowledge. It pertains to temporal things. Through its right application, however, we are enabled to develop the knowledge that is latent within each of us. This is not accumulated wisdom, but rather the potentialities of soul and mind. The enduring qualities of human life pertain to the *soul*. How shall we live the soul life? Let us consider *personality* as an instrument. If that be perfect the force will act perfectly through it. We do not *live* so much as we are *lived in* and *through*. God lives in us and we live in God. There is no possibility of getting away from universal power, and the intelligence that has been given to each child of God can be employed to get and keep all the power that he needs or can possibly use.

We need power on the spiritual plane; we need it on the intellectual plane; we need it on the physical plane. But when we enter the spiritual realm our old life-methods are entirely supplanted by the new. It is the spirit within us that contains the transforming power; the outer is but the instrument of the inner entity. Let us cease the useless effort to relate ourselves to the outer world—to people who we think can aid us, or to things that we feel have benefited us—and let us seek that which shall bring the real abundance of life. Everything of value is within the realm of spirit, and we can get therefrom whatever we wish; but we must seek it in the true way. We must get mental and physical health in the right way—through the recognition and development of our soul qualities. The man who fully realizes that he is living and moving in God can never express disease, because he has passed from under the "law of sin and death," which law we ourselves have made, and has now come under the law of the spirit of life, which gives freedom from all negative conditions.

We often consider ourselves great sufferers, and mentally dwell upon the change called death. It makes no difference what we think about life; life is eternal, and absolutely pure and healthful. It is filled with strength and

goodness. "The eyes of the Lord are too pure to behold iniquity." But we must rise above the so-called law of sin and death and become a law unto our true selves. The law of God is written in the life of man, and we have the power to make ourselves what we will through a recognition of this law of the spirit of life. Nothing is accomplished in the external. Even from the very beginning of things the vital force has been working from the centre, evolving that which was latent in the soul at its inception.

Everything becomes new when viewed from the centre of life. This is not to form a mental concept of a personal God; it is simply to realize that God is within, and to look from the God-like part of one's being outward. There can be no true or lasting expression of life till we recognize the highest within us. We may acquire all possible knowledge of the outer life and yet be deficient in wisdom, for wisdom and knowledge are not the same; but when they are combined, the individual puts the knowledge he has to practical use. It is only through the right use of our knowledge that we become strong. When we utilize our possessions in the right way, greater possessions are acquired; thus do we learn the true secret of power. Many people think that if they half starve themselves, or if they live on certain kinds of food, or if they do or abstain from doing certain other things, they will bring about conditions that will tend to develop spirituality. But if one is right *within*, he will do everything right *without*; that is to say, a man that is pure in heart will be clean and whole in body. Mental activity produces physical activity.

Possibly two-thirds of the work of the world is done in the wrong way, because we think about it in the wrong way. One may sit down and say, "Now I am going to rest," and yet find no rest. One may lie down and have all sorts of thoughts running through his mind, and yet will make him thoroughly tired in both mind and body. When we learn to do things in the right way we will not be tired because of their doing.

The secret of power lies in going to the very heart of things—to the soul—and working from within outward, thus developing love and faith and hope, and in that way becoming "magnetic" by imparting these qualities to others. Think clearly. Get a clear mental conception of what you wish to accomplish, and steadfastly adhere to it. Be temperate in all things, and everything necessary in the physical life will come to you—because it is right that it should. The thought of "doing penance" is a perversion of the truth. But it may be necessary to separate one's self from others occasionally. Jesus did this at times; he went into the wilderness or out on the sea, but he returned again to his work.

The one who accomplishes the most in life will be the one who is unceasingly doing good to others; the one who becomes strong without taking thought of self—simply working because he loves to work, doing good because he loves to do good, always working from the highest impulse (which invariably comes from within) rather than from any impression from without. There is nothing strange or mysterious about this. The secret of power is open to all. Anyone who chooses may become perfectly strong and well. Failure is due to our having established certain habits in the past that we find hard to relinquish. The old habits having brought us so little, why should we continue to hold them when the new course offers so much? Why should we not claim for ourselves that which legitimately belongs to us? It is by persevering—knowing that we can *do*, knowing that we can *be*—that we shall attain our desires. This is the secret of power—to go right to the heart of things and work outward to the circumference of life.

LET us do the most we can to make the home a place where the children shall grow helpful, natural, happier, toward the noblest manhood and womanhood. Let us remember that it is the little things that make up the atmosphere. The kind word to the child, the little fault-finding, the little nagging—it is just these little, tiny things that make the comfort or discomfort of the home.—*Minot J. Savage.*

THE deepest thing in man is feeling. That which distinguishes the living from the non-living is sensation, and next to that comes thought. Man had better be led by thought than by feeling, for feeling is motion, is force; but unless the force be intelligently guided it may do more harm than good. It is feeling not intelligently guided that has caused all the cruelty and suffering in the world. It is feeling, then, guided by thought, that makes the perfect man. A complete man will manifest himself in all the directions in which he is led by his faculties and powers.

THE TWELVE SIGNS OF THE ZODIAC
WHICH ONE WERE YOU BORN IN

Capricornus ♑

All persons born from December 21 to January 19, inclusive, were born in Capricorn. You are high-minded and self-confident; lover of the beautiful; love literature and science; public-spirited; independent and a natural leader; executive and aspiring. Read bottom of this page showing you how to get, absolutely free, a full and detailed Astrological Delineation by one of the greatest Mystic Adepts in the world.

Sagittarius ♐

All persons born from November 23 to December 20, inclusive, were born in Sagittarius. You are earnest, honest, frank, jovial, fearless, combative, generous, friendly; very sympathetic and outspoken; you detest deception; are quick-tempered and impulsive. Be careful to curb your anger. You are often misunderstood. Astrology can help you; can point the way to success for fortune, success and free Astrological Delineation, as per offer at bottom of this page.

Scorpio ♏

All persons born from October 23 to November 21, inclusive, were born in Scorpio. You have great vital forces; capable of great endurance; have a magnetic and hypnotic power. This magnetic and hypnotic power can be developed in a scientific way. The Mystic Adepts can help anyone who desires a full Astrological Delineation. Printed at bottom of this page.

Libra ♎

All persons born from September 23 to October 22, inclusive, were born in Libra. You are modest and retiring; your inner nature is receptive; intellectual, sensitive and poetical; you can develop tremendous psychic powers, and we would advise you to give attention to metaphysics, occultism and modern spiritualism. Listen to the Mystic Adepts, as they can help you. Read notice at bottom of this page to get great help.

Virgo ♍

All persons born from August 23 to September 22, inclusive, were born in Virgo. You are cool, in a very high degree, in your own mind. You are full of life and activity; you can do wonderful things if you study occult and psychic forces. The Mystic Adepts can help you in a wonderful way. We are offering free, a lengthy Mystic Astrological Delineation. Read notice at bottom of this page how you can secure one. It will pay you to get one of these Delineations for your sign.

Leo ♌

All persons born from July 23 to August 22, inclusive, were born in Leo. You are full of life and activity; you can do wonderful things if you study occult and psychic forces. The Mystic Adepts can help you in a wonderful way. We are offering free, a lengthy Mystic Astrological Delineation. Read notice at bottom of this page how you can secure one. It will pay you to get one of these Delineations for your sign.

Cancer ♋

All persons born from June 21 to July 22, inclusive, were born in Cancer. You have a love nature; are model housewives or husbands; love home and family; can amass fortune and be very happy. If you will give attention to psychic and occult powers. The full Astrological Delineation, which we give free as per offer at bottom of this page, will give you the Mystic way of having health, fortune and happiness. Read about it.

Gemini ♊

All persons born from May 21 to June 20, inclusive, were born in Gemini. You have a love nature; are model housewives or husbands; love home and family; can amass fortune and be very happy. If you will give attention to psychic and occult powers. The full Astrological Delineation, which we give free as per offer at bottom of this page, will give you the Mystic way of having health, fortune and happiness. Read about it.

Taurus ♉

All persons born from April 21 to May 20, inclusive, were born in Taurus. You are full of life and activity; you can do wonderful things if you study occult and psychic forces. The Mystic Adepts can help you in a wonderful way. We are offering free, a lengthy Mystic Astrological Delineation. Read notice at bottom of this page how you can secure one. It will pay you to get one of these Delineations for your sign.

Aries ♈

All persons born from March 21 to April 20, inclusive, were born in Aries. You are earnest and sincere; full of life and activity; you can do wonderful things if you study occult and psychic forces. The Mystic Adepts can help you in a wonderful way. We are offering free, a lengthy Mystic Astrological Delineation. Read notice at bottom of this page how you can secure one. It will pay you to get one of these Delineations for your sign.

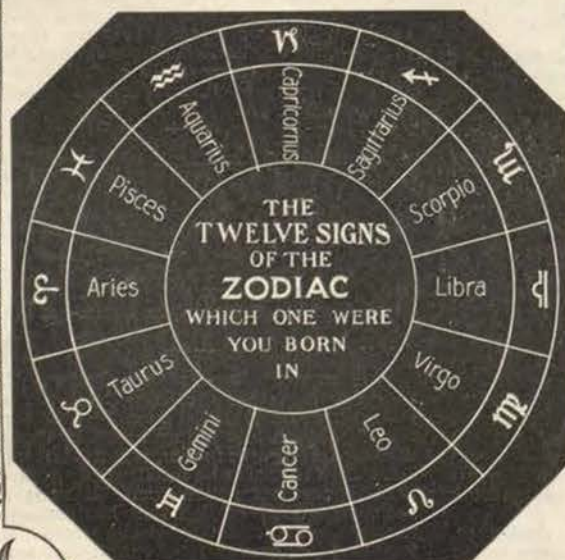
Pisces ♉

All persons born from February 19 to March 20, inclusive, were born in Pisces. You are sensitive and thoughtful; anxious to gain knowledge; have a magnetic and hypnotic power. This magnetic and hypnotic power can be developed in a scientific way. The Mystic Adepts can help anyone who desires a full Astrological Delineation. Printed at bottom of this page.

Aquarius ♒

All persons born from January 20 to February 18, inclusive, were born in Aquarius. You are a good judge of human nature; are fond of servitude; are fond of public entertainments; are a good companion; show you how to achieve great success. Be sure of our of an Astrological Delineation made by a great Mystic Adept.

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